

DISCOURSES

THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. TAPPAN.



THE NEW SCIENCE.

SPIRITUAL ETHICS.

LONDON:

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Yours very truly
Cora L. D. Lippan

P R E F A C E.

This volume consists of a collection of orations delivered by Mrs. Tappan in London and the provinces during the two years of her sojourn in England. With the exception of the series of discourses given at Cavendish Rooms, London, between October, 1874, and May, 1875, and miscellaneous addresses delivered in the provinces, the volume presents an unbroken record of Mrs. Tappan's labours in this country.

Some apology is necessary for the form in which the work appears. The discourses were reported weekly in the *MEDIUM*, from which the type was re-arranged into pages, and preserved for future use. This method was adopted without any definite plan as to the ulterior form which the work would assume, or the extent of matter that might be embodied, for the Editor could not forecast the period through which Mrs. Tappan's ministrations might extend.

The discourses are arranged into two distinct series, according to the nature of the matter. Those which follow the Introduction are entitled "The New Science," embracing those lectures descriptive of facts concerning the spirit-world, and communion between it and the earth-plane. The second series is entitled "Spiritual Ethics," and consists of teachings of a moral and spiritual kind. The third series, or latter portion of the volume, contains three orations on the passing away and experiences in spirit-life of "Judge Edmonds," constituting a distinct section. This independence of each series must be duly regarded in consulting the Table of Contents, for the work is not paged consecutively throughout, but each section by itself, the numerals being placed at the foot of the pages.

In justice to Mrs. Tappan's guides it should also be stated, that though these orations were reported by the most competent hands, carefully printed, and corrected by Mrs. Tappan under spirit-influence, yet, in the pressure of journalistic business from week to week, errors may have crept in which subsequent revision might have eliminated had the matter not been stereotyped.

The poems have been preserved and appended to the discourses after which they were given. Poems occasionally reported by themselves, and extracts from an unpublished oration, fill up spare pages. The whole is an honest and unvarnished record of what actually occurred at the meetings; and besides affording a vast fund of information on subjects connected with Spiritualism, the manner in which these orations were given furnishes an example of the phenomena worthy of the reader's notice. Many of the orations and most of the poems were given upon subjects selected by the audience after the speaker had taken her place on the platform.

J. B.

*Progressive Library and Spiritual Institution,
London, October, 1875.*

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A NARRATIVE OF
MRS. CORA L. V. TAPPAN'S EXPERIENCES
AS A MEDIUM.*

Given by her Spirit-Guides, at St. George's Hall, London,
December 29th, 1873.

BEFORE commencing our narrative we will implore the blessing of the Divine Father upon all our words and thoughts, that we may speak the truth, that our minds may understand its meaning, that our hearts may be unfolded to receive it, that our lives may become elevated and enfranchised with it; that our souls, through the divine beneficence of the Infinite Spirit, may overflow with knowledge and wisdom from His hand.

Spiritualism is the sublimest fact of the nineteenth century. It either belongs to that class of phenomena that for ever ennobles and elevates humanity, or it proves that the human mind itself is duped by the most sublime of farces. In either case it commands the attention of every inquiring mind, and every fact we can add to the aggregate of its experiences becomes available as the property of humanity. In this instance the guides of the speaker who is before you have determined to give the narrative of her experience, as a mesmerist would give the results of experiences with a subject, because Spiritualism differs from mesmerism only in the fact that the mesmeriser, the controlling mind, is a disembodied spirit, while the subject is a medium in human form.

Some twenty-one years ago, a little child or young girl of some eleven summers was seated in an arbour in her father's garden, in one of the middle counties of Wisconsin, preparing to write a composition for school. As school-girls do not trust their first writings, she was preparing hers upon a slate previous to transcribing it for the inspection of the schoolmistress. While in this arbour she was thrown into a trance, and the slate was written over in an unfamiliar handwriting, and when she came out of this

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state she found her slate covered with a letter from some one she knew not, but addressed to "My dear Sister." Taking her slate to her mother, she said, "Some one has written my slate all over while I was asleep." Her mother, reading it, found that it purported to be a communication or message from her deceased sister, who had passed away into spirit-life when both of them were children, and who now addressed her in a familiar manner, recording the scenes of childhood, and signing her name. This, as you may be aware, produced a profound sensation in her mind. The mother carefully laid away the slate and said nothing to the child, who soon passed away to her playmates and forgot the whole occurrence.

In a day or two after, she was thrown into another trance while sitting by her mother's side, and the latter, thinking it was a swoon, tried every kind of restorative; but, on seeing the hand move, she remembered the writing and went and fetched a slate. It was soon covered with writing, and one message after another was written to the mother, saying: "We are the spirits of your departed friends; we will not harm your child; but we have found a method of holding converse with the earth."

Up to that time Spiritualism had been known only from rappings, whose vibrations, however, had even reached that outermost region of the Far West, and every town and village had been made interested through the public prints in the "Rochester knockings," where the Fox family—perhaps some of them are now in your midst—first came out as the mediums of communication between the spirit-world and yours. Trance-mediumship, however, was then unknown; and although the parents of this little child had heard of and had even heard the rappings, they had no knowledge whatever of the phenomena of entrancement, not knowing that any human being could be thrown under this influence and speak for departed friends. Up to that time the education and culture of this girl had been such as are received by country children in obscure districts, where the government of the United States of America has provided from the public funds for the maintenance of primal schools. Reading, writing, arithmetic, geography, a small portion of grammar—these were the first, last, and only instructions she ever had from that day until the present. Her subsequent culture has been entirely in the hands of those invisible guides who, as we have stated to you, will relate what her experiences have been.

Buckle has said that people partake of the climate, altitude, and quality of the soil of the place where they were born. She was born in one of the southernmost tiers of counties of the State of New York, the Far West as it was then called, in the midst of high hills, cradled amidst storms, where the head-waters of rivers that flow in three different directions take their rise. There also were the hardy sons of pioneers who had settled in that portion

of the country when it was a wilderness. She was descended from a strict Puritan stock, who are not given to too much belief in the marvellous, and who fled from native England that they might find freedom of worship. In these western wilds her parents settled. Her father was not of a religious turn of mind, having read of the free-thought and advanced notions that were then in the world. Her mother belonged to the church in early life; but she also afterwards became a free-thinker. We tell you these things that, you may know that her culture was such as is given to the children of parents, whose practical piety and daily life render anything like sophistry, wilful deception, and a desire for the marvellous utterly impossible.

Passing in early life from the western part of New York State to Wisconsin, she was far removed from the centres of so-called civilisation, and from any thought of what was going on in the great world, which was then being agitated by new thoughts and notions. It is true that mesmerism was known to the scientific men of America, but she did not know of it. It is true that clairvoyance had developed some of the powers of the mind; she, however, did not know of it. It is true the "Rochester knockings" had been known for two or three years; but nothing of the wonderful import that they conveyed had even dawned upon her understanding.

Previous to migrating to Wisconsin she was six months in Massachusetts, in a small community called Hopedale, whose founder, Adin Ballou, has since become a Spiritualist, and published a small work on Spiritualism, which you have doubtless perused. We refer to him because his son, then a young man of seventeen or eighteen, passed away from earth soon after and became among the first who influenced this medium—became, in fact, one of her guides and teachers. He was prepared by his father's liberality of opinion and by the social and religious teachings and practical Christianity that formed the basis of that community. Thus the young man was ready to enter upon a spiritual life of progression. He had heard of this modern opinion; but when he entered spiritual existence he did not know of any of the methods of control. Soon after his departure he was made aware of this medium, then in Wisconsin. His own spirit-friends conducted him thither, and he became from that time—it was about the year 1852—the guiding spirit, or the mouthpiece to the circles of spiritual intelligences who control this medium.

Her first form of mediumship was that of writing, as already stated. The neighbours and friends, rapidly hearing of this singular event, came thronging to the house evening after evening, and the rooms were often filled with those who were anxious to discover what this new thing might be. Her teacher, a woman of profound piety and earnest desire to know the truth, was so moved by this singular phenomenon, that, in the secrecy of her room, she knelt

and prayed that it might be made known to her whether the extraordinary gift possessed by her favourite pupil was of the angels, or not. In a few days she had a most singular answer to that prayer, by becoming one of the most powerful healing mediums. Her maiden name was Miss Mary Fulsom. She afterwards married a gentleman named Hayes, and her wonderful healing powers were famed throughout the entire southern part of the State of Wisconsin. This direct answer to prayer proved that she also possessed a mediumistic organisation, though it had not previously been known.

Meanwhile, Cora's guides entranced her, and became enabled to speak as well as write through her. They also developed her spiritual vision, so that she was able to describe to those who came their spirit-friends, telling each as they entered the room, what spirit-friend came with them, and describing them so accurately that those who came readily recognised some deceased child, friend, or parent. You must remember that this child had no knowledge of psychology or clairvoyance, whereby persons are enabled to read the minds of others, and that her parents were equally ignorant of these phenomena, and could only, as fact after fact accumulated before their vision, bow and receive in candour and sincerity that which had suddenly come to their fireside and home.

After a time the guides intimated that a German physician would control the medium, and would examine diseases, and prescribe for or treat them by the laying on of hands. This German physician never gave his name; but in the period of four years, during which time he was constantly with the medium, he prescribed for diseases, spoke the French, German, and Italian languages, with which, of course, she was utterly unacquainted; and so far as physicians who were present, and who frequently employed his agency through this medium, could determine, was fully experienced in every branch of the medical profession.

In the village of Lake Mills, Wisconsin (where they then resided), the medium, attended by her father, would pass round from house to house, where she had been sent for—she in a profound state of trance—and the German physician, as though really there in person, would cause her to examine the case, give prescriptions, make suitable magnetic passes, and then pass on to another house. One instance will serve to show the power of absolute control. A carpenter residing in the village, whose name can be had any time by applying to the medium, was using a plane when a splinter from a board was inserted under the nail of the third finger, which, as all physicians know, is exceedingly sensitive, because two nerves centre there. The finger rapidly swelled, and inflammation set in. He employed the usual physician, who, after several days of excruciating pain and suffering, lanced the finger to the first joint. Some days after gangrene set in, and the carpenter begged of his wife,

who was not a believer in Spiritualism, but rather believed it to be of Satanic origin, to send for Cora and her father to come and ease him. She would not do so, and the physician would not listen to anything of the kind. In the middle of the night, however, after this gentleman had experienced nearly three weeks of suffering, Cora was aroused from slumber by the spirit-physician, who caused her to go to her father's bedside and bid him rise also and go to the suffering man. They did so. The wife was hanging over the man, who was in the utmost agony. The physician also was there, unable to alleviate his pain, and telling him his arm must be amputated. He again begged of them to send for Cora, but they did not do so, and so the spirit sent them there.

When Cora, under influence, entered the room, the spirit-physician asked the surgeon for his case of instruments. He precipitately left the house, affirming he would not be responsible if the man was killed. He fortunately, however, forgot his case of instruments. She then took—still in this state of trance—the proper instrument, unbound the hand and arm, and proceeded to cut out the gangrene from the finger. When this was effected, she bound up the wound, bandaged the hand and arm, made passes over the patient, and left him in a profound slumber. From that time she visited him each day until he was able to get about, which was in about two weeks. He never lost the use of the hand; the joint of the finger only remaining a little stiff. These facts can be attested to by persons living in that town. All persons she thus treated were not cured: you can imagine that could not be; but many were cured, many relieved, and all in a measure alleviated from suffering.

Wherever she would go, crowds would gather to meet her, for it was a great marvel in those days. Whether she was really under the influence of spirits, or whether it was some unconscious action, the fact was most wonderful. During the time of healing, teaching would go on, and answers to questions, spiritual truths, and the laws governing spiritual influences would be expounded.

In that same village of Lake Mills a circle was formed for receiving instruction concerning spiritual life. In this circle "Mr. Ballou," the young man who had departed from life, would give instructions concerning spiritual existence, telling them of the new life he had entered, of the control of spirits over mortals, and causing many of the members of the circle to be developed as mediums.

In the second year of her mediumship she returned on a visit to her native place in New York State, where her teaching and healing went on. It is a rural district, quite thickly populated, and for many months she rode from town to town, from village to village, and from farmhouse to farmhouse, accompanied by her friends and relatives, teaching the spiritual gospel—telling them of the new revelation that had come to man. In her thirteenth year she did this. At this time crowds would gather at her places of meeting, and

there listen to these wonderful teachings. The whole people of the neighbourhood would assemble—farmers, and even doctors, and lawyers, and clergymen—to listen to this new wonder that had come into the world. But it was not all new to them: in various families mediums had already appeared, and many were prepared to welcome, with almost perfect vision, this new ray of light from the spiritual world. Many had anticipated it, and had seen, with clairvoyant vision, when spirits would hold converse with mortals.

In the autumn they returned to Wisconsin. There her father prepared a small hall or large room in his own house, and the public were invited one evening in each week to come and listen to a discourse. What girl of thirteen years, in any community, and especially of a rural district, unused to the precocity of city life, would venture to stand up before an audience and answer questions, and hold theological discussion and metaphysical controversy? We venture to say there are none. This was done, and through a child of thirteen years. These truths and spiritual questions were given publicly, openly, and all were invited to attend. The answers to questions were very similar to what they are now, making, of course, all due allowance for the facility her guides have acquired during years of control. But in order that her brain might not be overtaxed, and her physical system have time for growth and development, it was not deemed proper to press this matter of speaking too far, and so more difficult duties were left until after years.

In her fourteenth year, her father passed away from earthly life. This was her first severe trial. How she was sustained in this trial may be understood from the fact that when by his dying bed her spiritual vision was opened, and she described to her mother and friends the process of the departure of the spirit from the body, each step of its progress being marked by her description, she at last saying, "Oh, father is not dead; for he stands there, and bids you not weep. He has never lost consciousness for one moment; for while the spiritual body was being formed, his own consciousness seemed to be active in aiding his spirit to shake off the shackles of the mortal body;" and he stood up in spirit triumphant, having, after very few hours of suffering, passed from earthly life. There were no mourners in that house. There could be no mourning, since death did not come—since, really, the enfranchised had already appeared and spoken, and since, through the mouth of his own child, he had revealed that he was not dead, but a living soul. The remains were tenderly put away, but his presence abode for ever in the house, and in a few hours joined those who had developed her as the means of his entire conversion to spiritual truths before leaving the body. Such is the advantage of knowing into what world you are going when you die; since, if you do not know, you go blindly and tremblingly. After two hours he had held open converse with spiritual beings. Already his child had told him of the spiritual life, so that he knew what kind of existence he was

going to enter. There was no hesitation, no reluctance, but obedience to the will of God, which will call you all home some day; and if you should know you are going to your friends, how much better than to stand trembling on the verge of the grave between doubt and fear.

During the passage to and fro with her friends from east to west, she had to encounter many converts and persons who became interested in these manifestations, among others also citizens of Buffalo. Buffalo was become famous. Certain doctors of divinity, hearing of the Rochester knockings, caused the Fox girls to be brought to Buffalo, where they (the D.D.'s) were formed into a committee to investigate these knockings. After having subjected these girls to every possible test these gentlemen could think of—having seated them on glass, placed their hands on glass plates and their feet upon glass balls, and done everything else to ensure there being no electricity—having examined their clothing, taken off their shoes and stockings, and thus awaited the results, these gentlemen pronounced to the expectant world the solemn verdict that the "Rochester knockings" were caused by snapping of the toe joints! No matter whether it occurred on the wall twenty feet away, or in every part of the room, the gentlemen had arrived at this conclusion. Amidst an admiring world they retired to their original obscurity.

The knockings went on and vibrated to the uttermost parts of the earth, bearing always the same message: "We are the spirits of your departed friends: we are not dead, but do live and can speak to you," and many doubtless here present can testify to the manifestations in the presence of at least one of these girls,* of whose genuineness there can be no possibility of doubt.

However, it was in the year 1855 that Buffalo was destined to have its greatest epoch of excitement concerning Spiritualism. In that year were developed there the now notorious and famous Davenport Brothers. Cora knew them as lads, sat with them in many circles in their father's house, and knew, from their obscure parentage and common unpretending manners, that there was no possibility of fraud and deception. These manifestations went on, and Buffalo became the centre not only of these brothers' manifestations, but a large society of Spiritualists employed as their speaker Thomas Gales Forster, who was known as the most eloquent advocate of Modern Spiritualism. Cora was only fifteen years of age. She was also employed by the same society as one of their speakers, and at the forenoon, afternoon, or evening service would preface the discourse of Mr. Forster by a prayer, a poem, or some remarks, under the influence of her guides. The afternoons were devoted to conferences. There she answered questions concerning spiritual existence, and in many instances delivered discourses of from a-half to three-quarters, or an hour's duration without preparation.

* Mrs. Kate Fox-Jencken, now in London.

Aside from this work she sat in what are now called seances, but which is not a term for a mode of *conversazione*; she sat there, and under influence submitted to the examination of many of the most intelligent men of that city, who questioned her while in the trance-state concerning spiritual life, concerning history, concerning science, concerning metaphysics—all those things people are wont to ask when they have unlimited licence.

From the age of fifteen, the power of healing that had been bestowed upon her was withdrawn to give place to speaking and teaching. At sixteen she went to New York. New York had then in its intellectual circles been made aware of Spiritualism. Some of the members of the Fox family had moved there. There were Judge Edmonds, Professor Mapes, Drs. Gray and R. T. Hallock, and others. Some of the most intellectual of New York society investigated these phenomena. Spiritualism had already begun to take hold of the minds of the people. She came there in this preparation, and spoke under the influence of different and higher powers than her immediate guides, and from that time to the present doubtless the public discourses that she has delivered would number 3,000 at least. These were entirely impromptu, without preparation, and for the first ten years on subjects selected by committees chosen from the audience. In New York there would perhaps be an audience of about 3,000 people, who would choose a committee which would propose a subject, after she had taken her seat. There is no girl of sixteen, whatever her culture, who could possibly endeavour to stand before an audience in a city, the metropolis of the country, and challenge the clergy, men of science, professional men, to disprove her statements upon spiritual philosophy, moral and religious ethics, upon history, science, or upon any proposition that had been there given her. No one would dare to do this in mature years; and we ask you as men accustomed to debate, whatever your profession, if, entirely impromptu and unaided, you could upon your life-long subject speak for an hour if called upon in an emergency?

But this was not done by one spirit. A circle of spirits who had seen her powers from her childhood, and had adapted and taken good care of these powers, were ready always and in attendance to give response; and whenever the subject was in the particular department that they knew, the one who gave the lecture would be the one who had most knowledge upon that special subject. So you see spirits do not profess absolute and infinite knowledge; but wherever there is a channel of communication, those spirits who can influence that channel avail themselves of it, and discourse upon such subjects as they are familiar with.

We give these facts as they were recorded in the journals of the day and as they appeared to the outside world; for you must go behind the scenes to the spirits who impressed her, to get at the why and the cause of all this seeming ascendancy over the mind of

the medium. In debates there would sometimes be as many as seven clergymen; and we need not say that it required no small amount of decision on the part of the chairman to keep these clergymen, not from overwhelming the speaker, but from quarrelling among themselves. Oftentime the subjects selected by the committee—the committee having been chosen by the audience—were of such a nature as to require no small degree of ability, or rather a great exhibition of mental and intellectual gymnastics, merely to satisfy the whim of some one particular individual. In such cases the audience were the victims; because the spirits cannot be responsible for the subjects given to the audience. But we may say, after the experience of many years, that committees, as a usual thing, do not choose the very best and most interesting subjects. We give it as our candid opinion that they do not choose well, that in the captiousness of their inquiry they will go beyond the subject, forgetting they have an audience to please, and that the primal question is that of spiritual existence. However, we do them the justice to say, that, whenever a committee was called upon to give their opinion they invariably gave a fair verdict. When called upon to state whether there was collusion, they were always unanimous in declaring that, whatever cause might underlie these manifestations, there was no possibility of deception. The desire for a knowledge of spiritual truths increased, and one by one the scientific, political, and other subjects were dropped, the primal subject being the desire to know the laws that control and govern spiritual existence.

As we have stated before, in the period of fifteen years doubtless 3,000 public discourses have been given, not including private addresses, poems, and all those casual utterances which were given to personal friends. No professional speaker, who writes and prepares his lectures beforehand, ever delivers that number of lectures in a lifetime. One lecture serves a season; one discourse, with a little alteration, serves many times. There never has been, in her case, the repetition of a discourse. The same subject undoubtedly may have been treated many times, as the audience may have desired; but the language and form of delivery have been each time different; and by no manner possible of mental cerebration could the speaker conjure up answers to the variety of subjects presented to her. By no possibility of unconscious action of the mind could facts in history, in philosophy, in science, answers to the various political and moral questions agitating the community, discourses on mind and matter, be conjured up in the brain of any human being at a moment's warning. This, however, has been the result. We leave it to those who have read any of the discourses to determine their quality the quantity is what we especially call your attention to, and the fact that they have been delivered without preparation on her part.

Some four years ago, after this repeated lecturing, with very slight interruption, for many years, her spirit-guides gave a private series of discourses upon spiritual ethics. These have not as yet

been published, but they were given in the presence of five persons when she was prostrated with illness, and unable to raise her hand. But from that time her spiritual vision was opened more deeply and profoundly than ever before; and though the laws of spiritual life had previously been talked of, they had not been revealed fully and wholly, and in a complete system, until then. This series of discourses will be given in due time; and meanwhile we refer—and we do it with hushed voice, and with hearts, we trust, that will meet with the fullest response—to one influence. We found, from her childhood, at times there came upon her an illumining of her face, an uplifting of the heart, an exalting of the whole being, and a hushing of all who were present. Seldom did she speak but her spirit-guides fell back when that influence came, and looked up also to that higher source, whence life and power of love come upon us. In this presence, and under this influence, the few words that she would sometimes speak would strike home to every heart, and whenever those present suffered with illness they would seem to be healed.

Upon this bed of sickness, above referred to, where she lay four years ago, these things came to her vision, and the light of a matchless Countenance, the glory of a surpassing Power, a face that alone can express the Divine Humanity, beamed upon her sight. She was promised restoration; she was promised also that the powers should be augmented that her spirit-guides had given. That promise has been fulfilled; that voice has not been silent; that presence has kept most sacredly the words given to our medium.

An epic was given under the inspiration of poets, that was published two years or more ago in America without any explanation of the manner of its production. It received from the literary critics the usual complement of praise or blame; but its history was that in the trance every word was dictated, every page was folded as dictated and laid away, and when the whole was given, it was arranged under direction and then published to the world. It was an epic poem concerning the history of America; but many have pronounced it equal to the best literary productions of this age; while she in her normal state has no knowledge of epic composition, has not studied its methods, and knows nothing of its rhythmical and other regulations. These are simply facts; still, at the close of a discourse, in private, and at the suggestion—often-times on the spur of the moment—of friends, a poem or song is given, some specimens of which you may have heard.

We now come to the last, and that is the restoration from illness brought on by nervous prostration two years ago. She was near the verge of the grave from exertions in physical ways, and labour and anxiety had brought on this disease. Her spirit-guides had striven to overcome it; but we cannot always even control our mediums, for when we are absent they have a will and an individuality of their own, and will oftentimes do that which makes them

ill, and which we are obliged to undo. This illness was brought on by over-exertion. For eighteen months she was helpless and could not walk. Even her spirit-friends were doubtful of being able to cure her. She waited patiently, thinking it time to depart. We received from those who were higher than ourselves, even from the very Face and Voice referred to, assurance that she would not die, and at last, having prescribed for her utmost quiet and freedom from toil, we were enabled to restore her and bring her for the first time before an English audience last September. How rapid that recovery has been you all know who have witnessed her increased strength and power since that time. But no miracle more profound was ever performed in history than that; without the aid of medicines, indeed, without the aid of aught save the power of her spirit-guides, she was restored from that bed of illness; and that healing power was purely and wholly directed through her own lips and under the direction of her spirit-physician.

We have given you but an epitome of an experience that would of course require volumes to give in detail. We have selected only certain instances, to bring out in bold relief the especial features of this individual history. We have given you only one instance, where there are in the world thousands equally as remarkable, equally as singular, equally as unusual, according to the standard of modern science and philosophy, as the one we have related. We have said to you that human science and knowledge are made up of the sum-total of individual experiences. No science ever brought to its aid such wonderful facts as perhaps there are a dozen in this room could give you to-night. No other science ever had such experience to prove its truth as that which comes to the aid of Modern Spiritualism. Here is a musician who, without warning, plays, under the inspiration of musical spirits, wonderful harmonies; there is a physician who, without the skill of the schools or culture, heals the sick and provides for their needs; somewhere in the room are clairvoyants, speakers, seers, or those endowed with some spiritual gift, whose lives have been made a succession of wonders through the influence of Spiritualism. The history we have given you is not exceptional—is not different from that of many thousands of people who are living in the world to-day. Many families have each their medium—some child, some daughter, some son, or some member endowed with the gift of the Spirit, that gives wonder and power to their family circles.

Millions of people to-day testify to these things as occurring by the fire-side; and can the world of science, with these facts before them, rise up and say: "It is not true?" What is not true? The mouth speaks, the thoughts come, words are uttered, the sick are healed, spirits are seen, clairvoyant powers are developed, sounds and sights are everywhere in your midst, wonderful things are going on in the world! What is it that is not true? Spiritualism! Then the sun does not shine; the world does not move; the

seasons do not come and go; the springtime is not, nor the harvest.

It has been referred to by your chairman to-night that a member of the Royal Society has boldly avowed his belief in the genuineness of Spiritualism, and we are glad of it. It is better late than never. The scientific world have been tardy; professors and fellows of Royal and other Societies have not been in a hurry to give to Spiritualism a candid hearing; they have made haste slowly, but we trust surely. The testimony of one living member of a scientific body, who has given the subject his candid consideration, is doubtless worth, in the opinion of the world, many hundred casual witnesses, who may or may not be misled by their individual prejudices and opinions. But the wonder of Spiritualism is, not that so many believe it, nor that so many accept of it, but that so few, knowing that it is in the world, and that its investigation is gospel to all, turn from it as very unimportant and not worth their hearing. The wonder is, not that this speaker is received by many, but that all speakers and all mediums are not more fully and absolutely sustained by those who have certainly as much interest in the investigation of Spiritualism as they have in any other subject that interests humanity.

The broad truths and facts of Spiritualism, the simple foundation and proposition of the proof of the existence of the soul beyond the grave, are in the world to-day. That being so, the spirit-world must convey to every living mind some message. That fact being in the world proves something to everybody that reads, that writes, that thinks, that breathes. It is in confirmation of this that we have spoken these utterances to-night, to show you that, marvellous as it may appear, an uneducated girl can, at thirty-three, be said to have been educated by her spirit-guides; that all the knowledge she possesses has been given in this way; that every form of inspiration has been through her intuition, and not through external culture; that every power and facility in the use of language and methods of construction of thought have been imparted by these means. We say the marvel is that, with so many of these instances in existence, the world is so dumb and motionless.

But it is not always to be so. It is but twenty-five years since the first rapping was heard, and already in your midst there are many hundreds of thousands—in the world many millions—that have heard of Spiritualism. It must be the stepping-stone to that new era when, out of the meshes of materialism, away from the thralldom of infidelity and atheism, in which too many have wandered, there comes a voice crying, even as of old in the wilderness, to lead the people from the slavery and bondage of the material senses; and it must be that such instances as these have been reared up to prove to man anew the lesson of his immortal life, and to reveal that Spiritualism is a grand science to unite both worlds, to connect, as with a subtle link of thought, the seen with the unseen, and to

bind your hearts to your invisible friends by the renewed chords of affection and interest.

On the conclusion of her narrative, Mrs. Tappan said that if someone would suggest a subject, a poem would be given as a termination to the proceedings. Mr. S. C. Hall proposed the theme "Temperance," Mr. Huskisson "Love," and Mr. Tebb "The Religion of the Future." The latter gained the vote of the audience; whereupon Mrs. Tappan gave the following lines:—

What time on earth God's seers have taught
His words and works to man,
What time the prophets have foreseen
The wonders of his plan,
Lo! then with burning tongue of flame,
With radiant, beaming eye,
The love of God has e'er revealed
His power to prophecy.

For every age has felt this need,
All peoples sorely tried
Have bowed their souls, have sown truth's seed,
And God's voice has replied.
No age in darkness has remained,
No world without His word;
Like sword of might its point has cleft,
And sparkling like the sword.
Both right and left with wondrous might
His voice of Love was heard.

Nay, when the Master's weary feet
Upon the earth once trod,
And when with loving accents sweet
He led the way to God
Through deeds of charity, 'twas not
That slighted and alone
He should through death and darkness debar
Man's faults and sins atone;

But 'twas that through one supreme law,
All other laws to bind,
He should combine God's word with works—
Reveal th' Eternal mind
In one sublime and perfect word,
Pronounced and known above,
More mighty than the pen or sword—
The simple word of *Love*.

Oh, if in hatred ye abide,
And if in sorrow sore,
Remember that his pierced side
A deeper anguish bore!

Was it not through this voice, made faint
 With human suffering,
 That ye are led to hope and faith,
 That you these off'rings bring,

Wherein truth maketh pale and poor
 All base and paltry things,
 And proves that God's love doth abide
 To him who truly clings?
 The future—why, 'tis here, 'tis now—
 This Spirit in your midst
 Has set its seal upon each brow,
 With love each forehead kiss'd.

And by that same bright subtle ray
 That o'er your world is cast,
 Grows brighter all the starry way;
 The future as the past
 Reveals the same soft-spoken word,
 Down-brooding like a dove,
 Vibrant its silvery voice is heard,
 'Tis still the word of *Love*.

Mr. Benjamin Coleman then said he agreed with all Mrs. Tappan had uttered, and proposed a vote of thanks to her for her lecture. He desired that it should be carried by acclamation, the audience standing. Mr. W. P. Adshead, Belper, on behalf of provincial Spiritualists, briefly seconded the motion, which was carried as heartily as could be wished, the audience standing *en masse* and cheering for some time.

EXTRACTS FROM MRS. TAPPAN'S EARLY MEDIUMISTIC COMPOSITIONS.

The foregoing personal narrative would not be complete without some specimens of Mrs. Tappan's literary mediumship during her early development. We are happy in being able to furnish this important department of evidence. Fortunately Mrs. Tappan has with her certain record-books, written at the dates of the occasions to which they refer, and from these we have been privileged to make selections. Our difficulty has been to know what to omit, the whole is so interesting. The first extract which we offer is a very choice fragment, as all will admit.

A composition written at the age of twelve, which was rejected by her teacher because he did not believe it original. She explained that she was aided by her spirit-guides, when he turned pale, and murmured a prayer, as if afraid. Those were the last of her days in school.

SUNSET IN AUTUMN.

1852.

The last rays of the setting sun linger lovingly among the trees, and gild the domes of the distant mountains; then swiftly change, leaving the western sky aglow with a flame of splendour.

The birds warble their vesper songs, then quietly seek their nests.

The breezes sigh for a moment amid the leaves and grasses, then die away, murmuring faintly, "Rest, rest."

The lake, in whose placid bosom is mirrored each tint of the sky, alunders quietly in its bed of forest trees, whose gorgeous foliage sweeps gracefully along the shore like the folds of a crimson curtain. All nature seems hushed to sweet repose, save when the whip-poor-will breaks the calm stillness with his melodious complaining.

Man alone pauses not; filled with unrest and mad pursuits of ambition, he struggles on. Yet in such an hour as this, how is the mind invited to regions of higher thought? The earth and heaven seem blent together, and on the wings of the twilight fair forms appear, soft voices seem to whisper of peace. We seem to be near the abodes of the angels, and to blend our hearts with theirs in solemn songs of praise.

The earth and lake and sky, the birds and fields and forests, the stars and voiceless depths of space, seem pervaded by a solemn presence encompassing and o'erruling all.

QUOTATIONS AND EXTRACTS

From addresses given in the Hall of Reform and Progress, Lake Mills, Wis., in the house of Mr. Scott (Mrs. Tappan's father), who acted as amanuensis or reporter. 1852-3.

February 15th.

After some manifestations by test-mediums who were present, Oara was again entranced, and spoke as follows, in a plain, distinct, and impassioned manner:—

By "Mr. Ballou."

Thinking that this assemblage is fully satisfied of the *existence* of spirits, I shall now endeavour to explain to you in what manner they exist after they leave the earth. I know of three *spheres* in the spirit-land, one terrestrial, one *super-terrestrial*, another celestial. Each sphere has *seven circles*, and these in turn are divided into *seven societies*. Each of these spheres, circles, and societies represents a degree of development, those in the *terrestrial* corresponding to the development of the earth's inhabitants. For instance, any person on earth whose development would correspond to, or fit him for, the *first circle* of the terrestrial sphere, would enter that circle on leaving the earthly form. But a person on earth can only ascend to the sixth circle, because, should that person attain the development of the *seventh*, he or she could not remain upon earth nor in the terrestrial sphere, that circle representing the transition from the first to the second sphere; and the spirit then throws off its lower body and takes on a more celestial form, no pain or sickness accompanying such a change in our world. You perceive by these remarks that progression is the law governing all spirits, whether *embodied* or *disembodied*. There is no *retrogression*. . .

The spheres or circles referred to are states or conditions of mind. The darkness which now pervades earthly minds concerning life in the spiritual world will soon be swept away by this open communion.

Instead of fear in your worship of God you will know only love, for *love and truth* are the attributes of God. . . .

(About 300 persons present.)

February 23rd, 1853.

We rejoice to welcome so many here assembled for the purpose of hearing from the spirit-land. We doubt not you have come with a sincere desire for instruction. . . .

This is a glorious age in which you live; an age long sought by minds of earth—long foretold by seer and sage. Greatest—because between your world and the spirit-land a means of communication has been revealed. A most glorious thought! One which makes the sad heart throb with joy. We come to tell you of the happiness that this communion gives your departed friends. . . .

We come to tell you that your bodies shall go back to the dust whence they came, but the spirits shall ascend to the "mansions not made with hands." . . . There is happiness for all. Not perfect, nor immediate, but each one, according to his deeds and condition, shall be happy. Everyone shall have such happiness as he is fitted to enjoy and comprehend. . . .

We come to tell you that *love* shall conquer *hatred*, and these communings shall never cease. . . .

You are requested calmly and candidly to consider the subject. It has proofs for every sincere mind. . . .

Ignorance alone enslaves the world and bars the door of Truth. But there is promised to all this blessed boon: "The light that lighteth every man that cometh into the world." . . .

The first step being taken (in Spiritualism), *i.e.*, to open communication with the inhabitants of earth; the next will be to tell of the conditions of spirit existence. . . .

Love, Purity, Truth are engraven on the arches of the soul's temple.

February 26th.

The medium was entranced, and administered a scathing reproof to some persons who had come in under the influence of intoxicating drinks to disturb the meeting, and she refused to go on until they were removed or repented their folly. It was ascertained afterwards that quite a number had come from a public-house opposite, with a view of disturbing the meeting. But as they had made no sign when the spirit spoke, they were much abashed and surprised to find their intentions had been read and frustrated by the spirits. Some remained to pray when they had come to scoff. One gentleman rose and commended purity of body and mind as necessary if we would commune with spirits. Dr. J. related his experience as a member of the private circle then assembling weekly, under "Mr. Ballou's" instructions, having been cured of one pernicious habit after another, all of which he had willingly abandoned, by the aid of spirits, and spoke of the plain and God-like reproof they had just received, hoping they would all profit by it.

The mother of the medium (Mrs. Scott) gave an interesting account of the spiritual influences connected with Cora's development, after which the medium (Cora) was again entranced and pronounced a benediction.

By "Mr. Ballou."

March 9th.

When we look upon you, your faces beaming with hope and expectancy, we can but rejoice that we have the privilege of communicating with you. I would serve to elevate your thoughts to communion with your spirit-guides.

The laws of nature are fixed and inviolable; the laws of the spirit-world are also natural and equally binding. These laws are the laws of God. You are constantly transgressing, often ignorantly, the laws of your outward being; sickness, suffering, and death ensue. So the laws of the spirit are not known, and doubt, fear, and misery exist where there should be harmony and peace. . . .

Ultimately we trust the world will be governed by love.

SONG OF THE STARS TO THE SUN-GOD.

Poem given at the age of fifteen, in Buffalo, N.Y., 1855.

God of the stars! great central light
 Of this grand universe, whose might
 And power are like the thoughts so bright
 Of angel gods above,
 To Thee we sing, for Thou art king;
 Thy throne the sun, and then we bring
 All loveliness; and on the wing
 Of light whisper of love.

Soul of this harp, whose golden chords
 Are touched by Thee as love's sweet words
 Touch earthly hearts, or as bright birds
 Warble their silvery notes,
 So from thy heart we catch the strain,
 And echoes float until again
 It louder peals, and almost pain
 Is felt whene'er it floats.

Apollo, thou Hyperian god,
 Ruling thy kingdom with the rod
 Of golden light, at whose slight nod
 The worlds in reverence bow;
 Thy throne, thy crown, thy citadel,
 Thy theme of song, thy magic spell,
 Thy palace halls, within which dwell
 The thoughts we sing of now—

All, all are thoughts of human souls,
 Whose spray high tossed and thundering rolls
 Like countless oceans o'er the shoals
 Of everlasting life;

Then back, receding from the shore,
 The distant murmur of the roar
 Is lulled to rest, and never more
 Is heard the sound of strife.

Hark! hark! the melody of spheres
 Reverberates through endless years,
 Until are blended hopes and fears
 In universal joy.
 To thee, God-sun, this song is given;
 To thee, the king of solar heaven,
 And to thy harp, whose strings thrice seven
 Time never shall destroy.

Given in her sixteenth year.

EVIDENCES OF IMMORTALITY.

Before the planet Neptune was discovered the astronomers in the **Old World** were saying:

"To make this plan complete, this geometric ratio certain, there must be another star yonder, beyond the reach of our telescopic range of vision."

The eye of mathematical faith had seen it there—the student had beheld it glimmering through the midnight lamp when he drew the circles of the solar system and measured their geometrical relation to it. Sure enough, when, within the last century, the most powerful telescope was brought to bear on that portion of the heavens, there was the remote star glimmering away, as though it had been discovered countless ages ago as it undoubtedly was created. So with the eye of faith, the eye of spiritual science, the eye of absolute certainty, minds of the past have said:

"Somewhere in all this range of spiritual truth, there must be a means of communion between the two worlds. The gateway of death must be unbarred and there will be discovered a mental telescope whereby we can see the fixed star of immortality gleaming, and know that it is there."

The telescope of modern science, whose premonitory symbols were mesmerism and psychology, has at last been pointed in the right direction. It has swept around and around the circle of cause and effect—around and around the circle of religion and science, until at last it has pointed its lens directly in range of the star that reveals with certainty the future circumstances of the human soul. It gives three-fold evidence—physical proof, mental proof, spiritual proof. The last is greatest, since the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge so positively, so undeniably, that those who have traversed it can tell of its truthfulness. But of this proof we can only say, pursue it even as the astronomer pursues his science, the chemist his, the geologist his. In one night, in a single hour, you cannot be made familiar with all the evidences. We can only say, study your souls as you do your bodies, pursue the science as you do any other. Make the lamp of the human spirit the subject of your inquiries and investigations, and, like the happy astronomer who triumphed in the exercise of mathematical faith, you too shall triumph in the certainty of spiritual knowledge.

Greatest and best of all, the divinest evidence is that which comes to the human spirit in its hours of exaltation, in its moments of intuition and inspiration, when it is brought directly in contact with the upper world. There is no questioning, no setting aside, no pushing away. The senses may cry deception, the intellect may say it is false, but the spirit, calm in the majesty of its own intuition and certainty, rests upon the mountain-top of truth and says: "We know whereof we testify. It is not blind faith, it is not fictitious logic. It is the certainty of absolute knowledge that causes every human spirit to shrink away from error, darkness, oppression, and bigotry.

INCIDENTS, &c., IN MRS. TAPPAN'S MEDIUMSHIP.

A gentleman who was travelling in America during the first years of the war of the Rebellion, chanced to be in Chicago when Mrs. Tappan delivered some remarkable discourses, showing that spirits retain their identity and opinions after the change called death. The Sunday-morning lecture was delivered by Mrs. Tappan under the influence of what purported to be the spirit of John C. Calhoun (the father of "States' rights" and secession); the views were delivered with accuracy, cogency, and truthfulness to history, causing great rejoicing among those in the audience who partially sympathised with the Southern States. The argument in favour of secession was deemed conclusive. In the evening, through the same lips, and with different manner, voice, and intonation, an address was delivered, purporting to come from "Thomas Jefferson," on the side of the Union, and against secession and slavery. This lecture was equally characteristic and convincing, and refuted the arguments of the morning lecture in a masterly manner. The audience being Northern, and mostly Unionists, were of course more enthusiastic over the latter discourse; but considered the morning lecture as equally able, and as a marvellous proof of spirit-control.

Another instance of personal identity in Mrs. Tappan's experiences has come to our knowledge.

A committee of gentlemen—prominent citizens of Chicago—invited Mrs. Tappan to lecture in that city, and hearing that sometimes different spirits controlled her to speak, requested that their fellow-townsmen, the late Stephen A. Douglas, might address them. The guides of Mrs. Tappan consented, and to an overflowing audience (numbering from 1,000 to 1,500 people) the "little giant" addressed his former constituents, and, as additional proof of his personal identity, answered questions at the close. The audience were enthusiastic, and gave three cheers for the speaker. But the effort, or rather the unusual control, being less spiritual than that of her usual guides, produced severe illness, compelling her guardian spirits to decline any similar efforts afterwards.

Then back, receding from the shore,
The distant murmur of the roar
Is lulled to rest, and never more
Is heard the sound of strife.

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In universal joy.

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THE NEW SCIENCE.

SPIRITUALISM AS A SCIENCE AND SPIRITUALISM AS A RELIGION.

An Inspirational Oration given under spirit influence by Mrs. CORA L. V. TAPPAN, in St. George's Hall, Langham Place, Regent Street, London, on Sunday Evening, September 21st, 1873. While Mrs. TAPPAN spoke this Oration (her first in London) she was almost totally unconscious of physical existence, and the matter was unpremeditated.

INVOCATION.

Our Father, infinite Spirit of light and of love, whose name we call God, but whose wondrous power, whose ineffable spirit, filleth every atom of the universe : thou wonderful, thou immortal source of light and love, we praise Thee ! No other purpose hath our utterance than to give songs of praise to Thee for life. We praise Thee, O Spirit of Life, for every form of being : for the light and for the darkness ; for the morning and for the evening ; for the spring's refreshing shower and the winter's icy snow ; for the harvest with its rich sheaves and the glory of the earth abounding with plenty. We praise Thee for all gifts of nature : for the rapt voices of solitude that give forth songs unto Thee ; for the wilderness teeming with life that praises Thee with its myriad voices ; for the songs of wild birds that go up to Thee in rejoicing ; for the streamlets that dance and babble in bright sunlight ; for the everlasting mountains which reach their hoary heads to the skies in praise of Thee ; for the ocean—broad and boundless—which is ever bearing us over its mighty bosom to the infinite ; for all the sights and sounds of nature, and for the

immortal voices of the lone stars. We praise Thee for the living soul of man, filling earth with the influence of intelligence and art—the products of that thought with which Thou hast endowed him; for science with her rich treasures of knowledge; for art with her manifold industries; for the institutions and governments of men, that, when war is not, bring happiness and peace to the earth—for the governments, reared upon the principles of truth and justice, which Thou hast caused thy children to form, are true forerunners of those diviner governments which are to come. We praise Thee for the thoughts of the living that vivify all time and space, and for those who, living above all worldly motives, seek only Thee and thy loving spirit; for that breathing presence which fills every atom in this room, and far and wide in space fills every living soul with the divine spark of life; for all these do we praise Thee. We praise Thee that this inextinguishable fire, this living spark, can never die, but mounts upwards and onwards through worlds and systems living and developing for ever, instinct with immortality. If loved ones are here whose friends have been snatched away, and whom they have buried as with loving faith, may they here understand those truths that shall bring them the dear ones that are not lost; may they listen until the clouds of despair and the grave are rent in twain, and the life that is immortal opens to their glad vision. O blessed immortals thronging around us here, receive our praises, and let them ascend through circle upon circle of angel ones until, vibrated to the distant orbs, the whole of the glad world of angels join in the praise of our Father.

DISCOURSE.

In the light of modern science all thought, whether that which relates to the philosophy of spirit or mind, or whether that which belongs to mundane or material science, is attributed as the result of organisation,—organisation alone being held responsible for, and organisation alone producing, the wonderful results of human thought, human philosophy, and human religion. For many years science has been at war with religion, and there has been discovered no general solvent that will bring them together. Chemists have found solvents to bring together antagonistic principles of the material world, and through that wonderful system of material science already mentioned the first agents or what we may be allowed to call the spirit of matter have been arrived at; but between mind and matter no one has been able to find a solvent which shall blend the two. Hitherto there has been no super-science—no science beyond matter. It is true that Baron Reichenbach carried on a series of experiments in this sphere of inquiry; and in America Hare and others have investigated the secrets of mind and matter; Professor Faraday investigated Spiritualism until he found it was the result of a nervous force, or force, as it was called, a force similar to what one of your chemists has found to be odyllic force. But we must bear in mind that the scientist is under a disadvantage in the investigation of Spiritualism. The formulæ of science are learned in the schools of direct experiment, and if any one wishes to investigate he must first learn the established formula. But in this science of Spiritualism there is no formula; it has no alphabet: how therefore is the scientist to proceed to investigate it? Spiritualists must not be too hasty in blaming scientific men. What is needed is that some scientific man should establish a formula; some one learned in modern thought must take upon himself its investigation. We will give him the first lesson, and that is that for every material substance there is a super-material: you are accustomed to call it supernatural; but everything is natural—even to Deity. But super-material and super-mundane substances are governed by their own laws.

Now, some of the laws which control material substances are known; whereas the laws which control the super-material and super-mundane are not known. To find out these laws, to investigate these and establish a formula, will give a key whereby every manifestation that is known and the form and material of spiritual manifestations can be found out. Everything in nature—wood, metal, &c.—has an aura surrounding it. Clairvoyants have discovered this fact, and if scientists would acknowledge it they would have the key to this phenomenon. When clairvoyance first came into notice it was scouted by all; and when mesmerism came

up clairvoyance was used to explain it; then in its turn **psychology** was attempted to be explained by mesmerism, and now **scientists** would fain explain Spiritualism by psychology. But the **super** atmosphere they attempted to explain Spiritualism by did not reach far enough; it only went so far as the laws of mind, that is embodied mind, were known. There are two sources of **human** thought; one is mind embodied in material form, and the other is disembodied mind. Now, whenever a mind embodied in **human** form acts upon organism it is through volition, or through **in-**voluntary action. Thus it is that the **mesmeriser** or the **spirits** control another mind. Psychology reveals the involuntary action of mind on mind. Thus you are involuntarily acted upon by thought; but there is always an embodied source for such a thought. Now it only needs that you take one step farther, that disembodied mind acts upon embodied mind, and even in the light of modern science you will see that the spiritual **manifestations** have only to be called super-mundane, and the science **super-**science, to make out a formula in the phraseology of the schools, and establish a general term—and by general term we mean something all scientists will understand—whereby any **person** wishing to investigate will have the key in his possession. Now this super-science seems to have laws antagonistic to mundane laws. There is said to be a law of gravitation, discovered by Newton, whereby things tend to the centre of the earth; and according to the scientists things cannot be raised from the earth without some mechanical force adequate to counterbalance this physical law. But Spiritualism shows that without any known mechanical force materials are lifted some distance from the surface of the earth. "But that cannot be," says the scientific man; "for it is in opposition to the law of gravitation." But did it never occur to you that there might be some law in opposition to this law, just as the centripital acts in opposition to the centrifugal force? And did it never occur to you that by ascertaining what this other law is, or by attempting to find out whether there is another law, the first step is taken in the investigation of the science of Spiritualism? Then again; things are lifted and floated in the atmosphere without any apparent mechanical maintaining cause. "That cannot be," says the scientist; "even if I saw it I should know it to be a delusion, because I know there can be no movement of objects without cause." But the super-mundane cause steps in. Don't you know that electricity, the finest of your material substances, often controverts and contradicts your established science? and did it never occur to you that in the realms of space there may be another and more subtle element than electricity, whereon mind may act and produce mechanical results? Here super-science steps in and explains that there is another agency which produces the transportation of bodies through the atmosphere. By its influence persons are moved to write and

speaking, the organs of the body are controlled and swayed without the agency of individual volition. "But all this is biology," says the scientist. But does biology act involuntarily? and if not, has it been taught in the schools how the subject can transcend the thought of the biologist, giving the thought of the presence of departed friends when he, the biologist, has no such thought? If so, would it not be well for scientists to learn a few things they never learned in their schools, and, by means of these experiments, transcend the schools in which they have been instructed?

We have sometimes gone back to the German school of metaphysicians, in which Kant and others tried to disprove the immortality of the soul from a materialistic stand-point, and their philosophy had just the opposite effect to what was intended. Then we were indebted to Gall and Spurzheim for showing by the organisation of the brain the development of individual mind. By these labours they took us too much into materialism. But we note another reaction has now begun. Whatever services these men did to science they failed to account for all the manifestations of mind. But for all effects there must be a cause; and presuming there is a cause other than that taught, and by so presuming—because there can be no expression of thought or manifestation of matter without a sustaining mind—we are insensibly led towards the operating cause. By presuming such a cause the scientist will have arrived at the solid and sure process of spiritual science. But if material science is inadequate to solve this problem, then it must be presumed there are other means whereby it can be solved. Twenty-five years ago, Robert Hare, of Philadelphia, assumed that he could explain Spiritualism by natural causes, and so set to work with all the intelligence of the school of which he was a member, determined to find out in what this mystery lay concealed. And in order that no deception or trickery could be practised, he constructed a piece of mechanism whereby it would be utterly impossible for the medium to deceive him in any way. He persisted in his object with all the nonchalance of a man of science, determined to overturn this strange delusion. The result was that instead of finding anything in his own science to explain it, he was forced to adopt the super-science to explain these manifestations. They purported—and that was maintained—that they came from departed friends: names were given, writings were created, all forms of tests were tried, and Professor Hare became a Spiritualist. When, some years ago, William Howitt became a Spiritualist, it was said: "Oh, he is becoming old, and has no longer the brightness of intellect he once possessed." And when Robert Owen, in his old age, became convinced of its truth, men said: "Oh, he was always taking up with some new-fangled and absurd notion." And again, when Robert Dale Owen announced his belief in it, it was said he was doubtless insane. So also, when Judge Edmonds, one of the brightest ornaments of the American bar, said he found nothing in physical science to ex-

Then back, receding from the shore,
 The distant murmur of the roar
 Is lulled to rest, and never more
 Is heard the sound of strife.

Hark! hark! the melody of spheres
 Reverberates through endless years,
 Until are blended hopes and fears
 In universal joy.
 To thee, God-sun, this song is given;
 To thee, the king of solar heaven,
 And to thy harp, whose strings thrice seven
 Time never shall destroy.

Given in her sixteenth year.

EVIDENCES OF IMMORTALITY.

Before the planet Neptune was discovered the astronomers in the Old World were saying:

"To make this plan complete, this geometric ratio certain, there must be another star yonder, beyond the reach of our telescopic range of vision."

The eye of mathematical faith had seen it there—the student had beheld it glimmering through the midnight lamp when he drew the circles of the solar system and measured their geometrical relation to it. Sure enough, when, within the last century, the most powerful telescope was brought to bear on that portion of the heavens, there was the remote star glimmering away, as though it had been discovered countless ages ago as it undoubtedly was created. So with the eye of faith, the eye of spiritual science, the eye of absolute certainty, minds of the past have said:

"Somewhere in all this range of spiritual truth, there must be a means of communion between the two worlds. The gateway of death must be unbarred and there will be discovered a mental telescope whereby we can see the fixed star of immortality gleaming, and know that it is there."

The telescope of modern science, whose premonitory symbols were mesmerism and psychology, has at last been pointed in the right direction. It has swept around and around the circle of cause and effect—around and around the circle of religion and science, until at last it has pointed its lens directly in range of the star that reveals with certainty the future circumstances of the human soul. It gives three-fold evidence—physical proof, mental proof, spiritual proof. The last is greatest, since the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge so positively, so undeniably, that those who have traversed it can tell of its truthfulness. But of this proof we can only say, pursue it even as the astronomer pursues his science, the chemist his, the geologist his. In one night, in a single hour, you cannot be made familiar with all the evidences. We can only say, study your souls as you do your bodies, pursue the science as you do any other. Make the lamp of the human spirit the subject of your inquiries and investigations, and, like the happy astronomer who triumphed in the exercise of mathematical faith, you too shall triumph in the certainty of spiritual knowledge.

Greatest and best of all, the divinest evidence is that which comes to the human spirit in its hours of exaltation, in its moments of intuition and inspiration, when it is brought directly in contact with the upper world. There is no questioning, no setting aside, no pushing away. The senses may cry deception, the intellect may say it is false, but the spirit, calm in the majesty of its own intuition and certainty, rests upon the mountain-top of truth and says: "We know whereof we testify. It is not blind faith, it is not fictitious logic. It is the certainty of absolute knowledge that causes every human spirit to shrink away from error, darkness, oppression, and bigotry.

INCIDENTS, &c., IN MRS. TAPPAN'S MEDIUMSHIP.

A gentleman who was travelling in America during the first years of the war of the Rebellion, chanced to be in Chicago when Mrs. Tappan delivered some remarkable discourses, showing that spirits retain their identity and opinions after the change called death. The Sunday-morning lecture was delivered by Mrs. Tappan under the influence of what purported to be the spirit of John C. Calhoun (the father of "States' rights" and secession); the views were delivered with accuracy, cogency, and truthfulness to history, causing great rejoicing among those in the audience who partially sympathised with the Southern States. The argument in favour of secession was deemed conclusive. In the evening, through the same lips, and with different manner, voice, and intonation, an address was delivered, purporting to come from "Thomas Jefferson," on the side of the Union, and against secession and slavery. This lecture was equally characteristic and convincing, and refuted the arguments of the morning lecture in a masterly manner. The audience being Northern, and mostly Unionists, were of course more enthusiastic over the latter discourse; but considered the morning lecture as equally able, and as a marvellous proof of spirit-control.

Another instance of personal identity in Mrs. Tappan's experiences has come to our knowledge.

A committee of gentlemen—prominent citizens of Chicago—invited Mrs. Tappan to lecture in that city, and hearing that sometimes different spirits controlled her to speak, requested that their fellow-townsmen, the late Stephen A. Douglas, might address them. The guides of Mrs. Tappan consented, and to an overflowing audience (numbering from 1,000 to 1,500 people) the "little giant" addressed his former constituents, and, as additional proof of his personal identity, answered questions at the close. The audience were enthusiastic, and gave three cheers for the speaker. But the effort, or rather the unusual control, being less spiritual than that of her usual guides, produced severe illness, compelling her guardian spirits to decline any similar efforts afterwards.

"OUINA."

The name given above is that of the spirit of an Indian maiden, whose earthly history is given in full in Mrs. Tappan's poem, "Hesperia." Familiarly called "Shannie," an abbreviation of her tribal name (Shenandoah), she has, since Mrs. Tappan's earliest mediumship, been one of her attendant spirits. Joyous, happy, elevated, buoyant, it seems to be her mission to ward off the physical ills, and minister to the brain when overtaxed, by applying the healing balm of hope. With greatest simplicity, she combines philosophy and poesy, and always brings from the spirit-world some message of song and beauty, improvising symbolic poetic addresses to individuals who may chance to be present. Her poems are peculiarly her own, and would alone make a volume if collected. The following is a specimen of "Ouina's" gifts; many in London have received similar offerings:—

SEAL OF LOVE.

TO MRS. N. A. C. M.

As on each star the magic word is traced,
And then within its orb the world is placed
To shine for ever bright;

As on each flower the perfume bloom reveals,
That which its growth and form conceals,
The wonder of Love's might!

So in thy heart, heaven-written is the truth,
Which ever tells of endless, fadeless youth
In worlds above!

A hidden mine, a secret fount of bliss,
A germ immortal; for thy name is this:
"The Seal of Love!"

STAR FLOWER.

TO MRS. L. Q. B.— (WASHINGTON).

Not in the radiance of earthly bowers,
Where bloom the gorgeous tinted flowers,
Is its breath found—

Nor where the tropic sun's bright gold
The orange buds with sweets doth fold,
And maidens their bright blossoms hold
With myrtle bound,—

But in those hidden, secret hills,
Where bloom the fabled asphodels
Of mystic fame;

There, in thy soul, its petals rare
Expand, like thoughts so bright and fair,
Exhaling music on the air—

Star Flower's thy name.

THE NEW SCIENCE.

SPIRITUALISM AS A SCIENCE AND SPIRITUALISM AS A RELIGION.

An Inspirational Oration given under spirit influence by Mrs. CORA L. V. TAPPAN, in St. George's Hall, Langham Place, Regent Street, London, on Sunday Evening, September 21st, 1873. While Mrs. TAPPAN spoke this Oration (her first in London) she was almost totally unconscious of physical existence, and the matter was unpremeditated.

INVOCATION.

Our Father, infinite Spirit of light and of love, whose name we call God, but whose wondrous power, whose ineffable spirit, filleth every atom of the universe: thou wonderful, thou immortal source of light and love, we praise Thee! No other purpose hath our utterance than to give songs of praise to Thee for life. We praise Thee, O Spirit of Life, for every form of being: for the light and for the darkness; for the morning and for the evening; for the spring's refreshing shower and the winter's icy snow; for the harvest with its rich sheaves and the glory of the earth abounding with plenty. We praise Thee for all gifts of nature: for the rapt voices of solitude that give forth songs unto Thee; for the wilderness teeming with life that praises Thee with its myriad voices; for the songs of wild birds that go up to Thee in rejoicing; for the streamlets that dance and babble in bright sunlight; for the everlasting mountains which reach their hoary heads to the skies in praise of Thee; for the ocean—broad and boundless—which is ever bearing us over its mighty bosom to the infinite; for all the sights and sounds of nature, and for the

up clairvoyance was used to explain it; then in its turn psychology was attempted to be explained by mesmerism, and now scientists would fain explain Spiritualism by psychology. But the super-atmosphere they attempted to explain Spiritualism by did not reach far enough; it only went so far as the laws of mind, that is, embodied mind, were known. There are two sources of human thought; one is mind embodied in material form, and the other is disembodied mind. Now, whenever a mind embodied in human form acts upon organism it is through volition, or through involuntary action. Thus it is that the mesmeriser or the spirits control another mind. Psychology reveals the involuntary action of mind on mind. Thus you are involuntarily acted upon by thought; but there is always an embodied source for such a thought. Now it only needs that you take one step farther, that disembodied mind acts upon embodied mind, and even in the light of modern science you will see that the spiritual manifestations have only to be called super-mundane, and the science super-science, to make out a formula in the phraseology of the schools, and establish a general term—and by general term we mean something all scientists will understand—whereby any person wishing to investigate will have the key in his possession. Now this super-science seems to have laws antagonistic to mundane laws. There is said to be a law of gravitation, discovered by Newton, whereby things tend to the centre of the earth; and according to the scientists things cannot be raised from the earth without some mechanical force adequate to counterbalance this physical law. But Spiritualism shows that without any known mechanical force materials are lifted some distance from the surface of the earth. "But that cannot be," says the scientific man; "for it is in opposition to the law of gravitation." But did it never occur to you that there might be some law in opposition to this law, just as the centripetal acts in opposition to the centrifugal force? And did it never occur to you that by ascertaining what this other law is, or by attempting to find out whether there is another law, the first step is taken in the investigation of the science of Spiritualism? Then again; things are lifted and floated in the atmosphere without any apparent mechanical maintaining cause. "That cannot be," says the scientist; "even if I saw it I should know it to be a delusion, because I know there can be no movement of objects without cause." But the super-mundane cause steps in. Don't you know that electricity, the finest of your material substances, often controverts and contradicts your established science? and did it never occur to you that in the realms of space there may be another and more subtle element than electricity, whereon mind may act and produce mechanical results? Here super-science steps in and explains that there is another agency which produces the transportation of bodies through the atmosphere. By its influence persons are moved to write and

speak, the organs of the body are controlled and swayed without the agency of individual volition. "But all this is biology," says the scientist. But does biology act involuntarily? and if not, has it been taught in the schools how the subject can transcend the thought of the biologist, giving the thought of the presence of departed friends when he, the biologist, has no such thought? If so, would it not be well for scientists to learn a few things they never learned in their schools, and, by means of these experiments, transcend the schools in which they have been instructed?

We have sometimes gone back to the German school of metaphysicians, in which Kant and others tried to disprove the immortality of the soul from a materialistic stand-point, and their philosophy had just the opposite effect to what was intended. Then we were indebted to Gall and Spurzheim for showing by the organisation of the brain the development of individual mind. By these labours they took us too much into materialism. But we note another reaction has now begun. Whatever services these men did to science they failed to account for all the manifestations of mind. But for all effects there must be a cause; and presuming there is a cause other than that taught, and by so presuming—because there can be no expression of thought or manifestation of matter without a sustaining mind—we are insensibly led towards the operating cause. By presuming such a cause the scientist will have arrived at the solid and sure process of spiritual science. But if material science is inadequate to solve this problem, then it must be presumed there are other means whereby it can be solved. Twenty-five years ago, Robert Hare, of Philadelphia, assumed that he could explain Spiritualism by natural causes, and so set to work with all the intelligence of the school of which he was a member, determined to find out in what this mystery lay concealed. And in order that no deception or trickery could be practised, he constructed a piece of mechanism whereby it would be utterly impossible for the medium to deceive him in any way. He persisted in his object with all the nonchalance of a man of science, determined to overturn this strange delusion. The result was that instead of finding anything in his own science to explain it, he was forced to adopt the super-science to explain these manifestations. They purported—and that was maintained—that they came from departed friends: names were given, writings were created, all forms of tests were tried, and Professor Hare became a Spiritualist. When, some years ago, William Howitt became a Spiritualist, it was said: "Oh, he is becoming old, and has no longer the brightness of intellect he once possessed." And when Robert Owen, in his old age, became convinced of its truth, men said: "Oh, he was always taking up with some new-fangled and absurd notion." And again, when Robert Dale Owen announced his belief in it, it was said he was doubtless insane. So also, when Judge Edmonds, one of the brightest ornaments of the American bar, said he found nothing in physical science to ex-

plain it, he was said to be in his dotage. But all this does not affect the one basis to which we wish to call your attention. Before you can wish to investigate any science, you must know there is a scientific basis. You have only then to consider that besides the elements already named in science, and the laws and forces of material matter, there are many thousands of forces which scientists do not claim to have discovered, and which they are still seeking to understand. Chemistry has discovered some sixty odd primates in nature; yet the science of chemistry is still in its infancy, and we may expect it to go on until it solves the mystery of the atomic world, and thus through its instrumentality lead to this super-science, and discover the one general solvent of nature which we have been seeking. But until that day has arrived scientists must be patient, and the world must be patient, and Spiritualists must be patient. Where there is no scientific basis there can be no continuance of investigation until it is so established. It is only an alphabet with Spiritualists. You ask them how these manifestations are produced, and they will say, "I do not know; I only know it requires some particular conditions, and when these conditions are not favourable, no manifestations can take place; but when they are favourable, the manifestations occur." "What are these conditions?" asks the scientific man, "and then I will sit in my laboratory and produce the manifestations." If a man in America makes a discovery in chemistry, he at once transmits it to London and Paris, and his formula gives the scientists there the key to his discovery. Or if a new star is seen in the heavens, the astronomers of Washington and Greenwich, from the formula given, are able to turn their telescopes to the constellation in which it is to be found. But here is a science which defies the schools: tables are moved, forms are raised in the air, people are made to write and act, and there is no science for it. Yet a man sits down in his laboratory, sits down without any preparation, and says, "I can find no spirits." Remember, that the mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric mind must act. This subtle element cannot be discovered by the chemist; it cannot be analysed in his laboratory; there is no *experimentum crucis* which can tell him the nature of thought or its power in the human mind. He has tried in vain; and though he may discover the formation of the brain and the forces brought to bear upon it, he cannot tell you the substance of which thought is formed, for it is through its subtle power that these words are at this moment proclaimed to your mind. But no chemist, however subtle his skill, can explain it, much less the laws which govern this mysterious principle.

But as we have already stated, patience, a distinct desire to ascertain these truths, and to establish a formula which shall answer all inquiring minds and all longings—such are the first

conditions for the investigation of spiritual science. In this light it will bear every test; under these conditions there are all forms of manifestation to satisfy the inquiring mind; and if one form fails there is always another at hand; for mind is always active, and the forms of its manifestation are infinite. Thus a new era is being inaugurated in the world of thought, and subtle forms of investigation are being made known. And though Herbert Spencer says that these inquiries will always lie in the region of the unknowable, we would like to ask him if he knows what the unknowable region is, and whether the line has been drawn for him between the known and the unknown. The causes of the formation of the rainbow were once said to be unknowable, and it was whispered that anyone who had anything to do with these forces was in league with his Satanic majesty. The same was said with reference to those who dug into the ground for fossils, or who delved the earth to find out its geological formation. But the region of the knowable continues to expand, and as we go on step by step it grows more and more remote, and it may possibly one day be revealed to the men of science and philosophy that there is no limit to the power of the human mind when properly guided and honestly seeking for the truth. It may probably occur that this region beyond matter and above mundane influences is just as tangible a realm, governed by laws capable of being known and understood, and that for every thought of the human mind there is an adequate cause, and that for every inspiration there is an adequate law and source of law; and it may possibly dawn upon scientific men that to limit the powers of the human mind is to limit Deity; that God Himself, the Infinite Spirit of boundless Nature, devised the universe, and that, if there is a law hidden, it is only hidden by our ignorance and prejudice. But we build around us little fortresses, and construct little grooves of philosophy in which we are willing to run without seeing great cycles which are rolling on beyond us. Professor Huxley thinks it is not worth while to listen to the spirit-world. One would not like to live in the post-office and listen to the subjects of all the letters that pass through it, though each has no doubt an interest to someone. But did it never occur to him that any truth that has for its foundation the greatest question that can affect humanity is not too insignificant for the consideration of so accomplished a scholar? He may not wish to read your letters, and he might not like to listen to all communications from the spirit-world, but letters can be written, and human beings can exchange thoughts and loving intercourse with one another when distant; and it would doubtless be a great deprivation to the distinguished gentleman himself if he were prohibited from writing; and if he were dead, would it not be gratifying to have a telegraph wire that this world might be favoured with communications from so shining a light? and does he not know that the question which affects the heart

and soul of humanity the most of all is, Do my friends live, and can they speak to me? and that upon the answer to this question is hinged the happiness now and hereafter of the human family. Say what you will of science, it affords means for material life and usefulness; but when death comes—the great living terror of the world, before which even sages pale, and before which science has no answer to give—when death comes knocking, then professor and sage ask themselves the question, Do the dead live? is there any proof that beyond this change there is another life, and that sentient immortal souls will meet me and commune with me there? And if there is an answer to this question brought to the world, is it not indeed worth all the deductions of science to know it? He would like a letter from his daughter or son in Italy or America. But if gone farther, and hidden out of sight beyond the veil, does he have no longing to know whither they are gone, and if in that unseen but near world they still live and love? Oh, death no longer is a mystery. It is a sweet and silent messenger of change—the putting off of the outer and the recreation of the inner soul! No longer a terror, but evident to the senses, made tangible to the human ear and sight and understanding, there comes the proof that another, an outside intelligence, known by name and calling those they loved, can come and speak to us. Is not this of more value to us than all science? And if it is not worth anything to the scientist, and if he has not time to listen to it, let him not scoff at those who think it worth their while to know of the other life. If he has not time to leave his fossils and insects, to cease his delving in the earth for dead stones, or to relinquish his fine-spun theories of philosophy, let him not carp at those who have had time to listen to the intelligences who come with word of mouth and can give positive testimony to the world—who can prove as the result of their investigations that it is true our friends live—that there is a science and philosophy born of their investigations and earnest thoughts, which has made death a myth and deprived it of its sting, by pointing out another life, the continuance of this, where all thought and feeling and humanity still abides. This is the super-science.

Is Spiritualism a religion? says one. It is not a theology. If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed, it lifts, elevates, and strengthens, then it has to do with religion; but it has no creed. It has no institution where theology is taught. It has no altars, no shrines, no priests—save the altar of the fireside, the shrine of the human heart, the priest that prattles through the lips of the young babe on its mother's knee, or the grey-haired man moved to utterance, or the young man and maiden made to prophesy. It has not institutions, but it enters all institutions. It walks up to the priest in his stole, and in the voice of a child

makes him tell his astonished hearers that the lost are not dead, but living, and can participate in our good words and works. But, says he to his auditors, this is not Modern Spiritualism I am telling you. It goes to the laboratory of the scientist, and it makes him move to its wonderful voice; it says, There is another life and a higher; this is but a stepping-stone to another sphere, but the entrance to the temple of life. He pauses, and says it is wondrous strange. Is it a religion? It inspires the pure and holy, no matter what creed he belongs to, so that the worshipper may bow under any form of service, it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes; and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, He speaks to the nations of the earth, and what does He say? That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviours, reared by the divine mind, the instruments of his divine messengers. Does it speak to-day in the churches? Yes; wherever its voice may be heard; but if forms instead of life be there, then it does not speak; it speaks to the devout in their homes, and reveals to them the wonders of the other life. Has it ever been heard before, and why does it not come to us? Oh, ask you why? Sepulchres and tombs do not possess the living spirit; outward forms and ceremonies do not invite the divine; but wheresoever the true spirit is found, wheresoever the honest worshipper bends the knee, there is the light and life of the spirit-world. Will it then overturn our sacred and revered institutions? Sacred and revered institutions cannot be overturned. God Himself hath fashioned them; they are his. Destructive changes may come by the hand of man. Truth alone is eternal. God's hand hath planted the true living life. The things of man may pass away, and be abolished, but the truth remains the same in all ages, and in all climes, and the voice of its awakening is near. It is the fatherhood of God over all the nations of the earth; the brotherhood of man beneath every clime and sky, and of every tongue and colour; it is the immortality of the soul. The religion of Spiritualism has for its assistants bards and seers, prophets and sages. It has for its mouthpiece those who are the humblest in their labours, and those who are the most exalted: the king may be inspired; the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice; the man in

priestly raiment, if his soul be humble, may see and behold and question. It is indeed the solvent of all relations. It unites the past and the present. What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites as with the key-stone of the arch the two conditions of mankind: on one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes alone from divine revelation and divine prophecy.

You remember the French Academy three or four years ago proclaimed the discovery of a new sense. There were five, and now there is a sixth—that sixth is intuition. It needed another sense to account for many of the phenomena in the world; and if you leave the French Academy and the scientists alone they will doubtless find another. We hope so. This sixth sense comes nearly to the centre of the arch. The broad base rests on the material sciences; then come mesmerism, psychology, and clairvoyance; and finally intuition, with its fine spiritual light and unaccountable laws, steps in to aid the French Academy to solve the problem of the nineteenth century. On the other side is theology. It has age and all the respectability that antiquity can give. It has existed throughout all ages. In some instances, the spirit has been crushed out for the letter; but the spirit still lives and is abroad in the world. We know there are no end of sects; but they are every one of them true, because each one answers the purpose of some hungry soul. They are only barges to take spirits to the other world, and it does not matter much in which you embark, so long as you have the harbour in view. You know the Church of Rome claims pre-eminence, by reason of its power and antiquity; but then the Jews were before it, and before the Jews had produced their holy books, other inspired peoples had brought forth their Zend-Avesta, their Shasters, the Vedas of the Indians, and the sacred books of the Chinese. Every nation has had its holy book, and every one was inspired; for God has left no age uninspired, and those theologies which were before the Jewish and before the Christian era, even those possessed a kernel of truth. The Koran of the Mohammedans was an inspired work, and Protestantism was in itself a divine inspiration. Well, it is upon this basis that the theology of the day has been reared. The Christian Church answers the purpose of disseminating far and wide its truths and inspirations. One simple truth it teaches, and so long as it inculcates that it does not matter under what name it is given, and under what church spire it is delivered: it is the truth of God's love to man; it is the truth of the brotherhood of man; it is that mankind shall love one another. This is the lesson of Jesus in his lowly

life, and his wonderful words of inspired love. He lived the spiritual life. When this life is attained, when the other side of the arch is reached, where sense leaves off, and the life of the spirit begins, there the eyes are opened, and we have the sight of the spirit, and we can see with it. And we can behold that broadcast and as with a flame of fire angels are lighting the torches on many an ancient altar, and the Promethean fire kindles and burns again as of old in the hearts of men; it is no longer a myth and a fable. Sinai is repeated, and the Sermon on the Mount is brought home to many hearts by angel-messengers. It is no longer merely a hope, for we leave the grave behind, and the mount of transfiguration is before; the glorious light of immortality is spread out above us as with a flame, the truth is revealed to man by ministering spirits, the angels ascend and descend as of old, and once more the teacher is in your midst, and blesses you through the mouths of little children.

After the oration Mrs. Tappan again rose and recited the following impromptu poem:—

The old world was dead, with his face
Lying downward and silent, a space,
Bound in error's dark night;
Swathed and bound in the irons of wrong.
That the ages have forged and made strong,
Moaning, fainting for one ray of light.

Hungry world, that has famish'd for bread,
Ye have given them stones, husks instead;
No radiance pierced the deep gloom,
Save where, lighting history's page,
Immortal sang poet and sage
Of the life that surviveth the tomb.

One famine hung o'er the fair earth,
Like a wolf that devoureth ere birth,
Grim and gory with direful despair;
One wild longing—a pent-up, sad strain
That came forth with a sobbing refrain,
Like the pitiful patience of prayer.

Do they live? Do the dead live when wound
In their shrouds, when the cold clammy ground
Doth conceal and engulf those we love?
Does the soul, the immortal glad soul,
Spring to new life and mount to its goal,
Like a wandering, homeward-bound dove?

It will come, the bright day of the world,
Like a beautiful banner unfurl'd,
By seer and prophet foretold:
They saw, and their fetters were riven,
And martyrs sprang, heavenward driven
By flames, changed to chariots of gold!

It will come : for the ages have wrung
 From the earth bitter tears ; they are strung
 Round the brow of old Time, and he wears
 Them for gems : they will evermore live ;
 All things else being dead they survive,
 And the angels account them as prayers.

It will come ; for the prophecy woke
 The past ages ; they, echoing, spoke
 Of the mystical, wonderful plan
 That hath given the truth from God's home—
 For Jesus hath said, " It shall come "—
 The *Elder Best Brother* of man !

It is here. Even now doth its voice
 Bid the sorrowing earth to rejoice.
 For the lone weeping mother hath heard
 How her babe, her beloved is near—
 Is not dead, but doth speak ; she can hear
 Each glad murmur, each low-spoken word.

Yes 'tis here ; o'er the mountains of time
 Dawns the day, wakes the anthem sublime,
 Reaching even the lowliest home ;
 Not with trumpets nor splendour of gold,
 But hushed voices, the story is told,
 The bright day-dawn of Truth. *It has come !*

THE REALM OF SPIRIT.

This Oration was delivered in the Royal Music Hall, 242, Holborn, London, on Sunday evening, October 5th, 1873, before a crowded audience. On taking the chair, Mr. Thomas Slater put it to the meeting whether a committee should be appointed to select a subject on which Mrs. TAPPAN should speak, or whether the spirits might be allowed to give such a discourse as seemed to them most appropriate. The latter course had the greatest number of votes, and Mrs. TAPPAN delivered the following Oration. On this occasion a calm exultation seemed to pervade the tone of the speaker; there was more "ring" in the voice than had been observed on previous evenings, and her countenance was lighted up with a radiant light, as of transfiguration, giving her a wonderful and powerful hold on the feelings of her auditors.

INVOCATION.

Our Father, infinite Source of life and light, supremest Spirit, before whom all nations bow; on bended knee and with many a prayer the nations of the earth worship Thee before shrines and altars. Myriads of temples, reared to thy name under various images of worship, do call upon Thee, O God!—Not because men praise Thee, nor that this day is set apart amongst the Christian nations to worship Thee. But wherever we may be, there is thy temple; wherever the heart uplifts itself in thought to Thee in thanksgiving, there is thy shrine; wherever arching skies bend above the children of the earth, there is thine own temple; and wheresoever those of the spirit seeking Thee cry "Our Father," there art Thou. O Soul of all life! we praise Thee for the atmosphere, that is fraught with thy breath: even as the sounds that have vibrated on the senses go outward and upward in waves of harmony, so let us feel the tremulous throb of life and love from Thee, like the golden waves of the immortal harmony reaching us on the farthest shores of time. Father, we praise Thee for

every form of life; for the manifold evidences of thy power; for the loving purposes of thy spirit, outwrought in nature; for the testimony of the earth and the stars that there is purpose and design in their creation; for the testimony of the soul, that leaps beyond time and sense, penetrating even into the dim mysteries of the spirit; and upon its altar, with hushed voice and seeking souls, we would worship Thee. O God, from every lowliest place in life, from all forms of woe and crime that the outward life has thrown upon thy children, this one sweet awakening voice, this one guerdon of hope, this one life and love,—that they are thy children,—inspires the lowliest souls. O Spirit of all souls! may all those who have grown pure and strong through suffering, and in the world of immortal light sing thy praise in deeds and *words of lovingkindness*,—may all these souls bend above thy children, and, with glad songs of thanksgiving and utterances of truth, *teach* them the ways of knowledge, the pathways of wisdom, and the glorious loveliness of thy truth. Father, to Thee shall be all our praise: whether in song, or whether in deeds of lovingkindness to our fellow-men, we will still praise Thee with thanksgiving for ever.

DISCOURSE.

For many centuries the earth's surface has been the scene of constant explorations and voyages. From the north to the south pole, from the extreme east to the extreme western Indies, there have been voyages from all civilised countries to discover what unknown lands lay beyond the regions heretofore known, and supposed to be inhabited by man. Formerly the earth's surface was confined, or supposed to be confined, to Asia and the Hellenic nations bordering upon the Mediterranean; and it was believed that beyond the pillars of Hercules was a vast unknown sea, inhabited by all kinds of evils and demons of terror, and when at last the British Islands and eastern Europe were discovered, it was regarded as a wonderful instance of man's invention: he had simply found what had always been in existence! But the most daring discovery of all was that of the entire western continent—which, to all the nations of the east, had been a sealed book—an unknown land for thousands of years. But daring voyagers, inspired by the thought that the world being round there must be some balancing continent on its opposite surface, commenced their explorations; and while Americus Vesputius gets credit for the discovery, he died without knowing that the land he had discovered belonged to another continent, believing that he had found Asia by traversing the globe; but Columbus knew that he had reached another world, peopled by a strange race, where a new and strong generation should one day spring up.

All explorers to distant lands go out laden with prayers from their human habitations, and the least word from them is looked forward to with the greatest anxiety; and the whole scientific world is on the *qui vive* to know what they will discover. The late expedition of Mr. Hall is only one of the numerous evidences of the interest attached to these expeditions. Now, it is claimed that beyond the sea of death, beyond the Gorgon-heads of terror and darkness which have shrouded the other world, beyond the tomb, there is a realm—real, tangible, positive; inhabited, not by strangers, not by an unknown race of beings, not by barbarians and cannibals, in whom the world takes such a startling interest because of their novelty; but inhabited by your own friends, those that plunged into the sea of death and were swallowed up and lost to sight, and of whose existence you could have no evidence save through the eye of faith. It has been declared that, in the light of modern Spiritualism, there is a tangible world; that those friends inhabit a real realm of the Spirit, that is, indeed, their home; and that voyagers to and fro are constantly passing with messages from you to them, and from them to you. One would think that an announcement so startling, a proposition so astounding, would at once command the attention of the whole enlightened portion of humanity. But it so happens that, when

grief is worn away and sorrow has accustomed you to forget the external presence of your friends, the spiritual longing is quenched, and the material satisfies, and satisfies fully and wholly; though there is still a yearning, still a longing, still a desire to know if, in some distant undiscovered country, they can know and comprehend what is passing on earth.

The realm of the Spirit has been heretofore a mystical, dreamy, transcendental region, or one so utterly materialistic as to repel all inquiring minds into the nature of its existence. The ancients believed in a material form of re-incarnation, wherein the soul might become immortal by passing into other forms of the material world; and Pythagoras taught the transmigration of souls into other forms, claiming that he once inhabited a material form and taught on earth. In this way, according to the ancients, the soul's immortality could be perpetuated. But among the revealed religions, that of the Hebrews is very indistinct with reference to immortality, except the immortality to be given to the children of Israel in the new Jerusalem, and except the immortality specially bequeathed by the Divine Mind to those who inherit His transcendent favour. Christians have an idea of the spiritual realm: the kingdom of heaven is a city; its snowy temples built of alabaster or some other material substance, and its streets paved with gold, undoubtedly form attractive elements to most of earth's inhabitants. It has diamonds and rubies and other precious stones emblazoning all its gateways and temples. Diamonds and rubies and precious stones are valuable in the eyes of men. Then its streets are flowing with milk and honey, delightful to the taste and sense of man, but rather unsuitable for the spiritual sustenance of the immortal soul. But this localised, material paradise, wherein are gathered together the elect of God and the angels, constitutes the heaven of the enthusiast of immortal life. Undoubtedly there are plains lying beyond this great city, and various trees and landscapes teeming with beauty and loveliness; and in the gardens of God the children of his salvation shall be gathered together beneath the eye of the infinite Spirit, and Christ the Saviour shall bless it with the glory of his countenance. But this heaven is far too small for mankind; it is far too exclusive for all the children of God. For, remember, the children of God are of all the nations of the earth, of all conditions of people.

The heaven of the Mohammedan is wonderful in the voluptuousness of its physical delights. The male alone is immortal. The female Mohammedan cannot become immortal unless she pray to be transformed into a male soul at death: if this prayer be granted, she is immortal. The paradise of the Mohammedan possesses far more physical attractions than that of the Christian. This region of infinite blessedness is one wherein every sense is preserved, where the taste is never satiated, where the eye never grows weary because of renewed delights, where the houris, not of earth, but

heaven, are created for the especial delight of the blessed, and never fade and grow old; where the land teems with all luxuriousness—flowers, fruits, and beautiful foliage; and where, beneath the eye of Allah, are gathered together all the elect, the followers of Mohammed the Prophet. We could picture the delights of this region, but they are of such a material nature, and so revolting to every idea of spiritual existence, that they could only have had their origin in the super-sensuous nature of the man who invented the Mohammedan religion.

But the realm of the Spirit is far different from this. The world of spirit, as it is called, is not limited to any time, nor space, nor locality; and yet the actual habitation of the disembodied spirit is as tangible to the spiritual sense as your earth is to your sense. But do not mistake us in what we are about to say: remember, you must always separate the spiritual from the material sense. There might be ten thousand spiritual worlds, yet you could never see them with the material eye. There might be myriads of spirits around you, without your being able to perceive them with the physical sight. The region of the spirit is directly opposite, in its substance and formation, to the senses. The material world is objective, as you term it. That which appeals to your physical sense has an existence, and unless some one of the senses is gratified you do not consider that there is a world about you. The spiritual world, on the other hand, is what you term subjective; but bear in mind that that which is subjective to the sense becomes objective to the spirit, and that matter is only mutable and perishable while mind is immortal and eternal, consequently there is no material substance, in the usual acceptance of that term, in the spiritual realm; that this room, these appointments, all splendours of the world, or the beauty that appeals to the eye, is of no importance to the soul sense; that rocks, mountains, valleys, trees, rivers, and all material substances—all these are not of the nature of spiritual existence. The spiritual sense is the one sense alone which the soul possesses, and that is perception, for want of a better name. You call the spirit to testify from within your bodies to the sense of sight, the sense of hearing, the sense of touch, and all the senses that delight you; but these are only avenues through which external nature impresses itself upon the spirit, and through which the spirit reaches material life. When rid of your material bodies, you require but one absolute sense, even as the ray of light is white and pure until it is broken into fragments by the prism. The ray of white light starting from the sun is clear and pure; but when it is broken by refraction through some prismatic substance it becomes red, blue, yellow, &c. So the soul, white and pure in its original temple, within the embodied form is broken into rays, and, to the outer sense, manifests the variety of colours you call senses, but which are only the doors whereby the soul looks out into the material world and manifests its presence. You are

accustomed to say such a one has large intelligence, and another one great virtue; and this one is possessed of Christian kindness, while as for that one, he is debased. It is not true: these distinctions are only modified expressions of the spirit. If soul could speak to soul, there would be but white light responding to white light. But material organs, imperfectly-developed surroundings and circumstances, so clothe upon the spirit as to make one soul dark and another light, one red and another yellow; but all gathered in the spectrum of God's eye are white—only white.

The spiritual realm of our planet is that portion of *the atmosphere* beyond the material atmosphere, which may express the spiritual zone surrounding that planet. As the aura surrounding distant planets is visible to you, so another aura, invisible to you, is around every planet, forming its spiritual atmosphere. This is, properly speaking, the spiritual law of every planet. There is beyond this realm a higher degree of spiritual existence, where the planets merge their spheres together, where the more advanced souls experience what has been called the higher degrees of spiritual life, and where, in some measure, the ties which bound them to earth have been broken, and they associate with spirits from other worlds than their own. Now the spirit-world that your friends inhabit is a realm just outside the limits of the prescribed atmosphere belonging to the earth's surface and incident on its motion. They are not confined to that habitation, but have there chosen to abide because of their desire to be near you; and between you and these spiritual beings there is an inter-atmosphere that forms their means of communication, and through which they pass to and fro. This inter-atmosphere is that which is employed by spirits to control mediums to manifest their presence; to clothe and render themselves tangible, when they require to do so, in order to reach your material sense. Do not, any one of you, if you have seen a spiritual form in a seance, imagine a spirit has touched you, because it is not a real spiritual form you see: it is only a form created or clothed upon by the spirit from this inter-atmosphere, whereby they make themselves tangible in order to reach your senses. Do not think, because spirits come knocking and thumping, that they are material and gross. You must bear in mind that the spirits have adapted themselves to your conditions. If a friend raps at the door in order to come in, he does not stop at the door and continue knocking, but you open the door and hear what he has to say. But when the spiritual world inhabiting this realm came knocking around your earth's temples, you said: Why this is too revolting; I cannot believe our dear friends would come knocking and thumping in this ridiculous manner. Did it never occur to you that music is produced from an instrument made of wood with wires stretched across, and that upon an instrument of this simple construction the most ravishing melodies are played? That the poet makes use of the quill of a goose with which to

write down his most rapturous strains, and that the artist does not cavil at the implement he has to use? This inter-atmosphere, that forms the means of communication between the two worlds, is a spiritual and not a material atmosphere. It has not been analysed by any scientific man on earth; there is no subtle chemistry that can discover it. It belongs to the realm of mind, and the spirit is clothed upon by it; and when it enters your atmosphere it becomes the power whereby spirits manifest their presence. Clairvoulance, or clear-willing, is a property of the spirit; the will, divinest will, is supreme over matter. Understanding all the requirements necessary to act upon material substance and force, the spirit wills to lift matter, and matter becomes mobile and pliable in its hands, just as the form you inhabit is rendered pliable through your voluntary action. You will to raise your hand, and do so. The disembodied spirit, with the force it can bring to bear, wills to raise a table, and straightway it is done; wills to raise a body in the atmosphere, and it is done,—of course under certain conditions. The more advanced a spirit is, the more perfect is its control over imponderable bodies or matter. Electricity, or force—whatever be the name you have given to those subtle elements you do not understand—form the means of communication between the spiritual world and yours. Thought forms the food of the disembodied mind in the spiritual world, as best suited for its sustenance, since mind has made all. Mind is imponderable to anything except mind. Mind can control matter; but matter, except to narrow it down in your physical bodies, cannot control or govern mind. Hence the spiritual world is either objective or subjective. According to your standard it is subjective; to the eye of the spirit, however, it is objective, since that alone is tangible to the spirit.

Have the spirits forms? you ask. Yes; the human form on earth in its highest state of development is the epitome and the representation of the spiritual form. It is not the form that shapes the spirit, but the spirit that shapes the form; and just in proportion as the spirit is advanced when freed from its earthly body, so is the spiritual form harmonious and complete. The human form represents matter and spirit combined; the spiritual form represents spirit only; the likeness, fashioned of light, is the outgrowth of the mind or the spirit, as clothed upon by whatsoever deeds it has done, or thoughts it has conceived on earth. Has the spirit senses? We have said it has one sense, and that is perception. It takes in all knowledge through this one sense. It does not depend upon hearing, sight, outward touch, but upon presence—upon that faculty which allies man to the infinite. Is the land which the spirit inhabits tangible? Yes; tangible to the spirit, we say. How is it fashioned? It is composed of the substance of the thought the spirit has made. The habitation of each individual here is being builded now. Whatever there is in your

earthly life, that has a spirit; and whatever thought or deed you perform, that becomes your spiritual habitation. But kings—are they rulers? and are there paupers in the spiritual realm? There are kings, but they belong to the kingdom of thought; there are paupers, but they often belong to those who were great on earth. No retinue, no slaves in livery, no gilded thrones or sceptre around the disembodied earthly monarch; but whatsoever deeds of charity he has done, or whatsoever acts of kindness performed, these rise and form the substance of his spiritual home. Then there be those who on earth were lowly who have grander habitations than they. Ah, truly! They who walk humbly and do their duty to their fellow-men—they who every day think a good thought or do a kindly deed, not for praise of men, but for the love of goodness—these are building stronger habitations than the man who sits behind a fortress, or in a gilded palace, and selfishly slays the world. The spiritual realm is composed of just such thoughts and feelings as are daily going out from your midst; and oh, in that realm how many cares and sorrows find their shadowy resting-place! We have seen the man of splendour and power on earth, who lived in gorgeous palaces and had minions at his hand robed in purple—we have seen him enter the world of souls alone, clothed in a few rags of sack-cloth and ashes, vainly trying to conceal from the Infinite the deformity of his spiritual body. Then perchance a poor beggar whom he had benefited on earth comes with a flower of charity, and says: This is my offering; will this help you? Or some soul he had dropped a tear for brings a bright gem for his spiritual habitation. But the humility that begets compassion enters the heart of the fallen monarch, and he sees, as only the eye of the spirit can see, that the loving soul is supreme in the realm of spirit. Here is a pauper, perhaps fallen by the hand of man into the lowest depths of sin; maybe he has died a drunkard's death; but he has, however, never refused alms to the suffering, and has wept when others have wept; but he is the victim of an unfortunate organisation, and he goes out into the world of souls, and there are pitying angels around, who come to him and give him flowers, like the blossoms of the deeds of charity he has performed; and instead of ruin, want, and shame, he sees a temple fashioned of his early deeds of human kindness, and in his humility he thanks God for his home. Oh, the loving hands that are weaving garlands for you! Oh, the shining temples for those bright thoughts that are not to be corrupted and bartered by man! Oh, the bright and glorious beauty of that home fashioned of simplicity and love! Not for the ostentation of charity; not for those who give that it may resound in the ears of men; but the kindly deeds that spring from the love of the human family; the generous act that would disenthral the lowliest child of earth; the pitying tear dropped when no one is nigh—these help to build the spiritual temple. Martyrs, saints, sages—the earth has stoned them, crucified them,

burned them; but there they come into their shining abodes through flames, persecution, and dungeon walls, and angels guard the gateways of their future home.

Do they require food in the spirit-land? The food of the spirit is thought. Whatsoever nourishes mind, that is food. Do they wear garments, and what are they like? The garments they wear are dark or light, according as the spirit has bright thoughts, or thoughts which are shadows. As the lily clothes itself from within, taking the rays of sunlight which belong to its whiteness, and unfolds petal after petal to the clear light of heaven, so does spirit bask in the sunlight of God's presence, and dress itself in the garments of purity. Some are dressed as the roses are—in the red of human kindness; some are golden, like the tropical lily; some are purple, like the shady violet, and modest in their humility; but all are clothed upon by the light of that love which is supreme. How then shall we know our friends when we meet them? Oh, the eye of love sees with the spirit that the face and form all wear the comeliness and the expression of kindness you love, only transfigured and made beautiful in the light of their heavenly habitations. And are there evil spirits in the spiritual realm? you ask. There are just such spirits as you are sending daily from your midst. Thousands go out from the earth with every instant of time. Who receives them? who cares for them? into what realm do they go? you ask. "In my Father's house are many mansions." They go into abodes they have fashioned, or that have been fashioned for them from their own thoughts. There is a place, there is room for all; and the spiritual land is thronged with those beings, light or dark, half-way light or half-way dark, that you are sending daily and hourly from your midst; but they are all somebody's loved ones, and that chain of love, howsoever dim and soiled by outward circumstances or crime, is kept alive by an angel-mother, or some friend that loved them; and they are thus drawn to their spiritual home, and it is at last made brighter and happier for them. The earthly mother never forgets her child; though crime and degradation may soil, though prison-cell may enchain, she sits waiting, waiting, asking that her child may be there. The spirit-mother does not lose that love. Link by link the spiritual chain is drawn out. At the other end of the chain there is ever an angel waiting to draw you upwards; and through the knowledge and progress that comes from suffering, that angel-mother will teach there as here, and draw you to the light. Then do the evil spirits sometimes come and lead us astray? There is a law in chemistry that is known as chemical affinity, whereby certain substances attract other substances that are similar, or maybe opposite but have similar tendencies. There is a law in nature called gravitation, whereby certain objects are attracted to others. There is a law of spirit, more subtle than this, but more powerful, whereby you attract such spirits as are

like yourself, and if you are in danger of being troubled by undeveloped spirits you know what it implies. Those who are pure, and free, and enlightened, fear no class of evil spirits; and we assure you there is no class of spirits in the spiritual world any worse than those that are upon your earth, and we have never seen one upon your earth that had not a spark of lovingkindness beneath the coatings of crime; for the criminal in his dungeon-cell will weep when you speak to him about his mother, and the poor magdalen in the street will shed tears when reminded of her childhood's home. There is no soul so dark that you need fear it, if you only keep the truth in sight and the clear white light of heaven in your view.

How do spirits employ their time, you ask, in the spiritual realm? Are there material occupations, agricultural, mechanical, as there are here? Every occupation on earth has its prototype in spiritual life, but it is of the spirit and not of matter. No invention ever reaches humanity that is not first known by some spirit in the world of light; the cause, being nearer the spirit-realm than this, every invention lying in the world of causes is therefore understood there before it reaches the mind that is prepared for it here. Every inventor is inspired; every discovery of a new truth only reveals through inspiration that which is known to spiritual existence. Then why do we not have some invention or discovery for such and such a purpose? says one. The world moves by stages and not by sudden leaps. You cannot mount from the first stair to the top of the flight at a bound; you must go up step by step: so the spiritual world cannot flood your world with things you cannot understand; but as soon as there is a demand for a new invention it always comes. What new motor is wanted to-day? you shall have it. What new fuel is required? there lies abundance of carbon ready for your use, to be mingled with oxygen and hydrogen, and when it is needed it will come. What new labour-saving machine is wanted? it is already invented. As fast as the hands of toil are ready, and need uplifting from their labours, some new employment is invented, and some new adaptation of an old principle is discovered. But, you ask, why is it not known that it is the result of inspiration? It does not matter whence truth comes. If the inventor is not the origin of these thoughts, it is stupid to cavil whence they come. Are there physicists in the spirit-land? Yes; Humboldt still inquires into the system and laws of nature; and he sees with the eye of the spirit and understands with the comprehension of the soul those vast inner elements of nature that were hidden mysteries before. Herschel in the spiritual world still discerns new planets. The poet sings his songs; but they are woven of deeds of charity to fellow-beings. The artist still sees in the grand pictures of spiritual life the revelation of his genius; but he paints them, not with brushes upon canvas, but upon the hearts of men, that they may

live and become realities to the soul. Raphael still dreams his inspired vision of the Madonna; but they are of the Madonna, the mother of humanity, who shall give birth to the saviour truth; and these pictures are imaged on the mind of every brother artist he can reach. Beethoven still dreams his pæans of living melody, but they reach your earth in deeds of love. Here the patriot and sage still picture to themselves the perfection of enfranchised governments; and those known in history as leaders and liberators of nations stand in solemn council around the altars of their spiritual temples, and found future governments that are yet to be born on earth, that the earth is waiting and longing for, and that shall come by-and-bye; when the world is old enough and mankind have thoughts free enough, these new laws shall come. The Spartan Lycurgus, who enfranchised his people and then expatriated himself, is the first of those around the altar watching over the nations of the earth, over which, with others, he sits in council, waiting for the day of their enfranchisement. Whatever nation has a prophet, he is inspired. Is there a leader among you, he is led by that voice and hears from those higher councils above the nations of the earth? Not one nation, not one country, not a small patriotism is theirs; but the nationality of mankind, the country of the globe; the whole principality of souls, with the laws that deity has stamped thereon—these are the subjects of their meditations.

What do they do? Can you conceive a world filled with countless myriads of souls with nothing to do? Can you conceive that those who have never failed to have the care of their loved ones on earth would fail in having something to do in the higher region of usefulness of the spiritual world? Here are children to be taught, grown-up children to educate in the mysteries of spiritual existence. Here are all the laws of all the worlds that these teachers receive from higher spheres—these are to be imparted. The employment of those in the spiritual life—and this is their sole employment—is to receive knowledge and to impart knowledge. Room enough here for all the toil of all the brains and all the spirit-hands that can be found; for here is somebody's babe that is dead; who in spirit-life shall take that tender bud and rear it up? There are gardens in which God transplants these buds, and they are watered by the tears of angels; and these attendants take charge of the children and rear them in the light of the spiritual life. Then, with buds and blossoms of truth, they return to scatter them around your careworn and weary way; and sometimes, as you brush away the dust from your eyes, you think you see the cherub faces, and the cool flutter of leaves comes upon your brow. Oh, it was not a dream, but a reality, for they are there. Work to do! Why the mills of heaven are busily engaged in grinding out the truths of ages, and God's handmaidens are holding back the doors of the temple of truth to the still plodding

souls of time to make room for humanity to come in. Oh, there is work enough! It is not to delve alone in matter; it is not to adorn and beautify the earth alone, though this is given you to do; but it is that, side by side with the material temple that you rear, you shall also erect a spiritual habitation. You shall consider the importance of the spiritual; and, when you adorn your outward forms, remember that the inner adornment is that which the angels see, and that the enlargement of the spirit counts for more than all the gems you may wear.

"But," says one, "this is too transcendental; I cannot understand this." Do not expect to understand it with the material sense, you might as well expect to see your own thoughts, or to hear the throbbing of your own innermost spirit. "I cannot see this realm," says the astronomer; "I turn my telescope to the heavens in vain." Ah, but your spiritual telescope is reversed. You expect to see God with the material eye—to solve the spiritual world in your crucibles of science. Take the other telescope with which heaven has endowed you—the eye of spiritual intuition; point it there, and then you will see with faith and hope and love and charity—those rich lenses through which you can discern the realm of the spirit. It is kindness, pure thoughts, intuitive prayers, that make the frame of the telescope, but the spirit must point it heavenward in order to find this realm.

Andrew Jackson Davis, a distinguished seer of America, who has founded the Harmonial Philosophy, has seen portions of the Summer-land in the far-off region of the Milky Way, where he says the disenthralled and disembodied spirits first assemble. This is to a certain extent true of all those spirits who are not attached to, or have broken off their allegiance to, particular planets. Into this sphere they enter, attracted thither by the universal aim and object of gaining knowledge. They do not belong alone to your life, but are also of other planets, and find there the atmosphere most favourable to them. For spirits are in degrees according to their attractions, according to the quality and nature of their highest loves and aspirations, just as on earth we are distinguished by our different affections. In some it is love of country, in some love of parents, in some love of humanity, &c.; so the more advanced regions of thought are those where families or groups of spirits are gathered together by other laws than you know on earth, but still all governed by law, each intent upon benefiting the mass of other souls that are in existence. But this realm, as boundless and illimitable as it is, has its direct links, its cables of thought, binding all souls together; not one cable alone binding your earth to the spiritual realm. There is a link wherever hearts have loved and have supposed they have lost; there is a tie wherever there is aspiration and interest in the benefit of human kind. There is, even though unconsciously, a silent chord that binds you, and uplifts you all, and sustains you

even in your hours of sorest trial and adversity. You could no more live without this spiritual presence than you could live without the atmosphere you breathe. You are not aware of it, but it is the atmosphere your spirits inhale; it is that which keeps your souls alive; it is the direct flame from the altar of God's infinite sunlight, whereby your thoughts do not stagnate, and your souls do not become wholly immured in material life. The one divine spark which lives in the human spirit is kept alive by this steady constant flame, and the world of spirits lends their atmosphere which extends your heritage to the spirit-world. Oh, it is not far, it is near! It is not away, but by your side! and they, the loving ones, are for ever ready to bear messages to and fro. The one great message that they bring, the one sole science, the one religion, is that of your immortality, of the love of God for you, of the love of angels for one another and for their fellow-beings.

The following poem, recited at the close of the discourse, was given impromptu by Mrs. Tappan, under inspiration, about three years ago at Washington. A professor from the Smithsonian Institution was asked for a subject for a lecture. He gave "The Nature of the Spiritual World and its Employments," and at the close asked for a poem on the same theme.

THE BEAUTIFUL LAND.

There's a beautiful country, not far away,
 With its shores of emerald green;
 Where rise the beautiful hills of day,
 From meadows of amber-hued sheen:
 There beautiful flowers for ever blow,
 With beautiful names that ye do not know.

There are beautiful walks, star-paven and bright,
 That lead up to beautiful homes;
 And beautiful temples, all carved in white,
 Crown'd with golden and sapphire domes:
 And beautiful gates that swing so slow
 To beautiful symbols ye do not know.

There are beautiful valleys and mountains high,
 With rivers, and forests, and hills;
 And beautiful fountains leap up to the sky,
 Then descend in murmuring rills.
 There beautiful life-trees for ever grow,
 With beautiful names that ye do not know.

There is beautiful music borne on the air
 From rare birds with flashing wings;
 And beautiful odours float everywhere,
 Which an unseen censer flings:
 And a beautiful stream near that land doth flow,
 With a beautiful name that ye do not know.

Across this beautiful, mystical stream
Flash rare scintillations bright;
And many a witching, mysterious dream,
Is borne on the pinions of night;
And the stream is spanned by a beautiful bow,
With a beautiful name that ye do not know.

And beautiful gondolas, formed of pearl,
Come laden with wonderful stores;
While beautiful banners their folds unfurl
To the dipping of musical oars;
And beautiful beings cross to and fro,
With beautiful names ye do not know.

Would ye know the name of that beautiful land
Where the emerald waters roll
In gentle waves on a beautiful strand?
It is called the Land of the Soul;
And the beautiful flowers that ever blow
Are the beautiful thoughts ye have below.

And the beautiful pathways are your life deeds
Which fashion your future homes,
And the temples grand are the world's great needs
While your saviours have reared the domes;
And the beautiful gates which swing so slow
Are the beautiful truths ye have learn'd below.

The beautiful valleys are formed of thought,
Of all that the world has been,
And the beautiful mountains are tears outwrought
Thro' immortal sunlight seen;
And the beautiful life-trees that ever grow
Are the beautiful hopes ye have cherished below.

All the beautiful melody is prayer,
That is echoed in music's powers;
And the beautiful perfumes floating there
Are the spirits of all earth's flowers;
And the beautiful stream that divides you so
Is the beautiful river named Death, below.

The beautiful flashes across the stream
Are your inspirations grand,
While the beautiful meaning of every dream
Is the real in this fair land;
And the beautiful million-coloured bow
Is formed of your tears for each other's woe.

The beautiful barges are all the years
That bear you away from pain,
And the beautiful banners, transformed from fears,
Are returning to bless you again;
And the beautiful forms crossing to and fro
Are the beautiful ones ye have loved below.

THERE IS NO DEATH.

The following Oration was delivered in the Royal Music Hall, 242, Holborn, London, on Sunday evening, October 12th, 1873. The proceedings were opened by Mr. Slater asking the audience if they would choose a committee to select the subject of the evening's discourse, or whether they would prefer to leave it to the lady's controlling spirits. The latter course was decided upon. After the singing of a hymn Mrs. TAPPAN rose and gave utterance to the following inspiration :—

INVOCATION.

Our Father and our Mother God! Thou infinite Source of every blessing, of all life, of all knowledge! Thou one central Spirit of light, from whom all souls emanate, and who dost illumine every remotest spirit with thine own radiance! O Soul of Love, by whatsoever name we call Thee on earth, or wherever on bended knee, the thoughts of mortals praise Thee; we would remember that thy light fills every atom of the universe, that thy spirit is within every soul, and that Thou speakest to every child, if they will only listen to thy voice. We would praise Thee, our Father, even as the voices of nature praise Thee. The spring-time, with its bursting buds and flowers, gives forth, in its wondrous way, the utterance of prayer; the sweet incense that goes up from the morning altars of the earth are like the songs of happy children, or the mingled voices of solemn praise. We would praise Thee as the stream and the ocean praise Thee; as the mountain in its solemn grandeur, or the deep darkened caves of the shore. These give back for ever the eloquent voices of solitude, and praise Thee with a solemnness that is all their own. The stars in their orbits praise Thee as they perform their revolutions in harmony with the law of light Thou hast given them as their guidance; keeping time to the bidding of thy will, they march on and on through vast spaces, for ever held in the circle that Thou gavest to be the

law of their being. Oh, let us, small atoms in the great sea of souls, be thus held to thy great spirit by the one subtle chain of love that binds us to Thee! O Father, let every heart praise Thee in song or word, in glad offering or thought, or even in the silent tear: so that it be from the heart Thou wilt be mindful of it. Let us praise Thee for that life that is beyond death—that better land, that larger range of vision, that higher and more glorified city, where the soul of man, no longer in fetters, no longer bound down to the material sense, basks in the bright sunlight of thy truth. Oh, let thy blessed angels and ministering spirits bend down to thy children to-night; let them feel the gentle touch and hear the soft voices of the spirits of those who are not dead; let them know that chain upon chain, and link upon link, is the endless chain outwrought which binds them with the Infinite, and that no angel is so high in heaven that it will not bend to earth and drop a tear over the sorrowing ones below. Father, Spirit of Life, we bless Thee! Our praises may not resound in words, but for ever on the altar of thy spirit we lay the offerings of our souls' devotion, and would, in deeds and words, and lovingkindness, praise Thee evermore.

DISCOURSE.

"And there shall be no more death." When John upon the isle of Patmos beheld the vision of the new Jerusalem, and the glories that should come when that happy time arrived, and the earth was free from sin and sickness and pain, among the other promises that vision foretold was the one just quoted—that in the new Jerusalem there should be no more death. To-day in that one respect the vision is fulfilled. "Why, death is in the world," you say; "sin and wickedness abound; disease and sickness are abroad; crime flaunts in the face of day; and the world is full of corruption." Ah! let us see. In the light of ancient science everything died. Matter itself was destructible; and it was confidently predicted and evidently believed that there would be a time when the whole earth would be consumed. Everything on the earth's surface is changeable and evanescent. "Do not the flowers die in autumn-time? Does not every form of loveliness fade away and perish when the frosts of winter come? Is there not death and destruction in every department of the material world?" you ask. Let us see. It is true that fire consumes, and that wherever volcanic eruptions break out, with fire and seething smoke, there destruction of the particular form of life on the earth's surface that is within its destroying influence at once takes place. It is also true that every time a change of the season betokens the passage of the year, certain forms of vegetable life on the globe change and pass away. It is also true, as geology testifies, that various forms of existence have sprung into being and then have passed away, leaving only the impress of their existence upon rock and stone and soil, or depositing their skeletons for future exhumers or discoverers. It is also true that the proudest nations that have appeared on the earth have risen, reached the zenith of their power, and then have passed away; that ancient cities have been overthrown by the destructive hand of time; and that even now scholastic lore is busily engaged in exhuming the sites of those cities and deciphering their monuments for the purpose of perfecting the chain of ancient history. It is true that to the external vision every material form passes, changes, perishes—that life is as the grass, that to-day is, and to-morrow is cast into the oven. But in the light of modern science alone, what is it we find? That matter is composed of certain elementary particles—atomic particles, which are indestructible; that however minute and infinitesimal these atomic particles may be, they can never be destroyed in their essence; they can only change and pass into other forms. Geology tells us that no form of life, except in its outward construction, has perished; but that every form has left a deposit on the earth's surface which, in its turn, has become the foundation for new orders of existence, and that new beings have sprung up on the death of the old ones. Science tells us that

during the many thousands of years that the earth has been in process of construction, small insects have deposited their remains along the ocean's borders and in the depths of the sea, and that after centuries land has been the result of this deposit, forming the coral reefs which seem as solid as the foundations of the earth. Science tells us that no fire can burn up nor subtle agent destroy the elemental substances of Nature; that the inherent primates are coeval with God; that the forms of life may change and pass; but that that which goes up in smoke or vapour, is again returned to the earth in soft showers of rain; that the food you eat and the atmosphere you breathe pass from the body in the form of carbonic-acid gas, and help to form the various conditions of life; that all the varied materials of which the earth's surface is composed are unchanged and eternal, and that only the divers phases of their manifestation change and pass away. The gases you are to-night inhaling, that form the substance of your breath, have been many million times absorbed and thrown off by other organic forms. The tree that decays and passes from your sight helps to enrich the soil, that again gives forth new shades and forms of life, and not one germ is lost. The dew that appears to go up in vapour, and seems to be lost in the sun's burning rays, drops again in showers to enrich the earth. No part or portion of Nature is lost. You may go to the most remote regions, and you will find evidences of life organised and reorganised. The limestone that helps to make the phosphates of the human system has once been trodden under-foot by generations passed away. This lime passes through various changes until it enters the human body; and when it is thrown off from the body it re-enters the soil, and helps to form other substances, so that there is no waste in Nature. All her resources are conserved—all her forces made available. Every form and impulse at the beginning was needed, and no one can tell the beginning. All space is filled with life. Every earth and world proclaim the existence of a connected, intelligent purpose and design; and wherever life abides, there is evidence of mind, of intelligence, of a continuous form of being that helps to make the chain of existence that prepared the way for the habitation of man. Do the flowers fade? Then a hundred germs are ready to spring up when the winter has passed. Do the forests pass away before the encroaching hand of man? Then other elements mingle with and vitalise the soil for the newer products that man has introduced. Does the animal kingdom perish? and do various species and generic forms change and vanish? Each atom of life is again restored to some animate substance, and new organisms take the place of the old. If there are no longer gigantic monsters on the earth, such as could only live in an undeveloped condition of the atmosphere, the geologist tells us that their forms have enriched the soil and given way to the more modern and useful animals you see to-day. Have nations perished and passed from sight? History

shows that many nations have lived, attained power and greatness, and have then declined and fallen, though not without leaving their influence on the world; besides, their bodies have refined the earth's surface and made it the fit habitation for nations yet to spring into being.

Chemistry (from the word *fire*) signifies to fuse or to melt; and it is to that subtle agent in modern science that we owe the theory of the atomic structure of matter; and it is that wonderful discovery that gave rise to another—the continuity of all forces in animated nature. It is geological science which reveals that the earth bears the impress of the many and varied forms through which life has gone. Other and affiliated sciences step in and prove the continuous chain of being. It is astronomy which investigates the laws which direct the movements of the remotest worlds. By-and-bye there will be a science to show you that these other planets are inhabited, and that they have passed through various changes of organic life, and that, at last, a high and distinct order of beings have taken their abode therein. There is no limit to the reach of the intellect save ignorance; there is no boundary to human knowledge save bigotry and superstition; there is no stint to the scientific stores which may be evolved from the storehouses of Nature whenever you rap at the door and ask admission. There is, to-day, no supernatural—only spiritual. To-day you are made aware that there is no such thing as death, no actual destruction of life; that life changes, but does not pass away; that the form and expression may vary, but that the sacred flame of life in the great heart of the mother Earth is still kept alive, and burns for ever unquenchable. Wonderful as are the developments of Science, she paused at man. When the savans have reached the acme of physical development—what they claim to be the climax of material life—there their science ceases. It is true Science says the substances of which humanity is composed do not pass, do not die, but change their form of being; but of that substance in which man is most interested, of that which constitutes human life, of that which is the sole evidence of human existence—mind, Science can say nothing. Man alone dies, according to the standard of the Materialist: every other form of being is kindly cared for. Material science proves that each subtle atom and each wandering waif of existence shall be gathered again into earth's storehouse, and that nature provides that every force shall be utilised, and every primal law fulfilled. She finds a way whereby the germ can renew its life in the spring-time; she finds a way whereby animal existence can be perpetuated, and its species continued, developed, and unfolded. But when science reaches the crowning glory of the earth—when she reaches the intelligence, the thought, the aspiration, the wonderful power of the human intellect—then she is dumb and silent, and decrees that man must die. We know

that the body must perish: but if every primal substance is saved, and every atom in the material universe is carefully garnered for future use, what shall become of that intelligence, that mind, which so distinguishes humanity as to show that it is the primal essence, and therefore indestructible? If Science has no answer, we must leave the realm of reason, as it is termed, and pass to another realm—that of intuition.

Religion, the revealed religion of every nation, has pictured some form of continued existence for humanity; and the revealed religion of to-day, that which is accepted by the Christian world, announces a future state, however unsatisfactory it has been made under the hands of the theologian. It nevertheless forms the only hope of the world: even in the dim bitterness of scientific scepticism and doubt, it has been the saving hand that has uplifted the world from despair. But another science steps in, which proves that mind passes through sense to a loftier range of life, to higher scope and power: and that this power belongs to that existence where science has never dared to penetrate, and where the Materialist may not enter without first putting off the dusty sandals from his feet and bowing his head in reverence before the Divine spirit. "Ah," replies the Materialist, "I do believe that mind exists, but it is as a subtle essence—an impalpable something that at death goes into reservoirs of mind, and then passes into other forms of life." The distinguishing feature of mind is consciousness; the distinguishing feature of consciousness is identity, individuality: and if the human mind is swallowed up in a reservoir of mind, or is absorbed in some great primary essence, then it is not mind; you must get some other name for it. For mind is so active and so alert, it possesses all consciousness, all power, all sensation: and without it you have not one atom of sensation in your physical being.

We will begin at the other end of creation. Mind alone is positive—spirit alone is elemental, indestructible, primal. That which is combined can be destroyed; that which is an aggregation of atoms and substances can change its form; but mind is the one sole prime that is never combined, that is not destructible, that does not change its form, that does not pass away. Ancient as God, coeval with His spirit, born of His breath, living in His life—the soul of every individual is eternal. It does not have its birth on earth; it is not the result of physical organism; it is not the result of combinations of matter favourable to the production of the essence called mind. A distinguished German philosopher once said, "There is no such thing as mind; it is merely a little effervescence like that of champagne, or like the globule in the bottle, and as such it passes away and is no more." Without mind being a primal essence, there could no more be a human form than there can be a rose without the germ of the rose. Plant a stone in the earth, and you will not have a rose-tree; plant a thistle, and you

will not have golden corn; plant nothing, and you will not have a human soul. The germ of the soul, existent from God, attracts to itself the outward substances that make the human body, avails itself of the time, conditions, circumstances of organisation, and then, even as the flower unfolds from within, so does the body clothe the spirit, and is shaped by that spirit into its outward form. There are laws of material form that may modify and affect it; but there are no laws that can crush it, or cause it to cease to exist. Someone might ask, "Then why is there such discrepancy between human beings? and why are not all equally intelligent, equally good, equally virtuous, equally advanced? Why are there idiots, why lunatics, why criminals?" The reason is that the soul sometimes lights on stony places, sometimes on barren ways, but wherever the image of the human form abides, there is the embryo soul, which only awaits favourable opportunities for its unfoldment. It will find the right surroundings somewhere if not here; for in the great realm of space God has provided ways and means for its unfoldment. But be sure there is a germ of light, and that there are means of developing these germs, though all may not be reached in the same manner. It has been exemplified that even those in the most abject state of idiocy have the glimmerings of consciousness, which, if brought to the surface, reveal the powers and affections of the human mind.

In Boston, America, Dr. Howe has given his attention to the improvement of idiots, and his efforts have resulted in developing into consciousness those who were considered beyond the reach of human intelligence. This has been effected by various means. Sometimes it is music: it seems to penetrate beyond the outer covering, and the tear, as it courses down the cheek, gives token of sensibility; and through that chord of music alone many devoid of intelligence have been reached. Sometimes it is light, and through the one organ of sight that reveals the physical sense, the soul breaks out into external consciousness. Sometimes it is through affection, and there are those who, without seemingly having intelligence, will cling with the utmost tenacity to those who are kind, and display such wonderful power and fidelity of affection as leave it beyond doubt that they have this germ of intelligence. If they have the human form divine, be sure there is a germ of spirit, of soul, within, even though the sense cannot reach without. The body is not built first and then the soul thrust into it afterwards; but little by little, as the form unfolds, so does the spirit within shape its tenement as best it may. You are endowed with external forms that answer the purpose of the living spirit, and seemingly have intelligence, vigour, health; but remember how many chambers therein are still void and desolate; how many tombs and sepulchres there may be in this tenement; how many corners given over to mould and dust and ruin. Look what a habitation is this! Here be lofty chambers of thought wherein the

soul can abide and even have its mirror of the universe. How do you inhabit this temple? Some crouch down behind barriers of fear, and with bandaged eyes go out into the world to see in life no God. Some are clothed upon with the dark mists of envy and malice; these do not find in their earthly tenement all the Divinity intended. Then diseases creep in, and all forms of earthly appetite that obscure the divine vision; but even then the human form remains the fitting temple for the divine if it can be purged of its external impurities. Behold how much light it can contain—how much knowledge it can grasp; how it aspires beyond matter and time and sense, even unto the realm of the spirit, and through the one subtle sense—intuition, claims alliance with the Infinite Being. It is upon this sense that the basis of immortal life rests and has been kept alive in an age of materialism and darkness. It is upon this fiery chain that the soul leaps out beyond time and sense and basks in the sunshine of its immortal being. It is by the law of life—that life which, though it fade, yet does not perish—that the soul claims allegiance with the divine mind, claims that its dead are not dead, claims eternal life. For when the body of your loved one perishes—when that which you call death enters your home and touches the lip and the brow and the form—you know that your friend is not there. Every chemical element is there—the same forces, the same subtle gases, the same elemental substances; but the casket is empty, the bird has flown.

Now, by what law will the Materialist account for the instant change from intelligence to nothingness, from life to consuming death, from mind, and thought, and action, and responsiveness to your every wish and thought, to an inanimate decaying substance? Where is that mind? we ask of the Materialist. He has no answer. Where is the spirit you loved? He cannot tell you. No analysis of the atmosphere can give him the answer, and no subtle vision of his eye can detect the presence of that mind. The eye of the mind alone can see, and that tells you that the form was not your friend, that it was only the habitation of the one you loved; that the spirit—that which you loved, that which was intelligent, that which had force and power, that which gave life, and vigour, and animation, that which kindled the eye, and gave colour to the cheek, and elasticity to the form, that which loved and that which responded to love—is still alive in the subtle being of spiritual existence. That form is perfect, that eye is bright, that cheek is enkindled, that frame all aglow with supernal light, that if you only have eyes you may see, and if you only have ears you may hear the strains of that newly enfranchised spirit. Oh, when the Materialist stands by the grave, when above the dear one that has gone before, he seeks for the subtle law which links him to the object of his care, he finds the nothingness of that science that excludes from itself that portion of man which makes humanity, and he stands in his solemn grandeur and pride

of intellect in the cold intellectual temple which he has reared, all alone—no light, no soul, no mind, no God. But it is revealed to the consciousness of man that even this link is not broken in the chain of being; that man, the epitome of material creation, is also the expression on earth of the spiritual creation; and that where material science pauses and refuses to go farther, there the spiritual begins, with its wonderful wealth of love, its knowledge of all past and of all future things, its revelations that transcend the senses, bearing you beyond the plane of more external regions to one of spiritual consciousness, where every law of life is made plain and clear, and where the continued chain of being is kept up even to the boundless regions of space. Spiritual science has revealed this; it has brought to the human consciousness that no link is lost in the chain of being; that the mind, the spirit, takes up its thread of existence when it passes beyond the earth just where it left off; that you leave one room for another—pass from one form of being to another. There mind lives in the world of cause; is the primal essence, and possesses the quintessence of all knowledge, only waiting for time and changes to come that shall bring man face to face with the spirit of truth. There is no death. That law that provides for the changes in material substances also provides for the garnering up of every thought. Thought never perishes, abides for ever, builds the temples of the future, erects your homes, clothes your spirits, and paves the way to higher stages of existence of which you have no knowledge. The science of spiritual life is brought home to your consciousness. Instead of the dim grovelling of the outward senses, you have the illumined scroll of the spirit held down to your view, in which you behold, with the eye of vision mentioned in the Apocalypse, the wonderful Jerusalem that is to come. It is not a temporal city; it is not an external power; it is not simply a building up to the outward senses; but it is a new condition of mind and life on earth. It shall not revel alone in the external, but shall build in the eternal and clothe your souls for the habitation of the future world. This is the day when there is no death. Your friend hidden from sight is only caught up into the atmosphere. You do not see him, but you may perceive him with the spiritual vision. The mother mourns her child as dead, and looks into the grave for the object of her care, and builds up a snowy monument over the body there. But she must not think the child is there. The spirit, like a white dove, hovers around her; and the spirit of the child is waiting at the doors that you all may enter. There is no death. Mother earth consumes the body, and that which you bury this year will bloom into flowers in spring; but the buds of your spirits are transplanted there, and blossom in the midst of eternal life, and the little feet trip among the asphodels in the green meadows of the spirit-land. This is the lost chain of light; this is the golden stone that philosophers have

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On terminating the above discourse, Mrs. Tappan stood f
 moment or two in silence, and then gave off the following poen

O beautiful white mother, Death !
 Thou unseen and shadowy soul—
 Thou mystical, magical soul—
 How soothing and cooling thy breath !

Ere the morning stars sang in their spheres,
 Thou didst dwell in the spirit of things,
 Brooding there with thy wonderful wings,
 Incubating the germs of the years.

Coeval with Time and with Space,
 Thy sisters are Silence and Sleep—
 Three sisters, Death, Silence, and Sleep.
 How strange and how still is thy face !

In the marriage of Matter and Soul,
 Thou wert wedded to young, fiery Time—
 The now hoary and snowy-haired Time--
 And with him hast shared earth's control.

O beautiful Spirit of Death !
 Thy brothers are Winter and Night—
 Stern Winter and shadowy Night ;
 They bear thy still likeness and breath.

Summer buds fall asleep in thy arms,
 'Neath the fleecy and soft-footed snow—
 The silent, pure, beautiful snow—
 And the earth their new life-being warms.

All the world is endowed with thy breath,
 Summer splendours and purple of vine,
 Flow out of this magic of thine,

O beautiful Angel of Death !

What wonders in Silence we see !
 The lily grows pale in thy sight ;
 The rose, through the long summer night,
 Sighs its life out in fragrance to thee.

O beautiful Angel of Death!

The beloved are thine—all are thine!
They have drunk the nepenthe divine
They have felt the full flow of thy breath.

Out into thy realm they are gone,
Like the incense that greeteth the morn;
On the wings of thy might they're upborne,
As bright birds to thy paradise flown.

They are folded and safe in thy sight;
Through thy portals they've passed from earth's
prison;
From the cold clod of clay they have risen,
To dwell in thy temple of light.

O beautiful Angel of Life!

Germs feel thee and burst into bloom;
Souls see thee and rise from the tomb;
With rapture and loveliness rife.
On earth thou art naméd cold Death—
Dim, dark, dismal, dire, dreadful Death,
But in heaven thou art Angel of Life!

We are one with thy spirit, O Death!

We spring to thine arms unafraid;
One with thee are our glad spirits made.
We are born when we breathe thy full breath,
O Mother of Life, lovely Death!

Another hymn having been sung, Mrs. Tappan closed the meeting with the following benediction:—

May the peace of the living Spirit of the Heavenly Father and His angels abide with you, and the life that knows no death bear you on to the immortal world.

**The following Seven Discourses—the first delivered in Westbou
Hall, the remaining six in Lawson's Rooms, Gower Street—for
connected series on**

SPIRITUALISM AND SCIENCE,

and require to be studied in consecutive order.

THE CONNECTING LINK BETWEEN SPIRITUALISM AND SCIENCE.

On Thursday evening, October 23rd, 1873, in Westbourne Hall, Westbourne Grove, London, Mrs. Cora L. V. Tappan delivered the first of a series of discourses explanatory of the connecting link between Spiritualism and Science, to a very select and appreciative audience. The proceedings commenced at eight o'clock.

In presenting the lecturer, Mr. Slater, the chairman, said that there had been a very generally expressed desire on the part of those who had attended Mrs. Tappan's Sunday evening services, that a series of lectures should be given by that lady on week-day evenings on the subject which had called them together that evening. He had long known that there were many truths connected with Spiritualism that science failed to explain; and having himself a smattering knowledge of the sciences of astronomy, optics, pneumatics, hydrostatics, chemistry, acoustics, electricity, magnetism, &c., he found, from personal experience, that all these failed by any recognised law to explain to him the phenomena he had from time to time witnessed. He thought the time had come when scientific men could no longer ignore these facts, and it behoved them, as pioneers in the world, to come forward with the battle-axe and wield it; and if they could prove that there is any other law than that of Spiritualism to explain the phenomena called spiritual, they would indeed confer a boon upon humanity. It was with this view—with the desire that Spiritualism, with its facts and phenomena, should be thoroughly sifted and explained to the world at large—that the present course had been inaugurated.

On rising, Mrs. Tappan was received with marked enthusiasm. Then, in accordance with her usual custom, she prefaced her discourse with a short and impressive prayer or invocation, of which the following is a literal transcript:—

O thou infinite Spirit, whose life prevades the universe, at all times and on all occasions, whatever may be the theme of our meditations, we would aspire to Thee! Thou art the Spirit of all life! From thy being emanate all worlds and all systems; from

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On rising, Mrs. Tappan was received with the following address:—
In accordance with the desire of the audience, I have the pleasure to present to you a course with a short and simple explanation of the connecting link between Spiritualism and Science, and the following:

The first of these infirmities is the inability of the human mind to understand the nature of the power, which is the cause of the phenomena of Spiritualism.

Thee all law and all knowledge come ; and to Thee all nature turns as the source of being. We praise Thee for the life which abounds everywhere, for that beauty and harmony which abide in all the universe. Matter itself is but an expression of thy being ; and whatever knowledge we may gain is acquired through that intelligence which is derived from Thee, Thou Source of all intelligence ! O divine Spirit, let us light our torch of knowledge upon the altar of thy being ! Let us kindle anew the flames of inspiration, that they may light us in those pathways that lie beyond the range of reason, and at last guide us to those realms where the golden sun of truth illumines the mind for ever !

DISCOURSE.

Ever since Baron von Reichenbach discovered that there are more elements in matter than those that appeal merely to the senses—that all substances have an aura invisible to common mortals, but discernible by those that have the spiritual sense, or the minuter perception—the world of science has been awake and alive to the fact that there are certain inner principles underlying all the sciences that no form of modern investigation can reach. It has been the favourite theory with many advanced minds, and is so to-day, that some subtle agent unites and binds together every system and known science; that there is a philosophy somewhere in the realm of investigation that would explain many things which seem incongruous and unfathomable to the mere external senses. When we remember how exceedingly modern all science is, when we remember that every form of present investigation is almost new, it cannot be surprising that every fact, however occult it may be, demands a careful and minute consideration. You will all recollect that the present system of astronomy is not that of the ancients, and that until Copernicus discovered the wonderful principle of the solar system, and explained its arrangements and revolutions upon known mathematical laws, there was an entire absence of all absolute knowledge concerning the heavenly bodies. Galileo died with perjury on his lips—was persecuted because he dared to declare the discovery of the earth's revolution. And when we remember that no science has taken its place in the world without this same persecution, that every advanced mind or discoverer of a new truth has been persecuted or put to death, it behoves us all to be careful how we denounce any new discovery or hesitate to receive its confirmation, because there may be underlying it a truth that will at last prove itself to the comprehension of mankind. Every science was once a theory—a speculation; every system of modern science existed first as speculations in the minds of those who discovered them. At first there was a glimmering possibility that the dawning science might be true, gaining confirmation by each new fact, until at length, by steady investigation, by those processes which intuition only knows, the mind became conscious of the wonderful truths that exist to-day in modern science. Of course, mathematics is an old and well-established science: we might call it the keystone to all external sciences, and of course no new principle can ever be revealed in simple mathematics. Mathematics is only valuable as an exponent of other sciences; and all these forms of science depend, not upon mathematics for their discovery, but merely for their solution and representation to the world in a tangible form. Indeed, the science of astronomy teems with wonder and beauty. By direct calculation, certainty takes the place of speculation; and mathematics, with its wand of golden power,

that the body must perish; but if every primal substance is saved, and every atom in the material universe is carefully garnered for future use, what shall become of that intelligence, that mind, which so distinguishes humanity as to show that it is the primal essence, and therefore indestructible? If Science has no answer, we must leave the realm of reason, as it is termed, and pass to another realm—that of intuition.

Religion, the revealed religion of every nation, has pictured some form of continued existence for humanity; and the revealed religion of to-day, that which is accepted by the Christian world, announces a future state, howsoever unsatisfactory it has been made under the hands of the theologian. It nevertheless forms the only hope of the world; even in the dim bitterness of scientific scepticism and doubt, it has been the saving hand that has uplifted the world from despair. But another science steps in, which proves that mind passes through sense to a loftier range of life, to higher scope and power; and that this power belongs to that existence where science has never dared to penetrate, and where the Materialist may not enter without first putting off the dusty sandals from his feet and bowing his head in reverence before the Divine spirit. "Ah," replies the Materialist, "I do believe that mind exists, but it is as a subtle essence—an impalpable something that at death goes into reservoirs of mind, and then passes into other forms of life." The distinguishing feature of mind is consciousness; the distinguishing feature of consciousness is identity, individuality; and if the human mind is swallowed up in a reservoir of mind, or is absorbed in some great primary essence, then it is not mind; you must get some other name for it. For mind is so active and so alert, it possesses all consciousness, all power, all sensation; and without it you have not one atom of sensation in your physical being.

We will begin at the other end of creation. Mind alone is positive—spirit alone is elemental, indestructible, primal. That which is combined can be destroyed; that which is an aggregation of atoms and substances can change its form; but mind is the one sole primate that is never combined, that is not destructible, that does not change its form, that does not pass away. Ancient as God, coeval with His spirit, born of His breath, living in His life—the soul of every individual is eternal. It does not have its birth on earth; it is not the result of physical organism; it is not the result of combinations of matter favourable to the production of the essence called mind. A distinguished German philosopher once said, "There is no such thing as mind; it is merely a little effervescence like that of champagne, or like the globule in the bottle, and as such it passes away and is no more." Without mind being a primal essence, there could no more be a human form than there can be a rose without the germ of the rose. Plant a stone in the earth, and you will not have a rose-tree; plant a thistle, and you

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Summer buds fall asleep in thy arms,

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The silent, pure, beautiful snow—

And the earth their new life-being warms.

All the world is endowed with thy breath,

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Flow out of this magic of thine,

O beautiful Angel of Death !

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prison ;
From the cold clod of clay they have risen,
To dwell in thy temple of light.

O beautiful Angel of Life !

Germs feel thee and burst into bloom ;
Souls see thee and rise from the tomb ;
With rapture and loveliness rife.
On earth thou art naméd cold Death—
Dim, dark, dismal, dire, dreadful Death,
But in heaven thou art Angel of Life !

We are one with thy spirit, O Death !

We spring to thine arms unafraid ;
One with thee are our glad spirits made.
We are born when we breathe thy full breath,
O Mother of Life, lovely Death !

Another hymn having been sung, Mrs. Tappan closed the meeting with the following benediction :—

May the peace of the living Spirit of the Heavenly Father and His angels abide with you, and the life that knows no death bear you on to the immortal world.

The following Seven Discourses—the first delivered in Westbourne Hall, the remaining six in Lawson's Rooms, Gower Street—form a connected series on

SPIRITUALISM AND SCIENCE,

and require to be studied in consecutive order.

THE CONNECTING LINK BETWEEN SPIRITUALISM AND SCIENCE.

On Thursday evening, October 23rd, 1873, in Westbourne Hall, Westbourne Grove, London, Mrs. Cora L. V. Tappan delivered the first of a series of discourses explanatory of the connecting link between Spiritualism and Science, to a very select and appreciative audience. The proceedings commenced at eight o'clock.

In presenting the lecturer, Mr. Slater, the chairman, said that there had been a very generally expressed desire on the part of those who had attended Mrs. Tappan's Sunday evening services, that a series of lectures should be given by that lady on week-day evenings on the subject which had called them together that evening. He had long known that there were many truths connected with Spiritualism that science failed to explain; and having himself a smattering knowledge of the sciences of astronomy, optics, pneumatics, hydrostatics, chemistry, acoustics, electricity, magnetism, &c., he found, from personal experience, that all these failed by any recognised law to explain to him the phenomena he had from time to time witnessed. He thought the time had come when scientific men could no longer ignore these facts, and it behoved them, as pioneers in the world, to come forward with the battle-axe and wield it; and if they could prove that there is any other law than that of Spiritualism to explain the phenomena called spiritual, they would indeed confer a boon upon humanity. It was with this view—with the desire that Spiritualism, with its facts and phenomena, should be thoroughly sifted and explained to the world at large—that the present course had been inaugurated.

On rising, Mrs. Tappan was received with marked enthusiasm. Then, in accordance with her usual custom, she prefaced her discourse with a short and impressive prayer or invocation, of which the following is a literal transcript:—

O thou infinite Spirit, whose life prevades the universe, at all times and on all occasions, whatever may be the theme of our meditations, we would aspire to Thee! Thou art the Spirit of all life! From thy being emanate all worlds and all systems; from

Thee all law and all knowledge come; and to Thee all nature turns as the source of being. We praise Thee for the life which abounds everywhere, for that beauty and harmony which abide in all the universe. Matter itself is but an expression of thy being; and whatever knowledge we may gain is acquired through that intelligence which is derived from Thee, Thou Source of all intelligence! O divine Spirit, let us light our torch of knowledge upon the altar of thy being! Let us kindle anew the flames of inspiration, that they may light us in those pathways that lie beyond the range of reason, and at last guide us to those realms where the golden sun of truth illumines the mind for ever!

DISCOURSE.

Ever since Baron von Reichenbach discovered that there are more elements in matter than those that appeal merely to the senses—that all substances have an aura invisible to common mortals, but discernible by those that have the spiritual sense, or the minuter perception—the world of science has been awake and alive to the fact that there are certain inner principles underlying all the sciences that no form of modern investigation can reach. It has been the favourite theory with many advanced minds, and is so to-day, that some subtle agent unites and binds together every system and known science; that there is a philosophy somewhere in the realm of investigation that would explain many things which seem incongruous and unfathomable to the mere external senses. When we remember how exceedingly modern all science is, when we remember that every form of present investigation is almost new, it cannot be surprising that every fact, however occult it may be, demands a careful and minute consideration. You will all recollect that the present system of astronomy is not that of the ancients, and that until Copernicus discovered the wonderful principle of the solar system, and explained its arrangements and revolutions upon known mathematical laws, there was an entire absence of all absolute knowledge concerning the heavenly bodies. Galileo died with perjury on his lips—was persecuted because he dared to declare the discovery of the earth's revolution. And when we remember that no science has taken its place in the world without this same persecution, that every advanced mind or discoverer of a new truth has been persecuted or put to death, it behoves us all to be careful how we denounce any new discovery or hesitate to receive its confirmation, because there may be underlying it a truth that will at last prove itself to the comprehension of mankind. Every science was once a theory—a speculation; every system of modern science existed first as speculations in the minds of those who discovered them. At first there was a glimmering possibility that the dawning science might be true, gaining confirmation by each new fact, until at length, by steady investigation, by those processes which intuition only knows, the mind became conscious of the wonderful truths that exist to-day in modern science. Of course, mathematics is an old and well-established science: we might call it the keystone to all external sciences, and of course no new principle can ever be revealed in simple mathematics. Mathematics is only valuable as an exponent of other sciences; and all these forms of science depend, not upon mathematics for their discovery, but merely for their solution and representation to the world in a tangible form. Indeed, the science of astronomy teems with wonder and beauty. By direct calculation, certainty takes the place of speculation; and mathematics, with its wand of golden power,

opens up the broad area of heaven to the exploring mind of man. This was not so in olden times. Then astrology held the place of astronomy, and superstition took the place of absolute science and experiment. Geology is still young in modern science: it was only the other day that it dared to take its place as an established system, while it still receives the ban and proscription of many canonical minds. But as a science it is unquestionably proven; nevertheless, how many geologists are still lost in the region of speculation! and how few scientific men agree on the general principles of the science! It is yet in its infancy. Chemistry, derived from the ancient systems of alchemy, has made gigantic advances, and has perfected itself into a tangible form; and yet even it is still in the infancy of its existence! Many of those forces which were formerly supposed to be primal, have been found to be composite, and patient investigation into the nature of things will bring us into the realm of still more subtle agencies.

But it is not of any of the established sciences as such, nor of any of the systems you can learn in the schools of science, that we wish to speak to-night. It is of the connecting link of the underlying chain of causes, that all scientific men have sought for, and have failed to arrive at by their external investigations. Humboldt believed in a chain uniting all matter into one great cosmical principle; and various leading minds have earnestly and fully believed in one underlying subtle force that, uniting all forms of science, will ultimately bring them together as one grand science. Of course, such minds are rare; they are the result of centuries of preparation in human thought, and when one dawns upon the world it is like the bursting forth of a new planet in the constellation of mind. But these truths are abroad—the truths of spiritual science; and it is firmly believed, confidently known by those who have investigated the subject longest and most closely, that here is the underlying principle of all science, the connecting link between mind and matter that science has failed to discover. It is believed that clairvoyance, mesmerism, psychology, and various other approaches to it, were but the indicators, the stepping-stones to this spiritual solvent that will finally unlock the doors of temples heretofore closed to modern science. Suppose, as Von Reichenbach asserts, that every substance is surrounded by an aura of its own, not appreciable by the senses—that is, by physical sense—this accounts for that mysterious law of gravitation in the attraction of particles of matter to each other; this solves the repulsions in chemistry, and sets the mind at work in an unknown region of investigation. And suppose, as clairvoyance has revealed, that every individual human soul, as well as all substances in nature, is surrounded with a similar aura—an atmosphere like that which surrounds the planets—that will explain the attractions and repulsions experienced by human beings, their likes and dislikes, the diseases of a contagious nature to which they are

subject, and the various forces that are antagonistic to human well-being. This being the case, it will behove all investigators of sanitary science to find out whether two contending magnetisms do not produce sickness. We know that crowded cities are not conducive to health. Thus the philanthropist may be led to see the necessity of benefiting mankind by removing them farther from each other. Magnetism proved the existence of mind independent of matter. Here, then, is a step beyond all parallel in the annals of science; for no science, however it may have admitted the existence of mind, has ever been able to show to the men of understanding in the scientific world that mind can exist without the organic form of material life. This is a valuable discovery; the magnetiser throwing his will upon the brain of the subject produces the trance-condition, and the subject goes away from under his influence into the independent world of mind, to discover new orders of being and new substances that he (the magnetiser) has no knowledge of. This was proven long before Spiritualism was known, and before psychology had revealed the wonderful powers of mind acting upon mind. If, then, it be true, as we have stated, that these discoveries have been made under the circumstances named, what is to preclude the possibility of still greater truths being won by the same means from the realm of scientific discovery and invention? For if clairvoyance be true, what may it not do in the way of the discovery of new forces, and the investigation of subjects that lie beyond the ken of material sense? No telescope has yet been made to penetrate to the objects on the surface of the moon. If there were one the object-glass of which were five feet in diameter, undoubtedly it would discover most of the objects on the moon; and if the moon were inhabited, as scientists declare it is not, still your scientific methods could not proceed further. Clairvoyants have asserted that the moon is inhabited, not, indeed, by a high order of beings, but by beings in an embryotic and transitory state, who will, however, eventually become developed. You are not able to determine whether other planets are peopled; but psychometry and Spiritualism say those planets are inhabited; and the more advanced spirits say that they have been able to communicate with the beings of other planets; that the inhabitants of some of those planets are far in advance of yourselves in relation to all science and to spiritual truths; that many live in an atmosphere which to you would seem to be like Paradise, so transcendent in its lightness and in the perception of the beauties of the spirit. Indeed, you would seem to some of those inhabitants as beings of a lower order of creation and life. Now it is possible that at some future time, astronomy, or astronomical instruments, may discover that there are beings in some of the planets; but it is certainly worthy of your candid consideration to bear in mind that these things have been foretold, so that

should science ever make such an announcement, she shall not carry off the palm and say, We have made this discovery first. Andrew Jackson Davis, in his "Nature's Divine Revelations," anticipated the discovery of the eighth and ninth planets long before astronomers detected them in the heavens; and many mediums have given specific ideas of substances not known before. An horticultural chemist, Professor Mapes, pursued for years a system of investigation, under the direction of spirits, whereby he attained the most wonderful results, and his farm in New Jersey became quite a model one. But it was not revealed by the learned professor that he received his ideas from the spirits, because that would have destroyed the usefulness of his work; still he never disguised from his friends the fact that he was an investigator of those spiritual laws. Many of his discoveries were published in the scientific journals of the day, but the source whence they came was unknown. Many of the inventions, by means of which labour has been uplifted, have resulted from direct inspiration; they have come through mediums, and yet no one has as yet credited them with it. The system of telegraphy known as Hughes's system, in which the letters are communicated by sounds, and the recipient, conscious of the sounds, translates them into words, was a direct spirit invention. Many of the sewing machines, those wonderful little instruments that have lightened the toil of the poor sempstress, have been direct inspirations by spiritual influences. Those spirits who revealed them to the world through earthly mediums are recipients of intelligence from higher beings.

It is true that this science will not answer your bidding, that it will not manifest its power at the call of penuriousness and selfishness, that it will not answer individual wants and wishes, for instance, as to how to arrive at a certain object. It is most stubborn. It will give to the world an idea of machinery to elevate the toiling masses, but it will not reveal to you the way to make diamonds and precious stones. If there were any great need in the world for diamonds, if they would add to the happiness of the toiling masses, or aid in elevating the great world of humanity, undoubtedly there exist in the spiritual world minds that could tell you how to make diamonds. But who is to be benefited by such a discovery? The gold flows for the most part into individual coffers, and diamonds are the subject of wrangling and contention. Truth is of more value than these things; and the great solvent of humanity possesses potency to uplift men, especially those who are desirous of solving these problems. You ask why some great truth is not revealed that will throw new light on these questions. It is not time for some great revelation that would overthrow existing forms and methods. Besides, it is imperative that the human mind should toil, and when, with strife and effort, it reaches almost just upon the discovery, this is the

hour when the guardian spirit steps in, producing the certainty of investigation. Newton struggled for years trying to make the wonderful solution as to why things were attracted to the earth's surface instead of from it. At last, in the very moment when he seemed to be weary, and his brain had become exhausted by the investigation of the wonders he could not solve, there came the thought of this mysterious law that he named gravitation, and which, for the time being, has satisfied the world. But do you suppose there are not other laws underlying this one? The system we have revealed would entirely supersede it.

Franklin, the great electrician, he who first brought electricity within the range of scientific experiment, accounted for the separation of particles and atoms of matter in the universe by what he called the film of resistance. Ah, here is a wonderful story connected with this speculation of Franklin's; because this film of resistance may be the very same aura or atmosphere the clairvoyant has discovered that surrounds atoms. The smallest substances—the most infinitesimal particles of matter—are separated by small spaces, so that there is really no contact between atoms of matter; and if you could have a microscope sufficiently powerful to examine these ultimate particles, they would all appear severed, and each one independent of the other. There are no atoms in nature that are not thus separated by spaces, and the intermediate atmosphere constitutes the one element by means of which mind and spirit can produce motion and life. Science has never discovered to you what light is, although *spectrum* analysis has decomposed it and shown you the different rays by which it is formed, together with some of their qualities; and although photography has turned light to the uses of man, no one has yet told us what light is. No, varied as are the theories upon this subject, there is nothing that clearly explains the essential nature of solar light.

With this incipency in science, is it wonderful that the human mind grasps at anything that promises even a little light upon the subjects that are now in darkness? Is it strange that the human mind is never satisfied when such wonders are spread out before the world and there is no answer given? Be sure that for every question that the intellect can frame, there is somewhere in nature a satisfactory answer. She has not sealed up the store-houses of her knowledge. There is no mysterious principle abiding that the human soul may not understand. Between God and you the various gradations of life are marked, and where matter leaves off and mind begins, spirit asserts its wonderful power. The laws of mind are as tangible, and may be as clearly understood and demonstrated, as the mathematical problems of Euclid. There is no mystery in mind. It is only because the mind has not been considered that it is a mystery to you. You leave it as a realm that may not be explored, and then you expect by some divine process to be transported to the region where mind abides,

and yet you do not choose to investigate what that region may be, or what is the mind that dwells within you.

Spiritual science declares that there is some connecting link between the mind and the nervous force which uplifts your arm and moves your frame. Now, the force which enables you to lift your arm will also enable the disembodied mind to move a table or any other object. That occult force is contained in the aura which surrounds all things. It is the force which acts between God and man, between mind and mind, and between man and disembodied mind. It is upon this element that spirits—so called in the science of Spiritualism—direct their influence when they wish to control mediums. It is upon this substance they act when they desire to give expression to their will through tangible bodies. It is upon this substance they act when they materialise themselves—show themselves in the physical form. It is into the mysteries of this force they would initiate you—that force which explains so many phenomena. It is that power which would enable you to overcome all forces and all laws—the law of gravitation, if you would. The same seer in America, Andrew Jackson Davis, said, years ago, that a time would come when the inhabitants of the earth would navigate the air in large ships, instead of traversing the seas and land as they now do; that these air-ships are in a manner anticipated by your present system of balloons, but that this system will have to undergo a wonderful series of transformations before it becomes a regular means of navigation. It is nevertheless true that there is coming a time when the human mind, taught by investigation and research, will lift you above the earth, and that, instead of lowly grovelling upon it, you will be able to traverse the heavens, as you now traverse the land and sea; and this would be no more wonderful, were it to occur in fifty or one hundred years, than your present system of steam navigation was considered fifty years ago. For your forefathers would have scouted the idea of a steam-engine; and the American Congress pronounced it impossible thus to carry heavy weights when a train was actually speeding along the lines at the time bearing thousands of tons. The scientific world should be ready for any new discovery or system of thought that might lead to new light being thrown upon an old science, or impart a new science altogether; for certainly, in the true scientific mind, no avenue of knowledge is closed. It is, indeed, the boast of science that it is ever ready for the reception of new truths—that there is nothing final in science; and yet we are sorry to say that scientific men have been the first to denounce, and the most bigoted in their opposition to, Spiritualism. They have nothing either to gain or lose in the discovery of a new truth; in the revealing of a great imposition. If it be true that millions of minds are labouring under the delusion of Spiritualism, and that there is no spiritual

world, no mental life, and no spiritual phenomena, why the impulses of philanthropy, of charity alone, would lead the scientific world to discover what this delusion is, and expose it.

Many years ago the Harvard University appointed a committee to investigate the alleged facts of Spiritualism. Among the number were several scientific men and professors. They were to sift and find out if this were a delusion, and to publish the results to the world in the form of a report. But the report never appeared. The public waited patiently year after year, frequently asking the committee for the result of their labours; but they were not ready. The public waited another half-dozen years. Meanwhile some of the professors died, and, manifesting themselves through mediums, said they were now ready. But their coadjutors were not; and the report was never published. The minority—those who have passed away—have arrived at a conclusion, but the living majority are still pursuing their inquiries at Harvard, and they are not yet ready. Your own Dialectical Society decided to investigate the subject, and has given the result of its investigations in a report altogether worthy of the society; indeed, no body pretending to investigate the subject has done so much for the scientific aspect of the question since the advent of Modern Spiritualism. Yet they must not pause there; a vast field of inquiry still remains; mediums exist in abundance; facilities are afforded in almost every city in your country; and the human mind will never weary of investigating a subject that has such an all-important bearing upon man.

We would simply state, in conclusion, that this is a preliminary discourse, or address, upon the general principles of Science and their relevancy to Spiritualism.

In accordance with a desire expressed by the lecturer, several gentlemen put questions, some of which, not being relevant to the subject under consideration, did not elicit an answer.

In answer to a question with reference to the passing of solid bodies through walls, &c., Mrs. Tappan, or rather her control, said that it had been stated in the course of the preceding lecture that no matter is solid, but that if sufficient power could be brought to bear, the entire substance of the building they were in might be compressed into a space no larger than the end of your finger. Wherever there is sufficient power that can be done. Crystals are formed in that way in the heart of the earth by a process known to Nature. Mind possesses that power when disembodied; and when you are conversant with those occult forces of Nature you will be able so to separate particles as to enable them to pass through those interstices that permeate all matter. That is the reason why seemingly-solid bodies pass through other bodies; and that is why in thus passing through other substances a body receives no injury, provided the particles are allowed to

come together again before the law of attraction has entirely lost its hold. Were a person to cut his hand and then quickly unite the parts, the blood would continue to flow in its accustomed channels; so, if an instant separation of particles took place, followed by immediate reunion before any atmosphere could intervene, the attraction by which they were held together would not be completely severed, but they would come together again on the force which separated them being withdrawn. The removal of a coat, without passing over the arms in the usual way, seems to be a miracle. But clothes are made of fibres; and if they could be separated and instantaneously reunited, it would be just the same as if no separation had taken place. It is effected by rapidity of motion—a power which has not been acquired in any form of external knowledge. If one were to take a stick lighted at one end and pass it rapidly before the vision, it would seem to be a circle of fire, caused by the rapidity of motion. It requires the sixtieth part of a second for an object to impress itself on the eye, and were it to pass in less than the sixtieth part of a second the eye could not see it. Anything, therefore, which occurs more rapidly than that is invisible to the eye; the eye witnesses the result, but is unconscious of the process. It is by this rapidity of motion that physical manifestations take place.

Another gentleman wished to know how it is that one atom passes through another, seeing that there is a law in nature called impenetrability. The reply was that it had not been said that atom passes through atom; what had been stated was that no atoms are joined together in substances with which we are familiar, and that when one body passes through another it is simply the atoms which are separated, allowing other atoms to pass *by*, not *through* them. All substances are like a sponge: water passes through it, but it does not pass through its particles.

Replying to question 3, as to whether the spiritual power spoken of is an emanation of God the Spirit, the third person of the Trinity, the control said they did not know; there are some things that even spirits do not know, and that is one of them. Certainly, they believed it emanates from the Divine Mind: all spirits derive their powers and their sources of life from his spirit, whatever the instrumentality may be. They only know that in spiritual life these powers are conveyed to them from higher spheres, just as they convey them to us, and that the origin is the Infinite Mind they have no doubt.

In reference to question 4, regarding the functions of the brain, and its relation to the mind, the control said that the question is large enough in itself to form the theme of a lecture. Brain is the nerve-centre of the entire system, and that every affliction, every pleasure of the human body, is communicated to the brain through the nervous system. This system is composed of minute fibres, and communicates with the brain by means of rapid vibra-

tions, which produce sensation. Whenever a certain part of the body is affected, a corresponding part of the brain immediately responds; and it has been revealed by a system of electrical treatment that by placing one pole of a battery on the brain the diseased part can be discovered. The brain is simply the instrument of the mind—the temple of the spirit. The frontal brain is the seat of intelligence, the top brain of the religious faculties, while the lower order of propensities have their seat about and near the spinal column. Every faculty of the brain is an independent force, but without the vitalising influence of the spirit there can be no mind. The brain is the means whereby the spirit is enabled to communicate with external matter and receive external impressions.

In answer to question 5, as to how mind could act upon mind at great distances, the lecturer said that there is a force emanating from the mind which does not belong to the external body, and wherever there is another mind subject to, or in sympathy with, that mind, the latter could act upon the former, even at the remotest distances. A chain of sympathy is established, whereby the one mind acts upon the other. Thus a Mesmerist or magnetiser might be in one place, and the subject in another. There is no space and no time to the spirit in the material sense: it is in its nature infinite.

In reply to a question (No. 6), as to the possibility of discovering a means of passing one body through another, it was said that the question resolved itself into one of rapidly effecting a separation of the particles and then re-uniting them. Possibly, machinery might be invented to effect this operation, but all would depend on the rapidity of its motion.

Question 7 had reference to the influence of the planets on individuals and nations. The control said: Sir Isaac Newton was not the first to believe that the planets had an influence on human beings and nations; the ancients had had a regular system of astrology, nor do we see any reason to disbelieve such an influence, since every atom exercises some influence over other atoms, and every mind is related to every other mind. Since every planet is related to every other planet that forms part of the same system; and since light and heat—those marvels of solar existence—are transmitted to you from such immense distances, there must be, according to the laws of the existence of the solar system, a corresponding vibration on the nations of the earth; and we believe that not only every nation, but every individual, is more or less affected by planetary influence.

In answer to a further remark, the lecturer said that with regard to the Pleiades it is taught by spiritual science that they are the source of the inspiration of poets and the abode of the muses. It may be a poetic fancy, but at least it is a sweet one. It would be noticed that whenever Mars was in the full ascen-

dant there were always the most rapine and bloodshed. In fact the ancients named the planets according to the influence they exerted.

In reply to question 8, with reference to the connection between the phenomenon of the mirage and images projected into the spiritual atmosphere, it was answered that undoubtedly the phenomenon known as the mirage is the result of an artificial emanation from the earth in the form of a spiritual substance, whereby the rays of light are refracted. It is true that the same force or the same law that produces the mirage is also undoubtedly connected with the power manifested in the presence of mediums to make spirit-forms visible to the naked eye.

On the exhaustion of the questions desired to be answered, Mrs. Tappan offered up a short benedictory prayer; when Mr. Luxmore rose and proposed a vote of thanks to the lecturer. He said it had never been his good fortune to hear an inspirational speaker speak so much to the point as Mrs. Tappan. Her discourse had been most excellent—full of good, sound, logical reasoning. The vote of thanks was seconded by Mr. Morse and carried with acclamation; whereupon the evening's proceedings terminated.

THE EXPERIENCES OF A SCIENTIFIC MIND ON EARTH AND IN SPIRIT-LIFE.

AS TOLD BY HIMSELF.

A LECTURE DELIVERED UNDER SPIRIT-INFLUENCE, BY MRS.
CORA L. V. TAPPAN, IN LAWSON'S ROOMS, GOWER STREET,
NOVEMBER 12TH, 1873.

After a few words of introduction from Mr. Enmore Jones, who did the honours of the chair on the occasion, Mrs. TAPPAN rose, and, in accordance with her invariable custom, delivered the following

INVOCATION.

Infinite Spirit! in all our deliberations and counsels we seek light and guidance from Thee. Thou art the source, Thou the beginning, Thou the light, Thou the ending—all things are known to Thee! By communion with Thee and thy universe we may find out those laws whereby Thou dost guide all things; by searching, every hidden mystery may be revealed. By thought and science we may scan the material universe; by intuition and knowledge the spiritual realms are unfolded to our vision. Let us search earnestly for truth; let us penetrate behind the mysterious veil that divides the outer from the inner mind, until we are as one with the Spirit of that life whose name is Love for evermore.

DISCOURSE.

Friends, to-night we are to give you a discourse, or rather the second of a series of discourses, upon Spiritualism and Science, wherein the connecting link between mind and matter, and the methods of reaching the realm of mind through material science, are to be discussed and considered. It is well known that if Spiritualism has a foundation in reality, and the manifestations known as spiritual occur tangibly to the senses, they must have some bearing upon or relation to material science. It is well

known that these manifestations do occur; that the senses of sight and hearing—every physical sense is reached by some occult and unknown power; that that power manifests intelligence, and that that intelligence claims to be the spirits of departed friends. Now, the methods whereby spirit so controls matter, and whereby tangible forms are made apparent without any known laws of nature, are worthy of the investigation of scientific men; and still it is very true, as has been suggested by some minds, that Spiritualism deals with spiritual truths. It is also true that the methods whereby the spirit reaches the external understanding of man are within the pale and belong strictly to the realm of physical science and phenomena, though the physical sciences do not recognise them. Anything, therefore, which can throw light upon these subjects, either by discussion, inquiry, hint, or suggestion, is within the range and scope of Modern Spiritualism. Spirits are not so far removed from material sense and understanding as not to know that that department of science wherein the mind influences and governs the material and tangible body belongs first exclusively to the realm of spirit. Investigation in that department belongs here, because so long as human beings inhabit tangible bodies, the laws which control those bodies must be comprehended by the spirit, and hence the spirit-world must act upon your material senses to make these manifestations. So there must be a science whereby they can do so, and it belongs to the realm of legitimate scientific investigation.

There is a spirit present personally unknown to you on earth, but who in earth-life was a scientific man, and who devoted twenty years of his life to the study of Spiritualism from a scientific point of view. It was "Professor Mapes," who will give you the results of his investigation from the scientific standpoint. Remember that he is now brought to utter his ideas, and comes to give them to you in as clear and concise words as possible.

The lecturer here paused a moment while the control was being changed, when, resuming the discourse, she said:

Friends, I am called upon to give you the results of experiments in connection with so-called Modern Spiritualism during the period of twenty years previous to leaving the mortal form. I may begin by saying that, although unknown to most of you, some of you may have heard of me in connection with horticultural chemistry. I was interested in all scientific pursuits, and may say was a materialist in my youth and manhood. As a materialist I could see no animating principle of Deity connected with matter; I could see no mind separate from organism. I regarded the human mind as exclusively the result of human organisation, and the underlying forces of nature. Consequently, when I was called upon to investigate Spiritualism as a new science, it occurred to me that it was very likely one of those mysterious, occult forces which we were accustomed to investigate under the

the title of clairvoyance, and that it had some relevance to electricity. Having, then, to do with chemistry as connected with agriculture, though not a chemist, this idea struck me as peculiar. The theory of atoms had not then become the popular theory among chemists, but rather force. However, I soon rebutted the idea of simple elements, and saw that every element must have an atomic structure; consequently, that ultimate atoms of matter could never be destroyed. If ultimate atoms could not be destroyed, I then saw my way to an immortality of matter. It soon came to my consciousness that there was a onesidedness in the works of creation, if matter, being indestructible, was to go on for ever organised, while man, that could analyse and determine the purposes of matter, was to be destroyed. So, when Spiritualism came, it seemed to me it would throw some light on the mysterious realm of mind. I always denominated myself an investigator. I pursued the discovery that certain tangible bodies were moved without any human contact, that the bodies thus moved seemed to be endowed with intelligence, and I tested in various ways that this intelligence did not proceed from my own mind, nor of any person present, because circumstances, thoughts, and facts were related beyond the knowledge of any person in the room. I then discovered that persons were made to do things involuntarily. We all know that the system has many involuntary functions, as, for instance, respiration, the circulation of the blood; the action of the brain is also involuntary. But when a violent seizure of the hand takes place, and a communication is given beyond the intelligence of the writer, it is evidence of a wonderful involuntary action beyond that manifested in the above instances. Little by little I was led to investigate these manifestations, and there came to me a positive revelation in my scientific pursuits. I was then interested in investigating various kinds of soils, and their peculiar properties as adapted to fruit-growing. I said, "If this is true, I may get some idea with reference to the nature of the subject I am investigating." Still the controlling intelligences of all mediums said, "We do not come to aid you in your individual sciences, because we wish to sharpen your own mind to work; but if you will take the first step, we will aid you to take the second." I discovered that chalk and marble are of the same chemical constituency. I said, "Will you explain to me the difference between the physical construction of the marble and the construction of the chalk, which makes them so different to the sense and to the understanding, though they are chemically the same?" The spirits answered, "Organisation imparts properties different from those that matter previously possessed. Whenever the primitive element in nature passes through an organism, it, by virtue of that organisation, becomes advanced." They then gave me a new step. "Lime," they said, "as found in the bones of

animals, is chemically the same as limestone in the soil; but the latter does not fertilise, the former does." Hence I created a phosphate of lime which, when applied to certain soils lacking those elements, produced nutrition. Now, you may analyse them, and you will find that chemistry does not discover why the particle of lime in the human bone is more advanced than a particle of lime in the soil. Here is progression, when one form of atom derives from organisation an advanced function. That function was the point the spirit desired me to understand. Through the combination of atomic elements a third power is outwrought, and the phosphate of lime never comes back again to the original crude lime we find in the mineral kingdom. Hence all nature is progressive. There came the thought then to my material understanding: If it be true that lime and every compound in nature derives an especial function from organisation, may it not be also true that out of all these combinations other functions may be outwrought, and that the living spirit is one of those? That was my material vision; and I believed until the day of my death that spirit was the advanced function of the organised properties of the human form. I believed that the primates composing the human body had aggregated and segregated from various forms of animal life; from the vegetable and mineral kingdom thereby to be outwrought advanced states of development, and that thence the advance beyond matter was evolved, so that the spirit could take one more step and live in the disembodied state. The spirits sought in vain to undo my reasoning, because as a materialist I had no conscious intuitive faculty. My wife had, and she often said to me, "James, you are mistaken; spirit is an element of itself." But I never was enabled to discover that while holding my material organisation. In the course of these investigations, there came to my knowledge various mental evolutions, to use a Darwinian phrase, that I knew were not the result of any known organic function of the brain that created them. Among others, persons of my family and household were impelled to discourse on subjects they had no knowledge of by instruction. This, I reasoned, could not be evolved from the organisation; it must come from a spiritual source. Little by little, as evidence accumulated, I saw that there was another world as full of tangible elements and powers as our world; but I believed it then to be composed of the advanced atoms of physical life, just as I then believed mind to be composed of the advanced function of the material organism. I had a fine structure reared up on this foundation of material science; and I assure you it was the one ray of hope that crept into my various material speculations. I then thought mind could gain sufficient elasticity from the material body, to spread out beyond the grave; but these speculations were unsatisfactory, and offered not one real solution of all the problems which appeared for my apprehension. I asked the spirits to determine for me this one point with reference to the

progression of atoms until they become spiritualised ultimate particles. They invariably answered, "Atoms can never become spiritualised; matter is never anything but matter. Soul is a substance—an element by itself. It acts upon and through matter, but is not subject to material analysis." As I told you, it was beyond the comprehension of my material brain to understand that there could be an element in the universe that is not material; and until the day that I passed from earth the problem was never solved to my mind. Of the spiritual facts and phenomena, however, I was fully and absolutely convinced. Not only did my daughter's hand write involuntarily on subjects she had never studied respecting physical sciences, and on those laws which lie beyond the range of a lady's education, she taught me of spiritual things I have since found to be true. Another member of my family was taught to paint. Every flower, fruit, and spray that surrounded our home or could be brought from a distance was brought for her to copy; but the most singular feature of the performance was that, if a leaf of any plant was brought to her, she not only painted the outline, but the whole stalk of the plant as if she knew the generic nature of the plant. This, thought I, must come from an outside source. That was another fact. Then a young man, with whom I sat frequently, manifested all the powers of mind of the most learned and scientific professor. He was untutored and unskilled, a humble member of a Mechanics' Institution with which I was connected, but having no literary acquirements beyond his business. He entered with me upon the discussion of the occult sciences, together with astronomy, chemistry, and geology; and his knowledge so far transcended my own learning—the result of years of study—that I had no doubt I was conversing with a superior and enlightened man that had passed from earth. Yet, as I have already told you, I could not discover but what all these revelations were the result of the embodiment while in earth-life of the existent or life principle then addressing me from the spirit-world, and from which the spirit derived its motor power.

When I passed from earth, which I did in the full belief in the continued existence of mind—a belief that I had builded up for myself upon this foundation of material science; an existence which, as I told you, resulted, as I believed, from organisation and function—I thought that the human brain derived from progressed atoms their spiritual quality. When I awoke in spiritual life, my first thought was to discover whether this were true. I found myself very similar in form and appearance, in all that constituted any external symbol of my other self. I seemed to be fire and life alone. There was no need of the body—no interference with motion. There was neither space nor time; and every faculty with which I had been accustomed to measure material things seemed to be now concentrated in one faculty of comprehensive influence. I said, "How am I to pursue science if I do not know

time and space; if there is no matter here; if this is all a mentality?" I was brought in connection with those advanced in spiritual existence. They said, "The methods here are new; you have no knowledge or other faculty obtained with earthly methods. Supposing," say they, "it requires in scientific calculations several hundred years for the specific position of a star to be determined, and several thousands of years for the rays of light from that star to reach earth, as described by mathematical calculations, the spirit possesses knowledge and volition—and, by the way, volition is the specific quality of the disembodied spirit that enables it to overcome time and space and matter: by this power of will, or *voullance*, the spirit can at an instant's notice become aware either of the appearance of a new planet or disappearance of an old one, when it would require thousands of years for a ray of light from that planet to reach the earth, or for the disappearance of that ray to be known upon the earth. It is the advantage of the spirit to have this power of will to project itself to the particular point where that star is known to be in the heavens, and at once determine its precise condition. Now on earth I knew mathematics was the key to all physical sciences, and it never occurred to me even as a dream that mathematics could be superseded by any shorter road to knowledge. But I find it can be. I find will is more potent than numbers; that thought travels with infinite rapidity, while light is comparatively slow. I found that no elements of the physical body make or evolve the mind; but that the brain, within which thought is constructed, is evolved from mind—naturally the very reverse of what I thought, soul being the primal element and the outside body the structure. I found to my utter amazement that a grain of wheat, the seed of a flower, every organised substance in nature, has an individual soul-life; and that, when, under certain circumstances, that seed is developed or that flower unfolded, it is the spirit that speaks in and through that flower, and not the external germ that produces the life. I found also that every external substance called an atom by science is but the skeleton or covering of the infinitesimal globule of spirit that works through that atom into all the varied forms of existence that fill your earth. I found but one substance in nature, instead of the sixty-five as I believed there were on earth; I found one primal substance only, and that is spirit. I found that spirit not only pervades all so-called organised substances, that all space is filled with globules of spirit, and that the identified human soul is the epitome of spiritual expression, just as the identified human body is the epitome of material expression; I found also that my incapacity to comprehend the spiritual or intuitive part of man arose from organism, from the outside structure, from the absence of that particular brain quality whereby my spirit could evolve the consciousness of intuition. But, strikingly enough, on awaking in spiritual life, I did not find myself a babe in intuition. I had

intuition all the time ; but it was buried beneath this structure of intellectualism that I had reared for myself, and that I thought constituted the individual. The intellect was nothing, to my amazement ; the spiritual was everything. Convictions that I deemed visionary and transitory were everything, while those on which I placed great importance were nothing. I found also that these experiments in spiritual manifestations, that I had attributed to the functions of elementary matter, were really the result of the will-power that the disembodied spirit possesses more directly over matter than the embodied spirit ; that whereas you are subject to your organisation, hereditary disease, to the proclivities inherited from parents, the disembodied spirit is not so conditioned, but is only limited by knowledge, and that knowledge comes by wishing and willing, and is consequently illimitable to those who aspire. I did not believe in prayer except as a soothing agency ; but I found that prayer is the will of the spirit, and by its exercise we accustom ourselves to the receiving of knowledge from the divine mind ; and the channels whereby this may be received are open to all spirits. Hence it is the lack of will, lack of volition, or lack of aspiration, that causes undeveloped spirits, or spirits that are in a state of darkness, vibrating between the two conditions of spiritual life.

Now, I have pursued my investigations from this standpoint. I was readily taught in the world I had entered the new methods of scientific pursuit, and instead of mathematical tables and geometrical formula, I was made aware of more rapid methods of thought. When I had the desire to investigate any particular topic or study, be it planetary or elementary, the exercise of my will to do so has enabled me to come *en rapport* with the aura of that planet. If there is any planet that the spirit desires to visit, he may do so by the assistance of a spirit more advanced than himself. There are three states of spiritual existence to which I have been initiated. One is that state immediately surrounding the earth, where spirits are more or less under the influence of earthly elements. They are what you call material spirits, but often subservient to high intelligences who employ them to perform physical manifestations. The process of these manifestations has been the most interesting study I have had. I have been present wherever I could be ; I have found, contrary to my thought when upon the earth that they were connected with electricity, that they are not so connected ; that the atomic theory, and that alone, will explain the physical manifestations ; that it is a legitimate subject for chemical inquiry, and that it belongs to that department of science wherein the vibrations of atoms are considered with reference to light and sound. For you know that the spectrum, by analysing the different rays of light, has proved that colour is formed by the different number of vibrations of light upon the atmosphere, and that the spirit can produce light of any colour by making a certain number

of rapid vibrations; also, that the laws of sound explain that the rappings and various other sounds heard in physical seances are the result of atoms vibrating a certain number of times at a certain intensity; the sound being produced by the invisible vibration of particles so infinitesimal that there is no instrument in science sufficiently minute to detect them in the atmosphere. The power of the spirit—the will-power—can produce this vibration at a moment's notice. There is no element, no subtle electrical force, no odylie force—there is nothing but the absolute atoms which exist in the atmosphere which the spirit controls. These atoms, after passing through the human organism, become more and more refined; the oxygen, hydrogen, and carbon, and various other properties and elements passing through the human body, when again exhaled, are finer in quality; just, as I have previously stated, lime is finer after having passed through animal bodies. Consequently, upon this final element—this atom that has passed from the human body and organisation of the medium—the spirit is enabled by its will-power to act and set in motion all the various atoms, which will account for all the phenomena that occur in Spiritualism at and through physical seances. You know if you take a number of tiles and set them up in a long row and then hit one at the end, the one at the other end will be moved. You know that the wire at one end of an electric battery vibrates almost immediately when the other end is touched, and a similar motion occurs or similar sensations are produced. It is not that the electricity passes the whole length of the wire; it is the vibration of the particles producing at the other end the same effect that the motion upon the first produced. So the spirit, acting upon the intermediate atmosphere between itself and you, produces a vibration, and the atom which is next the table sounds: hence all rappings and various other sounds are produced. Of course I could illustrate these manifestations at some length, and show how the spirit is enabled to act upon these various substances, if you had the sight to penetrate to atomic structures. But you cannot see the atom itself—only by progressive calculation have you arrived at atomic existence, much more the element of which I speak—spirit. I find the only limit to human investigation in spirit-life is ignorance, the only bond is lack of will, the only power that checks the advance towards knowledge is where the mind cannot rise from earthly surroundings and darkness.

The second state of spiritual existence (as I said, there were three) is the interstellar or intermediate atmosphere between your planet and the other planets. Spirits that are not bound and attracted solely to earth, but have aspirations, desires for knowledge, and wish for further investigation, pass into this interstellar state to dwell, and by their gifts are enabled to communicate with other worlds and planets, not only to gain knowledge of the structure of other regions, but also of their spiritual and mental

tates. The third and celestial heaven is beyond my province to describe; but it belongs to the realm where the entire functions of the soul are spiritual, wholly of the Spirit, belonging to the world of mind, and the inhabitants of which never communicate with earth except through the intermediate or interstellar intelligences.

I, of course, have many things that could be given, if I knew of the manner to bring them to your mind; but if you wish to ask me questions, I shall be glad to answer now anything that will lead to knowledge upon this subject of investigation. The following questions were then answered.

Q. 1.—Is there any difference between soul and spirit?—A. There has been a difference in time past. The soul was supposed to be the embodied mind of the spirit, and the spirit the substance. There is a discrimination made in modern spiritual science that the soul is innermost, that the spirit is the manifestation of that soul in spiritual or outer life, and that the mind is the most external of all, or structure rather through which the soul expresses itself. For myself, I make no distinction; I consider soul and spirit synonymous terms.

Q. 2.—What do you mean by saying there is only one element in nature—spirit? Do you mean that matter and spirit are synonymous?—A. No; I mean one primal element—an element that is not compound, that is not the result of any combination of two or more elements. I find spirit to be indivisible—a primal principle. I find matter capable of analysis—resolvable into other principles. There is no tracing matter back to nothing, or to spirit. It is rather an expression or outgrowth of it, while spirit itself remains uncombined.

Q. 3.—When a spirit comes into the world, as, for instance, in the case of an infant, is that spirit new, or whence is it derived?—A. It is not new; it is derived from the source of spirit. I have said to you that the whole universe is filled with spirit. There is no new creation of spirit; but the spirit is attracted to earth, and the germ of physical existence is then organised. It is, however, not then created.

Q. 4.—It is, then, the first time the spirit has assumed the living form, the same as the spirit in an atom; it enters into the atom, and becomes a substance?—A. Well, you do not know, because atoms do not begin their life at the time you commence to investigate them. Atoms have always existed in some form of life. So God, the Spirit, has always existed, and the spirit that comes into the finite form has always existed, and we believe has always existed in some form of life—different from your life, but still a form of life, because spirit must for ever work, even as atoms work; and God expresses himself in every world and every sphere, so that spirit may not have inhabited the human organisation before, but still has been advancing, or perhaps coming down from the Infinite Mind, and fitting itself for the habitation of earth.

Q. 5.—Has the human spirit existed in any other organised

with matter it enters the human body as for instance, in a flower, a grain of wheat, &c.—A. The primal spirit could not occupy a flower or grain of wheat but always must have been of the same nature that it now is. If it had previously been a flower, or grain of wheat it must again become a flower, or grain of wheat and not spirit. The spirit that is in the flower, or grain of wheat has always been in a flower, or grain of wheat, or in some form corresponding. The spirit of man cannot have been that which it would have been before than what it is—would have been a contradiction and therefore impossible.

Q. 6.—Do I understand you to say that matter is simply condensed spirit?—A. You understand me simply to say that the elements of matter have not been found but that I have found in my investigations the element and that is spirit. I do not, therefore, say that matter is spirit but that the primal elements of matter have not been found.

Q. 7.—Is matter essential to the expression of spirit? Can spirit express to spirit?—A. It is certainly essential to the expression of spirit in the material form. No spirit can express itself to you without the agency of matter. While you are embodied there is need of matter.

Q. 8.—Can there be an individualised spirit without matter?—A. Most assuredly: i. e. as you understand matter.

Q. 9.—Is not the material organisation that surrounds the spirit and is developed from the material body, that which renders the spirit individualised?—A. By no means. In that case, when the body died there would be no individualisation. That was my belief on earth; but I see now that the reverse is true: that the spiritual is not an emanation of the external body which makes the individual; it is an entity from eternity, but expresses its individuality in the human form.

Q. 10.—I have heard other mediums say that the human body is of a triune organisation; that when it leaves this earth, it is of dual form, and that it is the body which it has cast off that renders it individualised, and by which it expresses itself.—A. When it goes into another sphere, since the spiritual body is of no use while it remains in the atmosphere surrounding the earth, it has to take on a form adapted thereto, but that form is not immortal. It is only the spirit in its identity which is immortal.

Q. 11.—Can you tell the object of life?—A. Can you tell the object of the whole creation? It is not for us to tell the object of existence. We find it: that is all.

Q. 12.—It seems to me, from what has been said, that there are several degrees of spirits in the spirit-world—those which are somewhat material, and those which are spiritual.—A. That is quite true; and thus you must consider, when spirits come here into your atmosphere, they assume in a degree the material form. I do not mean, now, those that are made palpable in a physical sense; but at all times, when the spirit enters your atmosphere, it takes on suf-

scient of the emanations of earth to make it somewhat like yourselves; and those spirits that inhabit the immediate spiritual world surrounding your earth have a permanent spiritual body, that corresponds to yours, only a finer structure. The highest spirits have not that same body, but have another elemental body, that is composed of the nature of the sphere they inhabit; and so on, until you come to the realm of pure spirit, which does not require a body for its manifestation.

Q. 13.—You are able to visit the other planets in the solar system. Can you tell me whether the inhabitants of those planets transcend those on this earth?—A. The inhabitants of some of the planets transcend yours. Those within my range of knowledge, especially Venus, have an intelligence and spirituality that far transcend anything on your earth; so much so that were you presented to the inhabitants they would take you for lower forms of beings. If you had an instrument sufficiently powerful, you could discover that they are already aware of the approaching transit of Venus, and have erected strong light-towers in order to attract the attention of the scientific men of earth; and if you had a sufficiently powerful telescope these lights would be visible to you, and a system of interchanging lights and signals could be carried on between you and that planet. This may seem like the vague shadow of a dream, yet it will prove to be correct. Make you a telescope sufficiently powerful to discern an object such as a city, and you will find these towers and elemental lights already prepared for you to see; for they know you are struggling yet in rather an Egyptian darkness.

At the close of the question the controlling spirit asked the audience for a subject for a poem, when the following was given:—

PRAYER.

Like the incense of sweet flowers
 Rising up to greet the morning;
 Like the pure surpassing powers,
 All the vernal hills adorning
 When summer's breath is nigh.

Like the warbling of the birds,
 Rapturous token of their life;
 Like the lowing of the herds,
 Far from ev'ry sound of strife.

Like the sounding of the sea,
 Breaking mildly on the shore,
 In its deep-toned minstrelsy,
 Sounding praise for evermore
 To the God who dwells on high.

Like the mountains' towering forms,
With their snowy brows so white,
Leaning still, and pale, and calm,
Against the dome of night ;

Like all sights that greet the day,
Like all forms of earth and air,
Each proclaiming in its way
The true spirit of its prayer.

Like the stars that sweep and burn
In their orbits of pure flame,
Where God kindled in the urn
Of their life His holy name ;

Like the suns with points like swords,
Flashing up the steep of space,
Leading armies without words,
By the light from God's own face,

Each world filling its own sphere,
Each star keeping perfect time
To the mandate written there,
On the scrolls of heaven sublime.

To the planets ye may turn,
As they flash and toil and shine ·
For a lesson ye may learn
To employ each gift divine.

Ev'ry human soul is blessed
With an aspiration grand,
That arises in true praise
For the Father's guiding hand.

One heart like the lowly flower,
One like yonder mountain tall,
One with brilliant star-like power—
The great Spirit works thro' all.

The true voice of earnest prayer
Is the earnest work ye do,
For each spirit has a place,
Keeping truth ever in view.

Pray with spirit, mind, and heart,
Pray with hands and feet and will,
That in striving thro' the dark
You may pray and labour still,

Pray, and every hour and day
You will His bright presence prove,
For upon the shining way
Ye shall find the light of Love.

ON THE CONNECTION BETWEEN THE VARIOUS MENTAL SCIENCES AND SPIRITUALISM.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, WHEN
UNDER SPIRIT-INFLUENCE, IN LAWSON'S ROOMS, GOWER
STREET, LONDON, NOVEMBER 19TH, 1873.

INVOCATION.

Infinite Spirit! Thou life of all being! we seek to praise Thee
We seek to know thy knowledge and thy truth! Wherever we
may be, whatever the theme of our meditations and thoughts, what-
ever our conversation may be, still would we know that thy divine
mind dictates, thy strength overrules, thy law guides, and every
atom is amenable to the spirit of thy divine being. O life
ineffable! O divine source of being! let us through nature look
to Thee as the source of nature's life, and through the finite mind
gather some glimpses of that infinite that is veiled from our know-
ledge, but revealed to us in many signs and tokens.

DISCOURSE.

Friends, the circle of scientific minds which are to address you
this evening choose to give some general suggestions upon
certain phases and manifestations in science, or rather in mental
science, connected with Spiritualism, and show wherein mind in the
body possesses similar attributes to the disembodied mind, and in
what manner these two effect and control their action upon material
substances. It is well known that magnetism, mesmerism, clair-
voyance, and even psychology belong to what is known as the
realm of the natural sciences; yet it is also well known that these
sciences are as yet in their infancy, and that the laws which govern
them are of so occult a nature that as yet no complete system has
been developed whereby certain results may be legitimately and

distinctly foretold from known causes. Everything that belongs to the realm of mind in connection with these sciences is as mysterious as before they made their appearance upon the surface of human thought. Yet the methods whereby one mind can govern and control another may be just as clearly determined as the method whereby one atom may govern, communicate, or sympathise with another; or the sun, the centre of the solar system, govern and control the planets. But as life itself is not known and understood, how can we suppose that mind, that most subtle of all existing substances, can be known? It has been supposed that electricity, ether, or one of the multitude of forces in nature, may have some connection with this mental science. But recent discoveries in electricity are specifically of a scientific nature. The electricity of the lecture-room is one thing; the electricity that the actual operator generates in his laboratory is another. That electricity that is brought to bear for the illustration of splendid effects, that to your senses is most peculiar and striking, is very different from the electrical force that can be weighed and measured and calculated in its various bearings and changes of temperature, and fully understood and under the control of man. Any one experienced in electricity will know that it has not the slightest relation to magnetism, mesmerism, or any of the mental phenomena that occur in the world; that it also has no relation whatever to the manifestations known as spiritual; that, while some of its manifestations are similar to some of the possible effects of electrical experiment, they do not partake of the same nature, are not produced by the same laws, have not their origin in any similar source. Electricity is a known and palpable substance, whose vibrations occur in response to certain known and absolute conditions, and these known and absolute conditions can be created when and where the electrician chooses. The manifestations of Spiritualism, on the contrary, occur under circumstances precluding the possibility of electrical vibrations, precluding the possibility of electrical experiments; and hence whatever substance it is which surrounds the medium that enables spirits to move tables and other objects, or to lift the body of the medium himself, it is not electrical in its nature. Having separated, therefore, entirely the manifestations of mind from those of simple matter, we proceed to the analysis of those various phases of mind as manifested through the sciences to which we have referred.

Animal magnetism, as it is called, is that peculiar force that emanates from one human body and has its influence over another human body. All substances are surrounded by magnetic properties peculiarly their own. The human body is surrounded by a magnetic element peculiarly its own. This element has nothing to do with the will, volition, desire, or other mental attribute of the person: it is purely a physical magnetism; it acts, re-acts, and otherwise operates unconsciously, and whoever possesses the most of this

aura or magnetism has the most physical power and influence; and when it is accompanied by corresponding mental vigour, it produces what is known as mesmerism. Mesmerism is the result of this same magnetism under the control of an individual, distinct, and absolute will-power. When a person wishes to mesmerise another, he avails himself of this magnetic aura that surrounds himself; and it is always the person possessing the strongest magnetic aura that can by his will-power control another who has less positive will-power. The other may have as much magnetism, but not having the will-power to direct it, he cannot resist the superior force of the mesmerist. Now this mesmeric control is governed by absolute distinctive laws under the influence of mind; and it is known that certain portions of the human body are magnetic poles, upon which the mesmerist touching the subject can operate at will. These magnetic poles form the nerve-centres where the forces of the physical system concentrate, and are thereby made amenable to the will of the operator. This mesmeric power is never exercised unconsciously to the operator. No person can mesmerise another unless he will to do so; no person can throw another into a mesmeric sleep unless he wish to do so and know how to do so. There is a distinct power necessary to establish the chain between the operator and his subject. He must make certain evolutions and go through certain operations having reference to these magnetic centres or poles in order to place the subject under his control. This chain of sympathy being once established, the mesmerist can act upon the subject even at a distance by the mere power of will; for the chain is not easily broken. Psychology and biology are other phases of mental control, oftentimes without any physical symptoms of mesmeric sleep, but by the swaying of mind. The mental particles going out or vibrating from one positive mind into a room, sways, moves, or displaces the individuality of persons; and oftentimes many persons live for years under the biological control of another mind. Without having any consciousness of it they are swayed and moved. Their thoughts, feelings, emotions, and beliefs exclusively represent those of some superior—not superior in mind *necessarily*, but superior in will-power. The great secret of all mental control in the world of great minds is biology, or the mental vibration that corresponds to the physical vibration of magnetism, but is not allied to mesmerism. Mesmerism displaces the will and directs the physical body through the sleep, or through the suspension of its natural functions, withdrawing the mind within by a process that may be similar to the endosmose action of physical absorption, wherein certain forces are drawn inward and the mind thus relieved from outward contact. Now clairvoyance is developed in mesmeric states, and the mesmerist often finds upon his hands a subject whom he cannot follow into all the regions that the mind traverses. Having placed his subject in the mesmeric sleep, it was left for clairvoyance to develop itself independent of the mesmerist's

power. For though clairvoyance was first discovered through mesmerism, soon the clairvoyant travelled beyond the will-power of the operator, the body alone remaining subservient to the mesmerist's touch, while the mind investigated remote regions, transcending the thought and far beyond the will of the known mesmeriser. This is clairvoyance. There are independent clairvoyants, who pass into the mesmeric state as they suppose without any operator, and who in this state investigate not only scenes upon earth, but spiritual scenes and places of which they have externally no knowledge. In such cases the supposed independent clairvoyant is mesmerised notwithstanding, but it is by a disembodied spirit, and hence he does not always see the mesmerist; nor does he know that the mesmerist stands beside him placing him in this clairvoyant state. There is no such thing as a person being self-mesmerised—it is a mistake in terms. You cannot at once be positive and negative. You cannot throw yourself into the state, and be at the same time the controlling power and the power controlled. It has been thought that spiritual influences might be explained by self-mesmerism. You ask a mesmerist to mesmerise himself: he will tell you it is impossible; he says that the very nature of being positive to another mind renders it impossible that his own shall be positive to itself; and the spirit must be more positive than yourself not only in mental power, but in the pure mesmeric element, in order to control or throw you into the mesmeric state.

Psychometry is a different form of clairvoyance from that developed by mesmerism. Psychometry is peculiarly a state of mental sympathy, wherein every object that comes in contact with the mind, or with the touch of the psychometrist, conveys to that touch and that mind, through sympathy, its whole history—its past vibrations, its past surroundings; everything through which that object has passed becomes enstamped upon the psychometrist's mind. Psychomachist is a better word than psychometrist. The psychomachist possesses the gift of mental or spiritual sympathy. It is well known, or it is believed, that every vibration in nature makes an indelible impress somewhere; that every object, and the motion of every object, has somewhere left its stamp; that every scene through which you, as individuals, pass, and every phase or atmosphere through which your bodies pass, receives some impression. Every time that you come in contact with a person, hold converse with him, take him by the hand, or communicate with him in any way whatever, you receive from him (or her) some spiritual or magnetic substance, and also give to him some spiritual or magnetic substance. This being true, the psychomachist takes into his or her hand a letter, at once beginning with the very latest influence that has surrounded that letter, whatever it may have been; he traces it back through its various phases, every hand through which it may have passed, until he reaches the writer; and the innermost secret of that letter—the

thoughts that were in the mind of the writer when penning it, and everything associated with it. In taking a piece of metal or stone, the psychometrist traces it back through the various stages of its history; knows of the particular stratum or rock it may be found in. If the psychometrist is sufficiently scientific in his knowledge, he will do this in proper scientific terms; if not, he will have to describe it as best he can, without scientific terms. In either case he can trace its career, can see the formation of the rock or soil that surrounded this piece of stone or metal, can tell of what materials it is composed, and finally give its whole history. We knew an instance where a lady sat down to a table about the size of this one (table about 3 feet by 2), and resting her forehead upon her hand, proceeded to say that she saw first a shipwreck, and something floating about upon the surface of the water. It was then rescued by some one and carried into a boat. "It is a piece of wood," she said; "I see it further back, in a dungeon. O! I see some one trying to write upon it. I see the prisoner stoops; I see that he is condemned for some particular offence." She then went on telling every phase of thought that had been left impressed upon it while the prisoner was writing. It was quite correct. The table had been saved from a French ship, previously having been in the hands of one who was imprisoned because of his participation in the revolution, but who escaped the penalty that was passed upon him, and was afterwards shipwrecked, when the table was preserved and taken to America. The psychometrist had no knowledge of the table, had never been in the house before, and knew nothing of its history. Many other instances could be adduced where parchments, locks of hair, and various articles have been psychometrised, an infinitesimal record being left upon each object by the particles aggregated to it in its passage through the world. This is one of the independent functions of the human spirit embodied and disembodied. It may not be developed because of the lack of suitable organisations on earth, but all spirits are in a degree psychometrical, and many persons possess this gift without knowing of spiritual influences, or of the distinct control of individual intelligences that have passed beyond earth-life. These are particularly interesting subjects of discussion, since to them has been attributed many of the mental manifestations of Spiritualism; but, as we say to you, mesmerism, magnetism, biology, clairvoyance, psychometry, all belong to a distinct department of their own; and though they may intertwine their elements together, and many of their forces be similar, and many of their manifestations be mistaken for one another, still they possess a distinct sphere of science in themselves. The only difference between spiritual manifestations, as acting upon human mind, and these various forms of mental expression upon earth, is that spirits, being disembodied, are obliged, wherever a physical atmosphere is required, as in the case of magnetism and mesmerism, to obtain that atmosphere from

the medium. That medium, in mind and person, being subject to the will of the spirit, these magnetic properties form the medium of control: hence all those phases of developing mediums, sympathetic mediums, and other forms, originate with spirits who control for the purpose of influencing others. Every embodied mind possesses in embryo every germ and power that is possessed by the disembodied mind, and the disembodied mind possesses every power that is possessed by the embodied mind, with this difference, they have not a physical organism of their own like yourselves, and are obliged to act upon physical organisations here in order to work out the manifestations of their presence and intelligence. They have the advantage of possessing greater elasticity of will, of acting upon more minute particles of matter than you can govern, because your actions in connection with matter must be directed exclusively by the motions of your physical body. The spirit, on the other hand, has a more subtle will, and being constrained by no physical body, can act upon more nearly ultimated particles of matter, and thereby produce effects which defy physical science, and which scientific men fail to understand. They do not understand, for instance, how the spirit can move a table. They say, "It is impossible, for we may will until we are blue; we cannot move the table." By will? no; because your will is limited in the exercise of its function to the particular range of its physical attributes and properties that are encased in your individual bodies, and to the particular range of mental qualities that you cannot dispense to others. But the disembodied spirit has greater volition, being less trammelled, and operates upon, not the table with its hands in making the raps with its individual fingers, but upon the aura, or infinitesimal particles that surround your bodies, over which you have no control, but which, when set in motion and concentrated, form as potent and pliable an element as one would wish to have. There is no difficulty in comprehending this. You do not understand how your will controls your individual bodies: you only know it does so. You do not see the infinitesimal globules or molecules that work and tug away in response to your will every time you raise your hand. You do not see that there is a constant vibration through every part of your system in response to your thought—an absolute, material vibration, by which every nerve communicates with the brain, and the brain itself is acted upon by the voluntary will of the spirit. These infinitesimal molecules or particles, that form the brain substance, that communicate with the brain substance, are surrounded by a fluid that corresponds with the fluid that the spirit employs when he raps on the table, or produces vibrations of the atmosphere. The infinitesimal molecules that are thus employed might be called vacuums, if it were not that nature abhorred vacuums, or nearly vacuums, as it does possess several; and in this minute globule, surrounded by the atmosphere from the medium, resides the power not only of

communication, but to lift tables and project bodies through the atmosphere. As we have stated, this is the power of the spiritual will, and is effected by subtle forces occult to you. The spirit sees the aura around your physical bodies that to your gaze is entirely hidden. The spirit sees the action of the nervous fluids, and knows from its sight that these nervous fluids are formed of infinitesimal globules, each one responding to its particular function, and that when it does not respond, paralysis then ensues. The spirit sees the vibration of your thought, and, when in sympathy, does not require you to speak as you do to one another; but upon that vibration of thought alone traces what you would say, and the developed mind can receive a response from the spirit in turn. It is a system of mental telegraphy—a spiritual telegraphy—whereby on chains, or individual vibrations of thought, the spirit is brought into sympathy with your own mind. There is more than sympathy connected with the wish of your spirit-friends when they desire you to think of them often. By thinking of them you make a vibration towards them, by which they can reach your mind. By refusing or refraining to think of them, your mind vibrates in other directions, and the spirit cannot approach. It is often said of Spiritualism that it only gives the response to the thought of the investigator. If it did, it would be nothing against it. For the spirit must have some chain, or some link, upon which to act, and the only link is the human mind, and the aura that surrounds the human body, and the atmosphere. Whenever you desire the presence of any particular spirit, the amount of thought, or rather the intensity of your thought, in the direction of that spirit, will more surely bring it than any other method. As the sun is not judged by its simple flame, but also by its intensity, so the thought may be very magnificent in quantity, but if it have not the subtle quality of intensity, it does not reach the required spirit. And persons having this intensity of thought, even though existing on earth, often influence one another and communicate sympathetically, though at a very great distance apart, and Spiritualism is developed to many advanced mediums to *such a degree* that letter-writing and the slow process of telegraphy are not useful; that is, after they are superseded by the more rapid method of mental telegraphy, which, when perfected, may form the basis of a new system of communication between individuals, societies, and perhaps nations.

The material world scoffs at the idea of bringing about anything by prayer. Intensity of thought in a given direction, if properly guided, may bring about almost anything; and that form of mental aspiration, which especially asks a certain favour—if it be not in contravention of natural laws—will certainly bring about that favour, provided your guardian spirits can reach that thought, the intensity of your thought being sufficient to reach them. A challenge has been issued from the scientific world that

a certain ward of a hospital be set apart as a subject of prayer. If they would let us do and pray in our own way, it would certainly bring about very favourable results. If the said prayer come from sincere desire, and is the expression of a multitude of people, for an object that is not in contravention of any law or wish of the divine will, it will surely affect a body of spirits, and that body of spirits, acting together, will surely bring about a desirable result. But, mind, prayer can only so act, not in response to a challenge of the material mind, but in response to the spontaneous and earnest desire that never calls in question the ability of the responding intelligence. The actual condition of prayer is destroyed by saying: "Now, angels, God, or Divine Spirit, see if you can do this." The very condition of mental and spiritual supplication is lost. Make conditions for spiritual gifts as positive as the scientist demands for his investigations, and the response will be just as accurate. He demands certain laboratories, certain dark places, certain forces, certain chemicals: we demand certain conditions also; give us these, and the answer will come.

It has been said that there can be no positive method of arriving at a criterion of spiritual results when conditions are so diversified and so unknown. But they may be known. No man can go into his closet and ask his guardian-spirit to do something for him if he is to say how it shall be done. No one can ask the Divine Mind to bring about a blessing on earth if he is to dictate the method in which that blessing is to appear. The laws that govern spiritual manifestations are just as possible and capable of being known, and must be held as inviolable, as the delicate laws that control the vibration of the electric telegraph, or the still more delicate laws that control the vibration that determines the quantity or quality of sound. No professor will allow you to interfere with his experiments, neither can we allow you as investigators to interfere with the methods of our experiments. There are several absolute conditions that must be invariably fulfilled in order to produce satisfactory results, and when investigators cavil at the numerous conditions, they must remember that every scientific result has also been outwrought under conditions, and thousands and hundreds of thousands of times has the student pored over the midnight lamp and the crucible, trying to produce a certain chemical result, which has not been obtained until the very last time because conditions were not favourable. So a hundred thousand times you may seek for a certain manifestation of spiritual presence, and at the last it is gained. Do not consider the others were failures, but rather that they produced the perfect conditions for the result. The human eye—that most subtle and delicate of all mathematical and mechanical constructions—requires the sixtieth part of a second to perceive an object. When you take the vibrations of the human mind—and remember that these are many hundred thousand times more rapid than this—the delicate structure of the human mind is such, that

the slightest vibration—a vibration that could not be measured by proximate figures—causes a disturbance of the requisite conditions.

Modern science has revealed that the accustomed musical ear can discover a variation as 1,000 is to 1,001 of a musical sound. This has been so perfected by artificial means that there can be discovered a difference as between 4,000 and 4,001. But mind is a hundred thousand times more delicate than this; and the numberless variations arising from change of atmosphere, thought, &c., may disorganise the conditions for spiritual manifestations. The only wonder is that they have succeeded at all. The marvel is that so many well-authenticated facts have been evolved and taken their place in the world. The marvel is that any circle can find sufficient of the proper mental atmosphere to allow or permit of one vibration of the spiritual substance; but that it is so is proof that thousands of intelligent minds, thoroughly understanding their business, knowing what they are about, are directing these movements upon earth; proves that spirits disembodied are the instruments of an intelligent and consecutive plan whereby these manifestations may be revealed to mortals. And if it take—why it has only been twenty-five years—a hundred or even two hundred years for the exact conditions to be known under which the very best expressions of spiritual presence can occur, it will not be much. Astronomy was longer than that; and every science has been longer in perfecting its methods and systems. It is therefore an impatient world that calls for every experience to be infallible and correct within the first quarter of a century of the existence of a science; and yet so great and correct have many of these manifestations been, that they form to-day a record of facts unparalleled in the history of any other science, and which, if collected and collated, would form the basis of an indisputable system, and their testimony would go unquestioned. Now every point—we mean on this subject—happens to be without the pale of regularly-established science, without the pale of regularly-established religions; so that it has to fight in both directions, to make its pathway as best it can in the midst of these conflicting and contending influences. In some subsequent lecture we shall give you what we conceive to be the precise and absolute conditions requisite for the best fulfilment of spiritual manifestations and requirements; but it does not belong to the immediate subject of this evening's discourse. We only desired to show you that the various sciences belonging to the mind, that have finally been required to account for Spiritualism, do not do so in any way, but only form the basic part of a grand system of mental philosophy, which Spiritualism rounds and makes full, for it extends the powers of the mind beyond death and beyond the physical body, to the living, conscious, sentient spirit, endowed with the attributes of will, of power, of thought, of controlling the properties of mind and matter, and of so manifesting its pre-

sence as to become an absolute living reality in a world that is made up of change and dissolution.

The true key to spiritual investigation is sincerity, candour, a willingness to receive the truth; no simple probing or penetrating inquisitiveness will answer, no curiosity that seeks for mere mental sensation, nothing that seeks to augment the individual opinion upon any particular subject. You should go about this investigation with the mind free from opinion concerning it. Let it be as free as the air, as clear as water, as transparent also as light and life; and then each minute vibration of the spiritual world may reach you; whether it be upon your own mind or upon the mind of another, you will be able distinctly and positively to determine. There is another difficulty. "How am I to know," I hear someone say, "whether the received impression be the result of my own imagination or from the spirits?" It is the most simple thing imaginable. Your own thoughts pass through a series of evolutions that are conscious to yourself; and you will find on reflection that whenever you have a thought suddenly, you have passed through the various stages of that thought, and then all at once it develops into the mind as a complete voluntary thought. On the other hand, the spiritual impression is like this: your own mind asking a question; and if you are well disciplined and understand all the operations of your own mind, you know that you refuse to give an answer; but there comes a distinct mental vibration, not by the process of thinking out the answer or wondering what it may be, but an absolute answer, perhaps not to your ears, but so consciously to your own mind that you feel as if some one had spoken it in your thoughts. When such a vibration reaches your mind, be sure it is a spiritual impression; but you must be self-disciplined and self-schooled to understand it, and you must not be self-deceived. You must not get an imaginary thought and say, "This may or may not be the answer," for the answer comes distinctly, so that there is no mistaking it any more than the voice now addressing you. These are amongst the most subtle of the laws of spiritual control. Spiritualism has proved that where there was absolute control thought was instantaneous, that the guiding principle of Spiritualism arises from the fact of its not being the work of the volition of the one truly inspired, that the very essential condition of inspiration is that the mind shall be pure and white, and free from preconceived notions on the subject, and that then the thought is as surely inspiration as that the writing upon a white sheet of paper is not evolved from the paper itself. We have only been able to give rather a cursory glance at the important subjects on the theme chosen; but we think more special and distinct details may be elicited by your questions. You are therefore requested to ask questions upon the subject of the lecture.

The following questions were then asked, and answered:—

Q. 1.—Do we understand that it is meant that all true and

earnest prayer produces, or puts in operation, forces in the spiritual world as certainly as fire converts water into steam?—A. You do; all prayer puts in operation forces in the spiritual world just as fire will make steam of water. The concentration of a dozen minds will have more effect, more assuredly, because a dozen minds will reach more spiritual influences than one.

Q. 2.—If I have been correctly informed, spirits have been known to drink a glass of beer at seances; is this so?—A. It is very possible that spirits may absorb the beer into the atmosphere as a manifestation.

Q. 3.—Can you explain an immaterial being consuming material substances?—A. We do not say that the spirit consumed it, but that a spirit might absorb the beer into the atmosphere, even as we learn that water was changed into wine in the olden time. The atmosphere is material, though not so material as your physical bodies, and a sufficient quantity of atmosphere could absorb a glass of beer so that it would not be palpable to your sense.

Q. 4.—You said that sometimes prayer would reach the guardian spirit if intense enough; are not guardian spirits always present, but sometimes far away?—A. We did not say that prayer would reach the guardian spirit, but the spirit for whom it was intended, if you thought of a spirit personally, as there is a way to reach them so as to influence them. Guardian spirits are present with you at all times; but there is a difference between spiritual presence and material presence. A mother can carry the thought of her child about with her while at her work, all the time mindful that the child is playing, yet all the time consciously employed in other ways; so the guardian spirit is always mindful of the child of its care, and if there is danger around, the sympathy is so great that it is instantly with you.

Q. 5.—In referring to psychology and biology did we understand you to say that when once an individual had brought another under influence, and that afterwards when he had gone to a distance, say to Australia, the person in England would still have the same power over him? Is there not a time when the link is broken?—A. We did not say that invariably, and at all times, when one person influences another, that that person can at all times and at all places, even at a distance, maintain that influence. We said it is possible, when one person has fully established a mental control over another, that that person can control another at a distance, and it has been clearly established by well-authenticated cases under mesmeric and psychological control that the operator may be a hundred or a thousand miles away, and yet at a given hour throw his subject under control. Of course, this is always provided no other intervening power

breaks off this power of control. But one case is sufficient to prove that it may be done.

Q. 6.—Repeatedly I have had persons come to me, and write to me, saying that they were aware of voices being heard in their ears purporting in some cases to come from spirits, in others from persons in the flesh: can you afford any information as to the source and nature of such persecution, as they consider it?—

A. When the sound is not the result of disease—which is sometimes the case, the nerves connected with the organ of hearing being so diseased that it may pervert external sounds to the similitude of voices—but is genuine and absolute, it is simply the result of a mental sympathy between the person so afflicted and the party from whom the voice is supposed to come; and it oftentimes is the result of an involuntary act whereby the spirit, having simply vibrated the atmosphere, may reach the sense of hearing, as you know sound and hearing are but the consequences of vibrations. But the spirit may vibrate the atmosphere without the intention of afflicting the sense of hearing, and yet may reach the consciousness of the individual; so that the voice they are afflicted with is but a mental vibration, oftentimes the result of a physical atmospheric influence that the spirit brings to bear. When it is of a person on earth, it is simply a mental sympathy that, in its turn, affects the brain and produces the same effect as sound.

Q. 7.—Do you recommend the study of Spiritualism seriously, or as an amusement?—A. I think the gentleman cannot have been present any other evening. It has always been stated that as an entertainment merely we advise every one to stay away from it. It is not of the nature of those influences that people may employ simply for pastime. It is of the nature of science and spiritual ethics—a religion, if you will, though no religion can originate but from within the individual spirit, but it may form the avenue for expressing your religion, and as a science and system of ethics it requires the most careful and serious consideration.

Q. 8.—We have authentic instances where mediums have received communications from perfect strangers who are yet in the flesh, these communications being received by hearing voices speak distinctly; they have afterwards been visited by the party from whom the messages came, who has recognised them. Can you describe how the communication was received in the first instance?—A. We have stated in the course of the evening's remarks that every embodied spirit possesses in embryo the powers of the disembodied spirit. Frequently this projection of one's self from the material body occurs. It has been known as double-sight, double-self, and by various other terms, whereby the spirit still inhabiting the material body has been seen and heard at a distance. It is the result of some peculiar sympathy, although unknown to the

person to whom the experience comes ; for the spirit is sometimes strongly sympathetic, and projects itself towards a future acquaintance of the body ; so that, when you see a person, you say, " Why, it seems as though I had seen you before." The spirit is more rapid than the body ; it is as a child that runs on in advance of its parents, in order to see what is ahead : thus the spirit goes forward, so that when you see a person to whom you are attracted, it always seems as if you had known that person before. The spirit is often the messenger that goes in advance.

Q. 9.—Is the spirit-voice we hear at dark seances that of the medium or of the spirit?—A. It is neither the voice of the medium nor the voice of the spirit, but it is a voice produced by the spirit upon the atmosphere, the result of the aura surrounding the medium. It is not the voice of the spirit, because the spirit has no physical organ that can produce sound on your atmosphere. It is not the medium's, we know ; because sometimes his mouth has been closed, so that no sound could emanate. It is a vibration produced on the atmosphere by the creation of a thorax and other organs of sound. You know the glottis and the epiglottis are of very simple construction, and the spirits can make semblances of them under certain conditions ; and by this artificial glottis and epiglottis cause the spirit-voice, and when the circle goes away, these go with it.

Q. 10.—Can the spirit of a departed friend act upon the mind without being actually present?—A. We do not know what you mean by being present. You are not present when five feet away, the spirit is not away when the thought is in sympathy, because distance makes no difference. A thousand miles is the same as a foot ; and the spirit may only be a foot away and notwithstanding have no sympathy. A thousand miles is nothing, when there is sympathy ; the distance is nothing to the spirit. Mental presence is one thing, and so-called bodily presence another thing.

Q. 11.—When I see a spirit-face I see small figures passing across the face, which I do not understand. Lecturer : Figures of human beings ? Questioner : Yes.—A. There are various forms of spiritual vision. That might not really be a spirit-face, but something presented to your mind as such ; for you can only see the spirit-face with the absolute eye of the spirit. But oftentimes there are faces presented to you by the spirit acting on your mind, and the other figures are thoughts they may wish you to take notice of as forms, but all are different phases of some kind of spiritual sight.

Q. 12.—Is it absolutely necessary that everyone should have a guardian spirit?—A. We consider things that are in existence are necessary, and every human being has an attendant spirit. Now, that may or may not be necessary. It simply is so. And this guardian that has assisted them from the hour of their birth may also have others under its guardian care, but is capable of knowing what

each one is doing and having the supervision of them. It is quite important that everyone that enters the world should have a guardian spirit. That being a law of nature, we have never questioned the necessity that you shall have spiritual parents or guardians who give to you their influence, their directing care, their guiding control in relation to your spiritual needs.

I N S P I R A T I O N .

All life is but the breath of the great soul
That works in space ; through His divine control
Each atom is outwrought, and every sphere
Rolls on throughout eternity's vast year.

Without this breath, behold, as chaos, dark
And motionless the spaces still and stark
Remain ; while down the depths of time
The vast refrain of death doth sadly chime.

But lo ! when this bright Being breathes its breath
Divine around, the air is vocal—free from death ;
All sound and sense vibrate to its control.
See, man ! this is the life of thy great soul !

Even as the atom doth receive from space
The burning link that binds it to its place,
So does the spirit from that life receive
All thought and substance ; you may well believe

That, were it utterly dropped out of sight,
And into chaos and to blackest night
That soul supreme were sunk, no spark divine
Of truth were lost from that eternal mind.

No ! even as the morn looks toward the day,
When, sun-illumined and with splendid power,
The sun-god bursts with fiery, golden ray
Above the eastern sky, that morning hour

Is filled with God's bright breath, so ev'ry thought
Your souls receive is His. In death you're caught
On matchless wings of mystical delight
Toward the one Supreme, Eternal Light.

Each moment is this presence felt and known ;
Each power of mind, each thought that, upward flown,
Becomes the messenger of peace and love,
But links your soul to the great Mind above.

'Tis breath, 'tis life, 'tis spirit, it is God ;
And all the angels by that path have trod—
Up, up the heights, where, bathed in living day,
They drink the endless breath of love alway.

SOME OF THE METHODS OF PRODUCING SPIRITUAL MANIFESTATIONS.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, WHEN
UNDER SPIRIT-INFLUENCE, IN LAWSON'S ROOMS, GOWER
STREET, LONDON, NOVEMBER 26TH, 1873.

INVOCATION.

Infinite Spirit ! Thou who art and ever will be the source of all knowledge ! Thou unfathomable, Thou omnipotent Mind ! as much only of thy goodness and mercy as is manifested in thy grace can we understand ; but, far beyond our grasp, it seems to be boundless and limitless as thy power ! Vast and wonderful the treasures which Thou hast stored up for the human mind ! Feeble and faint as are its vibrations on earth, still more advanced as are its expressions in spiritual existence, we know that neither man nor spirits nor angels can encompass Thee. Thou art all pervading and wonderful ; thy life unites the atom with the sun—unites the minute molecule with the ever-living universe—unites the thought of man with Thee, who art infinite in thought. O wonderful Soul ! sublime Spirit ! we find Thee in the minutest rays of light ; we know Thou art the source of life ; truth alone is possessed by Thee ; goodness is wholly thine ; and that love, that is supreme, that casteth out all fear, envy, and hatred, leaving only the harmony of celestial love, is thine for ever.

DISCOURSE.

To-night, Mr. Chairman, Ladies and Gentlemen, we shall call your attention to some facts, or supposed facts, connected with spiritual manifestations, commencing first at those which are characterised as material, and endeavour to describe to you, as far

as your scientific vocabulary will allow, the process by which the spirit controls material substances and manifests a tangible presence.

Whatever strictures may be affirmed concerning the connection of Spiritualism with science, and however much scientific men may claim that spirits should not tamper with material science, it is quite impossible to comprehend how the spirit is to avoid material investigation and some knowledge of material science when required by investigators to produce material manifestations. How can the spirit—supposed, of course, to be immaterial—manifest its presence in a tangible material form, without some conscious connecting link between the spirit's mind and the material substance that is so governed?

Investigators would do well if they would pause and consider that science is yet in its infancy, and that the greatest scientific minds are those which have confessed that they know the least. It is true that Spiritualism as a science is wholly in its infancy, and it is also true that, while there are known to be conditions, yet what these conditions are no one pretends to know; and it remains either for spirits who are disembodied, or mortals who are embodied, to point out what are the best conditions under which those manifestations may occur.

In a previous lecture in this room it was said that spiritual manifestations did not occur through the agency of electricity. This has been proven and tested in various ways by certain eminent Spiritualists in America, perhaps in this country also. Hudson Tuttle, whose mediumship is of a high intellectual order, and who confines his investigations to material science, has demonstrated that the substance through which spirits act in the manifestations known as physical is not electricity. It may resemble electricity in some of its properties, but the resemblance is not of a character to determine that it is of the same material. Various manifestations also have occurred under conditions precluding the possibility of electricity being the active agency. For instance, if it were an electrical aura, it could not pass through glass. Now mediums' hands and feet have been placed upon glass plates, the seat on which they sat has been placed on glass, and still the rappings have occurred, and other manifestations have gone on in the usual way. That this aura or substance is of somewhat similar nature to electricity, and that it enables certain vibrations to take place, is quite true; but then these vibrations occur in connection with other elements and their properties. For instance, the oxygen which the human system imbibes, not only through the lungs, but through the pores of the skin, by a process of endosmose action, is then thrown off by an exosmose action in the form of carbonic acid gas. Now this gas is poisonous if returned again to the human system, but under the manipulation of the spirit there is accompanying this carbonic acid gas a certain force or power

which, for the lack of a better term, we will denominate nerve-aura. It is a similar force that vibrates along the nervous system of the human body, and it is upon this substance that the spirit acts to produce a sound. Nitrogen is the most subtle of all elemental properties of the atmosphere. Carbonic acid gas, mingled with nitrogen in atomic proportions, becomes the material, whereby spirit-lights and vibrations are produced. These vibrations occur in direct connection with certain conditions known to the spirits, but which you do not know because you have not the subtle instruments necessary for the analysis of these powers. When the medium is confined in a room where carbonic acid gas abounds, the manifestations occur, but the medium's health suffers because of the insufficiency of oxygen. Oxygen destroys the conditions whereby spirits can operate freely in producing physical manifestations; but, on the other hand, oxygen is a very important element in sustaining the human body and producing mental activity; hence the seances, so called, where the greatest physical manifestations are found, are often, so far as the material atmosphere is concerned, of the foulest kind, because the very atmosphere that sustains your bodies is not the atmosphere that the spirit employs to produce the most violent and forcible manifestations. Objections have been made, and with very great justice, to seances that occur in darkness; and when these objections have been put to the spirits, they have answered (spirits more or less enlightened) that there is something about the light that destroys their power of manifesting.

Some persons have supposed it to be the positiveness of the minds present, which, in the light, can see and anticipate what is going on. Such is not the case. The spectrum analysis will show to you three primal colours and their gradations—red, yellow, and blue. The red and yellow rays are the most antagonistic to vegetation, animal life, and to the production of spiritual manifestations. If you were to have a room constructed so that none but the blue and violet rays could be admitted, you would not be obliged to have dark seances. The blue and violet rays constitute the great proportion of that elongated light as represented through the prism. It is also the typical light of space. The atmosphere, the heavens, all space, is blue to the eye in appearance. This violet ray, containing none of the antagonistic properties of the yellow or red, would not impede the action of the spirit, as do the red and yellow rays. Let your room be lighted only by the violet ray, and your seances can be carried forward without darkness. Any person who chooses to try this experiment, and has in the family or circle a physical medium, will find the force augmented just in proportion as the rays of yellow and red light are excluded. In photography a proportion of the red light is necessary; the blue light would not be sufficient. This does not refer to spirit-photography however.

manifestations can be produced in the violet light, under the proper directions of those spirits who control and guide them.

If the objection be urged that physical manifestations can be produced in the light, we reply that although many do obtain them—it is true, under hazardous circumstances and with great fatigue to the medium—it behoves the investigator to try those experiments that least exhaust the intensity and power of the manifestations. Of course, in all scientific investigations there must be a long period between the first demonstration of a thought and its ultimate, or its proximate, perfection into any general system whereby it may be taught and communicated. Mediums are so varied in their forms of expression—individual characteristics are so different; the emanations from each human being differ in essential character or property, in intensity and power—that spirits often labour for years before they can produce the faintest evidence of their presence upon physical organisations about you. Therefore whatever can aid the spirit-world in more fully expressing themselves to you, that you should readily and consciously adopt. The various vibrations of light, and their effects upon the different forms of organisation, belong to the sphere of scientific investigation; that, of course, we do not venture to enter upon. All we desire to make known to you is, the fact that between your world and the spirit-world certain elemental properties exist that may be made available for intercommunion; that if mind embodied acts upon material substances, disembodied mind can also do the same, not only by influencing your minds, as is claimed by some eminent mesmerists and psychologists, but by influencing the atmosphere that surrounds you; and upon the condition of this atmosphere, and upon there being no lack or defect in the harmony of its vibrations that may affect the nervous fluid of the medium, depend the success of your investigation.

Sometimes you may hear a positive person say, "The spirits are never able to perform in my presence." Very likely—very likely, indeed! But it should be no boast. If it is a fact, it is almost a disgraceful one. The fact that any human beings can take with them an element of such positiveness, a scepticism of such power, that it may overcome the influence of a mind disembodied, is certainly not to the credit of the individual. The only way to go into a seance is to leave that element behind. "But," they say, "if spirits are independent, how can it affect them?" A positive mind entering a circle or seance for the investigation of Spiritualism is like introducing a ray of light into the dark compartment of the photographer when not wanted; or like taking up a seed from under the ground to see if it be growing; or like any other violent intervention in the processes of nature. Undoubtedly you can go into the garden in spring-time, and in spite of all the remonstrances of your gardener you may prevent every seed from growing. Would that be a matter of boast? You can go into the

experimentum crucis of science and by interfering with certain substances that the chemist places in the crucible, you can prevent any demonstration of his power. You could destroy every picture in the city of London if the photographer would permit you to do so. In the same manner you could destroy the conditions whereby the spirits operate. But it is not necessary to go into this investigation like the knights of old, prepared to meet devils and Gorgon-headed dragons. You are not to prepare to put on armour unless there be sufficient cause. You are not obliged to defend yourself in any way except with your individual qualities of mind. You should simply be prepared to receive and analyse the truth. The very appearance of a positive mind in a room is sufficient to destroy the conditions of a seance. The medium, who is sensitive, does not require that that person shall speak to feel his angularities. It is like the entrance of Jack Frost; you feel it—your lungs feel it, even before the cutaneous surface is aware of it. This positiveness, this scepticism, entering thus and penetrating the atmosphere, prevents the aura from accumulating; all exosmose action ceases, and the consequence is, there is no atmosphere out of which the spirit can produce manifestations. This is a simple solution—one that might commend itself to every candid enquirer; and yet investigators arm themselves to fight, robing their minds in a sort of armour, and go out to investigate Spiritualism as they would go to battle. This is not the way in which they enter upon the investigation of any other department of science.

Again, any slight interruption either of the process or of the formation of the seance causes a variation from the conditions required to produce manifestations. The change of one individual, substituting one person for another, often destroys these conditions. If you have a series of seances for the investigation of spiritual phenomena, be sure, if you have the same individuals during a successive period of time, your manifestations will be better, the results will be more satisfactory, you can be taken on step by step by those who guide you; and of course, guarding against all possible imposition and against possibility of being self-deceived, there is no necessity for considering mediums as escaped convicts, nor for suspecting any one of petty larceny. When a friend comes to your house to dine, you do not ask the servants to watch him, to see that he does not take anything; so, if you ask a friend to your house to investigate Spiritualism, you need not suspect him of practising deception when he (or she) possesses common honesty in the ordinary walks of life. It is not supposed that men and women in society will descend to the petty tricks of the conjurer to deceive their neighbours; and it is only reasonable that every person shall give another credit for common honesty. If this were not so, you might suppose the very companions of your hearts guilty of imposition, or suspect your friends in every department of life.

These are the conditions most antagonistic to the proper develop-

ment of spiritual manifestations. The simple wonder is, after all the barbarities to which mediums have been subjected under the investigation of captious minds, that they should have been able to produce any manifestations at all. The wonder is, that there could have been any production of the physical manifestations outside the family circle of mediums. And when they have occurred in spite of these various antagonistic conditions, it proves the wonderful power that must at last command the attention of the scientific world.

Undoubtedly, Dr. Carpenter considers that his theory of unconscious cerebration explains the phenomena of table-tipping, table-rapping, &c.; but any one who attempts to account for the manifestations of Spiritualism by so shallow a subterfuge as this, must remember that ninety-nine out of a hundred manifestations take place where there is no physical contact, and where there could be no unconscious cerebral action. It was long ago the method resorted to by Dr. John Bovee Dods, of the United States—this back-brain theory, or the unconscious cerebral action in table-tipping; but Dr. Dods was compelled to confess his error when he saw things fly through the air that were not within several feet of the medium. We defy Dr. Carpenter or any other scientific man to produce an effect of unconscious cerebration upon an object that is not in contact with any person. These are the shallow explanations that serve the scientific world when they do not care to take the time to carry out a thorough investigation, but they do not satisfy those thinking minds who acknowledge the ability of these gentlemen in their various departments of science, knowing there are some things in heaven and earth not dreamed of in their philosophies.

These are some of the conditions: for every form of mental or involuntary manifestation or expression of intelligence the requisite condition is, primarily, passiveness, and what is meant by passiveness is that the individual desiring to receive a mental impression, or desiring to receive a written or verbal communication, shall not have any prejudgment whatever—shall not try to think what will be the nature of the communication, but shall only solicit the presence of his guides, and ask—prayerfully always—for the best and highest influences; having secured this, he shall not attempt in any way to consider what will be the answer to the question proposed, nor in any way attempt to solve the problems presented to the spirit.

If you wish to write, and have confidence that you are a writing medium, take a pencil in your hand—it will be the best—and then allow your mind to be as nearly passive as possible, always away from the subject of communication, but always aspiring and prayerful. This mood is known to be possessed by those who are accustomed to religious meditation, who absent themselves from all conflicting thoughts or deeds of a material nature. Whatever

enlightens or sustains the mind, that is a fit subject for the person waiting for the manifestation of the spirit-presence to contemplate; but it is always best to let the mind be without any positive thought upon any subject. When there comes a mental vibration, it will seem to you at first as though a cool breath were blowing over you or along the nervous system. There will be something resembling a chill or the shock of an electric battery. This is the first evidence of the presence of your spirit-friends. By acting upon the atmosphere around you, they produce this consciousness of a chill or of an electro-magnetic shock. Then you may know that there is demonstrated spirit-presence. When that shock is sufficiently tangible and plain to produce a mental vibration, even though your hand is not moved automatically to write the thought coming first to your mind, you will often find that that thought is disconnected wholly from the theme of your meditation, and that it is the exact thought your friend would communicate. If the writing is automatic, let your hand move at will; do not read the letters or words as you go on, but if a distinct subject requires you to ask questions, do so, though it is best not to ask questions during the time that the spirit is communicating. If, however, the writing is by impression, as we have said, then you must watch closely that your own thoughts do not anticipate the writing of the spirit.

These are the more subtle, yet they are the higher forms of spiritual inspiration; and when the mind so inspired becomes accustomed to discriminate between its own voluntary thought and that presented by the spirit, you can as readily hold converse with them as with one another, because these mental vibrations are capable of being produced as tangibly as sound; in fact, they often take the form of sounds. But in the latter case it is not a vibration upon the organ of hearing, nor upon the outside atmosphere, but a similar sensation produced in the brain by the nervous force which enters your mind with the organ of hearing, and thus seems like sound.

When trance mediumship occurs, it is a mesmeric sleep without any visible operator. It is quite impossible for a person to be self-mesmerised. You cannot at once be the psychologist and the subject; you cannot at once be asleep and awake; no person is self-mesmerised. If an individual go into an unconscious state, and in that condition manifest intelligence, it proves that some other mind is controlling the organs of the brain more or less perfectly. Every mental vibration produces a corresponding capacity in the brain to repeat that vibration; but the spirit may transcend the natural or external culture of the medium, in thus far that the disembodied spirit is more accustomed to deal with the subtle elements that control the brain, and therefore can produce an advanced state of vibration. But no spirit can transcend in the trance, through any medium, the thought that would be natural to that medium if

better cultivated. You cannot make a pint pot hold a quart of water; you cannot make an organism express more than it would naturally express in the highest state of cultivation; but you may go to the utmost limit of that organism, for the disembodied spirit can play upon the finer organs and subtler elements of the brain far better oftentimes than the spirit that inhabits that body, because it may not have been trained to do so; just as the skilled musician can draw from an instrument the most ravishing sounds, while the unskilful one can produce only very common chords: but no musician can transcend the capacity of the instrument he employs; he cannot make a piano give forth the sound of the bass drum, nor cause the clarionet to produce the wonderful expression of the harp. These are all laws of mediumship that it would be well for you to consider, and when a medium expresses thoughts transcending his own normal ability, it is always because the spirit finds an organism upon which to play; and if spirits do not express the same thoughts that they did while upon earth, you must bear in mind through whom their ideas come. First, the medium may not be trained in the direction they speak, and secondly, the spirits may change their opinions; for spirits do not always maintain the same opinions they possessed on earth. They are continually becoming more and more enlightened, and besides they may be expressing their thought through an imperfect instrument. These things should be borne in mind.

The important particular to be considered in the communication of a trance-speaker, is that an intelligence outside of the power of the medium, and outside of the power of any person present in the room, gives the utterance. It then, of course, becomes a point of individual interest. When you can do so in your family circle, solicit the presence of your family friends; but it belongs not to the general subject of investigation to ascertain in how far it is true that certain learned spirits control the expressions of mediums. Of course, Benjamin Franklin has had to father many ideas to which he never gave thought. Of course, many learned spirits have been quoted, and may permit their quotations when not present; but it is not so much whether it is the spirit of Franklin, or the spirit of your bootmaker, so that it is some intelligence—some individualised intelligence outside the human body.

Of course, in the congregation of society and the attraction of spirits to you, there is a law just as rigorous and positive as any law of nature, and you will always draw to you those spirits analagous to yourself—like you in degree of spirit-culture. It may be that you like spirits that you cannot attract, and it may be there are spirits that are entire strangers to you, who are drawn by certain similarities of thought. In spirit-life there are no arbitrary laws and regulations for the foundation and guidance of society. The ties of consanguinity remain the same; but it often happens that the members of one family are not the most united, and would not be attracted to one

another if the laws of society and the laws of consanguinity were not taken into account. When they pass into spiritual life, the cruel father, the antagonistic son, the inharmonious mother or sister, are not obliged to remain in companionship if they are not drawn together by ties of affection; they seek associates like themselves, and spiritual families or fraternities are composed of those who are similar in mind. So you are often surprised at receiving communications from spirits whom you did not know on earth. Why not? Some quality of mind, some aspiration of heart, draws that spirit to you; and many times your guardian-spirits are those you have not known or thought of on earth. In reading books of certain authors you find certain sentiments or thoughts that seem to strike you with particular force, and you instinctively say, "I should like to know that man," "I should like to know that writer." The laws of the spirit are such that if you aspire to the association of any mind, and possess the properties to attract that mind, it will unquestionably be your associate. You should not be the spiritual sponges of these. There are such persons. There are spirits drawn to people who receive nothing in return. They have something that absorbs all that is assimilable, but give nothing off in return. Their methods of absorption are something like that of the sponge, and require external pressure in order to be induced to give anything forth. These belong to the class of spirits who do not assimilate with the highest minds. Be careful when you seek to associate with any mind—a spirit or an embodied mind, that there shall also be something in yourself that shall reciprocate and give back the quality that they like, as well as you take the quality you like from them. Spirits cannot minister to the self-gratification of your request that they shall be present. There must be something they can do, some good that can be reciprocal, or the spirit-world would become paupers by ministering to earth's inhabitants if they did not receive some intelligence or thoughts of goodness. But it belongs to their mission to give their knowledge, and you should impart this knowledge to others, and thus keep up the general equilibrium of nature. You must all impart in order to receive light and knowledge. We think that you may gain valuable and varied information on this subject and others connected with it by asking questions, since there must have occurred to individual minds, some points concerning which they wish to ask questions.

The following questions were then asked:—

Q. 1.—Supposing a spirit is able to materialise itself and be visible to everyone, walking about the room, as I have seen it, and supposing that spirit speaks just like one of us, would that be the real spirit-voice?—A. By no means; it would simply be a created voice; because the form that is seen is not really the spirit-form—it is the form that the spirit creates from the atmosphere in the room, consequently the voice must relate to that form, and also be

created. The spirit voice would not be audible to your external sense.

Q. 2.—What would be the most practical means of producing the violet rays during a seance?—A. We should judge that a room with a petroleum lamp shining through violet-coloured glass would answer very well; but it would be still better if the violet ray could be thrown into the room through the prism; the condition would thus be more absolute. Of course that would involve a great outlay of expense and trouble. The other system would be the more simple. The shade of blue that borders from the violet to the indigo would be the best, for with that colour in the atmosphere there is no external vibration antagonistic to the spiritual vibration.

Q. 3.—Would not the ordinary rays of daylight, treated in the same manner, do as well?—A. Yes; but persons do not often hold seances in the daylight, and then there is some difficulty in destroying the action of the sun's rays, that cannot be excluded for some time after the sun has set. Then is the time most favourable for ghosts to visit the scenes of their life, for there is greater facility for the production and manifestation of the form of the spirit. Immediately after the sun's rays have ceased to act upon the atmosphere, though they do not actually cease, is the most favourable time, and artificial light would therefore be better.

Q. 8.—Would it be conducive to health to have our windows glazed with violet glass.—A. We did not propose that you should take the violet ray into your everyday life; but it is experimentally proven that vegetation develops very well under violet-coloured glass. It might be worth while to try the experiment on human beings.

Q. 9.—Some have alluded to the violet rays of the spectrum. Now I have experimented considerably with spectrum analysis. The blue rays of the spectrum are absolutely necessary in taking our photographs. For instance, I have made a lense of such deep blue as almost to approach indigo—so deep, so intense, that in focussing it to the object I was compelled to put an intense light to the object I was focussing. I focussed this intensely blue lense, and, to my surprise and delight, I found I had a spirit-photograph as well as the gentleman seen in the chair. I then asked our spirit-friends: "Is it absolutely necessary that I have this blue light?" They replied: "It is necessary to you, for the blue light causes your researches to bring about the conviction to your mind that the actinic rays and the smaller rays are such as affect the decomposition and recomposition chemically that it necessary." But Mrs. Tappan's guides have made a statement to-night as to the red rays of the spectrum being so influential in this decomposition. I know that we differ, not because we differ in reality, but because we do not understand each other; and I have no doubt

our good friends the spirits will put me right respecting photography and chemical action, that the red rays are not essential in chemical decomposition, but only where heat is required.—A. We simply say that in the ordinary processes of photography the red light is essential, but not in taking spirit-photographs, since the spirit comes more directly through the violet ray and that which possesses the more subtle power in decomposing the element that spirit acts upon. We only referred to the red ray as being a proximate, not an absolute statement, simply connected with the art of photography. The violet ray only is essential to spirit-photography.

Mrs. Tappan now desired that no more questions be put, as there was a spirit present who had a few remarks to make. There was then a visible change in the control, and "Professor Mapes" said:—

Mr. Chairman, Ladies, and Gentlemen,—I had the pleasure two weeks ago of addressing the audience then present on some of my experiences, both on earth and in the spirit-world, connected with Spiritualism. Of course, gentlemen, I experience some difficulty in controlling a medium at all, and much difficulty in expressing my ideas; though if there is any medium I can control, or any brain through which I can express myself, it is this one; because for ten years in earthly life I was her friend, and I received my first concise philosophical ideas of Spiritualism through her. I promised myself that when in spiritual life I would control her. I found her spiritual, intuitive qualities more developed than mine; I found her less material; consequently I may not be able to give my material philosophy quite perfectly through her. But on the occasion referred to I only made one misstatement. It was not a misstatement of thought, but merely a verbal error. I used the words: "There is no chemical difference between lime and marble;" I should have said "between *chalk* and marble;" but limestone being in my mind already in connection with what followed on the phosphate of lime, I used that word by mistake. The proof was presented to me for correction, and I corrected that word, so that it went out to the world "chalk and marble," as I had intended.

Now it seems that there is a certain class of people in the world—for want of a better term we will call them the *genus scribilio*—who consider that the spirit-world, as well as your world, is a suitable victim for criticism; and when I was in the earth-life this class of animal existed to a very great extent, and they strutted about with their shafts, falling not only upon individuals in private life, but upon whoever did not choose to agree with their personal opinions, and with what they thought ought to be entertained. It has been stated that spirits should not interfere with, and indeed should not attempt to express themselves upon scientific subjects, because they always make palpable blunders. I would

reply that blunders are not confined to the spirits. During the whole portion of my earthly life I was unlearning one year the things I had learned the previous year; and I believe that to be the experience of every mind. Now, we have no finalities in spiritual life. We do not claim to possess the truth, but an approximation to the truth; and I would say to the *genus* referred to, that every statement which I have made, excepting the one I have here corrected, is true. If it be not true, it remains for the member of the *genus* as a scientific man, to prove the contrary.

Now I was called upon to state my experience, and I here again say that I stated nothing beyond my experience; but because I made some statements with reference to the planet Venus, I am taken severely to task. It does not matter in the present state of science among the earth's inhabitants whether Venus is inhabited or no; nor might it be considered as occupying the time most profitably to discuss the question; but if a spirit choose to express himself of that opinion, is it any greater absurdity than for Darwin, or Professor Agassiz, or Dr. Carpenter to give expression to an opinion? Is an absurdity something new, to be condemned simply because a spirit chooses to express it?

Then again, this same member of the *genus* referred to has said clairvoyants are not reliable with reference to scientific subjects. I do not take upon myself to correct the utterances of other spirits, or the incongruities of any other mind, or I might apologise for the gentlemen referred to, but I do not. All I wish to say is that clairvoyants express what they see, that spirits express what they see. Now, this editor has said that other clairvoyants—for instance, Andrew Jackson Davis—has said that the inhabitants of Venus are far lower than those of earth: I said they are far higher. Now, suppose some spirit from Venus were investigating the condition of earth's inhabitants, and his spirit guides were to take him to Africa, he would there see Mr. Darwin's ancestors. Would he consider that the inhabitants of earth were in a very high state of culture? Supposing another spirit were to visit the supreme centre of civilisation—England—and should light on the very *sanctum sanctorum* of this editor, would he not go back to Venus with the glowing account that the earth is inhabited by celestial beings, who have arrived at the ultimate of human knowledge, and who do not seek any further information from the inhabitants of the spiritual world? Now, these two accounts, though true, would differ; and some editor—captious, no doubt, upon the planet Venus—would say, "These cannot be true; because they differ," when you and I know that both would be correct. Now, it just happens to be barely possible, indeed it is quite true, that there are diversities of spirits on the planet Venus. Those I spoke of are not those Mr. Davis saw. But then it did not enter the mind of this editor that there might be two classes of

spirits there, but that the diverse statements must be gauged by his individual opinion.

Again, I did not say that the inhabitants of Venus are erecting high towers for astronomical observations. But this gentleman goes into a minute account to show that towers prevent accurate observation, and in order to prove that he is acquainted with the system of mathematical observation followed at Greenwich, he says the instruments are fastened down most securely. I said strong lights had been erected upon towers, and it is not for him to judge of the atmosphere and of the condition of light in the planet Venus: he cannot judge it by the state of the earth's atmosphere; and, consequently, what I have said, though there is no method of testing it to-day, may ultimately prove to be true.

Then, again, it seems to be the preconceived notion of this member of the *genus* referred to that spirits should not pretend to know anything about physics, and should confine themselves to spiritual and ethical subjects, thereby benefiting the world by moral essays and eloquent discourses about spirits in the celestial paradise. Having to deal with earthly minds, and at times having to present physical manifestations, we have necessarily to deal with physics. I may be mistaken, but I think no spirit can act in this room without acting upon the atmosphere of the room. If so, there is a connection between Spiritualism and science. If we are to sit at the feet of your professors and learn our knowledge exclusively from them, where shall we go? Dr. Carpenter says no spiritual manifestations are produced. Shall I sit there and learn from him that which I know to be false? Professor Agassiz does not believe in the theory of evolution. Shall I learn that of him? Mr. Darwin does not believe in the glacial theory. Shall I sit at Mr. Darwin's feet to learn this? When doctors differ, shall I sit behind this editor's chair and ask of him the supreme knowledge that pretends to dictate the limits of the power of departed spirits?

Ladies and gentlemen, it may be deemed an insignificant matter, but it has gone forth to the world that many blunders of a scientific nature were uttered in this course of lectures. One error was pointed out, with the expression that it was contrary to the teachings of phrenology. It was not attempted to explain phrenology; it was simply in answer to a question with reference to the action of the mind on the brain, and not the action of the brain according to that learned gentleman. But the devices are many of getting into print. It is a good method to adopt, when you cannot get into the newspaper in any other way, to begin pulling other people to pieces.

Then, with reference to a question, in answering which it was said that a palpable blunder was committed. We said that the mirage is caused by certain emanations in the earthly atmosphere

that produce a refraction of the rays of light. Now, in philosophy this phenomenon is defined as the result of the unequal refraction of the rays of light producing an appearance in the atmosphere of substances inverted where there are no such forms. I have known the mirage, representing no earthly scene, to appear to persons; I have known an instance in which a dozen witnesses saw the mirage of a white city, leaning down towards the earth, and reflected in a lake, when there is no such city in the world. These are the result of refracted rays of light often mirroring things at a great distance on the earth. They are also often produced by the refraction of the rays of light on the atmosphere under circumstances where spirits can produce like effects; and until science has taught that there is nothing more to learn, we shall retain our opinion. There is no finality in science.

He said also in this critique—if I may dignify it by that name—“Undoubtedly the nebulous theory of the formation of the planets is true.” I leave it to the intelligence of the scientific world of to-day whether there is not about as equally divided an opinion on that subject as on many others; and whatever may be the opinion of the gentleman referred to, I have a right to my own opinion as to the formation of the planets. Of course, anything that comes within the range of absolute scientific knowledge I accede to. But scientific men have not pretended to settle this among other questions finally. If so, there would be no Darwinism, and there would be no two theories concerning the Flood. If so, there would be no two opinions as to the uplifting of the mountains and the erosion of the valleys—no two theories concerning the method of creation itself; everybody would know whether the nebulous theory or the opposite is true or false.

I do not object to honest and fair criticism; but I do desire to be stated accurately. This same gentleman said I promised to be present every evening. I said: “Some other evening, the intelligence favouring, I hope to be with you.” A gentleman who desires such perfect accuracy in others should also maintain perfect accuracy in reporting what others say. I shall be only too glad to give the result of my investigations, but I claim at all times a fair hearing—the same that would be vouchsafed to me on earth.

It is related that once in conversation someone said to Mr. Darwin's son Frank, that Professor Agassiz does not believe in evolution. “And my father does not believe in the glacial theory,” was the prompt reply. So if scientific men on earth agree to differ, and if, as I had always an independent opinion on earth, I may still have one on subjects connected with scientific investigation, I claim that liberty of opinion when expressing myself here. I feel, however, I have taken sufficient time on this very unimportant matter; but there is such a thing as clearing away the rubbish before proceeding to the investigation of subjects.

THE DUAL APPARITION OF THE EMBODIED HUMAN SPIRIT.

AN INSPIRATIONAL ORATION DELIVERED UNDER SPIRIT-
INFLUENCE, BY MRS. CORA L. V. TAPPAN, IN LAWSON'S
ROOMS, GOWER STREET, LONDON, DECEMBER 3RD, 1873.

INVOCATION.

Infinite Spirit! Thou who art the source of all life and knowledge! Thou whose power is everywhere made manifest! Thou whose thought doth pervade immensity! Thou whose mind hath enkindled all intelligence, to whom we must turn as the only absolute source of being, the only perfect, the only divine, the only wise—we seek on all occasions thy presence and power, that uplifteth our thoughts, far transcending each material aim and object, to the divine gift of thy Spirit. We seek only the truth; we ask only for knowledge. Striving and seeking for these, the human mind may for ever attain these gifts, since nothing is withheld by Thee, since no power is concealed; and there is no mystery that man may not sometime fathom by the depth of knowledge that is shaped of peace, thankfulness, and the aspirations of the Spirit. We praise Thee now and for evermore.

DISCOURSE.

We propose, at the request of a friend, who is not, however, present, to give a discourse to-night, upon the subject of the dual apparition of the embodied human spirit, or what is known by some as the "Double," whereby some forms of spiritual manifestations have been confounded with these apparitions of the forms of embodied spirits. We also propose giving the relation between these double manifestations of embodied mind

and the visible body of a spirit produced from the atmosphere of a seance.

It is thought by some minds, and indeed it has been maintained for many ages of the world, that there is a dual human nature—a body distinctively, and a spiritual body that inhabits the physical body. Certain apparitions, not only of the present century and generation, but of many past ages, tend to prove the existence of this spiritual body, even while you are still incarcerated in the human form. Among the Persian magicians there was the faculty of rendering this double, or this other self, visible at great distances; and while it unquestionably originated from genuine mediumship or spiritual power, the laws were not then understood. There was also possessed by the Persian magicians the power of rendering the physical body invisible. This is the reverse law of the double apparition, and is simply the result of surrounding the physical body with a certain dense aura by the rapidity of motion and gesticulations which is common to the workers of wonders among those ancient people. These manipulations or gestures correspond to those that are sometimes now used by mediums, and were unquestionably connected with the subtle laws of this spiritual aura that surrounds every human being.

When we trace the history of these apparitions, or what is called the double existence of persons still embodied, we find that oftentimes persons who were thinking of a friend saw that friend. For instance, A comes into the office of B, and sees him actually sitting at his desk. "Why," says A, "I saw you a minute ago in such a street." B replies, "I was not there; but I was just thinking that as soon as I got this letter finished I would go to so and so," which would take him through that very street that A supposed he saw him in. So decided was the thought, that to the mind of the friend he was actually there, showing that a spiritual substance had really projected itself momentarily in advance of his body. Occurrences of this kind have been very frequent, and in Scotland, where this gift of second-sight is very prevalent, there were frequent visitations of persons who were supposed to be distant several hundred miles; and their appearance would be similar to that of the outward body, but when surprised they would manifest no audible voice. The person seeing them, however, had a certain consciousness as though there was something dissimilar between the spirit-projection and those of whom the appearance came. Still more subtle are the manifestations that oftentimes occur, wherein a spirit which is really embodied visits a distant place, is seen by clairvoyants, holds converse with them, and tells them distinctly it is not dead, but only momentarily away from the material body.

Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit resembles in the most provoking manner the form of the medium. It has

led oftentimes to the supposition of fraud—to the idea that the medium had in some manner been released from the chains and cords that had bound him, and thus it is that suspicions have arisen as to the genuineness of the manifestations. For instance, in a dark seance certain physical manifestations have occurred, and on the light having been suddenly sprung in one corner there has been seen what was supposed to be the medium, and in another, sitting where he had actually been bound, would be the medium in reality—two apparitions resembling the medium being distinctly seen at the same time. Of course the sceptic would only see the one in the other part of the room, not observing the other in the chair, in the confusion of the moment. This has oftentimes led to the suspicion of fraud. But it may very easily occur, without supposing it to be either the spirit of the medium or a fraudulent manifestation. Suppose the spirit desires to materialise a form whereby to make itself visible and produce a tangible touch, the most natural form that would appear would be that resembling the medium, because from every part of the medium's body goes out an emanation. That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises, just as your shadow, thrown upon the ground by the rays of light, resembles your body. It could not be otherwise, since the rays of light reflect the same proportions, the same form, the same outline: and thus it, the spiritual body, would indeed represent the same figure. You know if there is a scar upon the human body, that, although the atoms change—and it is said that the human body does not contain, after seven years, any one of the elements or particles it previously contained—each succeeding atom, or atoms, assume the form of that scar, and thus replace one another. So when the spirit, acting upon the atomic elements that emanate from the medium's body, desires to produce a form, the most natural form that the atoms assume is the form which they have just been united with; because it requires some time for them (the atoms) to forget (if we may so express ourselves) the latest form under which they were placed, but will still naturally be attracted into something like a similar form. Hence the spirit, at the first, or second, or third, or fifth, or even twentieth experiment, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the medium, this resemblance becomes less and less; and we doubt not there are persons present who have witnessed a series of representations where first, second, and perhaps the fifth or tenth apparitions have been like the medium, but less and less so each time, until finally the representation becomes a distinct individual.

This is, of course, in consonance with natural laws, and it does not necessarily follow that the medium's spirit is outside the body, and is the form or model, so to speak, upon which the spirit drapes this covering. It may be so in some instances, but it

does not follow. It may be the result of the atoms striving, in the assumption of the desired form, to forget the form they have lately occupied. This belongs to the province of special investigation; and when the double is seen, either at a seance or in your individual and private pursuits, a distinction should be made between the spirit that projects itself from the physical body and is seen only by the friend, and that form that is presented in the spiritual circle and seen by all present.

You are naturally more sensitive to the impression of those minds that are in sympathy with you. How often, in passing along the street, you meet a friend and say: "O, I was just thinking of you," as though your thought had gone out in advance to meet him; so if you had the gift of seeing as well as of impressibility, you could have seen the spirit of that person coming out in advance. For between spirit and spirit there is much less space than between body and body; and the nearer you come to the human spirit, the sooner you are with your individual friend. It often occurs that the spirit which is but lately deceased—but recently released from the physical body—will go to some person at a distance, showing that the spiritual form is already perfected, already made for the spirit to occupy; that it, in reality, had existed within the physical form. Such an instance would necessarily suggest that the spirit thus seen was ready to pass away from the body, and only waiting for the dissolution of the last thread that linked it to the decaying frame to manifest its presence to the distant friend. In fact, many times when the body is in a state of coma, the spirit has left it, the vital spark only remaining. This appearance is not different from that of the double vision.

It is possible to satisfy yourself on the existence of the double while in the possession of your faculties. If you intently think of a distant person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects and influences as to be aware of no distracting thoughts, to a certain extent your spirit is in reality there; and that friend, were he a sensitive and impressionable person, could detect your presence in the atmosphere. Of course, the chain that connects you with your bodies is not broken as in death; and in entrancing a person you would throw your mind forward and concentrate your thoughts so intently upon him that you are really there, space, time, distance not influencing the spirit in its conscious flight, but only affecting the body you inhabit.

When, however, the spirit wishes to make a form in a seance, you must remember that the form which is most directly connected with the manifestations desired to be produced would usually (as we say) be the model upon which it would be constructed: hence so many differences of opinion concerning the spiritual form that is thus seen, as to whether it is really a spirit-form, or whether it is

the result of an influence in the atmosphere. We will now answer the question. Every form that is seen by any person, or any number of persons, with the natural eye, is of necessity too material to be actually a spirit-form; it is, therefore, the result of the elements that the spirit finds surrounding the medium and the circle; and when the seance is dissolved, that form necessarily dissolves with it. The real form does not so dissolve. It is not often made the product upon which this external form is constructed; although it may even be only the drapery covering the spirit-form. The spirit may be here, and the form projected there; but it is all made of the atmosphere or aura that surrounds the medium and the friends of the medium. When, however, one individual alone sees a spirit, it is not easy to determine whether it is with the spiritual or the natural eye; because one individual may sometimes see the spirit through the natural eye with the spiritual vision. Understand us: While the natural eye is still open, your spiritual vision may be so active that you cannot in reality determine whether you saw the spirit with the eye of the spirit, or whether it manifested itself in the tangible form. You can only tell where two or more are assembled together, and each one compares with the other the results of the vision. If they agree that it presented certain features to each, then it was a physical form. If they do not so agree, and only one has a distinct impression of it, then it may have been a spiritual vision. These discriminations are very necessary; since, in the one instance, it is a case of absolute spiritual vision, it is spiritual sight, but in the other it is simply a manifestation of the physical presence of spirits. Both these kinds of vision exist in the world to-day, and form the subject of the most searching scrutiny in those seances where spirit forms and faces are made manifest.

Then, again, you should not expect, nor is it readily to be supposed, that the spirits so presenting the form can represent the perfect lineaments—the exact features they wore in earthly life. If a person passed away at an advanced age, the spirit does not therefore look old. There is no wrinkle on the face of the spirit; there are no furrows on its brow. The spirit is in the prime of manhood or womanhood. If such spirits wish to manifest their presence, it is the most difficult thing in the world—although it has sometimes been done—to portray the form of an aged person, because the elements of which they have to construct the form have to be drawn from the circle and the aura of the medium. If these, the frill of the cap, and the wrinkles upon the face, and the familiar glasses are presented, it is only for the purpose of identification; and is in itself a remarkable manifestation of the power of spirits over material substances to so simulate age and decay, when in spirit-life there is neither age nor decay. Again, if a child is presented, you must be aware that, though there are infants in spiritual existence, they are not acquainted with the modes of producing spirit-forms; hence these projections must be performed by someone else—it may be by a not very good artist—

reply that blunders are not confined to the spirits. During the whole portion of my earthly life I was unlearning one year the things I had learned the previous year; and I believe that to be the experience of every mind. Now, we have no finalities in spiritual life. We do not claim to possess the truth, but an approximation to the truth; and I would say to the *genus* referred to, that every statement which I have made, excepting the one I have here corrected, is true. If it be not true, it remains for the member of the *genus* as a scientific man, to prove the contrary.

Now I was called upon to state my experience, and I here again say that I stated nothing beyond my experience; but because I made some statements with reference to the planet Venus, I am taken severely to task. It does not matter in the present state of science among the earth's inhabitants whether Venus is inhabited or no; nor might it be considered as occupying the time most profitably to discuss the question; but if a spirit choose to express himself of that opinion, is it any greater absurdity than for Darwin, or Professor Agassiz, or Dr. Carpenter to give expression to an opinion? Is an absurdity something new, to be condemned simply because a spirit chooses to express it?

Then again, this same member of the *genus* referred to has said clairvoyants are not reliable with reference to scientific subjects. I do not take upon myself to correct the utterances of other spirits, or the incongruities of any other mind, or I might apologise for the gentlemen referred to, but I do not. All I wish to say is that clairvoyants express what they see, that spirits express what they see. Now, this editor has said that other clairvoyants—for instance, Andrew Jackson Davis—has said that the inhabitants of Venus are far lower than those of earth: I said they are far higher. Now, suppose some spirit from Venus were investigating the condition of earth's inhabitants, and his spirit guides were to take him to Africa, he would there see Mr. Darwin's ancestors. Would he consider that the inhabitants of earth were in a very high state of culture? Supposing another spirit were to visit the supreme centre of civilisation—England—and should light on the very *sanctum sanctorum* of this editor, would he not go back to Venus with the glowing account that the earth is inhabited by celestial beings, who have arrived at the ultimate of human knowledge, and who do not seek any further information from the inhabitants of the spiritual world? Now, these two accounts, though true, would differ; and some editor—captious, no doubt, upon the planet Venus—would say, "These cannot be true; because they differ," when you and I know that both would be correct. Now, it just happens to be barely possible, indeed it is quite true, that there are diversities of spirits on the planet Venus. Those I spoke of are not those Mr. Davis saw. But then it did not enter the mind of this editor that there might be two classes of

spirits there, but that the diverse statements must be gauged by his individual opinion.

Again, I did not say that the inhabitants of Venus are erecting high towers for astronomical observations. But this gentleman goes into a minute account to show that towers prevent accurate observation, and in order to prove that he is acquainted with the system of mathematical observation followed at Greenwich, he says the instruments are fastened down most securely. I said strong lights had been erected upon towers, and it is not for him to judge of the atmosphere and of the condition of light in the planet Venus: he cannot judge it by the state of the earth's atmosphere; and, consequently, what I have said, though there is no method of testing it to-day, may ultimately prove to be true.

Then, again, it seems to be the preconceived notion of this member of the *genus* referred to that spirits should not pretend to know anything about physics, and should confine themselves to spiritual and ethical subjects, thereby benefiting the world by moral essays and eloquent discourses about spirits in the celestial paradise. Having to deal with earthly minds, and at times having to present physical manifestations, we have necessarily to deal with physics. I may be mistaken, but I think no spirit can act in this room without acting upon the atmosphere of the room. If so, there is a connection between Spiritualism and science. If we are to sit at the feet of your professors and learn our knowledge exclusively from them, where shall we go? Dr. Carpenter says no spiritual manifestations are produced. Shall I sit there and learn from him that which I know to be false? Professor Agassiz does not believe in the theory of evolution. Shall I learn that of him? Mr. Darwin does not believe in the glacial theory. Shall I sit at Mr. Darwin's feet to learn this? When doctors differ, shall I sit behind this editor's chair and ask of him the supreme knowledge that pretends to dictate the limits of the power of departed spirits?

Ladies and gentlemen, it may be deemed an insignificant matter, but it has gone forth to the world that many blunders of a scientific nature were uttered in this course of lectures. One error was pointed out, with the expression that it was contrary to the teachings of phrenology. It was not attempted to explain phrenology; it was simply in answer to a question with reference to the action of the mind on the brain, and not the action of the brain according to that learned gentleman. But the devices are many of getting into print. It is a good method to adopt, when you cannot get into the newspaper in any other way, to begin pulling other people to pieces.

Then, with reference to a question, in answering which it was said that a palpable blunder was committed. We said that the mirage is caused by certain emanations in the earthly atmosphere

that produce a refraction of the rays of light. Now, in philosophy this phenomenon is defined as the result of the unequal refraction of the rays of light producing an appearance in the atmosphere of substances inverted where there are no such forms. I have known the mirage, representing no earthly scene, to appear to persons; I have known an instance in which a dozen witnesses saw the mirage of a white city, leaning down towards the earth, and reflected in a lake, when there is no such city in the world. These are the result of refracted rays of light often mirroring things at a great distance on the earth. They are also often produced by the refraction of the rays of light on the atmosphere under circumstances where spirits can produce like effects; and until science has taught that there is nothing more to learn, we shall retain our opinion. There is no finality in science.

He said also in this critique—if I may dignify it by that name—“Undoubtedly the nebulous theory of the formation of the planets is true.” I leave it to the intelligence of the scientific world of to-day whether there is not about as equally divided an opinion on that subject as on many others; and whatever may be the opinion of the gentleman referred to, I have a right to my own opinion as to the formation of the planets. Of course, anything that comes within the range of absolute scientific knowledge I accede to. But scientific men have not pretended to settle this among other questions finally. If so, there would be no Darwinism, and there would be no two theories concerning the Flood. If so, there would be no two opinions as to the uplifting of the mountains and the erosion of the valleys—no two theories concerning the method of creation itself; everybody would know whether the nebulous theory or the opposite is true or false.

I do not object to honest and fair criticism; but I do desire to be stated accurately. This same gentleman said I promised to be present every evening. I said: “Some other evening, the intelligence favouring, I hope to be with you.” A gentleman who desires such perfect accuracy in others should also maintain perfect accuracy in reporting what others say. I shall be only too glad to give the result of my investigations, but I claim at all times a fair hearing—the same that would be vouchsafed to me on earth.

It is related that once in conversation someone said to Mr. Darwin's son Frank, that Professor Agassiz does not believe in evolution. “And my father does not believe in the glacial theory,” was the prompt reply. So if scientific men on earth agree to differ, and if, as I had always an independent opinion on earth, I may still have one on subjects connected with scientific investigation, I claim that liberty of opinion when expressing myself here. I feel, however, I have taken sufficient time on this very unimportant matter; but there is such a thing as clearing away the rubbish before proceeding to the investigation of subjects.

THE DUAL APPARITION OF THE EMBODIED HUMAN SPIRIT.

AN INSPIRATIONAL ORATION DELIVERED UNDER SPIRIT-
INFLUENCE, BY MRS. CORA L. V. TAPPAN, IN LAWSON'S
ROOMS, GOWER STREET, LONDON, DECEMBER 3RD, 1873.

INVOCATION.

Infinite Spirit! Thou who art the source of all life and knowledge! Thou whose power is everywhere made manifest! Thou whose thought doth pervade immensity! Thou whose mind hath enkindled all intelligence, to whom we must turn as the only absolute source of being, the only perfect, the only divine, the only wise—we seek on all occasions thy presence and power, that uplifteth our thoughts, far transcending each material aim and object, to the divine gift of thy Spirit. We seek only the truth; we ask only for knowledge. Striving and seeking for these, the human mind may for ever attain these gifts, since nothing is withheld by Thee, since no power is concealed; and there is no mystery that man may not sometime fathom by the depth of knowledge that is shaped of peace, thankfulness, and the aspirations of the Spirit. We praise Thee now and for evermore.

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and the visible body of a spirit produced from the atmosphere of a seance.

It is thought by some minds, and indeed it has been maintained for many ages of the world, that there is a dual human nature—a body distinctively, and a spiritual body that inhabits the physical body. Certain apparitions, not only of the present century and generation, but of many past ages, tend to prove the existence of this spiritual body, even while you are still incarcerated in the human form. Among the Persian magicians there was the faculty of rendering this double, or this other self, visible at great distances; and while it unquestionably originated from genuine mediumship or spiritual power, the laws were not then understood. There was also possessed by the Persian magicians the power of rendering the physical body invisible. This is the reverse law of the double apparition, and is simply the result of surrounding the physical body with a certain dense aura by the rapidity of motion and gesticulations which is common to the workers of wonders among those ancient people. These manipulations or gestures correspond to those that are sometimes now used by mediums, and were unquestionably connected with the subtle laws of this spiritual aura that surrounds every human being.

When we trace the history of these apparitions, or what is called the double existence of persons still embodied, we find that oftentimes persons who were thinking of a friend saw that friend. For instance, A comes into the office of B, and sees him actually sitting at his desk. "Why," says A, "I saw you a minute ago in such a street." B replies, "I was not there; but I was just thinking that as soon as I got this letter finished I would go to so and so," which would take him through that very street that A supposed he saw him in. So decided was the thought, that to the mind of the friend he was actually there, showing that a spiritual substance had really projected itself momentarily in advance of his body. Occurrences of this kind have been very frequent, and in Scotland, where this gift of second-sight is very prevalent, there were frequent visitations of persons who were supposed to be distant several hundred miles; and their appearance would be similar to that of the outward body, but when surprised they would manifest no audible voice. The person seeing them, however, had a certain consciousness as though there was something dissimilar between the spirit-projection and those of whom the appearance came. Still more subtle are the manifestations that oftentimes occur, wherein a spirit which is really embodied visits a distant place, is seen by clairvoyants, holds converse with them, and tells them distinctly it is not dead, but only momentarily away from the material body.

Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit resembles in the most provoking manner the form of the medium. It has

led oftentimes to the supposition of fraud—to the idea that the medium had in some manner been released from the chains and cords that had bound him, and thus it is that suspicions have arisen as to the genuineness of the manifestations. For instance, in a dark seance certain physical manifestations have occurred, and on the light having been suddenly sprung in one corner there has been seen what was supposed to be the medium, and in another, sitting where he had actually been bound, would be the medium in reality—two apparitions resembling the medium being distinctly seen at the same time. Of course the sceptic would only see the one in the other part of the room, not observing the other in the chair, in the confusion of the moment. This has oftentimes led to the suspicion of fraud. But it may very easily occur, without supposing it to be either the spirit of the medium or a fraudulent manifestation. Suppose the spirit desires to materialise a form whereby to make itself visible and produce a tangible touch, the most natural form that would appear would be that resembling the medium, because from every part of the medium's body goes out an emanation. That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises, just as your shadow, thrown upon the ground by the rays of light, resembles your body. It could not be otherwise, since the rays of light reflect the same proportions, the same form, the same outline; and thus it, the spiritual body, would indeed represent the same figure. You know if there is a scar upon the human body, that, although the atoms change—and it is said that the human body does not contain, after seven years, any one of the elements or particles it previously contained—each succeeding atom, or atoms, assume the form of that scar, and thus replace one another. So when the spirit, acting upon the atomic elements that emanate from the medium's body, desires to produce a form, the most natural form that the atoms assume is the form which they have just been united with; because it requires some time for them (the atoms) to forget (if we may so express ourselves) the latest form under which they were placed, but will still naturally be attracted into something like a similar form. Hence the spirit, at the first, or second, or third, or fifth, or even twentieth experiment, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the medium, this resemblance becomes less and less; and we doubt not there are persons present who have witnessed a series of representations where first, second, and perhaps the fifth or tenth apparitions have been like the medium, but less and less so each time, until finally the representation becomes a distinct individual.

This is, of course, in consonance with natural laws, and it does not necessarily follow that the medium's spirit is outside the body, and is the form or model, so to speak, upon which the spirit drapes this covering. It may be so in some instances, but it

does not follow. It may be the result of the *souls* striving in the assumption of the *deceased form*, to impart the form they have lately occupied. This belongs to the province of special investigation; and when the *occult* is well understood as a science or in your individual and private phenomena a *connection* should be made between the *spirit* and *body*, and how it flows from the *physical body* and is seen only by the *spirit*, and that form that is presented in the *spiritual* *form* and *form* of the *spirit*.

You are *usually* more sensitive to the impression of those things that are in sympathy with you. How often, in passing along the street, you meet a friend and say: "O, I was just thinking of you," as though your thoughts had gone out in advance to meet him; so if you had the gift of seeing as well as of impressibility, you could have seen the spirit of that person coming out in advance. For between spirit and spirit there is much less space than between body and body; and the nearer you come to the human spirit, the *sooner* you are with your individual friend. It often occurs that the spirit which is but lately deceased—but recently released from the physical body—will go to some person at a distance, showing that the spiritual form is already perfected, already made for the spirit to occupy; that it, in reality, had existed within the physical form. Such an instance would necessarily suggest that the spirit thus seen was ready to pass away from the body, and only waiting for the dissolution of the last thread that linked it to the decaying frame to manifest its presence to the distant friend. In fact, many times when the body is in a state of coma, the spirit has left it, the vital spark only remaining. This appearance is not different from that of the double vision.

It is possible to satisfy yourself on the existence of the double while in the possession of your faculties. If you intently think of a distant person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects and influences as to be aware of no distracting thoughts, to a certain extent your spirit is in reality there; and that friend, were he a sensitive and impressionable person, could detect your presence in the atmosphere. Of course, the chain that connects you with your bodies is not broken as in death; and in entrancing a person you would throw your mind forward and concentrate your thoughts so intently upon him that you are really there, space, time, distance not influencing the spirit in its conscious flight, but only affecting the body you inhabit.

When, however, the spirit wishes to make a form in a seance, you must remember that the form which is most directly connected with the manifestations desired to be produced would usually (as we say) be the model upon which it would be constructed: hence so many differences of opinion concerning the spiritual form that is thus seen, as to whether it is really a spirit-form, or whether it is

the result of an influence in the atmosphere. We will now answer the question. Every form that is seen by any person, or any number of persons, with the natural eye, is of necessity too material to be actually a spirit-form; it is, therefore, the result of the elements that the spirit finds surrounding the medium and the circle; and when the seance is dissolved, that form necessarily dissolves with it. The real form does not so dissolve. It is not often made the product upon which this external form is constructed; although it may even be only the drapery covering the spirit-form. The spirit may be here, and the form projected there; but it is all made of the atmosphere or aura that surrounds the medium and the friends of the medium. When, however, one individual alone sees a spirit, it is not easy to determine whether it is with the spiritual or the natural eye; because one individual may sometimes see the spirit through the natural eye with the spiritual vision. Understand us: While the natural eye is still open, your spiritual vision may be so active that you cannot in reality determine whether you saw the spirit with the eye of the spirit, or whether it manifested itself in the tangible form. You can only tell where two or more are assembled together, and each one compares with the other the results of the vision. If they agree that it presented certain features to each, then it was a physical form. If they do not so agree, and only one has a distinct impression of it, then it may have been a spiritual vision. These discriminations are very necessary; since, in the one instance, it is a case of absolute spiritual vision, it is spiritual sight, but in the other it is simply a manifestation of the physical presence of spirits. Both these kinds of vision exist in the world to-day, and form the subject of the most searching scrutiny in those seances where spirit forms and faces are made manifest.

Then, again, you should not expect, nor is it readily to be supposed, that the spirits so presenting the form can represent the perfect lineaments—the exact features they wore in earthly life. If a person passed away at an advanced age, the spirit does not therefore look old. There is no wrinkle on the face of the spirit; there are no furrows on its brow. The spirit is in the prime of manhood or womanhood. If such spirits wish to manifest their presence, it is the most difficult thing in the world—although it has sometimes been done—to portray the form of an aged person, because the elements of which they have to construct the form have to be drawn from the circle and the aura of the medium. If these, the frill of the cap, and the wrinkles upon the face, and the familiar glasses are presented, it is only for the purpose of identification; and is in itself a remarkable manifestation of the power of spirits over material substances to so simulate age and decay, when in spirit-life there is neither age nor decay. Again, if a child is presented, you must be aware that, though there are infants in spiritual existence, they are not acquainted with the modes of producing spirit-forms; hence these projections must be performed by someone else—it may be by a not very good artist—

and the features may be presented in an unsatisfactory manner; but any form or any face so presented is of itself an evidence of an outside power, since there is no possible manner whereby any twenty or thirty individuals can simultaneously conjure up an imaginary figure out of the vacant air.

These form collateral proofs, strong in themselves, of the power of spirits over material substances. They form the foundation of that science which unquestionably will one day be so perfected that you shall yourselves, with the aid of spiritual influences, be able to project your presence to distant friends. Of course, this method of communion or of telegraphy would supersede present methods of communication, and much of the fatigue of ordinary travel would be lessened if you could quietly sit in your drawing-room or by your own fireside, and hold communication directly with a distant friend. It is only requisite that the means of spirit-control shall be so adapted as to be made amenable to your own minds, and then you will be so enabled to do. Many persons are enabled thus to communicate together to-day. There are persons in such direct sympathy of mind that they can communicate with one another at a great distance.

The medium who now addresses you, and her mother who is now a spirit, when the latter was still in this life, frequently thus held communion; and their letters were but a repetition some days afterwards of conversations that they really had had in spirit. One letter would say, "I knew you were doing such and such a thing, because I saw you;" and the reply would be, "I was aware of your doing so and so, because I felt you were with me." These, however, are only exceptional cases, where the spiritual faculties have been cultivated and used through the influence of spirits. But in time these faculties may become as customary with you as they are now exceptional; and it will not be strange if you hold converse with distant friends, and it will not be strange to hold converse with spirits. We have said in a previous lecture that every spirit in the body possesses every faculty and attribute and power in an embryotic state, that is possessed by any spirit out of the body. It only requires culture, enlightenment, knowledge, also for the disembodied spirit to possess every faculty and power of the embodied mind, except only the physical organisation which you so imperfectly understand.

Now the only difference between mind acting upon mind in the body and the spirit acting upon mind is, that in the former case you sway each other usually by actual presence—by sight, touch, or any other auxiliary organ. If, instead of using these auxiliaries, you simply made use of mental powers, and could think one another's thoughts and read one another's minds (those with whom you are in sympathy), you would have an exact representation of the spirit power of communion. You often determine across a room what a person is thinking of by glancing at him. So two persons

in conversation will simultaneously start to utter the same sentence, and you say, "I was just about to make that remark," showing that there is a subtle sympathy between your minds, and which if it were fully established an actual vibration would take place without the ordinary process of conversation, and without the usual bungling methods of external sound and expression. These are the methods of the spirit. When they employ other means, it is to reach your senses. If a voice is heard, or a form created, or a sound produced, or an apparition appears, it is to reach your external senses.

The thought of the spirit is to hold converse with your thought, not to augment miraculous things, not to build up wonders, not to work magic, but simply to open a channel whereby they may reach your minds. Just as soon as that is attained the wonder-working ceases. Because when a friend is admitted to your house and can hold converse with you, he certainly ceases to knock at your door; so when the spirit can hold direct communion with your mind, having by repeated visitations become familiar with you, unquestionably these outward and lesser manifestations must cease. There are many persons who hold this direct spiritual communion, the vibration of the brain alone being employed to convey thought and produce mental impressions. All forms of inspiration possessed by the prophets and seers of the world were unquestionably of this kind, whereby the spirits spoke to their understanding, not with the audible voice, but with the voice of the mind that the inspired one can fully comprehend and understand. You all have sometimes experienced this inward voice that does not come from your own consciousness, but is rather startling from its suddenness, and often from its lack of connection with the subject of your thoughts.

A most singular instance is on record where a spirit, by the audible voice, saved the life of a person sentenced—or who would have been sentenced—to death as guilty of committing murder. Three times did the voice say to the individual (an artist) to whom this experience occurred: "The ferryman waits! The ferryman waits!" And so impressed was this person with the voice that he went to the ferry where he had been accustomed to go on journeyings for artistic sketches, and found, to his surprise, although the time was several hours earlier than usual, that the ferryman appeared to be waiting for him. Not wishing to embarrass him, the artist assumed an air of confidence, as though he had really sent him a message. Passing over the ferry, he went towards a city distant some ten miles, without the slightest idea why he was going thither. On entering an hotel for some refreshment, the waiter told him that a young man was being tried for murder. Forcing his way with the crowd into the court, he heard the judge ask the young man if he had anything to say why sentence should not be pronounced upon him. He replied that he had nothing to

say, although he was innocent. The person who had been so summoned recognised the voice as having something peculiar about it, and tried to recall where he had heard it. It suddenly came back to him that, being out sketching at a certain place the very day of the alleged murder, the carpenter—for the man accused of murder was a carpenter—was at work in the very house where he had taken his dinner; and he said to the court: "I know that man is innocent, because he was on that day at such a place." On being asked for his proof, he replied: "There is only one proof: I know him by his voice: I know by the fact he said he had broken a saw which he required to complete his work." The evidence confirmed his statement, for upon the carpenter's person, on being arrested, was found a broken saw; and upon this testimony he was released. This, of course, could not have been but by the spirit-voice summoning this man in the dead hours of the night to go out to the ferryman, who waited for him.

Many persons—although without so singular and startling a result as this—have been summoned to go to a distant place by the sudden appearance of danger, or the information that the home was on fire. In fact, it is related that the late Dr. Guthrie—eminent divine that he was—was employed visiting at a certain time one of the poorest members of his parish, an elderly lady, who was an invalid and helpless, and that meeting a friend on the way they stopped to converse. After a time he distinctly felt someone tugging away at his coat. Turning round, he was surprised to see no one. The friend also felt someone pulling at his coat. Finally it came so strongly that he felt he must go on, and so dropped the interesting conversation he was engaged in. On arriving at the house he found the invalid enveloped in flames and smoke. A piece of coal had fallen from the fire and had ignited, so that the poor helpless widow must have perished had he not thus been summoned. This is in the experience of one who, from theological views, could not have entertained what is called Modern Spiritualism; yet it is as strong an evidence of spiritual presence as could be adduced by a believer, or one acquainted with spiritual manifestations.

Such visitations are made to-day, illustrating the power and influence of mind to impress mind. Sometimes it takes the tangible form of the actual spirit-presence. Sometimes, as Shakspeare has pictured in the play of "Hamlet," it appears in the form of a wraith or apparition that has been foully dealt with. Haunted houses are said always to be the result of some secret and unknown crime, that the spirit thus sent out of life is anxious to reveal; and it has been left to Spiritualism to discover the real cause of certain sounds and visions occurring at midnight in unknown places and obscure deserted dells. All these things are no longer mysterious. They no longer belong to the world that no one dare enter. They are the subjects of investigation, and may be classified as among the

phenomena that connect the spiritual world with yours. The reason is apparent. Unhappy spirits dwell in the places where they have been foully dealt with; and as we see men who are persecuted on earth strive to ferret out the cause of their persecution and punish those who afflict them, so spirits are somewhat the same. When one has passed away, it is very natural that it should brood and hover near, trying to attract attention, and in some manner strive to gain reparation for a wrong.

Oftentimes there are unseen ghosts that disturb you so that you dare not enter a door, though you may not know the cause of this disturbed feeling. You have frequently visited places where some singular sensation has taken possession of you—gone into houses where you were full of unrest—been in the presence of persons who did not impart to you a feeling of repose. There is some law or subtle element to account for this influence. It may not be crime, or wrong, or injustice; there is simply a spiritual antagonism—something incompatible with your spiritual needs.

There are many more persons killed with uncongenial atmospheres than are killed by any other cause. There are sensitive beings who are oppressed with the antagonisms of outward life, who die because of the fragility of their organisation; and you are apt to suppose it is the result of physical debility, since you do not understand the laws that govern your spiritual natures. You would think it an unpardonable offence if anyone were to crowd upon your person—if anyone interfered with your private individual life. Yet, spiritually, you often do this: you are constantly treading upon one another's toes, and encroaching in other ways; you are continually sending out shafts of spiritual animosity, that produce much harm. All these things when understood will certainly conduce much to your happiness. The laws and customs of ancient times were very barbarous; no society and no individual was protected as to-day: so, in spiritual matters, when you understand these various and diverse laws, you will find every spirit and mind has its rights as well as every individual body and every class of society. You will find each mind is encased in a castle of its own, has its own atmosphere, its own surroundings, prerogatives, privileges; and you may no more enter the domains of that mind without permission, than you may enter your neighbour's dwelling, or than you may encroach upon his person. You consider it an offence if an individual addresses to you some insulting remark about your personal appearance. But persons are not so circumspect with reference to your mental or spiritual attributes, and feel quite privileged to enter the domains of any individual mind and call it to strict account for any supposed shortcoming or inanity. The laws of politeness will be extended in the spiritual world, and in comprehending the laws that govern men and spirits, you will much less frequently encroach upon one another. There will be less unhappiness when this is the case. For many subtle

and the visible body of a spirit produced from the atmosphere of a seance.

It is thought by some minds, and indeed it has been maintained for many ages of the world, that there is a dual human nature—a body distinctively, and a spiritual body that inhabits the physical body. Certain apparitions, not only of the present century and generation, but of many past ages, tend to prove the existence of this spiritual body, even while you are still incarcerated in the human form. Among the Persian magicians there was the faculty of rendering this double, or this other self, visible at great distances; and while it unquestionably originated from genuine mediumship or spiritual power, the laws were not then understood. There was also possessed by the Persian magicians the power of rendering the physical body invisible. This is the reverse law of the double apparition, and is simply the result of surrounding the physical body with a certain dense aura by the rapidity of motion and gesticulations which is common to the workers of wonders among those ancient people. These manipulations or gestures correspond to those that are sometimes now used by mediums, and were unquestionably connected with the subtle laws of this spiritual aura that surrounds every human being.

When we trace the history of these apparitions, or what is called the double existence of persons still embodied, we find that oftentimes persons who were thinking of a friend saw that friend. For instance, A comes into the office of B, and sees him actually sitting at his desk. "Why," says A, "I saw you a minute ago in such a street." B replies, "I was not there; but I was just thinking that as soon as I got this letter finished I would go to so and so," which would take him through that very street that A supposed he saw him in. So decided was the thought, that to the mind of the friend he was actually there, showing that a spiritual substance had really projected itself momentarily in advance of his body. Occurrences of this kind have been very frequent, and in Scotland, where this gift of second-sight is very prevalent, there were frequent visitations of persons who were supposed to be distant several hundred miles; and their appearance would be similar to that of the outward body, but when surprised they would manifest no audible voice. The person seeing them, however, had a certain consciousness as though there was something dissimilar between the spirit-projection and those of whom the appearance came. Still more subtle are the manifestations that oftentimes occur, wherein a spirit which is really embodied visits a distant place, is seen by clairvoyants, holds converse with them, and tells them distinctly it is not dead, but only momentarily away from the material body.

Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit resembles in the most provoking manner the form of the medium. It has

led oftentimes to the supposition of fraud—to the idea that the medium had in some manner been released from the chains and cords that had bound him, and thus it is that suspicions have arisen as to the genuineness of the manifestations. For instance, in a dark seance certain physical manifestations have occurred, and on the light having been suddenly sprung in one corner there has been seen what was supposed to be the medium, and in another, sitting where he had actually been bound, would be the medium in reality—two apparitions resembling the medium being distinctly seen at the same time. Of course the sceptic would only see the one in the other part of the room, not observing the other in the chair, in the confusion of the moment. This has oftentimes led to the suspicion of fraud. But it may very easily occur, without supposing it to be either the spirit of the medium or a fraudulent manifestation. Suppose the spirit desires to materialise a form whereby to make itself visible and produce a tangible touch, the most natural form that would appear would be that resembling the medium, because from every part of the medium's body goes out an emanation. That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises, just as your shadow, thrown upon the ground by the rays of light, resembles your body. It could not be otherwise, since the rays of light reflect the same proportions, the same form, the same outline; and thus it, the spiritual body, would indeed represent the same figure. You know if there is a scar upon the human body, that, although the atoms change—and it is said that the human body does not contain, after seven years, any one of the elements or particles it previously contained—each succeeding atom, or atoms, assume the form of that scar, and thus replace one another. So when the spirit, acting upon the atomic elements that emanate from the medium's body, desires to produce a form, the most natural form that the atoms assume is the form which they have just been united with; because it requires some time for them (the atoms) to forget (if we may so express ourselves) the latest form under which they were placed, but will still naturally be attracted into something like a similar form. Hence the spirit, at the first, or second, or third, or fifth, or even twentieth experiment, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the medium, this resemblance becomes less and less; and we doubt not there are persons present who have witnessed a series of representations where first, second, and perhaps the fifth or tenth apparitions have been like the medium, but less and less so each time, until finally the representation becomes a distinct individual.

This is, of course, in consonance with natural laws, and it does not necessarily follow that the medium's spirit is outside the body, and is the form or model, so to speak, upon which the spirit drapes this covering. It may be so in some instances, but it

does not follow. It may be the result of the atoms striving, in the assumption of the desired form, to forget the form they have lately occupied. This belongs to the province of special investigation; and when the double is seen, either at a seance or in your individual and private pursuits, a distinction should be made between the spirit that projects itself from the physical body and is seen only by the friend, and that form that is presented in the spiritual circle and seen by all present.

You are naturally more sensitive to the impression of those minds that are in sympathy with you. How often, in passing along the street, you meet a friend and say: "O, I was just thinking of you," as though your thought had gone out in advance to meet him; so if you had the gift of seeing as well as of impressibility, you could have seen the spirit of that person coming out in advance. For between spirit and spirit there is much less space than between body and body; and the nearer you come to the human spirit, the sooner you are with your individual friend. It often occurs that the spirit which is but lately deceased—but recently released from the physical body—will go to some person at a distance, showing that the spiritual form is already perfected, already made for the spirit to occupy; that it, in reality, had existed within the physical form. Such an instance would necessarily suggest that the spirit thus seen was ready to pass away from the body, and only waiting for the dissolution of the last thread that linked it to the decaying frame to manifest its presence to the distant friend. In fact, many times when the body is in a state of coma, the spirit has left it, the vital spark only remaining. This appearance is not different from that of the double vision.

It is possible to satisfy yourself on the existence of the double while in the possession of your faculties. If you intently think of a distant person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects and influences as to be aware of no distracting thoughts, to a certain extent your spirit is in reality there; and that friend, were he a sensitive and impressionable person, could detect your presence in the atmosphere. Of course, the chain that connects you with your bodies is not broken as in death; and in entrancing a person you would throw your mind forward and concentrate your thoughts so intently upon him that you are really there, space, time, distance not influencing the spirit in its conscious flight, but only affecting the body you inhabit.

When, however, the spirit wishes to make a form in a seance, you must remember that the form which is most directly connected with the manifestations desired to be produced would usually (as we say) be the model upon which it would be constructed: hence so many differences of opinion concerning the spiritual form that is thus seen, as to whether it is really a spirit-form, or whether it is

the result of an influence in the atmosphere. We will now answer the question. Every form that is seen by any person, or any number of persons, with the natural eye, is of necessity too material to be actually a spirit-form; it is, therefore, the result of the elements that the spirit finds surrounding the medium and the circle; and when the seance is dissolved, that form necessarily dissolves with it. The real form does not so dissolve. It is not often made the product upon which this external form is constructed; although it may even be only the drapery covering the spirit-form. The spirit may be here, and the form projected there; but it is all made of the atmosphere or aura that surrounds the medium and the friends of the medium. When, however, one individual alone sees a spirit, it is not easy to determine whether it is with the spiritual or the natural eye; because one individual may sometimes see the spirit through the natural eye with the spiritual vision. Understand us: While the natural eye is still open, your spiritual vision may be so active that you cannot in reality determine whether you saw the spirit with the eye of the spirit, or whether it manifested itself in the tangible form. You can only tell where two or more are assembled together, and each one compares with the other the results of the vision. If they agree that it presented certain features to each, then it was a physical form. If they do not so agree, and only one has a distinct impression of it, then it may have been a spiritual vision. These discriminations are very necessary; since, in the one instance, it is a case of absolute spiritual vision, it is spiritual sight, but in the other it is simply a manifestation of the physical presence of spirits. Both these kinds of vision exist in the world to-day, and form the subject of the most searching scrutiny in those seances where spirit forms and faces are made manifest.

Then, again, you should not expect, nor is it readily to be supposed, that the spirits so presenting the form can represent the perfect lineaments—the exact features they wore in earthly life. If a person passed away at an advanced age, the spirit does not therefore look old. There is no wrinkle on the face of the spirit; there are no furrows on its brow. The spirit is in the prime of manhood or womanhood. If such spirits wish to manifest their presence, it is the most difficult thing in the world—although it has sometimes been done—to portray the form of an aged person, because the elements of which they have to construct the form have to be drawn from the circle and the aura of the medium. If these, the frill of the cap, and the wrinkles upon the face, and the familiar glasses are presented, it is only for the purpose of identification; and is in itself a remarkable manifestation of the power of spirits over material substances to so simulate age and decay, when in spirit-life there is neither age nor decay. Again, if a child is presented, you must be aware that, though there are infants in spiritual existence, they are not acquainted with the modes of producing spirit-forms; hence these projections must be performed by someone else—it may be by a not very good artist—

and the features may be presented in an unsatisfactory manner; but any form or any face so presented is of itself an evidence of an outside power, since there is no possible manner whereby any twenty or thirty individuals can simultaneously conjure up an imaginary figure out of the vacant air.

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The medium who now addresses you, and her mother who is now a spirit, when the latter was still in this life, frequently thus held communion; and their letters were but a repetition some days afterwards of conversations that they really had had in spirit. One letter would say, "I knew you were doing such and such a thing, because I saw you;" and the reply would be, "I was aware of your doing so and so, because I felt you were with me." These, however, are only exceptional cases, where the spiritual faculties have been cultivated and used through the influence of spirits. But in time these faculties may become as customary with you as they are now exceptional; and it will not be strange if you hold converse with distant friends, and it will not be strange to hold converse with spirits. We have said in a previous lecture that every spirit in the body possesses every faculty and attribute and power in an embryotic state, that is possessed by any spirit out of the body. It only requires culture, enlightenment, knowledge, also for the disembodied spirit to possess every faculty and power of the embodied mind, except only the physical organisation which you so imperfectly understand.

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nervous influences, whereby we act injuriously upon one another, will be avoided; and society itself will understand that there are subtle laws of mind, as well as actual forces of body, that tend to produce discord, dissimilarity, and make various friends.

But this, of course, goes far into a range of thought that cannot now be discussed. We only desired to point out the connection between these occult forces of your own organisation and similar forces in spiritual existence, and to show that the two are not so unlike and separated as you imagine; that your minds and powers are similar, that the difference is in the disrobing or throwing-off of the outward clothing, and that the atmosphere is peopled by beings having thoughts, emotions, and feelings similar to your own, which they manifest whenever opportunity favours, and often govern and direct your lives when you are not aware of it. To be forewarned is to be forearmed. Is it best to cultivate this spiritual control, if we may not know with whom we talk? some may ask. Whether you cultivate it or no, you are under that control. Fire is a most dangerous element unless you understand its control, and electricity certainly does less harm when conveying messages than when striking down tall trees. This is the most subtle means of power in existence; you are under its influence whether you will or no; by knowing it you may ward off that which is injurious; by ignorance you may oftentimes be under the influence of that which is not beneficial to you. Seeing that the knowledge of any law of nature cannot lessen the happiness of humanity, the knowledge of any force which is lying around you, of any power that is unemployed now instead of being used, and ultimately, when properly understood and guided, therefore this knowledge will aid as much in human progress as any of the elements that have been trained by the hand of man to do his work on earth. It is the vast mental power, the vast spiritual atmosphere, the vast presence that shapes and guides and interblends with your lives, *laying hands upon each*, throwing the influence of the spirit upon all, until at last all are interblended and governed by the supreme law of mind that controls every living soul.

On the conclusion of the lecture, the following questions were asked and answers given:—

Q. 1.—I have been present at seances where the spirit has materialised itself. When these manifestations have taken place, we have had strict injunctions not to grasp the hand of the spirit. What would have been the effect on the circle or medium if this injunction had been neglected?—A. It might have been fatal. The possibility is that the sympathy between the medium and this constructed body would be so great, that by interfering with it you might strike a vital part of the medium's body. Certainly illness would ensue; for every fibre and atom of that spiritual body is in direct sympathy with the medium's nervous system, and nothing is so potent as the nervous system to affect and overthrow life and

reason. Hence you are requested not to interfere; because any direct magnetism from your bodies to that of the spirit so organised, which is infinitely more sensitive than the finest vibrations of sense you know of, would produce most disastrous results upon the medium, perhaps upon yourself.

Q. 2.—In very many cases, the materialised body or body formed, on coming into the room, solicits the touch, and the hand of the spirit is often held and taken by some of the visitors. Does that affect the medium injuriously?—A. It does not; because it is by special preparation. A certain preparation by the spirit is always necessary when the body of the materialised spirit may be touched. The medium is shielded, so that there may not be any wrong done. When the engineer intends his engine to go straight ahead, he sets it in motion in that direction; if any obstacle comes in the way, it produces a collision which is disastrous. A spiritual motion or spiritual form is each for a certain purpose, for a certain range of manifestations, and if it is set to work in that direction the spirit desires that intention to be fulfilled. If anything comes in contact with it, disastrous results ensue. If the spirit arranges beforehand, it is like the engineer, always ready to reverse his engine.

Q. 3.—I believe solid bodies pass through solid bodies. Now, why do they manifest that power? It does not appear to be a spiritual one.—A. At another place we have answered the question. We will repeat the answer. That all seemingly solid bodies are not solid, you are aware. There is between every atom of every solid substance and every other atom a certain amount of space, and there is also a difference in the construction of so-called solid bodies. The human body and the piece of wood are both considered solid substances; yet they are not equally solid, nor are they absolutely solid. The fibres of which the wood is composed are capable of being separated, as you are aware if you apply a wedge and hammer. Now, a sufficiently rapid separation of these atoms, and a sufficiently rapid rejoining of them, produces the same effect as though there had been no separation; so that if the human body can be passed through the wall, and if the separation and reunion of that wall take place before the atoms have had time to lose their mutual attraction, it is as if no separation had occurred. If you cut your hand and instantly reunite the flesh before the atoms have forgotten their vital attraction, the parts immediately join again. So the spirit can dismember the fibres of a coat, for instance, and remove it from the arms of a medium by instantaneously joining the fibres. It is equivalent to no separation having taken place. Of course no two atoms of solid matter can occupy the same place at the same time; one or other must give way. But the manifestation named can be done by the subtle element of spiritual control so rapidly and ingeniously that you cannot see the operation, you only see the result.

Q. 4.—You have said that when the spirit-form is visible it is in consequence of being clothed with the atomic aura. Now this aura is invisible to the material eye. Will you tell us how it is that it is visible when made into the form of a spirit?—**A.** An ultimate particle or atom is invisible when alone, but when there is a number they are visible. It perhaps takes an infinite number of atoms to make a speck large enough for the eye to see. There is no atmosphere visible to you in this room; if, however, you admit a ray of sunlight, you will see an infinite number of little molecules floating about in the air that before were invisible. Now the spirit condenses these molecules and makes them visible to the eye.

Q. 5.—Some persons say that when sitting in the spirit-circle they can control the movements of a table, so as to give forth any answer they please. Does the spirit controlling the manifestations allow itself to be influenced by him, or would you consider this to be the result of the sitter's mind, or is he mistaken?—**A.** We would like to have the person prove that he can do so. We have never discovered a person who can so control the manifestations. If so, he must be in direct sympathy with the controlling spirit, and therefore anticipate the answers the spirit would give. But we have yet to learn that any person can so control the answers.

Q. 6.—A lady tells me that some twelve years ago she lost her grandmother, who had been, as it were, her parent. The day she lost her grandma she saw her crossing a field, though she had not seen her for some days. She called attention to the fact to a companion, but who saw nothing. She noted the hour, and found that the old lady had passed away at that time. It is equally singular that every Christmas-eve since she has seen her grandma. Being a nervous woman, she invariably loses her consciousness for a certain time. Last Christmas-eve she explained this to a friend she was staying with, and it was agreed to take every precaution to prevent the occurrence. It is equally singular that at a certain part of the evening this lady turned round to go into a room, and the moment she lost sight of her friend the grandma touched her. She immediately fell back unconscious, causing considerable confusion. Does Mrs. Tappan think she is a medium? and what is the law that governs this circumstance?—**A.** The young lady is unquestionably a medium, and if she were to give her grandma a little more cordial reception—since undoubtedly that departed spirit desires to hold converse with her grandchild—if she were to receive her at other times, the unpleasantness of the visitation would go away. Sometimes grandmothers in spirit-life are as persistent as in earth-life.

Q. 7.—Would it do the lady good to attend a seance?—**A.** It would be quite advisable for her and her friends to sit in circle together, and thus avoid any unpleasant occurrence growing out of a sudden control.

Q. 8.—I have observed—whether rightly or wrongly I do not

know—that the similarity of the spirit to the medium depends in a very great measure upon the construction of the circle. We admit no sceptics. We have sometimes a more congenial atmosphere and more congenial sitters; on such occasions the similarity is not so marked?—A. We stated in explanation that when conditions are favourable, or when the manifestations occur after the second or third time, the appearance does resemble the medium. But as the spirit gains power, the similarity is less. So if you would avoid changing the members of the circle, but always keep the same persons for a long time, you would find that resemblance decrease. Of course the more favourable the conditions the less the spirit has to depend upon the model upon which the spiritual body has to be constructed. It would be well for all investigators to have as nearly the same persons each successive evening; because it naturally follows that in such a delicate and subtle experience your minds become harmonious, and the introduction of a new element destroys these conditions, and you have to begin anew each time.

In answer to a request, the following poem was given:—

THE BEST GIFTS.

Seek for the highest gifts. The Master taught
That soul and spirit of God are divine;
And all the paths of life are therefore fraught
With borrowed lustre from that sacred shrine.

Wherever perfect gift in man is blest,
Or perfect beauty hovers round his way,
'Tis always striving for the very best—
'Tis always aiming at the lightest ray.

'Tis true the senses claim your constant care,
And cold and frost and hunger you must meet,
Ye needs must clothe the body, and full fair
And bright adorn your way for earthly feet.

But that which feeds the mind and clothes the soul,
And lifts the spirit from this clod of sense,
Surely exerts a higher, blest control,
And gives a grander, loftier recompense.

Search for these gifts, that lift your spirit oft
On wings of inspiration and of prayer,
The breathings of the spirit sweet and soft,
That come in answer through the trembling air.

While vibrant every tongue and heart control,
Seeking for truth and that alone below,
You will find the pathway opened to your soul,
You will find the answer coming sweet and low.

Search earnestly for the best gifts, for God
Has so endowed the spirit with his breath
That ye may mount through knowledge from this clod,
That ye may compass with His life the power of death. (103)

THE SPIRITS.

... in which Professor Mapes controlled ... from the audience were

... between good and bad spirits? ... my wife's intuition. I had ... that faculty has become ... guide. Because, ... and light ones ... of beings have ... individual spirits have ... and when it reaches ... in my utter amazement, I ... and I did not find ... in human nature ... because there is no one ... in the spirit-world I have ... may come ... than to do

... of the inclinations of the planets go- ... relative distance from the central sun?—A. ... planets: although the nearness of ... augment the development of ... undergoing a change which will give ... not that you will be destroyed, ... eliminated higher organisms; and ... will be much more fortunate ... than the cephalopods that

... that every organism maintains that ... We did not say that every organism ... is changed, but the spirit is ... not be like your body, because your ... It is the expression of the spirit. ... developed into something quite different, ... bear a resemblance, and there is the ... that never changes.

SOME FURTHER SUGGESTIONS CONCERNING THE METHODS OF SPIRITUAL MANIFESTATIONS.

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INVOCATION.

Infinite Spirit! Thou Source of all light and all love! Thou Being above all comprehension, to whom we turn every hour for strength and sustenance, who art our guide in all things, who dost for ever extend to us a helping hand! When we search through nature, we find thy laws, life. O loving Spirit! let us for ever seek those still more subtle secrets of being that bind us to Thee and to all souls; and when transfigured and set above earthly cares and earthly knowledge, let us behold with what vastness Thou hast extended the field of research, until eternity fails to exhaust the fountains of thy knowledge. O loving Spirit! O Light and Guide! Divine Beneficence! we ask for thy guiding hand, thy sustaining power, thine uplifting voice!

DISCOURSE.

Those who have followed the successive lectures here on Wednesday evenings will remember that we have endeavoured to give, in a somewhat scientific manner, the methods whereby disembodied spirits influence and act upon your minds, your bodies, and the atmosphere which surrounds you. Of course in any series of lectures it is not possible to illustrate a form of existence so different from yours, and concerning which you have taken but the initiatory steps to knowledge; because whatever may be the objective forms of spiritual existence, yours are evidently more material, tangible, and external. You reason from opposite premises; you use opposite principles; you are therefore allied to a series of thoughts

and feelings that do not belong emphatically to spiritual existence. Yet, as there is a link between your spirits, the body you inhabit, and the atmosphere you inhale, so there is a link between your atmosphere and disembodied spirits, whereby they can make their presence manifest. We will to-night give some further suggestions concerning the methods by which spirits are enabled to produce certain manifestations of their presence, always bearing in mind that you must consider these as only the proximate results of investigation into final truths.

It is true, as we have already said, that electricity does not usually form the means whereby spirits produce sounds. In all external manifestations there are three causes of the phenomena produced. One of these is electrical, in the manifestation of which the spirit employs the electrical forces constantly being given off from the body. It is asserted by the scientific men of the day that the human body generates electricity of a finer quality than that employed in the usual electrical manifestations, or in the magnetic telegraph. That this element is electricity is proven by the fact that it affects metallic substances, and produces ignition of susceptible gases. For instance, the gas in this room can be ignited by the electricity of the human body. You can at any time try the experiment in your own sitting or drawing room by walking up and down to generate the electricity in your body, and asking a friend to turn on the gas for you. By rubbing your feet, upon which you have india-rubber soles, on the carpet, a larger quantity of electricity will be produced. After pacing round the room half-a-dozen or a dozen times, touch the gas, and it will probably ignite. You will find many persons possessing this power, and who can light the gas every time. This is one of the occult forces of the human body.

Now this, when employed by the spiritual powers, will produce certain sounds; but they are also produced by the presence of nitrogen and carbonic acid, and the compression of the atmosphere—an effect brought about by the combination of these two gases. You have all heard of drops of water falling on the faces of persons present at seances. These drops are the result of the condensation of the atmosphere, which is produced by hydrogen and oxygen.

The second form is by atomic evolution, whereby the atoms are made to revolve with great rapidity, and, by producing a vacuum, cause a concussion. This atomic evolution you cannot see, because you cannot see infinitesimal particles. But the presence of a spirit can affect these atoms so as to make them revolve very rapidly, and produce the forms that are sometimes seen by every person present at a seance.

Then there is a third element, which we have not referred to in previous lectures, but which constitutes a principal power in spiritual manifestations—phosphorus. It is well known that all

bodies in a high state of organisation possess this ingredient. It exists in nearly all combinations of matter—not specifically in the mineral kingdom, but in the vegetable and animal; and wherever decay is occurring, phosphoric emanations are going off. Now, in order to produce these manifestations phosphorus is necessary; so that wherever these manifestations occur, phosphorus must be present. It is this element, phosphorus, which causes that phenomenon so dreaded by superstitious people—the *ignis fatuus*. It is the result of the light from decaying vegetation. Certain kinds of wood decomposing in the forest produce this light. You have often, perhaps, in traversing the forest towards nightfall, seen a thin pale flame arising from the fallen trunk or branch of a tree. This is a phosphorescent light to a great extent. This or a similar appearance is frequently seen upon the surface of the sea—the result of myriads of infinitesimally small insects. Sometimes it appears in vast beds; sometimes like a sheet of flame.

It is believed by modern *savans* that phosphorus constitutes the absolute nourishment of the human brain, and that all those nervous forces and fluids which form the avenue for the evolution of thought are sustained and fed by phosphoric substances. Thus certain kinds of fish, which contain a large proportion of this element, are considered to be highly useful as a food for man; for instance, those fishes that have the greatest rapidity of motion, those that live in fresh water in which is found vegetation instead of alkalies and mineral substances. The trout, among others, possesses this substance in a great amount. The salmon is also said to possess a vast amount of this element, which constitutes the principal substance of the brain. Minute and subtle analysis has shown that the ganglia from which brain-force is generated produce this force in proportion as there is phosphorus in the human system. It will one day become a study of the medical world, whether the human brain may be restored to its original strength and power by the proper administration of nerve-force in a refined and advanced state. The fact that the human organism and the organisms of various animals possess, in a high degree, this element, that it is essential to the production of nervous force, goes very far to prove that in a high state of human culture you will eat no food that does not supply some of the requisite chemical constituents of the body. The perfect analysis of the blood would discover, to a certainty, all the chemical elements you require for the sustenance of the system, and demonstrate the necessity for absolute science instead of an experimental *materia medica*.

The phosphate that is taken on and generated in the brain is the combination of that element with another, which in its nature is so uniformly connected with thought that it is scarcely possible to separate them. Of course you cannot see thought; but phosphorescent effects can be seen. This inter-

mediate product, which is the result of phosphates and of the nervous force of the brain, produces a certain amount of power, and volition that in themselves constitute mind. This is the subtle element upon which the spirits oftentimes act. Certain persons give out electricity, while certain others give out phosphoric lights or phosphorus. These the spirits can control, and, under proper conditions, produce phosphoric or electric lights. You can always distinguish between the one flame and the other. The electrical lights produce sound, while the phosphoric lights are accompanied by no sounds, and are tranquil in their appearance. Sometimes the phosphoric lights appear of various colours, and frequently give to objects a bluish or roseate hue. They appear in the presence of those persons who are continually in a phosphoric atmosphere. In a proper and well-regulated seance these things will be taken into consideration, and the spirits will give directions for the placing of persons, so that the electrical and phosphoric elements may be placed in such a relation to one another as not to destroy each other's influence. If one medium possesses the phosphoric, and another the electrical force, they destroy each other's power. Someone then wonders why, with two such powerful mediums, no manifestations are gained. The fact is, the two forces destroy each other, and the spirit has nothing whereon to act. If you knew of what your bodies were composed, you could oftentimes organise spirit circles in such a manner as to produce very strong manifestations. This will in course of time be known, and a full system for developing mediums will be introduced, just as perfect as any other system of knowledge in the world.

If the presence of carbonic acid gas is too strong, there is one element that can be introduced with little trouble, that does not destroy the conditions like raw oxygen. This element is ozone, and it may be produced by the three following elements, *peroxide of manganese, permanganate of potash, and oxalic acid*, in about equal proportions. Combine these: then if you take two table-spoonfuls of the mixture, and pour over it, every two hours, about one spoonful of water, it will throw off enough ozone to make the atmosphere quite pure. It would not have been a bad idea to have had some here. In the sick-room, where too much ozone would induce coughing, the above quantity would be just sufficient to purify the atmosphere without producing evil results; and in a seance, for the sake of supplying the lungs with pure air, you might introduce ozone thus made, with little trouble and at a very trifling expense.

This element of ozone, as we have stated, is different from the raw oxygen of the atmosphere, and is so toned down that it does not irritate as oxygen does. Still metallic substances must be removed, except gold and platinum, otherwise they will become oxydised. If you give this suggestion due consideration, it will prove to you

that a series of investigations are being carried on by the spirit-world with the view of facilitating your intercourse with them; and that to make these elements that compose your own bodies, and all those objects with which you are so intimately connected, the subject of study, would conduce not only to your own health and to the production of the highest thought in your own minds, but also to the production of the finest spiritual manifestations. Unquestionably, when your minds are sufficiently sustained and nourished, and you have well-regulated bodies, it adds largely to the power of the disembodied spirits to hold converse with you.

It has been said that persons suffering from ill-health make the best mediums. It may be that in certain forms of sickness the brain may be much more active, and the person so afflicted may have a transcendent state of spiritual culture; but undoubtedly the highest form of spiritual manifestations will come to the earth when perfect health and perfect spirituality exist hand-in-hand. Oftentimes the disease of your bodies and the lassitude of your nervous systems are the effect of impure air; and when you remember that you often produce an atmosphere that it is almost impossible for a spiritual being to act upon, and when you consider that from your bodies an emanation is constantly coming off proportionate to the food you eat and the drink you imbibe, and that an emanation is also always proceeding from your brain in proportion to your thoughts, you will understand the spiritual atmosphere is as dense as the physical atmosphere to-night. This being the case, how impossible it is that spirits approach you with anything like a palpable presence. Then, when you consider the still more subtle and sensitive element of which thought is composed, and of which your spirits must be formed, you will almost wonder that there is any intercommunion at all, and indeed that there is even any communion between you here. Your bodies are so afflicted, your brains so confused, and the infirmities of the flesh weigh so heavily upon you, that you do not present to your friends a fair face. These are untoward conditions; but by studying these laws you can remedy them. So by knowing other spiritual laws you can invite and facilitate the conditions whereby spirits manifest their presence.

We know there are great objections to the dark seance. The soul enjoys the light. But by using the violet ray all this can be obviated, and the usual repugnance to sitting in the dark overcome. Still, if you are to have lights, you are obliged to have the dark room to see them in, else the spirits may show their wonderful protechnical powers and you not know it. There is no other way than to see them in the dark. If they are not interesting to you, you can always have the light through the violet glass, or in the manner previously described.

Then there are the conditions which must effect the electricity of the body to be taken into consideration. High altitudes produce

Q. 4.—You have said that when the spirit-form is visible it is in consequence of being clothed with the atomic aura. Now this aura is invisible to the material eye. Will you tell us how it is that it is visible when made into the form of a spirit?—A. An ultimate particle or atom is invisible when alone, but when there is a number they are visible. It perhaps takes an infinite number of atoms to make a speck large enough for the eye to see. There is no atmosphere visible to you in this room; if, however, you admit a ray of sunlight, you will see an infinite number of little molecules floating about in the air that before were invisible. Now the spirit condenses these molecules and makes them visible to the eye.

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GOOD AND EVIL SPIRITS.

At the close of a discourse, in which Professor Mapes controlled Mrs. Tappan, the following questions from the audience were answered.

Q. 14.—How do you distinguish between good and bad spirits?—A. On your earth I always trusted to my wife's intuition. I had no intuition and did not know, but now that faculty has become developed I trust to that, and it is an unfailing guide. Because, just as dark objects impress the eye with darkness, and light ones impress it with light; just as some peculiar orders of beings have bristles, and by these things are determined; so individual spirits have their own atmosphere of light or darkness, and when it reaches you your intuition is aware of it. But, to my utter amazement, I did not find any spirits so bad as I thought, and I did not find myself as good as I supposed. It is a strange fact in human nature that there is no way of drawing the line, because there is no one quite bad, nor anyone wholly good; and in the spirit-world I have not found it very different. The real unfortunate ones may come to you sometimes, but it is rather for their improvement than to do you harm.

Q. 15.—Is the intelligence of the inhabitants of the planets governed at all by their relative distance from the central sun?—A. No, it depends on the age of the planets; although the nearness of the sun and the accelerated motion augment the development of the planet. Your earth is undergoing a change which will give place for a higher order of beings; not that you will be destroyed, but that there will be gradually eliminated higher organisms; and the spirits that inhabit those bodies will be much more fortunate than you are, as you are more fortunate than the cephalopods that came thousands of years ago.

Q. 16.—I think you said that every organism maintains that same organism for ever?—A. We did not say that every organism retained its organism. The organism is changed, but the spirit is the same. Your spirit may not be like your body, because your spirit is quite a different thing. It is the expression of the spirit. In a higher state you are developed into something quite different, but as you advance you still bear a resemblance, and there is the same innate inner spirit that never changes.

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INVOCATION.

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It is true, as we have already said, that electricity does not usually form the means whereby spirits produce sounds. In all external manifestations there are three causes of the phenomena produced. One of these is electrical, in the manifestation of which the spirit employs the electrical forces constantly being given off from the body. It is asserted by the scientific men of the day that the human body generates electricity of a finer quality than that employed in the usual electrical manifestations, or in the magnetic telegraph. That this element is electricity is proven by the fact that it affects metallic substances, and produces ignition of susceptible gases. For instance, the gas in this room can be ignited by the electricity of the human body. You can at any time try the experiment in your own sitting or drawing room by walking up and down to generate the electricity in your body, and asking a friend to turn on the gas for you. By rubbing your feet, upon which you have india-rubber soles, on the carpet, a larger quantity of electricity will be produced. After pacing round the room half-a-dozen or a dozen times, touch the gas, and it will probably ignite. You will find many persons possessing this power, and who can light the gas every time. This is one of the occult forces of the human body.

Now this, when employed by the spiritual powers, will produce certain sounds; but they are also produced by the presence of nitrogen and carbonic acid, and the compression of the atmosphere—an effect brought about by the combination of these two gases. You have all heard of drops of water falling on the faces of persons present at seances. These drops are the result of the condensation of the atmosphere, which is produced by hydrogen and oxygen.

The second form is by atomic evolution, whereby the atoms are made to revolve with great rapidity, and, by producing a vacuum, cause a concussion. This atomic evolution you cannot see, because you cannot see infinitesimal particles. But the presence of a spirit can affect these atoms so as to make them revolve very rapidly, and produce the forms that are sometimes seen by every person present at a seance.

Then there is a third element, which we have not referred to in previous lectures, but which constitutes a principal power in spiritual manifestations—phosphorus. It is well known that all

bodies in a high state of organisation possess this ingredient. It exists in nearly all combinations of matter—not specifically in the mineral kingdom, but in the vegetable and animal; and wherever decay is occurring, phosphoric emanations are going off. Now, in order to produce these manifestations phosphorus is necessary; so that wherever these manifestations occur, phosphorus must be present. It is this element, phosphorus, which causes that phenomenon so dreaded by superstitious people—the *ignis fatuus*. It is the result of the light from decaying vegetation. Certain kinds of wood decomposing in the forest produce this light. You have often, perhaps, in traversing the forest towards nightfall, seen a thin pale flame arising from the fallen trunk or branch of a tree. This is a phosphorescent light to a great extent. This or a similar appearance is frequently seen upon the surface of the sea—the result of myriads of infinitesimally small insects. Sometimes it appears in vast beds; sometimes like a sheet of flame.

It is believed by modern *savans* that phosphorus constitutes the absolute nourishment of the human brain, and that all those nervous forces and fluids which form the avenue for the evolution of thought are sustained and fed by phosphoric substances. Thus certain kinds of fish, which contain a large proportion of this element, are considered to be highly useful as a food for man; for instance, those fishes that have the greatest rapidity of motion, those that live in fresh water in which is found vegetation instead of alkalies and mineral substances. The trout, among others, possesses this substance in a great amount. The salmon is also said to possess a vast amount of this element, which constitutes the principal substance of the brain. Minute and subtle analysis has shown that the ganglia from which brain-force is generated produce this force in proportion as there is phosphorus in the human system. It will one day become a study of the medical world, whether the human brain may be restored to its original strength and power by the proper administration of nerve-force in a refined and advanced state. The fact that the human organism and the organisms of various animals possess, in a high degree, this element, that it is essential to the production of nervous force, goes very far to prove that in a high state of human culture you will eat no food that does not supply some of the requisite chemical constituents of the body. The perfect analysis of the blood would discover, to a certainty, all the chemical elements you require for the sustenance of the system, and demonstrate the necessity for absolute science instead of an experimental *materia medica*.

The phosphate that is taken on and generated in the brain is the combination of that element with another, which in its nature is so uniformly connected with thought that it is scarcely possible to separate them. Of course you cannot see thought; but phosphorescent effects can be seen. This inter-

mediate product, which is the result of phosphates and of the nervous force of the brain, produces a certain amount of power, and volition that in themselves constitute mind. This is the subtle element upon which the spirits oftentimes act. Certain persons give out electricity, while certain others give out phosphoric lights or phosphorus. These the spirits can control, and, under proper conditions, produce phosphoric or electric lights. You can always distinguish between the one flame and the other. The electrical lights produce sound, while the phosphoric lights are accompanied by no sounds, and are tranquil in their appearance. Sometimes the phosphoric lights appear of various colours, and frequently give to objects a bluish or roseate hue. They appear in the presence of those persons who are continually in a phosphoric atmosphere. In a proper and well-regulated seance these things will be taken into consideration, and the spirits will give directions for the placing of persons, so that the electrical and phosphoric elements may be placed in such a relation to one another as not to destroy each other's influence. If one medium possesses the phosphoric, and another the electrical force, they destroy each other's power. Someone then wonders why, with two such powerful mediums, no manifestations are gained. The fact is, the two forces destroy each other, and the spirit has nothing whereon to act. If you knew of what your bodies were composed, you could oftentimes organise spirit circles in such a manner as to produce very strong manifestations. This will in course of time be known, and a full system for developing mediums will be introduced, just as perfect as any other system of knowledge in the world.

If the presence of carbonic acid gas is too strong, there is one element that can be introduced with little trouble, that does not destroy the conditions like raw oxygen. This element is ozone, and it may be produced by the three following elements, *peroxide of manganese, permanganate of potash, and oxalic acid*, in about equal proportions. Combine these: then if you take two table-spoonfuls of the mixture, and pour over it, every two hours, about one spoonful of water, it will throw off enough ozone to make the atmosphere quite pure. It would not have been a bad idea to have had some here. In the sick-room, where too much ozone would induce coughing, the above quantity would be just sufficient to purify the atmosphere without producing evil results; and in a seance, for the sake of supplying the lungs with pure air, you might introduce ozone thus made, with little trouble and at a very trifling expense.

This element of ozone, as we have stated, is different from the raw oxygen of the atmosphere, and is so toned down that it does not irritate as oxygen does. Still metallic substances must be removed, except gold and platinum, otherwise they will become oxydised. If you give this suggestion due consideration, it will prove to you

that a series of investigations are being carried on by the spirit-world with the view of facilitating your intercourse with them; and that to make these elements that compose your own bodies, and all those objects with which you are so intimately connected, the subject of study, would conduce not only to your own health and to the production of the highest thought in your own minds, but also to the production of the finest spiritual manifestations. Unquestionably, when your minds are sufficiently sustained and nourished, and you have well-regulated bodies, it adds largely to the power of the disembodied spirits to hold converse with you.

It has been said that persons suffering from ill-health make the best mediums. It may be that in certain forms of sickness the brain may be much more active, and the person so afflicted may have a transcendent state of spiritual culture; but undoubtedly the highest form of spiritual manifestations will come to the earth when perfect health and perfect spirituality exist hand-in-hand. Oftentimes the disease of your bodies and the lassitude of your nervous systems are the effect of impure air; and when you remember that you often produce an atmosphere that it is almost impossible for a spiritual being to act upon, and when you consider that from your bodies an emanation is constantly coming off proportionate to the food you eat and the drink you imbibe, and that an emanation is also always proceeding from your brain in proportion to your thoughts, you will understand the spiritual atmosphere is as dense as the physical atmosphere to-night. This being the case, how impossible it is that spirits approach you with anything like a palpable presence. Then, when you consider the still more subtle and sensitive element of which thought is composed, and of which your spirits must be formed, you will almost wonder that there is any intercommunion at all, and indeed that there is even any communion between you here. Your bodies are so afflicted, your brains so confused, and the infirmities of the flesh weigh so heavily upon you, that you do not present to your friends a fair face. These are untoward conditions; but by studying these laws you can remedy them. So by knowing other spiritual laws you can invite and facilitate the conditions whereby spirits manifest their presence.

We know there are great objections to the dark seance. The soul enjoys the light. But by using the violet ray all this can be obviated, and the usual repugnance to sitting in the dark overcome. Still, if you are to have lights, you are obliged to have the dark room to see them in, else the spirits may show their wonderful pyrotechnical powers and you not know it. There is no other way than to see them in the dark. If they are not interesting to you, you can always have the light through the violet glass, or in the manner previously described.

Then there are the conditions which must effect the electricity of the body to be taken into consideration. High altitudes produce

strong manifestations of the electric powers of the human body. A recent party of explorers, in the United States of America, visited a very high mountain. They were geographical explorers, and the mountain they ascended was 1,992 feet above the level of the sea. On the summit of this mountain the electrical atmosphere was so strong that the hair of their heads manifested the actual presence of the electrical particles; and so great was the shock to one person, that it almost threw him to the ground. By experiments of this kind you would facilitate your usual electrical studies; but such experiments are not always and at all times desirable. Of course the electricity in the human system is required for its proper sustenance, and should not be relinquished without something else being gained. For experiments with a person of electrical temperament, you will find the manifestations much more vigorous at high altitudes. But if your manifestations are of the phosphoric kind, low altitudes, and places bordering upon fresh-water streams, where carbonic acid gas is being thrown off, would facilitate your experiments.

There are individuals of such peculiar constitutions that they prefer always to inhabit some place near a slimy pool; and they are always in the best health when in the vicinity of woods and marshes, and among the deepest vegetation, under just those conditions which generally produce disastrous effects upon the human system. For these constitutions, however, it is necessary to have the phosphoric effect of decaying vegetation, and they always prefer the damp, moist atmosphere, to the dry one full of oxygen. These belong to your physical welfare, as well as to the presence and manifestation of spirits.

The chief element, however, under which it always can and must come to you, is the element of mind itself, that being the connecting link between your world and the spirits—the only similar link that binds you together. Their bodies—formed of finer elements you know not of—cannot assimilate with your material bodies. Their thoughts and amenities of life being so different and so far removed to your outward understanding, they can only appeal to your mind through those forms that you associate with spiritual beings. Hence upon the mind itself—its tranquillity, its preservation, its equal development, its equilibrium—depends largely the power of spiritual manifestations; and in a room where there is an abundance of mind-power—and by mind-power we do not mean jagged points of will, we do not mean that mind-power which shapes itself into every angular thought—we mean the mental power, the tranquillity that is ready to receive any thought and investigate any truth, no matter how much they are at variance with any preconceived opinion. This power of mental reception, this power that keeps you, as it were, within the bounds and pale of reason, enlarged and cultivated by truth, is the surest way spirits can act. If you destroy the connection, if you

are in any way discordant with yourself, it is not a fitting time to seek for communion; for more than half the time is then occupied in tranquilising your mind.

Music is always suggested at seances for the very reason that the harmonious vibration of sound on the ear and nerves of the brain aids to produce that very tranquillity that you should always covet; and if you have not music in your souls, how can you expect to be harmonious, and invite the spirits of the other world to be present? Their thoughts are rounded now; they have attained a harmoniousness of thought far transcending your thoughts. Each thought is a note, every aspiration a tone in the variety of harmonious sounds that makes up their existence. How, then, without great power of will, can they come to you in the midst of your tumult and your nervous antagonism? See to it always, in pursuing these investigations, that you have tranquil minds—the body as far as possible removed from those physical conditions that produce inharmony, but in accord with those laws of health which you have discovered. You can imagine, from the delight it gives you to have a harmonious and well-organised seance, to find that the communion flows along pleasantly and fluently, with every peace, like the melodious strains of a great master. Contrast them with those seances where there is jargon, and discord, and accusations of imposture. You can readily understand the great difficulties under which your spirit-friends labour in producing any satisfactory manifestations at all. In your hands rest the power and ability not only to make every seance satisfactory, but to remove every possibility of suspecting the direct honesty of purpose of every person present. Undue suspicion destroys the atmosphere as much as undue credulity; and, therefore, you should always form your seances of persons whose integrity you cannot doubt, and then accept whatever comes.

It is as necessary to comply with the conditions of spiritual manifestations, as it is to conform to the laws and regulations of a corporate body or any scientific society on earth. If you wish to investigate any subject, you have to do so under the conditions in which it is presented to you. If you wish to travel by rail to any place, you have to comply with the rules of the railway company. In the investigation of Spiritualism there are subtle conditions—a variety of laws that are necessary to be known before you can come to any satisfactory result; and in the pursuit you should not fail and falter by the wayside simply because of the difficulties presented to your mind. If you cannot, in the pursuit of your material affairs, overcome some difficulty in the way, you strive, and strive, and strive again. If you are pursuing some temporal object, you never weary in your efforts; but when carrying on some investigation with your spirit-friends, how often, if the first or second time is not satisfactory, the *savon* of the earth turns away and says he has investigated the subject, and gives no more attention to it. Once at a seance, he says he tried to hold converse with

spirits, but it was not satisfactory. Is that all the investigation you have given to the matter? and is that enough? Yes, it is enough for them; and thus those who spend their lives in ferretting out certain things about matter are satisfied with one feeble experiment that is connected with eternity. Surely consistency is a jewel. In the pursuit of your individual aims and ambitions, you know what sacrifices you are continually making—how you undergo fatigue and every kind of discomfort for the purpose of gaining something you think of transcendent importance.

There can be no higher object than the proving of the existence beyond death of the presence and communion of departed spirits. Whatever gives you knowledge on that subject, that opens to your minds the laws whereby these things are possible in this day of wonders, is of itself a theme of undoubted interest. Surely so vast a science, that not only opens up the spiritual realm, but that underlies all mental effort in your organisation, is worthy of spending time, energy, and pains; and not one, but many tests—not one, but many efforts of thought and application should be given for the purpose of investigating and finding out the subtle and wondrous laws connected therewith. It is indeed a science that, like the keystone of the arch, unites all sciences in the grand scheme of spiritual life; it is indeed like the very solvent of nature sought for by ancient philosophers, wherein all other substances can be melted and merged in the one crucible of thought; it is the philosopher's stone into which you may look with charmed vision, and see there the truth you have long been waiting to find; but it is also that wonderful elixir of life that was sought by ancient sages for the purpose of perpetuating physical existence by the discovery of the immutable principles of life.

The element of eternal youth is found in the thought that inspires your brain, in the mind that inhabits your body, in the spirit that does not decay nor grow old, but, despite the wrinkles upon the brow, and despite the feeble and decrepit form, really lives and is youthful always. This element and this power would give vigour where there now is weakness and lassitude, would give strength where there is disease, would give light where the eyes are feeble, would give an impetus to the life that is now so often found lacking a purpose.

If you have built for time, it is one thing: your structure must be narrow and low and material; you must grovel in the senses, and bow down to the god that says there is nothing beyond this life. If you build for eternity, it is another thing: you may lay the foundation upon the earth, but the structure of your very existence and being must go out and up into the very eternity itself. The cares, amenities, every distinct aspiration of the spirit, become important parts in the vast temple that is for eternity. But if you build for time, selfishness, materialism, pride, ambition, that which contributes to your material happiness, become the

natural results. How often the effort of the science of the day is to raise up the elements of material power and folly that often times the next generation will demolish. But if you build spiritually for the structure that underlies your outward existence, then it is formed of thoughts that are to endure. Then in the beginning, when teaching the alphabet to your children, you find that it is not merely for time—to go out among men and apply through the weary years of earthly care, but that it is for the eternal structure of the soul—for the actual, real, tangible existence that lies beyond the shadowy veil of uncertain life.

These are some of the considerations—the further expression of the reasons why, in pursuing these investigations, you should seek the best and highest conditions. True science is never at variance with true religion. True science is always of the Spirit, for there is, underlying every principle in nature and every atom in matter, the pre-eminent Spirit whose life shapes the atom and causes it to evolve throughout the centuries forms of beauty and life. Spirit is everything. Matter is the shape, the external form, the clothing, the servant of the soul; while, boundless in its capacity and infinite in its power, the spirit is allied to the infinite God!

INVOCATION.

O living Spirit, steadfast flame!
 That doth with every nation dwell;
 All reverence to thy sacred name!
 Thy glory none can tell!

Behold in what past wond'rous stores
 Thy power has ever dwelt!
 Behold what mercy at thy doors
 Where every being knelt
 To ask for peace and love from thee.

In many a mystic, awful name,
 Mortals have traced thy breath,—
 Have read thee in life's holy flame,—
 Have pictured thee in death.

For, wedded to the ancient spheres,
 Men called thee Father, God!
 With man, O Spirit of all years,
 Thou ever hast abode.

Behold Thy wondrous life and light!
 Osiris was thine eye!
 The records of Egyptian lore
 Picture thy presence nigh!

Thy prophets came with purest grace
 On bended knee to heaven;
 Thou dost abide in every place
 Where mortal thought is given!

THE NEW SCIENCE.

Jehovah, thou didst speak to those
In Moses' prophecy ;
Who did the golden scroll unclose
That binds them all to thee.

O God, upon mount Calvary
Thy voice to man was heard,
In soft and loving tones of peace,
In every gentle word.

And thou, with angel tones, hast made
Thy power and presence known
In every land, beneath all skies,
In every clime and zone.

O Spirit, thou dost linger here!
Thy presence, like a voice,
Uplifts our hearts, strengthens us here,
Bids every one rejoice.

And angels, with their snowy brows,
Reveal thy love divine ;
And man repeats the sacred vows
That bind his heart to thine.

O earnest love ! O rapturous soul !
We bow our souls to thee ;
We know that thou art God for aye,
Throughout eternity !

RÉSUMÉ OF THE SERIES ON SPIRITUALISM AND SCIENCE.

AN INSPIRATIONAL ORATION DELIVERED UNDER SPIRIT-
INFLUENCE, BY MRS. CORA L. V. TAPPAN, IN LAWSON'S
ROOMS, GOWER STREET, LONDON, DECEMBER 17TH, 1873.

INVOCATION.

Infinite Spirit! Thou light and Thou life! Thou strength and support when we falter by the wayside! Thou Source of all knowledge! we praise Thee and bless Thee wherever we may be. On all occasions we would remember that Thou art the source of knowledge, that thy wisdom prevails, that thy laws are universal. Thou hast given us knowledge; Thou hast endowed the human soul with understanding. From that understanding we may know of Thee and thy laws. Let us search earnestly for the highest truths; let us seek in spirit an alliance with Thee; let us find wheresoever we may be that thy law prevails, that the atom as well as the sun is responsive to thy breath, that the human soul, fraught with powers of immortal life and endowed with understanding, can comprehend these laws that Thou hast made, can investigate those truths that seemed to be veiled and mysterious, and learn of Thee and of thy love.

DISCOURSE.

We wish to-night, friends, to give you a brief *résumé* of the various points that we have endeavoured to establish during this series of lectures. The connection between the spirit of man and the physical substances by which he is surrounded, whether he be embodied in the human form or disembodied and in the spiritual form, must for ever be a theme of discussion and investigation. Spirit acts upon matter, controls it, imparts the life that it pos-

esses, gives it will, organisation, being,—in fact, is the life of matter. The laws whereby the Divine Mind controls and governs the forms of the earth are alike subtle and mysterious until you are led into the knowledge by degrees, and until, by close investigation and scrutiny, you find one cause after another producing certain results; for the Divine Mind, through a succession of laws and occult forces, controls the vast forces of matter and makes it subservient to those laws, and thus works out the result from atom to world, from world to sun, from sun to system, and finally through the vast constellations of being comes immortality, all performing their work in response to His life. Surely some of the laws whereby He does this may be known to the human understanding.

One of those laws has been already revealed in the form of gravitation. Motion is the sublime principle of law, the result of this physical fact being apparent in the starry firmament and the outward world. Without motion there can be no life, and without life, as the result of motion, there can be none of the organised forms of being that exist in the universe. The human spirit as compared to the infinite, is like a drop of water as compared to the ocean. You may see mirrored in the ocean the sky and the starry heavens and all the broad expanse of space. You may see mirrored in a drop of water the same broad expanse, but in an infinitesimally small degree. The human mind is finite; God is infinite. Yet the mind is large enough to possess a resemblance to the infinite Spirit; and the same laws whereby the infinite acts upon universal matter, enable the finite mind to act upon finite matter. Your spirits control your bodies. The life that animates your bodies—whether voluntary or involuntary, as you term it—is in reality the result of the existence of your spirits. Every molecule, every susceptible atom, each substance attracted to your bodies, is under the direct control of your spiritual natures. Do not mistake this for will; for this is not under the control of your volition. Do not mistake it for intellect. The intellect is subtle in its operations; but the spiritual nature is still more subtle, and that it is which, voluntarily or involuntarily, controls every atom of your physical existence. It attracts to you each substance that is necessary to make up your bodies, rejecting such as are not consistent with the form thereof, and determines the nature of your physical bodies in a great degree.

The laws whereby your spirits are enabled to act are subtle and minute. Some of those laws may be known to you; for instance by the rapidity of the motion called the circulation of the blood by the various nervous commotions causing the blood to congeal when great agitation ensues. Fear is a most powerful instrumentality in controlling your physical bodies; and you have doubtless known people under the influence of fear become absolutely frigid. Love, jealousy, hatred, malice, envy—all these produce various physical conditions that betray themselves upon the countenance

and oftentimes so poison the blood that for days you do not recover from its consuming fire. This is the subtle power—the influence of the spirit.

This spirit you cannot see—it may not be analysed. But it has oftentimes, upon the field of battle, the power that, in spite of physical weariness and exhaustion, dares the soldier on to victory; it draws him on for hours when, without this control, he would have sunk. You know how much the mind can influence and control your bodies—how many imaginary illnesses you have, and how imagination will produce death. You have probably heard of the person who was sentenced to death dying from the effects of imagination. He was placed in the hands of physicians who desired to try an experiment relative to the effects of imagination. They caused his arm to be bared and then made a small puncture in the skin without drawing blood. They then poured a trickling stream of water upon his arm of the temperature of the blood. The man grew faint and pale and finally expired, purely from the effects of imagination, no drop of his blood having been shed. Such is the power of the spirit over the body.

Sometimes persons prolong their lives by the mere exercise of will. They are determined not to die, and so live on long after their bodies are worn out, sometimes survive the secret wishes of their friends. This stubbornness is that which imparts life to your bodies. Certainly there are outside and subtle causes—hereditary causes, accidents (so-called), contagious diseases—that in themselves cause death; but all this is the result of some subtle action also upon the vital force that connects the spirit with the body; and when it has suddenly suspended its influence the mind has not power to act—all the nervous forces are suddenly and effectually destroyed and cut of. But, as we have stated, this intimate force is conveyed by the nervous system, wherein the brain partakes actually of the vital state, and intelligence, the power of mind, manifests itself through that most subtle of all processes of mechanism—the human brain.

This force is known and understood but dimly; but it forms not only the connecting link between your minds and bodies, but also the connecting link between your minds and the spiritual world. That this is a palpable potent agent is evident; for whenever the hand is paralysed, or death strikes down the physical body, the mind cannot control that diseased or dead member; and frequently you carry about with you a decayed hand or limb because the brain cannot act upon the nervous forces, they having been shut or stricken off by vital disease. When paralysis ensues, it is because this nerve aura has been destroyed. Many persons' lives are thus destroyed which might be useful, because they have overstepped the bounds of nature.

Nature's resources are very conservative. You only expend one-third of the respiratory power of your lungs in ordinary breathing.

But if you start on the run you are obliged to expend two-thirds, and sometimes more, usually resulting in shortness of breath. If you were always to run to business and back again your fellow-beings would consider you lunatics, because you would exhaust the reserve forces of the lungs. Yet this you are always doing with your brain or nerve-force. You draw upon the capital, which is not a business-like operation. You never find, in stocks or banks, that men draw upon their reserve funds; they keep them for an emergency. But you are constantly drawing upon the reserve forces of your system—making nervous drains upon this vital aura—thus consuming and weakening day by day your strength. There are more persons that die from prostration of the nervous forces than from actual disease. It is the vital seat of all disease. It is connected with every work of the mind. All over-exhaustion of the mind, therefore, by-and-bye tells upon the constitution, and of course death must ensue.

Upon these subtle forces whereby your brain is controlled by your spirit, disembodied spirits also are able to act; stimulating those atoms, those molecules of nervous fluid, that pass from the brain to every minute portion of the human body, thus causing impressions of the mind or physical vibrations of the body, conveying intelligence that does not come from your own mind, and manifesting their presence and power. This is why you should be perfectly passive at a spiritual seance. You know that in a state of excitement there can be no passivity of mind. If any strong impulse moves you—any impulse of love, malice, hatred, jealousy, or any other disturbing element—it cannot produce nervous tranquillity. Now, as the nervous force is that which is employed by spirits in reaching your mind, quiet and harmony are always invoked by your spirit-guides. The first word on greeting you is "harmony;" the last word is "harmony;" and every word between means harmony, because much time is often lost in producing this quiet and harmony. And herein lies one of the reasons why so little intelligence can be transported to your minds. In the first place, in all seances composed of ambiguous and promiscuous persons, there is always some excitability—some person not in a proper state of mind and body—and the general solvent must be produced; there must be a uniform atmosphere—an aura that the spirit may employ. Hence you are requested to sing, or join in any kind of innocent conversation, to produce a similarity of thought upon which the spirit may act; because incongruous elements, and those violent emotions of the mind that produce vibrations of nerve aura similar to the whirlwind, are not conducive to spiritual manifestations.

Could you see the spiritual aura as it emanates from your minds, you would see these little whirlwinds exist all over the atmosphere; and spirits find it very difficult to approach, and are caught up in these semi-whirlwinds; again and again they try,

and again and again they fail. Be harmonious, therefore; be passive. We cannot come unless you are. If you sit by yourself, directly this feeling of passivity of mind will come over you if you desire communion. If your mind, however, goes off on business, or is occupied by some inconceivable absurdity, that takes away the aura and diverts the power of the spirit. When a seance is required for producing physical manifestations, of course the conditions must be very correct and very exact, and the least variation will produce a divergence in the form of manifestation, or divert it altogether; sometimes prevent it, and sometimes, we fear, tempt unscrupulous persons to perform the manifestations themselves.

These are all conditions of human life you must accept. It is in your world, and you must deal with men as you find them. You do not trust the man on exchange in dealing with stocks. It is sometimes the same in spiritual seances; you meet spirits with that idea on your minds. You do not get away from this atmosphere of distrust and deception. You are so accustomed to wear masks by day, that you forget spirits cannot be deceived by them, and you bear into this atmosphere the very spirit that you wear among your fellow-beings each day and hour.

Then physical conditions have much to do with it. This atmosphere, wherein various persons emit magnetic, electric, and phosphoric emanations, have to do with the form of spiritual manifestations. Of course the primal element is nervous and mental, but the auxiliaries are in the atmosphere, and the medium, the principal source of the emanations, must of course not only be in a harmonious condition of mind, but also every avenue by which the nervous force is thrown off from the body must be in a harmonious condition. When anything occurs to interrupt this condition sickness oftentimes ensues, sometimes even death. As we have already stated, any violation of the known laws whereby these manifestations are produced is extremely prejudicial, and endangers the health of the medium, and every sensitive person present.

Those elements—magnetic, electrical, or phosphoric elements—accompanying each person, as before mentioned, assist, but do not produce the manifestations. The strength that is thus given is imparted to the medium, and to the spirits striving to present themselves; and in the case of physical embodiment this is sometimes made so palpable a form—made to simulate so nearly the physical form—that it is almost the same as flesh and blood; yet could you analyse it, as sometimes has been done by clairvoyants, you would see that instead of flesh and blood, there is only the external surroundings—the semblance of these—and that the body is merely clothed upon the spiritual body, in order to aid the more tangible form of your material vision; but that it has not vital life, vital functions, nor vital blood and nervous power: hence whatever power it does possess is drawn from those persons who compose the seance and the medium. and it is only when

those conditions enjoined are strictly observed that the manifestations act according to their purity and perfection. When they do they form the subject of keen investigation, and the completest proof of the power of spirits to materialise themselves in the atmosphere.

We have referred to various stages of vision—spiritual vision and material vision. All embodied spirits have not the spiritual vision. The vision of the seer is very distinct and separate from that which is seen in the materialisation of spirit-forms. The vision of the seer is either the vision of the absolute spiritual form, or the result of symbolical impression produced on the mind of the seer by a guardian spirit. And when such a seer witnesses the spirit-form, and others do not see it with the natural eye, you may determine then that it is spiritual vision—real vision, but of the spirit. Sometimes when figures, grotesque and peculiar, appear before the human mental vision, it is the result of psychological or symbolical impression, whereby the spirit, acting upon the various organs of the brain, desires to effect some impression or to give some thought or subtle analysis. These gradations of sight are known among Spiritualists; but it is not spiritual vision which gives you the power to see the materialised spirit-form. It is simply external vision taking cognisance of the form that, although more subtle and finer than your bodies, is still materialised enough for your eyes to see and to have the appearance of the absolute material body.

Of course vapour and air condensed might produce such a form without the effect of those mechanical conditions to which we have referred. It only requires you to know the dense atmosphere you have been inhaling and the actual presence of mineral substances in that atmosphere, to be aware that a certain portion of it would produce a very palpable form. The air decomposed is easily materialised, and where it is so the spirit can, with little difficulty, congregate the atoms and elements to produce this materialised body. In that case it is not spiritual vision; but it is the vision of spirit materialised, betokening always the presence of the spirit, its power over matter, and the influence that the spirits have over your minds.

Many times these visions assume forms that do not represent the present condition of the spirit, but are given for the purpose of identification, to show them as they appeared on earth. These are, of course, actual materialisations, but are given for the express purpose of identity: in that case you do not see the transfigured form of the spirit, but such a presentation as will represent the friend you have lost. It is not necessary to recapitulate here the substances that the spirits employ to reach your external senses. But enough has been said to show you that the forces of the atmosphere, almost impalpable to you, when separated and condensed, are very palpable to spirits, and under their more immediate con-

trol; that by the aid of these elements, this aura, and the agitation of the nervous forces, the very atoms that are more material are set in motion, thereby producing physical manifestations.

There is, of course, constantly going out from every body—every organised body—a fluid or aura, the result of its atomic life. In human beings, this aura takes on the higher or vitalised form; indeed, we might almost say that this aura (could you perceive it) would form a luminous condensed atmosphere visible to your spiritual vision. Each person possesses a different mental and physical aura; and that which is purely physical is not, of course, the fine aura upon which the spirit acts; but that which is mental and spiritual combines properties whereby spirits produce mental and physical impressions. This aura varies in density, power, pertinacity, and in absolute quality, according to the condition of the person.

Thought itself is a substance; but you have no analysis whereby to discover it. Some persons have peculiar thoughts, not globular, nor rounded, but sharp and atomic, like a point or minute spear. Some persons have thoughts that revolve round them like a spiritual foam or cloud aura, that exists without producing an impression. Other spirits have thoughts, not only pointed, but probing and producing general laceration. Sometimes this laceration is not by any means gentle. Sometimes persons' thoughts are full and bold, and are like a cannon-ball, or some substance that affects you like the shock of a battery. Others' thoughts are wiry and thin and exceedingly sharp, and they make their way into your minds without your feeling their full effects at once; but when there they begin to wriggle and twist, and like serpents they produce their effects. Others again have voluminous thoughts, that produce no special power; but these thoughts impose with great effect upon the majority, and make the impression that the original has a large mind; but it is simply because of the vapour. Then there are other people whose thoughts are so intense and crystallised that you cannot arrive at them, except by the process of hammering and pounding; and, when in society, you have the greatest difficulty in finding out what they do think. Their brains and physical bodies furnish an outward covering to their minds; but their thoughts are crystallised and fine, if you could get at them, though very difficult to find. These persons sometimes, from necessity, waste their powers in society; but great events bring forth the hidden treasures of their minds, and astonish the world like a diamond that has been unburied. Sometimes persons have thoughts like comets, and are governed at times by laws the most difficult, so that they are those the least understood. These are the ones who are eternally riding new hobbies. These hobbies strike them in some religious, ethical, or scientific direction, and for the time being they are absorbed in them, until another thing comes along and takes them and the comet also with it.

These sufficiently illustrate the variety of minds that are palpable to spiritual vision; and though each one of you may possess not exactly any of the types we have presented, you possess an approximate to these types, and these varieties of thought affect the atmosphere in a most peculiar manner; and could you allow the sunlight of spiritual vision to shine upon them, they would appear very similar to the condition of air that arises in your room when you admit a ray of light. You would see a multitude of infinitesimal molecules that assume various shapes—spears, and darts, and points, and serpentine forms. So to let in the spiritual sunlight upon your rather material beings, spiritually, would oftentimes show these serpentine forms, and the variety of wonderful vibrations that your thoughts take in the course of even an instant's time. This being the case, how wonderful the philosophy that can resolve these into harmony, and show the causes by which these subtle thoughts give forth their ultimate and appointed purpose, whereby every spiritually appointed nature can of itself revolve in the great firmament of atomic souls, governed by the same law, controlled by the same mind, fulfilling the same destiny, and working out for ever the same problem of existence!

The lecturer having then invited questions, the following queries and answers were given:

In response to a desire for further information, Mrs. Tappan said—A. If the gentleman has understood us to say that the spirit takes on substance, or becomes materialised, he is mistaken. What we have stated is that when persons see these materialised forms, they see the form created from the atmosphere for the occasion. Of course the term "materialised spirit" is a very convenient one, and is used by all spirits as differing from the spirit that is not materialised. You are all materialised spirits while occupying the material form; so, during a seance, the spirit that takes on a materialised form is for that period a materialised spirit; and we hope no confusion has arisen in the mind of the gentleman concerning this.

Q.—A man passing along the road saw and spoke to what he conceived to be his cousin, but on going to his house, some miles distant, found he had been killed about that time in a mine in which he worked. I should like to know the *modus operandi* whereby this was brought about?—A. We have said that there are several kinds of spiritual visions. This is the vision of the spirit produced by psychological influence, and the other a vision of the spiritual form. There is no proof that the body he saw was really a materialised form. It may have appeared so to his vision, but there was no other witness. He may have supposed it to be a physical form. It in reality was the spiritual form, or the power of his disembodied cousin to produce that effect upon his brain psychologically. All these visions are not the materialisation of their forms, but more

truly the sympathy or vision of their relatives who saw them, upon which they can produce this spiritual vision.

Q.—Mrs. Tappan, in replying to the question as to whether it was the spiritualised form, I believe said it was the disembodied spirit of the miner only seen through the spiritual vision of the cousin. We can all of us understand the material form of flesh and blood; but how is it when the recognition applies to the clothing as well as the form of the individual?—A. A spirit sufficiently powerful to produce the physical appearance psychologically could not have much difficulty in reproducing the clothing. He could clothe the mind also with the garments he wore. The mesmerist makes his subject see anything he chooses from a star to a monkey in a jungle, because of the power of his mind over him. He makes him drink water and think it is wine, to eat dry bread and think it the richest viand. So a spirit sufficiently powerful to produce an actual vision of his presence, could certainly make one see his clothing in order to recognise him. We simply say that is one of the ways. Perhaps the miner who saw his cousin was a medium; sometimes the effect is produced in one way and sometimes another. There is no proof that such a manifestation was material unless another saw the body of the deceased cousin.

Q.—I should be glad of any further suggestions respecting the use of violet light at seances.—A. If the phosphoric influence prevails, and the medium only gives off phosphorescent emanations, they cannot of course have anything but darkness. If they are electrical, other lights are advantageous. But in most manifestations where there are atomic as well as electrical, the violet is favourable as preventing the disintegration of the atoms used by spirits. But these could only be directed by some spirits who understand what the peculiar requirements are. No general directions will serve, except as a general rule the violet will be the most conducive, not only to nervous passivity of the mind of the sitter, but also to the manifestations themselves. You will of course be obliged to consult with the spirits that direct the manifestations of the particular medium employed as to what light they prefer, as they can best judge what their individual manifestations can be produced in.

Q.—Do spirits only live in the space around our planets, or are they everywhere in the whole universe?—A. The spirits of your planet inhabit the region just outside the actual physical atmosphere of the earth, where a finer aura exists. The spirits of other planets occupy a similar position with reference to those planets. Then there are interstellar spaces where the aura is still finer and the souls still more advanced, and there the highest spirits from every planet congregate and make their abodes. Spirits may not remain permanently in your earthly atmosphere, because it would detract from their spiritual advancement. Space itself is a relative term.

Q.—A great deal has been written by advanced Spiritualists upon a spiritual condition they term “the inner breath,” or “internal respiration.” I cannot understand whether this can be defined, or whether it ought to be understood spiritually, or whether the controlling influence can explain the difference between inner breathing and internal respiration.—A. There is a state of breathing that is purely a physical matter, analogous to the different stages of the mediumistic trance. It is an old saying of nurses that a child is never fast asleep until the third sigh. That denotes that certain phases of nervous action have taken place, and if you could observe sufficiently, but upon others, you would see they are never fast asleep until this profound respiration has taken place. This is the internal respiration. It is the effort of the lungs to expel the carbonic acid gas that is not required during sleep. Some never have this third respiration, and hence have not the utmost repose that sound sleep can give. This is quite a different thing, however, from the breathing of the spirit. If a person stand over your head and blows upon you, a warm vapour comes from the mouth; if he changes his position, a cold vapour comes: each depends upon the position of the person. Now the inner breathing of the spirit refers to the warmth that comes over the mind; the conscious illumination of the spiritual powers, whereby the mind is enabled to see spiritual things. Thus the two are not synonymous terms.

Q.—The spirit-guides of Mrs. Tappan appear to separate mind from thought. She has used the words: “Thoughts wriggle into the mind.” To my mind thought and mind are synonymous terms.—A. Mind is a general term for combined thoughts. A thought is one of the particular atoms taken from the mind, and thrown off. You may have a thought; but it does not take away your whole mind. The entirety of thought is mind.

Q.—Are not spirit-forms vitalised? Am I to understand, when I see a spirit-form—say that of “John King” or “Katey”—that that particular form is for the time being vitalised?—A. What you mean by vital life is organic structure and the functions that pertain to the physical body, which “John King” and “Katey” certainly do not have. They have simply atoms that are galvanised for the occasion, but not vitalised. They have not the vitality which you have, but the galvanised life, which is only a condition produced for the time being.

Q.—Has music any effect upon disembodied spirits, and, if so, in what way?—A. Generally musical sounds affect disembodied spirits by the sympathy they have with your minds, by the harmony they produce upon your mind. The music of the spheres is simply the musical rhythm, the perfect thought, since thought is more harmonious than any possible sound or vibration of the external atmosphere.

The following poem was then given, the subject suggested by Prince Wittgenstein being "Katey":—

'Tis but the shadow of beauty you see,
When the form is revealed to your sight,
Disappearing in thin transparency
Of glowing and brilliant white.

It hath no form like the earthly mould;
But a mortal shape it wears;
It hath no heart with pulses untold;
But a living soul it bears.

Oh, be sure that beneath every earthly form,
Though lifeless and heartless they seem,
There still is a spark that is pure and warm,
And will unfold in heaven's bright beam.

The "Katey" you saw was not the fair sprite
Whose eyes like the stars gleam forth
In the brilliant beauty of spiritual light,
But only a beautiful wraith,

Shaped and fashioned to sight of the sense,
To the dull material clay,
That will not find yet the recompense,
And search the highest way.

But through that form look up to the soul
Folded close to the infinite love,
Ennobled and blest with its sacred control,
And you will meet "Katey's" spirit above.

TRUTH.

What star both beacon o'er the night of Time,
With wondrous radiance? risen sublime;
Within the depths of space its light is set,
Like rarest jewel in a coronet.

Mankind have wandered far through weary years,
In darkness and in woe—obscured by tears—
For want of some supernal light, whose ray
Might beam from heaven on earth's shadow'd way.

"What star shall rise?" asked the hoary sage,
"I've sought through history's entangled page,
For one fair hope to gladden with its chime,
The dreary marchings of the tread of Time.

"Lo, I have delved deep in science's lore,
Striving to solve those problems deep, and o'er
The midnight lamp have sought to find
How worlds revolve, and planets still may bind

"Their motions to their spheres, those orbits vast,
One grandeur o'er the universe have cast;
But through the moving years I seek to know
One light supreme to guide my path below."

"What star both beacon?" cries the patriot pale,
"The nations perish—empires fade and fail;
The world recalls the longing, aching hours
When struggling Freedom sought for blessed powers,
Hath wrought in patience for sweet Liberty."—
O, star of perfect Truth, we seek for thee.

Sit like a sun, a-near the throne of God—
What time mankind nearer to Thee have trod;
Now shall its rays illumine all our ways,
Make glorious with grace and love our days.

Shed bright the way to Him, who taught the plan
Of God's best Love and purposes to man,—
And lo! the stars shine now above your world,
Its beauteous banners ever are unfurled.
Seek ye its light, and ye shall surely find.
For Truth dwells in God's eternal mind.

ANSWERS TO SEVERAL IMPORTANT QUESTIONS CONCERNING THE SPIRITUAL WORLD.

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V.
TAPPAN, AT CLEVELAND HALL, LONDON, ON SUNDAY EVEN-
ING, APRIL 19TH, 1874.

INVOCATION.

Our Father, who art in heaven! Thou spirit of life and love! Thou perfect and beautiful soul, to whom all spirits turn with thanksgiving and praise! Thou that from the past to the future eternity art the same, to whom time, and death, and space, and all things of the senses are as naught, but who dost live for ever in the perfect beauty of thought, transcendent and supreme, encompassing all, knowing all, pervading all, we praise Thee! The spirit that is like unto Thee, endowed with Thine attributes, would praise and bless Thee for those qualities; would approach nearer to the comprehension of Thy divine mind; would know of the spiritual world, and judge of its vast and comprehensive beauties. We know that the firmament is spread out before the gaze of man, filled with the light and splendour of those laws wherewith Thou dost control and govern matter. We know the stars revolve in their orbits in response to law. We know that every atom fills its destiny and life in accordance with Thy being. But the spiritual universe—that vast realm that lies beyond matter, that Thy children know nothing of—they strive in vain with the senses to understand it. Vainly do they pierce space with their thoughts of materialism. O, let them gaze with the eye of the spirit—let us turn the understanding and the thought to the soul, and find whereof its substances are made; allied to Thee, endowed with Thy perfection, born of Thy immortality, graced by

the beneficent charity and kindliness of Thy loving soul, fraught with the immortal breath of being. O let us penetrate to that vast kingdom of thought and knowledge wherein every deed and word becomes a new beauty or a deformity, and each thought of the mind lives for ever, imperishable, incorruptible. We praise Thee for those glimpses of that realm of light that have been revealed to Thy children! We praise Thee that knowledge—transcending knowledge—is being added to the powers of the mind! We praise Thee that even now, with other senses than those of matter, we can perceive the presence of *light and soul*; they crowd within our hearts, as closely to our being as is breath, as is life; that Thou dost fill every atom of this room; that Thou dost fill all space; that Thou dost bear us up on the wings of aspiration and prayer to where the souls of angels perform Thy deeds of lovingkindness, and sing for ever Thy praise in the melody of the spirit-land. We praise Thee evermore. We would aspire to Thy truth; we would enjoy all Thy knowledge; we would seek Thy wisdom; we would build up on earth an expression of the temple of Thy spiritual kingdom!

DISCOURSE.

A writer in one of the spiritual newspapers has propounded several pertinent inquiries concerning the manner of existence in the spiritual life;* and it is for the purpose of answering those queries that we shall give an address this evening touching the absolute nature of the spiritual existence, and in what manner it corresponds to the temporal or earthly life. Notwithstanding Spiritualism has been in the world a quarter of a century, and notwithstanding the writings of Swedenborg and others who have been inspired of the spirit, there seems to be, not only among those who are new in spiritual investigation, but also among Spiritualists, such varieties of opinion and such perplexities concerning the substance and nature of spiritual substance, that we consider no authoritative expression has yet been given by which the mind can judge of this existence, although there have been innumerable lessons. The chief difficulty, however, rests with the investigator himself. When the spirits state to you that the spiritual world is as tangible as your world, straightway the investigator concludes that it is therefore a material world. The difference between tangibility and materiality is very distinct. That may be tangible to the spirit which would be in no wise material to your senses; and the substance of which spiritual existence is composed cannot be measured nor judged by the laws that control materialised substances on earth. With these premises the investigator starts fairly; but when the spirit affirms that spiritual existence is really quite as tangible as earthly life, the man of science straightway believes that he can judge of that materiality by the same standard that he gives to the gross forms of matter around him, and judges that the shore of spiritual existence is made of grains of sand that can be weighed and measured by the ordinary methods of science; also, that the mountains and valleys must be made of the varied kinds of rock and soil that are found upon earth; also, that the rivers must be of the same kind of water; and, altogether, makes spiritual life an exact representation of earthly life.

The queries to which we refer propound first: Is the scenery of spiritual life an exact counterpart of earth? If it be not, what is the substance of which the spirit-land is composed? Now it is known by all men of science that there are an infinite variety of substances imperceptible to the touch of man, yet which are nevertheless material. It is known by all men of science that the most subtle substances are those very refined qualities that cannot be analysed unless they are specifically acting upon much grosser substances, like electricity, magnetism, and the other subtle powers and forces of nature. Now the substance of which thought is composed no scientist has yet professed to analyse; yet so palpable is it to the spirit that, upon entering this room, one endowed with

* See "J. G. S." in the MEDIUM, No. 211, page 247.

the gift of the spirit, or a spiritual being, perceives the quality of your thoughts just as readily as you perceive the quality of one another's garments. This may, of course, sound strange, but in spiritual science it is an actual reality.

When therefore you consider that thought is in itself one of the grossest of spiritual substances, you will have some data whereby to judge of the other substances which surround and compose spiritual existence. All those elements that exist within the atmosphere of life, that are not perceptible to your material sense, and that form the avenue or agency of mind conversing with mind, are the elements which make up the spiritual life.

Swedenborg has enunciated the doctrine of correspondance, whereby he affirms that every earthly form has its corresponding shape in spiritual life. But he does not therefore say that every spiritual form is a literally transcribed form from material existence: hence he does not therefore say that every house, building, and valley has its exact prototype in the spiritual state. He also may not affirm that there is something in spiritual existence that for spiritual purposes answers to flowers, trees, birds, substances, landscapes, mountains, valleys; but that is his meaning. The substances are, as we have stated, not only within the atmosphere of the earth, but the more exalted of them are lying beyond the pale of earth's material atmosphere in that which is known as space.

When you judge of a material object here upon earth, you judge of it as something outside of yourself, and the man of science and the metaphysician concludes that any object which is independent of your will, and has a form of its own, and laws of its own, is not to be controlled by your especial mind. But in the spirit-life all this is reversed; that which is objective to you becomes shadowy and vague to the spirit. This room, apparently solidified and tangible, is to the spirit almost as vapour, and forms no impediment whatsoever to the approach or departure of spiritual beings. The substances that you consider the most formidable and least to be moved are to spirits almost as vapour seems to you; while the thought or the essences of those substances that are to you intangible are to spirits reality. Hence where it is said by spirits that there are scenes and landscapes, mountains and valleys, rivers and flowers, birds and all things corresponding to your earthly life, they enunciate a spiritual paradox, unless they also affirm that those substances are spiritual in their nature; that the spirit enters just such a sphere in spirit-life as the quality of his or her thought and the power of his or her will can create and draw around them spiritually; and that vast numbers of spirits go either on plains that are shrouded by darkness, or among valleys, or mountains that lift their heads up to the light, and are shrouded only by thought, just in proportion to the combination of their will and the power of their minds to control those atoms of matter.

You know in science of such a law as chemical affinity. The

substances the mind draws around itself in spiritual life correspond to this law upon earth, and the spirit is clothed upon, is draped, is surrounded by those qualities of atmosphere or atmospheric substances that he or she has the power to attract. Be those substances light and beautiful; be they formed in the shape of mountain or valley; be they of level plain or of lofty and towering heights, it depends upon the nature of the mind that there is the centre of life and of influence. Upon this earth matter has its own stubborn laws—its own unyielding, unintelligent laws. The blind forces of nature seemingly work out their way, resisting man's aggression for ever. In spirit-life this is the reverse. Matter is not objective; it is not resistive; it does not impede; it does not prevent the passage of spirits—of those forms that spirits possess; and the scenery that they are surrounded by may be changed at the will of one or more individual spirits. The geography of the spirit-world—if we may say so—is not a fixed and immovable thing like the geography of earth, except so far as it relates to the planets and worlds themselves, but that inter-stellar space that composes the vast realm of spiritualised existence is filled with a kind of substance that spirits govern and control at will; and therefore the scenery which abounds there is of the kind that spirits themselves can fashion. Lofty souls endowed with consciousness and knowledge surpassing your understanding may so govern the atoms of spiritual substances in that light as to make vast pictures—plains, temples, valleys, mountains, and living things—in response to the thought or desire that it shall be so.

You read in ancient times the spirit of God descended in the form of a dove. There have been at various seances and other places where spirits have manifested themselves, flowers, birds, symbols of various kinds witnessed by many persons, and the question has naturally arisen, Are these realities? They are spiritual realities. The spiritual form is such that if a spirit desires to represent to you a flower, it only requires the thought to do so, and a knowledge of the laws that govern the direction of atoms to produce that flower to your vision; and in spiritual life it only requires that those substances of which spiritual flowers are fashioned shall be gathered together to surround the spirit with whatever form he or she may choose to require. Understand us. All these things are governed by law; but they are not the laws that govern your material substances. They are spiritual laws, having their origin and seat in the will or volition of the spirit itself, and thence reaching out and controlling and governing matter.

You know what rapid strides science has made in the control of the elements of earth by humanity. You know how much force and power the will and mind of man has even over the clod of clay you call your material bodies. In spiritual life, when these substances become subject to the spirit instead of aggressive to it, you can readily perceive that all the functions of the spirit are absolute

and positive, and not as they are here, negative and obedient to the laws of matter largely.

Another mistake that investigators make is this: that they do not sufficiently remove themselves from the usual custom of measuring all things by the standards of earthly knowledge and earthly science. Spiritual science has its own laws; spiritual existence has its laws; spiritual beings have their laws; and it is an utter, an absolute mistake to suppose that because spirits sometimes do and are permitted to materialise themselves in a gross form, for your earthly vision, that they therefore are always compelled to occupy gross forms. It is a mistake to suppose also that the gifts of the spirit will tend towards the constant reproduction of those physical forms of life here. They will not. Spiritual existence only expresses itself through your earthly forms because that is the only way it can reach you. But in spiritual life souls are so amenable to the power of the spirit, that it is a realm in which thought is supreme, in which mind abides, in which all leading graces and virtues, all goodness, all aspirations, take tangible, actual form. The thought goes out from your mind and is lost amid the waves of materiality that surround you, and you have not power to follow it; you do not realise it after it escapes from your lips. But in spirit-life the thought goes out, and it reaches the mind for whom it is intended—is a substance, and has a literal, actual vibration corresponding to sound.

The person who proposes these questions also desires to know if the spirit is dependent upon vocal utterance and upon hearing for the transmission of thought. We are sure the man, if he had measured the meaning of the word spirit, would not have asked this question. Thought is the power of expression of the spirit, and instead of the employment of words, which are mere vibrations upon the external atmosphere for the purpose of reaching the material sense, the mind that is advanced converses with mind through will. You know it is oftentimes the case upon earth that two minds who are very similar and in perfect sympathy can almost read one another's thoughts. You know oftentimes, when sitting with a friend, some sentence is uttered, and you say, "Why, I was just thinking of that same thing!" You come to speak of a person, and say, "That person was just in my mind," showing the power one mind has to influence another. In spiritual life where would be the necessity of language when thought expresses itself directly to thought? Those spirits, therefore, that are most advanced have least need of the materialised expression; and when they do express themselves in physical language, it is only in the grosser forms of spirit-life that are nearest to your earth.

But this person also says that there is a language of the spirit corresponding somewhat to the ancient Hebrew. There are several languages employed by spirits in their intercourse with mortals, sometimes corresponding to your earthly language, sometimes

symbolic; but there is no necessity for vocal or written messages between spirits in spirit-life. The thought itself is sufficient to reach the mind of whomsoever is in sympathy with the persons expressing the thought; and where would be the need of physical expression when there is no necessity for hearing, or for any of the material senses?

Then, says this person, do we require a material form? It is said that the spiritual form actually resembles the human form, only it is more perfected, more etherealised, more spiritual. We answer, the functions of the spirit-form are spiritual, expressing the highest form of thought that the spirit itself has attained. Angels, spirits, all forms of departed beings, are represented as having forms like those possessed on earth, only more beautified and more ethereal. Now, says the questioner, if there be no necessity for voice or hearing, or any of the senses that we possess upon earth, why does the spirit possess an exact prototype of the human form? We answer: each feature, every expression of countenance, every lineament of the human form or face, represents also a spiritual quality. Soul possesses not any of the senses you term material, but one supreme sense; with the spirit, however, it is one concentrated sense, perception.

You are aware that when a person is blind the sense of touch is unusually intense; when a person is deaf, the sense of sight is unusually acute; when mute, the sense of hearing is exceedingly active; showing that the soul's sense is but one, and that those are the varied expression of the soul's sense upon which you are dependent in the physical body. The spiritual body represents the sense of the spirit only, and that is perception. There is no better name for it. We therefore give it that name for your understanding.

If you can read the thoughts of your friend, shall you, therefore, speak words that are, at best, too feeble to convey your mind if you can fully sense the power of that thought instead of the vibration and the dull sense? and if you were to live on the elements contained in the air and atmosphere, where would be the necessity for those forms of nourishment and nutrition you usually make use of? Does the spirit hunger and thirst? We answer: Yes; but the spiritual food, we have said before, is spiritual, not material. Those elements that form the substance of the spiritual body are in the atmosphere of the spiritual life. The spirit sustains that spiritual body by the constant attraction and rejection of atoms that correspond to it, and are required by it. There is hunger and thirst, but not the grosser forms of your physical wants: you are aware that they can be much modified by attention to the laws of health and materiality; and it may be in some distant time, when the atmosphere is more and more refined, that you shall not require the gross forms of nourishment that you now require. There is no reason to suppose that this is a finality; because your present comprehension of spiritual life illustrates the fact that the spiritual

form can be sustained and resupplied with life, vitality, and nourishment from the elements that surround it.

By the material mind accustomed to judge literally of every expression that emanates from spiritual life we have no hope that these words will be understood. But by those minds that are accustomed to judge of spiritual things from the standpoint of spirit, we know that they will also be understood. You can imagine, indeed you may have experienced, periods of exaltation and of unusual occupation, when hunger and thirst and all bodily requirements seemed secondary, and only those substances were taken that were actually required to sustain life. There have been several instances on record of persons under high spiritual exaltation who have lived a month or two, subsisting entirely upon the atmosphere; and there is one or two instances of persons now upon earth who, it is said, have not taken physical nourishment for several years; showing that in a refined state of physical body you all, or earth's inhabitants, will be enabled to attract from the atmosphere those particular elements that are required to sustain the physical body. Of course this must be many centuries hence; but the fact that this has been done measurably proves it may be done wholly in the future; and the fact that it has been done measurably will serve to indicate something of the manner how spirit-beings subsist.

We have said the food of the spirit is thought. We mean by this, that whatever the spiritual body requires, that, without any particular care other than volition, the spirit is enabled to absorb to itself, and that it creates its own physical form, and sustains its own physical life without any of the dull processes by which your spirits are worn down and overweighed upon earth. Its garments are also similarly composed of the elements of spiritual life, and whatsoever atom of matter is requisite to adorn the spirit the soul can attract to itself in proportion to its purity and knowledge, in which we have said the soul arrays itself. Consider the lilies how they grow. From within the germs unfold, absorbing little by little the substance from the soil, impalpable to your sense. The lily unfolds its leaves, and then its buds, and then its petals; and all the while the rays of the sun, the dew and the elements of earth have been silently obeying the summons of that simple power that is within the germ of the flower. Transcendently above this is the power of the soul of man to clothe himself, to adorn his spirit, to grace his spiritual life with the substances and qualities that correspond to his development; and not more perfect is this white snowy flower than the thought and mind and clothing of the man whose spirit is advanced and perfect; and not more noisome is the weed in the slimy pool than is the spiritual existence of him whose thoughts are cramped and low and unspiritual.

You drape yourselves, you clothe yourselves, you feed yourselves

with the substance of spiritual life, just in proportion to the power of thought, knowledge, and goodness that you possess. Men do not inherit their spiritual habitations. There are no large tracts of land you can become possessed of by inheritance. There are no mountains, valleys, buildings that are yours by the law of primogeniture. You possess nothing that you have not yourselves created. In that spiritual life that the lowest and most undeveloped souls inhabit there is a dearth, a seeming void, a waste, a pronounced shapelessness without form, except shadows have form; without beauty, except deformity is beauty; and only by the culture of the highest and the noblest attributes can the spirit even imagine what the life and power and purpose of spiritual existence may be.

The questioner also wishes to know if spirits are dependent upon walking for locomotion, or if they can move about from place to place at will, showing again that he commences most externally to reason towards the spiritual world, instead of first considering spirit and then spiritual laws. The power of the spirit is will, mind, volition. Just in proportion to the elevation or knowledge of the soul is its power to move from one place to another. You think of New York, and straightway you are there in mind; you think towards China; if you have been there, your thought does not stop and traverse all the intermediate stages of that journey, but straightway you are there. You think of your home, of your own little room, of all those that there are attracted to you: these walls form no impediment, there is no necessity for you to walk there; and if you have will through power and knowledge of the spirit, you are there without the encumbrance of your physical bodies. As soon as you cast off these physical bodies of yours, the spirit is wheresoever it wills to be—the desire forming the power by which the spirit moves. Flight is not a proper term, since there are not the fabulous wings. It is simply the power of floating or motion, and it depends wholly upon the strength of the spirit in spiritual knowledge whether its flight be rapid or slow, whether it be instantly transported or go by degrees, or whether it do not go at all. There are souls that cannot lift themselves; they remain attached to the clod of clay they have left behind, so little spirituality have they. Haunted houses, graveyards, those unresting spirits that torment the sensitive ones of earth—these are of that nature. Sometimes they cannot move from one place because their spirits are held there by the chains and shackles of their past deeds. But the power of spirits that are free from these misfortunes is *pure will*, and then their rapidity of transition from one place to another is swifter than lightning, since that takes up time that may be measured by your chronometer. For thought there is no such division of time. It takes time, but of so slight a nature that you cannot measure it by any method of calculation upon earth. Instantly your loved one is by your side if the will, the prayer, the volition be there.

You therefore will understand by these answers to questions that the whole subject of spiritual life, of its methods, of the forms of existence there, of the nature and quality of the soul, of the land that spirits inhabit, of their occupations and employment, their abodes in the realm they inhabit, is such an unknown subject to earthly minds that you must, forsooth, pause first to learn the alphabet ere you can know the language of spiritual life and its importance; because that with which you are accustomed to judge of time, of sense, of material things, of space and form and occupation here is directly the reverse of spiritual form, spiritual life, spiritual occupation, and spiritual sensation. That which you term reality is to the spirit the veriest shadow. The mountains that you consider impassable are vapour to the spirit. The substances that you value so highly as gold, silver, and precious stone are dross; and the most delightful of earthly habitations is but a feeble, vain representation compared to the habitation of the spirit that is woven of the very meshes of your own thoughts and deeds. We will picture to you the abode of a spirit whose earthly life and whose spiritual life are made perfect by knowledge.

Each thought and aspiration here of goodness becomes an immediate reality, and rises to the sphere of spiritual life, which will await that soul when freed from earthly form. It assumes some shape of harmony—bird, flower, or tree; some colour of light—the rainbow hues that perfectly represent the shining light of heaven. The aisles, the corridors, the domes, the entrances, are all shaped in accordance with the deeds and thoughts of earthly life. Everything is symbolised. You will find not one thread of the fabric of your minds lost. The whole is there, woven in the fine tissues of the substances that make up your spiritual forms; and, instead of the trees and gross forms that we call here the earth, you will find the interstices of these spiritual mansions filled with images that you have thought upon earth. Sometimes unwelcome thoughts will look out from some corner of your abode in spiritual life; some thought of envy and malice; perhaps a little demon of discord, lurking in some closet you knew not of. But chiefly, if your aspirations are good and high, the walls will be the greatest grandeur of the edifice; its loftiness, its power, its beauty, its art—all will be made subservient to the soul that is within you, that has wrought its divine progression; and if there be images of loveliness on earth, how far shall these transcend them that are born of the graces of good deeds, of kindly charities, of the exalted mind! Each loving deed becomes an angel that straightway sinks upon a pedestal of lowly love, and immediately you enter he salutes you with songs and thanksgiving. Each deed of your life that has been done becomes a living embodiment there, and in the shape of an angel or bird proclaims the praise that is due for these good deeds. Each aspiration and prayer becomes a white-winged bird, or a lovely flower that adorns the way of that life you shall enter.

But chiefest of all, those kindly charities with which you graced the lives of your fellow-beings, behold they blossom out like white lilies around the greenness of your new abode; and, transcendent and above all, that supreme and perfect love that forms the entire empire of the soul, that transcends all knowledge and all strife, all love, creates the shining dome; and the stars that sparkle there are the thoughts and deeds and words of your loving heart here.

This is no dream picture. It is so much reality that the angels in their abodes and the spirits of those whom you love are even now helping to fashion the walls and arches of this temple that shall greet your vision; that even now the thoughts that fill your minds rise like white clouds on wings of aspiration, and float to that realm that will one day meet you as you enter; and the very thought you have here to-night will start out to greet you from its hiding-place there; and if it be of praise it will be white as a lily, and if of scorn it will not seem beauteous to you.

These are the realities of the spiritual kingdom; these are the substances of which souls are made; these are the powers that govern and rule in spiritual life; these are the elements that may help to adorn and beautify your earth, take you away from the meaningless forms of clay that you idolise now to the realities of the living soul, the life, the power, the spirit that is within you.*

The proceedings were concluded by the following impromptu poem:

BIRTH PANGS.

From the sowing of the seed
 To the bursting of the shoot
 And the beautiful rare bud,
 That receiveth from the root
 The nourishment of life,
 One pain must be endured,
 One pang must pierce the seed,
 And separate its life
 From the life that is indeed;
 For the seed must surely die.

From the bursting of the bud
 To the opening of the flower,
 One pang must pierce the shoot,
 One subtle potent power
 Must burst that bond in twain,
 And divide it ere again
 The life of the lovely flower
 Shall reach its highest dower;
 For the bud must surely die.

* The last of the queries by "J. G. S." will be answered at some future time.—
Controlling Spirit.

And from the full-blown flower
 To the ripening of the fruit,
 When the golden chalice holds
 All the life from stem and root
 And branch and bud and flower,
 Behold another dower of death is given.
 One pang must pierce and part
 The flower through and through,
 Each petal must be riven
 Ere the golden fruit can lie
 On the grass all bathed with dew ;
 For the flower must surely die.

From the bursting of the chain
 That binds your thought to God,
 Whereby ye seek to gain
 The path your souls have trod,
 One subtle shaft must give
 One pang and pain of death,
 To show your highest home,
 And why ye here have breath.
 When man is born and dies the earth encases him ;
 The soul that is of God, all that is ever him
 Must be burst and rent in twain
 By the subtle shaft of death—
 Then only he breathes again :
 When man is born and dies,
 When man is dead and he is born.

FURTHER CONSIDERATION OF THE METHODS OF SPIRITUAL LIFE.

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V.
TAPPAN, AT CLEVELAND HALL, LONDON, ON SUNDAY EVEN-
ING, MAY 3RD, 1874.

INVOCATION.

Our Father, Thou infinite Source of life! Thou divine Beneficence! Thou everlasting Father! Thou perfect Truth! Thou eternal and final Soul! All spirits bask in the light of Thy presence; all space is fraught with the majesty of Thy law; all atoms are governed by the wonderful purpose of Thy life. Majestic and immovable, Thou seemest to sit in space while worlds and systems perform their wondrous evolutions; calm in the midst of Thine infinite contemplation! The universe is fraught with change and fiery orbs, and living forms of beauty pass and re-appear again; but Thou art always the same. Unchanging because infinite; potent and all-powerful because fraught with the essence of all life. O Thou loving Soul, we praise Thee! Not more glorious and divine are the songs of the angels than are our aspirations to know more of Thee. Not more fraught with beauty and excellence are the loving deeds and words of exalted souls than are our thoughts and prayers, as we seek to find and know more of Thee. Truth is Thine, love is Thine, all goodness and beauty are Thine. We are seeking for these. In the earth and in the heavens, in every form of beauty which exists, and in every creature that abides, we know there is some mystery—some link of life that binds them unto Thee. We would find that life; we would seek that perfection; we would uplift our souls on the wings of prayer; we would penetrate beyond time and space,

beyond death, beyond all things finite and mortal, even to the infinite, where Thou dost sit enthroned, calm as Thy worlds. O Thou loving presence! near unto us is Thy Spirit even as our hearts strive to find Thee. Thou dost beckon us; Thou dost win us with Thy lovingkindness; Thou dost overshadow us with Thy wings that we may not be afraid; even as our hearts aspire to Thee, even as we seek to know all truth and would strive to penetrate to the origin of life. O Thou loving soul, let us find the blessings Thou hast given! We ask not for life: that is ours. We ask not for riches: they already adorn and beautify the earth. We ask for naught but the attributes of Thy wondrous loveliness and the blessings Thou hast already given. Do we seek for knowledge? Behold Thou hast shown the way. Do we ask for truth? Behold it is there like a bright and shining star, set in the midst of space for us to follow. Do we strive for love? Behold Thou hast implanted it in us, and for evermore it struggles to make itself manifest. Do we seek to know beyond death? Behold the ministering angels and spirits of Thy care are for ever near whispering words of peace and love. Let us strive to know of them—of their loving life, of the wants of our fellow-creatures that are made in the image of Thy spirit, those that are allied to Thee through Infinitude. God! Spirit! Life! we drink Thy breath; we are filled with Thy glory; we are fraught anew with the divine harmony of Thy love! We see the angels that stand upon the verge of time and are not afraid; for behold the vistas of eternity open out before us, and there are loving hands waiting to welcome us. God! our Father! let us be near to Thee every hour! Let those whom Thou hast appointed the ministering spirits of life so stand close behind Thy children that they may walk in the ways of darkness and not be afraid; that they may grow strong in temptation, and in the conflict of material life, grow in Thy sight and power, and we will praise Thee for evermore!

DISCOURSE.

The lesson read was Psalm civ.

It will be remembered that two weeks ago we gave an address answering some questions concerning the nature of spiritual existence, the substance of which spirit-forms is made, and the qualities and powers of spiritual life as differing from those of material life. To-night we shall consider, first, spirit itself, its form of expression, its action upon material life. It is usually customary to begin with earthly existence, and to measure therefrom all other forms of life. But the astronomer knows that he cannot calculate any of the forms, distances, or offices of the planets by making the earth the central point. He is obliged, mathematically, to place himself upon the sun, and from that central point measure all distances, making that, as it really is, the central point of his investigations. With man spiritually he is accustomed to make the individual, the soul, the individual mind here upon earth the central point instead of the soul of Deity, or the central Sun of spiritual existence.

The immeasurable barriers that lie between the human understanding and the solution of spiritual problems may be overcome if, in the beginning, and as the central point, the Deity be made the starting point of creation. Matter diffused throughout space, arranged in planets and worlds, constituting various strata of existence, and forming the habitations you inhabit, can no more become the central starting point for spirit than can the earth, or moon, or any of the satellites of the planets be the starting point of the great system of astronomy that prevails in the world to-day. The central abode of spiritual power must be the Infinite; from that the soul may predicate its existence; may develop into an immortal being immeasurable in its strides to infinite progress; may mark out its greater aim, discover the laws that govern it, and measure the absolute heights it may reach—immeasurable to the material but not to the spiritual sense.

We have been asked many times if spirit originates with the material body on earth, and at the time of the formation of the body. We answer, No. Spirit must be infinite in its origin, or it is not immortal in its destiny. It must have had no beginning, or it cannot be without ending. The substance of which your mind is composed, and the exact expression of that mind in your present form, may constitute with you what you call yourself to-day; but the essence of that soul, the secret source of that life, the power of that infinite progression, must belong to the Infinite Mind. You cannot start a line here and expect it to continue for ever; for wherever there is a starting point there must be an ending point. Mathematics presents you no power to judge of the beginning without judging of the end. The soul of man is immortal only by being allied to the infinite existence, not by being allied to and

connected with matter. If, as a sentient spirit, a comprehensive individual identity, you expect to have future existence, so also must you expect that the substance of that existence, or the soul, has lived for ever. Someone has wished to know if souls are born, therefore, in spiritual life. We answer, They are not born at all. Spirit takes on the various forms of its existence in the past and in the future according to the growth of matter, and according to its own requirements; and the phase of life that you now call human existence is no more a measure of man's spiritual life than is a single cutting from a tree a measure of the full crop, than is a small leaf of its entire foliage, the full measure of its branches. You break a fragment in this way from life, and call it yourselves. You make of yourselves the grosser being that is to-day immured in a temporal instead of an immortal and infinite form, that only wears this casket for a time.

There are some truths connected with spiritual existence it would be well to explain. Any spirit that enters earthly existence has spiritual parents, or what might be termed sponsors, who receive that spirit as their charge, they being the guarding and attendant angels of that soul during its earthly pilgrimage. They have received it from its preceding state of existence—a state which you, with your material consciousness, can no more understand than the leaf of the tree can comprehend the forces and laws that have governed its existence. Previously to the state of physical life it must have been, or that spiritual life could not continue after the body is dissolved. The materialist begins his fabric with the earthly structure; the Spiritualist begins the fabric with the spiritual life itself. When you enter again into spiritual life, you will of necessity know more of your past spiritual existence than you know to-day, because of your present form of being. You look through the faculties, through the organs, through the senses of the material body, and you cannot possibly measure more with that brain and thought and mind and eye than its capacity will permit you to measure. But there are thoughts within you, there are spiritual powers and attributes that you know not, which, when the will is free from its earthly form, will burst out anew into power and loveliness. Unexpressed here, they will there find utterance. Scarcely known or considered here, there they will become pre-eminent; and the germs of knowledge that are here considered to be intimately connected with matter, will be found to be wholly connected with spirit, with the life that is spiritual, with the soul-sense.

We have been asked many times, If the spirit-form so nearly resembles the physical form, and if there be no need of physical sight in the spiritual world, where is the necessity of the organ of sight? We answer, the spiritual form expresses something that the sensual form does not. You may be aware that there are other offices for the eye than sight. They may give expression to

thought; for oftentimes persons who are in sympathy, by looking at one another, may read the thought expressed in the eye or upon the countenance. The eye is an expression of mind, as well as an organ of receptivity; and when you merge your present existence into spiritual life, the perception of the spirit is enhanced in spiritual life, just as the perception of the body is enhanced here; but it is enhanced from within, not so much from what is received from without, and it expresses every attribute of the soul. Where there is harmony of thought, culture of spirit, grace and adornment of mind, the spiritual form in its outline, its lineaments, its concord and harmony, expresses that. Hence the form is the outgrowth of the soul, as the shape of the flower is the natural outgrowth of the germ that is within it.

Furthermore, the spiritual senses being concentrated in one, which, for want of a better name, we have termed Perception, it does not therefore follow that it would not have divisions. The rays of light that you perceive in the primal colours, when concentrated, make one pure ray of white light: so the senses, when concentrated in spirit, become as one, but may be divided into various shades that you term light and colour, or that you term sensation, by the power or wish of the Spirit. Hence, sensation to the spirit is what thought is to you. The power of one mind to reach another mind is only limited by the medium of communication, or the will of the spirit desiring so to express itself. The means of communication between your minds are very gross. First, thought itself has no distinct form; secondly, you are dependent upon arbitrary sounds for utterance that oftentimes convey an entirely different meaning; thirdly, you are dependent upon the conception and comprehension of your hearer, who must rely upon the sense of hearing and upon his power to comprehend before your thought can reach. Take away the gross form that encases you and make a perfect expression of thought, and it does not therefore follow that the spirit may not express thought through language; but it is not in the form of earthly language; it is not the shape of human speech; it is the power of thought that goes out like a wave of harmony which you hear but do not perceive. If, however, you had the spiritual state, you could also see that sound. Spirits have these refined senses, these blossoms of physical sense, these fruitions of earthly life, and they are embodied in the various sensations of spiritual existence.

It has been asked also, If spirits do not partake of nutriment, if they are not nourished in the usual manner of physical beings, wherefore then do they possess forms of organisation at all? But you must remember that the nourishment that human beings require, and that which they partake of, differs very widely; that the spirit in its spiritual habitation takes such sustenance only as is requisite, while mortals in their material habitations make gods of their physical requirements. You must remember that the actual

necessities of your life are so small that if you only partook of the necessary food to sustain your bodies, you would not expend one-eighth—one twentieth part of the time you now do for their nourishment; and if your minds were not fully and actually under the control of their portions of your bodies, you would require so much finer sustenance than you now do, that it would almost seem like not partaking of food at all. In spiritual life the body is under the control of the mind; it partakes of the atmosphere, of the substances that surround it, only as they are required for nourishment; and when the mind is so far advanced that its spiritual body is composed of such substances as you have no name for, it would seem like subsisting upon thought and upon every idea that now you have no comprehension of. We say all these subjects must be judged from the standpoint of the spirit, and not from the standpoint of the senses. Consider this, that you cannot judge of any position, or any attribute, or any power of any other human being, without striving to place yourself in the position of that person; so you cannot judge of your spiritual nature without first placing yourself to comprehend that there is a spiritual nature, and that it must have laws as clearly and as well-defined as yours.

What are the means spirits have of influencing one another? How do they reach one another in their abodes? and what may be their methods and forms of instruction? If, as you say, there be no verbal utterance, no vocal expression or speech, how is it that one mind can convey to another that is not in their own sphere of thought their wishes and instructions? You must remember that the loftier the mind, the more potent the will, and that will or power of clear thinking determines the power and influence of one spirit over another. Those who are the least developed and unholy have vague, shadowy thoughts, while those who are high in development have thoughts and minds that are large and that influence others. And here we will pause to show why you need have no great fear of evil or undeveloped spirits.

The potency of the undeveloped mind is very small. The thoughts are not sufficiently well formed and shaped. They do not have weight and control in the world of mind, and it is only upon material senses or material organisations that such spirits can work, while the more exalted of soul or enlarged of mind exerts a more potent and powerful influence, as it has will. Else God could not be omnipotent; else the power of goodness could not prevail over all other powers in the universe; else all mind must yield to the influence of matter, since matter alone obscures the Infinite, since the material form alone obscures the soul. Spirits, therefore, who are higher in development than yourself are more potent and powerful than you, while those who are lower than yourself have not so much potency, and therefore cannot control you. It is only the weak will, only the understanding that is

enfeebled, only the mind that has become crippled and dwarfed by material surroundings, only the undeveloped spirit, that is susceptible to undeveloped influences; while, if your own will, volition, and mental power be clear and accurate and precise, there is no mind in the universe, except it be a greater mind than your own, that can sway or control you in the least degree. The laws of nature illustrate this. The power of one atom over another, the power of chemical forces, the laws that control the movements of the finite bodies, all prove there must be to overcome one force a greater power and a more positive force. So in the world of mind: the loftiest spirits instruct those that are beneath them by the power of will; and, in the influence of spirits over mortals, they also control you by the power of will; and those minds have the greatest influence over human destinies that are more advanced than human minds, that are greater than yourselves, that have achieved more spiritual knowledge, that have gained vaster spiritual conquests, that in the spiritual world are most potent and powerful, and that therefore have a right to govern, control, and direct you. There come spirits to you sometimes to aid and sometimes to give you instruction; but you may sway and move only those minds that are less than yours; you cannot sway and move those that are greater than yours; but you will be their subjects, and they will reach you.

It has been asked whether the manifestations of mesmerism, magnetism, or what has been termed psychology, are analogous to spiritual control. We answer: these may be termed, in some degree, the stepping-stones to a knowledge of spiritual control. But we would not have you confuse terms. Mesmerism is simply the name applied to the discovery of the principle of one mind in the human body controlling and governing another mind in the human body, and that which is termed animal magnetism has nothing to do with mind: it is simply the aura or expression of the physical body that you inhabit, though it may be employed by the mind to perform the functions of magnetism, and to aid in mesmerising a subject. But spirits have no such magnetism. It is an involuntary aura that surrounds your physical bodies, and that even without your will acts upon other bodies with whom you come in contact. If you are in the presence of another, it takes from or adds to their vitality. If you have a vacuum, directly you remove the impediment the atmospheric air will rush to fill it up. The magnetism that surrounds you is or is not beneficial to your fellow-beings, just in proportion as that magnetism does or does not supply a need in their physical organisms. If you are weak and your neighbour is strong, you will take from his strength. If you are ill and your friend is strong, he will take on somewhat of your illness. You have felt an exhaustion from sitting with one friend; you visit another, and you immediately feel completely restored. These are laws of physical life. You injure or benefit

one another, or you are interesting or indifferent to one another, according to the physical aura you give forth; and whenever those laws are understood you will have a stepping-stone to the comprehension of this subject. But remember, this magnetism you are accustomed to speak of vaguely as the medium of spiritual control has nothing whatever to do with the world of mind or spirit, or with that which spirits employ to influence your minds. Mesmerism is also thought to be a part of spiritual science. It is so only in this degree, that one mind, say the mesmerist's, influences another mind, say the subject, through the power of the will and through this physical aura that surrounds the two bodies, the power of will in this case employing that aura for that control.

Now, the spirit-control is quite different, as we shall presently proceed to show. Mr. Serjeant Cox and Professor Crookes have given some popularity to the name of "psychic force." If this force is intended to apply, as its derivation would show, to the power of the soul, it is a most admirable term, and should be adopted by Spiritualists in their vocabulary to express the particular kind of force that spirits do employ when they act upon mortals. Finer than magnetism, finer than the nerve force, for which psychic force may be mistaken, finer than any fluid that has yet been discovered even in the light of mental science—if you will so employ the term psychic force, applied to that particular mental atmosphere that spirits employ when they approach you, it will then be a most fitting term in the most suitable place. But it were to be applied to any more physical force than that, then it is not a fitting term. It should not be applied to that force by which spirits move tables, or any physical and tangible object, but only to that force that spirits employ when they move minds. Every mind has its aura just as every body has, and the quality of that aura determines the power of the spirit. If that aura be potent and powerful, if the mind that generates that aura be clear and distinct, you will perceive that it will work upon all other minds within the radius of its influence. A person might enter this room with very commanding, physical presence; but if he had not also a certain amount of mental power, he could not claim your attention. Another person, with insignificant physical presence, might enter this room, and by speech and look command silent attention; this is the power of mind employing psychic force.

No force is in itself intelligent unless employed by intelligence, and it does not do away with the difficulty that the scientific mind encounters in endeavouring to explain Spiritualism by removing it from one unintelligent agency to another; for it is known that the forces of nature unguided have no intelligence. Psychic force is not an exception to this rule; but it happens to be a force that originates in mind itself, and mind guiding that force directs its influence only upon mind. Therefore, when a spirit controls an earthly mind or a mind embodied in earthly form, it is not by

magnetism, it is not by mesmerism, it is not by psychology in the usual acceptation of that term, but it is by a direct expression of soul force. Entrancement, exaltation, inspiration, the powers that are represented by various spiritual gifts, are all forms of this control, and it would be well if investigators would remove their thoughts from the mere material methods and forms of expression to those that are more spiritual and that apply more specifically to the soul itself. The power of emotion, of human sympathy, of gladness, of sorrow, of great rejoicing, are illustrations of how waves of thought may pass over multitudes of people; great thanksgiving, great glee, transports of rejoicing and of sorrow, are governed by those subtle laws that control these mental and spiritual forces that spirits employ; and when in the history of the church, or in the records of saints and seers, you read that those who were in attendance were struck down as with the will or power or the presence of the spirits of glory, it was only the force and power of that spiritual atmosphere of which we speak, that does not in any degree correspond to your material atmosphere, but is of the soul and spirit utterly.

The rays go out from the mind according to the thoughts of the mind. Every thought that you think has greater or less vibration upon the mental atmosphere that surrounds you; and you cannot think an envious or unkind thought that does not in some degree disturb this mental atmosphere, and reach the one of whom it is thought; and a kind feeling, a kind and gracious thought, these do in their vibrations also reach the object for whom they were meant, even though that object may be far away. So subtle and potent are the powers of sympathy, so positive is the force of mind, that with a thought, even, human beings have been struck down. When you sit in melancholy it may oftentimes be caused by the disturbed waves of some suffering soul that reach out to you for comfort. In the solemn hours of your solitude, in the silent moments of meditation, there comes sometimes a sadness so profound that you wonder what great evil hangs upon you. Oh, could you but know of the laws that govern this spiritual and this unseen world, you would see that somewhere on the earth, or somewhere in the world of souls, a spirit was asking for sympathy, and the great waves of that anguish roll out to you. When that sadness overtakes you, remember and give sympathy in return, for be sure it is needed somewhere.

How often has the traveller, in the lone solitude of the desert, or in the deep wilderness, far away from home, with deep yearning sent his thoughts homewards; and how often the dear ones at the fireside send out their thoughts far across the ocean to him—the absent one; and how often do these thoughts thus journeying, midway, perchance, find greeting, and the heart of the wanderer is cheered by the wave of sympathy that silently has gone out from his fireside! You do not think these things are probable? How

is it, then, that when a mother's son is slain upon the battle-field she sometimes is pierced with the very pain of the bullet that has sent his life out? At the instant, at the moment, without any other warning than her own soul, she is aware that he is slain. How is it, then, that souls passing suddenly from earthly life visit a kindred soul, that may be thousands of miles away, with a sudden pang and thought that the loved one is dead? So potent and so still is this force! more potent than the lightning shaft, more subtle than the lightning's breath, because it is life, soul, mind, power; and the heart that is most nearly allied to yourself, the spirit that is nearest in sympathy with you, feels at last every vibration of your mind, every intense thought and feeling of your soul.

In the world of souls there is no need for touch. In that wonderful world, removed from the bondage of the flesh, there is no need for the dull hearing that we now depend upon for thought. We say there is more potency in a single thought than in the combined mechanical forces of the world; for your thought reaches the source for which it is intended—fails not, falters not, until it fills its absolute and ultimate purpose, while the mechanism of time fades, wears away, rusts, becomes obscured, and does not fill the highest purpose, because it does not rise. We say to you that one evil thought is more potent and powerful to harm than all the unthinking deeds that men call crime; for the thought is a reality, while the careless deeds of men vanish like a dream. He who thinks murder, though he does it not, is a thousand times more a murderer in spirit than the one who, in a moment of impulse, takes away human life. Beware of your thoughts; they are subtle shafts, that go out from your minds, you fancy, into nothingness. Like an arrow that is sent forth at full speed, you may find it, perhaps, in the heart of a friend. Take heed of your thoughts that they be good ones. With winged and potent power they go out from the spirit, and rise somewhere in the world of souls. If they be bad, how shall they sting! If they be unkind, how shall they hurt! If they be ill, how shall they demean you in the eyes of your own spirit, when you meet them as realities, and face to face, in the world of souls!

We say to you that mind is all-powerful, not matter; that spirit is the controlling force of the universe; that all other laws and forces are but the agencies by which mind works in and through matter, and fills the ultimate purposes of life. God, the great essential soul, even as a shining shaft, even as a potent sword, cleaves in twain the dull dross of matter, and gives to every atom its potent breath, and to every flower its living form of loveliness. That mind makes the crystal that you cleave beneath the rock, giving its many points and glittering flame, and its exact lines and proportions; that mind shapes the leaf, the tree, and the flowers. You have no existence without mind, the one bright point cleaving all space.

How, then, shall it be with the soul, that representative in a small degree of that which God is in the infinite? How, then, shall it be with the soul when it stands free and disenthralled, even when it is encumbered with the flesh? Is it not a giant? Does not man really govern the seas? Does he not delve the very heart of the earth and find out its secrets? Does he not hold with a single thought the potent power of many nations? And when higher knowledge shall have taken the place of the present ignorance, when loftier purposes and loftier pursuits shall have removed the present state of degradation, shall he not sit like a god enthroned in the midst of matter and space, perchance searching and finding out the very subtle essences and laws whereby worlds, systems, and suns move in their places?

How know you but what giant men that go out from the earth and have solved so many known problems, shall sit, like the fabled Jupiter, and with the will, with the very might and power of their foreheads, control the lightning, govern the waves, make the fields red with their breath, and move souls by the majesty of their power and will? How know you but what the battle-fields, the dungeon-cells, the great revolutions of the earth itself are governed by those mighty minds that see the end and aim of the infinite purpose? And there is no limit to this power; there is no boundary to the soul. There is only God, who controls all, encircles all worlds with the majesty of his infinite power—those purposes of which human souls, as lesser lights, form suns and planets and atoms in space.

Thus one feeble thought is greater than all worlds; one power of soul is more majestic than suns and systems, and the least of those enshrouded and complaining minds that fill the earth with groans and sufferings is greater than the proudest orb that gleams in space, if it but possesses all the thoughts we have pictured and painted. Study, then, the soul. Let its attributes be the entire theme of your thought; let matter become its handmaiden merely; let these misshapen and deformed bodies and the misshapen and deformed power of the soul express more fully and entirely the radiant outlines, the full form of the spirit itself; let deeds and thoughts so array and adorn your spirits that the atmosphere upon which the angels approach shall not be dim and filled with discord as it now is, but radiant with welcome lights, fraught round with harmony, filled with lovely sounds and the rejoicings of souls that stretch out their hands even from your earth to reach the utter soul of God who lives for ever.

The service concluded by Mrs. Tappan reciting the following inspirational

POEM.

One utter spirit moves in the very heart of things ;
 One being for ever broods with voiceless and silent wings ;
 One power alone—even God—from Him all power springs.

One soul is the central light round which all souls revolve ;
 One pure and absolute mind doth your thoughts absolve
 In the power of that great life, that all other life doth dissolve.

One heart beats in the flower and throbs in the brightest sun,
 Giveth the mind its power and beckoneth for ever on
 The footsteps of the world—even to the Infinite One.

And the great sea of life floweth on through the utter seas of space,
 And the worlds above are moved each one in its perfect place ;
 And God with his heart of love doth illumine all with his face.

That heart whose pulses beat in the great deep form of time,
 Hear ye not the mighty tone, how its throbbings all sublime
 Surge up with the sea of soul and break on the shores of time ?

O God, Thou Spirit of love, Thou moveless and voiceless soul,
 Brood Thou like tenderest dove and all our wishes control,
 Even that we all may be, as Thou art, complete and whole

THE SPIRIT-WORLD AND ITS PEOPLE.

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V. TAPPAN, AT MILTON HALL, LONDON, ON TUESDAY EVENING, APRIL 28TH, 1874.

The evening's proceedings were opened by Mr. J. T. Hoskins, who occupied the chair, proposing to the audience to suggest a subject for the discourse of the evening. Several themes were proposed, all of which were successively put to the vote. The above subject carried the majority. Mrs. TAPPAN then rose and commenced with the following

INVOCATION.

We implore the presence of the Divine Spirit whose light fills all space, whose soul is the origin of all life, whose power uplifts and sustains us, whose mind strengthens, whose life pervades us, whose thought fills immensity, even time and space and eternity.

DISCOURSE.

All that is known of the inhabitants of any world must be derived either from the explorations of minds of this world, or from the visitations of minds from that other world. You know nothing of distant countries save that which travellers have reported, or which inhabitants of those countries have conveyed to you by visiting yours. All knowledge is obtained from one of two sources—knowledge that is innate within the human mind and expresses itself in the form of intuition, or the knowledge that is obtained from outside sources and expresses itself in the form of reason and judgment.

The intuitive knowledge of the human race concerning another world has been blunted by two causes: the materialism of the physical body, and the absence of continued and uninterrupted communion between the two worlds. Consequently mankind have depended upon the second source for all the knowledge that they possess concerning the spirit-world: plenary inspiration as recorded in the Bible, and upon absolute testimony as recorded and registered

in the evidences of modern Spiritualism. Those who inhabit this world and have not a knowledge or belief in plenary inspiration generally have no belief in the future state or in the spirit-world; while those who believe in the plenary inspiration of the Bible have such varieties of thought concerning the spirit-life and its inhabitants, that it sometimes forms a most perplexing study in the midst of theological discussion to discover whether that spirit-life or spirit-world really has an existence or no.

According to the law of evidence there is only one proof of the existence of the spirit-world, and that is in the fact that the inhabitants of that world have, at various periods of the world's history, visited this earth, spoken to mortals, revealed themselves in the actual form of the spirit, and men have conversed with them. In modern times these facts have been systematised to form a philosophy and a science, and it is declared that there are certain laws whereby the inhabitants of your earth can hold converse with the inhabitants of the spirit-world; and it has been revealed through this science that the spiritual world is composed of subtle elements or substances as tangible to the spirit as your earth is to you; that it is a region existing in conformity to the laws of nature, and corresponding to the earthly sphere just in proportion to the advanced state of spirit-life; that that world is not so far removed as to be beyond your knowledge or ken, but that it may be in the atmosphere you now breathe; that it may even be in the aura that surrounds your earth; that it pervades space, and fills all the interstices between the planets. "But," you say, "we do not see that spirit-world;" nor do you see the air you breathe. Neither do you see electricity unless it come in contact with grosser materials; nor do you see the grosser materials of the air. This room is filled with numberless substances that you have not the capacity to see; and yet if they were removed your physical death would ensue.

The spiritual world is all that realm of existence in which spirit lives, thinks, moves, and has its being. Consequently you are in the spirit-world. But you are also in the material world. Your spiritual world is encased and clothed upon with the material body. You inhabit material forms; but the mind, that is yourself—the soul, that is yourself—the innermost essence of your being, is in the spirit-world; for you cannot escape from the presence of God's Spirit, which is everywhere, and wherever that Spirit abides there is the spirit-world. The usual appellation of spirit-world, however, applies to that region or condition that spirits inhabit when removed from the material body after death; and that region is only open to your comprehension through revelation, through the intuition of the mind, or through the actual demonstration of spiritual beings that are permitted to come into your presence and talk and think and reveal themselves to you. That spiritual world, it is said by clairvoyants, by seers, by those who are endowed with

the gift of perceiving the spirit, lies just beyond the atmosphere of your earth; that there arises from your earth an aura or spiritual substance that forms the abode of those spirits that have dwelt upon the earth; that that spiritual world is of more transcendent and finer material than any substance that you know the name of on earth; but that it is a constant and tangible world that the spirit inhabits. You are also informed that it is all arranged in forms of life and beauty, or in forms of darkness and shadowy vapour, according to the development or knowledge and goodness of the spirit that inhabits it; and that just in proportion to the knowledge, the goodness, the spiritual culture of the spirit in this life, so will be its degree of habitation in the next world.

This spiritual system of philosophy makes of death not a blotting out of the existence of the soul, but a mere gateway, a door through which the spirit is admitted into this other and more spiritual world. The spiritual philosophy reveals that after death the mind continues to think, has the same identity, has the same affections; that the individual carries with him or herself every individual attribute and property that distinguished them while here; that after your father or mother passes through the change called death, they are still living, still kind, still endowed with the faculties and thoughts that made them dear to you while they walked in your midst in their physical bodies; that after your children pass the portal of death they are not therefore blotted out, or admitted to a spiritual state independent of their development here; in other words, that the spiritual world is but the next step in the great economy of life; that through death you all pass into that other world, and that it is not the fearful and eternal horror that men have made it to be, but is merely another step in the pathway of life. Even as now the spring-time renews the buds and flowers that you thought were dead in the autumn, so through death the soul renews its life and puts on the garment of eternity. Death is really the birth of the soul, freeing it oftentimes from many pains, from sin and suffering and fleshly evils, and the cares and sorrows that surround you here; and the spiritual world that each spirit enters upon is a stage of advancement. Step by step the soul mounts up the pathway of knowledge, not taking one leap into eternal splendours, but by gradual and ascending paths of knowledge the soul develops from one goodness to a brighter, from one knowledge to a higher knowledge.

All these thoughts are the result not of human speculation, not of conjecture, not simply of what men suppose, but the testimony of those spirits that claim to inhabit the spiritual world, that have passed through death, that really abide in that world, and are conscious, living, sentient beings. These philosophies are the result not of human invention and speculation, but of the absolute testimony of those who know, who are entitled to credence. The voyager returning from northward or southward, or from the utter-

one another, or you are interesting or indifferent to one another, according to the physical aura you give forth; and whenever those laws are understood you will have a stepping-stone to the comprehension of this subject. But remember, this magnetism you are accustomed to speak of vaguely as the medium of spiritual control has nothing whatever to do with the world of mind or spirit, or with that which spirits employ to influence your minds. Mesmerism is also thought to be a part of spiritual science. It is so only in this degree, that one mind, say the mesmerist's, influences another mind, say the subject, through the power of the will and through this physical aura that surrounds the two bodies, the power of will in this case employing that aura for that control.

Now, the spirit-control is quite different, as we shall presently proceed to show. Mr. Serjeant Cox and Professor Crookes have given some popularity to the name of "psychic force." If this force is intended to apply, as its derivation would show, to the power of the soul, it is a most admirable term, and should be adopted by Spiritualists in their vocabulary to express the particular kind of force that spirits do employ when they act upon mortals. Finer than magnetism, finer than the nerve force, for which psychic force may be mistaken, finer than any fluid that has yet been discovered even in the light of mental science—if you will so employ the term psychic force, applied to that particular mental atmosphere that spirits employ when they approach you, it will then be a most fitting term in the most suitable place. But if it were to be applied to any more physical force than that, then it is not a fitting term. It should not be applied to that force by which spirits move tables, or any physical and tangible object, but only to that force that spirits employ when they move minds. Every mind has its aura just as every body has, and the quality of that aura determines the power of the spirit. If that aura be potent and powerful, if the mind that generates that aura be clear and distinct, you will perceive that it will work upon all other minds within the radius of its influence. A person might enter this room with very commanding, physical presence; but if he had not also a certain amount of mental power, he could not claim your attention. Another person, with insignificant physical presence, might enter this room, and by speech and look command silent attention; this is the power of mind employing psychic force.

No force is in itself intelligent unless employed by intelligence, and it does not do away with the difficulty that the scientific mind encounters in endeavouring to explain Spiritualism by removing it from one unintelligent agency to another; for it is known that the forces of nature unguided have no intelligence. Psychic force is not an exception to this rule; but it happens to be a force that originates in mind itself, and mind guiding that force directs its influence only upon mind. Therefore, when a spirit controls an earthly mind or a mind embodied in earthly form, it is not by

magnetism, it is not by mesmerism, it is not by psychology in the usual acceptation of that term, but it is by a direct expression of soul force. Entrancement, exaltation, inspiration, the powers that are represented by various spiritual gifts, are all forms of this control, and it would be well if investigators would remove their thoughts from the mere material methods and forms of expression to those that are more spiritual and that apply more specifically to the soul itself. The power of emotion, of human sympathy, of gladness, of sorrow, of great rejoicing, are illustrations of how waves of thought may pass over multitudes of people; great thanksgiving, great glee, transports of rejoicing and of sorrow, are governed by those subtle laws that control these mental and spiritual forces that spirits employ; and when in the history of the church, or in the records of saints and seers, you read that those who were in attendance were struck down as with the will or power or the presence of the spirits of glory, it was only the force and power of that spiritual atmosphere of which we speak, that does not in any degree correspond to your material atmosphere, but is of the soul and spirit utterly.

The rays go out from the mind according to the thoughts of the mind. Every thought that you think has greater or less vibration upon the mental atmosphere that surrounds you; and you cannot think an envious or unkind thought that does not in some degree disturb this mental atmosphere, and reach the one of whom it is thought; and a kind feeling, a kind and gracious thought, these do in their vibrations also reach the object for whom they were meant, even though that object may be far away. So subtle and potent are the powers of sympathy, so positive is the force of mind, that with a thought, even, human beings have been struck down. When you sit in melancholy it may oftentimes be caused by the disturbed waves of some suffering soul that reach out to you for comfort. In the solemn hours of your solitude, in the silent moments of meditation, there comes sometimes a sadness so profound that you wonder what great evil hangs upon you. Oh, could you but know of the laws that govern this spiritual and this unseen world, you would see that somewhere on the earth, or somewhere in the world of souls, a spirit was asking for sympathy, and the great waves of that anguish roll out to you. When that sadness overtakes you, remember and give sympathy in return, for be sure it is needed somewhere.

How often has the traveller, in the lone solitude of the desert, or in the deep wilderness, far away from home, with deep yearning sent his thoughts homewards; and how often the dear ones at the fireside send out their thoughts far across the ocean to him—the absent one; and how often do these thoughts thus journeying, midway, perchance, find greeting, and the heart of the wanderer is cheered by the wave of sympathy that silently has gone out from his fireside! You do not think these things are probable? How

is it, then, that when a mother's son is slain upon the battle-field she sometimes is pierced with the very pain of the bullet that has sent his life out? At the instant, at the moment, without any other warning than her own soul, she is aware that he is slain. How is it, then, that souls passing suddenly from earthly life visit a kindred soul, that may be thousands of miles away, with a sudden pang and thought that the loved one is dead? So potent and so still is this force! more potent than the lightning shaft, more subtle than the lightning's breath, because it is life, soul, mind, power; and the heart that is most nearly allied to yourself, the spirit that is nearest in sympathy with you, feels at last every vibration of your mind, every intense thought and feeling of your soul.

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Thus one feeble thought is greater than all worlds; one power of soul is more majestic than suns and systems, and the least of those enshrouded and complaining minds that fill the earth with groans and sufferings is greater than the proudest orb that gleams in space, if it but possesses all the thoughts we have pictured and painted. Study, then, the soul. Let its attributes be the entire theme of your thought; let matter become its handmaiden merely; let these misshapen and deformed bodies and the misshapen and deformed power of the soul express more fully and entirely the radiant outlines, the full form of the spirit itself; let deeds and thoughts so array and adorn your spirits that the atmosphere upon which the angels approach shall not be dim and filled with discord as it now is, but radiant with welcome lights, fraught round with harmony, filled with lovely sounds and the rejoicings of souls that stretch out their hands even from your earth to reach the utter soul of God who lives for ever.

The service concluded by Mrs. Tappan reciting the following inspirational

POEM.

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One being for ever broods with voiceless and silent wings ;
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THE SPIRIT-WORLD AND ITS PEOPLE.

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INVOCATION.

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DISCOURSE.

All that is known of the inhabitants of any world must be derived either from the explorations of minds of this world, or from the visitations of minds from that other world. You know nothing of distant countries save that which travellers have reported, or which inhabitants of those countries have conveyed to you by visiting yours. All knowledge is obtained from one of two sources—knowledge that is innate within the human mind and expresses itself in the form of intuition, or the knowledge that is obtained from outside sources and expresses itself in the form of reason and judgment.

The intuitive knowledge of the human race concerning another world has been blunted by two causes: the materialism of the physical body, and the absence of continued and uninterrupted communion between the two worlds. Consequently mankind have depended upon the second source for all the knowledge that they possess concerning the spirit-world: plenary inspiration as recorded in the Bible, and upon absolute testimony as recorded and registered

in the evidences of modern Spiritualism. Those who inhabit this world and have not a knowledge or belief in plenary inspiration generally have no belief in the future state or in the spirit-world; while those who believe in the plenary inspiration of the Bible have such varieties of thought concerning the spirit-life and its inhabitants, that it sometimes forms a most perplexing study in the midst of theological discussion to discover whether that spirit-life or spirit-world really has an existence or no.

According to the law of evidence there is only one proof of the existence of the spirit-world, and that is in the fact that the inhabitants of that world have, at various periods of the world's history, visited this earth, spoken to mortals, revealed themselves in the actual form of the spirit, and men have conversed with them. In modern times these facts have been systematised to form a philosophy and a science, and it is declared that there are certain laws whereby the inhabitants of your earth can hold converse with the inhabitants of the spirit-world; and it has been revealed through this science that the spiritual world is composed of subtle elements or substances as tangible to the spirit as your earth is to you; that it is a region existing in conformity to the laws of nature, and corresponding to the earthly sphere just in proportion to the advanced state of spirit-life; that that world is not so far removed as to be beyond your knowledge or ken, but that it may be in the atmosphere you now breathe; that it may even be in the aura that surrounds your earth; that it pervades space, and fills all the interstices between the planets. "But," you say, "we do not see that spirit-world;" nor do you see the air you breathe. Neither do you see electricity unless it come in contact with grosser materials; nor do you see the grosser materials of the air. This room is filled with numberless substances that you have not the capacity to see; and yet if they were removed your physical death would ensue.

The spiritual world is all that realm of existence in which spirit lives, thinks, moves, and has its being. Consequently you are in the spirit-world. But you are also in the material world. Your spiritual world is encased and clothed upon with the material body. You inhabit material forms; but the mind, that is yourself—the soul, that is yourself—the innermost essence of your being, is in the spirit-world; for you cannot escape from the presence of God's Spirit, which is everywhere, and wherever that Spirit abides there is the spirit-world. The usual appellation of spirit-world, however, applies to that region or condition that spirits inhabit when removed from the material body after death; and that region is only open to your comprehension through revelation, through the intuition of the mind, or through the actual demonstration of spiritual beings that are permitted to come into your presence and talk and think and reveal themselves to you. That spiritual world, it is said by clairvoyants, by seers, by those who are end-

the gift of perceiving the spirit, lies just beyond the atmosphere of your earth; that there arises from your earth an aura or spiritual substance that forms the abode of those spirits that have dwelt upon the earth; that that spiritual world is of more transcendent and finer material than any substance that you know the name of on earth; but that it is a constant and tangible world that the spirit inhabits. You are also informed that it is all arranged in forms of life and beauty, or in forms of darkness and shadowy vapour, according to the development or knowledge and goodness of the spirit that inhabits it; and that just in proportion to the knowledge, the goodness, the spiritual culture of the spirit in this life, so will be its degree of habitation in the next world.

This spiritual system of philosophy makes of death not a blotting out of the existence of the soul, but a mere gateway, a door through which the spirit is admitted into this other and more spiritual world. The spiritual philosophy reveals that after death the mind continues to think, has the same identity, has the same affections; that the individual carries with him or herself every individual attribute and property that distinguished them while here; that after your father or mother passes through the change called death, they are still living, still kind, still endowed with the faculties and thoughts that made them dear to you while they walked in your midst in their physical bodies; that after your children pass the portal of death they are not therefore blotted out, or admitted to a spiritual state independent of their development here; in other words, that the spiritual world is but the next step in the great economy of life; that through death you all pass into that other world, and that it is not the fearful and eternal horror that men have made it to be, but is merely another step in the pathway of life. Even as now the spring-time renews the buds and flowers that you thought were dead in the autumn, so through death the soul renews its life and puts on the garment of eternity. Death is really the birth of the soul, freeing it oftentimes from many pains, from sin and suffering and fleshly evils, and the cares and sorrows that surround you here; and the spiritual world that each spirit enters upon is a stage of advancement. Step by step the soul mounts up the pathway of knowledge, not taking one leap into eternal splendours, but by gradual and ascending paths of knowledge the soul develops from one goodness to a brighter, from one knowledge to a higher knowledge.

All these thoughts are the result not of human speculation, not of conjecture, not simply of what men suppose, but the testimony of those spirits that claim to inhabit the spiritual world, that have passed through death, that really abide in that world, and are conscious, living, sentient beings. These philosophies are the result not of human invention and speculation, but of the absolute testimony of those who know, who are entitled to credence. The voyager returning from northward or southward, or from the utter-

most east or the west, receives at the hands of his countrymen or fellow-travellers the recognition of his services; and if he states he has seen certain peoples, and that their laws are of such and such a nature, and that their customs are widely different from yours, you do not question his statements. You set down his testimony as that of an individual traveller who has explored that country. There are people on earth who in visions and in communings with spirits have seen the inhabitants of the spiritual world, have held converse with them, have received from them testimony as to the nature of the world that they inhabit. They affirm that the spiritual world is of the kind we have described; that its inhabitants do live and think and move and have actual being; that they do advance in knowledge and progress in wisdom; that they do unfold gradually under the eye of God's love, even as flowers unfold beneath the sunlight; and that the life into which they are admitted is so far removed from time and sense that they do not feel pain or physical suffering, but that they only suffer when they see their friends on earth pining and languishing; that they suffer when they try to approach their friends in the material form and are refused admittance; that they suffer when you suffer and do not recognise their sympathising presence; that they suffer from their own shortcomings. But by knowledge and wisdom and patience and the striving after truth, they gradually overcome those earthly shortcomings, and receive heavenly knowledge and wisdom instead.

More than this: it is revealed that there are stages and planes of spiritual life exactly adapted to every form of mind that passes from earth. If a human being be immured in darkness and ignorance, the mere change of death will not set him free at once. The mere covering of the casket of the body with earth will not make the soul strong in knowledge and wisdom. The spirit enters a stage of spiritual life that is dim and vague and shadowy, wherein he feels the darkness and shame of his own shortcomings. Into the presence of higher angels he could not be admitted while these earthly shadows still cling to his soul. With another advance, or step higher, he enters a state of spiritual existence exactly corresponding, where there is a little more of light, a little more of knowledge and wisdom, but yet not that knowledge and wisdom that all souls should covet. Finally, the just and enlightened man, or the man that lives his highest life and highest thoughts, enters a state of spiritual beatitude exactly corresponding to his course and conduct in life. There is no material and temporal standard by which the souls of men are judged; but the spirit is weighed, and the thoughts, feelings, emotions, and actions of life make up the wealth or poverty of the individual soul; and when the spirit enters the spirit-world, be he king or be he pauper, he passes there for what he is spiritually worth. If his soul be draped in charities, adorned in goodness, robed in humility, he is crowned among the

kings of the spiritual world ; but if his soul be filled with selfishness and pride and folly, he is poor in spirit, though he may have ruled over empires on earth.

The spiritual philosophy teaches, also, that the laws of growth and development in the spirit-world are natural and spontaneous, that the Infinite Mind has provided for the gradual uplifting and development of the spirit, and that every soul that enters spiritual existence is placed under the influence of higher spirits who teach them ; that sometimes they are immured in darkness for years and ages, because of their clinging to earthly remembrances, ignorance, or folly ; but that a ray of light from the loving soul of the Infinite, passing down through angels and ministering spirits, at last reaches even these, and gradually they are uplifted to the pathways of progress, and knowledge, and elevation. You must be aware that the spiritual world is limitless, that the heaven of heavens far transcends aught that is in the first state of spiritual being, and that the various grades of spiritual life, for the lack of a better term, may be named spheres. There are probably more than three heavens ; but those spirits that are in converse with mortals designate three—the terrestrial, the interstellar, and the celestial.

The terrestrial sphere is the place of abode of those spirits who have most recently passed ; the interstellar, of those that are removed a degree from any particular planet or world, and in which spirits that are more advanced perform their deeds and words of mercy ; and the celestial heaven, which stretches far away beyond the planets and beyond the solar system, where the angels abide. These do not often approach earth's inhabitants, because of the darkness that immures the minds of earth. Still, sometimes, through seer or prophet or answering-angel of prayer, there comes a messenger from the celestial heaven to speak to mortals—not often, but sometimes. All these thoughts are the result of the actual investigations of mind into the realm of spirit ; and there remains more and still more to be revealed through the consciousness of man, when at last the human mind shall be ready to receive those truths. That the spirit-world is divided and subdivided into these grades and divisions you can well imagine, since for every state of man alive there must be a corresponding spiritual state, into which they must enter on leaving the earth. Consequently there are as many separate grades there as separate forms here ; and every human being finds in spiritual life some particular dwelling-place or temporal abode, until higher knowledge and loftier wisdom shall enable them to reach a higher sphere of their new-found existence.

Of the inhabitants or people of the spirit-world, we have only to tell you that it must be composed of just such souls as have been passing continually from your earth. Myriads upon myriads—countless numbers of living, active, sentient souls passing out from the earth, for ages of time must have peopled all space with spiritual

beings of all grades, of all conditions of spiritual and mental culture, of all classes and kinds—the alien and the outcast, the pauper and the criminal, the man of God and the man of sin—all, in fact, who have lived upon earth. Thus the spaces of the spiritual world are filled with thinking, active, intelligent minds. "Myriads unseen walk the earth," the poet says. Myriads unseen fill the air; and beyond the air, beyond the light, myriads unseen fill the degrees of spiritual space. The inhabitants of the spiritual world are human in the sense that they have lived upon the earth. They transcend humanity in only one particular—that they have passed through the change called death. But many are spiritually in bondage, spiritually in prison, still clothed in ignorance, still robed in unfortunate thoughts and draped in the earth existence. Many excel and transcend the loftiest thought the tongue could portray. There are souls whose greatness on earth consisted in their lowly thoughts and loving charities, and whose kindly deeds wove a halo of goodness around them.

The substances of the spiritual life are of the fine tissue of which thought is made. The garments that the soul must wear are composed of the deeds and thoughts of earthly life. "Consider the lilies how they grow;" they array themselves in the splendour of the sun's white ray. The soul of man weaves within himself the garments of his spiritual drapery. If it be of selfishness, of folly, of earthly pride, it is shady, and dim, and grey, and dark. If it be of charity and lovingkindness, it becomes as the white raiment that the angels wear. If you would array your souls in beauty, in the garment of whiteness that the angels possess, it must be from the pure workings of your own thoughts; it must be from the greatest spiritual culture; it must be from the adornment of the mind; it must be from the transcendent powers of spiritual life. You cannot drape yourselves with the garments of the flesh; you cannot bear with you the purple and fine linen of the earth; you cannot take your gorgeous temples and abodes; but you must build your abodes from living charities to your fellow-men, from all those virtues that adorn, exalt, and beautify the soul. So are angels clad; and you can judge what manner of drapery and what manner of abodes are fitted for the majority of earth's inhabitants; since, alas! all are somewhat shrouded; since all are tethered and bound by some selfishness or folly; since each has some lurking, hidden, or unknown darkness. But so also has every spirit its brighter side; and no soul is so immured in darkness that some prayer of mother, or some love of living child, or some word of charity does not reach that spirit, and out of that weaves a portion of the brighter raiment for the spirit that is in prison.

Consider, if you please, that these truths are born of spiritual life; that souls who go out from your midst, and can speak to you, say: "Oh, I wish I had spent more time in the culture of the

spirit, since I find that neither gold, nor house, nor lands, nor precious stones, nor any of the adornments of earth can be taken into spiritual life, but only pure thoughts, only high aspirations, only lofty deeds, only merciful prayers and grand actions. These are immortal; these alone are eternal; these are the inheritance and the heritage of the spirit." These are its treasures that you lay up in heaven, and that meet you when you enter spiritual life. Every thought and deed of daily existence just as surely rises into spiritual life, and in some form of beauty or of deformity will meet you there, as that you think and breathe at all. You will find there the unkind word; you will find there the shapeless envy, the shadowy distrust, the unworthy suspicion, and the falsity towards your friend and neighbour. You will also find there the tear of charity changed into a pearl or gem of brightness that shall adorn your brow, the gracious thought and loving deed; and the same impulse of kindness that has prompted you in the hurry and bustle of life will come out before you in spiritual existence, transcendent and beautiful.

Such is the spirit-world, and the deeds and thoughts and adornments of the mind. You build for eternity when you are not aware of it. You clothe yourself for spiritual life all unconsciously. You weave the thin fibre and tissue of spiritual raiment in your daily deeds and lives; and when you go out into spiritual life it is not the form you possessed on earth that you are known by, but the shape and form of your deeds. Transcendent or shadowy, beautiful or imperfect, you stand in the presence of angels and of kindred souls, and they behold you as you are, not as you have seemed to be.

This surpassing truth—this transcendent thought, should it seize possession of the earthly mind, would so shape the lives of young and old, would so fasten itself upon thought and action, that you would be aware that every deed and every thought is already known and registered in your spiritual abode; and that those souls that are in sympathy with you, those loving and kindly beings that attend upon you, those angels that keep guard while mortals sleep, are saddened never so much as when you think an unworthy thought. The building of human ambition, the mere pride of human intellect and knowledge, are nought compared with the culture of that spirit that is arrayed in its own brightness, and adorned with its own transcendent powers and loveliness. The questioner would say, But all these are seemingly intangible things—all these belong to a realm beyond the thought of earth. But we say it is not true; there is nothing intangible in that which is real; and nothing is more real than that the thoughts of human beings control one another, that thought shapes your actions, thought guides you in every department of life; and if this thought has the power to so move you that you perform deeds of kindness or unkindness, to so move you that you do good

or evil to your fellow man, so is it sufficiently tangible to shape and form the life of the spirit, and make the habitation and abode of the soul when it enters upon that spiritual existence.

"But are there occupations in spiritual life?" you will ask; "and do angels and spirits have work to do? and what is its nature?" We answer: The occupation of the spirit is of the mind, it is true; but it is of just such a nature as the desire and wish and thought of the spirit may require. If upon the earth you are intent upon the pursuit of knowledge, upon finding out the laws that control the movements of the planets, and delving into the mysteries of the earth, when you enter spirit-life there is nothing to prevent you from pursuing that knowledge still. The laws by which worlds are moved, and the influences of suns and systems, may be studied in the sublime abodes of spiritual existence. The painter and sculptor intent upon sketching the symbols of divinest art may pursue their callings still; but they will sketch not upon dull canvas, nor chisel cold marble, but the ample canvas and structure of the human mind. They will imprint the picture of their varied imaginings on the souls of humanity. Have they anything to do? On them devolves the duty of imparting the great mass of knowledge and of science which far outleaps and transcends the thoughts of earth. No sublime invention, no thought ever reaches the earth or ever descends upon poet, prophet, or sage, that has not first been known to the advanced minds of the spirit-world. Nay, the inventor himself is inspired; and when he least expects the solution of the mystery that puzzled him, it drops in upon his unconscious mind like a sound of melody. There is no invention but is of the spirit-life—no discovery but is known there. There is no thought but what has its origin in the world of souls; and men receive continually from the world that is invisible to their senses, but tangible to their minds and thoughts.

And then they have other things to do. Those that are lofty in thought and constantly gaining knowledge instruct the less fortunate. The world is made up in spirit of teachers and pupils. You are all babes in knowledge compared with those souls that have perchance for centuries been searching in the mines of truth for the treasures of life. You are babes in comparison with some of the giant minds of earth. How then shall it be with those souls that have for ages been pursuing thoughts of wisdom and knowledge in the world of souls? These give instructions to those less advanced, and so on through all the spheres of spiritual life. All are teachers or are taught; and the babes that go out from your earth, or the friends that have departed from you, are not only among the pupils, but among the teachers in spiritual life. Each soul is selected as well as a teacher as a pupil, and all receive the knowledge that they require in proportion as they strive for that knowledge.

Then see what there is to do upon earth! Are angels occupied? Are spirits employed? In prison-cell and dungeon pine the souls of men immured in sin and crime. Some angel mother, some guardian spirit must weep there, as upon earth, when she beholds her child thus in bondage. Oh, how she watches, night and day and day and night, for some silent moment of prayer, when upon the wings of thought she can reach even that lowly one, and lift him up to her life! There are orphans and those that are crying in the streets of cold and hunger, and the pitying angels on the wings of mercy bend above your crowded cities, and strive to penetrate the midnight horrors, and to uplift you from sorrow. Then there are those—some white-winged angel or spiritual being—who strive to ward away danger and shield you from temptation; some loving hand outstretched to save you, lest you fall into trouble and sin. If you did not feel their presence or were not aware of the outstretched hand, how would you even be rescued from despair? Now, you do sometimes feel it; for in some moment of your lives, when tempted to do some deed that may lead to misery, you feel as though some hand held you back, and you have been perchance saved from suffering.

More and more shall the world listen to these voices; more and more shall they be your constant and abiding guides; more and more ward you from danger and darkness. More and more the gateways of that spiritual world be opened, and the two worlds be blended in one. More and more shall your ways be shaped and your pathways governed by the laws that govern the spirit, instead of those grosser laws that control the body. You shall build, not for time, not for the fame of mortals, or for the decoration of earthly habitations; but for the spirit that outlasteth time, for the soul that lives beyond the tenement of flesh, for the world that does not perish and pass, but endures for ever. That is the world of your mind, the world of your thought, the world of your existence. The two are united—you and the spiritual life. As with a great stride of science distant continents have been united by the subtle wires that convey the electric fluid; as iron steeds that convey the merchandise of nations have penetrated the wilderness; as lofty thoughts that men utter are scattered broadcast by the printing-press: even so by the cable of spiritual thought and communion, the great gulf that materialism had caused between you and the world of souls has been spanned by its delicate fibres, and its vibrations are now being heard by mortals.

More and more will these vibrations reach your shore and reach your senses, until at last it will no longer be strange, but common and usual and natural for you to receive a messenger of spiritual life, even as you receive the daily messengers that bring you knowledge of earthly things. The white-winged bird that cleaves space and carries messages from nation to nation is no longer the solitary dove, but is the many-fingered, the many-pinioned, the mighty

bird of steam ; so between your world and the next, it will no longer be the solitary vision of seer or sage, the solitary uplifting of a single thought through revelation ; but every home, and every fireside, and every place, and every mind will become the recipient of visitants from the world of souls. And glad thanksgivings and benedictions will be yours from the world of spirits ; and the mother's voice will no longer be hushed and solitary in the far-off grave, but near, speaking to her child, and guarding it from danger. The loved ones that you have buried in oblivion, that you suppose are dead, will be restored to the spirit, and you will feel and know that these are all ministering spirits, sent you by the laws of life and of God's love to uplift you, to save you from thralldom, to release you from bondage of the senses and of materialism.

In this age of materialism and infidelity, spiritual life and spiritual communion are the only palpable proofs that open to you the way to eternal and absolute existence. The only proof that the man of science, the man of reason, the man of inspiration, the man of thought can bring that is palpable, absolute, unquestioned. Believers have past records, but unbelievers have that which lives to-day ; and the spiritual world no longer becomes a dream, a chimera, a vision of the imagination and of hope, but is a reality, as perfect and abiding, as absolute and undying, as any of the laws that God has made ; while that love, that happiness, the endless and absolute progression of the soul, is revealed to every living being, and all become aware of its presence, its power, and its perfection.

The proceedings were brought to a close with the following impromptu poem :—

SPIRITUAL PROGRESSION.

Within the dark and slimy pool
Behold a little germ is found,
Immured in darkness, shrouded round
With cold clay, and the waters cool
Over it flow, and all around
No light can come where it lies bound.

But soon a cunning shaft is prest,
Piercing the tiny tendrils through,
And silently as though a prayer
Had gone forth from its secret cell,
The lowly germ unfolds to view,
Until into the upper air
Its leaves spread broad and green and fair
Upon the silent waters' breast.

Then one by one the petals pure,
Of purest white, with the bright ray
Which from the sun is caught astray,
Open the chalice, filled with dew
And sunlight that has glimmered through,
Receives the breath of life anew.

Even so the soul of man, immured,
Heged around with darkness and with pain,
Doth strive his heritage to gain :
The tendrils of his love and prayer
Reach upward to the heavenly air.
Slowly his thoughts burst through the cell
In which he for a while must dwell ;
And then at last all pure and free
He rises in the majesty
Of God's love, clothed as the lily white
In the pure garment of delight,
Clothed round with purity and peace,
That from earth's thralldom find release ;
Gradually, and by the paths of constant change,
Wherein spirit, thought, and mind must range,
To gain that high estate.
And God, all grand and uncreate,
Sits in the silent splendour of his love,
Brooding above mankind, even like a dove,
And says unto the germ in every soul :
"Come thou and blossom whitely ; here's thy goal,
Upon the breast of heaven," even with God ;
The soul shall gain the path by angels trod.

THE following questions were answered by Mrs. Tappan at the close of one of her London orations:—

Q. Can you give us some idea of the benefit to disembodied spirits of communion with embodied ones?—A. Oftentimes persons pass from your earth, as you are aware, in infancy, youth, undeveloped; and many persons have reached mature age but little removed from childhood in knowledge, so that it is quite natural that they should return not only to gain accumulated experience of material life, but also to acquire knowledge of the subtler powers of the human mind that they cannot get by simple contact with spirits. The chief benefit, however, is that the spirit is almost always enabled to do some good, and if you will try the experiment you will find that one is chiefly benefited by doing good to others.

Q. Can you explain the method whereby mediums can be caused to speak foreign languages unknown to them in their normal state?—A. If the spirit understood the language while on earth, and the medium whom it controls has fully developed what the phrenologist terms the organ of language, which contributes to the production of speech, the spirit will have no difficulty in expressing itself in the language of earth, even though the medium may not know it; because the acquaintance with any language is a formal process. It is quite a common thing, and not at all surprising, when you consider that language itself is an arbitrary way of expressing ideas.

Q. Can you give me some idea of the means of control? Does the spirit enter the body, or does it merely impress the medium?—A. No, it is not necessary to enter the body. The power of mind is precipitated upon the nervous organism of the medium; and although the thoughts of the spirit are there, yet the spirit does not really enter and take up its abode in the organism of the medium. That would be crowding the medium out of his own tenement; but for the time being the will of the medium is subservient to the will of the spirit; and it sometimes does occur that the medium's mind, being very active, does not remain in a state of unconsciousness, but is an independent, active listener, projecting itself from its body, while the other spirit manifests its presence. But it is not really that the spirit takes on the body as clothing, only governs it from a distance corresponding to its power. If it has not much power, it must be near; if it has great power, it may be far away; for distance is nothing to the potency of the mind.

THE ORIGIN, CONSTITUTION, AND DESTINY OF THE HUMAN SOUL.

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V.
TAPPAN, AT THE TEMPERANCE HALL, GROSVENOR STREET,
MANCHESTER, ON TUESDAY EVENING, AUGUST 18TH, 1874.
THE SUBJECT WAS CHOSEN BY THE AUDIENCE.

There can be no adequate method of judging of the soul of man save in one of two ways—the usual methods of judging of any subject, termed the intellectual or reasoning method, and the intuitive or religious method. It is well known that, according to human reason and judgment, the soul of man has not been admitted to have a distinctive existence. It is a disputed point between the two schools of intellectual theology as to whether there be a soul, or whether that which manifests itself in the shape of the human mind and intelligence is simply the result of organisation. We consider that the scientific methods of treating this subject are very fallacious. We consider that the realm of science belongs to all that special realm of thought of which the human senses take cognizance; and that all that realm of thought which does not belong specifically to the material creation cannot come within the range of what is called scientific scrutiny. You are aware that within the last half century there has sprung up a feeling in the scientific world that the entire subject of man's religious, spiritual nature, and of the existence of the Deity, belongs to a region impossible to explore, and that the great "Unknowable" is now the phrase adopted by science when treating of these subjects. But it seems to us a fallacy to suppose that there can be anything so powerful in its action in the universe, so connected with human life and functions, and yet not capable of being discerned; and if the methods of science have proved inadequate to the discovery of the subtle elements of which the mind and soul may be composed, then it is due to humanity that some other method be adopted; and there happens to be another method suggested by the creation and Creator Himself. The speculations of science—from the Greek and Roman philosophers, or the German metaphysicians, to the present day—

concerning the soul of man have been based on one of two hypotheses: either that the soul of man is an ultimate element in the universe, and therefore independent of organisation for its existence; or that it is a mere expression of the force of matter and has no real existence. To the latter belongs, perhaps, the majority of the scientific thinkers of to-day; and so rapidly is this thought gaining ground, that most intelligent young minds of this generation prefer to consider human intelligence as the result of exquisite and properly-arranged physical laws, rather than that there is any absolute element called "soul" in the universe. But Kant, the distinguished German philosopher, who, in attempting to disprove the existence of mind really proved it, said that if mind have any existence at all, it must be a subtle and distinctive element within itself, and therefore not a subject of organisation in any manner whatever.

We must now trace, for the purposes of argument, a few of the scientific methods of arriving at the fact that thought is merely the result of organisation, and therefore that mind and soul are the same. It is contended by science that every form of life—beginning with the atom, combining the molecule from different atoms, and ending in the highest form of vertebrated or animal existence—is the result of so many distinctive atomic impulses, and that these impulses are in themselves the result of inherent laws and properties existing in matter; that the various combinations, from the molecule up to man, are simply so many differentiations of forms of life, and that whatever added function may exist in any higher order of life is the result of superior organisation. They thus commence to build up the structure of man from the outside germ or atom, and make it absolutely dependent not only upon the atoms and molecules, but upon their association and combination as to the amount, quality, and effect of any intelligence that a human being or animal may possess. Then the scientific method goes on to prove that, according to the minute structure of certain orders of animals, as corresponding with humanity, there is expressed in the highest order of animal creation an intelligence corresponding in quality, if not in degree, to that which humanity expresses. For instance, the horse, the dog, the elephant, the fox, say the scientific *savans*, express, in proportion to their organic structure, the same kind of intelligence that exists in man, therefore it only differs in quantity, but not in quality; and inasmuch as this intelligence seems to be the result of certain organic functions, human intelligence must also be the result of organic functions. The various stages of science on this subject have gone on to endeavour to demonstrate that the existence of mind within the human body is the result of certain formations that have taken place within the brain and nervous structure, and that the minute cells and ganglia from which the nervous force is thrown out, and in which it is deposited, form the seat and vital power of thought.

It is even claimed that the precise location of the generation of this thought has been determined. But Dr. Carpenter, as he imagined in aid of materialistic science, but really in aid of a superior science, has demonstrated that there is no location within the human brain for this thought, nor any centre for it in the human organisation. It has been demonstrated by other men of science that the existence of mind itself, although acting upon the brain, is not a force that the brain generates, but that the brain is stimulated by it; that the minute particles of nervous force do not generate themselves, but are the result of something superior to science, and which Professor Wallace admits belongs to a realm not recognised by scientific scrutiny. The French Academy, in its endeavour to solve these problems, has admitted that the human senses, as defined by science, do not explain all the phenomena of the human mind; and that there must be either another sense created, or science fails to penetrate into the region that constitutes the structure and nature of mind.

While chemical analysis can discover the minute fabric and quality of the brain itself; while it can discover the various processes of nervous circulation through physiological analysis, it remains for another science or class of sciences to reveal the precise nature of mind itself. Into this realm of the higher class of science the world of students have been admitted through what have been known as clairvoyance, biology, psychometry, mesmerism, and various other stepping-stones to the external expression of spiritual science. Baron von Reichenbach discovered, through the aid of clairvoyance, that every substance in creation that is constituted of particles has a distinctive aura surrounding it, which aura can be discovered by a sensitive person when under magnetic influence; that iron imparts a certain kind of magnetism, brass another kind, copper another; all which facts are confirmed now by the system of magnetic currents. We know that metals contain these magnetic and electric properties, and that they are sufficiently forcible to cross the ocean in the subtle and unseen power of the magnetic telegraph. If the lightning, thus held in abeyance and impalpable to your usual senses, is a distinctive force, then beyond this force may lie still other forces not yet discerned by the human understanding. Professor Buchanan of Cincinnati, Ohio, thirty years ago revealed a science that he denominated psychometry, or soul-reading. By well-attested facts he added to the discovery of Reichenbach by proving that human beings and thought itself gave off an aura that could be perceived by sensitive persons. He proceeded in his experiments in this wise: He placed a letter, received from some person unknown, upon the forehead of a psychometric subject, who was affected with the leading traits of character and frame of mind of the writer of the letter; sometimes even the name of the writer was given. This is different from clairvoyance. One striking example

...letter of General ... with the ... of ... minute ... by a sensitive ... did not himself ... this ... of the writers, thus ... the result of mesmeric ... of the ... of the man who wrote

... because a sufficient number ... the truth of the science; ... they relate to actual occur- ... arrived at the conclusion ... of mental trans- ... of certain ultimate

... for the purpose of analysis. ... of the analysis of mind ... Sergeant Cox has thought ... existing to- ... Now, the name itself is an ... is meant— ... that there is ... without guidance, ... that evince ... for soul or Deity,

... which we shall term super- ... there have been proofs ... of error or truth, there is ... the same truth, but by a ... Under this head ... which science rejects ... Herbert ... Dr. Carpenter ... the usual province ... of the soul. If they ... but they go ... to be any method ... grand ... in the ... whether ... the testimony of the ... tear down ... The intui- ... by an instan- ... establish as a ... We would illustrate it

in an absolute impulse of good than to do evil; yet it is for thousands of years to formula. It is known to a line between two points is a straight line. In the presence of obstacles, the child proceeds to the method required the mathematical distinctive intellectual method. It requires for certain minds and culture to acquire a mathematical harmonious sounds; but Mozart, he placed his hands upon the instrument, making harmonious melody. It requires thirty years of culture to attain, but not any culture. Now, this shorter method of moral principles and religious truths. The didactic systems of learning moral laws, as the result of human laws of all nations morally are the same. They are governed by the highest intellectual culture. They are familiarly the intuitions of that portion of the soul governed by the methods of reason. For those who are naturally more intuitive than men, simply the intuitive lives leads them to greater retirement, and they depend upon the intuitive method. A man of this kind says, "I am about to complete such and such a thing, such a man." "I would not do it." "But why not?" "Why, but I feel that it will not be fortunate for me to give me a reason; his securities are good, but I would not do it." "But I would not do it." You see the man which tells you the securities are good, but you have the intuition which you have not trusted. We mean by the absolute expression of soul, the expression of human culture and reason; and this is the expression, and more than all the methods of intellectual culture, in the direction of spiritual truth. But when an attempt to resolve this method into the method of intellectual analysis, and a failure to do so, there is a failure of the process itself. Now, in our opinion the relation of the soul to the human body is the relation of the soul to an instrument—the relation of the soul to an expression or organised form—and that primal expression itself more or less perfectly according to the development of the instrument. And the soul of man thought is but the expression in broken form of the ultimate principle in the universe, or it is the expression of the organisation of man be superior to the ultimate principle. We have that which all scientific inquiry denies—a

result greater than its cause. If we deny that the soul is primal in its elements, then we have the singular phenomenon in nature of an expression of life-force greater than its creator. You know of no parallel to this. No human thought in its expression ever equalled its conception. St. Peter's in Rome falls short of the divine conception of Michael Angelo; and the artist looks in despair upon the work of his hand, because it does not equal the vision of his mind.

If there be no soul, why does not the artist stand amazed that he has done so well, and worship his own picture instead of the mental image that far transcends it? If the soul be not superior to its expression, why do musicians ever fail, leaving their sweetest songs unsung? Why did Raphael, Dante, Correggio—all the artists and poets of antiquity—despair of giving utterance to their diviner thoughts? If thought be not superior to its expression, why does not the world to-day rest satisfied with the results of its hand, and not aspire to that which is loftier and better? The soul for ever transcends its expression. The thought for ever seeks expression while the external form fails to realise it, because it is not like the soul. Therefore in this element and attribute of Deity we recognise the existence of the soul—the consciousness of every human mind that the thought within is better than the expression of it—that there is something than that which the body will allow to be uttered. No man, however good his life, but what says, "I can think better thoughts than I can live." We have no belief that the soul has any connection with matter excepting as a force or principle acting upon matter. We do not consider that soul ever mingles with matter, or in any way loses its ultimate essence in contact with matter. But matter divides its expression; and even as the prism divides the ray of white light, and breaks it to your senses in the form of red, yellow, and blue rays, so the outward organisation breaks to your feeble senses the various attributes of mind that you call "soul;" but these are only the fragments of the white light, which is invisible to your senses, though it must ever be the primal source of all your actions.

It is said that the mind consists of various attributes. Now, all these numberless attributes can be conveyed to one single point or quality. For instance, benevolence, charity, kindness, generosity, justice, are attributes of man's soul, and therefore attributes of Deity; but converge all these qualities to one central point, and you have the pure white beam of Love that will express the whole, for it means the same, and these are but the shattered expressions. Converge all the intellectual qualities of which you are proud—comparison, memory, &c.—and you have the pure white ray of Thought in the mind, namely, Truth, of which these are but the broken fragments. So that the soul is a primal element, shining through the various windows of life that you call thought and qualities of mind, and of which the brain is but the outward expression or function; and as a church is not worship, but only the

means of expressing it, so the mind is simply the temple or outward structure, more or less perfect, within which the principle or element of life sits enthroned, and in its own whiteness is like the God from whence it sprung.

We are asked the origin of soul. As science shows that no ultimate atom of matter can be destroyed, but only the expression and organisation of that matter—for it has been repeatedly demonstrated that though atoms may change their form from solid to fluid, or from fluid to vapour, still the ultimate atom is imperishable,—so we claim that the primary element, the ultimate principle of thought, which is soul, is indestructible, unchangeable, and cannot perish; that it is in a finite degree what God is in the infinite, namely, spirit, the primal source of life. Now, that the spirit is like Deity is just as demonstrable to the spiritual consciousness as that one drop of water is like the ocean from whence it is taken; and there can be no doubt that these spiritual globules or substances have existed coeval with Deity. As an organisation, it expresses itself in human form; but as a principle it is of God, eternal, and upon the basis of this truth rests the proof of man's immortality. If it be not a primal element, and coeval with God, then there may come a time when it shall be destroyed. If it be a primal element, and like God in its essence and quality, it cannot be destroyed, but only changes its method of external expression. That which belongs to the intrinsic property of soul, whatever be the form of its organised expression, its ultimate destiny is still the same—that of an eternal soul. The form in which the soul expresses itself here may not be the final form of its expression throughout eternity. As the external form changes from childhood to youth, and from youth to manhood, and from manhood to old age, and as we are told that every seven years the entire human structure is atomically changed, so the form in which spirits and angels appear may not be the final form of the soul itself; but as the spirit advances or withdraws from its external state and surroundings and expressions, so the soul takes on finer substances, more subtle and minute particles of matter; and it is of these fine substances that the spiritual body is made, and of still finer substances that the angelic body is composed, and of still finer substances that those beings are made whose dazzling whiteness the spiritual vision of prophet and seer could not gaze upon; and that even is not the innermost substance itself, for no man can see that, but only perceive it with the soul itself. As the destiny of each existing form of life is toward its source, so the destiny of the soul, for ever evolving and expressing its thought in new and finer substances of matter, is still towards the ultimate; but being finite, it never reaches the infinite, but only develops all that is possible in the finite germ. Swedenborg has stated in his visions of the angelic world that even the angels never attain to the knowledge of the Infinite, because there must always be between the particle and the

whole universe, as between a drop of water and the ocean, that wide interval of omnipotence that now divides you from the Infinite. In quality the thought and soul can be near to God, but in quantity it can never grasp or reach to the Infinite Perfection.

We are asked to tell its destiny—that means, of course, the unfolding of which eternity alone can give the solution. It is now demonstrated as a part of human knowledge that the soul does not perish by the external death of the body. It is now demonstrable by the presence and communion of spirits and angelic beings, as it has been in all ages, that there is a life beyond this external life. It is demonstrable also that that life continues through ages of time, and it is reasoned from analogy that it will continue through unnumbered ages. It is thought that the soul, being eternal in the past, is eternal in its destiny. But it is not in the power of human imagination to picture what the eternal destiny of the spirit may be: this power does not belong even to the angels in heaven, who do the will of the Father, and who see with spiritual completeness the vision of perfection within the soul. The knowledge that is to be added in an eternity of experience cannot be stated. It is the sublime and perfect finality that is a prophecy within the soul which constitutes the hope of the salvation and uplifting of the world, by the working out of all the problems of life to the end, that the next step in life may be taken, namely, the spiritual life. To humanity the ultimate destiny of the soul, if revealed, would mean nothing: it would be like striving to think for ever in a single instant, like an endeavouring to grasp the universe with a single effort of the will: it would be like all those abstract questions that never bring to the outward understanding, but that the soul holds as a certain truth and certainty within itself. The unfolding of the soul's destiny of these prophecies within the soul forms the highest and purest of existence. When a new hope is attained, or a new knowledge realized, it is not because it is new to the soul, but because the soul being aware of it beforehand, is unable to express it in outward form, and cries, "I could have done so, had I only had the power." The recognition of every truth, and the fulfilment of every duty of humanity in the future life is comprehended in precisely the same way, with each development it is like the creation or expression of a thought in poetry, art, science, or religion; it does not mean a new thing, but it is beautiful to see that it can be expressed. Every painter has his picture in his mind; every poet has his poem in the past that he would express; every musician has his harmony that he would depict in sounds of melody; and when the outward is limited to the outward understanding, it is as if the child mimics the mother in her language, or the boy imitates his father in his

trade, so the child called man would repeat upon feebler instruments the great harmonies that are played upon the harp of creation by Deity Himself. This is what existence means; and throughout eternity the pleasure of the unfoldment and development of these innate thoughts and germs of harmony will constitute the delight of the spirit. It is impossible to picture to the outward mind and understanding these glowing attributes that lie silent and slumbering now for want of development and culture. How many of you have said, "If only removed from the dull necessity of gaining daily bread, I would devote my thought and powers to wonderful themes"? but so latent are these aspirations with many that they would be utterly at a loss what to do but for the very necessities which you deplore; the qualities that you think would be exercised might still remain dormant, because of the lack of that necessity for their development. Matter itself forms the one great necessity for the expression of soul; having no soul in itself, it needs every function, attribute, quality, power, and purpose of mind to evolve the expression of soul from it. And that is the highest duty and destiny of man below, to give to matter and to the material form which he inhabits the highest perfection possible, that in the next stage of existence the spirit shall grapple with the new elements of life, and make the spiritual state as perfect in proportion as the physical has been here; and so on through all the stages of eternity, which it is not given us to know or paint, but which, with the eye of sublime spiritual faith and knowledge, the intuition of man has opened for his everlasting comprehension.

THE SOUL OF MAN; WHAT IS IT?

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V. TAPPAN, AT BOROUGH HALL, STOCKTON-ON-TEES, ON MONDAY, JULY 27TH, 1874.

Subject chosen by the audience: "The soul of man, what is it? In what part of the body is it situated during life, and what becomes of it? Describe its progress on leaving the body of a good man, the place of its abode after, and its occupation through intermediate ages awaiting the resurrection of the body."

Mrs. Tappan rose and said:—

The gentleman who wrote that subject must have supposed it possible to give in an hour's discourse the epitome of all theological knowledge, since it embraces nearly everything that can possibly relate to the human soul. But if we fail to discuss satisfactorily

bird of steam ; so between your world and the next, it will no longer be the solitary vision of seer or sage, the solitary uplifting of a single thought through revelation ; but every home, and every fireside, and every place, and every mind will become the recipient of visitants from the world of souls. And glad thanksgivings and benedictions will be yours from the world of spirits ; and the mother's voice will no longer be hushed and solitary in the far-off grave, but near, speaking to her child, and guarding it from danger. The loved ones that you have buried in oblivion, that you suppose are dead, will be restored to the spirit, and you will feel and know that these are all ministering spirits, sent you by the laws of life and of God's love to uplift you, to save you from thralldom, to release you from bondage of the senses and of materialism.

In this age of materialism and infidelity, spiritual life and spiritual communion are the only palpable proofs that open to you the way to eternal and absolute existence. The only proof that the man of science, the man of reason, the man of inspiration, the man of thought can bring that is palpable, absolute, unquestioned. Believers have past records, but unbelievers have that which lives to-day ; and the spiritual world no longer becomes a dream, a chimera, a vision of the imagination and of hope, but is a reality, as perfect and abiding, as absolute and undying, as any of the laws that God has made ; while that love, that happiness, the endless and absolute progression of the soul, is revealed to every living being, and all become aware of its presence, its power, and its perfection.

The proceedings were brought to a close with the following impromptu poem :—

SPIRITUAL PROGRESSION.

Within the dark and slimy pool
Behold a little germ is found,
Immured in darkness, shrouded round
With cold clay, and the waters cool
Over it flow, and all around
No light can come where it lies bound.

But soon a cunning shaft is prest,
Piercing the tiny tendrils through,
And silently as though a prayer
Had gone forth from its secret cell,
The lowly germ unfolds to view,
Until into the upper air
Its leaves spread broad and green and fair
Upon the silent waters' breast.

Then one by one the petals pure,
Of purest white, with the bright ray
Which from the sun is caught astray,
Open the chalice, filled with dew
And sunlight that has glimmered through,
Receives the breath of life anew.

Even so the soul of man, immured,
Hedged around with darkness and with pain,
Doth strive his heritage to gain :
The tendrils of his love and prayer
Reach upward to the heavenly air.
Slowly his thoughts burst through the cell
In which he for a while must dwell ;
And then at last all pure and free
He rises in the majesty
Of God's love, clothed as the lily white
In the pure garment of delight,
Clothed round with purity and peace,
That from earth's thralldom find release ;
Gradually, and by the paths of constant change,
Wherein spirit, thought, and mind must range,
To gain that high estate.
And God, all grand and uncreate,
Sits in the silent splendour of his love,
Brooding above mankind, even like a dove,
And says unto the germ in every soul :
" Come thou and blossom whitely ; here's thy goal,
Upon the breast of heaven," even with God ;
The soul shall gain the path by angels trod.

THE following questions were answered by Mrs. Tappan at the close of one of her London orations :—

Q. Can you give us some idea of the benefit to disembodied spirits of communion with embodied ones ?—**A.** Oftentimes persons pass from your earth, as you are aware, in infancy, youth, undeveloped ; and many persons have reached mature age but little removed from childhood in knowledge, so that it is quite natural that they should return not only to gain accumulated experience of material life, but also to acquire knowledge of the subtler powers of the human mind that they cannot get by simple contact with spirits. The chief benefit, however, is that the spirit is almost always enabled to do some good, and if you will try the experiment you will find that one is chiefly benefited by doing good to others.

Q. Can you explain the method whereby mediums can be caused to speak foreign languages unknown to them in their normal state ?—**A.** If the spirit understood the language while on earth, and the medium whom it controls has fully developed what the phrenologist terms the organ of language, which contributes to the production of speech, the spirit will have no difficulty in expressing itself in the language of earth, even though the medium may not know it ; because the acquaintance with any language is a formal process. It is quite a common thing, and not at all surprising, when you consider that language itself is an arbitrary way of expressing ideas.

Q. Can you give me some idea of the means of control ? Does the spirit enter the body, or does it merely impress the medium ?—**A.** No, it is not necessary to enter the body. The power of mind is precipitated upon the nervous organism of the medium ; and although the thoughts of the spirit are there, yet the spirit does not really enter and take up its abode in the organism of the medium. That would be crowding the medium out of his own tenement ; but for the time being the will of the medium is subservient to the will of the spirit ; and it sometimes does occur that the medium's mind, being very active, does not remain in a state of unconsciousness, but is an independent, active listener, projecting itself from its body, while the other spirit manifests its presence. But it is not really that the spirit takes on the body as clothing, only governs it from a distance corresponding to its power. If it has not much power, it must be near ; if it has great power, it may be far away ; for distance is nothing to the potency of the mind.

THE ORIGIN, CONSTITUTION, AND DESTINY OF THE HUMAN SOUL.

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V.
TAPPAN, AT THE TEMPERANCE HALL, GROSVENOR STREET,
MANCHESTER, ON TUESDAY EVENING, AUGUST 18TH, 1874.
THE SUBJECT WAS CHOSEN BY THE AUDIENCE.

There can be no adequate method of judging of the soul of man save in one of two ways—the usual methods of judging of any subject, termed the intellectual or reasoning method, and the intuitive or religious method. It is well known that, according to human reason and judgment, the soul of man has not been admitted to have a distinctive existence. It is a disputed point between the two schools of intellectual theology as to whether there be a soul, or whether that which manifests itself in the shape of the human mind and intelligence is simply the result of organisation. We consider that the scientific methods of treating this subject are very fallacious. We consider that the realm of science belongs to all that special realm of thought of which the human senses take cognizance; and that all that realm of thought which does not belong specifically to the material creation cannot come within the range of what is called scientific scrutiny. You are aware that within the last half century there has sprung up a feeling in the scientific world that the entire subject of man's religious, spiritual nature, and of the existence of the Deity, belongs to a region impossible to explore, and that the great "Unknowable" is now the phrase adopted by science when treating of these subjects. But it seems to us a fallacy to suppose that there can be anything so powerful in its action in the universe, so connected with human life and functions, and yet not capable of being discerned; and if the methods of science have proved inadequate to the discovery of the subtle elements of which the mind and soul may be composed, then it is due to humanity that some other method be adopted; and there happens to be another method suggested by the creation and Creator Himself. The speculations of science—from the Greek and Roman philosophers, or the German metaphysicians, to the present day—

concerning the soul of man have been based on one of two hypotheses: either that the soul of man is an ultimate element in the universe, and therefore independent of organisation for its existence; or that it is a mere expression of the force of matter, and has no real existence. To the latter belongs, perhaps, the majority of the scientific thinkers of to-day; and so rapidly is this thought gaining ground, that most intelligent young minds of this generation prefer to consider human intelligence as the result of exquisite and properly-arranged physical laws, rather than that there is any absolute element called "soul" in the universe. But Kant, the distinguished German philosopher, who, in attempting to disprove the existence of mind really proved it, said that if mind have any existence at all, it must be a subtle and distinctive element within itself, and therefore not a subject of organisation in any manner whatever.

We must now trace, for the purposes of argument, a few of the scientific methods of arriving at the fact that thought is merely the result of organisation, and therefore that mind and soul are the same. It is contended by science that every form of life—beginning with the atom, combining the molecule from different atoms, and ending in the highest form of vertebrated or animal existence—is the result of so many distinctive atomic impulses, and that these impulses are in themselves the result of inherent laws and properties existing in matter; that the various combinations, from the molecule up to man, are simply so many differentiations or forms of life, and that whatever added function may exist in any higher order of life is the result of superior organisation. They thus commence to build up the structure of man from the outside germ or atom, and make it absolutely dependent not only upon the atoms and molecules, but upon their association and combination as to the amount, quality, and effect of any intelligence that a human being or animal may possess. Then the scientific method goes on to prove that, according to the minute structure of certain orders of animals, as corresponding with humanity, there is expressed in the highest order of animal creation an intelligence corresponding in quality, if not in degree, to that which humanity expresses. For instance, the horse, the dog, the elephant, the fox, say the scientific *savans*, express, in proportion to their organic structure, the same kind of intelligence that exists in man, therefore it only differs in quantity, but not in quality; and inasmuch as this intelligence seems to be the result of certain organic functions, human intelligence must also be the result of organic functions. The various stages of science on this subject have gone on to endeavour to demonstrate that the existence of mind within the human body is the result of certain formations that have taken place within the brain and nervous structure, and that the minute cells and ganglia from which the nervous force is thrown out, and in which it is deposited, form the seat and vital power of thought.

It is even claimed that the precise location of the generation of this thought has been determined. But Dr. Carpenter, as he imagined in aid of materialistic science, but really in aid of a superior science, has demonstrated that there is no location within the human brain for this thought, nor any centre for it in the human organisation. It has been demonstrated by other men of science that the existence of mind itself, although acting upon the brain, is not a force that the brain generates, but that the brain is stimulated by it; that the minute particles of nervous force do not generate themselves, but are the result of something superior to science, and which Professor Wallace admits belongs to a realm not recognised by scientific scrutiny. The French Academy, in its endeavour to solve these problems, has admitted that the human senses, as defined by science, do not explain all the phenomena of the human mind; and that there must be either another sense created, or science fails to penetrate into the region that constitutes the structure and nature of mind.

While chemical analysis can discover the minute fabric and quality of the brain itself; while it can discover the various processes of nervous circulation through physiological analysis, it remains for another science or class of sciences to reveal the precise nature of mind itself. Into this realm of the higher class of science the world of students have been admitted through what have been known as clairvoyance, biology, psychometry, mesmerism, and various other stepping-stones to the external expression of spiritual science. Baron von Reichenbach discovered, through the aid of clairvoyance, that every substance in creation that is constituted of particles has a distinctive aura surrounding it, which aura can be discovered by a sensitive person when under magnetic influence; that iron imparts a certain kind of magnetism, brass another kind, copper another; all which facts are confirmed now by the system of magnetic currents. We know that metals contain these magnetic and electric properties, and that they are sufficiently forcible to cross the ocean in the subtle and unseen power of the magnetic telegraph. If the lightning, thus held in abeyance and impalpable to your usual senses, is a distinctive force, then beyond this force may lie still other forces not yet discerned by the human understanding. Professor Buchanan of Cincinnati, Ohio, thirty years ago revealed a science that he denominated psychometry, or soul-reading. By well-attested facts he added to the discovery of Reichenbach by proving that human beings and thought itself gave off an aura that could be perceived by sensitive persons. He proceeded in his experiments in this wise: He placed a letter, received from some person unknown, upon the forehead of a psychometric subject, who was affected with the leading traits of character and frame of mind of the writer of the letter; sometimes even the name of the writer was given. This is different from clairvoyance. One striking example

was given by five psychometric subjects with a letter of General Jackson's, and the descriptions were exactly in accordance with the character of the writer, proving that thought itself conveys minute particles or substances that may be read or perceived by a sensitive person. In many instances Professor Buchanan did not himself know the contents of the letters or the names of the writers, thus placing it beyond the possibility of being the result of mesmeric control. Another instance was the psychometric reading of the history of a table, and even the thought of the man who wrote upon it during the French Revolution.

These cannot be termed coincidences, because a sufficient number of these facts have occurred to establish the truth of the science; nor can they be termed imaginary, since they relate to actual occurrences. Professor Buchanan therefore arrived at the conclusion that there is a system of soul-reading, or power of mental transmission, and that mind itself may be composed of certain ultimate particles which science has no power as yet to analyse.

This brings us a little nearer to the sphere of the analysis of mind and thought, but still not to it directly. Serjeant Cox has thought to account for certain mental and spiritual phenomena existing to-day, under the name of "psychic force." Now, the name itself is an admirable one: it expresses distinctly what undoubtedly is meant—soul force; but no one knows better than Serjeant Cox that there is no force in the universe that is capable of acting without guidance, and that if psychic force will account for the phenomena that evince absolute intelligence, then it is only another name for soul or Deity, and all the laws that govern the universe.

We come now to the other method, which we shall term super-scientific, or super-mundane. In all ages there have been proofs that, while science is one method of arriving at truth, there is another method that arrives at precisely the same truth, but by a shorter route—we mean the intuitive method. Under this head come all forms of religious inspiration, and which science rejects from inability to comprehend the nature of the operation. Herbert Spencer, Professor Tyndall, Professor Huxley, and Dr. Carpenter are perfectly right in saying that it is not within the usual province of scientific inquiry to discover the elements of the soul. If they would pause there we should admire their judgment; but they go further, and state that it is not possible for there to be any method whereby the soul may be discovered. They there make a grand mistake, since, until they know all the methods that are in the universe, they cannot possibly be qualified to judge as to whether there be any such method or not. In ignoring the testimony of the intuitive minds of all ages, they ignore sufficient proof to tear down any of the systems of science which they have set up. The intuitive method is this—that the soul or the mind arrives, by an instantaneous process, at a truth which it has taken ages to establish as a truth by the usual methods of reasoning. We would illustrate it

familiarly in this way: It is known, from an absolute impulse of the human mind, that it is better to do good than to do evil; yet it required all the philosophy of the schools for thousands of years to state that truth in a proper intellectual formula. It is known to a child that the shortest distance between two points is a straight line, and, regardless of intervening obstacles, the child proceeds to walk in that straight line; but it has required the mathematical skill of ages to state this problem in a distinctive intellectual method that the child intuitively knows. It requires for certain minds twenty to fifty years of application and culture to acquire a mathematical knowledge of the science of harmonious sounds; but Mozart, at the age of three years, instinctively placed his hands upon the thirds and fifths of the instrument, making harmonious melody. The process that a man requires thirty years of culture to attain, he, by intuition, knows without any culture. Now, this shorter process is that by which all moral principles and religious truths have been given to the world. The didactic systems of learning may have evolved the same moral laws, as the result of human experience, but the primal laws of all nations morally are the same as those which are finally evolved by the highest intellectual culture. We will further illustrate familiarly the intuitions of that portion of humanity that are not blinded by the methods of reason. For instance, women are naturally more intuitive than men, simply because the method of their lives leads them to greater retirement, and to greater reliance upon the intuitive method. A man of business says to his wife, "I am about to complete such and such an arrangement with such a man." "I would not do it." "But why?" "I cannot tell why, but I feel that it will not be fortunate." "You cannot give me a reason; his securities are good, and everything is satisfactory." "But I would not do it." You generally obey the reason which tells you the securities are good, but in nine cases out of ten the intuition which you have not trusted is right. This is what we mean by the absolute expression of soul, without the usual avenues of human culture and reason; and this is what, more than reason, and more than all the methods of intellectual processes, has led the world in the direction of spiritual truth. But because there has been an attempt to resolve this method into the usual routine of intellectual analysis, and a failure to do so, there is, therefore, a denial of the process itself. Now, in our opinion the simple relation of the soul to the human body is the relation of a force or element to an instrument—the relation of a primal element to an expression or organised form—and that primal element expresses itself more or less perfectly according to the arrangement and development of the instrument. And the soul itself, of which human thought is but the expression in broken fragments, must be an ultimate principle in the universe, or it is nothing at all. If the organisation of man be superior to the thought, then we have that which all scientific inquiry denies—a

result greater than its cause. If we deny that the soul is primal in its elements, then we have the singular phenomenon in nature of an expression of life-force greater than its creator. You know of no parallel to this. No human thought in its expression ever equalled its conception. St. Peter's in Rome falls short of the divine conception of Michael Angelo; and the artist looks in despair upon the work of his hand, because it does not equal the vision of his mind.

If there be no soul, why does not the artist stand amazed that he has done so well, and worship his own picture instead of the mental image that far transcends it? If the soul be not superior to its expression, why do musicians ever fail, leaving their sweetest songs unsung? Why did Raphael, Dante, Correggio—all the artists and poets of antiquity—despair of giving utterance to their diviner thoughts? If thought be not superior to its expression, why does not the world to-day rest satisfied with the results of its hand, and not aspire to that which is loftier and better? The soul for ever transcends its expression. The thought for ever seeks expression while the external form fails to realise it, because it is not like the soul. Therefore in this element and attribute of Deity we recognise the existence of the soul—the consciousness of every human mind that the thought within is better than the expression of it—that there is something than that which the body will allow to be uttered. No man, however good his life, but what says, "I can think better thoughts than I can live." We have no belief that the soul has any connection with matter excepting as a force or principle acting upon matter. We do not consider that soul ever mingles with matter, or in any way loses its ultimate essence in contact with matter. But matter divides its expression; and even as the prism divides the ray of white light, and breaks it to your senses in the form of red, yellow, and blue rays, so the outward organisation breaks to your feeble senses the various attributes of mind that you call "soul;" but these are only the fragments of the white light, which is invisible to your senses, though it must ever be the primal source of all your actions.

It is said that the mind consists of various attributes. Now, all these numberless attributes can be conveyed to one single point or quality. For instance, benevolence, charity, kindness, generosity, justice, are attributes of man's soul, and therefore attributes of Deity; but converge all these qualities to one central point, and you have the pure white beam of Love that will express the whole, for it means the same, and these are but the shattered expressions. Converge all the intellectual qualities of which you are proud—comparison, memory, &c.—and you have the pure white ray of Thought in the mind, namely, Truth, of which these are but the broken fragments. So that the soul is a primal element, shining through the various windows of life that you call thought and qualities of mind, and of which the brain is but the outward expression or function; and as a church is not worship, but only the

means of expressing it, so the mind is simply the temple or outward structure, more or less perfect, within which the principle or element of life sits enthroned, and in its own whiteness is like the God from whence it sprung.

We are asked the origin of soul. As science shows that no ultimate atom of matter can be destroyed, but only the expression and organisation of that matter—for it has been repeatedly demonstrated that though atoms may change their form from solid to fluid, or from fluid to vapour, still the ultimate atom is imperishable,—so we claim that the primary element, the ultimate principle of thought, which is soul, is indestructible, unchangeable, and cannot perish; that it is in a finite degree what God is in the infinite, namely, spirit, the primal source of life. Now, that the spirit is like Deity is just as demonstrable to the spiritual consciousness as that one drop of water is like the ocean from whence it is taken; and there can be no doubt that these spiritual globules or substances have existed coeval with Deity. As an organisation, it expresses itself in human form; but as a principle it is of God, eternal, and upon the basis of this truth rests the proof of man's immortality. If it be not a primal element, and coeval with God, then there may come a time when it shall be destroyed. If it be a primal element, and like God in its essence and quality, it cannot be destroyed, but only changes its method of external expression. That which belongs to the intrinsic property of soul, whatever be the form of its organised expression, its ultimate destiny is still the same—that of an eternal soul. The form in which the soul expresses itself here may not be the final form of its expression throughout eternity. As the external form changes from childhood to youth, and from youth to manhood, and from manhood to old age, and as we are told that every seven years the entire human structure is atomically changed, so the form in which spirits and angels appear may not be the final form of the soul itself; but as the spirit advances or withdraws from its external state and surroundings and expressions, so the soul takes on finer substances, more subtle and minute particles of matter; and it is of these fine substances that the spiritual body is made, and of still finer substances that the angelic body is composed, and of still finer substances that those beings are made whose dazzling whiteness the spiritual vision of prophet and seer could not gaze upon; and that even is not the innermost substance itself, for no man can see that, but only perceive it with the soul itself. As the destiny of each existing form of life is toward its source, so the destiny of the soul, for ever evolving and expressing its thought in new and finer substances of matter, is still towards the ultimate; but being finite, it never reaches the infinite, but only develops all that is possible in the finite germ. Swedenborg has stated in his visions of the angelic world that even the angels never attain to the knowledge of the Infinite, because there must always be between the particle and the

whole universe, as between a drop of water and the ocean, that wide interval of omnipotence that now divides you from the Infinite. In quality the thought and soul can be near to God, but in quantity it can never grasp or reach to the Infinite Perfection.

We are asked to tell its destiny—that means, of course, the unfolding, of which eternity alone can give the solution. It is now demonstrated as a part of human knowledge that the soul does not perish by the external death of the body. It is now demonstrable by the presence and communion of spirits and angelic beings, as it has been in all ages, that there is a life beyond this external life. It is demonstrable also that that life continues through ages of time, and it is reasoned from analogy that it will continue through untold ages. It is thought that the soul, being eternal in the past, is eternal in its destiny. But it is not in the power of human imagination to picture what the eternal destiny of the spirit may be; this power does not belong even to the angels in heaven, who do the will of the Father, and who see with spiritual completeness the vision of perfection within the soul. The knowledge that is to be added in an eternity of experience cannot be stated. It is the sublime and perfect finality that is a prophecy within the soul which constitutes the hope of the salvation and uplifting of the world, by the working out of all the problems of life to the end, that the next step in life may be taken, namely, the spiritual life. To humanity the ultimate destiny of the soul, if revealed, would mean nothing; it would be like striving to think for ever in a straight line, or endeavouring to grasp the universe with a single effort of the will; it would be like all those abstract questions that mean nothing to the outward understanding, but that the soul holds as a sublime prophecy and certainty within itself. The unfolding to outward consciousness of these prophecies within the soul forms the delight and pleasure of existence. When a new hope is attained or a new knowledge realised, it is not because it is new to the soul, but it is because the soul, being aware of it beforehand, is delighted to see its expression in outward form, and cries, "I could have told you so had I only had the power." The recognition of every sublime truth in the world is like this, and the fulfilment of every hope of humanity in the future life is comprehended in precisely the same way; with each development it is like the creation or expression of a thought in poesy, art, science, or religion; it does not make it more true, but it is beautiful to see that it can be expressed. Every painter has his picture in his mind; every poet has the germ of the poetic truth he would express; every musician hears the harmony that he would depict in sounds of melody; and when the conception is fulfilled to the outward understanding, it is the soul that rejoices in this process of creation, in which the mind of man resembles Deity, repeating in a lesser degree the wonderful structures of creative power. As the child mimics the mother in playing at housekeeping, or as the boy imitates his father in his

trade, so the child called man would repeat upon feebler instruments the great harmonies that are played upon the harp of creation by Deity Himself. This is what existence means; and throughout eternity the pleasure of the unfoldment and development of these innate thoughts and germs of harmony will constitute the delight of the spirit. It is impossible to picture to the outward mind and understanding these glowing attributes that lie silent and slumbering now for want of development and culture. How many of you have said, "If only removed from the dull necessity of gaining daily bread, I would devote my thought and powers to wonderful themes"? but so latent are these aspirations with many that they would be utterly at a loss what to do but for the very necessities which you deplore; the qualities that you think would be exercised might still remain dormant, because of the lack of that necessity for their development. Matter itself forms the one great necessity for the expression of soul; having no soul in itself, it needs every function, attribute, quality, power, and purpose of mind to evolve the expression of soul from it. And that is the highest duty and destiny of man below, to give to matter and to the material form which he inhabits the highest perfection possible, that in the next stage of existence the spirit shall grapple with the new elements of life, and make the spiritual state as perfect in proportion as the physical has been here; and so on through all the stages of eternity, which it is not given us to know or paint, but which, with the eye of sublime spiritual faith and knowledge, the intuition of man has opened for his everlasting comprehension.

THE SOUL OF MAN; WHAT IS IT?

AN INSPIRATIONAL DISCOURSE, DELIVERED BY MRS. CORA L. V. TAPPAN, AT BOROUGH HALL, STOCKTON-ON-TEES, ON MONDAY, JULY 27TH, 1874.

Subject chosen by the audience: "The soul of man, what is it? In what part of the body is it situated during life, and what becomes of it? Describe its progress on leaving the body of a good man, the place of its abode after, and its occupation through intermediate ages awaiting the resurrection of the body."

Mrs. Tappan rose and said:—

The gentleman who wrote that subject must have supposed it possible to give in an hour's discourse the epitome of all theological knowledge, since it embraces nearly everything that can possibly relate to the human soul. But if we fail to discuss satisfactorily

such a subject, you must bear in mind that, for as many thousand years as the earth has been in existence, the most learned and the most inspired men of the earth have been engaged on the subject, and as yet the problem is not finally solved, and as yet there is a great diversity of opinion on the subject and its bearings. But we shall endeavour to present, as concisely as possible, that which we consider to be the highest knowledge known in the world, and perhaps beyond it, concerning the human soul. Unquestionably, anthropology and physiology do not deal with spiritual matters; undoubtedly chemistry and other sciences have not as yet reached that perfection that shall deal with the analysis of the mind. With all the knowledge that is possessed in the world concerning man's physical organisation, concerning all that belongs to the wonderful region of anthropological discovery, there exists no consistent data on which to build up the knowledge of the human spirit, much less the soul which is the basis of all human life. Science has gone so far as to show what the nervous system is, and what is nervous action in the cells called ganglia within the brain. It is even known of what substances the brain is composed, and it is thought it is known by what process of evolution the mind is produced; but of the substance of soul, no one has pretended to state as a possibility in science that it has been even approximately discovered. It is true that the metaphysician and the scientific mind, with the skill of much thought and long practice, endeavour to show that the distinctive locality of the region of thought is in that portion of the brain which divides the higher from the lower portion, and which perhaps may be in its measurement only one-eighth or sixteenth part of an inch, and that here is centred the whole substance of human thought, and this substance from its resemblance to phosphorescent light is thought to be the seat of the soul.

Undoubtedly, this statement of science is accurate so far as it goes, and unquestionably the structure of the brain and the anatomy of the fibres of the nervous system is as stated. But no one has analysed the living brain; no one can tell how thought traverses those parts; no one has been able to determine this from contact with the brain of a living human being. It is only with inferior animals the experiment has been tried, and never with the brain of a human being in a proper state of activity.

After describing the nature of the soul in nearly the same terms as in the preceding oration, the control said:—

We are asked to point out the progress of this spirit separate from the body. We will state—having shown that the soul in itself is an essence, and so produced by the divine essence—that it is not possible for us to suppose that the soul dies, and the spiritual organisation which it uses, for it is this spiritual body which the soul inhabits after the change called death.

When the body dies, the physical life ceases to perform its functions, and apparently there is no more life there. But, if you remember, that that which you have loved in the human being, the mind or spirit, and that the nerves and fluid through which the spirit outwardly manifested itself were all invisible, you will be ready to know that the body only takes with it into death that which belongs to itself, the physical atoms it has borrowed from the earth. But the spirit takes with it the atoms of its spiritual existence. Hence, upon leaving the material body the soul becomes the inhabitant of the spiritual body. It is so stated by St. Paul, when he says, "It is sown a natural or animal body: it is raised a spiritual body;" the natural and the spiritual being distinctly stated, for "there is," says Paul, "a natural body and a spiritual body." The word "it" in the first paragraph is somewhat ambiguous. The ambiguity will, however, be dispelled if attention be given to what follows, since Paul afterwards tells us "there is a *natural* body and a *SPIRITUAL* body." The ambiguity arises entirely from the translation of this word "it," for it undoubtedly refers to that part which rises spiritually, and which is the ethereal or finer essence, not incorporated in the meaning physical or natural, and the essential properties of the spiritual body must be composed of spiritual substances.

We are asked to describe the soul after death, previous to the resurrection of the material body.

The gentleman has stated some things which it may be well for us here to notice. He states, at the close of the subject he has given, "awaiting the resurrection of the material body," concerning which, of course, there is among Christians no unanimity of belief, and which of itself forms the belief of only a portion of the Christian world, and we shall not be thought to interfere with the individual opinions of others if we state our own. But he has instanced a good man. Any spirit would do as well. Understand he says, "the progress of a good man after death awaiting the resurrection of the material body." It seems illogical, if the spirit can exist without the body 100 or 1,000 years, that it should afterwards require that body to build up its spiritual existence. The nature of the spiritual body, in our opinion, is different from the substance of the material body, and that the spirit does not at any time require the body again for its existence. The meaning of resurrection must, therefore, be the separation of the spiritual body from the earthly body. The good man, if he carry with him his identity, takes with him into spiritual life every thought, feeling, emotion, wish, prayer, desire, that made up his excellence on earth, since none of those remain with the material body. You cannot find a sign of recognition there. There is no light in the eye, no glow on the cheek, and if you look for the good man there you do not find him. In whatever consisted his goodness, his kindness, his intelligence, these must exist in his spiritual nature or not

at all; and the necessary conclusion is, that if they exist in the spiritual nature they cannot remain with the body that possesses not the soul. In other words, the process called death is simply the separation of the spiritual body from the physical—the separating of the grosser from the finer parts of man's nature. Whatever constitutes the surroundings of his spiritual life is palpable. For instance, if he has followed on earth a line of exalted conduct, having upright, lofty thoughts and noble impulses, he must have arrayed himself in the fibre and tissue of those thoughts. It is these which constitute the spiritual existence, and if they be lovely the soul is arrayed in loveliness, if dark and sordid the soul is arrayed in shadow and darkness. And if the soul leaves the external body, it is still clothed with the thoughts of its earthly life, and every aspiration of prayer, of holy desire, are interwoven into his spiritual being; and the angels and souls disenthralled from the material body see him, not as you do on earth, but as he is in his spiritual nature, adored, exalted, uplifted and crowned by the deeds and words of his earthly life, and his habitation in spiritual life is composed of just such thoughts as those as his life on earth has vouchsafed him to feel. Christ says, "In my Father's house are many mansions," or rather abodes; "if not, I would have told you. I go to prepare a place for you;" thus showing that those who were linked together, as were his disciples with himself, he thought would have a special habitation of their own. The conclusion is, there is a habitation in spiritual life adapted for each soul. This habitation is thought by many to be one of two degrees of existence: absolute happiness or absolute woe. But if you recall to mind the different degrees of character in human life, you will see that every spirit called good cannot enter either of these conditions of spiritual life, but a condition for which they have prepared themselves.

The deeds and words and thoughts of human life are so far substantial to the spirit that they make up its happiness or unhappiness, its heaven or its hell, its kingdom of light or darkness. The spirit does not escape from itself by going into the other world, but is more and more conscious of its own defects and appetites. The good man carries with him into spiritual life, not those things belonging to the external—days of pain and suffering—but the life of a good existence; the standard of his goodness being that wherein he was most benevolent to mankind, that which most nearly resembled the fulfilling of the golden rule. He who has woven for himself such a spiritual thought, and such a spiritual habitation, goes on in that state of life, increasing his knowledge and power, and aggregating the spiritual particles that make up the divine perfection of his spiritual body. You ought to remember that the substance of which spiritual existence is composed must be infinitely finer than any that you have of external matter, finer than electricity, finer than anything the imagination can

picture, and that it takes shape in spiritual life, not here as on earth, subjectively, but objectively, and what you call material and tangible is changing and fleeting to the soul.

You are told by science that matter is the only permanent thing. Spiritualism teaches that spirit is the only thing which is enduring. The eternal hills will fade away before the approaching hand of time, for, when the earthquake yawns beneath, the mountain and the city are alike dissolved. The rocks, which are strong, and seem so permanent, are composed but of atoms that to the eye of the spirit are as far apart as the spongy fibres are to you; and these are capable of being dissolved by heat, and consigned by vapour no one knows where.

Matter changes; spirit builds up. Its foundation is from the Infinite Spirit, and the substance of which it is made takes shape and form, and becomes the external expression, its outward body of habitation, and it is in the body of spirit that spirit is itself a body.

It is true there are many grades of spirit-life. It has been believed by many religious people there were separate orders. Part of the Christian community of modern times believe in two, heaven and hell. There were three among the ancients. Among the Brahmins there were three, whilst the Pythagorean theory gives various stages. But the Christian heaven and the Christian hell constitute two distinctive places of abode. With Swedenborg there are various grades of spiritual existence; and, judging from Swedenborg's experiences, spiritual and otherwise, it is true that the spiritual states or spheres may be without number. But there are three distinctive states comprehended by human beings—

(1) The terrestrial heavens, or the atmosphere surrounding the earth, the abode of the lower order of spirits.

(2) The interstellar heavens, or those heavens removed from the distinctive atmosphere of the earth, and inhabited by spirits who approach the earth and hold converse with human beings. Into this state Swedenborg has undoubtedly been admitted.

(3) Beyond these the celestial spheres, in which exist those celestial angels, beings of love, some who never have perhaps lived on earth, and some who have risen from it with great radiancy and glory.

What lies beyond these only those know who have absolute contact with the Divine Mind, and whose vibrations would be lost in contact with the material universe.

The good man goes where he can give light, and receive light from others.

This happiness belongs to all good souls. The beggar in the street, if he lead a good life, is equal, if not greater, in the kingdom of heaven than the king upon the throne. Excellence of spirit is known only there, and we believe that he who possesses it passes on from advancement to advancement throughout eternity; and

the friend who suggested the subject would call the spirit from a higher to a lower state, if he brought him back to the body. This idea of the spirit coming back to the earthly body is a mistaken one on the part of portions of the religious community. The Jews are waiting now for the New Jerusalem, for the day when the dead shall rise from their graves. They have forgotten, or do not recognise the spiritual kingdom of Jesus. They do not recognise the resurrection in the form of spiritual life. They do not recognise the teachings of Paul, the Transfiguration on the Mount, or the angel which appeared to John on the Isle of Patmos.

Thus spiritual beings have appeared from time to time with men, confirming the idea that they do exist in a spiritual state of existence. Thought cannot be linked for ever with the substance of which the earth is composed.

We now leave this good man, passing on from stage to stage of spiritual enlightenment and culture, from stage to stage of knowledge, achieving new conquests daily in the realm of mind, and adding each hour and each moment to the wonderful possessions of his soul, and those are limitless, since the power of the Infinite is without bound, and aids the angels and archangels, all of whom are types of that prophecy which whispers to the human soul that its inheritance is not of earth but of heaven.

We have endeavoured to keep as precisely as possible to the subject given to us. We may have done so very imperfectly. Undoubtedly there are many points we have failed to clear up, and some, perhaps, not touched upon at all; and if those gentlemen who composed the subject will kindly ask any other question touching the points we have failed to answer, we shall be glad to reply to them.

WHY IS THE SPIRITUAL WORLD INVISIBLE ?

(Subject chosen by the audience, Sunday afternoon, Aug. 9th, at Bolton.)

The eye of man, fashion'd by thought divine,
Expresses in its highest form the light
That is intended for God's perfect plan,
To guide mankind upon the earth aright;
But only forms made visible by line, shape, and light
Come within range of outward human sight.

The air you breathe, the force of winds and waves,
Moved on by subtle purpose, th' breath that laves
Your being, and the touch of vibrant sound,
Alike cannot be seen; that which around,
Above, beneath most moves you, namely, thought,
Cannot by any magic power be brought
Within the range of vision.

Shall that world,
 Finer than substances of which the air is made,
 More subtle than the lightning's breath ere 'tis unfurled
 With fiery power—that life that doth pervade,
 That which makes pale death glorious, sublime, and free,
 Be prison'd in the dull and narrow masonry
 Of human vision? 'tis the realm of mind ;
 Its substances are of such things as thoughts are made.
 With vibrant wings of thought you mount through space
 And find that you—bodily—remain apace,
 Gazing after the thought, mentally blind.

There are those who from infancy have gift
 Of spiritual vision ; to uplift
 The eye beyond the grosser sense of time and space,
 And gaze awhile where angels in their place
 Perform their holy deeds and live their lives.
 This power of vision all things else survives ;
 But 'tis impalpable to outward ken,
 And all the grovelling thoughts of toiling men
 Would mar the glorious fabric there upreared.
 There are eyes that have seen, ears that have heard
 The glorious beauties of that higher day ;
 But they cannot be captured in the ray
 Of man's material vision. Other sense
 And other thought awhile the recompense
 Must take, and human beings must be brought
 To higher range of vision, with life fraught.
 When the veil falls—the mist that you call death—
 When life is but a chain of living breath,
 Outwrought from earth to heaven—lo! the eyes
 Now blinded shall be opened with surprise,
 And shall behold the higher, brighter day ;
 The light obscured shall gleam with rarest ray,
 Not on the outward sight ; its blest control
 Shall light the glorious vision of the soul.

whole universe, as between a drop of water and the ocean, that wide interval of omnipotence that now divides you from the Infinite. In quality the thought and soul can be near to God, but in quantity it can never grasp or reach to the Infinite Perfection.

We are asked to tell its destiny—that means, of course, the unfolding, of which eternity alone can give the solution. It is now demonstrated as a part of human knowledge that the soul does not perish by the external death of the body. It is now demonstrable by the presence and communion of spirits and angelic beings, as it has been in all ages, that there is a life beyond this external life. It is demonstrable also that that life continues through ages of time, and it is reasoned from analogy that it will continue through untold ages. It is thought that the soul, being eternal in the past, is eternal in its destiny. But it is not in the power of human imagination to picture what the eternal destiny of the spirit may be; this power does not belong even to the angels in heaven, who do the will of the Father, and who see with spiritual completeness the vision of perfection within the soul. The knowledge that is to be added in an eternity of experience cannot be stated. It is the sublime and perfect finality that is a prophecy within the soul which constitutes the hope of the salvation and uplifting of the world, by the working out of all the problems of life to the end, that the next step in life may be taken, namely, the spiritual life. To humanity the ultimate destiny of the soul, if revealed, would mean nothing; it would be like striving to think for ever in a straight line, or endeavouring to grasp the universe with a single effort of the will; it would be like all those abstract questions that mean nothing to the outward understanding, but that the soul holds as a sublime prophecy and certainty within itself. The unfolding to outward consciousness of these prophecies within the soul forms the delight and pleasure of existence. When a new hope is attained or a new knowledge realised, it is not because it is new to the soul, but it is because the soul, being aware of it beforehand, is delighted to see its expression in outward form, and cries, "I could have told you so had I only had the power." The recognition of every sublime truth in the world is like this, and the fulfilment of every hope of humanity in the future life is comprehended in precisely the same way; with each development it is like the creation or expression of a thought in poesy, art, science, or religion; it does not make it more true, but it is beautiful to see that it can be expressed. Every painter has his picture in his mind; every poet has the germ of the poetic truth he would express; every musician hears the harmony that he would depict in sounds of melody; and when the conception is fulfilled to the outward understanding, it is the soul that rejoices in this process of creation, in which the mind of man resembles Deity, repeating in a lesser degree the wonderful structures of creative power. As the child mimics the mother in playing at housekeeping, or as the boy imitates his father in his

trade, so the child called man would repeat upon feebler instruments the great harmonies that are played upon the harp of creation by Deity Himself. This is what existence means; and throughout eternity the pleasure of the unfoldment and development of these innate thoughts and germs of harmony will constitute the delight of the spirit. It is impossible to picture to the outward mind and understanding these glowing attributes that lie silent and slumbering now for want of development and culture. How many of you have said, "If only removed from the dull necessity of gaining daily bread, I would devote my thought and powers to wonderful themes?" but so latent are these aspirations with many that they would be utterly at a loss what to do but for the very necessities which you deplore; the qualities that you think would be exercised might still remain dormant, because of the lack of that necessity for their development. Matter itself forms the one great necessity for the expression of soul; having no soul in itself, it needs every function, attribute, quality, power, and purpose of mind to evolve the expression of soul from it. And that is the highest duty and destiny of man below, to give to matter and to the material form which he inhabits the highest perfection possible, that in the next stage of existence the spirit shall grapple with the new elements of life, and make the spiritual state as perfect in proportion as the physical has been here; and so on through all the stages of eternity, which it is not given us to know or paint, but which, with the eye of sublime spiritual faith and knowledge, the intuition of man has opened for his everlasting comprehension.

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Mrs. Tappan rose and said:—

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such a subject, you must bear in mind that, for as many thousand years as the earth has been in existence, the most learned and the most inspired men of the earth have been engaged on the subject, and as yet the problem is not finally solved, and as yet there is a great diversity of opinion on the subject and its bearings. But we shall endeavour to present, as concisely as possible, that which we consider to be the highest knowledge known in the world, and perhaps beyond it, concerning the human soul. Unquestionably, anthropology and physiology do not deal with spiritual matters; undoubtedly chemistry and other sciences have not as yet reached that perfection that shall deal with the analysis of the mind. With all the knowledge that is possessed in the world concerning man's physical organisation, concerning all that belongs to the wonderful region of anthropological discovery, there exists no consistent data on which to build up the knowledge of the human spirit, much less the soul which is the basis of all human life. Science has gone so far as to show what the nervous system is, and what is nervous action in the cells called ganglia within the brain. It is even known of what substances the brain is composed, and it is thought it is known by what process of evolution the mind is produced; but of the substance of soul, no one has pretended to state as a possibility in science that it has been even approximately discovered. It is true that the metaphysician and the scientific mind, with the skill of much thought and long practice, endeavour to show that the distinctive locality of the region of thought is in that portion of the brain which divides the higher from the lower portion, and which perhaps may be in its measurement only one-eighth or sixteenth part of an inch, and that here is centred the whole substance of human thought, and this substance from its resemblance to phosphorescent light is thought to be the seat of the soul.

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After describing the nature of the soul in nearly the same terms as in the preceding oration, the control said:—

We are asked to point out the progress of this spirit separate from the body. We will state—having shown that the soul in itself is an essence, and so produced by the divine essence—that it is not possible for us to suppose that the soul dies, and the spiritual organisation which it uses, for it is this spiritual body which the soul inhabits after the change called death.

When the body dies, the physical life ceases to perform its functions, and apparently there is no more life there. But, if you remember, that that which you have loved in the human being, the mind or spirit, and that the nerves and fluid through which the spirit outwardly manifested itself were all invisible, you will be ready to know that the body only takes with it into death that which belongs to itself, the physical atoms it has borrowed from the earth. But the spirit takes with it the atoms of its spiritual existence. Hence, upon leaving the material body the soul becomes the inhabitant of the spiritual body. It is so stated by St. Paul, when he says, "It is sown a natural or animal body: it is raised a spiritual body;" the natural and the spiritual being distinctly stated, for "there is," says Paul, "a natural body and a spiritual body." The word "it" in the first paragraph is somewhat ambiguous. The ambiguity will, however, be dispelled if attention be given to what follows, since Paul afterwards tells us "there is a *natural* body and a *spiritual* body." The ambiguity arises entirely from the translation of this word "it," for it undoubtedly refers to that part which rises spiritually, and which is the ethereal or finer essence, not incorporated in the meaning physical or natural, and the essential properties of the spiritual body must be composed of spiritual substances.

We are asked to describe the soul after death, previous to the resurrection of the material body.

The gentleman has stated some things which it may be well for us here to notice. He states, at the close of the subject he has given, "awaiting the resurrection of the material body," concerning which, of course, there is among Christians no unanimity of belief, and which of itself forms the belief of only a portion of the Christian world, and we shall not be thought to interfere with the individual opinions of others if we state our own. But he has instanced a good man. Any spirit would do as well. Understand he says, "the progress of a good man after death awaiting the resurrection of the material body." It seems illogical, if the spirit can exist without the body 100 or 1,000 years, that it should afterwards require that body to build up its spiritual existence. The nature of the spiritual body, in our opinion, is different from the substance of the material body, and that the spirit does not at any time require the body again for its existence. The meaning of resurrection must, therefore, be the separation of the spiritual body from the earthly body. The good man, if he carry with him his identity, takes with him into spiritual life every thought, feeling, emotion, wish, prayer, desire, that made up his excellence on earth, since none of those remain with the material body. You cannot find a sign of recognition there. There is no light in the eye, no glow on the cheek, and if you look for the good man there you do not find him. In whatever consisted his goodness, his kindness, his intelligence, these must exist in his spiritual nature or not

at all: and the necessary conclusion is, that if they exist in the spiritual nature they cannot remain with the body that possesses not the soul. In other words, the process called death is simply the separation of the spiritual body from the physical—the separating of the grosser from the finer parts of man's nature. Whatever constitutes the surroundings of his spiritual life is palpable. For instance, if he has followed on earth a line of exalted conduct, having upright, lofty thoughts and noble impulses, he must have arrayed himself in the fibre and tissue of those thoughts. It is these which constitute the spiritual existence, and if they be lovely the soul is arrayed in loveliness, if dark and sordid the soul is arrayed in shadow and darkness. And if the soul leaves the external body, it is still clothed with the thoughts of its earthly life, and every aspiration of prayer, of holy desire, are interwoven into his spiritual being: and the angels and souls disenthralled from the material body see him, not as you do on earth, but as he is in his spiritual nature, adored, exalted, uplifted and crowned by the deeds and words of his earthly life, and his habitation in spiritual life is composed of just such thoughts as those as his life on earth has vouchsafed him to feel. Christ says, "In my Father's house are many mansions," or rather abodes; "if not, I would have told you. I go to prepare a place for you;" thus showing that those who were linked together, as were his disciples with himself, he thought would have a special habitation of their own. The conclusion is, there is a habitation in spiritual life adapted for each soul. This habitation is thought by many to be one of two degrees of existence: absolute happiness or absolute woe. But if you recall to mind the different degrees of character in human life, you will see that every spirit called good cannot enter either of these conditions of spiritual life, but a condition for which they have prepared themselves.

The deeds and words and thoughts of human life are so far substantial to the spirit that they make up its happiness or unhappiness, its heaven or its hell, its kingdom of light or darkness. The spirit does not escape from itself by going into the other world, but is more and more conscious of its own defects and appetites. The good man carries with him into spiritual life, not those things belonging to the external—days of pain and suffering—but the life of a good existence: the standard of his goodness being that wherein he was most benevolent to mankind, that which most nearly resembled the fulfilling of the golden rule. He who has woven for himself such a spiritual thought, and such a spiritual habitation, goes on in that state of life, increasing his knowledge and power, and aggregating the spiritual particles that make up the divine perfection of his spiritual body. You ought to remember that the substance of which spiritual existence is composed must be infinitely finer than any that you have of external matter, finer than electricity, finer than anything the imagination can

picture, and that it takes shape in spiritual life, not here as on earth, subjectively, but objectively, and what you call material and tangible is changing and fleeting to the soul.

You are told by science that matter is the only permanent thing. Spiritualism teaches that spirit is the only thing which is enduring. The eternal hills will fade away before the approaching hand of time, for, when the earthquake yawns beneath, the mountain and the city are alike dissolved. The rocks, which are strong, and seem so permanent, are composed but of atoms that to the eye of the spirit are as far apart as the spongy fibres are to you; and these are capable of being dissolved by heat, and consigned by vapour no one knows where.

Matter changes; spirit builds up. Its foundation is from the Infinite Spirit, and the substance of which it is made takes shape and form, and becomes the external expression, its outward body of habitation, and it is in the body of spirit that spirit is itself a body.

It is true there are many grades of spirit-life. It has been believed by many religious people there were separate orders. Part of the Christian community of modern times believe in two, heaven and hell. There were three among the ancients. Among the Brahmans there were three, whilst the Pythagorian theory gives various stages. But the Christian heaven and the Christian hell constitute two distinctive places of abode. With Swedenborg there are various grades of spiritual existence; and, judging from Swedenborg's experiences, spiritual and otherwise, it is true that the spiritual states or spheres may be without number. But there are three distinctive states comprehended by human beings—

(1) The terrestrial heavens, or the atmosphere surrounding the earth, the abode of the lower order of spirits.

(2) The interstellar heavens, or those heavens removed from the distinctive atmosphere of the earth, and inhabited by spirits who approach the earth and hold converse with human beings. Into this state Swedenborg has undoubtedly been admitted.

(3) Beyond these the celestial spheres, in which exist those celestial angels, beings of love, some who never have perhaps lived on earth, and some who have risen from it with great radiancy and glory.

What lies beyond these only those know who have absolute contact with the Divine Mind, and whose vibrations would be lost in contact with the material universe.

The good man goes where he can give light, and receive light from others.

This happiness belongs to all good souls. The beggar in the street, if he lead a good life, is equal, if not greater, in the kingdom of heaven than the king upon the throne. Excellence of spirit is known only there, and we believe that he who possesses it passes on from advancement to advancement throughout eternity; and

the friend who suggested the subject would call the spirit from a higher to a lower state, if he brought him back to the body. This idea of the spirit coming back to the earthly body is a mistaken one on the part of portions of the religious community. The Jews are waiting now for the New Jerusalem, for the day when the dead shall rise from their graves. They have forgotten, or do not recognise the spiritual kingdom of Jesus. They do not recognise the resurrection in the form of spiritual life. They do not recognise the teachings of Paul, the Transfiguration on the Mount, or the angel which appeared to John on the Isle of Patmos.

Thus spiritual beings have appeared from time to time with men, confirming the idea that they do exist in a spiritual state of existence. Thought cannot be linked for ever with the substance of which the earth is composed.

We now leave this good man, passing on from stage to stage of spiritual enlightenment and culture, from stage to stage of knowledge, achieving new conquests daily in the realm of mind, and adding each hour and each moment to the wonderful possessions of his soul, and those are limitless, since the power of the Infinite is without bound, and aids the angels and archangels, all of whom are types of that prophecy which whispers to the human soul that its inheritance is not of earth but of heaven.

We have endeavoured to keep as precisely as possible to the subject given to us. We may have done so very imperfectly. Undoubtedly there are many points we have failed to clear up, and some, perhaps, not touched upon at all; and if those gentlemen who composed the subject will kindly ask any other question touching the points we have failed to answer, we shall be glad to reply to them.

WHY IS THE SPIRITUAL WORLD INVISIBLE?

(Subject chosen by the audience, Sunday afternoon, Aug. 9th, at Bolton.)

The eye of man, fashion'd by thought divine,
Expresses in its highest form the light
That is intended for God's perfect plan,
To guide mankind upon the earth aright;
But only forms made visible by line, shape, and light
Come within range of outward human sight.

The air you breathe, the force of winds and waves,
Moved on by subtle purpose, th' breath that laves
Your being, and the touch of vibrant sound,
Alike cannot be seen; that which around,
Above, beneath most moves you, namely, thought,
Cannot by any magic power be brought
Within the range of vision.

Shall that world,
 Finer than substances of which the air is made,
 More subtle than the lightning's breath ere 'tis unfurled
 With fiery power—that life that doth pervade,
 That which makes pale death glorious, sublime, and free,
 Be prison'd in the dull and narrow masonry
 Of human vision ? 'tis the realm of mind ;
 Its substances are of such things as thoughts are made.
 With vibrant wings of thought you mount through space
 And find that you—bodily—remain apace,
 Gazing after the thought, mentally blind.

There are those who from infancy have gift
 Of spiritual vision ; to uplift
 The eye beyond the grosser sense of time and space,
 And gaze awhile where angels in their place
 Perform their holy deeds and live their lives.
 This power of vision all things else survives ;
 But 'tis impalpable to outward ken,
 And all the grovelling thoughts of toiling men
 Would mar the glorious fabric there upreared.
 There are eyes that have seen, ears that have heard
 The glorious beauties of that higher day ;
 But they cannot be captured in the ray
 Of man's material vision. Other sense
 And other thought awhile the recompense
 Must take, and human beings must be brought
 To higher range of vision, with life fraught.
 When the veil falls—the mist that you call death—
 When life is but a chain of living breath,
 Outwrought from earth to heaven—lo ! the eyes
 Now blinded shall be opened with surprise,
 And shall behold the higher, brighter day ;
 The light obscured shall gleam with rarest ray,
 Not on the outward sight ; its blest control
 Shall light the glorious vision of the soul.

SYMPATHY.

A social meeting was held at the Spiritual Centre, superintended by Mr. George Wilson, at 33, Russell Street, Liverpool, on Friday evening, June 11, 1875. Mrs. Tappan made an address of welcome to Mr. J. Burns, of the Spiritual Institution, London (who was present), in the course of which she said : To the pioneers of this cause, more than perhaps all others, should be given due appreciation, for sympathy is the solvent among Spiritualists. It is sympathy that sustains the mediums through whom the spirit-world communicates with you ; and mediums are as indispensable to Modern Spiritualism as language is to the expression of thought ; and if you do not surround those who are mediums and those who are workers, the chain of communication is broken, the wire is cut, and the spirit-world is left to invent other methods to reach those who are encased in other forms. It was said by one of the guides of this medium, who, we believe, was a physician in earth-life, that sympathy should always be extended to those who are workers in any cause. Sympathise with one another ; sympathise with the influences that surround each and every individual, bearing in mind that there is no human soul but what has a burden, and that if you add to those burdens you oppress them and become their persecutors ; bearing in mind that whatever sympathy you have for them is so much towards lightening the burden. And when you add that sympathy, it makes such a force, and forms such an element of light, that no power on earth can withstand it ; for so strong is truth, that it makes these—a small handful of devoted followers—stronger than thousands of men in arms, or the whole forces of the world of law that has its origin in might and not in right. Hence, we say, cultivate this strong solvent of sympathy ; let it become to the spiritual world what the daylight is to the natural world—the only absolute indispensable element upon which minds here and minds in spirit-life can co-operate and work together, to the end of breaking asunder the chains of materialism and theology that now, on the one hand and on the other, fetter the human spirit, and make it pause on the brink of despair, whether there be or not an immortal life beyond death.

THE ORIGIN OF MAN.

AN INSPIRATIONAL ORATION, DELIVERED BY MRS. CORA L. V. TAPPAN, AT GRAND CONCERT HALL, BRIGHTON, ON SUNDAY, OCTOBER 4TH, 1874. THE SUBJECT WAS CHOSEN BY THE AUDIENCE.

INVOCATION.

Our Father! Thou infinite source of life and light! Thou divine and perfect soul, to whom we turn for all life and light! Thou great, eternal Spirit, the source of all being! Thou who art God for evermore! In whatever temples men may praise Thee, before whatever shrine the human feet may tread, still Thou art the divine presence, and Thy Spirit pervades the innermost heart which is Thy shrine and sanctuary. Upon that altar we lay the offerings of our devotion; within that temple we offer up our praise, whether it be the solemn anthem or the silent ovation of the soul's sanctities. O Thou Spirit that searchest the innermost hearts, be Thy presence within this room and near to each soul, so that all may feel Thee, even as they feel the beatings of their own hearts. Be Thou the exalting presence, the pervading light, the soul that strengthens the heart, that pervades the mind, that exalts. If there be those who are weak and faltering, may they turn to Thee for strength; if there be those who are in sorrow, may they turn to Thee for comfort and joy; if there be those from whom the hand of death has taken dearly loved ones—and those who know not life beyond—oh may they know that Thy ministering spirits and Thine angels have spoken to men of these, and that death is but the gateway of life; may they feel that they are encompassed about by a cloud of witnesses, the souls of those that are disenthralled from time and sense. O God, we would praise Thee in Thy great temple which is the universe, before Thy shrine which is the human heart. Thy children would bow down and praise Thee for every good and perfect gift of life, for all there is of being, for every form of beauty that the earth and the heavens know, for every thought that the human soul contains. Oh, let us know that greater than suns and worlds and systems is the soul of

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man. It outlives countless powers, it survives the ages, it shall struggle with thought and life when time shall be no more. O God, Spirit of all life, we praise Thee for ever.

ORATION.

There are two distinctive opinions in the world concerning man's origin. One is the religious or theologic opinion which is entertained in Christendom concerning the creation of man, and is found in the Book of Genesis, in the Old Testament of your Scriptures. But as Christendom does not embody the entire human family, and as those professing belief in Christianity and in the Old Testament are scarcely a quarter—perhaps one-fifth—of the entire population of the globe, it behoves us to consider well before we attach our faith to the distinctive idea of the theological nature referred to. You are all familiar with the account in the Book of Genesis, and you are all aware that this forms the basis of theological and religious belief in the world to-day—in the Christian world. You are also aware, however, that among the nations of the East, and especially in the Indies, the antiquity of their religion predicates man's advent into the earth many thousands, yea, many hundreds of thousands of years before the creation mentioned in the Book of Genesis commenced. You are aware that the Shastras of the Indians and Hindoos, the Zend-avesta of the Medes and Persians, the Koran of the Mohammedans, all contained other distinctive accounts of the manner of the creation. You are aware that among the Brahmins there is a belief in the great antiquity of the human race, and that it had its origin in Brahma himself, who came in the form and personality of man, and that the reformed Brahmins believe even now that Buddha is the representative of Brahma on earth. You are aware also that the Book of Genesis, although the authoritative account of the Hebrews, and adopted by Christians as the evidence of the creation of man, is by no means an undisputed authority. In making this statement, we do not do so without careful consideration. You are aware that within the Church itself there are differences of opinion as to whether this account shall be considered literal, or whether it is to be taken in a symbolic or spiritual sense. You are aware that Bishop Colenso considers that the Book of Genesis itself is the compilation of two different authors, and that the account of the creation is not complete, because the Book of Genesis is not by one authority. You are aware also that outside the pale of the Church the strong scientific tendencies of the day are, and have been for a half-century, against the literal account contained in the Book of Genesis of the origin of man. And you are also aware that more than two centuries ago this distinctive account was disputed, and that even in the earlier ages of the Christian religion it was subject to the severest scrutiny.

The theological account makes man the latest creation after a

period of six days, makes the distinctive and specific function of man the crowning act of the material creation, makes him the especial and distinctive outworking of the mind of Deity, makes one man and one woman the distinctive parents of the entire human family, and resolves the creation of the earth, of the heavens, of all the stars and planets and sun, into this period of six days and nights, and, as you are also aware, makes the creation of man (*homo*) and woman the distinctive, absolute, legitimate and direct act of the Deity Himself. On the other hand, the world of science disputes the literalness of this account, makes the creation extend not only over six days and nights but ages, causes geologic periods of perhaps a million of years to intervene between one creation and another, makes man the expression and epitome of a succession of created beings, each one of which is a link in the great chain of existence.

Science declares that human beings have been found at an age of the earth which must have antedated the Mosaic or Adamic period; and finally, that the world of science and the world of theology have been growing apart with reference to this subject until it has been considered in modern thought an impossible thing to reconcile the literal account of the creation of man with the revelations of geologic science. For this controversy we are not in any way responsible; we are obliged to state it, and to state it as fairly, concisely, and distinctly as possible.

In the world of science there are two distinctive and separate forms of thought upon this subject; and without premising that the theologic account can be considered in this connection, we will state what these two scientific theories are.

The latest expression of thought upon this subject is what is usually known as the Darwinian theory, which gives to the process of creation, by natural selection, all forms of development upon the earth's surface, which makes man the result of a long series of gradual developments and evolutions from the lower kingdoms, which makes nature express, in the highest types of her existence, those forms which she desires to perpetuate, and which leaves all the specialities belonging to those types to what is known in Herbert Spencer's philosophy as differentiation, or the gradual development of a higher from a lower form of existence. In other words, the Darwinian theory of creation makes man, not a special and distinct act of the Deity, but the result of a long series of laws, of a succession of developments in these laws of which man is the completion and fulfilment. This theory, while it contains within itself many things that are distinctly plausible, and while it supplies in the world of science, perhaps, that missing link in the chain of existence, is fallacious in many points and particulars.

But before we point out these fallacies, we must refer to the other opinion of the scientific world, which is to the effect, that although the account contained in the Book of Genesis is not

literally true, yet it has some relation to truth, and that while man represents the highest development of nature, it is by a special act of the Divine mind, through creative impulses, that man exists; that he is not as the Darwinian theory claims, an advanced type of which the bushman is the lowest, and developed from the gorilla, the ape, or lower orders of being, but a distinctive result of creation itself; and that this result is as natural and spontaneous, according to the laws of nature, as any other forms of existence upon the earth's surface. That while development goes on from the lower to the higher grades, this party contend that there has never been an intermingling of the types of existence, and that each distinctive type is the distinct outworking of the laws of nature; so that two phases of scientific thought state two opposite opinions concerning man's creation, both of which have, in our opinion, some fallacy. In fact, the weak points in the Darwinian theory are easily found out by the student of science or natural philosophy. One is, that he makes the doctrine of the theory of selection and evolution account for the existence of distinctive types. In our opinion, this is most erroneous; there is no such process going on in nature; there has never been known to be such a process in nature as the one type of existence ever becoming merged into or becoming another type. There is no change going on in the lower orders that are said to resemble man by which it is possible that they may become future men. The gorilla and the ape, though resembling man in appearance, fail to resemble him in any distinctive qualities of expressed intelligence, and there has never been known in the history of the world a specific change from the lower to the higher degree of existence. Besides, that which is said to be the organic and continuous property of evolution applies not to the change and transition from one type to another of existence, but to the perfection and development of the type already formed; so that if nature does select her types, it does not and has not been shown that she has ever confused those types, interblent them or in any way lost them, but persistently, sacredly preserved the germs of every specific type in existence up to the present time. The other theory, which is our own, and that entertained, perhaps, by the majority of the learned and scientific minds of the day, is more correct, though failing, perhaps, in the largeness and grasp of the Darwinian theory. It is that each especial type is the result of a special impulse of creative power in nature, and that when these types have fulfilled their use they give place to other types that are in their turn the impulse of this creative power. Now, remember both these parties decline to give any source for this power; both are content with stating the laws of nature without asserting the cause of these laws; both these parties consider that, in a scientific sense, it is their province to deal with results, and not with causes, and in this respect, no doubt, they are quite correct. It is not the province of science, say

they, to deal with the absolute, and the ultimate, and the infinite, and the omnipotent; but what science deals with is the panorama of nature spread out before the human vision. And science declares that the process of creation has gone on not for 6,000, but for 600,000,000 years, and that this process of creation has been in epochs or cycles of geologic existence, each cycle representing an expression of advancement over the one that preceded it.

But, as we stated, if we are to trace man's origin we must consider him in his complete nature, and not merely in his physical nature. It is sufficiently easy—a process of the greatest facility—to trace, with the scientific data that are in the world, the results of natural law up to the development of man—the monad, or distinctive particle which exists by itself; the duad, which means two monads added together, makes another stage, &c., &c. These atoms in their sixfold nature, constantly changing and developing, are fully and absolutely empowered by the law of existence to develop all phases of physical life that are known. But atoms are not intelligent; monads, duads, triads, are not intelligent; molecules are not intelligent. No atom or atomic structure contains within itself that which is the final source and cause of organisation; and when the physical scientist declares that he has discovered the process of creation, he omits the one power of creation that alone is capable of solving the mystery.

The scientific world floats around upon a sea of facts, and it is quite easy to trace the resemblance between the man, the monkey, and the gorilla; but when you consider the mental attributes, and that which makes up the man, the resemblance ceases. The wasp is more intelligent than the gorilla, and the honey-bee is more intelligent than the bushman, and these are not shaped like man. There is no form of animal existence that has a government so much resembling human government as an ant-hill, and yet these infinitesimal insects bear no possible resemblance to humanity. Those who say that organic structure and the process of evolution make up the creative power and intelligence of man would do well to consider those other orders of being that have no human nerves, no ganglia, no mental or cerebral tissues whatever, while there is a manifest, a distinctive, and a specific form of will; and if man were an advanced type of ape or monkey, and these were all intended for and expressive of the possibilities of man, why is it that these types, possessing faculties so much nearer resembling human intelligence do not also much nearer resemble man? The wasp has no secret sources of intelligence, of that deposit which is known as the nerve or brain aura. Every fibre of its existence is made up of substances scarcely known to the human structure; yet they have order, form, mental intelligence, make their habitations, produced in direct geometrical ratio, and are giants of thought among the forms of life in which they are found.

We refer therefore to intelligence as constituting the distinguish-

ing trait and type of human existence. Yet we must remember that the elephant has *saracidity*, that the horse has fine sensitiveness and power of penetration, that the dog has fidelity and trust, that the cat has faithfulness commingled with the greatest art and shrewdness, that the fox is noted for his cunning, that all types of animal life have specific intelligence proportioned alike to their requirements. Yet no type is ever lost in another type; and so careful and jealous is nature of preserving those types, that she makes it impossible, though they live side by side, that they shall ever become interbred or merged together without distinction. Man must, therefore, either be—and the entire structure of creation—a gigantic system, the development of nothing, that nothing being known as chance; or else the great secret and source of man's creation must be found in the mind that governs the universe in the spirit that imbues each atom with life, in the power that governs, directs and guides the atoms.

We consider that science states one-half truth, but that that half-truth is so perverted that it almost amounts to a falsehood; since science makes the physical man the cause as well as the effect, instead of making the spiritual man primal and the source of being. We must refer, therefore, in our statement of the origin of man, once more to the religious or theological theory. We believe that in this half-truth which science has stated, it has forgotten to state that there is another half-truth that it knows nothing about. We believe that Darwin, Professor Huxley, Dr. Tyndall, and Mr. Herbert Spencer, all forgot, in stating their distinctive and special ideas, that there is or may be another half, and that half, the soul of the body which they are so anxious to present in the form of science. We believe that that half constitutes the vitality of science, and that the expression of a system without a soul is like a whited sepulchre, or like a body without a spirit—of no value. Science would do well to remember that if every expression and arrangement which she has discovered is precisely as she declares, there is still the vast other portion which has not been thought of nor considered by science. It is not for science to say that it is in the region of the unknowable, that it is not possible to know what belongs to the spirit, that it is impossible to divine anything concerning the hereafter or concerning the soul of man except through his organism and the outward functions of his body. But the French Academy have declared that in order to account for the various faculties that mankind possess, there must be admitted another sense, in addition to the physical senses, five, that have controlled humanity, namely the sense of intuition. This other sense means the other half of man's existence, it means that spiritual nature which, acting upon the atom, and the molecule, and other various forms of existence between man and the atom, produces the final result of humanity. We must refer to the theological or religious opinion to see that

it is barely possible that in the transmission of this thought from remote ages the spiritual germ and meaning may have been lost, theologians knowing only the exterior form of its expression, while in reality there was a distinctive truth behind it. We mean that instead of the evolution of science, or the natural selection of Darwin, or the express and gradual development of a scientific theory, it is just possible that each of these days of creation may mean the grand geological epochs of the earth's development, and that in the exact order in which they are stated they would correspond to the exact developments and interpretations of science; and that humanity, or the man Adam (*homo*), may refer, and does undoubtedly refer, not simply to the single man and the single woman, but to an epoch of time when it became possible, by an impulse of divine and creative power, for man to exist upon the earth. You must remember that clay, of which man's body was composed, possesses within itself all possible atoms of life; you must remember that the breath of life breathed by the Infinite, means spirit, or fire, or fervour, and that wheresoever clay and spirit meet there is life, and where they meet in their highest and grandest sense there is man; that the Adam and the Eve of Paradise referred distinctly to the epoch in the earth's history when it became possible for a primal race of man to exist, and that every separate epoch, and every separate type of existence that the world has ever known, are results of distinctive impulse, of divine, conscious, creative power. If this be not so, then the world is a mistake, the earth a chance, the creation of man an accident, and the whole system of philosophy a sublime failure. This must be so if it be not true that intelligence planned, executed, and has developed in various and distinctive ages or epochs of time just the life upon earth that was required according to the age, and that each period known to geology—the Carboniferous, the Upper and Lower sandstone, and the Silurian—all represent distinctive epochs of creative power, wherein the impulse of Divine Mind acting through matter, and upon every atom in the earth, causes the types of existence to be formed, and that each type has been sacredly, distinctly, and absolutely preserved for its own use and age, and that every succeeding age has made it possible for a higher order of existence to be caused to come forth; and that these orders of existence, as well as the variety and number, are specific creations, as are also the types in existence. In order to evade this difficulty of no type being merged into another, those who entertain the Darwinian theory say, "Oh, it is possible that in the creation there might have been a few distinctive types created." But if a few, why not many? if half a dozen, why not a million? since none of these half-dozen ever developed into the million, and since each millionth type is as sacredly preserved as any of the half-dozen.

We contend, as we stated, that the physical body of man was the

the friend who suggested the subject would call the spirit from a higher to a lower state, if he brought him back to the body. This idea of the spirit coming back to the earthly body is a mistaken one on the part of portions of the religious community. The Jews are waiting now for the New Jerusalem, for the day when the dead shall rise from their graves. They have forgotten, or do not recognise the spiritual kingdom of Jesus. They do not recognise the resurrection in the form of spiritual life. They do not recognise the teachings of Paul, the Transfiguration on the Mount, or the angel which appeared to John on the Isle of Patmos.

Thus spiritual beings have appeared from time to time with men, confirming the idea that they do exist in a spiritual state of existence. Thought cannot be linked for ever with the substance of which the earth is composed.

We now leave this good man, passing on from stage to stage of spiritual enlightenment and culture, from stage to stage of knowledge, achieving new conquests daily in the realm of mind, and adding each hour and each moment to the wonderful possessions of his soul, and those are limitless, since the power of the Infinite is without bound, and aids the angels and archangels, all of whom are types of that prophecy which whispers to the human soul that its inheritance is not of earth but of heaven.

We have endeavoured to keep as precisely as possible to the subject given to us. We may have done so very imperfectly. Undoubtedly there are many points we have failed to clear up, and some, perhaps, not touched upon at all; and if those gentlemen who composed the subject will kindly ask any other question touching the points we have failed to answer, we shall be glad to reply to them.

WHY IS THE SPIRITUAL WORLD INVISIBLE ?

(Subject chosen by the audience, Sunday afternoon, Aug. 9th, at Bolton.)

The eye of man, fashion'd by thought divine,
Expresses in its highest form the light
That is intended for God's perfect plan,
To guide mankind upon the earth aright;
But only forms made visible by line, shape, and light
Come within range of outward human sight.

The air you breathe, the force of winds and waves,
Moved on by subtle purpose, th' breath that laves
Your being, and the touch of vibrant sound,
Alike cannot be seen; that which around,
Above, beneath most moves you, namely, thought,
Cannot by any magic power be brought
Within the range of vision.

Shall that world,
 Finer than substances of which the air is made,
 More subtle than the lightning's breath ere 'tis unfurled
 With fiery power—that life that doth pervade,
 That which makes pale death glorious, sublime, and free,
 Be prison'd in the dull and narrow masonry
 Of human vision? 'tis the realm of mind;
 Its substances are of such things as thoughts are made.
 With vibrant wings of thought you mount through space
 And find that you—bodily—remain apace,
 Gazing after the thought, mentally blind.

There are those who from infancy have gift
 Of spiritual vision; to uplift
 The eye beyond the grosser sense of time and space,
 And gaze awhile where angels in their place
 Perform their holy deeds and live their lives.
 This power of vision all things else survives;
 But 'tis impalpable to outward ken,
 And all the grovelling thoughts of toiling men
 Would mar the glorious fabric there upreared.
 There are eyes that have seen, ears that have heard
 The glorious beauties of that higher day;
 But they cannot be captured in the ray
 Of man's material vision. Other sense
 And other thought awhile the recompense
 Must take, and human beings must be brought
 To higher range of vision, with life fraught.
 When the veil falls—the mist that you call death—
 When life is but a chain of living breath,
 Outwrought from earth to heaven—lo! the eyes
 Now blinded shall be opened with surprise,
 And shall behold the higher, brighter day;
 The light obscured shall gleam with rarest ray,
 Not on the outward sight; its blest control
 Shall light the glorious vision of the soul.

SYMPATHY.

A social meeting was held at the Spiritual Centre, superintended by Mr. George Wilson, at 33, Russell Street, Liverpool, on Friday evening, June 11, 1875. Mrs. Tappan made an address of welcome to Mr. J. Burns, of the Spiritual Institution, London (who was present), in the course of which she said : To the pioneers of this cause, more than perhaps all others, should be given due appreciation, for sympathy is the solvent among Spiritualists. It is sympathy that sustains the mediums through whom the spirit-world communicates with you ; and mediums are as indispensable to Modern Spiritualism as language is to the expression of thought ; and if you do not surround those who are mediums and those who are workers, the chain of communication is broken, the wire is cut, and the spirit-world is left to invent other methods to reach those who are encased in other forms. It was said by one of the guides of this medium, who, we believe, was a physician in earth-life, that sympathy should always be extended to those who are workers in any cause. Sympathise with one another ; sympathise with the influences that surround each and every individual, bearing in mind that there is no human soul but what has a burden, and that if you add to those burdens you oppress them and become their persecutors ; bearing in mind that whatever sympathy you have for them is so much towards lightening the burden. And when you add that sympathy, it makes such a force, and forms such an element of light, that no power on earth can withstand it ; for so strong is truth, that it makes these—a small handful of devoted followers—stronger than thousands of men in arms, or the whole forces of the world of law that has its origin in might and not in right. Hence, we say, cultivate this strong solvent of sympathy ; let it become to the spiritual world what the daylight is to the natural world—the only absolute indispensable element upon which minds here and minds in spirit-life can co-operate and work together, to the end of breaking asunder the chains of materialism and theology that now, on the one hand and on the other, fetter the human spirit, and make it pause on the brink of despair, whether there be or not an immortal life beyond death.

THE ORIGIN OF MAN.

AN INSPIRATIONAL ORATION, DELIVERED BY MRS. CORA L. V. TAPPAN, AT GRAND CONCERT HALL, BRIGHTON, ON SUNDAY, OCTOBER 4TH, 1874. THE SUBJECT WAS CHOSEN BY THE AUDIENCE.

INVOCATION.

Our Father! Thou infinite source of life and light! Thou divine and perfect soul, to whom we turn for all life and light! Thou great, eternal Spirit, the source of all being! Thou who art God for evermore! In whatever temples men may praise Thee, before whatever shrine the human feet may tread, still Thou art the divine presence, and Thy Spirit pervades the innermost heart which is Thy shrine and sanctuary. Upon that altar we lay the offerings of our devotion; within that temple we offer up our praise, whether it be the solemn anthem or the silent ovation of the soul's sanctities. O Thou Spirit that searchest the innermost hearts, be Thy presence within this room and near to each soul, so that all may feel Thee, even as they feel the beatings of their own hearts. Be Thou the exalting presence, the pervading light, the soul that strengthens the heart, that pervades the mind, that exalts. If there be those who are weak and faltering, may they turn to Thee for strength; if there be those who are in sorrow, may they turn to Thee for comfort and joy; if there be those from whom the hand of death has taken dearly loved ones—and those know not life beyond—oh may they know that Thy ministering spirits and Thine angels have spoken to men of these, and that death is but the gateway of life; may they feel that they are encompassed about by a cloud of witnesses, the souls of those that are disenthralled from time and sense. O God, we would praise Thee in Thy great temple which is the universe, before Thy shrine which is the human heart. Thy children would bow down and praise Thee for every good and perfect gift of life, for all there is of being, for every form of beauty that the earth and the heavens know, for every thought that the human soul contains. Oh, let us know that greater than suns and worlds and systems is the soul of

man. It outlives countless powers, it survives the ages, it shall struggle with thought and life when time shall be no more. O God, Spirit of all life, we praise Thee for ever.

ORATION.

There are two distinctive opinions in the world concerning man's origin. One is the religious or theologic opinion which is entertained in Christendom concerning the creation of man, and is found in the Book of Genesis, in the Old Testament of your Scriptures. But as Christendom does not embody the entire human family, and as those professing belief in Christianity and in the Old Testament are scarcely a quarter—perhaps one-fifth—of the entire population of the globe, it behoves us to consider well before we attach our faith to the distinctive idea of the theological nature referred to. You are all familiar with the account in the Book of Genesis, and you are all aware that this forms the basis of theological and religious belief in the world to-day—in the Christian world. You are also aware, however, that among the nations of the East, and especially in the Indies, the antiquity of their religion predicates man's advent into the earth many thousands, yea, many hundreds of thousands of years before the creation mentioned in the Book of Genesis commenced. You are aware that the Shastras of the Indians and Hindoos, the Zend-avesta of the Medes and Persians, the Koran of the Mohammedans, all contained other distinctive accounts of the manner of the creation. You are aware that among the Brahmins there is a belief in the great antiquity of the human race, and that it had its origin in Brahma himself, who came in the form and personality of man, and that the reformed Brahmins believe even now that Buddha is the representative of Brahma on earth. You are aware also that the Book of Genesis, although the authoritative account of the Hebrews, and adopted by Christians as the evidence of the creation of man, is by no means an undisputed authority. In making this statement, we do not do so without careful consideration. You are aware that within the Church itself there are differences of opinion as to whether this account shall be considered literal, or whether it is to be taken in a symbolic or spiritual sense. You are aware that Bishop Colenso considers that the Book of Genesis itself is the compilation of two different authors, and that the account of the creation is not complete, because the Book of Genesis is not by one authority. You are aware also that outside the pale of the Church the strong scientific tendencies of the day are, and have been for a half-century, against the literal account contained in the Book of Genesis of the origin of man. And you are also aware that more than two centuries ago this distinctive account was disputed, and that even in the earlier ages of the Christian religion it was subject to the severest scrutiny.

The theological account makes man the latest creation after a

period of six days, makes the distinctive and specific function of man the crowning act of the material creation, makes him the especial and distinctive outworking of the mind of Deity, makes one man and one woman the distinctive parents of the entire human family, and resolves the creation of the earth, of the heavens, of all the stars and planets and sun, into this period of six days and nights, and, as you are also aware, makes the creation of man (*homo*) and woman the distinctive, absolute, legitimate and direct act of the Deity Himself. On the other hand, the world of science disputes the literalness of this account, makes the creation extend not only over six days and nights but ages, causes geologic periods of perhaps a million of years to intervene between one creation and another, makes man the expression and epitome of a succession of created beings, each one of which is a link in the great chain of existence.

Science declares that human beings have been found at an age of the earth which must have antedated the Mosaic or Adamic period; and finally, that the world of science and the world of theology have been growing apart with reference to this subject until it has been considered in modern thought an impossible thing to reconcile the literal account of the creation of man with the revelations of geologic science. For this controversy we are not in any way responsible; we are obliged to state it, and to state it as fairly, concisely, and distinctly as possible.

In the world of science there are two distinctive and separate forms of thought upon this subject; and without premising that the theologic account can be considered in this connection, we will state what these two scientific theories are.

The latest expression of thought upon this subject is what is usually known as the Darwinian theory, which gives to the process of creation, by natural selection, all forms of development upon the earth's surface, which makes man the result of a long series of gradual developments and evolutions from the lower kingdoms, which makes nature express, in the highest types of her existence, those forms which she desires to perpetuate, and which leaves all the specialities belonging to those types to what is known in Herbert Spencer's philosophy as differentiation, or the gradual development of a higher from a lower form of existence. In other words, the Darwinian theory of creation makes man, not a special and distinct act of the Deity, but the result of a long series of laws, of a succession of developments in these laws of which man is the completion and fulfilment. This theory, while it contains within itself many things that are distinctly plausible, and while it supplies in the world of science, perhaps, that missing link in the chain of existence, is fallacious in many points and particulars.

But before we point out these fallacies, we must refer to the other opinion of the scientific world, which is to the effect, that although the account contained in the Book of Genesis is not

literally true, yet it has some relation to truth, and that while man represents the highest development of nature, it is by a special act of the Divine mind, through creative impulses, that man exists; that he is not as the Darwinian theory claims, an advanced type of which the bushman is the lowest, and developed from the gorilla, the ape, or lower orders of being, but a distinctive result of creation itself; and that this result is as natural and spontaneous, according to the laws of nature, as any other forms of existence upon the earth's surface. That while development goes on from the lower to the higher grades, this party contend that there has never been an intermingling of the types of existence, and that each distinctive type is the distinct outworking of the laws of nature; so that two phases of scientific thought state two opposite opinions concerning man's creation, both of which have, in our opinion, some fallacy. In fact, the weak points in the Darwinian theory are easily found out by the student of science or natural philosophy. One is, that he makes the doctrine of the theory of selection and evolution account for the existence of distinctive types. In our opinion, this is most erroneous; there is no such process going on in nature; there has never been known to be such a process in nature as the one type of existence ever becoming merged into or becoming another type. There is no change going on in the lower orders that are said to resemble man by which it is possible that they may become future men. The gorilla and the ape, though resembling man in appearance, fail to resemble him in any distinctive qualities of expressed intelligence, and there has never been known in the history of the world a specific change from the lower to the higher degree of existence. Besides, that which is said to be the organic and continuous property of evolution applies not to the change and transition from one type to another of existence, but to the perfection and development of the type already formed; so that if nature does select her types, it does not and has not been shown that she has ever confused those types, interblent them or in any way lost them, but persistently, sacredly preserved the germs of every specific type in existence up to the present time. The other theory, which is our own, and that entertained, perhaps, by the majority of the learned and scientific minds of the day, is more correct, though failing, perhaps, in the largeness and grasp of the Darwinian theory. It is that each especial type is the result of a special impulse of creative power in nature, and that when these types have fulfilled their use they give place to other types that are in their turn the impulse of this creative power. Now, remember both these parties decline to give any source for this power; both are content with stating the laws of nature without asserting the cause of these laws; both these parties consider that, in a scientific sense, it is their province to deal with results, and not with causes, and in this respect, no doubt, they are quite correct. It is not the province of science, say

they, to deal with the absolute, and the ultimate, and the infinite, and the omnipotent; but what science deals with is the panorama of nature spread out before the human vision. And science declares that the process of creation has gone on not for 6,000, but for 600,000,000 years, and that this process of creation has been in epochs or cycles of geologic existence, each cycle representing an expression of advancement over the one that preceded it.

But, as we stated, if we are to trace man's origin we must consider him in his complete nature, and not merely in his physical nature. It is sufficiently easy—a process of the greatest facility—to trace, with the scientific data that are in the world, the results of natural law up to the development of man—the monad, or distinctive particle which exists by itself; the duad, which means two monads added together, makes another stage, &c., &c. These atoms in their sixfold nature, constantly changing and developing, are fully and absolutely empowered by the law of existence to develop all phases of physical life that are known. But atoms are not intelligent; monads, duads, triads, are not intelligent; molecules are not intelligent. No atom or atomic structure contains within itself that which is the final source and cause of organisation; and when the physical scientist declares that he has discovered the process of creation, he omits the one power of creation that alone is capable of solving the mystery.

The scientific world floats around upon a sea of facts, and it is quite easy to trace the resemblance between the man, the monkey, and the gorilla; but when you consider the mental attributes, and that which makes up the man, the resemblance ceases. The wasp is more intelligent than the gorilla, and the honey-bee is more intelligent than the bushman, and these are not shaped like man. There is no form of animal existence that has a government so much resembling human government as an ant-hill, and yet these infinitesimal insects bear no possible resemblance to humanity. Those who say that organic structure and the process of evolution make up the creative power and intelligence of man would do well to consider those other orders of being that have no human nerves, no ganglia, no mental or cerebral tissues whatever, while there is a manifest, a distinctive, and a specific form of will; and if man were an advanced type of ape or monkey, and these were all intended for and expressive of the possibilities of man, why is it that these types, possessing faculties so much nearer resembling human intelligence do not also much nearer resemble man? The wasp has no secret sources of intelligence, of that deposit which is known as the nerve or brain aura. Every fibre of its existence is made up of substances scarcely known to the human structure; yet they have order, form, mental intelligence, make their habitations, produced in direct geometrical ratio, and are giants of thought among the forms of life in which they are found.

We refer therefore to intelligence as constituting the distinguish-

ing trait and type of human existence. Yet we must remember that the elephant has sagacity, that the horse has fine sensitiveness and power of penetration, that the dog has fidelity and trust, that the cat has faithfulness commingled with the greatest art and shrewdness, that the fox is noted for his cunning, that all types of animal life have specific intelligence proportioned alike to their requirements. Yet no type is ever lost in another type; and so careful and jealous is nature of preserving those types, that she makes it impossible, though they live side by side, that they shall ever become interbred or merged together without distinction. Man must, therefore, either be—and the entire structure of creation—a gigantic system, the development of nothing, that nothing being known as chance; or else the great secret and source of man's creation must be found in the mind that governs the universe in the spirit that imbues each atom with life, in the power that governs, directs and guides the atoms.

We consider that science states one-half truth, but that that half-truth is so perverted that it almost amounts to a falsehood; since science makes the physical man the cause as well as the effect, instead of making the spiritual man primal and the source of being. We must refer, therefore, in our statement of the origin of man, once more to the religious or theological theory. We believe that in this half-truth which science has stated, it has forgotten to state that there is another half-truth that it knows nothing about. We believe that Darwin, Professor Huxley, Dr. Tyndall, and Mr. Herbert Spencer, all forgot, in stating their distinctive and special ideas, that there is or may be another half, and that half, the soul of the body which they are so anxious to present in the form of science. We believe that that half constitutes the vitality of science, and that the expression of a system without a soul is like a whited sepulchre, or like a body without a spirit—of no value. Science would do well to remember that if every expression and arrangement which she has discovered is precisely as she declares, there is still the vast other portion which has not been thought of nor considered by science. It is not for science to say that it is in the region of the unknowable, that it is not possible to know what belongs to the spirit, that it is impossible to divine anything concerning the hereafter or concerning the soul of man except through his organism and the outward functions of his body. But the French Academy have declared that in order to account for the various faculties that mankind possess, there must be admitted another sense, in addition to the physical senses, five, that have controlled humanity, namely the sense of intuition. This other sense means the other half of man's existence, it means that spiritual nature which, acting upon the atom, and the molecule, and other various forms of existence between man and the atom, produces the final result of humanity. We must refer to the theological or religious opinion to see that

it is barely possible that in the transmission of this thought from remote ages the spiritual germ and meaning may have been lost, theologians knowing only the exterior form of its expression, while in reality there was a distinctive truth behind it. We mean that instead of the evolution of science, or the natural selection of Darwin, or the express and gradual development of a scientific theory, it is just possible that each of these days of creation may mean the grand geological epochs of the earth's development, and that in the exact order in which they are stated they would correspond to the exact developments and interpretations of science; and that humanity, or the man Adam (*homo*), may refer, and does undoubtedly refer, not simply to the single man and the single woman, but to an epoch of time when it became possible, by an impulse of divine and creative power, for man to exist upon the earth. You must remember that clay, of which man's body was composed, possesses within itself all possible atoms of life; you must remember that the breath of life breathed by the Infinite, means spirit, or fire, or fervour, and that wheresoever clay and spirit meet there is life, and where they meet in their highest and grandest sense there is man; that the Adam and the Eve of Paradise referred distinctly to the epoch in the earth's history when it became possible for a primal race of man to exist, and that every separate epoch, and every separate type of existence that the world has ever known, are results of distinctive impulse, of divine, conscious, creative power. If this be not so, then the world is a mistake, the earth a chance, the creation of man an accident, and the whole system of philosophy a sublime failure. This must be so if it be not true that intelligence planned, executed, and has developed in various and distinctive ages or epochs of time just the life upon earth that was required according to the age, and that each period known to geology—the Carboniferous, the Upper and Lower sandstone, and the Silurian—all represent distinctive epochs of creative power, wherein the impulse of Divine Mind acting through matter, and upon every atom in the earth, causes the types of existence to be formed, and that each type has been sacredly, distinctly, and absolutely preserved for its own use and age, and that every succeeding age has made it possible for a higher order of existence to be caused to come forth; and that these orders of existence, as well as the variety and number, are specific creations, as are also the types in existence. In order to evade this difficulty of no type being merged into another, those who entertain the Darwinian theory say, "Oh, it is possible that in the creation there might have been a few distinctive types created." But if a few, why not many? if half a dozen, why not a million? since none of these half-dozen ever developed into the million, and since each millionth type is as sacredly preserved as any of the half-dozen.

We contend, as we stated, that the physical body of man was the

direct—and by “direct” we mean direct—was the direct creation of Divine Intelligence from the laws that He had made, and that wherever creation takes place there is not only a conscious, but a distinctive purpose of the Divine Mind in that creation, and that from the beginning of the earth’s foundation from the atomic state in which the world first was found to the present, and from the present to the future time, when human beings shall be more and more perfect, there is an ultimate and palpable design running through every form of creative life which produces the various geometrical lines in the diamond—which makes the properties of the crystal—which has fashioned the blade of grass and the leaves of the rose—which makes it possible for all the varieties of existence in nature to express the variety and oneness of thought in the Infinite Mind; and that man physical was not the accident nor evolution of the previous orders beneath him, but a direct and palpable impulse of the Divine Mind breathing upon matter in the latest epoch of geological development; and that every existing type of bird, fish, and beast belonging to the orders of life found on the earth to-day are the result of the same impulse of creative power; that prior and primal to these the soul of all life is spirit; that no atom combines with a kindred atom without a spiritual impulse and power; that no life unfolds, and no blade of grass is formed without a distinctive thought in that formation; that the world which will greet you to-morrow morning, when the sun bursts in upon you, is a new creation as fresh from the hands of Deity as “when the morning stars first sung together”; that God not only made the laws, but keeps them in motion; performs the great work by his almighty presence and power of spirit; and that no particle of matter can change its form by merging into another, or change the conformation of its existence without a specific effort of mind in that direction; that man’s spirit emanates from this Deity, and that, coming in contact with matter at the exact moment of time when the earth was prepared, the human soul became a living form. But in the types of the primal races of man, and wherever the earth was ready, there was Adam created; so that all possibility of tracing those to any distinctive, intermediate, or lower order of existence is a perversion of the divine plan and economy of the universe, which makes the spirit breathe upon all substances, and makes law, intelligence, harmony and order, the primal and moving causes that the primal races of men represented the possibilities of humanity; all that humanity to-day expresses was contained in those primal races. No intelligence, art, science, culture, religion is to be found to-day of which the germs were not in the original type of humanity; no function has been added, no new powers or qualities to the human soul, but the type of humanity is distinguishable from the fact of the intelligence and existence of its soul. From the Infinite, the soul of man, a pure and distinctive globule of life, came forth; it

embedded itself in material substance by the direct process of law; and when the earth, having been prepared by ages of development, was ready, dust sprang to meet the living spirit, and the heavens and the earth were made one in humanity.

We consider that this type of man, the expression of God's intelligence, the perfect and legitimate result of the soul, is but, perhaps, the form of that existence that shall become more and more perfected until all possibilities of human thought shall be realised even upon earth, until this human being that now dreams of perfection, that now pictures to itself attributes that are within itself, shall express through outward form all those attributes, and matter shall become fully and absolutely subservient to spirit.

You read of the golden age; you picture to yourself the garden of Eden, and the Adam and Eve of Paradise. It is but the Adam and Eve of all nations, and of every household. Each race has its Adam and its Eve; each primal order of humanity has its Adam and Eve; every society has its Adam and Eve, in the expression of the distinctive first good qualities of God in man. Then that which men call the "fall of man" from this primordial state is but matter gaining the victory temporarily over the spirit, with which the spirit continually struggles, and over which it will at last gain an entire victory.

But man's creation is not yet complete; it is still going on, as is the creation of the earth itself. Everything that makes the man more perfect and develops more fully in the outward form that which the spirit primarily expresses,—everything that allows the soul to govern and to control material substances—is a process of creation. Consider, if you please, those nations that you term barbaric and savage. It is said that they are lower types of existence. This is not the case. Every nation is distinctly a type of humanity; none are lower and none are higher. But those which are in process of the highest stage of development and culture represent more perfectly the original intention of Deity, and we look not to the past, but to the future, for the perfect fulfilment of the law of destiny.

It is said, or is known by science, that there was a time upon the earth's surface when it would not only have been impossible for human beings to exist, but when the trilobites and all the lower orders of existence could not see six inches from their position, and could by no means possess or distinguish any form of life or intelligence beyond those six inches. Now, it is barely possible that with reference to the future Adam the human beings of today may be in the position spiritually and morally of those ancient animals. It is barely possible that in measuring this subject of creation human beings are only able to see backward for six inches or forward for six inches, while the grand prospect of creation and its divine panorama roll by unheeded. As the human race more and more develops from within, as the spiritual nature

more and more asserts itself, the external Adam becomes subject to the spirit, behold you see, not only the earth and its productions and laws, but the spirit and the thought which created it—the divine purpose, the whole prospect of the soul spread out before you. That which makes man the epitome of life is not his physical body, but the soul that expresses itself through that body. He is not so fleet as the deer, he is not so strong as the lion, he is not so sagacious as the elephant, he is not so powerful as the horse, he is unclad and without instincts, as they are called; but the soul that makes him supreme has conquered, by force of mind and spirit, the winds and waves, the earth and air, making him the king of all those things that seem to be his peers. Is this organisation? is this outward function? is this expression of physical force only? then man should be a giant and the elephant a dwarf; man should physically out-weigh and out-measure all forms of life that are beneath him. But this is not the case. The soul only seeks a habitation. All-comprehending and all-powerful, the spirit of man is an ultimate germ, a soul, and comes in contact with matter, producing the organism that is called man, and shaping the destinies of nations and of the earth itself to the beating of the high purpose of the spirit.

That science, or cosmic philosophy, which includes man's spiritual with his physical nature, will trace, if you please, the atoms of his existence through all the stages of life that have preceded it, but will also trace the atom of his spiritual nature to that divine source from whence alone spirit can emanate—the Eternal Soul that fills the universe, the ultimate and absolute soul; and this Being, indivisible, indestructible, unchangeable in his essence, can change the form of nature in the atom of life to this body. You are not the same person you were seven years ago; no part of your physical structure is the same; there is not one atom or particle of nerve, or tissue, or fibre, or any portion of your body that was there; yet your soul and mind remaining and retaining those particles together, act as the central force, and you retain the semblance of your former being. That which you will be seven years from now will not be the same physical body, if you trusted to the organisation and that alone; you would forget everything—you would be a different person; and, like the mocking-bird in the southern islands, you would have to learn a new song every year.

But the soul remains while the body changes. You are re-created every seven years; your body dies, but the soul lives on, and retains the vital and organic structure together. When death ensues, you say you cease to be. It is only that the outward body, disintegrated because no longer held together, resumes its wonted place; the particles go back to earth, while the soul, living in that other and diviner creation, retains the celestial garb of man in a more glorious and divine state. Ay, man did originate with

earth; but it is the body that he wears that is clay, while the soul is of God, imperishable, passing down through hosts of angels, cherubim, seraphim, archangels, until at last, immured in human clay, it works its way back again to the divine and perfect soul with the new-found pinions of thought. This is our view of "the origin of man."

CREMATION.

(Subject chosen by the audience.)

Outside of the gates of Jerusalem
 There was a pit in the olden time—
 Gehenna—wherein the wicked were burnt,
 Their bodies consumed by the flame,
 And they lived not—none heard of their name.

The prophets of old said the time must come
 When the earth with a fearful fire
 Shall be consumed, when no earthly home
 Shall escape, and God's dreadful ire
 Shall kindle the flame, destroy with the flood
 Of his wrath so dreadful and dire.

The Christian must bury the body,
 Because at the Judgment-day,
 The forms are to rise and appear again
 In beautiful angel array.
 But the fires outside of the city's gate
 Are said for the souls of men to wait;
 And so, instead of the body's control,
 The fire that now burns shall consume the soul.

Perhaps as the ages go round,
 And God's love through the spirit of truth
 Comes again, that the word of past youth
 And its meaning shall soon be found,
 And its prophecies made more plain;
 And if it shall be that the spirit of love
 Shall finally save all the souls,
 We may well be content
 That the bodies shall burn;
 So that God's love the spirit controls.

So let the time come that outside the gates
 Of each city all filth is consumed
 By the fire Prometheus stole once from heaven,
 So that souls may at last have resumed
 Their perfect and wonted and holier place
 Within God's great temple beneath his kind face.

MESSAGES FROM "OUINA."

To Mr. L——

For thee is a piercing sword,
Like an arrow bright and keen,
Cleaving the air like a word
Of Truth, and diving between
The rocks of error and wrong;
We would weave it a wreath of song.

It is not a sword of Might,
But of peace and of gentleness;
Yet its power is in the Right,
And it evermore doth press
With its point of flame to the heart,
All its generous gifts to impart.

Take thou this gift of the soul,
And wield it with potent power;
Its purpose shall thee control,
And give thee thy spirit's dower
Of hope, and of love, and youth,—
For its name is the Sword of Truth.

o Mrs. S——

I give thee an humble gift,
Of a flower that lowly grows,
But its meaning is full of grace,
And its beautiful petals unclose
With the colour of the sky,
Or the light of a loving eye.

It is twined in a simple wreath,
By the hands thou lov'st the best,—
Whom ye name the dead—but who live
In a land of purest rest;
And they gather these flowers so bright
In the gardens of God—in His light.

On the earth thou wilt sow the seed
Of much usefulness and good;
And full many a gentle deed,
And full many a law understood,
Will by thee be never forgot,—
For I give thee Forget-me-not.

INDISPUTABLE EVIDENCE OF SPIRIT-COMMUNION WITH THIS WORLD.

▲ DISCOURSE BY MRS. CORA L. V. TAPPAN AT LIVERPOOL,
AUG. 26, 1874, ON SUBJECT CHOSEN BY THE AUDIENCE.

The word indisputable seems to be especially emphasised. It would call for two conditions. First, an indisputable source of knowledge or evidence which would be an infinite source, and an indisputable receptacle of knowledge which would be also an infinite intelligence. Anything short of the infinite may be disputed, because anything less is included in time and space, and therefore is separated from the distinctive particles that make up human intelligence by time and space. If the whole human family could be gathered together in one place, at one time, and witness one single proof, with precisely the same capacity for judging of that proof, that would be indisputable, that might represent the possibility of answering the question; but even then the separate conditions of each individual mind to receive that evidence would constitute a barrier. Therefore, we have to consider the various relative proofs of Spiritualism, leaving for each individual mind to decide that which is indisputable.

You are aware, doubtless, of the historical evidences afforded by what is termed Revelation; that in all time, and among all classes or nations of people, there have been comparative evidences of spiritual power; that these comparative evidences have taken the place of absolute authority, and that this authority is compiled in the various works called the Bibles of the different nations; that these works express the highest epitome of human knowledge concerning spiritual things; that in the form of the Vedas of the ancients, in the form of the Zend-avesta among the Medes and Persians, in the form of the various Bibles of the different Asiatic nations, in the form of the Koran of the Mohammedans, in the form of the Scriptures of the Hebrews, which in the Old Testament makes a portion of the Christian Bible, and is embodied with the later records in the New Testament—in all these works are contained evidences to humanity as a body concerning the communication between the Divine mind, his celestial beings, and humanity; and these express in their various forms the different thoughts and the different emotions of the Divine mind as connected with man, and the laws for his moral guidance. The



authority in Christendom upon this subject is to be found chiefly in the Old and New Testaments, and there are especial evidences of a communion between man and angelic beings—instruments of the Divine mind for the presentation of spiritual truths to man. The Olden Testament is valuable chiefly from the communion of angels—the appearances of angels as men talking and conversing with men; and the prophecies and gifts of the spirit there recorded, as pertaining to the Children of Israel, valuable from the fact that these visitations at divers times, and under divers circumstances, are recorded sometimes as the visitations of angels, sometimes as men appearing, and at all times as messengers of the Lord, showing that men, angels, and messengers were synonymous terms, and that the appearance of an angelic being in human form sufficiently proved that the two lives, angelic and earthly, resemble one another, and these continuous appearances through all the history and wanderings of the Hebrew race, to their prophets, and foretelling future events, show a distinctive natural process or method of communion between the two worlds. When these, however, culminated in the history and life of Christ, it was supposed that the epoch of the Christian era completed the revelations of God to man, and that angelic beings were no more permitted to minister to humanity. Hence the records contained in the New Testament, and the accounts of ministering angels and spirits—the appearance of Christ's spirit to Paul of Tarsus, the appearance of the angels upon the Isle of Patmos, and the angel of the Lord speaking to John—are supposed to complete the history of God's communion through angelic beings with mortals; yet it is recorded in the early history of the Christian Church that these visitations continued, and it is still maintained by devout Christians that the very spirit of Christ is with them when their hearts change from the carnal to the spiritual man. So that, if the visitation of spiritual beings terminated with the vision of John upon the Isle of Patmos (when they revealed themselves to him in person as angels, and upon which he would have fallen down and worshipped them, but they told him not to do so, as the angel appearing was a fellow-servant, a prophet); and although that angelic visitation seems to have culminated all visible communication, yet, wherever Christ's spirit is said to abide to-day, and wherever, in any conversion to the Christian religion, his spirit makes itself manifest apparently as a spiritual manifestation. Besides, the long line of saints in the calendar of the Church illustrates most decisively a continuation of spiritual gifts, and the communion with saints is one of the recognised canons of the Roman Catholic Church. Therefore, it not only belongs to the Christian era itself, and to the especial time and advent of Christ, but to all succeeding generations that believed in Christ and have experienced these spiritual changes.

But as the scientific and secular mind of to-day is prone to dispute everything that is recorded in history, and especially everything recorded in sacred history attributed to the early Christians, to the ancient Hebrews, to the Egyptians, to the Medes and Persians, and to the Indians as traditions, and as all sacred records and revelations are pronounced by the modern scientific mind as so many evidences of past superstition, and as this word superstition seems to be a conspicuous bugbear in the scientific world, the history of contemporaneous writers not termed sacred would form a valuable testimony in this direction. We are not without these records. Fortunately the name of Socrates is as much and more revered in the scientific and literary world than many of the Christian and so-called sacred writers; and fortunately Socrates testifies, in the midst of all his wisdom and learning, to the continued presence of his Dæmon or guardian angel, who warns him of danger, predicts to him events that are coming, reveals to him the state of the future life, and makes the gateway of death one of glory and grandeur. We are not without evidence in the writings of that almost Christian moralist, who, though a heathen, has uttered many sentiments that even Christian philosophers have been compelled to admit were beautiful and perfect; and when he pictures the gateway of death, it is not as a final closing of life, but only as a pathway through which beings pass on to a future existence. Pythagoras and Plato, Aristotle and Confucius confirm these records of the Christian writers, of the Hebrew prophets. And then, what shall we say of the founders of the Reformation themselves? Of Luther, who, though not visited with an especial kind of angelic being, nevertheless saw a spiritual being in his presence? Of Wesley, who distinctly avows and records certain manifestations and phenomena in the presence of his family that could be ascribable to none other than spiritual sources? Of Swedenborg, whose whole life and closing years was composed almost wholly of visitations, revelations, and promptings from the world of spirits; and of an infinite number of poets, philosophers, and sages of every age that have given their testimony in favour of the presence and communion of spiritual beings? Of the blind poet Milton, who, while giving to the world the most perfect system of Christian theology in the form of verse, has, nevertheless, declared that millions of spiritual beings walk the earth unseen—a sentiment borrowed from the ancient Greek poet Hesiod, who affirmed it thousands of years before. Therefore, when the testimony of the sacred writers is rejected by the modern scientific mind, we have the testimony of profane writers or contemporaneous writers; and if the visitation of ghosts, and the various scenes and sights in Scotland, throughout Germany and Europe, among the nations of North America and the aborigines of every country may be fairly ascribed to superstition, surely the testimony

of enlightened philosophical minds, that upon every other subject are considered authorities, cannot be set down simply as superstition because it relates to man's spiritual nature. But if we come to what is considered as indisputable proof, it must refer to one of two methods—that proof which it is possible for every human being to have demonstrated through the usual avenues of the senses, or that proof which it is possible for every human being to have demonstrated through intuition. In either case the proof is equally valuable to the person receiving it; but in the case where it is demonstrated by the senses it is valuable, not only to the one receiving it, but to all to whom the testimony of this one is valuable, and to all who are endowed with similar senses.

Now, while it may be considered as a matter of imagination, speculation, superstition, or a proneness in mankind to believe in the marvellous, that in every history of the world, and among all classes of people, there have been visitations from spiritual and angelic beings; and while the testimony upon this subject would form a greater proof than that which now forms the proof of any living science, still if this testimony is rejected by modern thought, then is the whole spiritual world—Deity Himself—blotted out in the midst of the too literal and materialistic tendencies of the nineteenth century. It is not sufficient that God has created the earth, and that every atom, and every globule, and every form of life manifests a distinctive evidence of intelligence; it is not sufficient that there are distinctive proofs of intelligence in the leaves of the flower; but God demonstrates his presence and power continually, not only by setting the world in motion, and causing the world and its systems to perform their functions through laws, but by each special and separate existence that is daily being awakened. No matter whether it be the result of pre-existing law, or the continued action of the Divine mind, every morning that dawns upon the earth is equally a manifestation of the Divine presence. But that does not satisfy the materialist; and although it is believed even by the scientific mind and materialist, that in some subtle way, and through some process of natural law, there is a great and infinite soul, he sums the matter up, and pronounces the origin of it unknowable; but if he has not explored all possible regions of human science, here and hereafter, how can he determine that which is unknowable?

With reference to spiritual intelligences, therefore, and their capability of conversing with men, and manifesting indisputable proof of their presence, we must remark that the only things considered indisputable in the nineteenth century, and in this age of utilitarianism, are those things, first, that can be proven to the senses of man, and secondly, that can be made available to the external uses of man; while all that region of thought, intelligence, inspiration, and intuition considered as so valuable in time past,

is not regarded as testimony to-day. If we, therefore, require proofs of spiritual presence, those proofs must not come to the inspired poet, philosopher, seer, or sage. That is only considered a criterion of inspiration which appeals in the least uninspired manner to the most uninspired portion of human life, namely, the senses. That is proof of spiritual life, or considered as such, that represents the spirit, not in its spiritual state to the spirit of man, as Christ represented himself to Saul, as the angel appeared upon the Isle of Patmos, as the angel of the Lord upon Sinai; but that is considered indisputable which makes the spiritual being conform to the laws of material senses, and proves by its materiality that it is present with you. This is modern proof. Fortunately, however, this proof is not lacking. Fortunately the strict requirements of this material age, and the loud clamouring for occult proofs of spiritual communion, have led to a succession of subtle sciences that have finally resolved themselves into materialised expressions of spiritual presence and power.

These materialised expressions are found within the last twenty-seven years in the records of the manifestations of Modern Spiritualism. The first sound, produced near Rochester, New York, indicating intelligence and the presence of an outside power, was a demonstration indisputably of the proof of Spiritualism, since sound occurred without any visible external method of producing it; since there was no instrument, scientific or otherwise, that could have produced it; and since this sound, when questioned, and when distinctly and palpably communicated with by preconcerted signals, proclaimed that it was caused by the presence of a departed spirit. Here was a sound capable of being proven by one of the human senses. Here was an expression of intelligence capable of being tested by the mind; and this intelligence manifested its independence of all surrounding minds by declaring itself to be a spirit that had passed from earth. Now it might require, perhaps, a greater length of time than we are willing to employ, to give the various expressions of scepticism that have accrued as the result of that simple sound. To give the various denials, the various scientific processes by which it has been thought it might be accounted for, and finally to give that scepticism its due weight that exists in the mind of the world when a statement of this kind is first made, since mankind are prone to deny everything that they have not seen, heard, felt, tasted themselves, and since mankind, even to seeing, feeling, and hearing any new manifestation in the universe, are liable to consider it impossible, and that their senses are deceived. And had this occurrence only taken place once, and only in the presence of an isolated family, and only under such circumstances as might be considered doubtful and ambiguous, then of course it would be questionable; but the fact is that it continued to occur, continues to occur to this day, not only in that family,

direct—and by “direct” we mean direct—was the direct creation of Divine Intelligence from the laws that He had made, and that wherever creation takes place there is not only a conscious, but a distinctive purpose of the Divine Mind in that creation, and that from the beginning of the earth’s foundation from the atomic state in which the world first was found to the present, and from the present to the future time, when human beings shall be more and more perfect, there is an ultimate and palpable design running through every form of creative life which produces the various geometrical lines in the diamond—which makes the properties of the crystal—which has fashioned the blade of grass and the leaves of the rose—which makes it possible for all the varieties of existence in nature to express the variety and oneness of thought in the Infinite Mind; and that man physical was not the accident nor evolution of the previous orders beneath him, but a direct and palpable impulse of the Divine Mind breathing upon matter in the latest epoch of geological development; and that every existing type of bird, fish, and beast belonging to the orders of life found on the earth to-day are the result of the same impulse of creative power; that prior and primal to these the soul of all life is spirit; that no atom combines with a kindred atom without a spiritual impulse and power; that no life unfolds, and no blade of grass is formed without a distinctive thought in that formation; that the world which will greet you to-morrow morning, when the sun bursts in upon you, is a new creation as fresh from the hands of Deity as “when the morning stars first sung together”; that God not only made the laws, but keeps them in motion; performs the great work by his almighty presence and power of spirit; and that no particle of matter can change its form by merging into another, or change the conformation of its existence without a specific effort of mind in that direction; that man’s spirit emanates from this Deity, and that, coming in contact with matter at the exact moment of time when the earth was prepared, the human soul became a living form. But in the types of the primal races of man, and wherever the earth was ready, there was Adam created; so that all possibility of tracing those to any distinctive, intermediate, or lower order of existence is a perversion of the divine plan and economy of the universe, which makes the spirit breathe upon all substances, and makes law, intelligence, harmony and order, the primal and moving causes that the primal races of men represented the possibilities of humanity; all that humanity to-day expresses was contained in those primal races. No intelligence, art, science, culture, religion is to be found to-day of which the germs were not in the original type of humanity; no function has been added, no new powers or qualities to the human soul, but the type of humanity is distinguishable from the fact of the intelligence and existence of its soul. From the Infinite, the soul of man, a pure and distinctive globule of life, came forth; it

embedded itself in material substance by the direct process of law ; and when the earth, having been prepared by ages of development, was ready, dust sprang to meet the living spirit, and the heavens and the earth were made one in humanity.

We consider that this type of man, the expression of God's intelligence, the perfect and legitimate result of the soul, is but, perhaps, the form of that existence that shall become more and more perfected until all possibilities of human thought shall be realised even upon earth, until this human being that now dreams of perfection, that now pictures to itself attributes that are within itself, shall express through outward form all those attributes, and matter shall become fully and absolutely subservient to spirit.

You read of the golden age ; you picture to yourself the garden of Eden, and the Adam and Eve of Paradise. It is but the Adam and Eve of all nations, and of every household. Each race has its Adam and its Eve ; each primal order of humanity has its Adam and Eve ; every society has its Adam and Eve, in the expression of the distinctive first good qualities of God in man. Then that which men call the "fall of man" from this primordial state is but matter gaining the victory temporarily over the spirit, with which the spirit continually struggles, and over which it will at last gain an entire victory.

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CREMATION.

(Subject chosen by the audience.)

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INDISPUTABLE EVIDENCE

OF

SPIRIT-COMMUNION WITH THIS WORLD.

A DISCOURSE BY MRS. CORA L. V. TAPPAN AT LIVERPOOL,
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The word indisputable seems to be especially emphasised. It would call for two conditions. First, an indisputable source of knowledge or evidence which would be an infinite source, and an indisputable receptacle of knowledge which would be also an infinite intelligence. Anything short of the infinite may be disputed, because anything less is included in time and space, and therefore is separated from the distinctive particles that make up human intelligence by time and space. If the whole human family could be gathered together in one place, at one time, and witness one single proof, with precisely the same capacity for judging of that proof, that would be indisputable, that might represent the possibility of answering the question; but even then the separate conditions of each individual mind to receive that evidence would constitute a barrier. Therefore, we have to consider the various relative proofs of Spiritualism, leaving for each individual mind to decide that which is indisputable.

You are aware, doubtless, of the historical evidences afforded by what is termed Revelation; that in all time, and among all classes or nations of people, there have been comparative evidences of spiritual power; that these comparative evidences have taken the place of absolute authority, and that this authority is compiled in the various works called the Bibles of the different nations; that these works express the highest epitome of human knowledge concerning spiritual things; that in the form of the Vedas of the ancients, in the form of the Zend-avesta among the Medes and Persians, in the form of the various Bibles of the different Asiatic nations, in the form of the Koran of the Mohammedans, in the form of the Scriptures of the Hebrews, which in the Old Testament makes a portion of the Christian Bible, and is embodied with the later records in the New Testament—in all these works are contained evidences to humanity as a body concerning the communication between the Divine mind, his celestial beings, and humanity; and these express in their various forms the different thoughts and the different emotions of the Divine mind as connected with man, and the laws for his moral guidance. The

although it is not necessary to have this subject is to be found chiefly in the Old and New Testaments and there are especial evidences of a communion between man and angelic beings—instruments of the Divine mind for the revelation of spiritual truths to man. The Old Testament witnesses chiefly from the communion of angels—the appearance of angels as men talking and conversing with man, and the prophecies and gifts of the spirit there recorded as revealing to the Children of Israel, valuable from the fact that these visitations at diverse times, and under divers circumstances, are recorded sometimes as the visitations of angels, sometimes as men appearing, and at all times as messengers of the Lord showing that man, angels, and messengers were synonymous terms, and that the appearance of an angelic being in human form sufficiently proved that the two lives, angelic and earthly, were one and the same and their continuous appearances through all the history and writings of the Hebrew race, to their prophecies and revelations clearly evince show a distinctive natural communion or method of communion between the two worlds. When Christ however, culminated in the history and life of Christ, it was supposed that the epoch of the Christian era completed the revelation of God to man, and that angelic beings were no more permitted to minister to humanity. Hence the records contained in the New Testament and the accounts of ministering angels and spirits—the appearance of Christ's spirit to Paul of Tarsus, the appearance of the angels upon the Isle of Patmos, and the angel of the Lord speaking to John—are supposed to complete the history of God's communion through angelic beings with mortals; yet it is recorded in the early history of the Christian Church that these visitations continued, and it is still maintained by devout Christians that the very spirit of Christ is with them when their hearts change from the carnal to the spiritual man. So that, if the visitation of spiritual beings terminated with the vision of John upon the Isle of Patmos (when they revealed themselves to him in person as angels, and upon which he would have fallen down and worshipped them, but they told him not to do so, as the angel appearing was a fellow-servant, a prophet); and although that angelic visitation seems to have culminated all visible communication, yet, wherever Christ's spirit is said to abide to-day, and wherever, in any conversion to the Christian religion, his spirit makes itself manifest apparently as a spiritual manifestation. Besides, the long line of saints in the calendar of the Church illustrates most decisively a continuation of spiritual gifts, and the communion with saints is one of the recognised canons of the Roman Catholic Church. Therefore, it not only belongs to the Christian era itself, and to the especial time and advent of Christ, but to all succeeding generations that believed in Christ and have experienced these spiritual changes.

But as the scientific and secular mind of to-day is prone to dispute everything that is recorded in history, and especially everything recorded in sacred history attributed to the early Christians, to the ancient Hebrews, to the Egyptians, to the Medes and Persians, and to the Indians as traditions, and as all sacred records and revelations are pronounced by the modern scientific mind as so many evidences of past superstition, and as this word superstition seems to be a conspicuous bugbear in the scientific world, the history of contemporaneous writers not termed sacred would form a valuable testimony in this direction. We are not without these records. Fortunately the name of Socrates is as much and more revered in the scientific and literary world than many of the Christian and so-called sacred writers; and fortunately Socrates testifies, in the midst of all his wisdom and learning, to the continued presence of his *Dæmon* or guardian angel, who warns him of danger, predicts to him events that are coming, reveals to him the state of the future life, and makes the gateway of death one of glory and grandeur. We are not without evidence in the writings of that almost Christian moralist, who, though a heathen, has uttered many sentiments that even Christian philosophers have been compelled to admit were beautiful and perfect; and when he pictures the gateway of death, it is not as a final closing of life, but only as a pathway through which beings pass on to a future existence. Pythagoras and Plato, Aristotle and Confucius confirm these records of the Christian writers, of the Hebrew prophets. And then, what shall we say of the founders of the Reformation themselves? Of Luther, who, though not visited with an especial kind of angelic being, nevertheless saw a spiritual being in his presence? Of Wesley, who distinctly avows and records certain manifestations and phenomena in the presence of his family that could be ascribable to none other than spiritual sources? Of Swedenborg, whose whole life and closing years was composed almost wholly of visitations, revelations, and promptings from the world of spirits; and of an infinite number of poets, philosophers, and sages of every age that have given their testimony in favour of the presence and communion of spiritual beings? Of the blind poet Milton, who, while giving to the world the most perfect system of Christian theology in the form of verse, has, nevertheless, declared that millions of spiritual beings walk the earth unseen—a sentiment borrowed from the ancient Greek poet Hesiod, who affirmed it thousands of years before. Therefore, when the testimony of the sacred writers is rejected by the modern scientific mind, we have the testimony of profane writers or contemporaneous writers; and if the visitation of ghosts, and the various scenes and sights in Scotland, throughout Germany and Europe, among the nations of North America and the aborigines of every country may be fairly ascribed to superstition, surely the testimony

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is not regarded as testimony to-day. If we, therefore, require proofs of spiritual presence, those proofs must not come to the inspired poet, philosopher, seer, or sage. That is only considered a criterion of inspiration which appeals in the least uninspired manner to the most uninspired portion of human life, namely, the senses. That is proof of spiritual life, or considered as such, that represents the spirit, not in its spiritual state to the spirit of man, as Christ represented himself to Saul, as the angel appeared upon the Isle of Patmos, as the angel of the Lord upon Sinai; but that is considered indisputable which makes the spiritual being conform to the laws of material senses, and proves by its materiality that it is present with you. This is modern proof. Fortunately, however, this proof is not lacking. Fortunately the strict requirements of this material age, and the loud clamouring for occult proofs of spiritual communion, have led to a succession of subtle sciences that have finally resolved themselves into materialised expressions of spiritual presence and power.

These materialised expressions are found within the last twenty-seven years in the records of the manifestations of Modern Spiritualism. The first sound, produced near Rochester, New York, indicating intelligence and the presence of an outside power, was a demonstration indisputably of the proof of Spiritualism, since sound occurred without any visible external method of producing it; since there was no instrument, scientific or otherwise, that could have produced it; and since this sound, when questioned, and when distinctly and palpably communicated with by preconcerted signals, proclaimed that it was caused by the presence of a departed spirit. Here was a sound capable of being proven by one of the human senses. Here was an expression of intelligence capable of being tested by the mind; and this intelligence manifested its independence of all surrounding minds by declaring itself to be a spirit that had passed from earth. Now it might require, perhaps, a greater length of time than we are willing to employ, to give the various expressions of scepticism that have accrued as the result of that simple sound. To give the various denials, the various scientific processes by which it has been thought it might be accounted for, and finally to give that scepticism its due weight that exists in the mind of the world when a statement of this kind is first made, since mankind are prone to deny everything that they have not seen, heard, felt, tasted themselves, and since mankind, even to seeing, feeling, and hearing any new manifestation in the universe, are liable to consider it impossible, and that their senses are deceived. And had this occurrence only taken place once, and only in the presence of an isolated family, and only under such circumstances as might be considered doubtful and ambiguous, then of course it would be questionable; but the fact is that it continued to occur, continues to occur to this day, not only in that family,

MESSAGES FROM "OUINA."

TO MR. L——

For thee is a piercing sword,
Like an arrow bright and keen,
Cleaving the air like a word
Of Truth, and diving between
The rocks of error and wrong;
We would weave it a wreath of song.

It is not a sword of Might,
But of peace and of gentleness;
Yet its power is in the Right,
And it evermore doth press
With its point of flame to the heart,
All its generous gifts to impart.

Take thou this gift of the soul,
And wield it with potent power;
Its purpose shall thee control,
And give thee thy spirit's dower
Of hope, and of love, and youth,—
For its name is the Sword of Truth.

O MRS. S——

I give thee an humble gift,
Of a flower that lowly grows,
But its meaning is full of grace,
And its beautiful petals unclosed
With the colour of the sky,
Or the light of a loving eye.

It is twined in a simple wreath,
By the hands thou lov'st the best,—
Whom ye name the dead—but who live
In a land of purest rest;
And they gather these flowers so bright
In the gardens of God—in His light.

On the earth thou wilt sow the seed
Of much usefulness and good;
And full many a gentle deed,
And full many a law understood,
Will by thee be never forgot,—
For I give thee Forget-me-not.

INDISPUTABLE EVIDENCE OF SPIRIT-COMMUNION WITH THIS WORLD.

A DISCOURSE BY MRS. CORA L. V. TAPPAN AT LIVERPOOL,
AUG. 26, 1874, ON SUBJECT CHOSEN BY THE AUDIENCE.

The word indisputable seems to be especially emphasised. It would call for two conditions. First, an indisputable source of knowledge or evidence which would be an infinite source, and an indisputable receptacle of knowledge which would be also an infinite intelligence. Anything short of the infinite may be disputed, because anything less is included in time and space, and therefore is separated from the distinctive particles that make up human intelligence by time and space. If the whole human family could be gathered together in one place, at one time, and witness one single proof, with precisely the same capacity for judging of that proof, that would be indisputable, that might represent the possibility of answering the question; but even then the separate conditions of each individual mind to receive that evidence would constitute a barrier. Therefore, we have to consider the various relative proofs of Spiritualism, leaving for each individual mind to decide that which is indisputable.

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of enlightened philosophical minds, that upon every other subject are considered authorities, cannot be set down simply as superstition because it relates to man's spiritual nature. But if we come to what is considered as indisputable proof, it must refer to one of two methods—that proof which it is possible for every human being to have demonstrated through the usual avenues of the senses, or that proof which it is possible for every human being to have demonstrated through intuition. In either case the proof is equally valuable to the person receiving it; but in the case where it is demonstrated by the senses it is valuable, not only to the one receiving it, but to all to whom the testimony of this one is valuable, and to all who are endowed with similar senses.

Now, while it may be considered as a matter of imagination, speculation, superstition, or a proneness in mankind to believe in the marvellous, that in every history of the world, and among all classes of people, there have been visitations from spiritual and angelic beings; and while the testimony upon this subject would form a greater proof than that which now forms the proof of any living science, still if this testimony is rejected by modern thought, then is the whole spiritual world—Deity Himself—blotted out in the midst of the too literal and materialistic tendencies of the nineteenth century. It is not sufficient that God has created the earth, and that every atom, and every globule, and every form of life manifests a distinctive evidence of intelligence; it is not sufficient that there are distinctive proofs of intelligence in the leaves of the flower; but God demonstrates his presence and power continually, not only by setting the world in motion, and causing the world and its systems to perform their functions through laws, but by each special and separate existence that is daily being awakened. No matter whether it be the result of pre-existing law, or the continued action of the Divine mind, every morning that dawns upon the earth is equally a manifestation of the Divine presence. But that does not satisfy the materialist; and although it is believed even by the scientific mind and materialist, that in some subtle way, and through some process of natural law, there is a great and infinite soul, he sums the matter up, and pronounces the origin of it unknowable; but if he has not explored all possible regions of human science, here and hereafter, how can he determine that which is unknowable?

With reference to spiritual intelligences, therefore, and their capability of conversing with men, and manifesting indisputable proof of their presence, we must remark that the only things considered indisputable in the nineteenth century, and in this age of utilitarianism, are those things, first, that can be proven to the senses of man, and secondly, that can be made available to the external uses of man; while all that region of thought, intelligence, inspiration, and intuition considered as so valuable in time past

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but in the presence of millions of people; and the evidence of those millions of people, upon any other subject connected with human thought or intelligence, would be considered as indisputable testimony; but upon this one subject it is not considered indisputable, merely because it is unusual. You are aware that even so great a philosopher as Lord Bacon has said that upon questions of unusual occurrence, the testimony of one man is not considered sufficient; but when the occurrence shall take place repeatedly and consecutively, and more than one mind—a score of intelligent minds—attest to its accuracy, it were folly to deny it merely because it is unusual.

You are perhaps aware that Professor Tyndall has said that there are moments when the human judgment must be suspended, and that upon testimony concerning incidents of an extraordinary character, the entire judgment must be reserved until the testimony is complete. It is customary, he adds, for men of science, in their pursuits, to suspend judgment in this way; but it is not customary for men usually to suspend judgment upon an unusual occurrence. They either at once pronounce it false or impossible, and so bar the door to the reception of further evidence.

The question of Modern Spiritualism, as you are aware, is yet in its infancy; and yet during the last twenty-five years, the augmented proofs of the facts alone would form a sufficient number of volumes to fill this room. These proofs are not theories, are not speculations, are not statements of men's opinions, but are the careful result of collective facts witnessed in the presence of intelligent and competent people, and testified to by them. This collection of facts is more than sufficient to make or unmake any existing science in the world. This collection of facts is more than sufficient to prove or disprove any other process of human thought. This collection of facts, if added to astronomy, chemistry, or geology, would make the position of any theory as invulnerable as steel and adamant. If it could belong to the theory of Darwin, or belong to the theory of a Spencer, or Huxley, or Dr. Carpenter, their various theories would be absolutely impregnable. It forms a compilation of facts connected with actual occurrences in the presence, not of dead people, but of living witnesses, to whom you can have access daily, and whose words and works can be transmitted to you, not by historical interpretation, not by interpolation, not by catechisms and commentaries, not by creeds and statutes, but by living individuals.

If a man were accused of murder, and there should come ten people from this room simultaneously and declare that they had seen that man commit the act, there is no court of justice in all England but would condemn him. From this room there might be ten, twenty, or one hundred witnesses who will declare that they have seen under precise circumstances, some proof of the pre-

sence of a departed spirit ; that they have either heard the sound, witnessed movements of tangible bodies, witnessed the presence or person of a spirit in materialised form, heard the voice or received distinctive, sure testimony through one of the five senses, of the presence of a spiritual being. There could be found, doubtless, in this town alone, thousands of persons who would testify that they daily hold converse with spiritual beings as intelligently as you hold converse with one another, either by seeing them, by hearing their voices, or by written communications, or by signals that are as intelligible as the signals of the telegraph operator. Upon any subject connected with daily pursuits and business, upon the magnetic telegraph itself, upon the method of writing by letter, and conversing with friends, or meeting them casually in the street and receiving a message from them, or in the still more secluded communion with your individual friends or family by the fireside, there is no one of you who professes to have a doubt. You do not doubt that you can go from here to London by rail, or that you can go across the ocean in ships propelled by steam, or that it is possible for you to hold intelligent communion with your friends more than a thousand miles away by the simple click of the magnetic machine. You do not doubt that every day you each hold converse, not only with one another, but with friends that you do not see ; and you no more think of disputing with a man if he tells you he has met a friend, and has had such and such a conversation with him, than you think of knocking him down ; and yet when we say that there are thousands of persons in this city alone that have received communications, as palpable as those you are daily receiving, from their invisible departed friends, you who have not seen it set yourselves to work to dispute it ; and you require not only the testimony of a thousand competent witnesses, of ten thousand competent witnesses, of twenty-four millions of competent witnesses (which there are in the world), but of the entire population of the world itself, including your own individual *ego*, and say that this is the only indisputable proof that you can have. This, fortunately, is accessible to you. Although it is not possible for every man to be an astronomer, although it is not possible for every man to follow chemistry and become proficient in it, although it is not possible for each man to be a geologist, still it is possible that every human being can be a Spiritualist, in the sense of having ocular and palpable demonstration of the presence of spirits ; and this process is so simple that we wonder there should be a man within the radius of intelligent literature of to-day who could even dispute its possibility. Though it may not have been convenient to avail himself of a stated method of attaining this communion, and although it may not have been convenient to visit the mediums through whom these evidences come, still we wonder that, in the midst of the testi-

mony we have referred to, any intelligent man can doubt the proofs.

There is a difference between saying you have not yourself witnessed the proofs and denying they are possible. That only is disputable which can be successfully refuted, and we say that the burden of proof is on the other side, since the testimony of a sufficient number of intelligent human beings that the facts do occur is already in the world; the burden of proof rests with those who dispute it to do so successfully, and refute the statement that those things do take place. In the presence of the proofs that Mr. Crookes and others have given to the world of the actual materialisation of the spirit-form under circumstances precluding the possibility of deception and fraud, and of that spirit-form presenting itself palpably to the human touch and sight and the hearing, and of presenting clear evidences of materiality, we say that it rests with Professor Tyndall to disprove this fact before he denies the existence of a disembodied spirit. In the presence of those who say that they hold daily communion with spiritual beings, giving intelligent proofs of that communion, we say it rests with the unbeliever to show that this is the result of some aberration of intellect or of mind, and to show that any disease of that kind ever simultaneously and in all parts of the world broke out at once, attacking high and low, the learned and unlearned, the scientific and ignorant, the minister in his pulpit and the child by its mother's knee—that there ever was such an intellectual miasma as to cause twenty-four millions of people living upon the earth at the same time, without any previous communication, to declare that they could hold converse with departed spirits. Such a discovery and phenomenon in the mental world would be more wonderful in itself than the admission of the fact, since the judge upon the bench would go on with the ordinary processes of law, and at the same time be attacked by this singular and subtle disease; since the man in his laboratory, intent upon discovery, would be attacked by the same disease; since the child upon its mother's knee would be made to prattle far beyond its years, and declare itself to be under the influence of a disembodied spirit; and since the grey-headed seer, approaching the grave tremblingly, would look up rejoicing, and declare that death has no longer an existence in the world. The only wonder to us is that there can be found an intelligent mind to dispute the possibility of the occurrence of these things. Remember, we make a difference between those individual experiences and those who have not experienced these things individually, but if you only receive that as proof which you yourselves experience, the amount of human knowledge is exceedingly limited. If you only receive that as indisputable which your own senses have confirmed, that you only know that to be true which you have seen, felt, heard,

and handled yourself with your five senses, and if this constitutes indisputable proof, then all mankind are fools, since the great proportion of human knowledge consists in the testimony of what you believe others are qualified to give you, and since knowledge in everything connected with science, literature, theology, astronomy, and every branch of human learning, is one succession of authority after another, and that which a man individually knows is limited to the small radius of his individual sphere in life, which is quite as limited as that of the atom itself when compared to the whole of the universe.

We do not consider that, aside from these proofs we have stated of actual occult manifestations of Modern Spiritualism, there is no other indisputable proof in the world. We believe that there is an intuition in every enlightened mind prompting it towards a spiritual state, and we believe also that intuition is infinitely superior to any testimony of the human senses. The eyes may err. There is no such thing as absolute sight. That which you see is only relative, and you can discover that by simply comparing the different visions of two or a dozen or one hundred different people. The ears are liable to err, and that which the outward sense confirms by hearing is liable to an infinite number of misinterpretations. It is the thought alone that approves correctly the nature of proof, and the thought alone that in communication with thought becomes the most final and absolute proof in the universe. It has required ages to solve the simple mathematical problem, or to point out the methods of its proof, that the shortest distance between two points is a straight line; but the child without any method of instruction starts intuitively to the point it desires to reach in a straight line, even forgetting the obstacles in the way, and, it may be, falling down in the attempt; and this intuition shows that intelligence is far superior in its intuitive state to all the processes of the schools, since they required ages for its elaboration. The human intellect that requires the spirit to descend to an earthly state, and take upon it the form of matter and make it acceptable to the human eye, is certainly a materialised mind indeed. The intelligence that, rejecting the proofs and innate consciousness of the human spirit—rejecting the intuition and inspiration of the soul, and all loftier and sublime evidences—requires that the spirit shall make itself palpable to one of the five senses that only serve for material existence, is indeed an individual, and that age which requires it is indeed an age, that needs some outpouring of the Divine Spirit, or of the spirit-world upon it; and because these things do take place, and because the spirit is thus capable of expressing, then the wise philosopher and the profound critic at once say, "Why should the spirits bemean themselves, and lower themselves, to rap upon tables, or toss furniture about, or make themselves so

material?" Do you know why, now? The material mind of the nineteenth century will have no other proof. And one fact, that an intelligence separated from human organisation has been able to express itself through rapping and tapping on tables, moving furniture, or materialising to itself a form, entirely overthrows the whole theory of Spencer, Tyndall, Huxley, Carpenter, and all the material philosophers who contend that it is impossible. That which is well attested as having occurred once is sufficient proof to overthrow the claims to impossibility, and this communication not only occurring once but simultaneously, repeatedly, continuously, and attested to by minds as scientific and discriminating as their own, becomes as a matter of fact indisputable, for whatever is attested to in the world of science, as being shown and proven by half a dozen or a dozen scientific minds, there is no mind in the world that has the hardihood to deny it. As we have stated, however, these proofs are available to all minds. Like the magnetic telegraph, like the communication by letter, like the voyage across the ocean, if you avail yourselves of the method you can soon have personal indisputable evidence. It only requires that in the family circle, by the family altar, you shall arrange yourselves in three, or five, or seven, or any given number, and earnestly desire that some testimony of the presence of spirits may be made manifest to you, and if you pursue it carefully as you would any other pursuit—as carefully as you would the investigation of the science of astronomy, of geology, of chemistry, or any other subject—you will assuredly have the evidences in your own family. There is no family without a medium or mediums. There is no family where these manifestations may not be produced with less trouble than you would take to get a galvanic battery, and without any of these external appliances whatever. All you require is unanimity, punctuality, and a desire for the truth. Seek the proofs in this way, and, in less time than it would require for you to become proficient in any occult science, you will have not only an internal proof—not only the proof and the testimony of twenty-four millions of living beings—but proof at your own fireside, and by your own hearthstones, and that is proof considered sufficiently indisputable to answer the most cavilling minds of the nineteenth century.

PSYCHO-DYNAMICS; OR, SPIRITUALISM *versus* SCIENCE.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, UNDER THE INSPIRATION OF "BENJAMIN FRANKLIN," AT THE CONCERT HALL, LORD NELSON STREET, LIVERPOOL, ON SATURDAY EVENING, JUNE 12, 1875.

WILLIAM HITCHMAN, M.D., F.R.S., &c., &c., in the Chair.

ADDRESS.

Mr. Chairman, Ladies, and Gentlemen,—The subject which is to engage your attention this evening is denominated "Spiritualism *versus* Science:" since in the world of science whatever is connected with mind has not yet undergone investigation, and since in the world of matter that is denominated science which pertains solely to the evidences of the human senses. But were we to give you a distinctive term, and were your present speaker to analyse that which is to be expressed by the word "Spiritualism," we would say that it is the embodiment of science, since it deals not only with all laws that are known to the world, but with all that undiscovered realm of laws as yet unknown and unexplored in the world of matter. The devotee at the shrine of materialism and material science makes this mistake when he declares that any knowledge of the spirit is impossible. No man with any pretensions to scientific knowledge will dare affirm that he is acquainted with all the laws of nature. Between the human and material substances that make up earthly matter and organisation and the infinitude of a Divine mind, there is an infinite realm of cause and effect, the outermost laws of which have been discovered by material science, and the innermost of which have not been dreamed by any mind upon earth. Whosoever declares, therefore, that the world of mind and spirit is an unknowable world, and that certain manifestations in connection with psycho-dynamical force are impossible according to the laws of nature, declares a palpable untruth, since he cannot be in a position to know what is possible in the universe, and he can only judge by his own experience.

There are two sides to the universe—that side which is palpable to the external senses of man, which undergoes the external observation of the senses and is amenable to the control of human

powers externally applied; and that vast other side which is not amenable to human control, and which, controlling the earth of matter and man himself, is by far the greater portion of the universe of cause and effect. To that side, heretofore unexplored and unknown, we invite your attention to-night. To that region, heretofore supposed to be hidden, and from which man, groping in the blindness of external senses, has been unable to draw any knowledge or any information, we invite your contemplation and your just and sincere appreciation, bearing in mind that it has been said, not only in ancient days, but by Montaigne himself, that "Whosoever judges without knowledge displays, therefore, his own ignorance, and whosoever, having knowledge, judges for others, displays his own folly." He who assumes to pronounce judgment, therefore, upon that realm of which he confessedly knows nothing, places himself in the category of those who are blind and will not see, and having ears will not hear.

The truth lies in all that realm of investigation which to the human mind and intellect is possible, and wherever that possibility extends, whether it be to the outer or inner circles of the mind, there willing thought and an honourable purpose shall extend. The inner investigation of that which belongs to man's control of matter has not been till within the last half century a subject of supposed human science, and Psychology is so new a science or theme in the world of human investigation that it has not yet been classified in its appropriate place. It is only within the last six months that a Psychological Society has been formed in Great Britain for the purpose of investigating phenomena of mind by the world of science. Psychological societies in connection with spiritual manifestations have existed, but the great body of savans in the world of science have ignored the phenomena of mind as being beyond the usually accepted plane of scientific investigation. But facts become stubborn things, and when a series of facts that a quarter of a century and more of intelligent analysis have failed to disprove are piled up at the door of science asking for admission, there is no body of men in the world that can withstand their testimony, especially when accompanied by absolute proof of the individual integrity, and personal reliability of those who have investigated them.

From a century, therefore, of observation on either side of that plane of existence which you now occupy, I shall ask you to consider the spiritual side of the universe, its blending with the outer world, and the possibility of approximating knowledge of spiritual forces, even while you are in contact with matter.

It is stated broadly by the world of science that a physical substance cannot be moved without known external contact. The substance of which the human body is composed is material; it moves in obedience to the human will; no scientific analysis, save

that which has been revealed by psycho-spiritual intelligence, has ever unfolded to the world how the spirit of man governs the material body, and causes it to move in defiance of the propositions of science. It is said that spirit cannot, without proper and adequate mechanical contrivances, applied externally and according to known laws, move any external substance at variance with the known laws of gravitation. It has been proven by psycho-spiritual science that substances can be moved in contravention of the supposed laws of gravitation without any adequate physical forces observable to the human senses or detectable from any human standpoint. From the spiritual standpoint this is easily explained. The same law which enables the human spirit, when embodied, to control by a series of psycho-dynamical effects upon the nervous system, the nerve aura, and the entire structure of the human body, enables a disembodied spirit by the same process, infinitely elaborated, to move external substances through known and palpable laws. The last century has revealed certain distinct and absolute advancements in the external phenomena of science; the next century, if I mistake not, will reveal an incalculable advancement in the world of spiritual science.

The first proposition that I have to lay down to you to-night is the polarity of the atoms that constitute not only the physical and organic structure of the earth, but the physical and organic structure of the human system, to the extent that where electricity is thrown off at right angles during the night, so this electric force is thrown off from the human system in precisely the same manner, with all due allowance for the different positions and varied conditions of the human body. Hence that every human being is either magnetic or electric at alternate periods of day and night; and whenever the human being is magnetic or electric, that force which is denominated magnetism or electricity is the force by which the mind of man governs the body, causes contact with outward creation, and produces physical effect. This force, extended to all the infinitesimal atoms of matter that lie between man's outer organism and the world which is denominated the world of mind, is uniform in its action, governed by the same laws, amenable to the same forces, and capable of development in the production of power. Hence, when it is discovered that the atoms constituting the earth's atmosphere are more or less charged with this force of positive or negative electricity, and a contravening force intervenes to destroy that effect, it proves that beyond the usual causes and currents of electricity or magnetic life is another and superior power. For the sake of convenience, I denominate that higher force the psycho-spiritual force; and it belongs not only to disembodied mind, but to all embodied minds; and who-soever has been brought to this room to-night by inclination, will-power, curiosity, reason, judgment, or aspiration, has been brought

by a process of his or her individual mind acting through this psychological power upon the nervous system, being brought in this way, and showing your independence of the outward atmosphere and the laws of organic external life. A disembodied spirit is here by the same process; and if it be possible for you, in defiance of the usual laws of inertia that control solid substances, to bring your physical organisms constructed with any amount of external matter and solid substance, into this room in obedience to this psycho-dynamic power, then it is possible also for a mind disembodied—or any number of them—to assemble in this room through the same law, and upon the atoms of the same atmosphere surrounding you, by the same process, move upon your minds, give utterance to these words, and in various ways reach the organisms of your outward bodies, and thereby reach your spirits. But the process of spiritual control of the organic structure of the spiritual atmosphere, I must define before I proceed. As I have stated, the external atmosphere is composed of polarised atoms, each one of which obeys the laws of magnetic or electric control. The spiritual atmosphere, in precisely the same manner, but with an infinitesimally finer structure, and composed of infinitely finer substances, obeys the laws of spiritual magnetic or electric control; and upon this finer atmosphere, and in obedience to this rarer law, the minds of all intelligent human beings act, whether embodied or disembodied; and it is no more a miracle that a spirit disembodied may move upon a human brain to speak to you to-night than that a spirit embodied can do so, since the same process enables both to perform the same result; and when my honourable friend, the Chairman, speaks to you and moves you to a comprehension of his thought—he being an embodied spirit—it is no more impossible for me, being a disembodied soul, to move upon an external brain that is alive with these particles of electric force producing the same mechanical action upon the vocal organs, the same vibrations on the mental structure, the same process of stimulus to the nervous ganglia, thereby speaking the thoughts, wishes, properties, and powers that belong to the world of spirits.

Between the two worlds the connecting link is not so far removed, nor so impossible of analysis, as the world of science will have you believe. For every ultimate physical atom I can show you a correlative spiritual force; for every ultimate physical result I can show you a correlative spiritual cause; for every manifestation in the world of matter, defined by science and comparatively understood, I can show you a manifestation or a cause in the world of spirits not defined by science, but capable of being as well understood. The atoms that compose the atmosphere of this room are invisible to every one of you. Decimal particles which make up all the vitality which you at present inhale are impalpable, yet little by little they contribute to the building up of the physical

structure, and without them you were a dead mass of clay. The spiritual atoms which lie behind these are as invaluable and as necessary to your spiritual and physical life as are physical atoms; and if your body requires oxygen in a high state of refinement in the atmosphere to sustain physical life, so do your minds require thought in a high state of refinement, or there is death to your mental and spiritual structure.

This mental and spiritual structure, and the elements which feed it we call the oxygen of the soul, belongs to the very sphere of psychological investigation which at present is being revealed to man, and constitutes as great an epoch in the world of science as when, one hundred years ago, Dr. Priestley was persecuted, when, discovering the element of oxygen in the external atmosphere, he found also that other element of spiritual freedom, the latter being the chief cause of his persecution. To-day we announce the oxygen of the spiritual atmosphere, which is the same psycho-dynamic force that is destined to bear as important a part in the world of scientific investigation in the future as oxygen with its various combinations bears to-day. Whatever vitality of outward structure is made up through the combinations known in chemical science, the same vitality of spiritual structure is composed of combinations known in the world of spiritual science. This world of spiritual science from gradation to gradation meets your outer world more than half way, and moves upon the atmosphere that surrounds your minds, producing vibrations, impressions, thoughts, aspirations, prayers, emotions, and the uplifting of all that enables man to rise above the mere brute functions of existence in life; and without this vibration which commences from the Innermost Spirit of the Universe, and through successive circles of outward gradation rules the mortal mind, man, with all his pride and intellect and gigantic physical power, would have no aspiration beyond the material functions which express his external life, and would die as the brute dies—unconscious of immortality. It is upon the wings of this subtle power, and in direct gradations of absolute thought, that the spirit-world rules the mortal world to-day; and the blending of the two states of being are as intimate and constant as the blending of your lives with the external atmosphere, or the rays of light with that which constitutes your being. As it has been recently discovered that light has a power of force as well as the power of atomic vibration, so it may be discovered in the course of scientific investigation that thought has power of force as it has the power of vibration or impression; and when it comes to be known as a fact that although electric force is as yet inapplicable to the great mechanical purposes, still it has been discovered to be appropriate as the message-bearer of the world, so light itself, appropriate to the illumination and distribution of all the vital forces in nature, having greater dynamical

power than any other force in existence, may be discovered to contain the very elements of the new motor power for which the earth is at present longing; and if the power, revealed in Modern Spiritualism by the uplifting of heavy bodies, by the creation and condensation of appearances in the atmosphere, by gathering together the forces and vital elements of nature in absolute forms, becomes utilised and common in the world of human purposes, then it will be found that the psycho-dynamic power is greater than all other forces combined, since it not only governs the visible universe, but all that universe that lies between you and the ultimate cause of all effects—the Godhead himself. We have discovered, therefore, that this power belonging innately to the sphere of mind is the immediate cause of all external effects of man's contact with matter. We have discovered that every vibration of human thought is more important in the world of dynamical results than the revolutions of all the planets in the solar system. We have discovered that there is more force in a single aspiration of the human mind (I mean perpetually and eternally) than in all the mechanical contrivances which the world possesses to-day. We have discovered that a well-directed aim not only governs one generation of minds and one succession of events from generation to generation, but governs centuries of time and millions of human beings and hundreds of generations by its results. I have seen that a single thought propelled from a gigantic mind even in the direction of hatred or of ambition has power to sway multitudes of beings, and that these have power to govern the earth and make it amenable to their purpose; and from the seas of bloodshed on earth to the highest song or prayer that vibrates throughout the seraphic regions, the power of thought remains alone supreme. It is thought that controls the motor power of earth to-day; it is thought that causes the transmission of messages by the galvanic or electric battery; it is thought that ploughs the seas with myriads of ships constructed by human invention and amenable to the hand of man; it is thought that sways and governs the destiny of empires and nations to the end of making the wilderness and the desert blossom as the rose, and building up thickly-peopled cities where concentrate intelligence, science, power, and learning; and if those so-called primal and ancient elements of the earth sometimes baffle the skill of modern science, it is only because science is as yet in its infancy, and the winds and the tides and the great sweeping and controlling forces of the universe are alike governed by thought, beyond the comprehension of man, and allied to the Deity himself. If these results can be outwrought by man within the province of human history and within the records of many minds now living, what may not be the results outwrought, when, added to the sphere of present, visible, and acknowledged science, there comes the actual process of mind itself

and the laws that govern the vast kingdom that lies beyond the external world but is palpable and real?

I venture, therefore, to affirm that there is no discovery of human science and no invention of outward conquest over matter but what is passed in direct gradations from the world of spiritual causes to the world of mind incarcerated in human form. I venture to affirm that no Galileo ever dreamed of the wonderful processes of earth's revolution without that thought, on the wings of a seraph, having been handed down through successive spheres of intelligent life. I venture to affirm that no new principle or motor power has been revealed to man that has not been known to innumerable ages in the world of mind above matter, and these are revealed as fast as the slow and grovelling stages of man's outward life will admit. You stone your prophets; you persecute the advancement of science; you sneer at and decry the discoverers of new principles; in a few centuries of time you erect statues to their memories, and emblazon their names upon the pages of history.

I was laughed to scorn in the years of my mortal career because I ventured to affirm that the element of electricity in its positive and negative phases would yet govern the world of man. To-day you are depending upon this as your message-boy; and that thought scorned by the world of science becomes to-day the uplifting of thousands and millions of hearts from despair and anguish. I can positively predict that the cord of communication or the means of communication between the spiritual and material worlds, will, in a century of time be as frequently acknowledged and resorted to as the electric-magnetic telegraph of to-day; and that the force which is now scorned and decried, but which we haften with ready wings as message-bearers to the earth, will become the prevailing force, not only of communication between the world of spirits and the world of matter, but of communication between mind and mind; so that a thought in Liverpool or London, with suitable and accompanying will-power, will reach a mind in New York or Japan upon the very process of dynamic vibration before referred to. And if this seems improbable and wild, it is only the same seeming that made it seem improbable for the lightning to do the bidding of man, or for the earth to revolve upon a centre of its own creation.

This spiritual and dynamical process the world of spirits is employing to-day, ruling minds upon earth wherever it is practicable, and proving that there is more force in an intelligent and well-directed thought than in all the mechanism employed for the building of pyramids, or which causes the transportation of your merchandise from one country to another. This power of thought we introduce to you; we make it possible for you to direct and govern it; we make it also a new science, and a discovery in philosophy, that through this psycho-dynamic power the universe itself

is moved by a succession of spiritual causes, each one having an intelligent and well-directed source.

I have no complaint to wage against the method of science; it professes to deal with results and not causes; it is slow-footed necessarily because of experiment and observation; it must deal with those results which are again and again proven, before they can be stated to the world. But beyond this it is pretence to state that because science has not discovered a principle, it therefore is not in existence; beyond this let the voice of science remain silent while that of intuition moves for ever, swift-footed and with prophetic vision, announcing ages in advance that which science afterwards is compelled to admit as true. I have no war to wage with the prevailing thoughts in the world that are slow to adopt a new principle, and slow to recognise the existence of a newly-discovered force. But I wage war for ever with that inevitable ignorance and folly which declares that because the individual has not seen, therefore a thing cannot be, or because humanity has not discovered this principle, therefore it cannot act. When Herschel, with the prophetic vision of mathematical science, declared that there was another planet and another central sun beyond the solar system, beyond the reach of the lenses then in vogue, it was only that prophecy of all truly accurate science which forestalls the senses and provides improved telescopes for the vision of man. When Herschel's telescope was erected, there, in the very part of the heavens where his prophecy had revealed it, was the planet that made up the complement of the solar system. We offer you a spiritual telescope; that which, added to your outward senses and intuition, enables you to discover that realm lying beyond the plane of external causes, which has been foretold by prophet, seer, and sage, and without which man upon earth were the veriest beggar pleading at the doors of nature for immortality, and receiving a stone instead of bread; without which all aspirations of science were as a bauble and a dream; and Humboldt, with his magnificent theories and analyses, and Plato, with his divine Kosmos, were as baubles in the sight of the Infinite God. I ask of you to consider the existence of these instruments of spiritual force and power that are placed under proper conditions at your disposal, and that make the spiritual world as much a world of causes as the external world that causes it to come within the range of mental analysis and human vision, and reveal the peopled spaces filled with intelligent and active minds, each one intent upon their mission of knowledge and mercy, and distributing their gifts as well they may. Albeit, if the minds upon this planet—which is the third in the solar system—are but feebly advanced and slow, there may be other worlds of minds with loftier powers and more spiritual advancement, that fly where you now grope; that leap where you now stumble; that cleave the air of spiritual space

with the wings of thought where you now droop to the earth, trailing your wings in the mire of dogmatism and materialism. "Oh! let there be light!" was not alone the theme of the dying Goethe; but from the very beginning of creation the mind of man immured in clay asks for additional instruments of sight and knowledge that he may span all that intermediate space that lies between him and the wonderful worlds that, like lamps, illumine the heavens. As science abhors a vacuum, so does nature abhor space; and between you and these worlds are intermediate palpable spheres of existence, each one peopled by beings from your and other planets; each one having intentions, thoughts, purposes, emotions, intelligence, and powers in a lower or higher degree of culture; and these, from the lowermost to the highest, governed by a succession of spiritual laws, of which the feeblest and outermost are seen and known by human science, but of which the innermost and the greatest belong to those gigantic minds that, seeing through and penetrating beyond the mists of outward life, govern, control, guide, direct atoms upon their winged errands of thought and vision, move you with the majesty of their power and motion. This is the world that lies beyond you; this is the power that, behind matter, uplifts and governs like innumerable pillars the structure and edifice of the universe. This spiritual and underlying element, without which gold were dross, and matter a mere name, and the thoughts of man, piled mountain high, not having that source, and not being sustained by it, were as shining bubbles in the empty air. Oh! believe me, science as yet is in her swaddling-clothes; the infancy of the human race is here, and all that wonderful region, and all those subtle elements that here and there manifest their presence and their power are yet to be known, grappled with, and conquered by man. If man has conquered the wilderness and the wild beasts of the forest, he also has a greater realm to conquer in the spiritual causes and forces of nature. Human passions—hatred and fear, malignant envy, scorn, and ignorance—are the wild beasts in the wilderness of human life. From the world of human causes these are to be expunged; and man has to vanquish first himself, and then he will see that this realm supposed to be peopled with ghosts and hobgoblins, with all kinds of gorgon-headed demons, with fiends of terror, is a world of intelligent beings rising gradation upon gradation, governed by laws, directed by purposes, moving upon and moved upon by the world of mind until all are linked in one gigantic whole to the Infinite purpose and the Infinite Spirit.

Heretofore men have started in search of religion like the knights of old, prepared to encounter all kinds of terrors; prepared, too, to gaze down upon a burning, seething Gehenna; but when these evils are abrogated, and man finds that he has no greater enemy than that which is within himself, he may start on his journey of

religion well assured that between him and the Deity there is no intervening power possible if he direct his compass heavenward, and point his thoughts with the true magnetic pilot to the polar star of safety—Truth. Heretofore men have started in pursuit of science with a sneer upon their lips and scepticism in their hearts, prepared to ignore all revelation as prejudice and ignorance, and prepared, too, that at the end annihilation shall come, and man shall sleep with the brutes. Between these two extremes, and above them, is presented the philosophical solution of the great questions of the universe; and it becomes the important part of Modern Spiritualism, as revealed now and to be revealed through your investigation, to bridge over that wide chasm, that gulf which has separated religion from science, and make them both the handmaidens of the human spirit.

It was my fortune to know intimately a man of gigantic intellect, who was called an infidel; it is my fortune to know intimately many of gigantic spirituality who are sceptical upon science. I say that between the world of science and religion there is no warfare; between actual science and actual spirituality there is a gradual sliding scale, that, like the spiral waves of harmony, or the spiral gradations of light, extend from the inner to the outer, from divinity to man, from spirit to matter, and continue in one uninterrupted chain of harmony.

Ascertain truly any law of nature, and you have religion; ascertain truly any law of the spirit, and you have absolute science. Between the golden rule and mathematics is no incomprehensible void. All is spanned over and bridged by the arch of spiritual science, comprehensible, simple, plain and perfect, so that he who runs may read, and the child at its mother's knee, breathing a prayer of fear but of love, shall know that the winged butterfly and the storm that terrifies are alike governed by undeviating and beneficent laws.

No longer before the shrine of a blind and soulless nature must men worship, but before the shrine of an intelligent and active cause, whose citadel is the universe, whose temple is the human spirit, whose outer vestibule is the human form and Nature herself, connected by gigantic links of intermediate thought, each one of which embodies a system, and all governing and controlling the souls of men, spirits, angels, and archangels, even up to Deity. From the innermost of this spirit-shrine, with one impulse of pure thought and knowledge, spirits cleave the space that divides you from the comprehension of their world, and ask you to behold with what innumerable circles of light, with what gradations of matter, even the atom and the molecule perform their work and function; and how beautifully the winged butterfly and the star reveal the purposes and harmony of the thought of the universe! From the innermost of this shrine the spirit-world presents to you

facts, not for the love of outward jargon nor for the pleasure of mingling with external sensuality and corruption, but only that by so doing they may batter down the walls of materialism in which the human soul is incarcerated, and from the other side of existence leave a winged power that shall uplift the earth from despair. Be sure that it is no especial pleasure either to bear the sneers and scoffs of man or to revel in their external methods, or in their external sciences; but it is a pleasure which no immortal soul, whether on earth or in heaven, can possibly deny himself to reveal a truth, to speak a word of revelation, promise, and hope to man. Bearing that message with its swift-freighted pinions, and assuring you that in the world of visible and external causes it is and will be made amply manifest; I speak to you to-night not from the love of contact with external nature, but from the love of truth, which would impel me, even from the highest heaven, to burst the walls and barriers that I might bear the message to the lowest upon earth, "You have an immortal soul; you shall live for ever!" The new epoch that is dawning upon the human earth, the time that is now in its infancy, is an epoch of the revelation of spiritual causes through a systematic and direct process of human science and knowledge, arranged so that the infant in the school may learn, and the grey-haired sire may see, the pathway plain before him. The new epoch that is dawning is one that uplifts man from the mere standard of an external didactic reason to a reason inspired by hope, prophecy, immortality, and the certainty of a continued individual existence.

Whatever may have been heretofore only the favoured and isolated in the world of humanity have been certain of this; whatever may have been heretofore only prophets, seers, and saviours could reveal this to the world. There is now an infinite number of messengers waiting upon the wings of thought for an avenue or open door, or psycho-dynamic medium, whereby they can hold converse with human beings; and the only message they bear on the freighted burden of their thoughts and on the pinions of their mind is that in mind, as in matter, there is no death; in the world of spirit, as in the world of external force, there is no annihilation; that every ultimate principle and every ultimate atom in the universe is immortal; and that the soul of man is not alone a mockery in creation. The only and the uplifting message which they bear is that from the highest sphere which spirits have knowledge of to the lowest child of earth there is a connecting link of inspiration and control which even in dungeon-cell, and even in chains of perjury and vice, give hope to that soul, uplifting it from the slough of despond to the region of hope and promise and love. And I assure you that but for breaking this silence, but for revealing the methods whereby this might be attained, I would not wend my way through the spheres that are still contaminated with

earthly passion, through the vapours and mists that rise, spiritual even more than physical, from your earth, through the doubt and dissonance and gloom that to an enlightened spirit seem to hang with a pall over the earth.

But for this I would wing my way to some happier star, where, on the wings of the sun's light, and in obedience to the magic of the thought of the human soul, every atom is radiant and every form transparent with the light of the Spirit, where flowers abound that do not wither, and where the voices that are heard are those of harmony and not of discord; where seraphs abide, each one a winged flame of light.

Having won advancement and power by the knowledge of the soul itself to bear this message, I state to you from more than a century of experience in time and in spirit that there is palpable, continuous, and uninterrupted communion between all worlds, and that the new epoch of time shall be when thought, and not the outward senses, shall govern humanity; when aspiration, and not appetite, shall be the controlling power; when spirituality, and not materialism, shall be the dominant force; and when the abiding and controlling prayer of the spirit shall express itself in words and deeds of holiness; when matter itself shall be amenable to man's constant control, and a breath of thought or aspiration truly uplifted shall reach the winged seraphs that guard the throne of Truth night and day, and 'twixt you and that infinite Soul shall be uninterrupted and palpable communion now and for evermore.

IMPROMPTU POEM.

It was suggested by the speaker that the subject for the poem should be selected by a member of the press, whereupon a reporter present submitted "Happiness," which, being accepted, Mrs. Tappan gave as follows:—

HAPPINESS.

For ever fleeting, for ever flitting,
The vision of Happiness flies on before you,
With ravishing pinion, with thought so uplifting,
Calling and calling the whole way t'implore you.

For ever the breath of its magical pinions
Allures the spirit to hope and despair;
For ever inviting to lovely dominions,
For ever vanishing when you are there.

Happiness! *ignis fatuus* ever,
Leading you onward still but to destroy;
He who seeketh with utmost endeavour,
Findeth you never, oh, false, fickle joy!

What you pursue most you never attain to,
 If you pursue it with selfish cold aim ;
 What you seek not, that is yours ere you ask it,
 If it is kindled with Love's holy flame ;

What you most give, that most you possess still—
 Happiness given to others endures ;
 If you pursue it by seeking it not, 'twill
 Ever be yours, 'twill ever be yours.

Strive to attain it by giving to others—
 Joy still increases when shared with the world ;
 Sorrow disperses when you share each other's,
 And happiness still is before you unfurled.

They who have found it know not by what pathway
 They gain the blest boon which all mortals must prize,
 But martyrs and saints, driven heavenward in fire,
 And those that went out with most sorrowful eyes—

They are the ones that true happiness gather,
 By helping each other you strive thus to win
 Not joy, but the pleasure of working together,
 And lifting the world from its darkness and sin.

Behold ! o'er the martyr's brow rises the glory ;
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At the close of a private seance with Mrs. Tappan, the medium was controlled by a cheerful and talented Indian spirit. "Now," said "Ouina," "in conclusion I will give you

" A song all woven of gladness,
You may sing it the whole day long,
It will drown every thought of sadness,
As its numbers float joyous and strong.

" 'Twill be woven of meshes of light,
Of the sunbeams that flash from the spirit,
We bind them around the dark night,
And their glories all souls shall inherit.

" For all are but born of the Father,
The great central sunlight of love,
Who moves every soul to his working ;
He makes every spirit to prove
How divine and how perfect is gladness
That is born of the true soul of love.

" I will weave you a song of the spirit,
Of the blossoms that bloom in your souls ;
Their buds are the hopes you inherit,
Their incense your life-work controls ;

" They are water'd with tears, for when sorrow
Comes trailing her sad robes along,
She tokens the dawn of the morrow,
She giveth the spirit its song.

" For gladness is born out of sorrow,
As winter gives birth to the spring,
Or as the night heralds the morrow,
Or the egg giveth promise of wing ;
And this is the song of my spirit,
The song that my soul loves to sing."

SPIRITUAL ETHICS.

WHAT GREAT TEACHER HAS PRODUCED THE MOST POTENT EFFECT UPON SOCIETY, AND WHY?

This Oration was delivered in St. George's Hall, on Sunday evening, September 23th, 1873. Before Mrs. TAPPAN entered the hall, the Chairman, Mr. Thomas Slater, stated that, agreeable to announcement, Mrs. TAPPAN would speak on a subject selected by the audience, and that a Committee should be chosen for that purpose. Doctors Sexton and Clark (Spiritualists), and Messrs. Watt, Goalen, and Cooper (non-Spiritualists), were accordingly duly elected to prepare a subject on which Mrs. TAPPAN should speak. During the early part of the service the Committee retired, and, on returning, Dr. Sexton announced that the question proposed by a non-Spiritualist and decided upon was that given at the top of this page. A hymn having been sung, Mrs. Tappan proceeded with her address.

INVOCATION.

Our Father, which art in heaven, infinite Spirit of love and of life, thou divine and supreme Source of all intelligence, we praise Thee. Thy children would lay upon the altar of thy love their offerings of devotion. Some come to Thee laden with worldly cares, bowed down and oppressed with the manifold tumults of outward life. O, let them turn within and behold that, howsoever vast may be thy material workings, thy Spirit is infinite, and the treasures of knowledge are vast and boundless! Some may come to Thee laden with sorrow, mourning for the dead and seeing no light above the tomb. O, above the grave, beyond the pall, may they behold the brightening glory of immortal life! may they see their loved ones in light and beauty around! Some come laden with joy, and these lay their offerings upon thy shrine, as doth the

religion well assured that between him and the Deity there is no intervening power possible if he direct his compass heavenward, and point his thoughts with the true magnetic pilot to the polar star of safety—Truth. Heretofore men have started in pursuit of science with a sneer upon their lips and scepticism in their hearts, prepared to ignore all revelation as prejudice and ignorance, and prepared, too, that at the end annihilation shall come, and man shall sleep with the brutes. Between these two extremes, and above them, is presented the philosophical solution of the great questions of the universe; and it becomes the important part of Modern Spiritualism, as revealed now and to be revealed through your investigation, to bridge over that wide chasm, that gulf which has separated religion from science, and make them both the handmaidens of the human spirit.

It was my fortune to know intimately a man of gigantic intellect, who was called an infidel; it is my fortune to know intimately many of gigantic spirituality who are sceptical upon science. I say that between the world of science and religion there is no warfare; between actual science and actual spirituality there is a gradual sliding scale, that, like the spiral waves of harmony, or the spiral gradations of light, extend from the inner to the outer, from divinity to man, from spirit to matter, and continue in one uninterrupted chain of harmony.

Ascertain truly any law of nature, and you have religion; ascertain truly any law of the spirit, and you have absolute science. Between the golden rule and mathematics is no incomprehensible void. All is spanned over and bridged by the arch of spiritual science, comprehensible, simple, plain and perfect, so that he who runs may read, and the child at its mother's knee, breathing a prayer of fear but of love, shall know that the winged butterfly and the storm that terrifies are alike governed by undeviating and beneficent laws.

No longer before the shrine of a blind and soulless nature must men worship, but before the shrine of an intelligent and active cause, whose citadel is the universe, whose temple is the human spirit, whose outer vestibule is the human form and Nature herself, connected by gigantic links of intermediate thought, each one of which embodies a system, and all governing and controlling the souls of men, spirits, angels, and archangels, even up to Deity. From the innermost of this spirit-shrine, with one impulse of pure thought and knowledge, spirits cleave the space that divides you from the comprehension of their world, and ask you to behold with what innumerable circles of light, with what gradations of matter, even the atom and the molecule perform their work and function; and how beautifully the winged butterfly and the star reveal the purposes and harmony of the thought of the universe! From the innermost of this shrine the spirit-world presents to you

facts, not for the love of outward jargon nor for the pleasure of mingling with external sensuality and corruption, but only that by so doing they may batter down the walls of materialism in which the human soul is incarcerated, and from the other side of existence leave a winged power that shall uplift the earth from despair. Be sure that it is no especial pleasure either to bear the sneers and scoffs of man or to revel in their external methods, or in their external sciences; but it is a pleasure which no immortal soul, whether on earth or in heaven, can possibly deny himself to reveal a truth, to speak a word of revelation, promise, and hope to man. Bearing that message with its swift-freighted pinions, and assuring you that in the world of visible and external causes it is and will be made amply manifest: I speak to you to-night not from the love of contact with external nature, but from the love of truth, which would impel me, even from the highest heaven, to burst the walls and barriers that I might bear the message to the lowest upon earth, "You have an immortal soul; you shall live for ever!" The new epoch that is dawning upon the human earth, the time that is now in its infancy, is an epoch of the revelation of spiritual causes through a systematic and direct process of human science and knowledge, arranged so that the infant in the school may learn, and the grey-haired sire may see, the pathway plain before him. The new epoch that is dawning is one that uplifts man from the mere standard of an external didactic reason to a reason inspired by hope, prophecy, immortality, and the certainty of a continued individual existence.

Whatever may have been heretofore only the favoured and isolated in the world of humanity have been certain of this; whatever may have been heretofore only prophets, seers, and saviours could reveal this to the world. There is now an infinite number of messengers waiting upon the wings of thought for an avenue or open door, or psycho-dynamic medium, whereby they can hold converse with human beings; and the only message they bear on the freighted burden of their thoughts and on the pinions of their mind is that in mind, as in matter, there is no death; in the world of spirit, as in the world of external force, there is no annihilation; that every ultimate principle and every ultimate atom in the universe is immortal; and that the soul of man is not alone a mockery in creation. The only and the uplifting message which they bear is that from the highest sphere which spirits have knowledge of to the lowest child of earth there is a connecting link of inspiration and control which even in dungeon-cell, and even in chains of perjury and vice, give hope to that soul, uplifting it from the slough of despond to the region of hope and promise and love. And I assure you that but for breaking this silence, but for revealing the methods whereby this might be attained, I would not send my way through the spheres that are still contaminated with

partly visible through the fogues and mists that rise, spiritual even more than physical from your soul, through the doubt and ignorance and error that to an unenlightened soul seem to hang with a pall over the soul.

But for this I would wing my way to some hazy star, where, in the wings of the sun's light, and in accordance to the magic of the moment of the human soul, every truth is exact and every form transparent with the light of the Soul, where flowers abound that do not wither, and where the voices that are heard are those of harmony and not of discord, where sermons abide, each one a winged flame of light.

Having won advancement and power by the knowledge of the soul itself to bear this message, I came to you from more than a century of experience in time and in space, that there is palpable, continuous, and uninterrupted communion between all worlds, and that the new epoch of time shall be when thought, and not the outward senses, shall govern humanity: when aspiration, and not appetite, shall be the controlling power: when spirituality, and not materialism, shall be the dominant force: and when the abiding and penetrating prayer of the soul shall express itself in words and deeds of goodness: when matter itself shall be amenable to man's constant control, and a breath of thought or aspiration truly uplifted shall reach the winged senses that guard the throne of Truth, light and love, and with you and that infinite Soul shall be uninterrupted and palpable communion now and for evermore.

IMPROPTIC POEM.

It was suggested by the speaker that the subject for the poem should be selected by a member of the press, whereupon a reporter present submitted "Happiness," which, being accepted, Mrs. Tappan gave as follows:—

HAPPINESS.

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They who have found it know not by what pathway
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 But martyrs and saints, driven heavenward in fire,
 And those that went out with most sorrowful eyes—

They are the ones that true happiness gather,
 By helping each other you strive thus to win
 Not joy, but the pleasure of working together,
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Behold ! o'er the martyr's brow rises the glory ;
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At the close of a private seance with Mrs. Tappan, the medium was controlled by a cheerful and talented Indian spirit. "Now," said "Quana," "in conclusion I will give you

- " A song all woven of gladness,
You may sing it the whole day long,
It will drown every thought of sadness,
As its numbers float joyous and strong.
- " 'Twill be woven of meshes of light,
Of the sunbeams that flash from the spirit,
We bind them around the dark night,
And their glories all souls shall inherit.
- " For all are but born of the Father,
The great central sunlight of love,
Who moves every soul to his working;
He makes every spirit to prove
How divine and how perfect is gladness
That is born of the true soul of love.
- " I will weave you a song of the spirit,
Of the blossoms that bloom in your souls;
'Tis their buds are the hopes you inherit,
'Tis their increase your life-work controls;
- " They are water'd with tears, for when sorrow
Quana's trailing her sad robes along,
She weaves the lawn of the morrow,
The great life spirit its song.
- " The gladness is born out of sorrow,
As winter gives birth to the spring,
As the night heralds the morrow,
As the egg reveals the form of wing;
And this is the song of my spirit,
'Tis a song that my soul loves to sing."

SPIRITUAL ETHICS.



WHAT GREAT TEACHER HAS PRODUCED THE MOST POTENT EFFECT UPON SOCIETY, AND WHY?

This Oration was delivered in St. George's Hall, on Sunday evening, September 28th, 1873. Before Mrs. TAPPAN entered the hall, the Chairman, Mr. Thomas Slater, stated that, agreeable to announcement, Mrs. TAPPAN would speak on a subject selected by the audience, and that a Committee should be chosen for that purpose. Doctors Sexton and Clark (Spiritualists), and Messrs. Watt, Goalen, and Cooper (non-Spiritualists), were accordingly duly elected to prepare a subject on which Mrs. TAPPAN should speak. During the early part of the service the Committee retired, and, on returning, Dr. Sexton announced that the question proposed by a non-Spiritualist and decided upon was that given at the top of this page. A hymn having been sung, Mrs. Tappan proceeded with her address.

INVOCATION.

Our Father, which art in heaven, infinite Spirit of love and of life, thou divine and supreme Source of all intelligence, we praise Thee. Thy children would lay upon the altar of thy love their offerings of devotion. Some come to Thee laden with worldly cares, bowed down and oppressed with the manifold tumults of outward life. O, let them turn within and behold that, howsoever vast may be thy material workings, thy Spirit is infinite, and the treasures of knowledge are vast and boundless! Some may come to Thee laden with sorrow, mourning for the dead and seeing no light above the tomb. O, above the grave, beyond the pall, may they behold the brightening glory of immortal life! may they see their loved ones in light and beauty around! Some come laden with joy, and these lay their offerings upon thy shrine, as doth the

~~CONFIDENTIAL~~

... of the morning,
... that gives
... whatsoever
... will receive them.
... the inner heart; Thou
... in our midst, even
... smiling face. O
... levelness!
... awakened to under-
... we shall
... will thy
... we for ever

DISCOURSE.

"WHAT GREAT TEACHER HAS PRODUCED THE MOST POTENT EFFECT UPON SOCIETY, AND WHY?"

We believe we state the subject correctly. Undoubtedly your Committee do not expect us to go back into those ages of human history the records of which are lost, since, undoubtedly, existing society cannot be affected by those periods of civilisation that are either wholly obscured in darkness, or have only just emerged from their obscurity through the investigating hand of modern science. Past ages, of which we know nothing except through the investigating hand of modern scientists, cannot have had much influence on the present condition of human society. But in what consists human society? It is customary to believe among Christian nations so-called that the enlightened portion of the earth's surface—that is, the most civilised of the nations of the earth—consists of those that have adopted and believe in what is termed the Christian religion. A large proportion of the earth's inhabitants do not accept, have not adopted, and are entirely ignorant of the enlightenment and civilisation accompanying Christianity.

The first influence, or the most remote influence of which history gives us any account, is the civilisation that existed amongst the ancient Egyptians, although the Chinese claim still greater antiquity. But we must determine that the highest point of civilisation in ancient times was reached among the Egyptians. Their worship, however, differed essentially from that of the modern worshipper. The veiled Osiris—the mysterious god, who had no external representation, but who was hidden behind his works—we may presume, represented the spirit of the universe, or creation. Isis, the mother Earth, was supposed to be the revelation of deity, or the immediate intercessor between Osiris and his children. The Egyptians, however, were not satisfied with this simple form of worship, but framed images of created things and established ceremonials. Amongst their various objects of worship was Apis, or the sacred ox. Then there was the worship of the bird Ibis, and of other beasts and reptiles, all of which were supposed to represent deity. The serpent, amongst the Egyptians, symbolised wisdom; not, as amongst you, evil. And every form in nature which the Egyptians worshipped was supposed to contain some element of deity. But the whole of this system of religion has been lost to the world, owing to the destruction of the Alexandrian library. The more subtle element of it, however, had already been lost—namely, the spiritual meaning of these forms; for, of a certainty, no nation ever possessed a form of religion that did not originate in some spiritual inspiration in the beginning, and however material the commencement, the first inception of their worship was from the Divine

works of Deity are not comprised in the so-called bibles of nations; and there have been prophets and sages reared up outside of established churches, and their inspirations have ever redounded to the benefit of humanity. The religion and theology of all nations represent the highest thought of their inspired writers united. Unquestionably the Bible of the Hebrew nation, said to be the progenitor of the Christian religion, is the embodiment or compendium of the writings of the Hebrew prophets and seers. But there have been superior minds, as we have said, like Socrates, Confucius, and Aristotle, who have concentrated and embodied the teachings of inspired men; and these concentrations, afterwards disinterred, have been found to bear the most searching light and criticism of inspired thought. The Hebrews were especially an inspired race. Hence we know they held their first communings with the Spirit of Jehovah—Je-ho-vah meaning Spirit of the Past, the Present, and the Future—the one God, than whom there was no other, and before whom all other gods must bow. This was in contradistinction to the many gods of the other Eastern nations, while the Hebraic nation in their original simplicity believed but in the one divine godhead. Their seers and prophets looked forward to a time on the earth when Jehovah should manifest himself in person, and come to rule on the earth as their king. Consequently all the songs of praise, the prophets, and inspirations of the Old Testament deplored the materialism of the age in which the writers lived, and looked forward to the great day when the very Spirit of God should dwell in the midst of the nations of the earth. This Hebrew nation, however, was rather exclusive; and if Deity had never spoken to the earth before, nor in any other manner, he surely has not spoken according to the Hebrews since; for, although they expected a Messiah, and looked forward to his coming, when at last it was supposed he had come, the Hebrews would not accept him, and they are yet waiting for their king who shall restore them to the New Jerusalem; and so firm is this conviction that they have preserved their temples and their ancient customs, and around their shrines gather only the children of the downcast nation of Israel. Spread abroad throughout the countries of the earth, they are building up material prosperity, awaiting their Saviour who is yet to come, as they contend.

Meanwhile there came a voice in the East, simple, like that of a child. There dawned a star, there beamed a day, and the wise men saw that the Christ they had so long expected had come. Now it does not matter, in our opinion, whether, as the infidel believes, this birth of Jesus is a tradition, or whether, as the Christian believes, it is a reality; the influence of that supposed birth upon the world is precisely the same: and whether you take it from the standpoint of the secularist or the standpoint of the religionist, it does not matter. The point we have to consider is,

earthly passion, through the vapours and mists that rise, spiritual even more than physical, from your earth, through the doubt and dissonance and gloom that to an enlightened spirit seem to hang with a pall over the earth.

But for this I would wing my way to some happier star, where, on the wings of the sun's light, and in obedience to the magic of the thought of the human soul, every atom is radiant and every form transparent with the light of the Spirit, where flowers abound that do not wither, and where the voices that are heard are those of harmony and not of discord; where seraphs abide, each one a winged flame of light.

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sun lay his full rich offerings upon the shrine of the morning, shedding radiance within upon the spiritual loveliness that gives light and kindles a flame of living beauty. But, whatsoever offerings thy children bring, Thou, infinite Spirit, wilt receive them. Thou alone dost understand the secrets of the human heart ; Thou alone hast provided for its needs ; and thy soul is in our midst, even though the clouds of materialism hide thy wondrous face. O living Love ! O surpassing Spirit, glorious and full of all loveliness ! let our words be of truth ; let our minds be awakened to understand ; let our spirits strive to know Thee, and then we shall have all knowledge. To thy name, O loving Father, will thy children for ever sing praise ; and unto Thee must we for ever bring all our offerings of love.

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mind. Among the nations of the East, embracing India and China, of all the forms of worship—excepting the Mohammedan, which has latterly extended widely over the Eastern world—the most prominent are the Brahmin and the Buddhist. The Brahmin is an ideal worship. Its ideas of divinity are inverse from the senses. All forms of speculative spiritual theories, every abstract thought of divinity, rests with the Brahmin. He has no sympathy with the senses, although his system has its expressions; he dwells in the realm of transcendentalism. Brahma is concealed and veiled, but is represented by the three great powers or principles of nature. These principles are the Past, the Present, and the Future: the Creator, the Preserver, and the Destroyer of the universe. In these guises or forms sometimes he worships the past, sometimes bows in homage to the present, and sometimes wanders far into the regions of the future. The Buddhist, on the contrary, believes in an outward expression of divinity, wherein God, at certain and stated periods of time, manifests himself through Buddha, comes to the earth, and teaches the children of men. Buddhas have been numerous, and the last was about 200 or 300 years before the Christian era. This Buddha is supposed to come, at certain stated intervals, as the representative of the Divine mind.

In the teachings of Buddha great prominence is given to the external forms of worship and practical charity and kindness to our fellow-men. The Buddhist, contrary to the Brahmin, believes in the practical expression of religion, that human life should be governed by it, and that it should form its diviner part. We have the worshippers in the far East of various material elements, such as fire, air, and water; and, indeed, the Persian fire-worshippers form no small part of the wonderful systems of religion which hold sway in the world. The Indians, as you know, have their bibles, such as their Vedas and other sacred books. Zoroaster developed the principles of the religion of the ancient Persians in the Zend-Avesta, and many of its teachings compare favourably with those of more recent books, and in fact are the origin of the teachings of more modern religions. Among the Chinese the sacred books consist of the writings of Confucius. He represents the more modern and more concentrated thought of their ancient religions. The teachings of Confucius embrace the inspiration, and were the reproduction of the philosophy of ancient times, when the seers and prophets were truly inspired; he represents the embodiment and handing down to posterity of the inspirations of all previous ages. Thus there have been at all times, outside the realm of inspiration of ancient days, certain leading minds which almost take the position of seers and prophets. The works of Confucius exhibit so perfect a code of spiritual ethics, as to constitute it one of the systems of the present day; and yet they are but the embodiment of the thoughts of the most inspired minds of his and previous times. For remember, all inspired

works of Deity are not comprised in the so-called bibles of nations ; and there have been prophets and sages reared up outside of established churches, and their inspirations have ever redounded to the benefit of humanity. The religion and theology of all nations represent the highest thought of their inspired writers united. Unquestionably the Bible of the Hebrew nation, said to be the progenitor of the Christian religion, is the embodiment or compendium of the writings of the Hebrew prophets and seers. But there have been superior minds, as we have said, like Socrates, Confucius, and Aristotle, who have concentrated and embodied the teachings of inspired men ; and these concentrations, afterwards disinterred, have been found to bear the most searching light and criticism of inspired thought. The Hebrews were especially an inspired race. Hence we know they held their first communings with the Spirit of Jehovah—Je-ho-vah meaning Spirit of the Past, the Present, and the Future—the one God, than whom there was no other, and before whom all other gods must bow. This was in contradistinction to the many gods of the other Eastern nations, while the Hebraic nation in their original simplicity believed but in the one divine godhead. Their seers and prophets looked forward to a time on the earth when Jehovah should manifest himself in person, and come to rule on the earth as their king. Consequently all the songs of praise, the prophets, and inspirations of the Old Testament deplored the materialism of the age in which the writers lived, and looked forward to the great day when the very Spirit of God should dwell in the midst of the nations of the earth. This Hebrew nation, however, was rather exclusive ; and if Deity had never spoken to the earth before, nor in any other manner, he surely has not spoken according to the Hebrews since ; for, although they expected a Messiah, and looked forward to his coming, when at last it was supposed he had come, the Hebrews would not accept him, and they are yet waiting for their king who shall restore them to the New Jerusalem ; and so firm is this conviction that they have preserved their temples and their ancient customs, and around their shrines gather only the children of the downcast nation of Israel. Spread abroad throughout the countries of the earth, they are building up material prosperity, awaiting their Saviour who is yet to come, as they contend.

Meanwhile there came a voice in the East, simple, like that of a child. There dawned a star, there beamed a day, and the wise men saw that the Christ they had so long expected had come. Now it does not matter, in our opinion, whether, as the infidel believes, this birth of Jesus is a tradition, or whether, as the Christian believes, it is a reality ; the influence of that supposed birth upon the world is precisely the same : and whether you take it from the standpoint of the secularist or the standpoint of the religionist, it does not matter. The point we have to consider is,

what effect this theory has had upon the world. Born in obscurity, raised in humbleness, and, at last, promulgated throughout the most advanced and civilised nations of the earth!—what effect has this had upon humanity? The religions of preceding ages—all religions antecedent to this of Jesus—accepted and believed in material worship. Temples were built, places were set apart, symbols of the Godhead were formed, and every religion became an idolatry on the face of the earth. The Spirit of God departed from the Egyptian, from the Brahmin, from the Buddhist, from the Persian form of worship, because they came to construct idols of wood and stone, and to build magnificent temples wherein no spirit could be found. Even the Hebrews, because of their materialism, were banished from their sacred Jerusalem, and their gorgeous temple was overthrown because they would not listen to the voice of the Spirit. Christ's lesson from first to last, then and now, whether in the words recorded, or in the influences left upon his immediate disciples, was this: Past religions have believed that there were intermediate gods, and that the Most High God was entirely out of the reach of mortals. Christ taught that between the human soul and the Father there is no intercessor but love; and the divinest feature of his teaching was that it left the individual in the hands of deity, instead of in the hands of an outside god who might or might not listen to prayer. More than this, instead of offerings of bloodshed and burnt-offerings and sacrifices, he taught that the only offerings were those of the human spirit, that the only sacrifice was the sacrifice of the senses, and that to the spiritually-minded there is no need of an intercessor, for God is there and will listen. Could anything be more at variance with the materialism of the past than this? Could anything be more surprising to the existing forms of worship then upon the earth than this simple teacher, without retinue, without shrine or altar or priests, rising up in the midst of his fellow-people and declaring that God is not in any shrine or temple, but in the human heart alone? It was the advent of the Spirit as against matter, of the spiritual nature of man as against the material nature, the advent of the true form of worship as against idolatry; and, whatsoever man may have done in the name of Christianity and religion, the teachings of Christ remain the same—clear, transparent, everlasting protests against all outward forms and ceremonies that are not born of the living spirit of inspiration. Christ's life and example represent the possibility of man as a teacher, as an elder brother. Why, the Roman Catholic Church even claims that he represents that to which all may become heirs by their spiritual gifts; and this may be said of the Roman Catholic Church, in spite of its idolatry, temples, and ceremonials, that it invariably preserves the spiritual gifts wherever they are authenticated, and places them upon the records of the Church as instances that the spirit is still alive, however much the matter that surrounds

them may kill the spirit. But it is recorded that Christ taught that those who believed should perform even greater things than he had done. He gave his disciples the gifts of the Spirit—the gift of tongues, of prophecy, of the interpretation of tongues, and of healing. All these gifts he gave, and his disciples became possessed of them. May we ask where they are now? And do the believing possess the Spirit as they ought? Christ's teachings were those of lovingkindness and direct and perfect charity, that casts out all complaining and bitterness, and brings humanity closer and closer to the Father in the bonds of love.

We do not criticise the Christian world to-day; we do not criticise the warfare, the bloodshed, and crimes that are incident to humanity. In spite of these the truth is abroad, and notwithstanding these the spirit of Christ is struggling in your midst to-day. It has been said that Christianity has been the cause of more bloodshed than all other religions put together. What can you say of Mohammedanism, that, with the sword in one hand, and the Koran in the other, devastates the whole of the empires of the East? Knocking at the doors of established customs and of ancient religions, it demanded instant acceptance or death. Mohammedanism had some inception of religion, but when its promulgation is accompanied by devastation and ruin, we can have no word for it but condemnation. But these nations have sunk into degradation, while the ancient religions have been quenched. It is true war has followed in the wake of Christianity; but it is not true that this is attributable to the spirit of Christianity. If men make war upon their fellow-men, shall we blame that religion which advocates love and human kindness? Rather say that it is the undeveloped state of mankind; that, notwithstanding this light, human selfishness, cupidity, and ignorance seek to make a cloak and shield of religion to slay mankind. Shall we say that it is Christianity that has brought about all the revolutions of the last eighteen hundred years? War was known before. Cupidity and ignorance prevail; and if under the guise of religion man slays his brother, it is not because of religion, but in spite of it that he does so. Christ's teachings in their simplicity would lead only to peace. Christ's Sermon on the Mount, whatever sermons may be spoken or written, will never be transcended; it remains the one shining utterance on the page of all history that reconciles man to the Infinite. Christ's commandment: "A new commandment I give unto you, that ye love one another," transcends the whole of the Mosaic law, since it brings humanity into close brotherhood and makes them one with the Father. Christ's prayer to the Deity, recognising the Father "our Father," makes every child of the earth one with the Infinite, and establishes the bond between humanity and God. Immortality, that was before a vague hope, an uncertain speculation that had no share and part in the ancient religions, except in some form

of transmigration, reincarnation, or some other method, was made clear and plain; and instead of mysticism and fable, it was brought to the understanding of everyone. "In my Father's house are many mansions; I go to prepare a place for you," says Jesus to his loving followers. What more could you have of the future state?

Then, when predicting his final change, he saw the glory of the life which should eventually follow; and when he said he should come again, it was literally fulfilled in his presenting himself to his disciples; and when he said, "If I go away, I will send you a comforter, even the Spirit of Truth," has it not been proven that all who seek find it? We say nothing to the different interpretations of Christ's teachings; we say nothing of the various creeds and theologies that have been built upon them, though all have their uses; we make no war with them even though they war with one another; but we say that if the foundation of the Christian religion be Christ's teaching, and the foundation of Christian society Christ's example, the world can never possess a higher standard; for it is better, if we fall short of the mark, aiming high, than if we only aim at the rocks beneath our feet. The golden rule should be inscribed on every altar and shrine, so that everyone who strives therefor may have the consciousness of striving; and Jesus taught that those who strive, even though they fail, have some of the rewards of the spirit of God's love. We know that there is a very strong argument against the originality of Christ's teachings, and that materialists and infidels have searched history and found a parallel between the teachings of Christianity and those of other religions; that there was something similar in the writings of Confucius, and that other teachers taught the golden rule; but Christ was the first teacher who embodied his teachings in the loving works of his life and hands. Christ was the first teacher to awaken the consciousness that spirit is superior to matter, and that the soul transcends the casket in which God has placed it.

And we know of nothing better to-day than in the fulness of the human understanding to know that these lessons, however perverted and abused among men, form the chief aim and inspiration of the loftiest minds in human society. Even when they do not know it, and when materialism enthralles the senses, the unconscious leaning is towards that high standard of moral excellence and spiritual worship; and though they are humble in thought, they shun the more external forms of creed and ceremonial, and seek this true and living spirit within it. The greatest thought of the Christian world is for the peace and advancement of humanity. Whatever kings may do, or selfish demagogues may demand, we know that Church and State are alike united with the greatest and highest powers of the earth to bring about "peace on earth and goodwill to men;" that the British nation as a government has set its face

towards the "golden rule," in striving towards that arbitrament that shall cause the sword to be set aside and the understanding of humanity to be used in its stead. When such a thought is in the minds of your rulers, we certainly do not despair; and when the greatest minds, moved by the impetus of human fellowship and love, look kindly and joyously towards the era when goodwill shall prevail, and when the nations of the earth shall be gathered together beneath the eye of God, and when human governments shall try the mild sway of the Christian, we cannot condemn, but on the contrary say that spirit is abroad in all the lands; that it forms the basis and foundation upon which the superstructure of human society is built; that the spirit will kill the letter, as the letter has sometimes killed the spirit; is unquestionably true, and that in an age not far distant, without the eye of prophecy, the religionist and statesman can say there will be an entire end of wars and bloodshed and governments of force, and that the supreme law of all the land will be this law of peace. No other teaching could have wrought this work. It matters not, as we say, whether it be a clever creation of the early teachers of the Christian Church, or whether, as we believe, Christ was indeed an inspired teacher. It matters not: the influence upon society is still the same, and the great culmination of moral and spiritual thought was in the birth and life and teachings of Jesus of Nazareth.

Having finished her discourse, the lecturess offered to answer any question by the committee bearing upon the subject treated. Mr. Cooper rose, and, in the name of the committee, thanked Mrs. Tappan for her eloquent address, and said he only spoke the sentiments of all when he said they had all been delighted with what they had heard. He only wished such a sermon might be heard every Sunday in all the churches of the metropolis. Mrs. Tappan then offering to answer any question put to her by the audience, a gentleman asked, "Do you regard Christ as really God, or merely as a human teacher?" To which the lecturess answered, "We were not asked for our theological views; we were only requested to state what great teacher had had the greatest influence on human society." Another gentleman considered the speaker had not fully answered the question embodied in the subject of the discourse. She had shown that Christ had had the greatest influence on human society, but had not pointed out why. He should have expected, and no doubt the gentleman who had asked the last question had expected the answer—Because he was God. Mr. Tappan replied that "For ourselves, we believe that all truth is of God, and Christ embodied in his form as much of deity as the truth he expressed; that he was the Son of God, and that he represented the possible of man, inasmuch as he promised the same gifts to others that he himself possessed. But we certainly decline entering into any discussion upon the

creed of the Trinitarian or Unitarian, or any form of theological controversy. Christ's words when he says: 'I and my Father are one,' did not mean he was God; if he and his Father were one, it simply signified they were one in spirit; and the promise given to earth's children, the same as to Christ, is, that Christ could not have been a greater embodiment of deity than the divine and perfect humanity he represented." Another gentleman having understood the speaker to eulogise the connection of Church and State, the answer was given: "We do not eulogise the connection of Church and State unless the Church and State are so reformed as to have neither Church nor State." And to a further remark: "We believe all churches and religions should have free action in every land beneath the sun." A gentleman in the gallery, while speaking in high terms of the discourse as a whole, questioned the speaker's conclusions with reference to Buddhism. If she meant that Christ's teaching had exercised the greatest influence on Christian society, then he granted she was right; but if she meant human society, or the human race as a whole, then he begged to differ with her, for there were from three to four hundred millions of the human race who were believers in Buddhism, while only a small minority were Christians. Then again, he believed the speaker had been wrong in her estimate of Buddhism, in representing its central doctrine as the periodical incarnation of deity; the researches of modern science had led men to doubt very much whether the whole system was not an atheism. In her reply, Mrs. Tappan said that numbers were no criterion of excellence; it had been indicated that the Christian portion of the world was in a minority, yet in human society the Christian portion represented the most advanced state of modern civilisation. It had been said that human society might fairly be called that portion of the human race which was in the most advanced state of enlightenment, and that portion was represented by the Christian nations. With reference to the second point, they must be allowed to have their opinion. They did not claim infallibility, and were open to conviction; they had been asked to give their opinion, and had given it.

THE SPIRIT.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN in the Royal Music Hall, Holborn, London, Sunday evening, October 19th, 1873.

INVOCATION.

Our Father, thou living Spirit, Thou surpassing glory, Thou perfect life, Thou all-pervading light, Thou source of love, and truth, and goodness; we praise Thee! The soul wells up with thankfulness; the hearts of thy children, grateful for the bounties of thy hand, would uplift their voices in praise. We do not ask thee, O heavenly Father, for blessings! Every blessing that the infinite mind can bestow Thou hast already given. We only ask that our eyes may be opened, our senses quickened, our spirits vivified, until we know Thou hast bestowed all blessings. O God, from thy life and light all forms of being have their breath; all law emanates from Thee, and from thy central Mind spring those sources of existence that are hidden from mortal vision. We know that the atom trembles with the breath of thy being, and that the brightest sunlight is radiant in the glow of the laws Thou hast made. We know that earth, teeming with thy bounty and abundance, is only as a mote in the realms of infinite space, filled throughout with matter and life, which is pervaded by Thee. We know that the human spirit, pulsating with thought and respondent to the breath of thy infinite Spirit, is but as a spark in the great flame of eternal love, wherein Thou art the centre, circumference, and the whole Being. O Father—Spirit! the souls that are immured in time, bowed down with the weight of the senses, would still praise Thee. Some glimmering of thy transcendent loveliness, some spark of thy love and light, kindles the flame on the altar of their being; and though buried from sight and hidden from external gaze, there is ever a trembling thought

that points them unto Thee. We would praise Thee for that link, for that golden chord of love that unites them to thy Spirit. Oh, for the spirits in bondage, we would pray! for those that are chained and fettered to the external senses alone! for those that walk in the darkness, seeing not the glory of thy light, and beholding not thy beauty mirrored in every twinkling star that gems the nocturnal heavens! Oh, let these hear the voice of the Spirit that proclaims thy presence in every living thing! For those that are enchained in error—in the darkness of prejudice, we would pray, seeing that they may burst their fetters, and that the angel of light and truth may one day roll away the stone from the door of their spirits' sepulchre; for those that walk on the shores of time with weary plodding feet, and hearts heavy and bowed down with anguish—who see no light beyond the grave, and have no hope of immortality: for all these we pray. Let them behold all around the evidences of thy care; let them know Thou art as near as the throbbings of their own hearts, if they will but hear thy voice. If there appears to be death, and sorrow in consequence thereof, let them know there is really no death—that it is only a change of life, the stepping from the outer to the inner temple, the doorway that opens to immortal life; and that their loved ones are not dead. For the spirits in prison, we pray; for those who have passed beyond the bourne of time, but are still bound by the fleshly bonds which held them enthralled on earth; for those that were steeped in crime and wickedness, the result of untoward circumstances and unfortunate parentage, and have not yet come into the midst of thy glory, where angels for ever sing thy praise; for the spirits in prison that Jesus taught, we pray. Let some light come from prayers, and offerings, and mothers' tears, and all sweet things that spring up from the human heart and are sanctified in thy sight. We praise Thee, O living Spirit, for the truth that does not perish with time; for that inspiration that grows brighter and brighter as the ages roll on; for every word that has been spoken by thy prophets and sages in all past time; for the living effort of thy ever-present love, that speaks to every spirit and bids all follow Thee and thy truth. O abiding Soul, O living Spirit! we would praise Thee for ever in the lowly ways of life,—in meekness, charity, lovingkindness, in aspirations for truth, and in our thoughts, that take unto themselves wings, fly heavenwards, and find rest in Thee, eternal God!

DISCOURSE.

Friends, we shall give you as our subject to-night some of the letters of the spiritual alphabet, beginning with A.

It is a mistaken idea with some minds unacquainted with the truths and phenomena of modern Spiritualism, that it claims to reveal any essentially new spiritual principle. It does not. The spirit that is in the universe, that fills all space, that is the beginning and ending of all things, has ever manifested its presence in various forms to the senses of man : sometimes in prophets reared up especially as the chosen mouthpiece of the Divine Mind ; sometimes in seers and sages, who, though unconscious of their inspiration, have still spoken the words of the infinite Spirit. The primal law of being is spirit ; the primal power and force of the universe is spirit : otherwise there could be no life. The Materialist is accustomed to begin with matter, and, struggling through the various phases of scientific inquiry, pauses at the very threshold of spiritual truth, saying, "We cannot enter here ; we have no power given us." On the other hand, we begin with spirit. Without this there is no alphabet of the spirit, no language of mind, no communion of soul, and all past history is a delusion—an *ignis fatuus*. There is no being on earth, unless we begin with spirit. Now, this law of the spirit, as distinguished from materialism, is the avowed and express object of Spiritualism to-day. It is not a new theology—something distinct from any of the ancient theologies—but the revivification of an old faith. All the old systems have had too much of form and too little of the spirit ; for gradually, as power and wealth augment, as civilisation and the science of government advance, religion, or theological views, assume a material form, and the spirit is less than the letter of worship, the soul is buried under the form, and the vitality goes out of the ancient forms of worship. But upon God's most ancient altars, in the primal beginning, at the earliest dawn of human history, this alphabet of the spirit is made manifest. God, or whatever else may be the name of this Spirit, speaks with one voice ; his nature is one ; his mind and purpose are one ; the grand unitary Soul of the universe. Multitudinous in the expression of his life, infinite in the variety of forms that ultimately express Him, his spirit is the all-pervading element. Spiritualism has not added anything to this manifestation. It has not even come to that, because spiritual manifestations of to-day represent nothing new between you and the Divine Mind, but simply an augmented interest between souls embodied and souls disembodied. We know that the thought is abroad in the world, and that a Materialist German theologian and others have tried to prove the non-existence of the soul. For years it has been debated whether there is a God.

It is not a matter for the human intellect to investigate whether God exists or does not exist. It is not a point the human mind may dare to consider. If there is not throughout the whole universe a revelation of the Divine Mind so palpable as to make the Materialist and Intellectualist stand in awe before its presence, it is not for us to argue the point with him. There is a revelation of God in every human spirit. There is an innermost voice that tells you of this supreme Existence; and if you have not this voice, and if you have no consciousness of this Presence, no power of the human intellect can give it. No mere intellectualism can establish it; it is not to be argued by thesis or antithesis. It is a positive certainty, or there is nothing in existence; and intellect itself falls into fragments. This Divine Spirit, as we have said, has spoken in all ages, and did not wait for the nineteenth century to give its manifestations, and potency, and power. God speaks in all ages, to all nations of the earth. He has given to each tongue a prophet; and every nation has had its messiah to establish the connecting link between the Divine Mind and humanity; and those to whom Christianity has been the revealed religion have but accepted and intellectually established that which the most ancient prophets had already affirmed. Spirit is affirmative; it expresses itself by positive statements, by intuition, and not by argument. There is no appeal to the human intellect in this expression, but only to the human spirit. You cannot find out God by any scientific experiment, can discover Him by no astronomical instrument, can determine Him by no mathematical formula; it is not within the scope of the human reason to establish his existence; but by the law of the human spirit, by its intuition, by its very existence, is God present with every human heart, and in every atom of life. His law made you. You may as well endeavour to reverse the order of nature, and walk upon your hand or head; or suppose that the law of gravitation might be inverted, and have all things flying off from the common centre instead of towards it, as to endeavour to solve this problem intellectually. The law of spirit is supreme—these positions are not from any logician's standpoint. They do not present any point for logical deduction—there is no system of reasoning equal to it. It is a system of divine economy manifested to those who are inspired, that receives the sanction of the whole human race, that has been proclaimed by prophets, that every heart and mind feels to be true when reading the words of inspiration, or when beneath the subtleness of God's presence; it is manifest to the individual consciousness. We would not—whether there be Materialists, Atheists, or Intellectualists present, or not—we would not attempt to establish the existence of this system. Without its existence there could be no being, no life whatsoever. Turn your thoughts within: take away all intellectualism, all material and sophistical reasoning, that with which you have been accustomed to discuss

all other subjects, and remember that you are endowed with the one perception of the spirit, whereby you may discern not only the spirit of God, but the spirit of individual souls. This discernment and its expression was known in the time of Jesus as "spiritual gifts," and expresses itself in various forms and phases. Thus amongst the disciples and followers of Jesus, and in all previous times, there were spiritual gifts, the possessors of which the Divine Mind visited. These spiritual gifts do not occur in accordance with any system of material science. They belong to the region of mind, to the domain of spirit. They are the result of faith, and prayer, and earnest work, not of outward, superficial, and external knowledge. Scholars cannot acquire them, they cannot be taught in the schools. They are matters of spiritual discernment; and those whose minds and spirits are the most exalted, possess the most of these spiritual gifts; while those who grovel in the senses are dependent upon material and intellectual channels for any perception whatever, and do not understand save the dim glimmer the world gives even of the most outward matters. It has therefore been determined by Materialists that the realm of the spirit and the alphabet of the angels may not be known among mortals; that the spiritual world may have no voice or hearing in your midst; and all theologies have been cast aside because Materialists say that theology and religion come from the dark ages. "To-day," says the Materialist, "science has appeared in the world, and we have distinctly proven that there can be nothing that does not spring from matter." These same men say, "Look not upon the past, the dead past." We, however, say, The past is your mother; bury her form reverently, but forget not her virtues; all that is great and good to-day has been hers. Every inspiration that may be spoken for all time has been uttered in past times. Every great truth, every elevated expression or aspiration of the human soul, has had winged utterance and tongue of flame among the ancient prophets and seers. Yes, bury her form piously; but remember that the living spirit of truth is not content with one time and one generation, but abides in all time, and speaks to all generations; that the language of the ages is hers—the language of all nations and all tongues. You may determine the first letter of the spiritual alphabet, for you have learned it by your own consciousness of the existence of the Divine Mind. If you have not this consciousness; if it does not intuitively spring into your mind; if there is not in your hearts an earnest living flame, kept alive by the consciousness of spiritual being, of the Divine Mind, then you have not the first letter of the spiritual alphabet. If you would approach it by any of the external channels of sense or investigation; if you would arrive at spiritual knowledge by any of the outward means, either through curiosity, through a desire to satisfy the intellect merely, or the sensuous nature, that needs

positive physical tests before it acknowledges the spiritual; if you desire this, then you have not made the first step towards learning the letters of the spiritual alphabet. No, it is won only when, with hushed voice and reverent lips, we enter into the very innermost communion with the Spirit. You must turn your thoughts within, and if the spirit of God has not touched your heart, if you are not alive with the consciousness of that living presence, then you cannot go farther—you must wait. For though you might believe in miracles, accept theology, bow the knee before any shrine, outwardly profess to be a Spiritualist, you have, nevertheless, the first letter of the spiritual alphabet to learn.

Sometimes the little child upon its mother's knee is wiser than the grey-haired sire, for it learned the first lesson of life from the Divine Mind. Sometimes the Materialist or Intellectualist is startled from his scientific musings by the words of a child that professes to know of the Divine presence and confers with angels. Listen to these voices. You are accustomed to suppress them; and if the child asks a question about the Deity you say, "Wait, child, you are not old enough to understand yet." Old enough! How can you judge of the age of the spirit that has just come from the hands of the Deity? Old enough! Time does not make age, but wisdom; and the very intelligence that prompts that question evidences the very spirit of age in knowledge and wisdom. If a child says, "O mother, I dreamed last night of my little angel-brother, and I thought we were playing together in a garden full of beautiful flowers," you say, "Your brother is dead; we cannot see him, only in God's time we shall go to heaven and find him there." But suppose the spirit of the child has really met in dream, when the outward senses were shut in sleep, this little angel-brother. Is there any law of the Divine Mind that prohibits guardian angels? And is it not one of the oldest beliefs that each mortal has his guardian angel? Do not curb these promptings of the spiritual growth; do not say, "My child, you must go to school," or "You must mend your frock," or tell them to do something else as soon as you hear them speak of that which is beyond your customary knowledge. No family is without these visitations, and yet they are all quenched. The intuitive promptings of your mind for many years may have led you in the direction of spiritual knowledge: you have visions, premonitions, dreams—the croppings out of the spiritual alphabet—and yet you do not heed them. You prefer to study the external forms of learning that men have reared, while here is the royal road to that knowledge of which they are deprived. How many an earnest-seeking soul, bent in prayer, is conscious that somehow the air is made lighter and the forms of angels seem to hover about when the mind is in a prayerful and exalted mood! And in the silent hour of reverie and meditation, when you put the world far from you, you are aware of this Divine presence. But you do not speak of

it: you go out among your fellow-beings with a mask on your face. You are allowed to take in no knowledge but that which is of the senses. You are not permitted to say you feel the presence of the Divine, and that angels are about you, because the discipline of the schools has called it imagination and superstition. What is imagination? The very flight of the spirit. Without it, how dull would all become! Imagination is the very wings upon which the soul mounts to the spiritual realm. Poets—they that dwell in the airy regions of imagination—are permitted to speak of guardian angels. That, you say, is poetical licence; but if ordinary mortals were to broach the subject of guardian angels, the answer would immediately come: "Oh, that is imagination! that is all superstition and idolatry." The atmosphere that the poet breathes is the native element of the human mind. The atmosphere that indues you with spiritual life is the air upon which your soul subsists.

Again, this first letter of the spiritual alphabet connects you with all remotest ages. It takes you back to the primal evidence of all religions, and proves that those religions were based upon spiritual foundations; that of all forms of worship the original inspiration was of the Divine Mind; that it speaks the tongue of whatever country the prophet or seer inhabits, and that the same primal law, the same spirit of light, the same Divine image is resident in all. The first letter of the alphabet also means your own spiritual existence as distinguished from your physical existence; it means that that part of you which is immured in clay—that the form you see, the senses you are conscious of—is not the living spirit; it means that the element of the spirit is ancient as God, primal with his being, and clothed upon with his breath. These are all masks you bear, garments, outward coverings of the soul, in which you take up your habitation for a time; and the first letter of the alphabet, when it shall come to be known, shall take you upward and forward into spiritual existence far beyond your highest imaginings. What do you know of the life of God? What do you know of the endless, immortal life? The intellect falters; there is no method whereby science can fathom it. It is only with the eye of the spirit that you can discern your own immortality. The spiritual world teaches immortality; but it is by no means proven by what is called modern spiritual manifestations; it is only proven by analogy. It is true Spiritualism teaches immortality, but it is with immortality as with the consciousness of Deity; and if you are not aware of your immortality, no spirit can tell you of it—no Spiritualism can reveal it to you. It is a mistake to suppose Spiritualism teaches that men live for ever. It only proves to you that they exist after they have left this body; but, as for immortality, you must look for proofs of that within your own consciousness. Every individual identified spirit says to itself: "I have consciousness, I have life, I have breath;

whence came I? whither am I bound?" and then there comes to the intuitive mind the consciousness: "My spirit is as old as Deity; there is no limit to the future; mind cannot perish; thought cannot become extinct;" and at once the wisest and best and most advanced of all minds believe intuitively in immortality. If it were not so it could never be proven; if there is nothing in you that responds to this immortal life, nothing can impart it to you. It is something coeval with God—mind.

But Spiritualism takes you one step from Materialism towards another and higher phase of life, into which the spirit is transported after it leaves the physical body; and this is what Spiritualism does: it removes the fear of death, it takes away the dread and horror that belong to that change of life. Indeed, it often does by analogy prove immortality; but, as we said before, immortality cannot be proven; it is not a subject for the human intellect to grasp; it is only known as all things connected with the spirit are known—by intuition. It is what the German philosophers call *à priori* knowledge; it is inherent in the human spirit. That which the schools teach is *à posteriori* reasoning; but immortality is not thus proven. The spiritual revelations of to-day, called Modern Spiritualism, tell you that there is another form of life beyond this earth, in which the existence of your friends is continued, and that forms a stepping-stone by which to bolster up your courage, and gives you an external corroboration of immortality; only the proof must come from within, for how can you know that they do not live for a time and then pass away? It is only by beginning at the foundation of spiritual truth that you can build up the vast superstructure of spiritual existence. You must begin with spiritual life. You must begin with no manifestations, however convincing to the senses; you cannot rely upon them, but only upon the truly spiritual. But, you say, many Materialists have been made aware of spiritual life through Spiritualism. They knew it before, only they were so immured in Materialism that they would not admit of it; and when Spiritualism came with its occult manifestations, the pride of the intellect was fain to admit that there must be some power where there was so much force; and so the Materialist would admit there was a Deity. We do not believe that there is a mind in the world that is not aware in its innermost consciousness of the existence of the Supreme Mind and of its own immortality. We do not believe there is any intellect, however vast, that is not within itself subtly and instinctively conscious of its own immortal destiny, of its alliance to Deity, and of the fact that for the spirit there is no death.

Then among the lowly, among those not endowed with intellect, nor gifted with culture, we see such promptings of the spirit as transcend the highest flights of genius and the noblest evolutions of the scientific mind. See what wonders have been wrought by the gifts of the Spirit among the lowly! See how Jesus taught

among those who were not of the schools, and how the gifts of those who received his teaching were beyond all that had been acquired by natural or material lessons! See how the history of the church is filled with seers and with those who have spoken with many tongues, or written upon the pages of history in the pouring-out of their lives, and by the inflowing of the Spirit. These same gifts are abroad in the world to-day; not only among scientific minds, not only in the accredited and exclusive churches, not only in the lands where established theologies take the place of all other religions, but among people that are not gifted with intellect, that do not belong to any denominational religion, but look to the Spirit, and the gift comes to them. Many times the churches have been endowed with these gifts, and they have been hushed up. Protestantism was in itself a spiritual manifestation. Luther had the visitation of angels, and Calvin was possessed of the gift of inspiration; but these gifts became lost in the exclusive dogmatism of modern theology. The Roman Catholic Church has been kept alive by many well-accredited cases of spiritual gifts. There are many priests who are continually endowed with the gift of healing, and who use it for the amelioration of suffering. Imagination, you say. Was it not faith that in the Master's hand cured those that were the most sick? If, therefore, faith and imagination are one, let us have it, since it affords an avenue for doing good. Give us all imagination, that we may uplift ourselves from the cold and plodding clay.

The gifts of the Spirit are various. Sometimes it is prophecy, sometimes the gift of tongues, sometimes the interpretation of tongues, sometimes healing, sometimes the discerning of spirits. How simple! and yet these gifts may be possessed by all! Guardian powers ally themselves to you, and thus you are supplied with the materials you would use. "Do I possess the gift of prophecy?" I hear somebody say. The gift of prophecy is only the listening to the Spirit that transcends time. Just think of it; to the mind there is no space, no time. You are not limited by these four walls, you can go a thousand miles as well as one; and if this is true, you can foretell future events, as well as the barometer prognosticates the changes of the weather, as well as science foretells the discovery of a new planet, or the reappearance of comets. Spirit is endowed with prophecy, but it comes not of reason or material sense; you cannot cultivate it. You say, "Premonitions are old women's whims, and we do not have knowledge of the future." There never comes an important epoch in human life but it is shadowed in the spirit-atmosphere just as surely as clouds portend a storm. So, whenever a change is about to come in your life, there is due warning given to your spirit; and if you only know the language of the Spirit, you can interpret it. Sometimes it comes like an oppressive feeling of dread: be sure then that misfortune is coming, and that your guardian angel is

warning you of it. Sometimes it comes in dreams; but whatever way it comes, be sure you heed the warning, for all these premonitions are permitted, and if you did not have them you would break down utterly when the day of affliction came. It is the kind permission of Heaven that however much you may be immured in external form, there is something that enables the spirit to give you strength.

"Do many possess the power of healing in the world?" I hear some ask. Yes; many a student of *Materia Medica* finds that the touch of the hand or the sound of the voice does far more for the alleviation of the patient than all the nostrums he can bring, and that because he is endowed with the gift of healing. Many physicians have found that if they *send* their patients physic it does them no good, but if they *take* it it benefits them. Many a nurse too finds that she has this gift of soothing and alleviating the sufferings of the afflicted, and she is thus able to do more for the patient than the physician can. Then it may be cultivated. If you find that by putting your hand on the aching head of your friend you soothe his pain, or that you can put a moaning child to sleep, be sure you have healing power latent. Many possess this gift and exercise it during their whole lives without being aware of it. It is true you cannot heal all persons; but every individual possesses this power of healing in some degree, and it can be cultivated by touching with the hand those who suffer. By exercise, the healing power will come to your fingers, and by-and-by it will take the place of poisonous drugs. Thousands and thousands of well-attested cases prove that this has been effected by the visitation of angels. Mesmerism revealed it somewhat, but still not fully; indeed, it is made known by the spiritual sense; it is the absolute gift of the Spirit.

Then there is the gift of tongues. Many persons speak in languages they do not know; and the interpretation of tongues, many being able to interpret unknown languages. But the discerning of the Spirit is the most subtle gift, since it enables you—not by any word, not by any external utterance, not even by the subtleties of the intellect: they are fallacious and deceitful; but by the very power to read the soul, to measure humanity. There is no mask that can be worn to cover up the measure of the Spirit; no deceitfulness that may be couched in honeyed words; no rancouring envy be hidden by a smiling face, nor worldliness be veiled by external representations of piety: the Spirit only is revealed to the Spirit. It was this that made Christ, when the woman was brought to him whom the world condemned, say, as he looked upon those who clamoured, "Let him amongst you that is without sin cast the first stone;" and he stooped and wrote upon the sand. It is recorded—but not in the present accepted religion—that when he wrote upon the sand he revealed to each one of those clamourers his hidden weaknesses. And which of all the mortals in the world

could stand before the discerning eye of the Master and then cast a stone at his fallen brother or sister? If a weak one is brought before you, and if any of you discerning the Spirit can then upbraid, then you are stronger than was he who was sent to the lowly.

"But the greatest of all gifts," as the result of Christ's teaching, "is charity." Though you speak with tongues, have the gift of prophecy, are endowed with all eloquence, and though you have the healing of the sick, if you have not charity, the highest and noblest gift—that forgiving spirit, that lovingkindness, that loving power of uplifting those less fortunate than yourself—then you are without the highest revelation of the spirit in all ages. Would you speak with the tongue of the angels? Then have charity. Would you have the gift of prophecy? Then know that all humanity may be gathered into the fold of knowledge and wisdom. Would you heal the sick? Then also should you have the desire to cure spiritual infirmities. You have institutions for the deaf and blind; you have all forms of hospitals, witnessing to the great benevolence of this wonderful land; but where are your asylums for the morally blind, for those who, through physical defect or parental ignorance, are born into sin? Have you hospitals for these—schools, asylums, where they, with patient kindness, may be taught to aspire to the elevation of spiritual love? Do you have raised letters—all kinds of instruments to teach the morally blind—splendid inventions whereby they may learn to read God's word? Have you hospitals and surgeons for the morally infirm—for those that cannot walk alone, who need a crutch here and a staff there? They are thrust into your world with all these infirmities upon them; they look for assistance. They fill your gaols and penitentiaries; they swell the great record of crime in your land. Where are the asylums for these? Oh, that the discerning of the Spirit may lead you to see the means of bringing light to these stricken children! may induce you to try to speak to them! that they in the prison and charnel-house may be treated not as criminals, but as patients, and morally healed of their infirmities. Show but this gift of the Spirit, and in all your Christian land you shall speak to these and say: "Ye are healed!" If there is a battle between monarchs, and thousands are slain, straightway the sanitary movements appeal to the benevolent in all lands, and stores are sent out, and nurses volunteer, and the poor wounded are made as whole as with mangled limbs and dying bodies they can be made. But on the battlefield of life, in the conflict of ages between man and man in society, where be the nurses, the hospitals, the sanitary stores, in order that yonder fallen brother or sister may be brought in and cared for? Oh, you have money wherewith to build temples and hospitals; you have material wealth with which you seek by endowing institutions to pave the pathway to heaven: but there is no coin current in heaven save kindness. You cannot bribe the angels with your coin unless you give your heart to Jesus, your Master.

You cannot make God believe, with all your temples, that you accept the first letter of this alphabet unless your heart cleaves also, even to the least of these erring ones. See to it. If you know the voice of the Spirit, all envy and scorn and malice are swept away from your hearts, and they are become clear and bright, so that angels might come and not be afraid. See to it. If you would call your loved ones from their angel-homes, if you would make a habitation for them in your midst, then pray for those that are fallen, in deeds and words of love: for be sure that the highest archangel in heaven has no loftier pursuit than to administer to some unfortunate soul; be sure your loved ones employ every moment of their time in ministering to the wants of those less fortunate; be sure that with all the gifts and graces with which God has endued your earth, with all its bloom, and abundance, and plenty, that you cannot enter into communion with the lofty and high until the doors of your spirit have been opened for charity and loving-kindness to enter. Then you may sit around the fireside, and gathering close to the family altar, with hymns of praise and prayer, ask your angel-child to come, and not be afraid. Then you may solicit the presence of your angel-mother, and ask for advice and counsel in your works of love. Then you may ask for the gift of healing, that you may go abroad to minister health to body and mind. Then you may ask for prophecy, for then there will be no harm. But in whatsoever form the Spirit may come, wherever it may abide, whatever lesson it may teach, be sure the first lesson of the alphabet is to examine the individual soul. Turn within, and then, when you have swept the vestibule clean and pure, go then and see if the altar is made pure and holy for the visitation of angels. Whatever outward expression of truth shall come to you through the spiritual sense, whatever revelation may be given you by your departed friends, be sure that that alone will not suffice. The loving spirit, the earnest prayer and desire to benefit others, these are the gifts of the Spirit that are immortal and imperishable. These pave the pathway to immortal life; these form the pearls on the brows of angels; these are the golden harps on which they play; these are the white lilies they bear in their hands; these are the living and perfect anthem of the angel-choir in heaven!

BENEDICTION.

May the angels of mercy and of charity abide with you; may your guardian angels accompany you to your homes; may your spirits drink the deep draught of love that falls from the Father God, until all the world is bathed in his love!

ANGEL-GLORY.

If out of the utter sea of space
 God's hand had suddenly cleft in twain
 The clouds that obscure His glowing face,
 And revealed it unto the earth again ;

If from the pearl-inlaid dome of heaven
 New stars had suddenly burst apace,
 And unto mortals a light was given,
 Unlike all others in that bright place ;

If among the brightest stars that shine
 In th' vast eternal space above,
 One star to the earth had descended anew,
 And breathed of the spirit of living love ;

If out of the grave your loved had arisen,
 With one accord, and a vibrant song,
 And from each lowly, sad, earthly prison
 Had floated in triumph that way along ;

If every shackle of human thought
 Had suddenly burst and been rent in twain
 By the light and power that is ever caught
 From God's own hand, all free from pain,—

All these could not picture the glorified place
 Wherein the spirit when disenthralled
 Beholds the light of God's loving face,
 And stands there all free and unappalled.

Grown grand and strong from suffering sore,
 Grown mighty through treading the paths of time,
 Risen glorified, free for evermore,
 In the light of God's love supreme, sublime !

IMMORTALITY.

BY THE GUIDES OF MRS. TAPPAN.

(Subject chosen by the audience at Bolton, Sunday evening,
August 9th, 1874.)

All things seem to die ;
The flower fades upon its stem,
The petals trembling, wither'd lie,
And from out Nature's diadem
The shining drop seems lost.
The dew perishes 'neath the sun ;
The mountain and the plain
Dissolve beneath the earthquake's breath ;
The volcano in pain
Sends forth the mighty stream of death,
All nature to defy.

The forest tree by slow degrees
Crumbles to earth once more,
And on the altar of dark Death
All nature seems to pour
The dismal blasons of her grief.
Even man seems doomed to die,
And all the objects of his plan
Mouldy rot and scattered lie.

But spring renews her vernal life ;
The stems of the flower
By subtle processes and strife
Renew their wonted power.
No drop is lost : the dew,
Absorbed by the pure sun's ray,
Descends in showers upon the plain,
And lives again a day.
The forest tree beneath decays,
Scars thus to disappear,
Upon its mouldering form there rise
The beauties of another year.

Man seems to die : but from the form
That crumbles in the ground
The spiritual atoms burst,
With new born life enwound,
And round the central source of Light,
New as the butterfly
That rises from the lowly worm,
The soul of man leaps forth to life,
Anew its torch to burn,
And with the free wings of thought,
The sun of life's control,
The body 'neath the ground must fade—
God's sunlight dears the soul.

THE INDIVIDUAL HUMAN SPIRIT.

An Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, Holborn, London, on Sunday evening, October 26th, 1873; Mr. Thomas Slater in the chair. The audience voted that the subject should be left to the controlling spirits.

INVOCATION.

Our loving Father, Thou infinite Spirit of life and love! Thou divine and perfect Soul! we praise Thee. We lay upon the altar of thy infinite being all our offerings of devotion. Dim though our vision be, although clouded as is the mortal vision in material clay, still would we praise and bless Thee, because of thine infinite love. O our Father, Thou art the light, Thou the source, Thou the beginning and ending of all things; and whatsoever may encompass the spirit in darkness, or in misery, thy life and thy love enfold, sustain, and uplift us. O Thou lasting flame! O Thou shining light in the midst of darkness! Thy strong hand ever extended to save, be Thou in our midst. We know that wherever we may be there is thy light; whatever our weakness may be, Thou art our strength; whatever our infirmity or misfortune, Thou dost sustain us. Even as the eagle that pushes forth her young from the nest that they may learn to fly alone, yet ever dives beneath to catch them lest they fall, so dost thy loving spirit force us out from thy infinite love, that we may try our pinions, and learn to fly upward to Thee; yet we know that thy infinite love and thy boundless mercy are ever extended beneath us, lest we fall upon the rocks of darkness. So do we trust in Thee, and striving ever to fly forward, we will endeavour to find thy love and thy promised safety. Oh, let us not shrink from striving to know the truth! The past has revealed the evidences of thy power; let us know that in the living present Thou dost abide, and that thy soul has marked out the pathway

positive physical tests before it acknowledges the spiritual; if you desire this, then you have not made the first step towards learning the letters of the spiritual alphabet. No, it is won only when, with hushed voice and reverent lips, we enter into the very innermost communion with the Spirit. You must turn your thoughts within, and if the spirit of God has not touched your heart, if you are not alive with the consciousness of that living presence, then you cannot go farther—you must wait. For though you might believe in miracles, accept theology, bow the knee before any shrine, outwardly profess to be a Spiritualist, you have, nevertheless, the first letter of the spiritual alphabet to learn.

Sometimes the little child upon its mother's knee is wiser than the grey-haired sire, for it learned the first lesson of life from the Divine Mind. Sometimes the Materialist or Intellectualist is startled from his scientific musings by the words of a child that professes to know of the Divine presence and confers with angels. Listen to these voices. You are accustomed to suppress them; and if the child asks a question about the Deity you say, "Wait, child, you are not old enough to understand yet." Old enough! How can you judge of the age of the spirit that has just come from the hands of the Deity? Old enough! Time does not make age, but wisdom; and the very intelligence that prompts that question evidences the very spirit of age in knowledge and wisdom. If a child says, "O mother, I dreamed last night of my little angel-brother, and I thought we were playing together in a garden full of beautiful flowers," you say, "Your brother is dead; we cannot see him, only in God's time we shall go to heaven and find him there." But suppose the spirit of the child has really met in dream, when the outward senses were shut in sleep, this little angel-brother. Is there any law of the Divine Mind that prohibits guardian angels? And is it not one of the oldest beliefs that each mortal has his guardian angel? Do not curb these promptings of the spiritual growth; do not say, "My child, you must go to school," or "You must mend your frock," or tell them to do something else as soon as you hear them speak of that which is beyond your customary knowledge. No family is without these visitations, and yet they are all quenched. The intuitive promptings of your mind for many years may have led you in the direction of spiritual knowledge: you have visions, premonitions, dreams—the croppings out of the spiritual alphabet—and yet you do not heed them. You prefer to study the external forms of learning that men have reared, while here is the royal road to that knowledge of which they are deprived. How many an earnest-seeking soul, bent in prayer, is conscious that somehow the air is made lighter and the forms of angels seem to hover about when the mind is in a prayerful and exalted mood! And in the silent hour of reverie and meditation, when you put the world far from you, you are aware of this Divine presence. But you do not speak of

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The gifts of the Spirit are various. Sometimes it is prophecy, sometimes the gift of tongues, sometimes the interpretation of tongues, sometimes healing, sometimes the discerning of spirits. How simple! and yet these gifts may be possessed by all! Guardian powers ally themselves to you, and thus you are supplied with the materials you would use. "Do I possess the gift of prophecy?" I hear somebody say. The gift of prophecy is only the listening to the Spirit that transcends time. Just think of it; to the mind there is no space, no time. You are not limited by these four walls, you can go a thousand miles as well as one; and if this is true, you can foretell future events, as well as the barometer prognosticates the changes of the weather, as well as science foretells the discovery of a new planet, or the reappearance of comets. Spirit is endowed with prophecy, but it comes not of reason or material sense; you cannot cultivate it. You say, "Premonitions are old women's whims, and we do not have knowledge of the future." There never comes an important epoch in human life but it is shadowed in the spirit-atmosphere just as surely as clouds portend a storm. So, whenever a change is about to come in your life, there is due warning given to your spirit; and if you only know the language of the Spirit, you can interpret it. Sometimes it comes like an oppressive feeling of dread: be sure then that misfortune is coming, and that your guardian angel is

could stand before the discerning eye of the Master and then cast a stone at his fallen brother or sister? If a weak one is brought before you, and if any of you discerning the Spirit can then upbraid, than you are stronger than was he who was sent to the lowly.

"But the greatest of all gifts," as the result of Christ's teaching, "is charity." Though you speak with tongues, have the gift of prophecy, are endowed with all eloquence, and though you have the healing of the sick, if you have not charity, the highest and noblest gift—that forgiving spirit, that lovingkindness, that loving power of uplifting those less fortunate than yourself—then you are without the highest revelation of the spirit in all ages. Would you speak with the tongue of the angels? Then have charity. Would you have the gift of prophecy? Then know that all humanity may be gathered into the fold of knowledge and wisdom. Would you heal the sick? Then also should you have the desire to cure spiritual infirmities. You have institutions for the deaf and blind; you have all forms of hospitals, witnessing to the great benevolence of this wonderful land; but where are your asylums for the morally blind, for those who, through physical defect or parental ignorance, are born into sin? Have you hospitals for these—schools, asylums, where they, with patient kindness, may be taught to aspire to the elevation of spiritual love? Do you have raised letters—all kinds of instruments to teach the morally blind—splendid inventions whereby they may learn to read God's word? Have you hospitals and surgeons for the morally infirm—for those that cannot walk alone, who need a crutch here and a staff there? They are thrust into your world with all these infirmities upon them; they look for assistance. They fill your gaols and penitentiaries; they swell the great record of crime in your land. Where are the asylums for these? Oh, that the discerning of the Spirit may lead you to see the means of bringing light to these stricken children! may induce you to try to speak to them! that they in the prison and charnel-house may be treated not as criminals, but as patients, and morally healed of their infirmities. Show but this gift of the Spirit, and in all your Christian land you shall speak to these and say: "Ye are healed!" If there is a battle between monarchs, and thousands are slain, straightway the sanitary movements appeal to the benevolent in all lands, and stores are sent out, and nurses volunteer, and the poor wounded are made as whole as with mangled limbs and dying bodies they can be made. But on the battlefield of life, in the conflict of ages between man and man in society, where be the nurses, the hospitals, the sanitary stores, in order that yonder fallen brother or sister may be brought in and cared for? Oh, you have money wherewith to build temples and hospitals; you have material wealth with which you seek by endowing institutions to pave the pathway to heaven: but there is no coin current in heaven save kindness. You cannot bribe the angels with your coin unless you give your heart to Jesus, your Master.

You cannot make God believe, with all your temples, that you accept the first letter of this alphabet unless your heart cleaves also, even to the least of these erring ones. See to it. If you know the voice of the Spirit, all envy and scorn and malice are swept away from your hearts, and they are become clear and bright, so that angels might come and not be afraid. See to it. If you would call your loved ones from their angel-homes, if you would make a habitation for them in your midst, then pray for those that are fallen, in deeds and words of love: for be sure that the highest archangel in heaven has no loftier pursuit than to administer to some unfortunate soul; be sure your loved ones employ every moment of their time in ministering to the wants of those less fortunate; be sure that with all the gifts and graces with which God has endued your earth, with all its bloom, and abundance, and plenty, that you cannot enter into communion with the lofty and high until the doors of your spirit have been opened for charity and loving-kindness to enter. Then you may sit around the fireside, and gathering close to the family altar, with hymns of praise and prayer, ask your angel-child to come, and not be afraid. Then you may solicit the presence of your angel-mother, and ask for advice and counsel in your works of love. Then you may ask for the gift of healing, that you may go abroad to minister health to body and mind. Then you may ask for prophecy, for then there will be no harm. But in whatsoever form the Spirit may come, wherever it may abide, whatever lesson it may teach, be sure the first lesson of the alphabet is to examine the individual soul. Turn within, and then, when you have swept the vestibule clean and pure, go then and see if the altar is made pure and holy for the visitation of angels. Whatever outward expression of truth shall come to you through the spiritual sense, whatever revelation may be given you by your departed friends, be sure that that alone will not suffice. The loving spirit, the earnest prayer and desire to benefit others, these are the gifts of the Spirit that are immortal and imperishable. These pave the pathway to immortal life; these form the pearls on the brows of angels; these are the golden harps on which they play; these are the white lilies they bear in their hands; these are the living and perfect anthem of the angel-choir in heaven!

BENEDICTION.

May the angels of mercy and of charity abide with you; may your guardian angels accompany you to your homes; may your spirits drink the deep draught of love that falls from the Father God, until all the world is bathed in his love!

ANGEL-GLORY.

If out of the utter sea of space
God's hand had suddenly cleft in twain
The clouds that obscure His glowing face,
And revealed it unto the earth again ;

If from the pearl-inlaid dome of heaven
New stars had suddenly burst apace,
And unto mortals a light was given,
Unlike all others in that bright place ;

If among the brightest stars that shine
In th' vast eternal space above,
One star to the earth had descended anew,
And breathed of the spirit of living love ;

If out of the grave your loved had arisen,
With one accord, and a vibrant song,
And from each lowly, sad, earthly prison
Had floated in triumph that way along ;

If every shackle of human thought
Had suddenly burst and been rent in twain
By the light and power that is ever caught
From God's own hand, all free from pain,—

All these could not picture the glorified place
Wherein the spirit when disenthralled
Beholds the light of God's loving face,
And stands there all free and unappalled.

Grown grand and strong from suffering sore,
Grown mighty through treading the paths of time,
Risen glorified, free for evermore,
In the light of God's love supreme, sublime !

IMMUNITY

By the Goddess of Mrs. Tappan.

As recited by the audience at Bolton, Sunday evening,
August 24th 1874.

All things seem to be
 The flower buds upon its stem.
 The world is breathing winter life,
 And from our Nature's bosom
 We gather from seeds lost.
 The low descent leads the soul
 To the ground and the plain
 To the search the earthquake's breath;
 To the earth's plain
 To the night vision of light,
 To the earth's plain.

The flower buds of slow progress
 To the earth's plain
 To the earth's plain
 To the earth's plain
 To the earth's plain
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THE INDIVIDUAL HUMAN SPIRIT.

An Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, Holborn, London, on Sunday evening, October 26th, 1873; Mr. Thomas Slater in the chair. The audience voted that the subject should be left to the controlling spirits.

INVOCATION.

Our loving Father, Thou infinite Spirit of life and love! Thou divine and perfect Soul! we praise Thee. We lay upon the altar of thy infinite being all our offerings of devotion. Dim though our vision be, although clouded as is the mortal vision in material clay, still would we praise and bless Thee, because of thine infinite love. O our Father, Thou art the light, Thou the source, Thou the beginning and ending of all things; and whatsoever may encompass the spirit in darkness, or in misery, thy life and thy love enfold, sustain, and uplift us. O Thou lasting flame! O Thou shining light in the midst of darkness! Thy strong hand ever extended to save, be Thou in our midst. We know that wherever we may be there is thy light; whatever our weakness may be, Thou art our strength; whatever our infirmity or misfortune, Thou dost sustain us. Even as the eagle that pushes forth her young from the nest that they may learn to fly alone, yet ever dives beneath to catch them lest they fall, so dost thy loving spirit force us out from thy infinite love, that we may try our pinions, and learn to fly upward to Thee; yet we know that thy infinite love and thy boundless mercy are ever extended beneath us, lest we fall upon the rocks of darkness. So do we trust in Thee, and striving ever to fly forward, we will endeavour to find thy love and thy promised safety. Oh, let us not shrink from striving to know the truth! The past has revealed the evidences of thy power; let us know that in the living present Thou dost abide, and that thy soul has marked out the pathway

IMMORTALITY.

BY THE GUIDES OF MRS. TAPPAN.

(Subject chosen by the audience at Bolton, Sunday evening,
August 9th, 1874.)

All things seem to die ;
The flower fades upon its stem,
The petals trembling, wither'd lie,
And from out Nature's diadem
The shining drop seems lost.
The dew perishes 'neath the sun ;
The mountain and the plain
Dissolve beneath the earthquake's breath ;
The volcano in pain
Sends forth the mighty stream of death,
All nature to defy.

The forest tree by slow degrees
Crumbles to earth once more,
And on the altar of dark Death
All nature seems to pour
The dread libations of her grief.
Even man seems doomed to die,
And all the edicts of his plan
Mould'ring and scattered lie.

But spring renews her vernal life ;
The atoms of the flower
By subtle processes and strife
Renew their wonted power.
No drop is lost : the dew,
Absorbed by the pure sun's ray,
Descends in showers upon the plain,
And lives again alway.
The forest tree beneath decays,
Seems thus to disappear,
Upon its mould'ring form there rise
The beauties of another year.

Man seems to die ; but from the form
That crumbles in the ground
The spiritual atoms burst,
With new-born life enwound.
And round the central source of Light,
Even as the butterfly
That rises from the lowly worm,
The soul of man leaps forth to life,
Anew its torch to burn,
And with the Iris wings of thought,
The sun of life's control,
The body 'neath the ground must fade—
God's sunlight decks the soul.

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to the immortal life, beautified and glorified with the love of immortal being. Pilgrims on the earthly strand, we still may touch with our brows the immortal world; angels will come to meet those that falter on the way, and thy spirit of light and of loveliness will sustain, strengthen, and bless us all for evermore.

DISCOURSE.

THE INDIVIDUAL HUMAN SPIRIT: the second letter of the spiritual alphabet. Last Sunday we gave as our subject the first letter of the spiritual alphabet, wherein the Divine Spirit, its existence, its power over mortals, and the relation of the human spirit to the divine, were portrayed. That was the first letter of the alphabet. To-night we come to the second letter, which is the individual human spirit, embodied and disembodied, and the relation of the disembodied to the embodied spirit. As we stated last Sunday evening, there is no intellectual proof of immortality. It is not a question of the human intellect; it does not belong to the sphere of human reason: there are none of the appliances of the mind when it speculates upon external subjects that belong to the realm of spirit—either disembodied or embodied mind. It is solely and absolutely a question of spiritual investigation. Therefore, when the atheist, the infidel, and the materialist come and say: "Where are the proofs of immortality?" we say: "There are no proofs for the intellect; but the proofs to spirit are abundant and many." This evidence is the consciousness of the human spirit itself: this alone satisfies; this alone is evidence—the absolute, undeniable, positive, longing aspiration for the certainty of immortal life. It is not anything that can come from knowledge; but must be innate. It is not anything that is the result of work, labour, or intellectual struggle: it is innate. For we believe that the true interpretation of the scriptural account of creation, that God made man in his own image, means the spiritual part of man; that the image of God is within the human spirit; and that is what gives it immortality, and that is what binds it to the eternal mind.

Now, as we have stated, spiritual science reveals, not immortality, but a continued form of existence for the disembodied spirit. When the mind that is now encased in the physical body ceases to inhabit that body, spiritual science reveals that it passes to another state of existence compatible with the spirit, and in just as advanced a state as it leaves the earth—no more, no less; that it is not plunged instantaneously into an abyss of darkness, for no human spirit is wholly dark; nor at once transplanted into realms of absolute light and knowledge, for no spirit is wholly free from earthly stains; that, as Jesus said to his disciples when about to leave them, "In my Father's house are many mansions; if it were not so, I would have told you:" showing that, in his conception of the future state, he readily understood that all could not occupy the same position, and that the "many mansions" inhabited by those who had entered the spirit-life were adapted to their condition. Spiritualism, as it is termed to-day, has revealed to the outward consciousness the methods whereby embodied and disembodied mind can converse together. This individual human

spirit of yours is a sentient, conscious, unitary, primal substance. It cannot be composite; if so, it would at some time be dissolved. It cannot be composed of mind and matter, for if so, there would come a term when its component parts must be dissolved, then the spirit would be decomposed. It cannot be formed of any mental process, or the result of development of organisation; if so, when the organism perished, the spirit also would perish. It is in itself a primal, absolute, self-existent principle, or existent from the Divine Mind; consequently immortal in its substance and nature, possessing none of the attributes of matter, not being related to matter except by its power to govern and control it; hence when mind inhabits the material body it gives that body form, shape, colour, sensation—all the attributes of being; without it you might make a man of brass or clay, and call it a human being. It has even been dared to be entertained by scientific men that there will come a time when an exact semblance of the human organism may be formed, and the breath of life artificially breathed into it: such a creation, however, would not be a human being. Spirit must precede form, just as the germ precedes the wheat or the fruit of the harvest-time: if you have not the seed to sow, the germ to plant, you may expect no fruition; so if there were not a spirit inhabiting each one of your bodies, you could not understand one word we say; our utterance would fall upon stone or marble, and there would be no response within your mind. This spirit is that which gives your minds intelligence; it is that which causes the brain to perform its functions; and if you take away from the human brain—the human organism—this one spark of divine life, you have nothing left but lifeless muscles, bones, and sinews, that go back to the earth from whence they came, and again become the component parts of other material organisms. But the spirit—that which responds to our utterance; that which inhabits the body, and clothes it either with grace or deformity; that which causes the mind either to be adorned with intelligence or to grope in ignorance—that is the living, immortal part—the second letter of the spiritual alphabet. Therefore, when this immortal part ceases to inhabit the material body, it is dead; then it ceases to think, and breathe, and act, and live, and love, as it now does. And despite all religious revelation which we say unfolds immortal life—despite material science—the world has fallen into inertia and infidelity, doubt and scepticism, on the one point of its identified existence beyond the grave. Those who see with the eye of faith, and look forward to the dawn of the resurrection to meet their loved ones, have something to bridge over the chasm of death. But those who have not this consolation comprise the majority even in Christian countries, because the majority of the inhabitants of any nation are not church members, do not believe the revelations of any Church, do not attach themselves to any established creed, and are drifting out upon the

great sea of infidelity. They doubt the existence of a future state, and say, if spoken to on the subject: "We do not trouble ourselves with these things; we leave the other world to take care of itself: we have enough to do in this." The most pernicious of modern religious ideas is that form of religion that ignores the spiritual part of man—ignores the desire for inspiration and communion with spiritual beings, and advises that humanity devote itself absolutely and exclusively to that which belongs to its material welfare, because it is the most soulless. Give us rather the idolatry of the Brahmin, give us rather any form of worship than the soulless, intellectual, refined worship of the material clamourer of to-day, who, claiming to be liberal, has room for everything else upon his platform except the spirituality of the human being! These are termed Radicals and Freethinkers, and their forms of thought liberal religion: they, no doubt, have their work in the world; but while they strangle the spiritual nature and spin out fine essays on the intellectual culture of man, the spirit stands pale and aghast, asking for some token of life that may point it to the Infinite Being. Let us have the blind idolatry of the Catholic worship, that takes the words of the priest as infallible, that bows down before a simple, senseless shrine, believing everything, because in believing everything you are sure to find something true; rather give us the fettered worship that takes blindly upon faith alone any belief in the soul's divine origin, than this subtle intellectualism that inverts the spiritual process, and makes man the self-conscious agent of materialism in this world. Such is the tendency of modern thought; hence the majority of liberal Christians are drifting out into the sea that borders upon absolute doubt and uncertainty; nay, we have heard it said from the pulpit that there was a "hope of man's immortality." Ah, but there is a perfect certainty! and without this certainty all external forms of expression between mind and mind are a mockery; you wear a mask to one another; you are mere walking automata, endued, it is true, with intelligence, but with an intelligence the first puff of breath may blow away; so that when death comes you have nothing to show for all your splendour. This spirit, this divine intelligence, this latent spark demands something more than fine intellectualism; it demands a living, breathing, actual life; it demands that between man and man here on earth there shall be something more than this refinement of intellectual culture—that there shall be a consciousness of the spirit, so that you need not meet one another as strangers and pass coldly by, but as brothers, each having a spark of the Divine within your minds. Ralph Waldo Emerson, once in a discourse on immortality, said that, of the masses, it would take a thousand such lives to make an immortal soul. Who gave him the power to decide? The immortal spark is there. Jesus selected from among the lowly

those that were to be his followers; and among all the inhabitants of the earth there is not one—not even the least of these little ones—that does not belong to the heavenly Father's kingdom. No; intellect does not make the immortal soul; and when your friends go out from your side be sure, however humble they were in the sphere of greatness and intellectual culture, that the love that bound them to you and the thought that made them yours, as well as the aspiration that lifts them upwards—this is their immortality, this the evidence of their continued existence. The Materialist says: "We can get along very well without your spirits. What if they do exist?" If you were to shut out the atmosphere from your room, if no fresh oxygen were admitted, presently the room would become filled with carbonic-acid gas, and in less than five minutes your bodies would cease to breathe; so if you shut out the spiritual atmosphere from the earth, and allow no communion, and no aspiration, and no prayer, and no consciousness of the Divine, you become spiritually dead. Nay, if it were not for the very presence and guardianship of those who are permitted to be God's messengers to you, your spiritual existence would appear all dark and vapoury, and you could not breathe in mind or spirit; for you are dependent upon this spiritual atmosphere for your mental life, your spiritual life, and your constant and daily aspirations, just as you are upon the external atmosphere for physical breath. Doubt it who will; but if you have watched your whole lives the course of your individual mind, you know that without the sustaining strength—the conscious power coming from the Divine and through the divine messengers to you—you could not live; you would at once sink into the slough of despond; you would feel that there was no hope, and no life, and no immortality.

Now, as we have stated, modern spiritual science reveals the connecting link between the identified human spirit that inhabits the body, and the identified human spirits that have passed beyond. In this it claims to be a science: in the methods of communion, but not in the fact of communion. Still, the methods of communion are not new; it is a mistake to suppose that they are wholly and absolutely new to the human mind; for you must know that in all ages these messengers or inhabitants of the spiritual world have been employed communicating messages to earth's inhabitants. It is more than once revealed in the ancient Scriptures that angels appeared and bore messages. It is also revealed in the New Testament frequently; and when Christ was upon the mount of temptation, the angels appeared to him; as likewise when John was on the Isle of Patmos, and saw the spirits that came to him, he would have fallen down and worshipped them, but they said, "See that thou do it not; for we are your fellow-brethren, the prophets;" and these and other instances lead all believers in the Christian Bible to accept all these ancient visitations. "But," say they, "these visitations have now ceased." Not

so ; in the Roman Catholic Church, every saint that is canonised is supposed to have been instrumental to angelic visitation ; and it is because of that that the power of the Catholic Church has not faded. The Protestant Church also was the means of angelic visitation : Calvin did not hesitate to receive spiritual inspirations, and Luther privately received the visits of angels—some bright, and another quite otherwise, at whom he threw his ink-pot. He supposed it to be his Satanic Majesty, but it might have been a human being veiled in darkness. So, throughout the history of the Protestant Church, there have been various denominations, or offshoots of the Protestant Church, that have incorporated into their beliefs the guardianship of angels ; and many of the good old hymns absolutely and distinctly state the belief in the presence of these angelic beings. It is true they differ as to these beings, but they are all ministering spirits. Now Spiritualism steps in, not to the believer, but to the unbeliever. As soon as there are admitted to be a vast majority of unbelievers in Christendom who question the existence of the soul, and doubt their own immortality, Spiritualism has brought to their consciousness the fact that their souls are immortal ; that the spirits they supposed to be dead are not dead, but living ; that they can, under certain circumstances, hold communion with them ; that those friends are their ministering and attendant guides, and that oftentimes in hours of adversity and danger these ills are warded off by the intervention of guardian spirits, and that always, if you will listen to their voices, they will advise and counsel you, though they do not compel you. Be sure that the spirits do not claim infallibility ; be sure that no individual spirit possesses infinite knowledge. It is not given to the mortal as soon as he lays off the robes of outward flesh to become at once infinite in knowledge. Be sure they do not claim this, but only that additional degree of knowledge that is given them by having passed through what is called death ; larger range of vision, loftier scope, higher opportunities, freedom perhaps from temptation—all these things have they ; but no human spirit is instantly transported to absolute, infinite, and omnipotent knowledge. When, therefore, you seek the communion of spirits, bear in mind that you do not thereby deprive yourself of that nearer and higher communion with the Divine Mind. It has nothing to do with this ; do not suppose, therefore, that the guardian spirit or angelic messenger is to take the place of your own conscience and individual reason. On the contrary, every wise spirit distinctly disclaims absolute knowledge, but says, "We have only such opportunities as are afforded us by our limited vision ;" for even in spirit-life vision is limited by knowledge ; and if they have not the knowledge—if it is not given them—how can they teach you on those mysterious subjects that lie farther and farther beyond ? Your mother and father, to whom you were accustomed to go for advice and counsel on earth, still are permitted to be

near you—perhaps are your guardian spirits, though not always—still permitted to visit you; and if you seek for their advice and counsel, they give their advice and counsel as parents would. But they are not, of course, infallible; their advice is only the judgment of the disembodied spirit, free from the trammels of external time and sense, and in some degree initiated into the wonderful regions of spirit, of mind, and of thought. Though your child has left your side, and you have deposited the remains in the carefully guarded urn, be sure that the same love which linked you together was not of the body, but of the spirit, and that if you seek for a way of communication, a sweet and gentle presence will respond, and that presence will tell you many things you did not know. Still it does not claim to know all that lies in the region of the great hereafter; for there be angels and archangels, cherubim and seraphim; these—older are they than time!—these could teach you lessons of infinite depth and wisdom, but you are not ready for them yet. The individual spirit and its ability to converse with its loved ones constitutes the second letter of the spiritual alphabet; but when you have entered upon its investigation, it opens at once a broad and limitless field for thought. You cannot take it lightly, not as the pastime of an hour, nor simply from curiosity in order to please a friend; but if from an inward conviction you desire to know more and more of that which belongs to the spirit, be sure in doing so you take up a burden you cannot lightly bear, for it demands your closest investigation and thought, your careful scrutiny, your constant prayer and endeavour to find the truth, since the difficulties that beset the discerning of the spirit are multitudinous. For though spirits have an organism shaped similar to your own, it is formed of a different substance, and is not tangible and material like your own, so that between the communing spirit and your own mind there must be some avenue, some channel by which it can reach your intelligence. When your friends are away on another continent, or in a distant land, you avail yourselves of the means afforded you of writing letters, and in cases of emergency you take the lightning for your errand-boy, and send a message flashing across the wire. Now, spiritual mediums are simply the mail-carriers for the spiritual world, and sometimes your letters may get miscarried, and sometimes you are liable to be deceived. Then, again, it is very likely there may come misleading messages, for there are spirits who send false communications. Try the spirits, that is your only way. Test them with every avenue of your minds, every faculty of your intellect; and if the message appeals to your heart and spirit, be not too captious as to its wording; for if Franklin wishes to send a message to your earth, and he gets hold of a suitable medium, it is not likely he can change the medium's orthography just for the sake of his *belles lettres*—you could not expect that. If the message appeals to your consciousness, but most of all to your

spirit, be sure it is from the right source, even though it may not be in the elegant chirography of your departed friend, for, remember, the instruments of the spirits are oftentimes illiterate, obscure. You may exclaim, Why is this? Why cannot they choose their mediums from our Church, or from among our friends? It was said in olden times Christ could not perform many miracles among his own people because of their unbelief. This may apply here; for institutions and churches are certainly closed against the communion of spirits; so that the spirits are compelled to seek such avenues of communication as are open to them. Oftentimes they are obliged to go to the obscure hamlet, far away from the centres of civilisation, in order to find a medium of communication. "But why do they need mediums?" ask some; "Why do they not come directly to us?" If you were to place yourself in a dull house, shut all the doors and windows, carefully lock them, bar the blinds, and then ask why your friends do not come to see you, would you be surprised if they did not come? There would be no surprise among the people of the earth that they did not come. Now, many persons have closed their minds—have shut every possible avenue; and sometimes too there is a little hardness of organisation that cannot be overcome—that is not a matter of will and volition, but simply of external organisation that you cannot yourself govern and control. Now the spirits require some person that is negative to them, in order to be adapted to their control. It is the result of organism and may not be cultured in the schools; it must be amenable to spiritual control; and when the spirit desires to make its presence tangible—as, for instance, to produce physical sounds—the medium must have a certain organisation that gives off an aura or atmosphere sufficiently tangible for the spirit to employ, and that has nothing to do either with culture, moral status, religious views, or anything except physical organisation. Now, whenever the spirit can find such a one and is desirous of communicating, it will do so; and if you do not like the instrument, it cannot be avoided. All persons, however, possess the gift of mediumship. With some it is an undefined conscious knowledge of the presence of spirits; with others it is the gift of seeing spirits; and many children declare that they see spirits, but that knowledge and that vision comes gradually; communion gives them strength. Ignore the faculty and never make any use of it, and it becomes deadened. It is like placing a person in the dark and then expecting his eyes to be strong. If in infancy a child is placed in a dark room and never allowed to see the sunlight, its sight will probably be very weak; but if its eyes are gradually accustomed to the light, good vision is the result. So if anyone has spiritual sight in childhood, and looks up in a wonderful kind of way as children sometimes do, be sure you do not close the door of life and scout the idea, but encourage the faculty. Be sure, however, you do not give freedom to the child's imagina-

tion; but question it as to what it really does see, and presently the spiritual vision will reveal to your gaze the guardian of the child and your friends.

Some persons may become very strong mediums for writing or speaking, but these gifts cannot be developed all at once. A person accustomed to a sedentary employment cannot at once take a blacksmith's hammer and wield it with force: so you who have not cultivated your spiritual gift cannot begin to use it at once; it must come gradually, by culture and encouragement, save where, in some exceptional cases, persons are born with peculiarly adapted organisations. Then, indeed, as in the case of many of the mediums among you, as in the case of the medium before you, they are reared up from childhood under the care and guidance of guardian angels to give the communications and addresses of departed spirits. But you may all gather round your altars and firesides, and each one possessing some gift may hold communion with those invisible to your sight, but present to your spirits. Sometimes your hand would be moved to write; a strange coldness would seize it. Let it go; it may not make words at once, but by-and-bye words will be written that have not their origin in your mind; then intelligent converse will be established, and you will plainly and distinctly perceive the presence of the communing spirit.

In many ways, the powers of the spirit are employed to benefit mankind. Thus, in the way of healing the sick; for many persons without any knowledge of *materia medica*, or the science of the schools, are made to treat sicknesses in the most skilful and successful manner. These are denominated quacks by the regular practitioner; but we do not forget that quackery does not exist merely outside the limits of *materia medica*, nor do we forget that every new system has been denounced by the one which preceded it. The way to make mediumship fashionable is to develop some new truth. It is now regarded as nothing; but if beyond Spiritualism you found out a new truth, then mediumship would be recognised as true. In the days of mesmerism it was accounted for by magnetism; and when clairvoyance came, "Oh," said the world, "it is clearly mesmerism." So, when Spiritualism came, the very same people were ready to believe clairvoyance and to find in it an explanation of Spiritualism. Bring out something else, and it will be Spiritualism that will account for everything. Now, these spiritual gifts and this communion between the other world and yours is not merely transitory. "But," it is often asked, "suppose it is true, what good does it do? of what benefit to mankind is it?" It is not given for human beings to determine what good it is for the sun to shine, the air to exist, or why all the other palpable and so-called self-existent truths are in the world; and it seems to us that the fair way of scientific investigation is to ask: Does it exist? Is it a fact? The good that it shall do you depends entirely upon the manner in

which you receive it. The sun shines: if you do not choose to avail yourself of its light, the sun and its author are not responsible. Now, there are millions of human beings to whom the boon of converse with spirits would be an inestimable blessing. It might not add to the popular, to the scientific mind; but it would be a comfort and blessing—a constant source of delight. We have known many hearts to go down absolutely into despair, and sink into a state of profoundest melancholy, because of the deaths of loved friends. It teaches that there is no death, and if this is not the greatest boon that could be bestowed upon humanity, we should like you to point out a greater. As the world exists to-day it has existed for many thousands of years: the one great gigantic monster is death; the grave is the end of earthly expectation; hopes all fade, and fall, and falter, and perish at the tomb; the king turns pale, the grey-haired sire trembles as his feet approach the grave. Its only point of relief is faith and inspiration; and even these sometimes do not satisfy, for they falter when the feet near the narrow home, and when the dear one is laid away. It requires a long line of faith to stretch to that far-off heaven and that distant time when the loved one shall be restored. But if the bridge is not so narrow—if the gorge to be spanned is not so broad, if the chasm is not so deep and wide as it has been presented, if the line of life is not broken off, but continued—this is surely the greatest blessing. No more terror, no more shrinking back, no more pallor and trembling! The grave loses its power; death is deprived of its sting by the very evidence that the departed are just there through the open doorway, only a step removed, nay, in your very midst, if you will but hear and see them.

We do not know what those persons think who ask what good Spiritualism has done or can do; but we do know that it has paved the way to the presence of angels in many an unexpected place, and at many an unexpected time. We know that the minister from his pulpit, more frequently now than formerly, in response to the breath that seems to be in the very air, says: "Your friend is not dead; he has only gone out of sight, into another room, and even now may be permitted to hear your conversation;" and this not from a professed advocate of Spiritualism. It is entering your literature; it charges it all with the element of the presence of guardian angels. Your poets have described its beauties; your own Laureate has pictured, in his "In Memoriam," the presence of guardian angels. So, in the various forms of literature, it has lent a new charm to the verses of the poet, and to the prose of the inspired writer. It has stalked through the various laboratories of learning, and challenged the scientific man before his *experimenta crucis* to discover, if he can, the germ by what other subtle force than spirit these manifestations can be produced. Nay, it has done more than this; it has rekindled and renewed the faith in man of the living presence of the Father:

the far-off, distant, cold Deity would not satisfy; but when His love is brought nearer and nearer in the presence of those that commune with angels, it forms another chain of golden light binding you to the Infinite. It is the blessing of Spiritualism that it is yet in its infancy; it is a great blessing, because many of the crudities of its forms of manifestation, many things that are uttered by its professed advocates, may become rounded off and worn away with time. Every new truth must come into the world like a two-edged sword: it must cut both ways—out into the wilderness of exploration, and into the darkness of prejudice. It must have point and sharp angles in order that it may gain a hearing. But when it takes its place in the world, and is recognised as proper and respectable, then these angles become rounded and worn off. It is in every way a blessing existing at the fireside. It is true that many of the theories and many of the philosophies advanced are entirely at variance with those taught in the world and accepted by the majority of religious and scientific people; and it is a great blessing to modern enlightenment that there is no longer an Inquisition—that there are no longer persons crucified for opinion, except upon the altar of public opinion, though this means of torture is sometimes most trying. Still, there is no literal Inquisition; there is no stake waiting for anyone who dares to advance a new truth. Galileo in his dungeon, Socrates in his cell, foretold the truths the world now upholds. So the bold, brave man who dares to explore the realm of spiritual truth, and penetrates beyond the grave and death, fearlessly holds counsel of the spirits of great and wise and good men, he may not be stoned and crucified, but he is pursued with the shafts and arrows of envy and malignancy. Thanks, however, to the enlightenment of the present generation, these may not be put to death. If, therefore, a kind message or a loving word greet your ears from some unknown source and some far-off voice, do not put it aside because you have not heard it before; but listen and see if it do not bring you a message of love—a voice from beyond that tomb that has been so dark and cold and dreadful to you. And when the chain of individual life is made complete—when it really is established and understood among mortals that there is no breaking of this chain, it will be as common for you to hold communion with departed friends as to send a letter or message to someone that is absent; nay, it will be quite common for you to see them walk by your side, and you will hold a pleasant conversation with some guardian spirit even in the very midst of humanity. Faces will appear, forms will walk by your side, a new atmosphere will surround the earth, and, as of old, angels will ascend and descend, and there will be no more fear. You will no be afraid: the faces will not be strange, but familiar; the hand will be loving hands, and the forms will be those you have cherished. They will be by your altars and firesides, abide in you

councils, aid in the great work of carrying forward the earth's governments to the time of peace. They that are great and wise and good, seated now in the councils of love and immortal life, far above your vision, will then come nearer, and your rulers will be guided, your statesmen inspired, your leaders taught, the people moved to the great purposes of human government and human law, without the dread arbitrement of the sword. All angels' voices will be more potent than the voice of favour; right will take the place of might; and the law of kindness and of love, taught by justice, will become at last the abiding and crowning glory of your earth!

After a pause of a few seconds, the speaker gave off, with slow, solemn intonation, the following lines:—

O Thou, who trod'st life's weary vale,
 With humble brow and face all pale,
 Bend Thou from regions of bright day,
 And lead our spirits up to Thee.
 Thou did'st the little ones of old
 Visit and bless with soothing power,
 Oh, once again let it be told
 That Thou in this sweet quiet hour
 Dost bend above thy earthly ones.
 Thou, Brother, Teacher, Friend and Guide,
 Teach us thy ways, thy path to tread,
 And let thy love with us abide.
 Where on the Mount of Olives poured
 Thy strains of love and eloquence;
 Anew let that bright word be heard,
 Let us reveal its glad portents.
 Thou that beside Gethsemane
 Did'st bitter tears of pity weep
 For earth; upon the bended knee
 Of sorrow many a child of earth
 Weeps now with burdens grievous sore,
 Far greater than they seem to bear;
 Oh, let thy loving spirit pour
 A comfort and a blessing there!
 Thou who did'st heal the sick and raise
 The dead from out the tomb,
 Oh, heal the nations while they seek
 Thy guiding from their gloom
 To the bright glory of thy day.
 O Spirit, full of life and love,
 We follow where Thou dost but lead,
 And soft descending like a dove,
 God's spirit answers to our need.

After the singing of another hymn, the exercises of the evening were brought to a conclusion by the following benediction:—

We commend you to the guardian care of the angels, to the ministering spirits that attend you, to the footsteps and example of the meek and lowly Jesus, to the Father's endless love that abides with you for ever.

BUNYAN.

(Given by request of the audience at Newcastle-on-Tyne,
July 23, 1874.)

Pilgrim of heaven, whose journey on the earth
Hath led mankind to higher ways of truth,
Thou who found respite and sweetest relief,
Refreshment and renewal of thy youth
In realms of spiritual life and love,
Severing from the darkened night of time
(Which binds man to the mere material law,
And can but half of Nature's purpose prove)
Thy ways, and linking them to worlds above,
To method of high heaven without flaw.

Thou who hast traced the longing ways
Of the aspiring Christian through the days
Of weary doubt and dark temptation's night,
Even to the mountains of celestial light.

O thou who tun'st thy song of beauteous praise
Along the corridors of heaven, until thy lays
Echo beyond, above, and all the air
Is made melodious by the music rare,
And rest with song-shafts beautiful and fair—
Praise to thy name since it cannot depart
From earth, but is enshrined within the heart
Of all who love the beautiful and good,
The glorious purposes when understood,
Whereby the true Christ-life is pictured well,
Whereby their anthem soaring still doth swell
O'er all the earth. Receive thou our high praise.
Let the same spirit that inspired thy lays—
That led the Pilgrim through the thorny path
Of dreariness, temptation and dark death,
(Of doubts and fears that ever round earth press)—
That led to glorious ways of peace and rest,
And to the mountains so supremely blest—
Delectable and High, let that spirit descend,
Until its life with this our song shall blend
(And all our lives to one rare purpose lend)
Made like that life glorious with the dead.

Thou Pilgrim of eternity, that in another sphere
Windest thy ways of song, pause thou and hear
The anthem that swells out from earth to-night
Towards the Golden City of Delight,
Wherein thy raptured spirit now doth dwell—
O, hear us; bending downward, bid us tell
How from the ways of wrong conquests of earth
Mankind may reach the path of higher worth,
And earth-bound souls those rare heights may regain,
Those mountains of delight—heaven's lovely plain!

MEDIUMSHIP.

An Oration delivered by Mrs. CORA L. V. TAPPAN, under spirit influence, at the Royal Music Hall, 242, Holborn, London, on Sunday evening, November 2nd, 1873.

INVOCATION.

Our Father and our Mother, God! Thou infinite Spirit! Thou life, Thou source of being! Thou ineffable delight! Thou light amid the darkness of time! Thou perfect good, above all human error! Thou transcendent power, surpassing wonderful, even in the midst of human weakness thy strength doth abide! Thou that, from all eternity into the future eternity, art the only unchangeable power! Thou that hast seen neither beginning nor ending, but only life for ever! how can the finite mind grasp thy being? how can the finite essay to understand thy vastness? O God, we may only praise! Upon the altar of thy being we may bring our offerings, our infirmities, our shortcomings, our weaknesses, our imperfections, and thy great perfectness will enfold the whole. O Father, we would come to Thee as children to a kindly and indulgent parent, seeking thy counsel when we are at a loss, to ask for wisdom in our varied strivings for the good and for the truth amidst the errors and falsities of the finite mind, pressing beyond the sophisms of sense and intellect to the one true spirit that never misleads. O Father, each spirit has its own burden to bring Thee; every heart has its own cares and sorrows. Some are bowed with anguish, with the misfortunes of life; and there be those that walk in the great darkness, struggling with poverty, and striving in the midst of their sorrow to find Thee. Oh, let some guardian angel of light bid them look above, beyond the earth, beyond physical suffering and sorrow, and find comfort and rest and peace. Some there be that look with fear and shuddering upon death. Let these know that life is endless—that the being born of Thee, the living Spirit,

cannot perish, but is immortal, even as Thou art. Some there be that revel in luxury, and go blindly on through earthly life imagining that all of pleasure lies in the senses and in the splendours of material power. O Father, open the avenues of their souls! let them behold the brother or the sister that is in want; let them see the misery that is often by their very firesides, and at the very doorways of their dwellings; and let them know that Thou hast said through the lips of thy inspired one, "Even as ye do it unto the least of these, so also is it done to me." O Light and Life, let us look beyond and above to find the strength that comes from Thee. Let us aspire to all truth; let us search earnestly for the best gifts of the spirit; let us strive to understand the mysteries that have been veiled and shrouded in human ignorance; and Oh, let us all remember that in thy sight there is no preference: all are as one with Thee, and every child of earth is a child of thy care. Let mankind be bound together by ties of love, of kindness, of affection, of charity, until they may feel that they are allied to the angel-world, and clasp hands with those that sing thy praise for evermore. Amen.

DISCOURSE.

The third letter of the spiritual alphabet—mediumship. For the two previous Sunday evenings we have given the first and the second letters—namely, the Divine Spirit, and the individual human spirit, embodied and disembodied; to-night we wish to speak upon mediumship—a question which more intimately connects you, indeed more than any other, with the philosophy of Modern Spiritualism. As the existence of the Divine Mind has been conceded by all religions in every age of the world, varying only in the outward form and expression, so also has the existence of the human spirit been conceded in the various forms of revelation and religious belief. Mediumship is that distinguishing phase of modern Spiritualism that divides this belief from the past religious movements of the world, and reduces the spiritual philosophy to a science. Understand us; we do not say that mediumship has not always existed; we do not say that there have not always been instruments, not only for the Divine Mind, but for disembodied individual minds; but it is only to-day that the term “medium,” as applied to individuals who are chosen as the instruments of communication between two worlds, has been discovered. For instance, of course you know that between any two elements there must be a means of conveyance. Between your sense of hearing and the voice that vibrates upon the atmosphere, there must be an intermediate atmosphere; this is called the medium of conveying the sound. A letter is the medium of conveying ideas. Human language is in itself a medium; and whomsoever you may employ to bear a message to a friend is a medium. You have the atmosphere as the great medium not only of sound, but of light—and, indeed, of all the essential properties of life upon the earth's surface. You know sound itself is the medium of conveying intelligence, whereby one mind, through the voice and organism, expresses its thoughts to another mind. Now a medium, in the modern acceptation of that term, is that person chosen by organisation or by gifts, to be the instrument of communication between your world and the spiritual world. Because it must occur to every intelligent mind that beings of a different order from yourselves—organised differently, inhabiting a different atmosphere, and having no physical bodies wherewith to transmit their intelligence—must employ some instrumentality whereby they may reach your minds. Now this instrumentality is,—first, the spiritual atmosphere which they inhabit and which surrounds them; secondly, certain properties and elements of your own atmosphere, finer than electricity, more subtle than magnetism, different from Od force, and different from that psychic force which has lately been discovered—or supposed to have been discovered—but an element of such a nature that they can operate upon it and produce pal-

table results. Then the next means of inspiration or mediumship is your own physical organisation.

Certain persons are endowed by nature with a physical organisation that permits them to be used as mediums between the two worlds. Now, the varieties of mediumship are as great in number as the individuals that exist in the world; and when we make the general statement that all persons are mediums, do not be astonished because you have never had any tables moved about your house, or witnessed any of those startling manifestations which distinguish modern spiritual phenomena, for your mediumship may not be of that kind. Sometimes mediumship is wholly of the mind, belonging to what we term "impressional" or "inspirational" mediumship. Of this character were the ancient seers and prophets, bards and sages, who were especially endowed with the gift of inspiration, having a higher sense than that which pertains merely to physical organisation, and who received by intuition the words of the Divine Mind, and spoke the utterances of angels through their own tongues. There are other forms of mediumship that are also not confined to modern days; and when Paul enumerated the "spiritual gifts," as he termed them, he nearly completed a list of the phases of gifts that belong to the mind, or spiritual powers of mind. Aside from these—all of which we shall consider presently—there are physical phases of mediumship: certain persons possess the organisation of which we have spoken, that is, they have around them a peculiar atmosphere, or aura, whereby spirits are enabled to approach them and produce sounds, to lift tangible substances, to move the hand automatically to write, and by which they are enabled to employ the gifts of healing, and to use their powers for other purposes. Now, these various phases or forms of mediumship are reduced, or may be reduced, to an absolute science: they form the key to unlock the more inner and intricate mysteries of the phenomena of Modern Spiritualism. Of course, in entering upon this discussion and these investigations, you must be aware that it requires not only that you become initiated into the mysteries, and as far as possible understand the laws that govern and control mediumship, but that you do so with all candour and sincerity, guarding ever against imposition, but always ready to receive additional testimony in favour of truth. True mediumship is just as capable of being tested as the ray of light is capable of being analysed, or as the atom is capable of being investigated. Of course you must subject yourself to the conditions required; for no scientific investigation can take place without certain requirements, and these must be of such a nature as to guard the mind against any external imagination, or against any imposture by dishonest persons. Mediumship is so well established, is so well attested a fact, so many thousands of your fellow-beings are possessed of it and have witnessed its effects, that we will not insult your intelligence by presuming you do not recognise its existence.

We will pass to other phases of mediumship that constitute the expression and voice between the spiritual world and yours. By the employment of this channel or means of communication, the spiritual world are enabled to express their ideas; but remember, in the present imperfect state of human development, surrounded, as all mediums and all human beings necessarily are, with the external atmosphere, conflicting influences, divers temptations, &c., it is not to be supposed that spirits have absolute control of any human being; nor is it to be supposed that one can enter upon the career of mediumship carelessly, for it is one of the most important steps that any human being can be called upon to take. Those who take this step lightly; those who solicit, for themselves or others, development as mediums; those who ask that they themselves may be developed for the manifestation of spirit-life, would do well to consider what they ask for. For be sure that when once this gift is bestowed upon you, or when once it is unfolded from your nature, it is no light matter. It is not a trifling thing—a something to be solicited as the pastime of an hour, and then cast aside; it is for the advancement and development of one of the most important principles that has been given to the human mind. If true, it embodies all that pertains to immortality; if false, it enfolds the whole world in materialism. See to it that you do not covet spiritual gifts lightly, or in a trifling manner.

The most external form of mediumship, as it is called, that which appeals to the senses, and through the senses to the intellect, and finally, to the spirit of man, is that which produces these rappings and this uplifting of material bodies, occurring in the presence of certain persons. It is not always with these persons, nor is it true that they can draw it to themselves, although they may cultivate the gift. It does not come when a person asks for it; but it is found on experiment that certain persons possess this power, the cultivation and guidance of which is the first step in the scientific investigation of Modern Spiritualism. It therefore behoves all those who have this gift, to inquire carefully into the conditions that are best to surround the medium. It is claimed by scientists that electricity must be the agency employed, because electricity is the most subtle element of which the human mind knows anything. But it is not true that electricity is the agency employed; on the contrary, the manifestations occur under circumstances that altogether preclude the possibility of their being produced by electricity. The emanation from the medium's body that the spirit employs to produce the rappings or other physical manifestations, is not of the nature of electricity: it is more subtle. Take an instance: Some mediums have produced these rappings, when isolated from table and chair and room, by glass plates. You know electricity will not penetrate glass, and that it is impossible for it to be generated in a table or chair when isolated by glass balls or plates; yet, notwithstanding this isolation of the medium, the sounds have been heard, conse-

quently it cannot be electricity which produces them; hence you must look to a more subtle element, and an agency more universal than electricity, for an explanation of the phenomena—one that does not require such circumstances for its creation, but is produced from the human organisation, and is therefore amenable to the spirits for them to direct their force by. Sometimes one person alone cannot produce sounds, but two persons sitting together, or three, or more, will receive the sounds—not one is the medium, but all when united form the medium of communication between the spirit-world and yours. Now there is no name known in the scientific vocabulary that we can give to this substance or element, that is an emanation from the form of the medium; but be sure, as science advances, it will acquaint you with a term whereby you can designate this force beyond psychic force, and different from any term that has yet been given to it.

Spirits employ this power, or this element, to produce those external manifestations, and if any one of you is desirous of becoming a medium, or rather of developing whatever powers of mediumship he may possess, it is well to form a circle in your own family, when by placing your hands upon the table or any other convenient object, you will soon discover whether any member of the family or circle possesses the power of mediumship. But, as we have said, it is not to be courted lightly: it is not to be sought simply as a means of passing the time. Although oftentimes in hours of gladness and mirth these manifestations may be noticed, it is not the purpose of the spiritual world merely to contribute to your entertainment: but every sound, every rapping that has been heard, carries with it some lesson of the existence of mind beyond matter.

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mediums must be endowed with the gift of healing. This gift is of course a natural gift; but it is unfolded and developed under the guidance of spirits, who have better opportunities for investigating the laws controlling the human organism than you have through the ordinary systems of medicine. It is alleged by spiritual control that the healing power that they are enabled to bring through certain human organisms can, when properly employed, cure every curable case of human sickness and relieve those that are past cure. It cannot build up a new body and re-make decayed members, create creases that which does not exist, but can relieve pain and, under proper circumstances, can cure that which has seemed to have the skill of the entire medical fraternity. In every instance where a medium has made such cure, it claims to be under the guidance of some departed spirit. There are other phases of mediumship. Not only are spirits made visible, under proper circumstances, in a form that resembles your own, to the outward senses, but there are many endowed with the gift of spiritual vision, who see forms you cannot see, and describe the forms that have passed from your sight as they see them in spiritual life; and this sight is as palpable as the vision that you may be enabled to recognize the appearance of your departed friends by the description the medium gives. Oftentimes they transcend in loveliness their physical forms: oftentimes the grey-haired sire looks more youthful, because the mind never grows old; but the resemblance is so perfect, and the description corresponds so well with your remembrance of your departed friends, that you are enabled to recognize those dear ones that have passed from your side. Many persons possess this power who are not aware of it, and oftentimes in dreams and imagination this sight comes; but the palpable spiritual vision is as plain a fact as sight to the senses, and far less delusive, because it is of the mind and not of the body.

Now, as we have stated, every person is endowed with some phase of mediumship: what that phase may be you must determine by cultivation, by paying attention to it, by giving your time, your thoughts, and your earnest efforts to its investigation; and it behoves you to determine whether you can do so and do justice to your lives: whether, instead of building up wholly in the material world, instead of devoting your time to the cultivation of the senses, you will devote some time and cultivation to the spiritual. Mediumship is not confined to the present day, although the word "medium," which has been employed to designate those endowed with the gift of communion with the spiritual world, is new. In the time of Christ these same gifts were spoken of, and Jesus promised to his followers, and all those who believed in him, that they should do greater things than he had done. Now these gifts of the spirit must have been ignored, or they could not have been lost sight of in the Christian Church. If they become cultivated; if, through belief and investigation, and aspiration and prayer, you

again seek, is not the same power in existence now that granted to Jesus these gifts? Even in heathen countries, we are told that Jamblicus, one of the heathen writers, distinctly portrays the entrancement by the spirits. He calls them the gods, and says many persons are so under the influence of the gods that they speak far beyond their senses and in a state of ecstasy; and he even uses the word "obsession" as a distinct expression of spirit-control. This brings us to that phase of mediumship wherein a person is thrown into an unconscious state, and another individuality takes possession of the mind for the time being; he is not the person you suppose him to be, but different, distinct, another person, claiming always to be some disembodied spirit. Under the influence of this control, which we call obsession,—not remembering anything, since, when the spirit which takes possession enters, it is the control of another mind other than his own,—the person manifests all the characteristics, uses the various forms of language, and exhibits the peculiarities of manner that the one claiming to speak through him did on earth. This is a phase of the subject that opens up a vast range of thought, because there are many persons in your world that are the victims of obsession, who are not aware of it. Sometimes this is what fills your insane asylums; sometimes this causes those singular forms of mental disease that have baffled the treatment of medical science.

A thorough investigation of the laws of spiritual control would lead everyone to know that mediums are sensitive, susceptible, and oftentimes extremely delicate, possessing external organisations that cannot resist, especially if not aware of it, an untoward influence. Now, entirely disconnected from Spiritualism, there are many cases in your insane asylums that could be treated by spiritual magnetic healing, because it is the control of some disembodied spirit who does not know the fearful power that it can employ over mortals. We say this especially as a warning, because those of you who want mediumship should take very great care that you seek earnestly for the best gifts, and in seeking for the best gifts, that you seek also for the best influences, and that such influences as you sometimes have about you be not of a nature to attract spirits who are undeveloped, and who do not understand the delicate laws of controlling another human mind, by which means many persons are driven to insanity. We say this, not because cases of insanity are common among mediums, but because cases of insanity outside of Spiritualism may frequently be explained by this same subtle law. You seek to become the instruments of the spirit; but there are three conditions you must guard against. You must seek, first, to have full knowledge of the laws that govern spirit-control; then see that your material surroundings and your associates are of an aspiring nature, for if not, they cannot draw to you spirits of an aspiring nature. Then, when your spirit con-

told you it a price leads you into spirit-life, your first question
 should be "Are they advanced?" Do they know the power they
 are using? Can they use it to my benefit and the advancement of
 others? Having no answer to these questions—and by their fruit
 you must know them—by the signs and see what manner the
 are of. Then, under the influence of assembly, of privacy, of the
 recession of the flesh, if every circumstance that is favourable
 and if no circumstance that is injurious, then you may prayer-
 fully give yourself up to their control, seeking ever the highest
 But be sure that it is a most dangerous power in unskilful and
 undeveloped hands; be sure that it ever brings unhappiness to
 those who are not aware of its wonderful and potent mysteries; be
 sure you may not lightly enter the lists and covet the gifts of the
 spirit as the instrument but the means of other communications; and
 be sure also that you cannot adapt it to any unworthy purpose—an-
 merely material or physical desire; but be sure that, in that respect
 it will not satisfy you, bringing you, if you use it for that purpose,
 rather misery than happiness. Even if the spirits that are around you
 partake of your own nature, if you attract such spirits as those that
 would naturally associate with you, then you must be satisfied, for
 the spiritual world is made up of just such beings as are going
 out from your mind daily. If you aspire to the just, high, noble
 and true, just as surely as one atom attracts another, or one
 chemical property attracts another that has an affinity for it,
 so surely will you attract spirits that are like yourself or your sur-
 roundings. Guard always against those physical depressions arising
 from more immediate surroundings that oftentimes draw unde-
 veloped spirits. You stand somewhat appalled on entering upon
 the investigation of a subject where undeveloped spirits are to be
 considered: but you must remember there are undeveloped spirits
 in your world, that humanity is a vast sea of undeveloped souls, but
 that far beyond any merely temporal or external influence there is
 the Divine Mind: and there be angelic ministers that may not be
 dragged down to any service of merely worldly entertainment. So
 search earnestly, investigate carefully. If the medium be of a very
 sensitive, nervous and susceptible organisation, let him be sur-
 rounded by influences of family and friends that will be conducive
 to his culture. If any individuals consent to become the mouthpieces
 of spiritual intelligences, it does not therefore follow that their own
 individuality is lost: by no means—you are only under the influ-
 ence of teachers, friends, or guardian spirits who are drawn about
 you, and these, with your own earnest wish for truth, will lead
 you in the paths of knowledge. When you once have found your
 position, when you once know your platform, when you are once
 aware of the powers you possess, then you may be guided and
 directed for the use of mankind; for it is no light gift to be the
 means of conveying messages from one world to another; it is no
 trifling matter that the tongue may speak and the eye may see that

thoughts of those regions that lie beyond the realm of mortal vision. You will not be afraid of the influences of father and mother, of child and friend; and there is no human being who goes out into the spirit-world that is not somebody's child, and all are amenable to the influences of kindness and charity. So when there come voices of discord, overcome them with gentleness; when there come spirits in prison, perchance yours may be the voice and yours the hand to release them; for it was said of Jesus that, after his crucifixion, he was absent and visited the spirits in prison—those who were disobedient in the days of Noah. Consider what spirits go out from your earthly prisons in spiritual darkness. Perchance some member of your own family—for every fireside has its sorrow, and every house has its skeleton—some member fallen from the fold and wandered from the flock; and you, as the earthly father or mother, brother or sister, have wept and prayed for that one, and there has come to you from theology the thought that that loved one may have gone down, down into endless perdition; and it has sent a thrill of horror through your hearts and firesides. Be sure, however, that is not so; the God of infinite love is infinite in love, and your prayers, and tears, and aspirations can reach that spirit in prison and draw it up to light. Oh, there are more things in this philosophy than ye wot of! Yet ye go on in your usual way, and the wounds that death and care have made are healed up; but remember that many a restless and perturbed spirit is wandering, asking for admission to your hearths, and seeking for a ray of light to lead it to higher realms of spiritual guidance. Yes, when you remember that the spirits in prison ask for and come that you may give them forgiveness; if any souls have injured you, and have gone out into the other world unforgiven, see to it that you do not harbour resentment against them—not even if they remain here; for the spirit is often impeded in its upward flight by the remembrance of some one that remains on earth, some injury that has been done, some evil unforgiven. Let them all be forgiven. Sometimes the spirit comes to your fireside asking for this forgiveness; your daughter may be the medium for manifestations; if, therefore, the name of your enemy be given to you from the world of souls, see ye cherish no hatred. If the Most High Christ, in the supreme hour of life and death, could say: "Father, forgive them," meaning those who reviled, those who condemned, and those who crucified him; if he could do this, how little is it for you to forgive your petty foes! If the mother has followed her erring child, even to the ignominious death on the scaffold, be sure that her love forms the very chain that binds that soul to the Infinite, and bridges over the great chasm of despair that otherwise might divide them.

Spirits are thronging around you; the air is full of their breath; your lives are largely made up of their influences: they impel you in one way, they impel you in another; seek, therefore, the good

THE SONG OF YOUR GUARDIAN SPIRITS.

Mortal, e'en from thine hour of birth
 An angel has guided thy way,
 Following every falt'ring step,
 Seeking thy hands and feet to stay.

Wherever dark temptation lurked,
 One gentle voice a warning spoke ;
 Whenever sorrow's falling tear
 Was yours, the tender accents broke

In words of soothing comfort there ;
 Wherever danger did abide,
 Lo ! on the wings of swiftest prayer
 Your angel hover'd by your side !

If falling in temptation sore,
 Down, down to darkness you have strayed
 Lo ! there the shining angel waits
 To welcome you : be not afraid !

For in the lowest, darkest place,
 There is one ray of light supreme :
 You'll see that guardian angel's face,
 You'll see it in your direst dream.

If doubt and fear beset your way,
 And agony on either side,
 There, shining like a glorious day,
 That angel ever doth abide.

There comes a longing in your heart—
 A wish some mystery to solve ;
 Lo ! downward, trembling through the dark,
 A voice—a presence full of love.

"Beloved," says this gentle voice,
 "Never alone thy feet have strayed.
 Whether of good or evil choice,
 God hath this one appointment made :

That through the light or through the dark,
 In pathways dim or bright, with love
 This angel hovers by your side—
 That Supreme Power ever to prove !"

Turn you and listen to its voice :
 It says :—"Be gentle, true, and kind ;
 Seek always for the highest joys,
 Strive with the best your souls to bind.

Whate'er betides—sorrow *must* come—
 Remember, ever by your side,
 A guardian angel leads you on—
 To where life's portals open wide.

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Influence—the soft voice of angelic ministrations
 angry: anger attracts undeveloped souls. You
 every does not belong to the higher influences
 the brighter spirits. Mete out to others that
 have them do to you. The soul must be made
 furnished; seek the best light—the holiest in
 may benefit others and lead them also to the
 mediumship, as we have stated, belongs to each
 or less. Each day and hour, strange beings w
 me withdraws you from the danger, another
 it. The guardian of your lives—the appointing
 been by your side from infancy finally prevails
 greater than the darkness: it always conquers;
 supreme thus hazed: for God is love; and en
 before the light of his divine countenance. Y
 between you, fire and the spiritual world is an
 elaborate stream of thought interwoven; it rests w
 wate it, to make it adhere the highest and loftiest
 if you remain wholly kind, it goes on, even as som
 elements in nature, unguiled and unresisted, do
 silence. What power has been in the lightning
 made your small-boys! what destruction when it is
 Fire is the element that of all influences the most
 comfort; yet what success does it perform when not
 human intelligence! The great breath of spirit
 breathed upon you: under an enlightened system of
 becomes the channel of communication between your
 spiritual world, between you and others; ungu
 unknown, it forms the subtle power that often work
 destruction, and life you assume, your penitentiari
 with no worse criminals than those who are walking
 if this secret power shall be withheld to your knowled
 it account for most of these systems and problems th
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SONG OF YOUR GUARDIAN SPIRITS.

From thine hour of birth
 Angel has guided thy way,
 Leading every faltering step,
 Holding thy hands and feet to stay.

When dark temptation lurked,
 Gentle voice thy warning spoke;
 When sorrow's falling tear
 Ours, the tender accents broke

Of soothing comfort there;
 When danger did abide,
 The wings of swiftest prayer
 Angel hover'd by your side!

When temptation sore,
 Down to darkness you have strayed
 The shining angel waits
 To come you: be not afraid!

In lowest, darkest place,
 One ray of light supreme:
 That guardian angel's face,
 See it in your direst dream.

And fear beset your way,
 None on either side,
 Shining like a glorious day,
 Angel ever doth abide.

When a longing in your heart—
 Some mystery to solve;
 Forward, trembling through the dark,
 See—a presence full of love.

"Ed," says this gentle voice,
 Never alone thy feet have strayed,
 Whether of good or evil choice,
 Hath this one appointment made:

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pable results. Then the next means of inspiration or mediumship is your own physical organisation.

Certain persons are endowed by nature with a physical organisation that permits them to be used as mediums between the two worlds. Now, the varieties of mediumship are as great in number as the individuals that exist in the world; and when we make the general statement that all persons are mediums, do not be astonished because you have never had any tables moved about your house, or witnessed any of those startling manifestations which distinguish modern spiritual phenomena, for your mediumship may not be of that kind. Sometimes mediumship is wholly of the mind, belonging to what we term "impressional" or "inspirational" mediumship. Of this character were the ancient seers and prophets, bards and sages, who were especially endowed with the gift of inspiration, having a higher sense than that which pertains merely to physical organisation, and who received by intuition the words of the Divine Mind, and spoke the utterances of angels through their own tongues. There are other forms of mediumship that are also not confined to modern days; and when Paul enumerated the "spiritual gifts," as he termed them, he nearly completed a list of the phases of gifts that belong to the mind, or spiritual powers of mind. Aside from these—all of which we shall consider presently—there are physical phases of mediumship: certain persons possess the organisation of which we have spoken, that is, they have around them a peculiar atmosphere, or aura, whereby spirits are enabled to approach them and produce sounds, to lift tangible substances, to move the hand automatically to write, and by which they are enabled to employ the gifts of healing, and to use their powers for other purposes. Now, these various phases or forms of mediumship are reduced, or may be reduced, to an absolute science: they form the key to unlock the more inner and intricate mysteries of the phenomena of Modern Spiritualism. Of course, in entering upon this discussion and these investigations, you must be aware that it requires not only that you become initiated into the mysteries, and as far as possible understand the laws that govern and control mediumship, but that you do so with all candour and sincerity, guarding ever against imposition, but always ready to receive additional testimony in favour of truth. True mediumship is just as capable of being tested as the ray of light is capable of being analysed, or as the atom is capable of being investigated. Of course you must subject yourself to the conditions required; for no scientific investigation can take place without certain requirements: and these must be of such a nature as to guard the mind against any external imagination, or against any imposture by dishonest persons. Mediumship is so well established, is so well attested a fact, so many thousands of your fellow-beings are possessed of it and have witnessed its effects, that we will not insult your intelligence by presuming you do not recognise its existence.

We will pass to other phases of mediumship that constitute the expression and voice between the spiritual world and yours. By the employment of this channel or means of communication, the spiritual world are enabled to express their ideas; but remember, in the present imperfect state of human development, surrounded, as all mediums and all human beings necessarily are, with the external atmosphere, conflicting influences, divers temptations, &c., it is not to be supposed that spirits have absolute control of any human being; nor is it to be supposed that one can enter upon the career of mediumship carelessly, for it is one of the most important steps that any human being can be called upon to take. Those who take this step lightly; those who solicit, for themselves or others, development as mediums; those who ask that they themselves may be developed for the manifestation of spirit-life, would do well to consider what they ask for. For be sure that when once this gift is bestowed upon you, or when once it is unfolded from your nature, it is no light matter. It is not a trifling thing—a something to be solicited as the pastime of an hour, and then cast aside; it is for the advancement and development of one of the most important principles that has been given to the human mind. If true, it embodies all that pertains to immortality; if false, it enfolds the whole world in materialism. See to it that you do not covet spiritual gifts lightly, or in a trifling manner.

The most external form of mediumship, as it is called, that which appeals to the senses, and through the senses to the intellect, and finally, to the spirit of man, is that which produces these rappings and this uplifting of material bodies, occurring in the presence of certain persons. It is not always with these persons, nor is it true that they can draw it to themselves, although they may cultivate the gift. It does not come when a person asks for it; but it is found on experiment that certain persons possess this power, the cultivation and guidance of which is the first step in the scientific investigation of Modern Spiritualism. It therefore behoves all those who have this gift, to inquire carefully into the conditions that are best to surround the medium. It is claimed by scientists that electricity must be the agency employed, because electricity is the most subtle element of which the human mind knows anything. But it is not true that electricity is the agency employed; on the contrary, the manifestations occur under circumstances that altogether preclude the possibility of their being produced by electricity. The emanation from the medium's body that the spirit employs to produce the rappings or other physical manifestations, is not of the nature of electricity: it is more subtle. Take an instance: Some mediums have produced these rappings, when isolated from table and chair and room, by glass plates. You know electricity will not penetrate glass, and that it is impossible for it to be generated in a table or chair when isolated by glass balls or plates; yet, notwithstanding this isolation of the medium, the sounds have been heard, conse-

quently it cannot be electricity which produces them ; hence you must look to a more subtle element, and an agency more universal than electricity, for an explanation of the phenomena—one that does not require such circumstances for its creation, but is produced from the human organisation, and is therefore amenable to the spirits for them to direct their force by. Sometimes one person alone cannot produce sounds, but two persons sitting together, or three, or more, will receive the sounds—not one is the medium, but all when united form the medium of communication between the spirit-world and yours. Now there is no name known in the scientific vocabulary that we can give to this substance or element, that is an emanation from the form of the medium ; but be sure, as science advances, it will acquaint you with a term whereby you can designate this force beyond psychic force, and different from any term that has yet been given to it.

Spirits employ this power, or this element, to produce those external manifestations, and if any one of you is desirous of becoming a medium, or rather of developing whatever powers of mediumship he may possess, it is well to form a circle in your own family, when by placing your hands upon the table or any other convenient object, you will soon discover whether any member of the family or circle possesses the power of mediumship. But, as we have said, it is not to be courted lightly : it is not to be sought simply as a means of passing the time. Although oftentimes in hours of gladness and mirth these manifestations may be noticed, it is not the purpose of the spiritual world merely to contribute to your entertainment : but every sound, every rapping that has been heard, carries with it some lesson of the existence of mind beyond matter.

If in forming these circles you meet at regular intervals and develop some member of your family, be sure it is not just for trivial purposes, or from mere curiosity, but that a serious spirit of investigation has taken possession of your mind. Guard vigilantly against imagination ; but when facts occur, do not disguise or conceal them. Perhaps some member of the circle or family may be moved to write : in such case the hand is seemingly cold and palsied, and an extraneous force takes possession of it and often produces violent motion ; at last this motion gradually calms down, and the pencil is made to move rapidly or slowly, but always disconnected with any volition on the part of the medium. That is another phase. Then, as we have stated, there are persons in the world around whom this atmosphere or element is so powerful that material substances—pianos, tables, chairs, and other articles—can be moved through their influence ; and oftentimes these persons, possessing such wonderful power, are required to produce these manifestations at improper times and on improper occasions. There should always be a proper time, a fitting occasion, a most serious and earnest spirit of investigation. It is the case that very few persons exist in the world that have been carried through

the air by the power of disembodied spirits; but you would do well of course to investigate every such case with the utmost power of human scrutiny, so that you may not be deceived, and at the same time that every well-authenticated case may be a matter of human consciousness and human science.

The spiritual gifts to which we have referred are only the stepping-stones to spiritual science. Rappings are produced, tables are moved, bodies are borne through the air—not, as we have stated, for your amusement but to convey to you the idea—at variance with scientific knowledge—that substances can be moved without any known contact,—that bodies can be made to overcome your law of gravitation without any human appliance, and that these invisible forces are employed by imperceptible means to effect one purpose. The great burden of these is not merely to teach that the tables move or the sounds are produced; but in every instance, and in every quarter of the world where these things have occurred, the same message has invariably been given. Whether spelled out by the aid of the alphabet, or written by the hand of the medium, or whether communicated by means of the table tilting upon its legs, the same message has come: “We are the spirits of your departed friends.” That was the one small voice in the one small town of America twenty-five years ago; and wherever these manifestations have been heard since, the same intelligence has claimed to guide them.

Now, it would be quite a source of investigation to the scientific man, who claims that these things are the result of human imagination and that they proceed from some law in nature, to find out whence the intelligence proceeds that directs the motions of these tables and chairs, and these rappings. If it be the will-power of those present, why should it claim to be a disembodied spirit when, as is almost universally the case, those very persons did not even know that spirits could communicate in the incipency of this science? But simultaneously with these manifestations there appeared other forms. Young children were thrown into a state of unconsciousness, and then spoke far beyond their years. Persons unlettered in the sciences or in the languages were made to speak other tongues than their own, and in philosophy and science transcended any possible knowledge or education. Direct individual intelligences controlled numbers of persons—they are now counted by the thousand—who spoke words during these states far transcending their ordinary culture, beyond any knowledge they had gained in schools; and in every instance these utterances claimed to be dictated by the spirit of some departed soul. There is another fact for the scientific man to explain away: if it were possible for magnetism and clairvoyance to produce these communications, where is the mind of the magnetiser from whence they emanate, and why is it so persistently claimed, “We are the spirits of those who once lived upon the earth.” Beyond these

utterances, many are endowed with the gift of healing. This gift is of course a natural gift; but it is unfolded and developed under the guidance of spirits, who have better opportunities for investigating the laws controlling the human organism than you have through the ordinary systems of medicine. It is alleged by spiritual control that the healing power that they are enabled to bring through certain human organisms can, when properly employed, cure every curable case of human sickness and relieve those that are past cure. It cannot build up a new body and re-make decayed members, cannot create that which does not exist, but can relieve pain and, under proper circumstances, can cure that which has seemed to baffle the skill of the entire medical fraternity. In every instance where a medium has made such cure, it claims to be under the guidance of some departed spirit. There are other phases of mediumship. Not only are spirits made visible, under proper circumstances, in a form that resembles your own, to the outward senses, but there are many endowed with the gift of spiritual vision, who see forms you cannot see, and describe the forms that have passed from your sight as they see them in spiritual life; and this sight is so palpable to the vision that you may be enabled to recognise the appearance of your departed friends by the description the medium gives. Oftentimes they transcend in loveliness their physical forms; oftentimes the grey-haired sire looks more youthful, because the mind never grows old; but the resemblance is so perfect, and the description corresponds so well with your remembrance of your departed friends, that you are enabled to recognise those dear ones that have passed from your side. Many persons possess this power who are not aware of it, and oftentimes in dreams and imagination this sight comes; but the palpable spiritual vision is as plain a fact as sight to the senses, and far less delusive, because it is of the mind and not of the body.

Now, as we have stated, every person is endowed with some phase of mediumship: what that phase may be you must determine by cultivation, by paying attention to it, by giving your time, your thoughts, and your earnest efforts to its investigation; and it behoves you to determine whether you can do so and do justice to your lives; whether, instead of building up wholly in the material world, instead of devoting your time to the cultivation of the senses, you will devote some time and cultivation to the spiritual. Mediumship is not confined to the present day, although the word "medium," which has been employed to designate those endowed with the gift of communion with the spiritual world, is new. In the time of Christ these same gifts were spoken of, and Jesus promised to his followers, and all those who believed in him, that they should do greater things than he had done. Now these gifts of the spirit must have been ignored, or they could not have been lost sight of in the Christian Church. If they become cultivated; if, through belief and investigation, and aspiration and prayer, you

again seek, is not the same power in existence now that granted to Jesus these gifts? Even in heathen countries, we are told that Jamblicus, one of the heathen writers, distinctly portrays the entrancement by the spirits. He calls them the gods, and says many persons are so under the influence of the gods that they speak far beyond their senses and in a state of ecstasy; and he even uses the word "obsession" as a distinct expression of spirit-control. This brings us to that phase of mediumship wherein a person is thrown into an unconscious state, and another individuality takes possession of the mind for the time being; he is not the person you suppose him to be, but different, distinct, another person, claiming always to be some disembodied spirit. Under the influence of this control, which we call obsession,—not remembering anything, since, when the spirit which takes possession enters, it is the control of another mind other than his own,—the person manifests all the characteristics, uses the various forms of language, and exhibits the peculiarities of manner that the one claiming to speak through him did on earth. This is a phase of the subject that opens up a vast range of thought, because there are many persons in your world that are the victims of obsession, who are not aware of it. Sometimes this is what fills your insane asylums; sometimes this causes those singular forms of mental disease that have baffled the treatment of medical science.

A thorough investigation of the laws of spiritual control would lead everyone to know that mediums are sensitive, susceptible, and oftentimes extremely delicate, possessing external organisations that cannot resist, especially if not aware of it, an untoward influence. Now, entirely disconnected from Spiritualism, there are many cases in your insane asylums that could be treated by spiritual magnetic healing, because it is the control of some disembodied spirit who does not know the fearful power that it can employ over mortals. We say this especially as a warning, because those of you who want mediumship should take very great care that you seek earnestly for the best gifts, and in seeking for the best gifts, that you seek also for the best influences, and that such influences as you sometimes have about you be not of a nature to attract spirits who are undeveloped, and who do not understand the delicate laws of controlling another human mind, by which means many persons are driven to insanity. We say this, not because cases of insanity are common among mediums, but because cases of insanity outside of Spiritualism may frequently be explained by this same subtle law. You seek to become the instruments of the spirit; but there are three conditions you must guard against. You must seek, first, to have full knowledge of the laws that govern spirit-control; then see that your material surroundings and your associates are of an aspiring nature, for if not, they cannot draw to you spirits of an aspiring nature. Then, when your spirit con-

trols you, or a guide leads you into spirit-life, your first questions should be: "Are they advanced? Do they know the power they are using? Can they use it to my benefit and the advancement of others?" Having an answer to these questions—and by their fruits you must know them—try the spirits and see what manner they are of. Then, under the influence of harmony, of privacy, of the seclusion of the fireside, of every circumstance that is favourable, and of no circumstance that is unfavourable, then you may prayerfully give yourself up to their control, seeking ever the highest. But be sure that it is a most dangerous power in unskilful and undeveloped hands; be sure that it ever brings unhappiness on those who are not aware of its wonderful and potent mysteries; be sure you may not lightly enter the lists and covet the gifts of the spirit as the instrument for the means of other communications; and be sure also that you cannot adapt it to any unworthy purpose—any merely material or physical desire; but be sure that, in that respect, it will not satisfy you, bringing you, if you use it for that purpose, rather misery than happiness. But, if the spirits that are around you partake of your own nature, if you attract such spirits as those that would naturally associate with you, then you must be satisfied, for the spiritual world is made up of just such beings as are going out from your midst daily. If you aspire to the just, high, noble, and lofty, just as surely as one atom attracts another, or one chemical property attracts another that has an affinity for it, so surely will you attract spirits that are like yourself or your surroundings. Guard always against those physical depressions arising from more immediate surroundings that oftentimes draw undeveloped spirits. You stand somewhat appalled on entering upon the investigation of a subject where undeveloped spirits are to be considered; but you must remember there are undeveloped spirits in your world, that humanity is a vast sea of undeveloped souls, but that far beyond any merely temporal or external influence there is the Divine Mind; and there be angelic ministers that may not be dragged down to any service of merely worldly entertainment. So search earnestly, investigate carefully. If the medium be of a very sensitive, nervous, and susceptible organisation, let him be surrounded by influences of family and friends that will be conducive to his culture. If any individuals consent to become the mouthpieces of spiritual intelligences, it does not therefore follow that their own individuality is lost; by no means—you are only under the influence of teachers, friends, or guardian spirits who are drawn about you, and these, with your own earnest wish for truth, will lead you in the paths of knowledge. When you once have found your position, when you once know your platform, when you are once aware of the powers you possess, then you may be guided and directed for the use of mankind; for it is no light gift to be the means of conveying messages from one world to another; it is no trifling matter that the tongue may speak and the eye may see the

thoughts of those regions that lie beyond the realm of mortal vision. You will not be afraid of the influences of father and mother, of child and friend; and there is no human being who goes out into the spirit-world that is not somebody's child, and all are amenable to the influences of kindness and charity. So when there come voices of discord, overcome them with gentleness; when there come spirits in prison, perchance yours may be the voice and yours the hand to release them; for it was said of Jesus that, after his crucifixion, he was absent and visited the spirits in prison—those who were disobedient in the days of Noah. Consider what spirits go out from your earthly prisons in spiritual darkness. Perchance some member of your own family—for every fireside has its sorrow, and every house has its skeleton—some member fallen from the fold and wandered from the flock; and you, as the earthly father or mother, brother or sister, have wept and prayed for that one, and there has come to you from theology the thought that that loved one may have gone down, down into endless perdition; and it has sent a thrill of horror through your hearts and firesides. Be sure, however, that is not so; the God of infinite love is infinite in love, and your prayers, and tears, and aspirations can reach that spirit in prison and draw it up to light. Oh, there are more things in this philosophy than ye wot of! Yet ye go on in your usual way, and the wounds that death and care have made are healed up; but remember that many a restless and perturbed spirit is wandering, asking for admission to your hearths, and seeking for a ray of light to lead it to higher realms of spiritual guidance. Yes, when you remember that the spirits in prison ask for and come that you may give them forgiveness; if any souls have injured you, and have gone out into the other world unforgiven, see to it that you do not harbour resentment against them—not even if they remain here; for the spirit is often impeded in its upward flight by the remembrance of some one that remains on earth, some injury that has been done, some evil unforgiven. Let them all be forgiven. Sometimes the spirit comes to your fireside asking for this forgiveness; your daughter may be the medium for manifestations; if, therefore, the name of your enemy be given to you from the world of souls, see ye cherish no hatred. If the Most High Christ, in the supreme hour of life and death, could say: "Father, forgive them," meaning those who reviled, those who condemned, and those who crucified him; if he could do this, how little is it for you to forgive your petty foes! If the mother has followed her erring child, even to the ignominious death on the scaffold, be sure that her love forms the very chain that binds that soul to the Infinite, and bridges over the great chasm of despair that otherwise might divide them.

Spirits are thronging around you; the air is full of their breath; your lives are largely made up of their influences: they impel you in one way, they impel you in another; seek, therefore, the good

influences—the soft voice of angelic ministration. You are often angry: anger attracts undeveloped souls. You are often envious: envy does not belong to the higher influences—it does not draw the brighter spirits. Mete out to others that which you would have them do to you. The soul must be made free and pure and garnished; seek the best light—the holiest influences; then you may benefit others and lead them also to the light. The gift of mediumship, as we have stated, belongs to each one of you, more or less. Each day and hour, strange beings walk by your side: one withdraws you from the danger, another impels you towards it. The guardian of your lives—the appointed spirit that has been by your side from infancy finally prevails,—for the light is greater than the darkness: it always conquers; for love is more supreme than hatred; for God is love; and error shrinks away before the light of his divine countenance. Ye are mediums: between your lives and the spiritual world is an intricate and an absolute stream of thought interwoven; it rests with you to cultivate it, to make it subserve the highest and loftiest purposes. Oh, if you remain wilfully blind, it goes on, even as some of those blind elements in nature, unguided and unresisted, doing its work in silence. What power has there been in the lightning since it was made your errand-boy! what destruction when it is uncontrolled! Fire is the element that of all influences the most adds to your comfort; yet what ravages does it perform when not checked by human intelligence! The great breath of spiritual power is breathed upon you: under an enlightened system of cultivation it becomes the channel of communication between your souls and the spiritual world, between your life and others; unguided, unaided, unknown, it forms the subtle power that often works out human destruction, and fills your asylums, your penitentiaries and jails, with no worse criminals than those who are walking abroad. But if this secret power shall be unfolded to your knowledge, then will it account for most of those mysteries and problems that form the great source of human discontent; then will it reveal to your inmost spirits that you have been all the time, consciously or unconsciously, the instruments of disembodied minds; then will it lead you to examine for yourselves, and to find out that even in your own lives the Divine has been seeking to overcome that which otherwise would have dragged you down, and that beyond all spirits, and above all angels, and higher than arch-angels, the one Supreme Intelligence works in and through them all, finally working out his own divine results.

THE SONG OF YOUR GUARDIAN SPIRITS.

Mortal, e'en from thine hour of birth
 An angel has guided thy way,
 Following every falt'ring step,
 Seeking thy hands and feet to stay.

Wherever dark temptation lurked,
 One gentle voice a warning spoke ;
 Whenever sorrow's falling tear
 Was yours, the tender accents broke

In words of soothing comfort there ;
 Wherever danger did abide,
 Lo ! on the wings of swiftest prayer
 Your angel hover'd by your side !

If falling in temptation sore,
 Down, down to darkness you have strayed
 Lo ! there the shining angel waits
 To welcome you : be not afraid !

For in the lowest, darkest place,
 There is one ray of light supreme :
 You'll see that guardian angel's face,
 You'll see it in your direst dream.

If doubt and fear beset your way,
 And agony on either side,
 There, shining like a glorious day,
 That angel ever doth abide.

There comes a longing in your heart—
 A wish some mystery to solve ;
 Lo ! downward, trembling through the dark,
 A voice—a presence full of love.

"Beloved," says this gentle voice,
 "Never alone thy feet have strayed.
 Whether of good or evil choice,
 God hath this one appointment made :

That through the light or through the dark,
 In pathways dim or bright, with love
 This angel hovers by your side—
 That Supreme Power ever to prove !"

Turn you and listen to its voice :
 It says :—"Be gentle, true, and kind ;
 Seek always for the highest joys,
 Strive with the best your souls to bind.

Whate'er betides—sorrow *must* come—
 Remember, ever by your side,
 A guardian angel leads you on—
 To where life's portals open wide.

On, on, towards the shining way,
Where angels stand in light arrayed ;
Behold the vision opens there,
And you all free and undismayed

Can see that God's great hand of love
Has caught you even in the dark,
And that his power like a dove
Descends upon you—hark, oh, hark !

You'll hear the sounds of heavenly life,
Music borne there on unseen wings!—
A voice without a sound of strife,
Your guardian angel ever brings.”

IS SPIRITUALISM WITCHCRAFT AND SORCERY ?

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, in the Royal Music Hall, 242, Holborn, London, on Sunday evening, November 9th, 1873.

INVOCATION.

O Thou eternal Spirit! Thou that fillest immensity with thy life and love, Thou whose light illumines all the void and barren wastes of space, Thou whose law vivifies every atom of the material universe, Thou whose mind inspires every soul and up-guides its way, Thou living soul, we praise Thee! Not on shrines erected by man, not before altars where idolatrous knees bow down to the external sounds of praise, not in temples reared by human hands and set apart to the worship of thy great name, but upon the altar of thy living spirit, in the temple of the human heart, before the shrine of the pure and lowly, we praise Thee, O God! The manifold tongues of the earth may not tell thy name, though no voice of prayer and thanksgiving falls short of reaching thine ear. The sincere spirit, the heart bowed down in humility, the soul that aspires to know Thee, the spirit that loves Thee, these may reach thy listening ear, these may receive the benedictions of thy presence. O God, let us make an altar, let us rear a shrine, let us build a temple to Thee! Be that altar our own pure hearts, divested of all earthly stain, freed from all envy and scorn and pride, wherein neither hatred nor malice can be found, but only the abiding spirit of thy love. Let thy altar be the human heart! let our aspirations be for the truth! let us on reverent knees seek for truth, for itself alone! let us seek only for its hidden treasures! Let us make a temple! be it the temple of the human soul, wherein all good deeds and actions find a place. Let it be engraven with words of human kindness, with deeds of holy love and charity. Let its corner-stones be purity and truth and goodness. Let its

halls and corridors be made of our thoughts. Let the multitudes of pictures adorning its walls be our heart's prayers. Let its wonderful voice of praise be our deeds and words of love. Let us, O God, build this temple eternal in the heavens to Thee! Father, Spirit, Life, we praise Thee! The flowers of spring are not more fragrant with their incense offerings than are our songs when voluble with thy love. The choristers in many groves sing their songs of love and joy; but the spirit of man exulteth because of his sense of immortal life, whereby he may fly towards Thee. The many sounds of nature are redolent with thy praise; but the living spirit is conscious of Thee, and can outsing the stars. The spheres may roll up, and Time himself may fade away, but the living spirit lives for ever. God, we praise Thee! Let our songs and lips bear upwards for ever the offerings of our praise. Let our voices join with the songs of angels, with the sweet lisps of little children, with the voice of spirits that are attuned to thy praise in their deeds and words of lovingkindness. Father, let us syllable our songs in every deed and word of life, until, all joining with the angels that sing thy praise for evermore, one grand song go outwards and upwards to Thee, full of the living spirit of humanity, laden with prayer and blessing and praise! Thou art our God for evermore!

DISCOURSE.

We pause, friends, after having given you three letters of the spiritual alphabet, in answer to a desire that has reached us to give some new light upon old subjects. There are many persons deterred from the investigation of the spiritual manifestations of to-day because they believe it to be forbidden by the Scriptures. They think it belongs to the nature of sorcery, witchcraft, and such things as the familiar spirits spoken of in the olden time. "So," they say, "we cannot even enter upon this investigation until we are sure that it is not forbidden by our revelations." Of course, along with spiritual manifestations there must come some teachings. Your friends do not come from the other world simply to say they love you and to tell you they are not dead; but they also tell you of the nature of their life, of the new light that has entered their minds since they passed beyond the grave, and many of the ways of God. Their guardian spirits are permitted to tell what was meant in ancient times by the various forms of spiritual manifestations then existing. Indeed, except through the light of spiritual manifestations, your Bible is a sealed book, and Christianity itself was long in finding out that it was based upon the manifestations of the Spirit. Now among the ancients there were various kinds of sorcerers, corresponding to your modern conjurers, whose manifestations were tricks, and were known to be such. These, however, oftentimes also possessed certain gifts of the spirit; and heathen mythology is full of evidence of spiritual manifestations that you get in the form of conjuring and tricks. The ancient Persians possessed many arts of the spirit and many gifts of spiritual manifestation, which, however, were not known in the catalogue of assistant revelation. When Moses or Rameses was educated in his childhood and youth, it was among a people possessed of a knowledge of these arts. It is believed that the Egyptians and Phœnicians borrowed this knowledge from the Persians, and that among these were the gifts of sorcery, and that Moses, while young and ardent, was skilled therein. But he knew these were not the gifts of the spirit; hence, when the law of inspiration was given to the Hebrews, they were cautioned against the exercise of this sorcery in the name of spiritual gifts; just as, we hope, modern mediums are cautioned against exercising mere sleight-of-hand as genuine mediumship. This was all that was meant by the ancient edict against sorcery. Then as to the communication with familiar spirits, it was under ban among the Hebrews, because, in the first instance, they, as a nation, must recognise only one source of inspiration and instruction; and in the second, because persons who counselled with familiar spirits, who were not supposed to be wise and good, it was thought, would wander from the authority of the church. But we must remember that the lawful things of any time were not always the inspired

things; we must remember that the law-givers had their special foibles; and we must recollect that it is not many hundreds of years ago since these very utterances would have been denominated witchcraft and sorcery, and the speaker put to death.

Everything, therefore, that has come under the ban of the Church has not therefore been evil. We know that the Puritan Fathers, landing in America, put to death the so-called Salem witches for no other offence save that of being endued with the gifts of the Spirit. You must remember that the Roman Catholic Church to-day puts its veto upon every manifestation of spiritual gifts outside the pale of the Church. If you lived in a Roman Catholic country, you would not be allowed to assemble here; and at one time, the leaders of such a movement would have been put to death. You must remember that things that once went under the designation of sorcery and witchcraft, were genuine manifestations of the Spirit, but that they had not then come within the pale of the established law of the Church, and were therefore uncanonised. Many times these mysteries were performed in caves; many times oracles were concealed in mysterious places, so that among the heathen nations so-called the gifts of the spirit might not be wholly lost. In the caves of Mythros, the divine Spirit spoke to the scholars, who in their turn were the leaders of the people, and received far more spiritual inspiration than they dared speak of. The oracles of Delphos were for long years the source of innumerable pilgrimages and journeyings to seek advice from the priestesses, who were doubtless the recipients of spirit-influences. And wherever spirit-lips were heard, for fear lest those possessing these gifts should be put to death, it was necessary to surround them with mysteries and religious rites and ceremonies. Many of the revelations of modern science were even regarded as sacred, and held in a religious light, because of the tables, the parallel lines, and the various mathematical figures and symbols not being understood by the masses. Hence, the priests were obliged to conceal their knowledge for fear of being slain; so also they were compelled to conceal the places where their oracles abode, that they might not be destroyed.

You must remember that the laws of Moses, despite their inspiration, were nevertheless founded upon similar laws that had existed among a more ancient people, and that by them the Hebrews were especially enjoined to worship the one God. From time to time, however, there arose among them a return to idolatry, and to the symbols of the heathen people among whom they dwelt. If, therefore, sorcery, witchcraft, magic, and various forbidden things sprang into existence among them as evidence of spiritual power, it must not be supposed that they were all forbidden, and all outside the pale of the authorised inspirations of those days. On the contrary, the visitation of angels as messengers of the Divine Mind occur almost through every chapter in the wanderings and history of the ancient Jews, and, indeed, upon these divine mes-

engers and ministrations hinged the larger share of their daily life; so that they looked especially to angels and messengers of Deity to comfort them in trouble and misfortune. But, as we have stated, the simulation of inspiration was forbidden; and under this category came witchcraft, sorcery, and various other manifestations that might be known to the conjurers, but were not genuine manifestations of the spirit.

"But," says the believer of to-day, who is afraid of being led astray, "we are warned that in the latter days there will be evil spirits that shall deceive the very elect." You are also warned that your young men and maidens shall speak prophecy and dream dreams. Of the nature of these manifestations you are called upon to decide. You are endowed with reason; you are endowed with the attributes of intuition and intelligence; and it is one of the privileges of the Protestant religion that the individual judgment shall assist in confirming or establishing the divine revelation. So that to-day, as has been foretold by its ancient prophets, when there are manifestations of the spirit in the land, yours is the province, yours the intelligence, and yours the gift to determine whether they be the spirits of the departed, or whether they be the tricks of the sorcerer, the conjurer, or of witchcraft. Do you not understand this? Besides, you are not living to-day in the times of Moses. You are not a people who must be swayed and governed by an arbitrary church. The law of Moses is not the one established law of your church: the law of Jesus rather. Still we do not say the law of Moses is altogether obliterated from your actions, but that you have superseded it. These gifts have existed in every age; but in some countries and under some laws they have been denominated witchcraft and made unlawful, while among other people and in other times they have been venerated and upheld. But there has always been some power by which mankind could determine that which was divine from that which was an imposition and a fraud. Now, that there are even to-day spirits or mysterious attendants who make their appearance, no one will pretend to deny. Since, therefore, that world is full of people from your world, it is but reasonable to suppose that there are those who are not wise, and who, in influencing mediums, cannot influence them in the right way. But you have intuition to determine those things, and when Spiritualism presents a genuine manifestation it is given for you to decide by the Christian law—the law of your established church—and by your own individual consciousness that which is wise from that which is unwise, that which is good from that which is evil, that which will lead to knowledge instead of to error and ignorance. But the questioner hesitates still, and feels compelled to obey the literal letter of the Scripture, forgetting the later letter that comes to all believers—the gifts of the Spirit; for if witchcraft was condemned, and if the inspired ones did not believe in sorcery, nor in the various tricks

purporting to be of the spirit, they still acknowledged the gifts; and even Paul, with his *régle* and discipline and formal establishment of the church theology, acknowledges the gifts of the spirit, and holds them all up for all believers to cultivate and follow, so that no one can go astray, even though they do follow the gifts of the spirit, since ministering angels were thus permitted to dwell on the earth with men in order to guide them. So now, all believers may be sure that spirits are still permitted to come and minister to their good.

But the inquirer says, further, that it is said in the Book of Revelation no one is permitted to add to or take from that book. We answer, that that has reference exclusively to the vision of the Apocalypse. It has nothing to do with the revelation of history. The Apocalypse is a revelation of itself, requiring inspiration to establish its foundation on the earth. But with that book alone we do not propose to interfere. It is only with the general law of spirit-communion, as it now exists and always has existed, that we have now to do. It has been established since the early ages of human history; was revealed through various forms of manifestation to the ancients; was understood and demonstrated by the oracles of heathen times; and in the revealed religion of the Hebrews was understood to have an abiding-place and an established existence; while in the Christian religion it really formed the base and cornerstone of its foundation. But you must remember that the powers of the spirit have oftentimes been veiled and shrouded by human ignorance, and that, however much the light of the past may have been thrown upon the subject, you are compelled to adopt the interpretation of many tongues. Your books come to you from many languages and from many minds, so that you may not always have the very letter and spirit as were given to the inspired ones. Unquestionably, these records contain the essential revelation of the past, but then you should distinguish between the spirit and the letter. The fact that you do not abide by every letter contained therein is a proof that it is impossible for the human spirit to do so, since in Christendom there are many hundreds of sects, each interpreting the records according to its own peculiar ideas, and among those sects many individual minds place their own construction on the letter. If the letter gave clearly and unequivocally the meaning of the spirit, where the need of all the commentaries and interpretations that have been given to you? It is the letter that killeth: the spirit alone giveth life. Now, no one can read the spirit of the book aright unless he be inspired; and no one can tell the meaning of the gifts of the spirit unless he or she also has the spirit; and it is not to be presumed that every man who has turned over those pages and commented upon them for the enlightenment of mankind, has been inspired. Some are slaves to the intellect; some read simply in many languages without knowing of the living spirit; while others fail to see the spirit wholly, and

are lost in the great sea of doubt and infidelity. Reading the Bible in many tongues has made many infidels; but the spirit was not with the reader—only the self-conscious intellect that dared to pronounce upon the living spirit because the letter seemed to be inconsistent.

Now, any one possessing the spirit of the nineteenth century knows quite well that there is no form of religious belief to-day that accepts in its entirety the letter of the modern Protestant Bible. Every reader knows that the text contained within the covers of his Bible was decided upon by a convention of men, many of whom might have been inspired; but the one who gave the casting vote, Constantine, could never have been inspired, since bloody deeds and cruel actions formed the epitome of his life. In the councils of Trent and Nice were gathered together the learned men who were appointed to decide upon the text of the Bible; but although it is acknowledged that you owe to these men that which gave you the Christian Bible, Constantine gave the deciding vote on the text that now makes your inspired book. Now, we say, that notwithstanding the slaughtering hand that gave it, notwithstanding the bloody deeds that have followed in the wake of so-called Christianity—for Christianity did not do it; notwithstanding the impositions of Church and State that have been perpetrated in the name of religion; notwithstanding the blood and wars that have caused the whole course of modern civilisation to be traced in blood; the true believer, the truly-inspired mind, finds in this record the history of God's dealings with the race which he selected to lead through tribulation and fire and slavery and bondage to the light and knowledge of the one God. It also contains the revelations, teachings, inspirations, works, and prophecies of Jesus of Nazareth and his disciples, to be given for all time as the highest and best expression of human life and human sacrifice. What matters it through what instrumentality it came? What matters it through what seas of blood it has been left to mankind? The one living spirit, the communion with angels, the voice of the heavenly Father, the deeds and words of the life of Jesus, show out distinctly and purely above all that night of bloodshed and war and wrong. And among the things that have been preserved, among the gifts that have not been lost, the gift of the living spirit remains the same; and although Church and State combined, politicians, demagogues, and tyrants, have oftentimes made religion the cloak for their own ambition, and made the Church subserve the interests of the State, we still know that in many secret hearts and sacred places the gifts of the spirit have been maintained and cultivated; we know many a saint, unregarded and unknown, has passed on to the world of spirits filled with fire and inspiration from the altar of God; we know that many uncanonised—not placed upon the records of the Roman Catholic Church—have still exercised gifts of the spirit, and still

lead the multitudes on to peace. We know also that in the Protestant Church, the very spirit of the Reformation, the very power that gave it birth and life, was that it rejected the letter while it maintained the spirit of revelation. Now, again, there comes a voice from heaven; now, again, doors are opened and flood-gates are lifted upon humanity; and now, again, you are called from your old literal worship to the worship of the Spirit; now, again, you are asked to forsake the letter, to forsake the golden altars you have erected, to forsake the monuments—the spiritually-bare monuments—you have reared, and dwell again in the simplicity of the spirit. If there be no need of these things among mankind, if there is no infidelity, no materialism, no scepticism, in your midst, it surely will fall harmless. If it be a loving voice, if there be a new word, shut not your doors nor your hearts to its admission. For, be sure, though evil may be permitted to come, good also will come—for your benefit and enlightenment, and there is no danger while the angels abide with you. Then, you must all remember that in the light of modern thought and modern science, many ancient laws and ancient customs were not founded in human justice nor in human reason, that the putting to death of those who had gifts of the spirit, or exercised even the forbidden gifts, was not in accordance and is not in accordance with the dictates of the highest humanity; and it has been left for Christians to see that even in an enlightened age, at an advanced period of time, they could also practise the cruelties of the darker days of the Inquisition, and that for opinion's sake persons might be crucified, burned, and put to death. The history of the witchcraft of America is in itself the most familiar instance. From the records that exist, we know that if one or two persons decided that another individual gave them pain, and walking by that person's side some spirit-form that they saw they in their ignorance supposed to be Satan, that individual enjoying and exercising such power was put to death on the testimony of one or two witnesses. Now, someone may enter a room, and two or three may see a spirit: it would be condemned as characteristic of an age of barbarism if such person were to be put to death by your judges; and yet such was the case within a less period of time than you would be willing to acknowledge. Now, it must also be clearly understood that the persecution in your midst of the Puritans and Quakers was not in itself in accordance with the highest spirit of Christianity; and we need not go from the history of England to see that every war has been caused by some religious prejudice, some warring of religious opinion, by persecution for opinion's sake. This is contrary to the very spirit of that religion which you claim forms the foundation of your civilisation; this, indeed, is at variance with the very power of the voice of Christ, who proclaimed peace on earth and goodwill to men. And what would you think to-day if those persons who do not believe in mesmerism, clairvoyance, Spiritualism, were

to go to the judges and say, "Here, here are a class of persons exercising the unhallowed gifts of witchcraft and sorcery among us; these people must be put to death"? It is not 200 years since they would have been put to death. If bigotry had its way to-day, perhaps not ten, not one person would be found here now: many would be put to death. The universal voice of humanity, the enlightenment of to-day, forbids persecution for opinion's sake, and claims the openest investigation for all subjects. Time was when the electric telegraph, the steam-engine, experiments in chemistry, were actually forbidden, as being of Satanic origin. Time was when the printing-press was regarded as the engine for his Satanic majesty: it is not always inspired by the most exalted spirits, but it forms the avenue for human civilisation, diffuses light and knowledge and goodness, and is the great engine of modern thought and culture. Time was when every improvement in science was considered to be a direct invasion upon the absolute Word of God. To-day, however, Science and Religion may walk hand in hand; the chasm that existed between them bridged over, as we confidently believe, by the uniting voice of spiritual science and philosophy. To-day religion is no longer obliged to wear the garb of persecution for opinion's sake, but may say that the Voice of God speaks to all people with tongues many and voices many, but with the one living spirit. Time was, and that within the history of your own country, when no one dared avow his disbelief in Bible authority without the guillotine or the scaffold. Nor has Protestantism been behind in its persecutions; we all remember the wars that have been waged in its name. We all remember the evils that have grown out of man's selfishness and ambition; but these are not religion; these do not form the basis of its foundation; these are not the utterances of its voice and spirit. It comes in far different guise: it speaks in different tones; its many utterances all belong to the living Spirit. Nor have inspired ones always been recognised authorities when existing outside the pages of so-called sacred literature. There are many evidences of inspiration in times past, and every age and nation has had its inspired writers—even its Bibles and sacred books given to it. It is true that the followers of these ancient religions, like the Hebrews—and, may we say, like the Christians?—have fallen from the ancient worship and followed after idols, and after the letter instead of the spirit. It is also true that in many of their utterances they do not conform to that which you know to be the divine and living gifts of God. Still, Socrates conversing with his spiritual guide, Plato walking in his grove communing with the Divine Mind—these are evidences of inspired voices that have not been recognised, yet still abide in the hearts of men, and have their sway and influence over them. No greater proof of immortality can be found than Socrates conversing with his friends, wherein he describes the familiar spirit that attends him as guide,

his demon, so called—not demon in the sense of evil spirit, but merely in the sense of attendant guardian-angel—and where this guardian points out to him that death is not a thing of terror, but the pathway leading to the abode of the immortals. Nothing can be more inspiring than Plato's divine dream of heavenly guardianship. Nothing can be more inspiring, thought Seneca, than holding an hour's communion with the dead. "Nothing can be more inspiring," says another heathen writer, "than the communion with the gods, who are always with us, and who teach us not to fear death." To-day these teachings and writings are joined to your spiritual experiences and utterances. To-day the voice of the spirit is in your midst, not to overthrow, tear down, or take from anything of the established divine utterances, but simply to throw light where there has been darkness. All these manifestations have been permitted to man to confirm the belief in the spiritual manifestations of the past by those of to-day. It has been truly said that many infidels who did not believe in the inspired contents of the Bible, who had no knowledge of Christ's teachings, nor of the spiritual experience of his people, now read that book with the knowledge of the spirit, because they have themselves witnessed the manifestations and been permitted to know that the spirit is at present among mankind. If you ask how you are prevented from being led astray, how these familiar spirits are to be known from evil spirits, we can only answer that you have all your faculties of mind with which to determine, that you have all your powers of intellect, and that you also have the gifts of the spirit, that if you will cultivate them you may discern and understand and know which are evil, as you call them, and which are good. These can only come with study, with experience, with prayerfulness, with the earnest desire for that which is best and highest. And we have to-night deviated from the usual course of the lectures that these trembling and fearful ones may now meet this question face to face in the light of past inspiration and in the light of present truth. You live to-day in a world that is filled with new discoveries and ideas. That which religion fails to tell you, science will surely reveal to you; and if you stand hesitating by the threshold of the door of the spiritual temple, then science will open it wide for you, and you will be obliged to enter whether you will or not. The march of thought is outward and onward. You are being drifted unconsciously away from your old fastenings, and if you have not your anchor in the spirit instead of the letter, you will be floated out on the great sea of popular doubt. For what shall become of those who look upon the Pope as the head of the Church if there shall be no Pope after awhile? And what shall become of those who look upon outward institutions and outward theologies as being everything if there shall (one day) be no outward institutions, but only the living Spirit dwelling in your midst? It behoves you to fasten your spirits where they may rest,

and they cannot rest upon human institutions. It is only when the spirit is well grounded—is confirmed in its idea of immortal life and conscious existence—that it can surely be said to be at rest. The knowledge of the external mind is relative, and expands from day to day : it takes away that which was yesterday a truth, and puts another in its place. The rainbow, which was formerly a miracle, is now the broken rays of light refracted by the falling water from the clouds. That which was supposed to be an express visitation of the Divine Spirit is now but the manifestation of the laws of God. When it was believed that the earth was flat and the stars were held up by glass tubes in which they revolved, and that the earth was the centre of the solar system, it was considered impious for man to discover a new system. But the new system took its place among the established things, and the old religion perished because it was not in the truth. So to-day, if you would ground your belief in knowledge, deny not any fact that may appear to your senses. Be sure there is always behind every cause a law, and behind that law the Divine Mind to maintain and uphold it for ever ; and although it may be said in the letter of your Church that you cannot hold communion with spirits, when they come to communicate at your doors or at your hearts, and give you proofs of their presence, you cannot refuse them admission. Rather bind them, that the light of their countenance may illumine the dark mists in which you have travelled. Then the grave and sepulchre will no longer be places of gloom—charnel-houses in the world. Rather bind them, that the places filled with want and crime and sin may perceive the light and presence of the living spirit ; for if it be true that angels can come as of old, and if it be true that they have rolled away the stones of the sepulchres of those you loved, be sure they are mindful of every gaol and prison, every place of darkness, and they call you to account as to how you have interpreted the teachings of the meek and lowly Jesus, and still have not instructed these erring ones.

The gifts and voice of the Spirit to-day mean something more than the mere formal declaration of immortality, mean something more than that the lips of love have been unsealed and may speak to you again—mean something more than these ; they mean that the old religion shall be made new ; that the form shall perish, but the Spirit shall live ; that the letter shall not govern, but only the breath of the living God ; that there may be leaders many, and creeds many, and temples many, but that there shall be but one living Spirit. It means more than this : it means that that inspiration or voice that uplifts humanity, and that has no word of condemnation or bitterness, is the religion that shall govern all the world—priests, kings, rulers, institutions, all to the contrary. The voice of to-day that is abroad in the land, that speaks with every utterance of inspired wisdom, that will be heard in State council and Church council, is, that humanity is the child of

God, that every soul is the object of his care, that all must receive the benefits of his instruction and counsel. The spirit-world come to-day to tell you this, to imbue the letter with a new spirit, to create new fire on the desolate altars, to kindle a new flame in your hearts, to make way for charity and love and kindness, and to do away with envy, malice, and hatred. It is not the work of a single breath, hour, or day; but *it is that* this loving presence is everywhere about, that it must and will work its way into your hearts, that it must exalt and elevate the good and noble, and put down that which is low and debased. There shall be some that will cry out, "Wonderful! The blind man cannot see the light, the lame man cannot get up and walk." Now understand us: If there be those who have been blind in spirit—who are desolate, do not wonder; if there be many that stagger beneath the light of the new life, do not be surprised. Remember, in time these things all establish their equilibrium, that the forces of nature are always equal, that God sends the Spirit and also the power to bear it, and if you will heed its utterances and give voice and make room for it, your house will expand, your courts grow broad enough, your churches large enough for the Spirit to dwell in. For you know that step by step has the Church adopted each new improvement; step by step have music and art and science taken their appointed places in the world; step by step has culture gone on under the lead and guidance of reason; and religion itself becomes the handmaiden of science, but it shall not be so: science shall be the handmaiden of religion; the natural powers of man shall be subservient to the spiritual; the body shall obey the soul; and there shall not be Materialism even in the ranks of professed believers. Too much has it been said that religion shall be subservient to human reason, that the Spirit shall bow down while science decides. Too much has intellect been made the god of modern worship, and reason—that human reason that is so deceitful, instead of that intuition which is always reliable—*been made the unerring guide*. The gifts of the Spirit shall reveal man to himself: he shall know that the intellect is but the handmaiden of soul, that the human form and body are but attendant upon the spirit to do its bidding, that the voice of reason gropes blindly, while the voice of the Spirit is absolute. When reason herself says she cannot go farther, when science declares that it has no explanation for these gifts, when intellect is baffled, then supreme and calm by the doorway of the spirit, stands intuition, saying: "I have been here, but ye heeded me not; now I dwell with you for ever." And when this voice shall abide; when spirits shall be with you always; when you shall know that the ancient altars have again resumed their wonted fire; when every voice of inspiration in the past shall be awakened again with new fervour; when you shall read the sacred utterances in the light of the new-found faith and hope—how the world will grow brighter! how those that are chained will become disenthralled! how the spirit,

waking up in the glad morning of that day, will hold its powers, its attributes, and its gifts as from the Divine! You know—the best of you—how blind and groping the world is to-day; you know how far short the senses fall of understanding the Spirit; you know what it is to be baffled in your search for truth by the very feebleness of the human intellect; you know what it is—many of you—to get into despair and sink into despondency because you cannot probe questions that lie beyond the realm of the senses. Be sure that the gifts of the spirit will reveal them unto you; be sure that with these shall come *new-born faculties and higher hopes*: be sure that you shall not grope in darkness, but come gradually to the light through inspiration, through prophecy, through prayer, through the sustaining power of the Divine Mind.

“OUINA’S” POEM.

Mrs. Tappan said the spirit “Ouina,” who was present, would give a poem after the concluding hymn had been sung, if the audience would kindly remain seated. The following is a literal transcript of the verses recited:—

If you ask me why I come here,
 Why I leave my home above
 To attend your earthly council,
 I will say I come in love.

From this pale-faced * gentlewoman
 I have borrowed speech and tone,
 That my words may sound quite human
 But the thoughts are all my own.

Far across the big sea-water
 With my people once I dwelt;
 I was but a forest maiden,
 And at nature’s shrine I knelt.

All the Westland was our home then,
 In our wigwams † made of skin,
 Sheltered from the cruel north wind,
 Dwelt our people and their kin.

We had corn and meat in plenty;
 We had neither gold nor wine;
 And the breath of the Great Spirit
 Bade us never to repine.

All the chiefs and sachems ‡ gathered
 Round the nation’s council fires;
 And the laws made for our people
 Were there spoken by the sires.

* White people.

† Dwellings.

‡ Wise men.

The Great Spirit never told us
 Not in war to slay our foes:
 If he had, we would have heeded;
 But then came our darkest woes.

Far across the big sea-water
 Came your ships, like many birds,
 Bringing there the pale-faced warrior,
 Bringing there his flocks and herds.

He brought gifts of beads and wampum;*
 He brought corn, and gold, and wine;
 He brought fire-arrows† to slay us,
 Saying "'twas his right divine."

He brought words of peace and good-will
 From the meek and lowly one.
 He brought deeds of discord, hatred
 To the red-man and his son.

One by one my race have perished
 Far toward the setting sun:
 They are driven—killed and driven—
 And their race is nearly run.

When the red-man dies, they bury
 With him all his bended bows,—
 All his arrows, dogs, and horses,—
 Lest he meet in death his foes.

And they lay his face to eastward,
 That the loving eye of day
 May light up his lonely journey
 To his soul-land far away.

Then they bring him food and water
 For three days, lest he may fail
 On his journey to his Father,
 And at last grow weary, pale.

I am told that your great Father
 Has revealed here long ago
 That you must not kill your brother:
 But you kill him still—you know.

I am told that the bright angels
 Taught the pale-face of His love,
 And asked him to do us justice:
 How did you the justice prove?

I am told the lowly Jesus
 Came on earth with feet all sore,
 Tried to teach you truth and goodness,
 And for you his life did pour.

I am but a simple maiden ;
But if he had come—I know—
To my people and thus taught us,
We would not deny him so.

I am told the pale-faced women
Carry arrows in each tongue—
Shafts of malice and of envy—
And that sometimes drops are hung,

Laden with the shafts of slander ;
And with baneful, biting dart,
They slay not the body surely
But they kill the bleeding heart.

I am told your sons and sires
Strive some place of power to buy
With the spirit of a falsehood,
With the bribing of a lie.

I am told that you oft gather
Wampum that is not your own ;
While your orphans die of hunger
In the streets, and there they moan.

Up in heaven, where I come from,
There is neither rich nor poor ;
The Great Father loves each spirit :
We are welcome to his door.

I am told your ships go westward,
Taking there your gold and wine,
Taking fire-arrows for killing,
All poor people such as mine.

I am told your ships go eastward,
Seeking ores, and wine, and gold ;
That you take fire-arrows—cannon,
Causing sorrows all-untold.

Could I speak unto your nation :
In their councils I would say :—
What will you say when Christ sees you
On that dread and awful day ?

When your spirit comes up heav'nward,
When you meet him face to face !
Can you bring these slain ones to him ?
Can you ask of him a place ?

But I bring you beads and wampum,
I bring you gold and silver fine ;
But the gold is the Great Spirit,
Silver is his breath divine.

I bring a feather of the bright bird
You call bird of paradise ;
You will wear it in your spirits
If in peace and love you rise.

I bring you now some buds and flowers
From the hunting fields above ;
They were gathered by your loved ones
You call dead, but who still love.

Send your white ships eastward, westward,
Bid them bear these words of peace ;
But send no death-arrows with them ;
Bid the warring nations cease.

Send your printed slips of paper,
With these words of peace and love ;
Send " Ouina's " message, will you ?
Then I'll seek my home above.

There my white canoe is waiting ;
It will take me where I dwell.
Shall I take some message with me
To your loved ones ? Fare-ye-well !

MYSTERY AND MEANING OF THE NUMBER THREE.

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, Holborn, London, on Sunday, November 16th, 1873.

INVOCATION.

Our Father, Spirit of life and love! Thou named Jehovah, the spirit of all past, the future, eternity! Thou that dost abide in the living present; Thou that seest all mind and life; Thou that art no one thing, but all things: for with Thee there is neither beginning nor ending, only immensity; God, we praise Thee! Our tongues feebly express the love for Thee that is within our spirits. Our hearts are all too prone to weakness, and human folly sits enthroned in the mind; but above all earthly weakness, and beyond all foibles of mind and brain, the life of thy spirit shines out supreme and full and wonderful. O Thou that hast kindled the stars, set the worlds in their places, and made the laws whereby the suns shine and the constellations move; Thou also that doth sit enthroned in the human spirit, with vast contemplation, with wonderful power, with supreme beneficence, bending thine ear even to the faintest throbbing of the human heart; O living soul, be Thou in our midst. Whatever light or glory may be thine, whatsoever mind that transcends our imaginings, we know that Thou art still as near to us as the throbbings of life, that every pulsation of the living principle is fraught with thy being, that every aspiration of the soul is illumined by thy breath, that all life and knowledge and prayer are the result of thy being. O God, make us one with Thee! Let us feel thy presence vibrating in our

hearts; even as the sound that has just ceased vibrates upward and outward through the atmosphere, so let us see wave upon wave of thy breath kindling the fire of love in our hearts. Let us hear the exultant song of spirits disenthralled, of angels made glad and strong through knowledge and love, of souls that have grown free and unafraid in the light of thy loving smile. Let us join our song with theirs; let us unite our deeds of love and kindness with their loving praise. Let us minister, thereby sounding thy praise in deeds and words of love, even as the lowly one did who walked the earth in thy name. To Thee shall be all praise, all songs of rejoicing, all uplifting of the spirit, now and evermore.

DISCOURSE.

On the three Sunday evenings previous to the last we gave three discourses on the first letters of the spiritual alphabet. These were, the Divine Spirit; the individualised human spirit, embodied and disembodied; and thirdly, mediumship. To-night we give you the mystic meaning of these three letters; in other words, the mystery of the number three as connected with ancient and modern spiritual manifestations. It seems that in all ages there have been various associations and symbols that connect the Divine Mind with earth, and wherever this divine manifestation has occurred it has generally assumed a threefold character. The ancient gods of pagan nations were many times threefold in their functions, and the first worshippers of earth had three elements—earth, air, and water. Among the Persians fire was the sacred symbol of the deity, and the fire-worshippers superseded the more ancient ones of elemental worship. The Brahmin has a threefold deity—Brahma, Vishnu, Chiva, or Siva, as some have it—the creator, the preserver, and destroyer of life. This threefold divinity is manifested in their various deities and forms of worship; and although Buddha did not teach a threefold deity, still among Buddhists there is a threefold form of worship—a perversion of the original oneness of his revelation. The Jehovah of the ancient Hebrews was undoubtedly an interpolation of the ancient Egyptian deity Osiris, who dwelt in the sun, but through every new idea the one God was manifested. At last another—Isis, the earth—was worshipped, and deified as the mother of creation; and finally, three powers made a threefold divinity or deity in the ancient Egyptian worship.

At that time also there crept into religion somewhat of natural science; and every person familiar with that age, or the history of that age, is aware that the symbols of deity were represented by the triangle, which it was believed had been discovered to be of divine origin, and was the only symbol that would correctly interpret Deity. The symbol of the circle or sphere had long been known. The symbol of a single point had long been known mathematically. The triangle was the first figure emblem that penetrated this circle of the infinite, and revealed it to the understanding of man. Unquestionably the ancient scholars and priests, who knew this symbol, knew also it was a geometrical figure; but in order to preserve it from the invasion of the ignorant, they were obliged to symbolise it as a form of Deity. Hence the triangle became one of the expressions or symbols of the Divine Mind. The Pyramids erected on this plan fully represent the acquaintance of the Egyptian with the fact that it was a mathematical figure as well as a symbol of the Divine Mind. But in those days all forms of worship were adopted as daily and hourly devotions, and no act of life was performed that was not given to some expression of Deity. Hence, when these symbols were given forth by the scien-

tific men of those days, they were obliged to surround them with the mystery of worship; and the triangle—the sacred three—became the emblem of the Divine Mind, or rather of his manifestation to mortals, the sphere being still the symbol of the divine existence. Every freemason knows that the All-seeing Eye, described in that order, is synonymous with the ancient worship of the sun, or the eye of day among the Egyptians. Undoubtedly Solomon, who is supposed to have founded the order of freemasonry, borrowed this symbol from the ancient Egyptians and Assyrians, and made it the insignia of that order when first established. These threefold powers or functions in divinity were then taken up by the ancient Hebrews: Jehovah, or Ye-ho-vah, representing the Future, the Present, and the Past, is unquestionably the same idea that the East Indians possess in the Brahmin religion. But that the people might not know that this symbol had been borrowed, and might not believe that the Hebrew religion was founded upon other theories, the Hebrews were forbidden to pronounce the name of Jehovah, lest the people eventually might know the secret meaning of the term; but, as now understood, it symbolises the same elements of creation, preservation, and destruction that were known to the most ancient nations. From that idea of Divinity unquestionably also originated the present modern threefold conception of God, whether correct or no. The triangle is the only mathematical figure that will make one of three and three of one; and as the origin of this mathematical possibility rests purely with geometry, and not with the spiritual element of the one Divine Mind, it behoves all inquirers to discover whether it be really not borrowed as a symbol from the ancients, and whether to-day in the threefold form of worship we are not giving homage to that rather mysterious expression of the Divine Mind. Still, it must be confessed that in all nature there is a mystery about the number three. Whether the materialist acknowledges an intelligent deity or no, in every manifestation of matter there is evidence beyond that expressing itself in geometrical forms. Thirds, fifths, and their multiples form the expressions of nature's manifestations. The unit, one; the dual, two; and the threefold expressions of nature's life, are everywhere manifested around you. The leaf of clover is threefold; the blade of grass is single; the leaves upon many trees and shrubs are dual, and always come in pairs; hence there must either be an intelligent source understanding geometrical rules, or else this wonderful thing called chance is very nearly like intelligence. There can be no origin for life save the intelligent source of mind, and the laws of creation prove that mostly in threefold ratios the germs and crystals and the life of the earth are outwrought.

If this be true—and it is strikingly developed by science—then it behoves the man who is studying material nature to also learn the source from whence these geometrical calculations—always

unerring, always infallible, always in exact proportion and order and arrangement—it behoves the intellectual mind, we say, to endeavour if possible otherwise to account for this intelligence in nature, if it be not the intelligent and divine source of law. There can be no law without a law-maker. There can be no expression of numbers without a thinking mind. There can be no mathematical ratio without a central intelligence directing and governing its methods. And when to-day science and the testimony of all revelation show that there is a symbolic number representing the expression of the Divine to man, it behoves the inquirer to pause and question. We see that the threefold manifestation of Deity to man has always existed, not that God Himself is threefold, but single, absolute, a sphere complete, universal, entire, but that the human mind cannot understand the infinite circle; therefore, that circle must be broken to your gaze, and the three forms of expression of Divinity have in all time, and will in all time, be symbolised to man. You cannot comprehend the Past; you cannot comprehend all there is in the Present; you may not measure the Future; but by having this broken to your understanding in the fragments that are represented by the trinity, or triangle, you may understand them relatively, and thereby place yourself within the comprehension of the circle of the Divine Mind. The soul itself is like Deity—a unit; but it is broken in various parts by its contact with matter, and man is expressed not simply as man, but as body and mind and spirit, or, still more interiorly, as mind and spirit and soul. And when you speak of man, it is not simply of one of these attributes, but all; it is not simply of the body, which is the form of the mind which is the thinking and acting principle, or of the soul that is the innermost or life; but of the entire mind, the actual individual spirit, like God in its completeness and fulness. You are told of the various attributes of Deity. The human mind cannot comprehend the attributes of Deity; but they come to you tempered by your understanding under the names of goodness and love and justice and charity; whereas, unquestionably, the Divine Mind is a single power, absolute, for which you have no name. It is said that charity, and kindness, and virtue, and goodness form the attributes of the human soul. Resolve these all into the one simple element of love, and you have the unit, the only principle that can fairly and fully represent the Deity. But love is broken to your gaze through the varied qualities of outward understanding, and you see not the absolutely clear light of the Divine Spirit, but only its broken fragments; just as the ray of white light is broken into red and yellow and blue by the prism. So through the prism of outward life—matter, God breaks the clear light of his intelligence, which is white and pure and complete, that it may come to your understanding in a better form, more adapted to your outward gaze.

The mystery of the third and fifth notes in music is coupled

with this same divine ratio of expression, and all harmonies are there typified. For instance, although the individual unit may express Deity and may express soul, there is nothing in its form as a circle that enables you to grasp it. Although the dual expression of mind and matter will reach your understanding, there is nothing in it to give you a fresh conception; but when from this dual note the third is expressed, you see at once that spirit and matter combined may produce all the wonders that exist in the earth, in the heavens, and in the broad universe unknown and unexplored by the human mind. With this mysterious number and the elemental powers of pure mathematics, there is no need for the inspired mind to go further, because the Deity always adapts Himself to the comprehension of the mind; and if you cannot see the absolute Divinity, you can see the expression of Divinity, which is thought equivalent.

Now, we know of no better way of proving, as an intellectual record, the existence of the Divine Mind, than to point to the nature and history of this number as representing Deity, and the mathematical principle that where two things are known the third may be known. Mind and matter are known; the third is presumed from that knowledge, and the third leads you to Deity. We have said there are no intellectual proofs of immortality, of the existence of God absolutely. We say so still; and there may be those who cavil at this, and say they have not in their minds an innate consciousness of immortality; but we reply that you do not know what you have in your soul until it is developed and unfolded. There are many dormant faculties, many mysterious thoughts that have never been reached, many thoughts that will eventually launch you forth upon this absolute sea of knowledge; but if the longing be with you, if the desire be there, if a thought of it exist, that in itself forms the basis of the prophecy, and at last is seen the three sides of the triangle that will enable you to comprehend the Divinity. Suppose, for instance, the human mind could understand that it exists, and could understand that it longs for immortality, these two things being understood, the third is evident. There is but one consolation, and that is that the mind being in existence, and the mind contemplating immortality is immortal. Or take it in another form. Suppose you have an innate absolute consciousness of the divine principle; suppose you have an innate and absolute longing that your soul shall exist for ever: from that consciousness of the divine unite, and from that longing for existence for ever, comes the third proof of immortal existence. We only give this as a sample of the various forms of illustrative knowledge, which the mind of itself, free and untrammelled, may use to investigate the life of the spirit. But, of course, no mathematical formula means anything, as the methods of the spirit differ from those of the mind. They are only required to reach the mind, and perfect the

outward existence in those methods of thought that are familiar to the earth. But as to the immortal spirit it requires no number with which to understand its alliance to Deity; it requires no mathematical figure to illustrate its belonging to the Infinite; that tie is established and unbroken. There is a stamp placed upon the spirit, a symbol of the living soul, an absolute proof of its alliance to the Divine Mind.

To-day, however, this threefold form of deity takes this expression—the Father, the Son, and the Holy Ghost. In ancient days it was God, the earth, and the atmosphere. In still more recent days, preceding the present form of religion, it was life and death and immortality. So to-day we will not cavil with those who take this threefold expression of the Divine Mind, always understanding that his light and knowledge are simply broken to your gaze as you can bear it; and if you will say that the Father represents the Infinite Spirit, that the Son represents the divine humanity, and the Holy Spirit communion with his mind, then we can go with you as far as you please, always knowing that trinity is finally absorbed in the one infinite mind. Jesus himself taught that he represented the possible of man, and if that attainment which he possessed be within your grasp also, then you are the divine humanity—God the Father, and the Holy Spirit his breath, which is all the time breathing life and power upon you. We see in this symbol the taking away of the confines of the outward understanding and establishing more firmly the Living Spirit in your midst. We see in this the breaking away from the mere letter and formality of the letter, and the abiding in the spirit. There should be no difference of opinion between Unitarians and Trinitarians, for God cannot be three unless He be also one, and He cannot be one unless He express Himself in a threefold, perhaps in a manifold, manner to earth's children.

The threefold manner, as we see, is the chosen number, and whereas the one unitary point may be in the divine and living Spirit, it is not given to the human comprehension to follow that to its infinite source; so it may be given to the human comprehension to worship the divine humanity. We do not care: it is only that the highest good and the greatest truth that God has given to man in every age shall not be ignored, but always revered and always sustained. To-day the expressions of Deity to man are threefold, as they have always been: through Nature and her laws—this expression belongs to the world of science and material investigation; through the human spirit, or mind rather, and its laws—this belongs to the sphere of induction and reasoning; through the human soul and its laws—this belongs to the sphere of intuition and spiritual revelation. Not one of these avenues has been closed; not one is closed to-day. But the same Spirit that has taught in the threefold manner, and has taught and manifested

himself in various tongues and in many nations, speaks this language to-day; speaks through the voice of Nature, and you discover there that from the mountain's dome to the very brightest sun and world the power of mind is manifested; speaks in the leaf and in the blade of grass, in the ripening fruit and golden grain, giving to each the proper interpretation of the power of mind, and proving that with each abides the living and identified presence of the divine power; speaks in the law of induction and reason, whereby man may combine these various elements of earth, and from things that are known pass on to the unknown, from things that are visible consider the invisible, from things capable of being analysed to those that are not capable of analysis by the senses, from that which is measurable to that which is immeasurable, from that which is within his vision to that which is far beyond his vision (the eye of mathematics computes the worlds outside the range of his material vision). Surely this is one of the phases of Deity! this giant arm of intellect—this wonderful power of mathematical solution—this invention that brings within the grasp of the human mind worlds upon worlds and infinite space! It is this threefold function, that is all around you and within you, that tells you of other powers; for, except through intuition, what do you know of the love of your fellow-being? except through this attribute of the infinite, how can you measure the human understanding? except for this intuition, how would you be different from the rock and tree and stone that your senses may analyse? and except for this absolute presence of Deity, and this third threefold innermost consciousness of the living Spirit, how would you feel that all nations are linked together by one tie, and that a divine something leads you up to a divine Creator? This spirit, innermost and most subtle, not capable of being analysed by the senses, having no rudiments of mathematics by which it may be judged, having nothing but the third and mysterious side of this wonderful triangle to establish it, this unknown yet absolute realm, this divine yet imperceptible power, forms the sole motor power of life, is the underlying force of the brain, is the power that nerves the sinew and gives to the force of the body its life and breath. No chemist with subtle analysis can detect its presence in the atmosphere; no one can tell how and of what substance it is composed: it is not soluble in any of the elements or crucibles of science. But, as a fire, a flame, as a breath, a power, it works in your midst; it is the motive force of nations; it is that which strengthens society, binds humanity together, gives voice and potency to government, and makes human beings something more than clay. And yet we are told by science that the human mind is no such power, or, if it is, that it is not within the range of human knowledge to discover. Then, why not? A power certainly must have a source; and the source may be known if it manifests itself. Although the human soul may never know by

material agencies of what substance it is composed, it will always know that it is soul, and that it is related to the divine and omnipotent Spirit of the universe.

This past history, this revelation of mystical numbers, this intimate association of science and religion, has thrown the world into somewhat of a chaos in times past as to what was science and what religion; and in modern days, so jealous has the scientific world been of any encroachment upon its province, that it has steadily and absolutely separated itself from all inspiration of the past, whilst making its basis purely, absolutely, unqualifiedly material and mathematical. This is just as it should be, for science no more represents the spirit of the universe than the body of man represents his soul fully. Science can no more deal with the nature of the Living Spirit than could your finger touch a thought, or your eye see the nature of the impulse or the sentiments of love. It is well; for science, when separated from religion, becomes the actual and direct guide to physical laws and experiments. Religion, when fully separated from science, becomes the actual and absolute guide of human society in spiritual directions; and in this way science and religion can walk hand-in-hand, and in this way only. It might be well to have a little more science in religion, and to have a little more religion in science, to temper it and make it more of the nature of the mind. But however this may be, there is an underlying force in society which will not consent that the innermost and absolute shall be overruled by that which is external and merely temporal. The absolute nature of the soul, the transitory nature of all its surroundings, is the one lesson of the spiritual world in every age. That which mathematics can solve is variable; that which the soul can understand is absolute and unchangeable; that which is within the range of possible scientific analysis may be destroyed or changed in form or substance; that which is not within the range of scientific analysis is unchangeable, and therefore immortal. The best proof of immortality is that science has not found it out; had it done so, you might think it a myth. The best proof of divine inspiration is that science does not recognise it; had it done so, you might have found it amenable to those variable forces that constitute the destructive power of nature. If there could be any known beginning of the human soul, or its divine origin, there might also be an ending. Science has not found it, therefore we know that it cannot be touched.

Spiritualism is the fragment of a grand system of spiritual ethics, born in all ages, preserved in all ages, extended to all ages that are yet to come. It is a portion of the infinite circle broken to your gaze that you may understand that it is of the Divine Mind. But even as the mathematician can, by measuring the fragments of a circle, tell you what the whole circle would be, so, by one glimpse of spiritual existence, you may then comprehend

in some degree what the whole grand cycle of that existence is. You, immersed in human form, plodding the earth, governed by science, measuring everything by intellect and time and space, have only faint glimpses of what this immortal nature may be. The spiritual world have another and greater glimpse, a little further range of vision, and, higher up the mountain, can look over in the distant vales and see where the sun is brightly shining. But even this is also but a glimpse. There be souls advanced, you must know, beyond the range of earthly ken of vision, who can gaze back into unknown vistas of time of which you know nothing. There are souls, you must believe, that can look forward far beyond any possible computation of the finite mind, and see what worlds and suns and systems will become in advanced stages of human development. Doubt you this really? Then can you tell us where is the possible limit of the human soul? Can you measure the capacities and powers of the human spirit, allied to Deity, possessing his attributes, partaking of his nature? It is said that a scientific man, by being shown the scale of a fish, the bark of a tree, &c., can tell you to what species it belongs; so the spirit, by being shown a glimpse of its immortal nature, readily, consciously determines that it belongs to the nature of immortal life, that its powers are not fettered, that its functions are not limited, that it is only bound here by time and space; but time and space do not bind your thoughts. At will you can traverse distant lands; at will mount to the stars and call them by their names; at will penetrate to the innermost recesses of the earth, and if you have clairvoyant power, determine what is treasured up there. Your mind is free and unfettered; you are trammelled only by ignorance; but when free and untrammelled, there is no limit to the soul. Can you say that it shall not live for ever? Can you say that it has not lived with the Infinite for ever? And if this be true, all prophecy belongs to the Spirit, all reminiscence belongs to the Spirit; and the Eye of God, the loving soul of life unites all with the common centre, and these are as worlds and suns and systems that revolve around Him. By the mystery of this threefold life, that which binds you to the suns, that which unites you to intelligence, and that which binds you to the Spirit, all possible knowledge, all phases of being, come within the range and perception of the mind.

Of Spiritualism proper, that particular phase or manifestation of spiritual life that is in your world to-day, we shall speak hereafter; but of its force in the world there is enough to say that it forms the basis of the only superstructure upon which science and religion can stand together, because it distinctly shows the connecting link between mind and matter, distinctly shows that there is a point where the mind consciously exerts its power and force over material substance, and that the only limit to the power of the mind is ignorance, lack of knowledge, and unfavourable organisation in material life—that the only limit of its powers

in spiritual existence is ignorance, lack of knowledge, and perhaps, a too close sympathy with material life, but that its advanced stages of thought in that world are clear prophecy, and even some of them are fulfilment of the divine powers of the spirit when disenthralled and free from time and space and sense. Something of this immortal power, and something of this divine element, is manifested to the world to-day.

The power of soul-seeing, whereby the spirit may, upon a mere chain of sympathy and thought, visit distant places, traverse land and sea, ferret out the most hidden secrets of the mind, belongs to the realm of the spirit. That power called psychometry, whereby a person coming in contact with an object—say anything, a lock of hair, a table, &c.—can tell its past history, and perceive through what various changes and vicissitudes it has come, belongs to one of the divisions of spiritual gifts. The disembodied spirit is endowed with absolute psychometry: it not only perceives what you are to-day, but what you have been; for every thought makes its impress upon that portion of your being that forms your spiritual body, and that spiritual body being the epitome of your thoughts and expressions, there is no disguise in spirit; there is no such thing as concealing your thoughts from this soul-reading power; the Divine penetrates through the outward covering as easily as you penetrate the mask that divides you from your friend, and beholds there every thought of the spirit; every expression, every deed of your lives, every word, is made plain and clear. That form of existence that is next to yours, the next step into which you pass as you go out from this world, is therefore an epitome of what your thoughts and feelings have been here; and it only requires soul to meet with soul, and they know, not simply your present state and form of being, but all that you have been. It is clear before their vision. The spirit is unveiled, stands absolute and free and plain before the vision of those with whom you come in contact. This same spirit can look through your outward covering and penetrate your material bodies. You are not disguised to those that love you; your spirit-friends know your thoughts; your guardian angels penetrate your innermost soul: there is nothing veiled nor hidden. The outside garb which is so convenient for covering your thoughts and motives to your fellow-men is no longer successful, because the eye of the soul, endued by the living spirit, like the free breath of God, penetrates this covering. It is true that the utmost charity prevails; for there can be no great knowledge without great charity, and it is not in anger, nor is it in blame, nor in reproach, but simply the knowledge is theirs, and the causes of all the actions of your lives are laid bare and plain to the spiritual vision.

How futile, then, are those external attempts at building up falsehood and superficial show! How futile all the bare and barren devices with which you surround yourself in life—seeming what

you are not! The clear eye of the living spirit sees, knows, and understands; and there is no spirit on the earth, or in spirit-world, but what is understood by the angels of light; and they know whereof all error and weakness come.

Someone has said that there should be more charity upon the earth. We think it very likely, but charity comes with love, and at present there is a famine of love in the world. Hatred is here in plenty, envy and reproach, and laws that partake more of the Mosaic dispensation of justice. But wherewith shall we feed that tender flame of charity, unless we have also a knowledge of love—that great living power that casts out all fear and all reproach? Behold now a picture: A spirit passes from earth-life who has been most powerful, surrounded with every honour that wealth and splendour and fame could give—gilded over with intelligence and with that potency that belongs to worldly fame—those germs of falsehood and deceit, and unknown nameless things whereof the angels have been silent. To the spirit-world passes this man of power, who may have been a king. Millions may have knelt at his feet—have trembled before his very eye. But without retinue, unknown and unheralded, he enters the world of souls. There be no minions fawning at his feet; there, no splendid gilded trappings, no royal robes, no crown, no sceptre, none of those things that surrounded him on earth. Silent and alone he enters the world of souls. He is clothed only in his thoughts. The deeds of his life envelop him about, all barren and meagre, with no haven wherein to hide himself, exposed to the gaze of the palpable eye of the Spirit. Sometimes a spirit that he has assisted comes with a thought of kindness, and a whispering angel like his mother's love breathes near him. Can you imagine a greater punishment for any possible wrong than for the soul to stand naked and aghast before the searching eye of the angels, wherefrom he cannot shroud himself, but is only conscious of his deformity? This is all the hell there is. The most abject can even sense its punishment enough. Now, how bare and barren are all his earthly splendours before the eye of the Spirit who reads the living soul! Pity; yes, there be angels that come near and look on with pity. His eyes are opened and penitence overtakes him. Yes, they look on with charity; no reproach, no word comes from them, but only the reproach of a self-conscious spirit that is there all alone in the presence of the Infinite. Then come pitying angels and robe him round with their garments of charity, sustain, uplift, teach, and strengthen him; and that soul, a very babe in spiritual life, begins its lessons anew. Some of those lessons may come home to each of you, because in all there is some imperfection; the best are not wholly good, the bad are not wholly depraved. The angels see with clear eye, and they whom you condemn may be pitied by the angels. This is the charity that comes of knowledge. Beyond the outside covering, beyond the intellect that robes you here and gives you

splendour of thought, beyond that which enshrouds you and makes you walk among your fellow beings as a mask, the innermost spirit is revealed under the penetrating eye, and they that bear you up with their pinions, they that surround you with their counsels and advice, they that are just one step removed from you, learn this lesson of knowledge and charity from the higher angels. 'Your lesson of spiritual life begins there, your lesson of spiritual gifts is there also; for the individual spirit individualises every possible germ of immortal life and knowledge. All graces and gifts, all divine charity and beneficent knowledge, all that uplifts and elevates and exalts, all that enshrines and makes you one with the angels, will begin here. Study earnestly, carefully, prayerfully that spirit that is immured in the casket of clay you call yourself. If a brother seem in fault, look to your own eyes, and see that they may not be clouded. If there be error here, look within, that there may not be something wrong; for the utmost charity looks through the error, beyond the crime, down to the very divinity of every living soul, knowing that the germs of infinite truth and love abide there. The threefold powers of the soul belong to you: within your grasp is the whole realm of spiritual truth; and little by little is this augmented to your outward sense; drop by drop the heavenly dew descends and waters the sterile places of life, making them blossom as with roses in the wilderness of time. All these flowers shall blossom in your hearts, all these gifts adorn your way, all that lies beyond the reach of your mortal vision now shall, with those searching and seeking and striving, become plain to your senses, and the divine and living Spirit shall walk in your midst, shall talk with you as of old, and God the Father shall bless his divine humanity, and his spirit shall be with you always.

The service concluded by Mrs. Tappan, still under spirit-influence, reciting the following

P O E M.

Fu' mony a time has the day dawn burst
 Like a bonfire frae out the sea,
 Fu' mony a time has the burnie kiss't
 The lip o' the flower on the lea;
 And mony a winter's frost and snaw,
 Hae whitened the gowan and glen
 Since I trod the earth wi' a beating heart
 Fu' o' love for my fellow-men.

I was nae friend to the crowned king,
 For I knew that his sceptr'd power
 Was the price of the poor man's labour and life,
 While he had but a scanty dower;

I was nae friend to the gowned priest,
 For I thought that the Father's love
 Was for a' the world, both the great and sma',
 And I find it is so above.

But I was a friend to the lowly poor,
 For the heart I was sure to find,
 Tho' covered with unco' rags, was still
 Kith and kin to the heavenly mind.
 I am mindfu' o' a' the joys I had
 When my lassie and I together
 Wandered amang the bracken fine,
 'Neath the hawthorn shade, 'mid the heather.

An' mindfu' am I o' the bonny bright days
 When I and my Mary fair
 Sang of love and praise the whole day lang
 By the flowery banks o' the Ayr.
 O, 'twas death that stole my lassie frae me,
 And the sun it was bright nae mair,
 The flowers ne'er bloomed nor the birdies sang,
 For my heart was so weary and sair.

To a' that hae loved ones dead, I come
 To tell that the silent river
 Flows ne'er sae far frae your earthly hame
 As ye think, that your dear ones never
 Are caught up in death to a distant place
 Where ye never mair may behold them,
 But the cantie light o' each loving face
 Is around ye if ye will enfold them.

The hame that is ours beyond the grave
 Lies close to the hearts I ween
 That love us, for God never treasures gave
 To take ere their worth is seen.
 They are yours if the tie that unites ye here
 Is true, and o' muckle worth,
 It will outlast death; ye maun never fear
 That its glory is spent on earth.

O the bircken tree is fair and fine,
 And the birds sing sae sweetly, I know,
 The drowsy bee and the lowing kine
 Fill the simmer air below.
 But I could tell ye a finer tale
 O' the glens and the gowans I see,
 O' the scented blooms and haughs so fair
 That brighten for Mary and me.

There the morning ever holds bless'd control
 In the land o' light where I come from,
 It is fu' o' the fire o' God's great soul,
 An' the breath o' His loving welcome.

Nae love is destroyed there, nae blight can come,
For the lowly and humble in spirit
A' find a place in this hame o' light,
And its beauties all souls may inherit.

I mind me fu' well o' the burdens ye bear,
That your feet are sae sair and sae weary;
Be sure that a loving hand reaches up there,
To lighten that pathway sae dreary.
I am mindfu' now as the parting hour comes
Ye finish your sangs and your speakin',
There's a lesson I fain ye would take to your hames,
That is better than a' your preachin':

It is that the love o' the Spirit that binds
The hearts o' the nations together;
If ye strive the help o' His goodness to find,
Ye will have it by helping each ither.
Though happy above, my spirit in love
For mortal weal still yearns,
In my heavenly hame I've another name,
On the earth I was called Rabbie Burns.

SPIRITUALISM, ELECTRICITY, AND PSYCHIC FORCE.

(Extract from an oration delivered at Manchester).

But even electricity was not believed in until a very short time ago, and it required the application of it as your message-boy before you could really believe that it was so palpable and potent a thing. Mr. Crookes, Mr. Varley, and other scientific men have proved, by actual experiment, that no spark or vibration of electricity exists where these manifestations occur, though by means of instruments they could actually test the existence of even the millionth part of an electric vibration. Yet tables and chairs and other physical objects have been moved under such strict test conditions, thus proving that the motion and sounds were not due to electricity. Then Sergeant Cox, who was also trying to find out what it was, invented the term "psychic force," only that word happened to have been invented twenty-five years ago, in America, by Dr. John Bovee Dods, who attempted to show that psychic or od force, acting upon the back brain, went down through the fingers and finally moved the tables and chairs. But when the fingers were removed, the tables moved just the same; and when the people withdrew many feet, still they moved; so the psychic, od, or back-brain theory fell to the ground.

Sergeant Cox thought that this psychic force could take effect upon objects at a distance from the person exercising the force; but he forgets that psychic force, unaided and uncontrolled by intelligence, can do nothing whatsoever; and it would require a great stretch of imagination to suppose that any such force could suddenly emanate from a human being, take control of a table, and spell out the name of a departed friend. Moreover, the term "psychic force" expresses what Spiritualism claims to be—soul force; and it would puzzle Sergeant Cox and Dr. Carpenter to explain how soul force can be exercised unconnected with intelligence; while, if connected with intelligence, and the intelligence does not emanate from any person in the room, then it must emanate from a spiritual presence, which is unperceived by any other method of demonstration. Science has gone further than this, for while Sergeant Cox rests satisfied with his psychic force, Mr. Varley and Mr. Crookes have not been content to rest there, and they are even now perfecting experiments, not only to show that there is no electric force, that there is no mesmeric or psychologic force, but that psychic force itself is but the agent that disembodied intelligences employ to perform these wonderful manifestations. So much for the scientific phase of the subject.

THE NATURE AND OCCUPATIONS OF SPIRITUAL EXISTENCE.

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, 242, Holborn, London, on Sunday evening, November 23rd, 1873.

INVOCATION.

Infinite Spirit! Thou living light! Thou divine and perfect love! Thou who hast known the most ancient of ages! Thou who hast manifested thy power in all time and to all people! Thou who hast seen the stars flash forth in response to thy life and thy laws, and hast counted as beads upon the brow of heaven the myriads of worlds that shine in space! Thou who hast filled that which seemed to be chaos and void with the breath of thy infinite intelligence, until every atom has responded and every world vibrated to the power of thy intelligent life! Thou who hast set in their places the suns in all their splendour! Thou who hast made the planets with wonderful light shine out in space! Thou who hast made all forms of being fraught with intelligence, and hast with thine own power of mind seen the whole, and encompassed it with thy Being! O Spirit of life, Thou that dost abide in the human soul! Thou that hast given forth intelligence wherewith the mind of man may strive to know Thee—that winged steed of fire that strives to mount upward and outward to Thee! O divine Source of Being, with what wondrous power hast Thou endowed the human spirit! How like unto Thee, that it feels thy life and thy breath, and is fraught with thine infinite Mind! Spirit, Father, Deity, Life! We know that Thou art with us; we know thy presence doth abide here; that it even fills each atom of this room, and far out into space thy presence still is found. We know that

Thou art in our hearts ; that every breath finds response in Thee ; that every aspiration towards Thee has found an answer so distinct and palpable as to be known to the human spirit. O, let this short struggle in darkness behold thy light ! Let the victims of human folly and hatred behold thy truth and love ; let them see thy hand extended in the darkness ; let them hear thy voice calling them nearer and nearer ; let them know that even in adversity and sorrow Thou art with them still the same, and dost abide as a loving and perfect Spirit for ever. We would aspire to all truth ; we would call for all knowledge ; we would encompass time and space, and measure the entire thread of the Spirit ; we would pass beyond the grave and behold the chains of love that bind soul with soul and thought with thought, even into the immortal world. We would light thy children who are in sorrow and despair, from whom the hand of death may have snatched the dearest idol of affection. Oh, let them know that life is eternal ! that death is not in thy universe, but everywhere only life, and love, and beauty, and order, and harmony ! Let them see that true affection survives the tomb. Let them behold the myriads of angels that ascend and descend, bearing the messages from their bright abodes, and laden with the flower of eternal truth and love. We shall ever aspire to know Thee : we shall ever seek thy glory : we shall ever bask in the sunlight of thy wisdom : we shall ever live in thy love.

DISCOURSE.

Of course it is not presumable that during a period of twenty-five years persons can have been in communication with the inhabitants of the spiritual world and not have asked questions and received answers concerning the manner of life in the future state; and whether this does or does not agree with preconceived notions on that subject, has nothing to do with the nature of the revelations, because, while the ancient inhabitants of the earth believed certain things with reference to lands that lay beyond the reach of their knowledge, when explorers really visited those lands and brought back facts concerning them, then there was no more necessity for the previous speculations, and the notions that had been entertained could no longer prevail. So with the inhabitants of the spiritual world: you have become acquainted with the true nature of their existence, differing from that which you had previously supposed.

This cannot, however, affect the facts of the case, since one fact is of more value than all the theories and speculations in the world, and since the inhabitants of the other world must know better than any speculative human imagination what the nature of their existence and abode is. Hence, almost the first question that the inquirer puts to the disembodied spirit is, "Are you happy?" Of course the sum total of human life is a strife for happiness. Knowledge and wisdom, and the things that fit us for our higher destinies, are as nothing compared with happiness; we fight for, and often sink in the blind pursuit of happiness. Men strive after it like the knights of old. They are prepared to encounter the dread Gorgon's head—prepared to cross the very verge of Hades, provided they may find happiness; they are prepared to crush the higher elements of their nature—are prepared to trample truth and goodness under foot in order to secure happiness. So the human question put to the disembodied spirit is, "Are you happy?" To many of these spirits it is the first time they have thought of it since they were disembodied; because the nature of spiritual existence is such that it is not an all-pervading, omnipotent, absolute question, ever present to the individual mind that he must individually be happy. The supreme selfishness of the individual animal man is that he or she may, through some process or other, avoid any unhappiness, and consequently the shortest road to happiness is, as said, a question of solemn import on earth. The disembodied spirit, therefore, in answering the question, is sometimes definite and sometimes not; for happiness is a relative term in spiritual existence. Quite a perfect state of happiness would be such an absolute beatific state, far transcending the conception of man, that it is very doubtful whether he could even comprehend it, or whether any spirit so constituted could hold converse with mortals; because the very fact of holding converse with mortals would

militate against a supreme state of happiness; and if the spirit sympathised with earthly suffering, as the remembrance of any former individual error would compel it to do, there must of course be a relative degree of unhappiness. Consequently, spirits say sometimes, "Yes," and sometimes "No;" sometimes they qualify it by explaining the nature of their existence. Jesus described to his disciples that there were many mansions in the Father's house; and this is eminently true, according to the revelations of spirits, concerning their state. But all cannot comprehend this. However much your favourite friends—however much your mother or father, in your estimation, deserves an absolute condition of happiness, you cannot overlook the fact that happiness in spiritual life depends utterly and entirely upon the condition of the spirit, and that in proportion to the knowledge and culture of the spirit, not as measured by human standards wholly, but as measured by the spiritual consciousness, so is there happiness or misery. But it seldom occurs to the employed and occupied spirit to ask itself whether or no it is happy. The mind is too busy, too fraught with the new issues of the existence that presses upon it, too wholly and completely absorbed in giving forth from its life that which it receives to question whether it is or is not happy. But if the question comes to the consciousness, we can always answer you with safety, "Measurably happy," because whosoever does his or her duty in spirit-life according to the very best of his or her ability, enjoys a state of happiness that seldom comes to the part of mortals. And whoever in earthly life has performed his or her allotted task according to the best of his or her ability, is the most happy of mortals.

Now, spiritual existence in its very nature is what you have been accustomed to term subjective. All the objective things of spiritual life are mental; all the objective things of your life are physical and tangible: hence the things that to you are merely subjective, of the imagination and dreams, speculation and spirituality, with the spirit are material; consequently all the forms of thought that you are accustomed to consider as secondary are, in spiritual existence, primary. For instance, your shelter, the clothing of your bodies, and the food you eat, make up the sum total of most of your principal activities in life. You devote one day out of seven to so-called worship, sometimes a few hours of other days to intellectual pursuits, and there is a vast class of people who devote many hours a day to it; but the most of your time is occupied with the food, clothing, and the shelter of the physical body. When the body is left behind, the anxiety is then transferred to the spirit. In what condition would you find yourselves if to-day you were not required to shelter your bodies, to clothe nor feed them? A vast number of people would be left without employment—would be shaking and trembling because out of their real element. When that necessity is for a day

suspended you find people hanging about the corners of the streets with nothing to do, and actually miserable because they have nothing to do. When the spirit is disembodied, if not accustomed to individual, mental, and spiritual effort, it is left somewhat in that condition, until it can become accustomed to its new life; and there are vast myriads of spirits vibrating, or rather hovering, near the earth's atmosphere at a loss what to do, since they have no more money to get, and no more bodies to feed and clothe. This may seem to you a strange statement, but it is nevertheless true; and if you consider for one instant the quality and nature of the mind there, going out from the earth-life so suddenly, you must see that it must be so, that the spirit for the instant is not prepared to take up the threads of its new life, and weave the pattern of this newly-found existence. But as their requirements are, so is there always a supply of teachers, spiritual instructors, and guides, who, having been long in spiritual life, take it upon themselves, or are appointed to guide these newly-enfranchised souls into the paths of spiritual knowledge. Still it takes some time to progress in this manner, and there are spirits to whom the new existence presents nothing of employment or activity for long periods of time. These retain their earthly remembrances, and very nearly their former habits, haunted by the memory of some previous deed, and wishing still to impress those that are left behind, they cannot tear themselves away from the earth's atmosphere. But there is always a way provided, if the individual spirit desires to rise. When that will is lacking, when the volition is not there, then they must wait until the time comes that it is there.

It is also incomprehensible to you that they should not explain to you immediately and at once the various theological problems connected with the future life. "Have you seen God? and is there a material hell and heaven? Have you seen that other—the opposite person to Deity? and do you know the occupation and nature of angels?" All these questions you put with the utmost confidence that they will be answered satisfactorily, forgetting that you might propound the same questions to any number of people on earth and get no satisfactory or decisive answer at all. The fact of persons being dead does not at once make them into deities; the fact that they have thrown off their external garments does not at once give them all knowledge: they are not at once possessed of the secrets of the Divine Mind; they are not at once admitted into all the labyrinths of the temple of the Infinite; they do not know every part of the spiritual land, nor all the facts of its geography. They have not investigated all the seas and spaces, and they are not prepared to say as to the personality of his Satanic Majesty. This sounds as startling at the first instance as the other proposition; "because," you say, "if they are dead, then they must know all things." But they do not; and it is a fact that many

have not yet ascertained that they are dead. So different is the life into which they have entered from anything they had imagined, so real is the spiritual land, so absolute their surroundings, that for the instant they imagine themselves still inhabiting the earth; and sometimes it is long ages before they awaken to the consciousness that they cannot really act and walk and live and breathe as mortals do. But, as we have said, their theological knowledge comes not immediately on transition; and those who are sufficiently active in mind and penetrating in thought to understand the nature of the change they have passed through, are still finite in their knowledge of spiritual life, and must, by slow degrees—by actual uprising of the spirit, and visitations from the different parts of the spiritual heavens—comprehend the nature of their existence.

During, as we have said, the last twenty-five years, there have been a great variety of answers given to questions concerning death and the future state. Some spirits tell you it is a real, tangible, absolute world, just as material as yours, and that the bodies they inhabit seem just as material as yours also. Some tell you there are houses and workshops, horses and dogs, mountains, rivers, valleys, and all varieties of scenery. Some, on the contrary, tell you it is not a material world in the sense that your world is, but that the matter of which the spiritual world is composed is finer and more ethereal; that it is subjective, and not objective; that the spirit has whatever it desires, and forms out of the spiritual atmosphere such objects and substances as it requires in its new existence; that it lives upon thought—dwells in an atmosphere where thought is supreme. True, they are not mountains and valleys as you consider them, but that all things are rather objective to the workings of the individual mind. "Now," says the investigator, "how am I to decide between these two?" Both are true. Supposing some inhabitant of another star were to come to your earth, and were to chance to light upon this small island. He would return and forthwith describe the earth according to the appearance of your country, describing your houses, your habits—everything connected with you. Another inhabitant from the same star would light upon the ocean, perhaps witness a large ship at sea, and proceed to tell the inhabitants of its planet that the earth was entirely covered with water, that the inhabitants dwell in ships with white sails like wings, and that they were often lost and heard of no more. Another would light upon the eastern continent in the midst of jungles, and would describe the inhabitants of the earth as being bushmen, with no intelligence, no consciousness of immortality, and crawling around from tree to tree like beasts or monkeys. All this would be correct. The spiritual world is composed of every conceivable variety of existence, far transcending your imagination, since the spirit has his or her condition fully and absolutely answered. There is a state and there is a place in the spiritual land, inhabited by a class of beings, which seems

as real, as tangible, and as material as yours; where, coming in contact with the earth's atmosphere and its emanations as seen by Swedenborg—his land of correspondences—they have, in reality, representations of all the forms and varieties of life that exist with you. Then there is another and still more material class of spirits that sees the forms of earthly life in certain forms of thought and atmosphere. These beings walk the earth, inhabit your dwellings, visit their companions, and are almost as material as yourselves, excepting the actual embodiment of vitalised life. To these, of course, the spiritual world is really the earth's surface. They see it through a half opaque atmosphere. They are not themselves embodied, but disembodied spirits, and yet they cannot rise to the loftier realms of spiritual habitation.

Then there is another degree, wherein the material substance is so refined and so subtle that you could not behold it with the physical eye, and yet it would be tangible to the spirit. That portion of the spiritual land is an aura from the earth's atmosphere, and exists just beyond the pale of the influence of the earth's atmosphere. These spirits inhabit a realm that has every variety of scenery—mountains, valleys, streams, and springs; all kinds of foliage and leaves are there represented—the prototype of things upon earth. To them it is a satisfactory state, because they are not far removed from earth, nor so near to it as to break in upon and wear the garb of the more materialised spirits. Beyond these are still those that inhabit the interstellar spaces, where the progressed and advanced spirits from all worlds unite in a pure state of spiritual existence. To these a thought of materiality does not enter. They dwell in a sphere of mind. Their bodies are the outgrowth of their minds, and would seem to you like flames of white light, having no tangibility, yet really tangible enough for their purpose. The aura that surrounds them is the aura or emanation of their spiritual growth; and their condition, as far as material element is concerned, is that of a motor or moving principle rather than an external being. They act upon the minds beneath them; they investigate vast subjects of knowledge, and impart it to those who are your guardian spirits, and by this means communicate from the celestial heavens truths concerning their inhabitants. Now, two seers or mediums under the control of these two or three classes of spirits would of course give entirely different pictures of spiritual existence, and yet neither intend to falsify, nor would either be incorrect.

The many mansions of the Father's house are adapted to the various degrees of spiritual existence, just as they go out of your earth, and you each have a prepared abode that you bear with you to the other world, and take up your habitation in that sphere or condition corresponding to your development. This development may or may not correspond with your external intellect, but it must always correspond with your spiritual growth and condition.

I was nae friend to the gowned priest,
 For I thought that the Father's love
 Was for a' the world, both the great and sma',
 And I find it is so above.

But I was a friend to the lowly poor,
 For the heart I was sure to find,
 Tho' covered with unco' rags, was still
 Kith and kin to the heavenly mind.
 I am mindfu' o' a' the joys I had
 When my lassie and I together
 Wandered among the bracken fine,
 'Neath the hawthorn shade, 'mid the heather.

An' mindfu' am I o' the bonny bright days
 When I and my Mary fair
 Sang of love and praise the whole day lang
 By the flowery banks o' the Ayr.
 O, 'twas death that stole my lassie frae me,
 And the sun it was bright nae mair,
 The flowers ne'er bloomed nor the birdies sang,
 For my heart was so weary and sair.

To a' that hae loved ones dead, I come
 To tell that the silent river
 Flows ne'er sae far frae your earthly hame
 As ye think, that your dear ones never
 Are caught up in death to a distant place
 Where ye never mair may behold them,
 But the cantie light o' each loving face
 Is around ye if ye will enfold them.

The hame that is ours beyond the grave
 Lies close to the hearts I ween
 That love us, for God never treasures gave
 To take ere their worth is seen.
 They are yours if the tie that unites ye here
 Is true, and o' muckle worth,
 It will outlast death; ye maun never fear
 That its glory is spent on earth.

O the bircken tree is fair and fine,
 And the birds sing sae sweetly, I know,
 The drowsy bee and the lowing kine
 Fill the simmer air below.
 But I could tell ye a finer tale
 O' the glens and the gowans I see,
 O' the scented blooms and haughs so fair
 That brighten for Mary and me.

There the morning ever holds bless'd control
 In the land o' light where I come from,
 It is fu' o' the fire o' God's great soul,
 An' the breath o' His loving welcome.

Nae love is destroyed there, nae blight can come,
For the lowly and humble in spirit
A' find a place in this hame o' light,
And its beauties all souls may inherit.

I mind me fu' well o' the burdens ye bear,
That your feet are sae sair and sae weary;
Be sure that a loving hand reaches up there,
To lighten that pathway sae dreary.
I am mindfu' now as the parting hour comes
Ye finish your sangs and your speakin',
There's a lesson I fain ye would take to your hames,
That is better than a' your preachin':

It is that the love o' the Spirit that binds
The hearts o' the nations together;
If ye strive the help o' His goodness to find,
Ye will have it by helping each ither.
Though happy above, my spirit in love
For mortal weal still yearns,
In my heavenly hame I've another name,
On the earth I was called Rabbe Burns.

SPIRITUALISM, ELECTRICITY, AND PSYCHIC FORCE.

(Extract from an oration delivered at Manchester).

But even electricity was not believed in until a very short time ago, and it required the application of it as your message-boy before you could really believe that it was so palpable and potent a thing. Mr. Crookes, Mr. Varley, and other scientific men have proved, by actual experiment, that no spark or vibration of electricity exists where these manifestations occur, though by means of instruments they could actually test the existence of even the millionth part of an electric vibration. Yet tables and chairs and other physical objects have been moved under such strict test conditions, thus proving that the motion and sounds were not due to electricity. Then Sergeant Cox, who was also trying to find out what it was, invented the term "psychic force," only that word happened to have been invented twenty-five years ago, in America, by Dr. John Bovee Dods, who attempted to show that psychic or od force, acting upon the back brain, went down through the fingers and finally moved the tables and chairs. But when the fingers were removed, the tables moved just the same; and when the people withdrew many feet, still they moved; so the psychic, od, or back-brain theory fell to the ground.

Serjeant Cox thought that this psychic force could take effect upon objects at a distance from the person exercising the force; but he forgets that psychic force, unaided and uncontrolled by intelligence, can do nothing whatsoever; and it would require a great stretch of imagination to suppose that any such force could suddenly emanate from a human being, take control of a table, and spell out the name of a departed friend. Moreover, the term "psychic force" expresses what Spiritualism claims to be—soul force; and it would puzzle Serjeant Cox and Dr. Carpenter to explain how soul force can be exercised unconnected with intelligence; while, if connected with intelligence, and the intelligence does not emanate from any person in the room, then it must emanate from a spiritual presence, which is unperceived by any other method of demonstration. Science has gone further than this, for while Sergeant Cox rests satisfied with his psychic force, Mr. Varley and Mr. Crookes have not been content to rest there, and they are even now perfecting experiments, not only to show that there is no electric force, that there is no mesmeric or psychologic force, but that psychic force itself is but the agent that disembodied intelligences employ to perform these wonderful manifestations. So much for the scientific phase of the subject.

THE NATURE AND OCCUPATIONS OF SPIRITUAL EXISTENCE.

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THOU art in our hearts: and every breath finds response in Thee; and every soulless creature Thou has found an answer so distinct and palpable as to be known of the human spirit. O, let this short struggle in darkness behind thy light! Let the victims of human folly and hatred behold thy truth and love; let them see thy hand extended in the darkness: let them hear thy voice calling them darkness and death: let them know that even in adversity and sorrow Thou art with them still the same, and dost abide as a living and perfect Spirit in ever. We would aspire to all truth; we would reach in all knowings: we would encompass time and space and measure the entire thread of the Spirit; we would pass beyond the grave and behind the chains of love that bind soul with soul and thought with thought even into the immortal world. We would lift thy children who are in sorrow and despair, from whom the hand of death may have snatched the dearest idol of affection. Oh, let them know that life is eternal! that death is not in thy universe, but everywhere only life, and love, and beauty, and order, and harmony! Let them see that true affection survives the tomb. Let them behold the myriads of angels that ascend and descend bearing the messages from their bright abodes, and laden with the flower of eternal truth and love. We shall ever aspire to know Thee: we shall ever seek thy glory: we shall ever bask in the sunlight of thy wisdom: we shall ever live in thy love.

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During, as we have said, the last twenty-five years, there have been a great variety of answers given to questions concerning death and the future state. Some spirits tell you it is a real, tangible, absolute world, just as material as yours and that the bodies they inhabit seem just as material as yours also. Some tell you there are houses and workshops, horses and dogs, mountains, rivers, valleys and all varieties of scenery. Some, on the contrary, tell you it is not a material world in the sense that your world is, but that the matter of which the spiritual world is composed is finer and more ethereal; that it is subjective, and not objective; that the spirit has whatever it desires, and forms out of the spiritual atmosphere such objects and substances as it requires in its new existence; that it lives upon thought—dwells in an atmosphere where thought is supreme. True, they are not mountains and valleys as you consider them, but that all things are rather objective to the workings of the individual mind. "Now," says the investigator, "how am I to decide between these two?" Both are true. Supposing some inhabitant of another star were to come to your earth, and were to chance to light upon this small island. He would return and forthwith describe the earth according to the appearance of your country, describing your houses, your habits—everything connected with you. Another inhabitant from the same star would light upon the ocean, perhaps witness a large ship at sea, and proceed to tell the inhabitants of its planet that the earth was entirely covered with water, that the inhabitants dwell in ships with white sails like wings, and that they were often lost and heard of no more. Another would light upon the eastern continent in the midst of jungles, and would describe the inhabitants of the earth as being brutes, with no intelligence, no consciousness of immortality, and crawling around from tree to tree like beasts or monkeys. All this would be correct. The spiritual world is composed of every conceivable variety of existence, far transcending your imagination, since the spirit has his or her condition fully and absolutely answered. There is a state and there is a place in the spiritual land, inhabited by a class of beings, which seems

as real, as tangible, and as material as yours; where, coming in contact with the earth's atmosphere and its emanations as seen by Swedenborg—his land of correspondences—they have, in reality, representations of all the forms and varieties of life that exist with you. Then there is another and still more material class of spirits that sees the forms of earthly life in certain forms of thought and atmosphere. These beings walk the earth, inhabit your dwellings, visit their companions, and are almost as material as yourselves, excepting the actual embodiment of vitalised life. To these, of course, the spiritual world is really the earth's surface. They see it through a half opaque atmosphere. They are not themselves embodied, but disembodied spirits, and yet they cannot rise to the loftier realms of spiritual habitation.

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The many mansions of the Father's house are adapted to the various degrees of spiritual existence, just as they go out of your earth, and you each have a prepared abode that you bear with you to the other world, and take up your habitation in that sphere or condition corresponding to your development. This development may or may not correspond with your external intellect, but it must always correspond with your spiritual growth and condition.

Some are babes in the spirit-world. Some are giants in intellect. These intellectual giants and monsters have an abode of their own, but it is cold and icy. Its mountains remind you of glaciers; its temples are cold as marble; and as for life and warmth, they are not to be found there. They dwell in intellectual sophisms. They have builded up a future state full of intellectual splendours, and into this realm they have transported their godless and soulless existence. And this is in the immortal realm of spirits! If you could imagine a vast plain diversified with beautiful scenery, and mountains rising to the heavens, all of the colour of sparkling ice; if you could imagine hills upon which no blade of grass and no tree seem to find an existence; splendid monuments, and obelisks, and towers all glittering like the frost-king's temple beneath the living spirit—you could imagine this land, cold, void, and icy; you would have an image of pure intellectualism in spiritual life. Into such a realm as this go materialists that have no thought of Divinity. Into such a realm go those who build everything on the sophisms of reason. Into such a realm are transported all those who find in the infinitesimal laws of nature no divine and guiding spirit. These build the fine tissues of their intellectual fabric, and yet before the eye of the spirit they are dead and lifeless. These rear gigantic monuments of their intellectual attainments, and they sit there like statues, lifeless as marble. No flowers! no childhood! no founts of kindness run out from this realm of glittering intellectualism; but only finely-spun sophisms of other times, only the hair-splitting theories of their life. Their sole thought is cold self! This is intellectualism. Materialism of a grosser kind also has its abode in spiritual life. Those who have builded up their sensuous bodies alone; those who have lived for material enjoyment; those who have made the body their idol—the flesh their temple of worship; those who have encouraged and pampered the appetites of their physical natures: these find an abode ready made for them in spiritual life—an abode of dimness and darkness, and wherein grim forms that seem like serpents and scorpions come out from behind the rank vegetation to greet them—the children of their own tastes and appetites. Those who may have grieved their God find there the representation in the swarms of deformed beings that greet them. Those who have made sensuality their idol there find, jeering and leering, the children of their own fancy. Thus with the thoughts of their earthly existence, and clothed with the remnants of this earthly life, they go into that abode naked and aghast, and trembling continually under their covering of rags because they have no ray of spiritual life. Doubt you this? How many immured in earthly life have no thought beyond physical gratification! Every hour of the day it is, "Let us feast, drink, and be merry, that the hours may go on:" while the vast temple of intellect and the higher dome of the spirit are utterly and absolutely forgotten. In the many mansions of the Father's house dwell those beings that

go out from the earth-life in this condition. They are not lost, excepting while they are in that state. They are not utterly, absolutely, irrevocably lost; but while the light is obscured, while the senses still retain hold of them, while they bear the effects of their earthly existence, while they linger and loiter about the physical habitation, they do thus enter spiritual existence. Oh, you would turn away from these pursuits of mere bodily pleasure could you but see the mass of spirits that go out from your midst steeped and saturated with the blind intoxication of the senses. Talk of Hades, talk of ancient places of eternal torment, talk of the fires of hell! surely there is no more unquenchable fire than that of the human passions when licensed and unbridled by spiritual thought! Surely there can be no worse hell in spiritual existence than even now open their doors at every corner for the inducement of the young? surely the serpent of intoxication must have been the true serpent of the Garden of Eden that tempted the first Adam!

Think of it! Every intemperate gratification is a serpent. Every unhallowed yielding to appetite is in itself a scorpion. These slimy things coil themselves round your spirits; and in this way, clothed with mad desires, the soul rushes out into eternity. And were it not that the angels of peace and love are ever ready; were it not that you have some mother, sister, father, friend, to aid you; were it not that humanity is not utterly and absolutely degraded, a picture of the spiritual condition of these undeveloped earthly ones would answer the description of ancient Hades. Then these beings are going out into spiritual life every day; some the victims of human degradation, some the wreck of human folly; and the spirits above in higher regions look with weeping eyes and bleeding hearts at those dark and gloomy abodes, almost of despair, wherein some of the finest flowers of humanity are transported for a time.

Oh, in an age of enlightenment and reason, it is a sad commentary upon human justice, human religion, and human society, that these things exist in your midst and are not stopped. Of the other phases of spiritual life—those that are pleasanter, those, perchance, that gratify the individual feelings more, and those that please human vanity—there is enough to be said. The dark side is not utterly dark; the bright is by far the greater part. But the truth must be told; and if you are haunted by evil spirits, if there come to you those undeveloped souls, you must not blame the economy of Deity, nor the law that permits them so to return. Blame that human state and condition that have created them, or made it possible for souls to germinate on earth and go out into spirit-life in such a condition. Every form of human life we see has its prototype. The more advanced spirits are those who have not yielded wholly to material gratification, and even those who have so yielded after a time emerge therefrom. The majority

of spirits that pass from earthly life neither go into a dreadful state nor pass at once into the interstellar, or higher spiritual spheres; they have an intermediate condition, or place adapted to their development, where they still may advance and progress; where they still may return and give you the result of their spiritual life. This is a happy abode—not a miserable one. There is no suffering, except the remembrance of folly; and there is no punishment except the consciousness of the spirit's imperfection. This is sufficient punishment for every soul when made aware of its own deformity. By an inverse spiritual vision you see your evil and are punished accordingly, these little offences of life—offences we often find possessed by the most exalted natures. Sometimes a fault returns to the consciousness of the spirit with all that he felt before he performed it, and he outlives it by his very repentance and conscience. For goodness is not the result of the lack of knowledge, but rather the result of knowledge attained through suffering, and through triumph over the evils that beset your pathway. No fault of your lives when measured by the spirit of justice, but what in your spiritual lives comes back to you, and your own conscience is your own punishment. There is a judge for your thoughts. There is a spirit that sees and knows, and judges accordingly.

The spirits of these advanced stages give you just such knowledge as accords with their investigations; so if they cannot tell you concerning the Most High, or if they may not have knelt at the feet of the Master, Jesus, whom they served on earth, remember it is not because these beings do not live, but because their particular condition of spiritual life has not elevated them to supreme communion. The Father does not withhold himself from any spirit, but is present in proportion to the consciousness and the spiritual culture. But of that divine locality called heaven, the spirit can tell you but little other than of its heaven, its kingdom, its mansion in the Father's house. The spirits, as a body, do not profess to solve the questions of theological discussion; they do not profess to know the mysteries of the Divine Mind, nor why humanity was created; they only tell you they live in another life, a little removed from this, a little further in advance; that they have not therefore their physical bodies, but that they have bodies according with their spiritual conditions; that they are clothed upon by the atmosphere they inhabit; that their raiment is fashioned, and grows even as the leaves of the flower unfold from within; that the garb of the spirit corresponds in colour and fashion to its advancement. Those spirits that are in a lower state of progress are immured in grey and shadowed garb; spirits more advanced merge into brighter hues; finally, you will see the advanced spirits always represent the blue colour, or light that corresponds to the heavenly distance; while the celestial spirits are clothed in dazzling white—the pure light of their developed soul. This, of course, is no chimera; it is not a

speculation ; they tell you absolutely and unequivocally what their experiences are.

There is an abundance of occupation. It might seem strange to the finite mind immured in material cares to believe that spirits can have occupation where there is neither delving nor digging, nor building nor tearing down, no eating nor drinking, no weaving nor stitching together. Lost to sight, you do not think the flower toils ; but in the silent hours of night, and beneath the soil, the little germ that exists there is quickening its petals to meet the rays of light ; then as day sheds its beams abroad, you will see the leaves come forth one by one, and at last the flower ; and if you could only see the minute shuttles of chemical life working and weaving these meshes of wondrous beauty, it would surprise and astonish you. The little looms go on slowly but palpably, and before you are aware of it there is a flower—a snowy lily or a red rose. The mind of man—the germ in its spiritual life—it may not delve in soil, nor cut down forest trees, nor build gigantic temples, but there is always enough to occupy the mind—the work of ferreting out the mysteries of spiritual life, finding out the spirituality of the germs of existence, understanding the nature of the realms it inhabits ; and gradually this vast evolution of mind attracts to the spirit all the elements of the world which it inhabits, and there unfolds from within, by the silent mechanism of this invisible weaver, the drapery of the spirit.

As to the form of the spirit, you are weaving these forms now. It is said that death is ever busy in a silent room of every house, weaving the shroud with his nimble shuttle ; but the Master of life is ever busy within the loom of your own spirits, weaving the form, the garb—and giving it shade and colour—that shall adorn you when you step out into the world of spirits. You clothe yourselves with fine splendour ; you drape your bodies in costly raiment ; east and west are ransacked for the choice treasures of the loom ; no silks are too fine, no cashmeres too costly, no gold too dazzling, no diamonds too splendid for its adornment. Meanwhile, the spirit is weaving its robes. If you starve the soul for the aggrandisement of the body, then you will go out into the world of spirits without this fine raiment ; for you will weave whatever robes your thoughts are. So on the morrow, when tumoved from earthly life through death, you find in your spirital habitation just what you have fashioned for yourselves. Have you woven robes of charity and love, and deeds of thought and intelligence, you will wear them on that morrow. Have you woven discord and hatred, they shall adorn you, or present you with their deformity in spirit-life. Spirits are ever active ; they are searching for new thoughts, striving after new truths, building up new habitations of spiritual existence, fashioned not for time, but for eternity ; not temples of gold, or brass, or marble, or stone, but temples of living thought, in which their spirits may ever find

a glorious habitation. They are not founded upon earth; their splendours are not carven in marble; they have no gorgeous dome, nor glittering stars of gold; but all noble deeds, or thoughts of love, all grand aspirations help to build up this existence, this edifice. Your earthly mother, your spirit-child, wear the robes that their souls have woven. Let us see. You saw the mother laid away in the casket, and you remember her cares, and kindly charities, deeds of love, and her watchful tenderness, and you knew the angels of light werewaiting to take her. Then, could you have followed, you would have seen when the spirit left the earthly tenement, the soul draped in these loving deeds, light and blue, like the violet, and looking also fair and meek, like the modest violet in its colour and habitation. The face, no longer furrowed with care, nor pale with sickness, but transfigured, wearing an expression of thought, and love, and knowledge, and youthful light—not the youthfulness of youth, but a youth with knowledge, and attainments, and experience, and power, and still the same guardian care, and still the same light in the beaming eye.

Oh, the spirit-form is lovely when the soul that inherits it has been clothed in charity and love! And what of the child? Like the bud of promise, like the sweet flower gathered too soon, transplanted to heaven, behold it droops down from above like the bud of the white lily—like the sweet germ of the rose unfolding its petals by your side—not enough of the earth to draw the spirit down, not enough of its crimes and sin, nor yet of its hereditary stain to make it dark. We believe there are no children in the dark abodes, but “of such is the kingdom of heaven.” What would you not give for that life and love and knowledge that shall make you as the best of these are? What would you not sacrifice of material attainments to gain the power, the loveliness, and the beauty of these heavenly beings? Yet that power, that loveliness, that beauty, that light, must be attained by the culture of your spirits, by striving for the best, by searching for knowledge, by building for eternity and not for time; and those who think there is nothing to do in spiritual life would do well to bear in mind that not only are earth’s inhabitants under the charge of spirits, who strive to impart the knowledge they have gained in spiritual life, but that all those mortals or souls of a lesser degree of culture inhabiting the shadowy regions or darkened abodes, that these have to be instructed and elevated, and those spirits in prison that go out with chains and gyves upon their souls. You have prisons on earth, but the external ones are not half so dreary as those prisons you may foster in the spirit. See to it, that there be no prisons in your souls, and every avenue of knowledge and light and life be opened to receive the celestial vision. See to it, that the vast chambers of thought do not remain cold and vacant. See to it, that your spirits be not dwarfed through lack of kindness and love while you go on augmenting your physical gran-

deur. See to it, that your spirits are growing out from thralldom of external sense. Give your time to extending light to waste places and barren wildernesses—all are amenable to the light of the spirit. Every soul from the other world does so to you. Every spirit that confers with you says: "Cultivate the spirit; let your minds aspire to spiritual gifts; think less of your bodily needs; think less of material life." The world is a grand prison, wherein are incarcerated God's children in the temples that Mammon has reared. Few rays of the divine light penetrate therein; but when they do, there is a voice of one crying in the wilderness, for surely it is a wilderness to-day. Yours is the gift, yours the hand, yours the mind, yours the power to lift the veil from your own natures. Whatever of falsehood, whatever of envy or malice may abide with you, whatever of grovelling desire for mere earthly things, these enchain and shackle the spirit. You should not neglect the temple that is given to you to inhabit; but let it not be your idol, your God; rather make it the chosen home of the spirit; beautify it, adorn it with simplicity and meekness, and let the mind beam forth in intelligence and charity. Spirits have enough to do forcing all these prison doors open—those that are in your midst, those that are in your hearts. They come knocking at one door, and fear repels them; they come knocking at another, and bigotry drives them back; they come to the intellect, and materialism bids them begone; but when they rap at the heart's affections, when they speak with the loving thought, when they give you a kindly voice, you may not resist them any longer. Then, when they speak to the soul, when they uplift, elevate, strengthen, encourage; when they tell you of their spiritual habitation adorned with the beauties and graces of immortal life, then, surely, you can no longer withhold. Nay, there are pursuits of the mind here so wonderful that you could not grasp them, so vast that you could not now understand: the knowledge of the spirit—the knowledge of things past and to come; minute inquiries concerning the nature of the soul or imparting that knowledge to others; and all that interests and ennobles and elevates mankind.

Not busy! Why, there be all the orphans that come out from your world, robbed of the care of the mother's love, life here and all its experiences—and these tender buds must be reared in the new-found land; these must blossom in the land of summer hope and light. And there are tender guardian angels—the mothers of celestial life—who take charge of these little waifs of spiritual life and strife, to instruct and educate them. Think of the myriads who go out daily. They ask us what the occupations of spirits may be. The universe is full of thought; the whole world is full of thought; question, and the answer will come. When you strive earnestly to know, you may measure the vast glory of their supreme beauty. Then can we picture

militate against a supreme state of happiness; and if the spirit sympathised with earthly suffering, as the remembrance of any former individual error would compel it to do, there must of course be a relative degree of unhappiness. Consequently, spirits say sometimes, "Yes," and sometimes "No;" sometimes they qualify it by explaining the nature of their existence. Jesus described to his disciples that there were many mansions in the Father's house; and this is eminently true, according to the revelations of spirits, concerning their state. But all cannot comprehend this. However much your favourite friends—however much your mother or father, in your estimation, deserves an absolute condition of happiness, you cannot overlook the fact that happiness in spiritual life depends utterly and entirely upon the condition of the spirit, and that in proportion to the knowledge and culture of the spirit, not as measured by human standards wholly, but as measured by the spiritual consciousness, so is there happiness or misery. But it seldom occurs to the employed and occupied spirit to ask itself whether or no it is happy. The mind is too busy, too fraught with the new issues of the existence that presses upon it, too wholly and completely absorbed in giving forth from its life that which it receives to question whether it is or is not happy. But if the question comes to the consciousness, we can always answer you with safety, "Measurably happy," because whosoever does his or her duty in spirit-life according to the very best of his or her ability, enjoys a state of happiness that seldom comes to the part of mortals. And whoever in earthly life has performed his or her allotted task according to the best of his or her ability, is the most happy of mortals.

Now, spiritual existence in its very nature is what you have been accustomed to term subjective. All the objective things of spiritual life are mental; all the objective things of your life are physical and tangible: hence the things that to you are merely subjective, of the imagination and dreams, speculation and spirituality, with the spirit are material; consequently all the forms of thought that you are accustomed to consider as secondary are, in spiritual existence, primary. For instance, your shelter, the clothing of your bodies, and the food you eat, make up the sum total of most of your principal activities in life. You devote one day out of seven to so-called worship, sometimes a few hours of other days to intellectual pursuits, and there is a vast class of people who devote many hours a day to it; but the most of your time is occupied with the food, clothing, and the shelter of the physical body. When the body is left behind, the anxiety is then transferred to the spirit. In what condition would you find yourselves if to-day you were not required to shelter your bodies, to clothe nor feed them? A vast number of people would be left without employment—would be shaking and trembling because out of their real element. When that necessity is for a day

suspended you find people hanging about the corners of the streets with nothing to do, and actually miserable because they have nothing to do. When the spirit is disembodied, if not accustomed to individual, mental, and spiritual effort, it is left somewhat in that condition, until it can become accustomed to its new life; and there are vast myriads of spirits vibrating, or rather hovering, near the earth's atmosphere at a loss what to do, since they have no more money to get, and no more bodies to feed and clothe. This may seem to you a strange statement, but it is nevertheless true; and if you consider for one instant the quality and nature of the mind there, going out from the earth-life so suddenly, you must see that it must be so, that the spirit for the instant is not prepared to take up the threads of its new life, and weave the pattern of this newly-found existence. But as their requirements are, so is there always a supply of teachers, spiritual instructors, and guides, who, having been long in spiritual life, take it upon themselves, or are appointed to guide these newly-enfranchised souls into the paths of spiritual knowledge. Still it takes some time to progress in this manner, and there are spirits to whom the new existence presents nothing of employment or activity for long periods of time. These retain their earthly remembrances, and very nearly their former habits, haunted by the memory of some previous deed, and wishing still to impress those that are left behind, they cannot tear themselves away from the earth's atmosphere. But there is always a way provided, if the individual spirit desires to rise. When that will is lacking, when the volition is not there, then they must wait until the time comes that it is there.

It is also incomprehensible to you that they should not explain to you immediately and at once the various theological problems connected with the future life. "Have you seen God? and is there a material hell and heaven? Have you seen that other—the opposite person to Deity? and do you know the occupation and nature of angels?" All these questions you put with the utmost confidence that they will be answered satisfactorily, forgetting that you might propound the same questions to any number of people on earth and get no satisfactory or decisive answer at all. The fact of persons being dead does not at once make them into deities; the fact that they have thrown off their external garments does not at once give them all knowledge: they are not at once possessed of the secrets of the Divine Mind; they are not at once admitted into all the labyrinths of the temple of the Infinite; they do not know every part of the spiritual land, nor all the facts of its geography. They have not investigated all the seas and spaces, and they are not prepared to say as to the personality of his Satanic Majesty. This sounds as startling at the first instance as the other proposition; "because," you say, "if they are dead, then they must know all things." But they do not; and it is a fact that many

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Then there is another degree, wherein the material substance is so refined and so subtle that you could not behold it with the physical eye, and yet it would be tangible to the spirit. That portion of the spiritual land is an aura from the earth's atmosphere, and exists just beyond the pale of the influence of the earth's atmosphere. These spirits inhabit a realm that has every variety of scenery—mountains, valleys, streams, and springs; all kinds of foliage and leaves are there represented—the prototype of things upon earth. To them it is a satisfactory state, because they are not far removed from earth, nor so near to it as to break in upon and wear the garb of the more materialised spirits. Beyond these are still those that inhabit the interstellar spaces, where the progressed and advanced spirits from all worlds unite in a pure state of spiritual existence. To these a thought of materiality does not enter. They dwell in a sphere of mind. Their bodies are the outgrowth of their minds, and would seem to you like flames of white light, having no tangibility, yet really tangible enough for their purpose. The aura that surrounds them is the aura or emanation of their spiritual growth; and their condition, as far as material element is concerned, is that of a motor or moving principle rather than an external being. They act upon the minds beneath them; they investigate vast subjects of knowledge, and impart it to those who are your guardian spirits, and by this means communicate from the celestial heavens truths concerning their inhabitants. Now, two seers or mediums under the control of these two or three classes of spirits would of course give entirely different pictures of spiritual existence, and yet neither intend to falsify, nor would either be incorrect.

The many mansions of the Father's house are adapted to the various degrees of spiritual existence, just as they go out of your earth, and you each have a prepared abode that you bear with you to the other world, and take up your habitation in that sphere or condition corresponding to your development. This development may or may not correspond with your external intellect, but it must always correspond with your spiritual growth and condition.

Some are giants in intellect. Their intellects are quick and powerful, but they have an abode of their own, and they are cold. They remind you of glaciers; its surface is cold and hard; and as for life and warmth, they are far from it. They dwell in intellectual sophisms. They have gathered up a store of intellectual splendours, and they dwell in the intellectual realm of spirits! If you could wander in a land surrounded with beautiful scenery, and mountains, and a river of the colour of sparkling ice; if you could breathe the air in which no blade of grass and no flower grows; if you could see the monuments, and obelisks, and the temple beneath the living stones—a cold, hard, and icy void, and icy; you would have a fair idea of the intellectual realm in spiritual life. Into such a land are they who have no thought of Divinity. Into such a land are they who build everything on the sophisms of reason. Into such a land are they who support all those who find in the intellectual realm of spirits no divine and guiding spirit. These dwell in the realm of spirits in intellectual fabric, and yet before the eye of the spirit they are dead and lifeless. These rear gigantic monuments of their intellectual attainments, and they sit there like statues in marble. No flowers! no childhood! no signs of life are seen in this realm of glittering intellectualism; but only the ruins of other times, only the broken fragments of their life. Their sole thought is cold and dead. This is intellectualism. Materialism of a grosser kind also has its abode in spiritual life. Those who have builded up their senses, bodies alone; those who have lived for material enjoyment; those who have made the body their idol—the flesh their temple of worship; those who have encouraged and pampered the appetites of their physical natures; these find an abode ready made for them in spiritual life—an abode of dimness and darkness, and wherein evil forms that seem like serpents and scorpions come out from behind the rank vegetation to greet them—the children of their own tastes and appetites. Those who may have grieved their God find there the representation in the swarms of deformed beings that greet them. Those who have made sensuality their idol there find, leering and leering, the children of their own fancy. Thus with the thoughts of their earthly existence, and clothed with the remnants of this earthly life, they go into that abode naked and aghast, and trembling continually under their covering of rags because they have no ray of spiritual life. Doubt you this? How many immured in earthly life have no thought beyond physical gratification! Every hour of the day it is "Let us feast, drink, and be merry, that the hours may go on" while the vast temple of intellect and the higher dome of the spirit are utterly and absolutely forgotten. In the many mansions of the Father's house dwell those beings that

go out from the earth-life in this condition. They are not lost, excepting while they are in that state. They are not utterly, absolutely, irrevocably lost; but while the light is obscured, while the senses still retain hold of them, while they bear the effects of their earthly existence, while they linger and loiter about the physical habitation, they do thus enter spiritual existence. Oh, you would turn away from these pursuits of mere bodily pleasure could you but see the mass of spirits that go out from your midst steeped and saturated with the blind intoxication of the senses. Talk of Hades, talk of ancient places of eternal torment, talk of the fires of hell! surely there is no more unquenchable fire than that of the human passions when licensed and unbridled by spiritual thought! Surely there can be no worse hell in spiritual existence than even now open their doors at every corner for the inducement of the young? surely the serpent of intoxication must have been the true serpent of the Garden of Eden that tempted the first Adam!

Think of it! Every intemperate gratification is a serpent. Every unhallowed yielding to appetite is in itself a scorpion. These slimy things coil themselves round your spirits; and in this way, clothed with mad desires, the soul rushes out into eternity. And were it not that the angels of peace and love are ever ready; were it not that you have some mother, sister, father, friend, to aid you; were it not that humanity is not utterly and absolutely degraded, a picture of the spiritual condition of these undeveloped earthly ones would answer the description of ancient Hades. Then these beings are going out into spiritual life every day; some the victims of human degradation, some the wreck of human folly; and the spirits above in higher regions look with weeping eyes and bleeding hearts at those dark and gloomy abodes, almost of despair, wherein some of the finest flowers of humanity are transported for a time.

Oh, in an age of enlightenment and reason, it is a sad commentary upon human justice, human religion, and human society, that these things exist in your midst and are not stopped. Of the other phases of spiritual life—those that are pleasanter, those, perchance, that gratify the individual feelings more, and those that please human vanity—there is enough to be said. The dark side is not utterly dark; the bright is by far the greater part. But the truth must be told; and if you are haunted by evil spirits, if there come to you those undeveloped souls, you must not blame the economy of Deity, nor the law that permits them so to return. Blame that human state and condition that have created them, or made it possible for souls to germinate on earth and go out into spirit-life in such a condition. Every form of human life we see has its prototype. The more advanced spirits are those who have not yielded wholly to material gratification, and even those who have so yielded after a time emerge therefrom. The majority

speculation; they tell you absolutely and unequivocally what their experiences are.

There is an abundance of occupation. It might seem strange to the finite mind immured in material cares to believe that spirits can have occupation where there is neither delving nor digging, nor building nor tearing down, no eating nor drinking, no weaving nor stitching together. Lost to sight, you do not think the flower toils; but in the silent hours of night, and beneath the soil, the little germ that exists there is quickening its petals to meet the rays of light; then as day sheds its beams abroad, you will see the leaves come forth one by one, and at last the flower; and if you could only see the minute shuttles of chemical life working and weaving these meshes of wondrous beauty, it would surprise and astonish you. The little looms go on slowly but palpably, and before you are aware of it there is a flower—a snowy lily or a red rose. The mind of man—the germ in its spiritual life—it may not delve in soil, nor cut down forest trees, nor build gigantic temples, but there is always enough to occupy the mind—the work of ferreting out the mysteries of spiritual life, finding out the spirituality of the germs of existence, understanding the nature of the realms it inhabits; and gradually this vast evolution of mind attracts to the spirit all the elements of the world which it inhabits, and there unfolds from within, by the silent mechanism of this invisible weaver, the drapery of the spirit.

As to the form of the spirit, you are weaving these forms now. It is said that death is ever busy in a silent room of every house, weaving the shroud with his nimble shuttle; but the Master of life is ever busy within the loom of your own spirits, weaving the form, the garb—and giving it shade and colour—that shall adorn you when you step out into the world of spirits. You clothe yourselves with fine splendour; you drape your bodies in costly raiment; east and west are ransacked for the choice treasures of the loom; no silks are too fine, no cashmeres too costly, no gold too dazzling, no diamonds too splendid for its adornment. Meanwhile, the spirit is weaving its robes. If you starve the soul for the aggrandisement of the body, then you will go out into the world of spirits without this fine raiment; for you will weave whatever robes your thoughts are. So on the morrow, when removed from earthly life through death, you find in your spiritual habitation just what you have fashioned for yourselves. Have you woven robes of charity and love, and deeds of thought and intelligence, you will wear them on that morrow. Have you woven discord and hatred, they shall adorn you, or present you with their deformity in spirit-life. Spirits are ever active; they are searching for new thoughts, striving after new truths, building up new habitations of spiritual existence, fashioned not for time, but for eternity; not temples of gold, or brass, or marble, or stone, but temples of living thought, in which their spirits may ever find

a glorious habitation. They are not founded upon earth; their splendours are not carven in marble; they have no gorgeous dome, nor glittering stars of gold; but all noble deeds, or thoughts of love, all grand aspirations help to build up this existence, this edifice. Your earthly mother, your spirit-child, wear the robes that their souls have woven. Let us see. You saw the mother laid away in the casket, and you remember her cares, and kindly charities, deeds of love, and her watchful tenderness, and you knew the angels of light werewaiting to take her. Then, could you have followed, you would have seen when the spirit left the earthly tenement, the soul draped in these loving deeds, light and blue, like the violet, and looking also fair and meek, like the modest violet in its colour and habitation. The face, no longer furrowed with care, nor pale with sickness, but transfigured, wearing an expression of thought, and love, and knowledge, and youthful light—not the youthfulness of youth, but a youth with knowledge, and attainments, and experience, and power, and still the same guardian care, and still the same light in the beaming eye.

Oh, the spirit-form is lovely when the soul that inherits it has been clothed in charity and love! And what of the child? Like the bud of promise, like the sweet flower gathered too soon, transplanted to heaven, behold it droops down from above like the bud of the white lily—like the sweet germ of the rose unfolding its petals by your side—not enough of the earth to draw the spirit down, not enough of its crimes and sin, nor yet of its hereditary stain to make it dark. We believe there are no children in the dark abodes, but “of such is the kingdom of heaven.” What would you not give for that life and love and knowledge that shall make you as the best of these are? What would you not sacrifice of material attainments to gain the power, the loveliness, and the beauty of these heavenly beings? Yet that power, that loveliness, that beauty, that light, must be attained by the culture of your spirits, by striving for the best, by searching for knowledge, by building for eternity and not for time; and those who think there is nothing to do in spiritual life would do well to bear in mind that not only are earth's inhabitants under the charge of spirits, who strive to impart the knowledge they have gained in spiritual life, but that all those mortals or souls of a lesser degree of culture inhabiting the shadowy regions or darkened abodes, that these have to be instructed and elevated, and those spirits in prison that go out with chains and gyves upon their souls. You have prisons on earth, but the external ones are not half so dreary as those prisons you may foster in the spirit. See to it, that there be no prisons in your souls, and every avenue of knowledge and light and life be opened to receive the celestial vision. See to it, that the vast chambers of thought do not remain cold and vacant. See to it, that your spirits be not dwarfed through lack of kindness and love while you go on augmenting your physical gran-

deur. See to it, that your spirits are growing out from thralldom of external sense. Give your time to extending light to waste places and barren wildernesses—all are amenable to the light of the spirit. Every soul from the other world does so to you. Every spirit that confers with you says: "Cultivate the spirit; let your minds aspire to spiritual gifts; think less of your bodily needs; think less of material life." The world is a grand prison, wherein are incarcerated God's children in the temples that Mammon has reared. Few rays of the divine light penetrate therein; but when they do, there is a voice of one crying in the wilderness, for surely it is a wilderness to-day. Yours is the gift, yours the hand, yours the mind, yours the power to lift the veil from your own natures. Whatever of falsehood, whatever of envy or malice may abide with you, whatever of grovelling desire for mere earthly things, these enchain and shackle the spirit. You should not neglect the temple that is given to you to inhabit; but let it not be your idol, your God; rather make it the chosen home of the spirit; beautify it, adorn it with simplicity and meekness, and let the mind beam forth in intelligence and charity. Spirits have enough to do forcing all these prison doors open—those that are in your midst, those that are in your hearts. They come knocking at one door, and fear repels them; they come knocking at another, and bigotry drives them back; they come to the intellect, and materialism bids them begone; but when they rap at the heart's affections, when they speak with the loving thought, when they give you a kindly voice, you may not resist them any longer. Then, when they speak to the soul, when they uplift, elevate, strengthen, encourage; when they tell you of their spiritual habitation adorned with the beauties and graces of immortal life, then, surely, you can no longer withhold. Nay, there are pursuits of the mind here so wonderful that you could not grasp them, so vast that you could not now understand: the knowledge of the spirit—the knowledge of things past and to come; minute inquiries concerning the nature of the soul or imparting that knowledge to others; and all that interests and ennobles and elevates mankind.

Not busy! Why, there be all the orphans that come out from your world, robbed of the care of the mother's love, life here and all its experiences—and these tender buds must be reared in the new-found land; these must blossom in the land of summer hope and light. And there are tender guardian angels—the mothers of celestial life—who take charge of these little waifs of spiritual life and strife, to instruct and educate them. Think of the myriads who go out daily. They ask us what the occupations of spirits may be. The universe is full of thought; the whole world is full of thought; question, and the answer will come. When you strive earnestly to know, you may measure the vast glory of their supreme beauty. Then can we picture

to see the habitations of those that have resisted all earthly joys, that have transcended all earthly sense; that live in the light of that pure thought made strong and glad and free by the knowledge of immortal life. Ah, the eye is dazzled, the mind refuses to follow, and thoughts sink into insignificance before the splendours of the purified spirits that stand revealed to the eye of faith. Ah, there be those shining angels that have conquered all hatred and sin, whose life is love whose abode is fraught with the light of their loving spirits—the light that is given them from the centre. Mine is shining raiment, with glowing faces, slight wild wonderful features—these breathe down through the silent air the voice of that love and inspiration. Lo, their white breath is about you! Lo their arms encircle you! They wreath their flowers of loving thought about you, and lift you upward and onward to their secret abodes.

THE TEMPLE OF THE SOUL.

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, 242, Holborn, London, on Sunday evening, November 30th, 1873.

INVOCATION.

Our Father, which art in heaven! Thou infinite source of all light and life! Thou surpassing Spirit! Thou infinite love! Thou omniscient Mind! Thou perfect law! we praise Thee. We lay upon the shrine of thine infinite mercy all our offerings. In the weakness of finite mind we come to Thee for infinite truth. In the failure of earthly life give us all of knowledge we seek from Thee, as the spiritual source of knowledge. While the human form falters, and the mind trembles before the problems of infinitude, the soul itself would strive to know Thee, and seek to grasp something of thy divine power. O living Hand, amid the darkness of time, Thou art stretched out to save! O loving Heart, amid the madness and discord of earthly existence, Thou givest to them supreme love! O wise and beneficent Guide, when the weary feet falter and are torn upon the rocks and thorns of earthly life, Thou dost for ever sustain and uphold; and thy voice in the dark vibrates down like sweet waves of harmony, saying, "My child, here am I." O living Spirit, let us feel that Thou art in our midst, not alone in temples consecrated to thy worship, not alone where human hands have fashioned wonderful forms of devotion, not alone where sacred shrine and altar pour out their incense offerings to Thee; but in that sacred temple of the human heart, the shrine of the living spirit, thy presence is for ever found, and Thou dost abide with us. Inspire us, protect us: lead us up to Thee through the wondrous paths of human experience. Oh, let us be reconciled to those ways that seem mysterious and dark, yet which lead

notwithstanding to thy light; for the paths of life are those of sorrow. Let men learn to lean on Thee in their afflictions, and praise Thee for that sorrow which brings reconciliation, and charity and patience and long suffering. We praise Thee for the lessons of life, fraught as they are sometimes with terrible experience; for we know that those lessons bring for ever some knowledge of Thy goodness, some unfoldment of thy power, that man may understand Thee. We praise Thee for life, with its magical breath and power and beauty; and for that higher life that men have miscalled death, wherein the soul is disenthralled from time and space, and learns of spiritual existence. Let us soar above life to that high state of being wherein the spirits that are free have grown stronger and nearer thy love. Let us praise Thee in thought, in deed, in words of lovingkindness. Let us build for Thee an altar in our souls. Let us rear to Thee a temple—even a divine and perfect humanity, that shall be founded on charity and goodness and truth, and crowned with the dome of living love, whose central splendour Thou art, whose glory Thou art for evermore!

DISCOURSE.

The perfect world by Adam trod,
 Was the first temple built by God ;
 His fiat laid the corner-stone,
 And heaved the pillars one by one.

The poet thus describes the material temple founded by the laws of the Divine Mind. But ever since human worship began, indeed in the very foundation of human history, we find an infallible record of the progress and history of nations. Whatever may be the diversity of the written Bibles of various nations, however interpretation and interpolation may have misrepresented the words of the Divine Mind, the conception that different peoples have had of the Deity, and all the phases of human worship as connecting the mind of man with Deity, is conveyed in the infallible record of the architecture of nations. The various relics and remains that have survived the lapse of ages, warfare, and the destructive hand of time, convey unmistakably to the human understanding of to-day what was the impression of former nationalities and peoples concerning the Divine Mind ; and much of their religion, also, is so contained in pillared granite or marble, in lofty dome, or in those splendid pyramids and monuments of the now long extinct period of civilisation. It is a wonderful history, and conveys to the human mind something of the permanence and solidity of religious ideas, when we consider that many deserted temples of ancient worship remain as the only evidence that the people existed of whom these are the monuments. It is a singular chain that link by link unfolds itself to the eye of the modern student, when, in deciphering the mysteries and hieroglyphs of these ancient monuments, he discovers that there is an intricate link of spiritual thought and inspiration, binding the present with the past, through these mute symbols and lifeless forms. As we say, the written books of different nations undergo many forms of interpretation on account of the diversities of language and nationality, and the histories that have been written of the world are dependent upon the mind of the historian for their accuracy or partiality ; but these silent historians tell no falsehoods, these monuments make no mistakes ; they are the simple, mute evidences of past periods of civilisation, the sole and only records oftentimes that are left of the wonderful peoples that have passed away from the earth.

It is unquestionably true that the first forms of life of the present epoch of the earth's history were nomadic, and that people wandered in tribes, somewhat similar to those of the North American Indians, or of the now almost extinct Arab tribes, some of whom are of too wild a nature to congregate together in towns and cities. These nomadic peoples worshipped a form of deity through the elements or forces of Nature, and it is unquestionably true that to-

day the Nature worshippers, or those who worship the elements instead of any representative form of deity through inspiration, number hundreds and thousands of people. As far back as we can trace civilisation we perceive that the inhabitants of ancient India, what is now known as China and Japan, were people of an enlightened and advanced class, who, after having tried the nomadic form of life, congregated together in cities, and built temples of worship. Many a remnant still remains; and one stupendous evidence of their advancement yet exists in the great wall of China, which is a singular monument of ancient civilisation. But the primitive worship of these people degenerated, and that which was once philosophical became the mere expression of external forms and symbols. It is, however, unquestionably true that by observation of the heavens and study of the stars and constellations, thoughts of worship began to associate themselves with these stars, and the stellar spaces were peopled with deities, each one of which is a record of the actual life of those nations; it is especially true of those who were pastoral in their habits, and possessed large flocks and herds. By watching the constellations, they soon discovered that certain ones made their appearance with certain seasons of the year, and upon these seasons were bestowed special names and forms of worship. The present names of the zodiac were known to them, and in fact were those adopted by these people as indicative of the time when Nature would manifest her renewed life.

The Egyptians combined the highest civilisation of the more ancient peoples; and as Silesia was the centre of ancient worship and of ancient culture, unquestionably the Egyptians borrowed from the Phœnicians and other people many of their forms of worship. But they also possessed a definite and special theology, which was not, however, spiritual in its type, like that of the Brahmins, and not like the ancient Persian worship of fire; but it was instead an actual worship of the Divine Presence under every form of physical life, while Osiris represented that form which was supposed to be too remote for human comprehension and speculation; and in various forms of natural objects the worship of Isis was found. But whatever form of worship we may trace to its original foundation, we know the sun, the stars, especially the planets, and the various elements formed the especial objects of adoration; while winter and darkness and night formed the especial objects of sacrifice,—that the deities who had control of this darkness and clouds and floods, and other elements antagonistic to human life, might be propitiated. Various offerings were fashioned and various sacrifices made by the ancients that these unbenign deities might not overthrow human power. It is seemingly true that in the ancient Egyptian culture that constellation known as the Dragon presided at the winter solstice when the floods accumulated in the distant mountains, overflowed the valleys, and caused disastrous results. In order to propitiate this Dragon, various sacrifices were made

first of animals, but afterwards of human beings, when the race had degenerated; and various temples were erected as well to the propitious as to the unpropitious deities.

Egypt was distinguished for one temple whose splendour is said to have been far beyond that of any other on record—the Temple of the Sun in Rhé or On (Heliopolis), wherein all offerings were made to the god of light, day, spring-time, progression—all that was favourable to man, in short. In this city and in this temple congregated all those learned priests and all the leading elders who presided at the various offerings and other forms of worship, leading the people to believe in the existence of a deity whose habitation on earth was in that great temple. Memphis was the city of their civil government; it was not the home of religion. This life-giving power, which was laid up in the City of the Sun, was believed to contain all the glory and happiness that could be vouchsafed to human kind. Within this temple also were brought and gathered together every form of science that could advance or in any degree throw light upon the wonderful subject the Sun, and its influence over humanity and the earth itself. And doubtless there originated the mystery of the threefold division of the sun's rays; there rose also the figure of the triangle, and various other mathematical figures that were not, until many years later, introduced into the table of known sciences. The temples that exist to-day in China are undoubtedly remnants of those ancient temples dedicated to the seasons; and there is a singular resemblance between the forms of worship of these opposite countries, for while the Egyptians needed the more material forms of worship, undoubtedly the most ancient Brahmin religion was full of faith in one supreme power; but it degenerated into the mere temporal worship, and the various gods of the different seasons were worshipped according as they were supposed to have an influence for good or evil.

At last, when the power of the Egyptians waned, and the Hebrews, seeking to invade them, were taken into captivity, there came the new element of ancient worship to their degenerate forms. For the Hebrews, being a pastoral people, had preserved the idea of the Divine Spirit, the Father, who was supposed to be, according to their patriarchal views, the parent of the human family; and this patriarchal religion constituted the one element that ingrafted itself upon the Egyptian idolatry, and made it something more than a merely temporal worship. Now, the Hebrews, in their captivity, never lost the faith of their fathers—the faith of the Father King, who was to lead them out of bondage. Rameses or Moses, however, being educated in the laws and customs of the Egyptians, unquestionably borrowed many of their idolatrous forms: he did not leave the ancient religion wholly free from that interpolation. However that may be, the Hebrews, on returning to Jerusalem, built temples with something of the barbaric splendour

of spirits that pass from earthly life neither go into a dreadful state nor pass at once into the interstellar, or higher spiritual spheres; they have an intermediate condition, or place adapted to their development, where they still may advance and progress; where they still may return and give you the result of their spiritual life. This is a happy abode—not a miserable one. There is no suffering, except the remembrance of folly; and there is no punishment except the consciousness of the spirit's imperfection. This is sufficient punishment for every soul when made aware of its own deformity. By an inverse spiritual vision you see your evil and are punished accordingly, these little offences of life—offences we often find possessed by the most exalted natures. Sometimes a fault returns to the consciousness of the spirit with all that he felt before he performed it, and he outlives it by his very repentance and conscience. For goodness is not the result of the lack of knowledge, but rather the result of knowledge attained through suffering, and through triumph over the evils that beset your pathway. No fault of your lives when measured by the spirit of justice, but what in your spiritual lives comes back to you, and your own conscience is your own punishment. There is a judge for your thoughts. There is a spirit that sees and knows, and judges accordingly.

The spirits of these advanced stages give you just such knowledge as accords with their investigations; so if they cannot tell you concerning the Most High, or if they may not have knelt at the feet of the Master, Jesus, whom they served on earth, remember it is not because these beings do not live, but because their particular condition of spiritual life has not elevated them to supreme communion. The Father does not withhold himself from any spirit, but is present in proportion to the consciousness and the spiritual culture. But of that divine locality called heaven, the spirit can tell you but little other than of its heaven, its kingdom, its mansion in the Father's house. The spirits, as a body, do not profess to solve the questions of theological discussion; they do not profess to know the mysteries of the Divine Mind, nor why humanity was created; they only tell you they live in another life, a little removed from this, a little further in advance; that they have not therefore their physical bodies, but that they have bodies according with their spiritual conditions; that they are clothed upon by the atmosphere they inhabit; that their raiment is fashioned, and grows even as the leaves of the flower unfold from within; that the garb of the spirit corresponds in colour and fashion to its advancement. Those spirits that are in a lower state of progress are immured in grey and shadowed garb; spirits more advanced merge into brighter hues; finally, you will see the advanced spirits always represent the blue colour, or light that corresponds to the heavenly distance; while the celestial spirits are clothed in dazzling white—the pure light of their developed soul. This, of course, is no chimera; it is not a

speculation ; they tell you absolutely and unequivocally what their experiences are.

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As to the form of the spirit, you are weaving these forms now. It is said that death is ever busy in a silent room of every house, weaving the shroud with his nimble shuttle ; but the Master of life is ever busy within the loom of your own spirits, weaving the form, the garb—and giving it shade and colour—that shall adorn you when you step out into the world of spirits. You clothe yourselves with fine splendour ; you drape your bodies in costly raiment ; east and west are ransacked for the choice treasures of the loom ; no silks are too fine, no cashmeres too costly, no gold too dazzling, no diamonds too splendid for its adornment. Meanwhile, the spirit is weaving its robes. If you starve the soul for the aggrandisement of the body, then you will go out into the world of spirits without this fine raiment ; for you will weave whatever robes your thoughts are. So on the morrow, when removed from earthly life through death, you find in your spiritual habitation just what you have fashioned for yourselves. Have you woven robes of charity and love, and deeds of thought and intelligence, you will wear them on that morrow. Have you woven discord and hatred, they shall adorn you, or present you with their deformity in spirit-life. Spirits are ever active ; they are searching for new thoughts, striving after new truths, building up new habitations of spiritual existence, fashioned not for time, but for eternity ; not temples of gold, or brass, or marble, or stone, but temples of living thought, in which their spirits may ever find

a glorious habitation. They are not founded upon earth; their splendours are not carven in marble; they have no gorgeous dome, nor glittering stars of gold; but all noble deeds, or thoughts of love, all grand aspirations help to build up this existence, this edifice. Your earthly mother, your spirit-child, wear the robes that their souls have woven. Let us see. You saw the mother laid away in the casket, and you remember her cares, and kindly charities, deeds of love, and her watchful tenderness, and you knew the angels of light werewaiting to take her. Then, could you have followed, you would have seen when the spirit left the earthly tenement, the soul draped in these loving deeds, light and blue, like the violet, and looking also fair and meek, like the modest violet in its colour and habitation. The face, no longer furrowed with care, nor pale with sickness, but transfigured, wearing an expression of thought, and love, and knowledge, and youthful light—not the youthfulness of youth, but a youth with knowledge, and attainments, and experience, and power, and still the same guardian care, and still the same light in the beaming eye.

Oh, the spirit-form is lovely when the soul that inherits it has been clothed in charity and love! And what of the child? Like the bud of promise, like the sweet flower gathered too soon, transplanted to heaven, behold it droops down from above like the bud of the white lily—like the sweet germ of the rose unfolding its petals by your side—not enough of the earth to draw the spirit down, not enough of its crimes and sin, nor yet of its hereditary stain to make it dark. We believe there are no children in the dark abodes, but “of such is the kingdom of heaven.” What would you not give for that life and love and knowledge that shall make you as the best of these are? What would you not sacrifice of material attainments to gain the power, the loveliness, and the beauty of these heavenly beings? Yet that power, that loveliness, that beauty, that light, must be attained by the culture of your spirits, by striving for the best, by searching for knowledge, by building for eternity and not for time; and those who think there is nothing to do in spiritual life would do well to bear in mind that not only are earth’s inhabitants under the charge of spirits, who strive to impart the knowledge they have gained in spiritual life, but that all those mortals or souls of a lesser degree of culture inhabiting the shadowy regions or darkened abodes, that these have to be instructed and elevated, and those spirits in prison that go out with chains and gyves upon their souls. You have prisons on earth, but the external ones are not half so dreary as those prisons you may foster in the spirit. See to it, that there be no prisons in your souls, and every avenue of knowledge and light and life be opened to receive the celestial vision. See to it, that the vast chambers of thought do not remain cold and vacant. See to it, that your spirits be not dwarfed through lack of kindness and love while you go on augmenting your physical gran-

dear. See to it, that your spirits are growing out from thralldom of external sense. Give your time to extending light to waste places and barren wildernesses—all are amenable to the light of the spirit. Every soul from the other world does so to you. Every spirit that confers with you says: "Cultivate the spirit; let your minds aspire to spiritual gifts; think less of your bodily needs; think less of material life." The world is a grand prison, wherein are incarcerated God's children in the temples that Mammon has reared. Few rays of the divine light penetrate therein; but when they do, there is a voice of one crying in the wilderness, for surely it is a wilderness to-day. Yours is the gift, yours the hand, yours the mind, yours the power to lift the veil from your own natures. Whatever of falsehood, whatever of envy or malice may abide with you, whatever of grovelling desire for mere earthly things, these enchain and shackle the spirit. You should not neglect the temple that is given to you to inhabit; but let it not be your idol, your God; rather make it the chosen home of the spirit; beautify it, adorn it with simplicity and meekness, and let the mind beam forth in intelligence and charity. Spirits have enough to do forcing all these prison doors open—those that are in your midst, those that are in your hearts. They come knocking at one door, and fear repels them; they come knocking at another, and bigotry drives them back; they come to the intellect, and materialism bids them begone; but when they rap at the heart's affections, when they speak with the loving thought, when they give you a kindly voice, you may not resist them any longer. Then, when they speak to the soul, when they uplift, elevate, strengthen, encourage; when they tell you of their spiritual habitation adorned with the beauties and graces of immortal life, then, surely, you can no longer withhold. Nay, there are pursuits of the mind here so wonderful that you could not grasp them, so vast that you could not now understand: the knowledge of the spirit—the knowledge of things past and to come; minute inquiries concerning the nature of the soul or imparting that knowledge to others; and all that interests and ennobles and elevates mankind.

Not busy! Why, there be all the orphans that come out from your world, robbed of the care of the mother's love, life here and all its experiences—and these tender buds must be reared in the new-found land; these must blossom in the land of summer hope and light. And there are tender guardian angels—the mothers of celestial life—who take charge of these little waifs of spiritual life and strife, to instruct and educate them. Think of the myriads who go out daily. They ask us what the occupations of spirits may be. The universe is full of thought; the whole world is full of thought; question, and the answer will come. When you strive earnestly to know, you may measure the vast glory of their supreme beauty. Then can we picture

to you the habitations of those that have resisted all earthly
joys, that have conquered all earthly senses: that live in the
light of their pure thoughts, made serene and glad and free by
the knowledge of immortal life. All the eye is dazzled, the mind
refuses to follow, and thoughts sink into insignificance before the
splendours of the purified spirit that seems revealed to the eye of
faith. Oh, there be these shining angels that have conquered all
hated and envied, whose life is love, whose abode is fraught with
the light of their loving spirits—the light that is given them from
the central Mind—in shining raiment with glowing faces, alight
with wondrous rapture—these breathe down through the silent air
the voice of their love and inspiration. Lo, their white breath is
round you! Lo, their arms encircle you! They wreath their
flowers of loving thought about you, and lift you upward and
onward to their secret abodes.

THE TEMPLE OF THE SOUL.

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, 242, Holborn, London, on Sunday evening, November 30th, 1873.

INVOCATION.

Our Father, which art in heaven! Thou infinite source of all light and life! Thou surpassing Spirit! Thou infinite love! Thou omniscient Mind! Thou perfect law! we praise Thee. We lay upon the shrine of thine infinite mercy all our offerings. In the weakness of finite mind we come to Thee for infinite truth. In the failure of earthly life give us all of knowledge we seek from Thee, as the spiritual source of knowledge. While the human form falters, and the mind trembles before the problems of infinitude, the soul itself would strive to know Thee, and seek to grasp something of thy divine power. O living Hand, amid the darkness of time, Thou art stretched out to save! O loving Heart, amid the madness and discord of earthly existence, Thou givest to them supreme love! O wise and beneficent Guide, when the weary feet falter and are torn upon the rocks and thorns of earthly life, Thou dost for ever sustain and uphold; and thy voice in the dark vibrates down like sweet waves of harmony, saying, "My child, here am I." O living Spirit, let us feel that Thou art in our midst, not alone in temples consecrated to thy worship, not alone where human hands have fashioned wonderful forms of devotion, not alone where sacred shrine and altar pour out their incense offerings to Thee; but in that sacred temple of the human heart, the shrine of the living spirit, thy presence is for ever found, and Thou dost abide with us. Inspire us, protect us: lead us up to Thee through the wondrous paths of human experience. Oh, let us be reconciled to those ways that seem mysterious and dark, yet which lead

notwithstanding to thy light: for the paths of life are those of sorrow. Let men learn to lean on Thee in their afflictions, and praise Thee for that sorrow which brings reconciliation, and charity and patience and long suffering. We praise Thee for the lessons of life, fraught as they are sometimes with terrible experience; for we know that those lessons bring for ever some knowledge of Thy goodness, some intimation of thy power, that man may understand Thee. We praise Thee for life, with its marvellous breath and power and beauty: and for that higher life than men have miscalled death, wherein the soul is disentangled from time and space, and learns of spiritual existence. Let us soar above life to that high state of being wherein the spirits that are free have grown stronger and nearer thy love. Let us praise Thee in thought, in deed, in words of lovingkindness. Let us build for Thee an altar in our souls. Let us rear to Thee a temple—even a divine and perfect humanity, that shall be founded on charity and goodness and truth, and crowned with the dome of living love, whose central splendour Thou art, whose glory Thou art for evermore!

DISCOURSE.

The perfect world by Adam trod,
 Was the first temple built by God ;
 His fiat laid the corner-stone,
 And heaved the pillars one by one.

The poet thus describes the material temple founded by the laws of the Divine Mind. But ever since human worship began, indeed in the very foundation of human history, we find an infallible record of the progress and history of nations. Whatever may be the diversity of the written Bibles of various nations, however interpretation and interpolation may have misrepresented the words of the Divine Mind, the conception that different peoples have had of the Deity, and all the phases of human worship as connecting the mind of man with Deity, is conveyed in the infallible record of the architecture of nations. The various relics and remains that have survived the lapse of ages, warfare, and the destructive hand of time, convey unmistakably to the human understanding of to-day what was the impression of former nationalities and peoples concerning the Divine Mind ; and much of their religion, also, is so contained in pillared granite or marble, in lofty dome, or in those splendid pyramids and monuments of the now long extinct period of civilisation. It is a wonderful history, and conveys to the human mind something of the permanence and solidity of religious ideas, when we consider that many deserted temples of ancient worship remain as the only evidence that the people existed of whom these are the monuments. It is a singular chain that link by link unfolds itself to the eye of the modern student, when, in deciphering the mysteries and hieroglyphs of these ancient monuments, he discovers that there is an intricate link of spiritual thought and inspiration, binding the present with the past, through these mute symbols and lifeless forms. As we say, the written books of different nations undergo many forms of interpretation on account of the diversities of language and nationality, and the histories that have been written of the world are dependent upon the mind of the historian for their accuracy or partiality ; but these silent historians tell no falsehoods, these monuments make no mistakes ; they are the simple, mute evidences of past periods of civilisation, the sole and only records oftentimes that are left of the wonderful peoples that have passed away from the earth.

It is unquestionably true that the first forms of life of the present epoch of the earth's history were nomadic, and that people wandered in tribes, somewhat similar to those of the North American Indians, or of the now almost extinct Arab tribes, some of whom are of too wild a nature to congregate together in towns and cities. These nomadic peoples worshipped a form of deity through the elements or forces of Nature, and it is unquestionably true that to-

day the Nature worshippers, or those who worship the elements instead of any representative form of deity through inspiration, number hundreds and thousands of people. As far back as we can trace civilisation we perceive that the inhabitants of ancient India, what is now known as China and Japan, were people of an enlightened and advanced class, who, after having tried the nomadic form of life, congregated together in cities, and built temples of worship. Many a remnant still remains: and one stupendous evidence of their advancement yet exists in the great wall of China, which is a singular monument of ancient civilisation. But the primitive worship of these people degenerated, and that which was once philosophical became the mere expression of external forms and symbols. It is, however, unquestionably true that by observation of the heavens and study of the stars and constellations, thoughts of worship began to associate themselves with these stars, and the stellar spaces were peopled with deities, each one of which is a record of the actual life of those nations; it is especially true of those who were pastoral in their habits, and possessed large flocks and herds. By watching the constellations, they soon discovered that certain ones made their appearance with certain seasons of the year, and upon these seasons were bestowed special names and forms of worship. The present names of the zodiac were known to them, and in fact were those adopted by these people as indicative of the time when Nature would manifest her renewed life.

The Egyptians combined the highest civilisation of the more ancient peoples; and as Silesia was the centre of ancient worship and of ancient culture, unquestionably the Egyptians borrowed from the Phœnicians and other people many of their forms of worship. But they also possessed a definite and special theology, which was not, however, spiritual in its type, like that of the Brahmins, and not like the ancient Persian worship of fire; but it was instead an actual worship of the Divine Presence under every form of physical life, while Osiris represented that form which was supposed to be too remote for human comprehension and speculation; and in various forms of natural objects the worship of Isis was found. But whatever form of worship we may trace to its original foundation, we know the sun, the stars, especially the planets, and the various elements formed the especial objects of adoration; while winter and darkness and night formed the especial objects of sacrifice,—that the deities who had control of this darkness and clouds and floods, and other elements antagonistic to human life, might be propitiated. Various offerings were fashioned and various sacrifices made by the ancients that these unbenign deities might not overthrow human power. It is seemingly true that in the ancient Egyptian culture that constellation known as the Dragon presided at the winter solstice when the floods accumulated in the distant mountains, overflowed the valleys, and caused disastrous results. In order to propitiate this Dragon, various sacrifices were made,

first of animals, but afterwards of human beings, when the race had degenerated; and various temples were erected as well to the propitious as to the unpropitious deities.

Egypt was distinguished for one temple whose splendour is said to have been far beyond that of any other on record—the Temple of the Sun in Rhé or On (Heliopolis), wherein all offerings were made to the god of light, day, spring-time, progression—all that was favourable to man, in short. In this city and in this temple congregated all those learned priests and all the leading elders who presided at the various offerings and other forms of worship, leading the people to believe in the existence of a deity whose habitation on earth was in that great temple. Memphis was the city of their civil government; it was not the home of religion. This life-giving power, which was laid up in the City of the Sun, was believed to contain all the glory and happiness that could be vouchsafed to human kind. Within this temple also were brought and gathered together every form of science that could advance or in any degree throw light upon the wonderful subject the Sun, and its influence over humanity and the earth itself. And doubtless there originated the mystery of the threefold division of the sun's rays; there rose also the figure of the triangle, and various other mathematical figures that were not, until many years later, introduced into the table of known sciences. The temples that exist to-day in China are undoubtedly remnants of those ancient temples dedicated to the seasons; and there is a singular resemblance between the forms of worship of these opposite countries, for while the Egyptians needed the more material forms of worship, undoubtedly the most ancient Brahmin religion was full of faith in one supreme power; but it degenerated into the mere temporal worship, and the various gods of the different seasons were worshipped according as they were supposed to have an influence for good or evil.

At last, when the power of the Egyptians waned, and the Hebrews, seeking to invade them, were taken into captivity, there came the new element of ancient worship to their degenerate forms. For the Hebrews, being a pastoral people, had preserved the idea of the Divine Spirit, the Father, who was supposed to be, according to their patriarchal views, the parent of the human family; and this patriarchal religion constituted the one element that ingrafted itself upon the Egyptian idolatry, and made it something more than a merely temporal worship. Now, the Hebrews, in their captivity, never lost the faith of their fathers—the faith of the Father King, who was to lead them out of bondage. Rameses or Moses, however, being educated in the laws and customs of the Egyptians, unquestionably borrowed many of their idolatrous forms: he did not leave the ancient religion wholly free from that interpolation. However that may be, the Hebrews, on returning to Jerusalem, built temples with something of the barbaric splendour

of those of Egypt, and they learned there the external magnificence which induces human worship with something of material power and grandeur. It was supposed to be necessary; and though it did not belong to the ancient worship of the Egyptians to propitiate Deity by offerings and sacrifices, which was entirely at variance with the more ancient patriarchal custom, this became an adopted rite among the Hebrews, and the temple was transformed into a place of offerings and sacrificings of blood, and various beasts and birds were ever in demand for the propitiation of the Divine mind. To get an idea of the splendour of these temples you have only to refer to the Bible of the Hebrews; but of the Temple of the Sun you can have no conception. It was formed of the most dazzling gold, and the most precious stones were brought to embellish it, each one possessing the divine power of inviting the presence of the Most High.

Gradually this belief in temples of worship, or in special places to be set apart to invite the presence of the Divine Mind, prevailed; and even in the history of the Grecian and Roman civilisation, those periods of more modern culture and enlightenment to which every student turns with most longing eyes, even there the deities were made the especial object of consecrated temples, that they might be invited to take up their abode among men. Jupiter, Jove, all the powers of light and darkness represented by the Greek mythology, were supposed to be specially invited by the dedication of temples to their use; and even pleasure and various kinds of sensual debauchery were consecrated by these materialistic minds in their forms of worship. The splendour that existed among the Greeks and Romans was unquestionably borrowed from the ancient Egyptians; but without borrowing the especial fervour of their worship, or that charm which betokens strength, there was an enlightenment, a refinement, and, we may add, among the Greeks, a truthfulness and delicacy which far transcended the Egyptians.

Those singular monuments of the Egyptians, which are said to have been the burial-places of the kings, unquestionably represent the strength and power of a most mighty nation. We refer to the Pyramids, the form in which they are builded, the substance of which they are composed, the various chambers which have been explored—all betoken a degree of permanence that is sublime to contemplate, especially when we think of the transitoriness of human things. We do not think they were made for places of burial, but rather as storehouses for securing treasures. When the Nile overflowed in consequence of the melting of the snow in the distant mountains, or when other dangers threatened, in order that the people might have some secure place for these treasures, as well as for the burial of kings, these Pyramids were builded. When further explorations shall give a more minute account of the inner chambers, it will undoubtedly be discovered that they were

intended as storehouses of all that was valuable among the people, as well as of superabundant food, so that the people might not starve.

In those days, temporal and spiritual things went hand in hand, and nearly every action of life and every attribute of the body was in conformity with some rite or ceremony. For every pleasure there was a prayer, for every offering of devotion a corresponding physical gratification; and each and all the elements of earth and air were represented among these people by deitic names. When we come, as we have once before referred, to the Greek and Roman period of earth's history, we find the architecture varying according to the enlightenment and culture of the people: the lightness, grace, and artistic beauty of the Greeks; the intricate method of the Romans, combining barbaric splendour with Greek and Egyptian culture—these all betoken the various advances of civilisation. Into each of these temples the various deities of the different nations have been invited to take up their abode; in every one of these the various forms of worship have been carried forward, whereby any different names of deity were supposed to indicate different attributes. Not only in the direct history of the Hebrew nation, but also in all contemporaneous history, we find that the Hebrews possess no architecture of much splendour, until after their Egyptian captivity. Then commenced the wonderful building of the temple that they supposed would outlast the decay of time, but it did not; for even the splendour of Jerusalem was destined to fall, in consequence of the idolatrous worship there introduced.

But Christianity, that was to introduce a brighter period, was inaugurated during the time of the Greeks and Romans; it also degenerated, and introduced a new period in architecture; and to-day, while Christianity has no typical form of architecture, except that which exists among each nationality, it is distinctly expressed and typified in the various temples of worship in Christian countries. From St. Peter's at Rome to the smallest chapel, we find the prevailing thought or idea among the inhabitants of the land, that God must take up His abode in these temples. It is a part of worship that He be invited to come there, and that there shall be consecrated a worship to His name. Whatever may have been the case with the ancient deities that presided over other nations, it seems a strange and amazing feature of the religion that has its exclusive foundation in the spiritual nature of man, that there have arisen in the course of nineteen hundred years so many temples set apart especially for the worship of the Divine Mind. And it behoves the student to discover whether, in this setting apart of special temples, there is not something of the ancient barbaric splendour, something of the pagan thought that the Divine Mind requires such especial habitation, that there is not something of a moral degeneracy to the letter

For what with St. Peter's, in every city and town in the vast empire, up to proclaim the presence of the God, the Jehovah, the God, the God who made no temple on earth,

something, as we say, from the must needs make a city of St. Peter's, creep the race. Beneath the very and criminals and paupers contrast between the darkness of the streets that Christ consecrated, of the human body, and the criminal, and all It is a problem in the Christian century to St. Peter's than He does in not borrowing from the worship to thus set while myriads of human monument of art St. Peter's the Divine Mind, the Represented. What matters it architecture in this only a contrite spirit, of heaven? We do the thought of the various temples has ever come home is not stained windows, to the invocation of the wherein, wherein the gifts of the who taught in the streets, who built no temples, who should not thus be glorified and represented.

Then consider each type of religious temple corresponds with the type of the nation. In Italy it is a temple of splendour; in Spain there is not such splendour, but its style is borrowed from Rome; in France all lightness and airiness, and the style of architecture corresponds with the peculiarities of the people; in England it is substantial—every church might do for a fortress, or might be used as a warehouse for

merchandise. Indeed, it is said there are some churches the basement of which is used for the unhallowed purpose of storing spirits of a very dark nature, while the upper portion is devoted to the worship of the nineteenth century. It is a singular characteristic of the country wherein we are addressing these words, that everything can be utilised for one thing or another. The warehouse may be changed into a church, the church into a warehouse; but it is a singular commentary on the existence of a state of public mind that will permit a temple of worship to be thus employed. In other countries that are newer, as America, the architecture corresponds with the newness, lightness and colouring of a people not yet matured. Whereas we should think, if Deity required an especial temple, it would behove the students of art and the professors of architecture to rear temples of beauteous forms and of every splendid image, just as the ancients did; for if you desire to invite the Deity to a physical abode, let it be such a one as will command your own respect.

But we think the days of idolatry are numbered; we believe the temples and shrines of worship are to be transfigured; we think another temple, another shrine was intended by the founder of the Christian worship. We believe that temple has a loftier dome, a greater sweep, more beauteous images and forms than those graven on any temple of human worship to-day. We believe the temple of Christ is fashioned of humanity; that its broad dome is the dome of heaven; that its many pillars are the various nations of the earth; that its adornments are spiritual gifts; that its forms of worship are the thoughts that spring spontaneously to the human heart and human lips; and that not exclusively in temples opened merely on one day in the week to the devotion of Deity, but in every home, by every fireside, any place made glad and free from discord by the sound of the voices of sweet children, any house of instruction, any house where the poor are invited to come, there shall be a pouring out of the Spirit! When famishing and cold, how can any child of adversity and sin rest beneath the shadow of St. Paul's, and believe in the lowly One? Cast out from its charm, cast out from its varied forms of worship, how do the masses go on blindly to other temples of pleasure and passion, while the houses of God are closed! If they be indeed temples of the spirit, wherein God dwells, let them be opened all days; let every hour and day receive into their sacred paths and aisles some child of God who needs to worship there; let them be extended into every street; let all your complaints be made into praise, shops into temples; and let there be an invitation to enter there and be made free and whole and pure.

Oh, different from these is the temple of the spirit—the soul whose chief teacher and sublime instructor was the lowly Jesus: it was fashioned by the Divine Mind. Its vast powers, its wondrous labyrinths, its immeasurable comprehensiveness, are not known.

to you the habitations of those that have resisted all earthly evils, that have conquered all earthly sense; that live in the light of their pure thoughts made strong and glad and free by the knowledge of immortal life. Ah, the eye is dazzled, the mind refuses to follow, and thoughts sink into insignificance before the splendours of the glorified spirits that stand revealed to the eye of faith. Oh, there be these shining angels that have conquered all hatred and envy, whose life is love, whose abode is fraught with the light of their loving spirits—the light that is given them from the central Mind—in shining raiment, with glowing faces, alight with wondrous rapture—these breathe down through the silent air the voice of their love and inspiration. Lo, their white breath is upon you! Lo, their arms encircle you! They wreath their flowers of loving thought about you, and lift you upward and onward to their serene abodes.

THE TEMPLE OF THE SOUL.

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, at the Royal Music Hall, 242, Holborn, London, on Sunday evening, November 30th, 1873.

INVOCATION.

Our Father, which art in heaven! Thou infinite source of all light and life! Thou surpassing Spirit! Thou infinite love! Thou omniscient Mind! Thou perfect law! we praise Thee. We lay upon the shrine of thine infinite mercy all our offerings. In the weakness of finite mind we come to Thee for infinite truth. In the failure of earthly life give us all of knowledge we seek from Thee, as the spiritual source of knowledge. While the human form falters, and the mind trembles before the problems of infinitude, the soul itself would strive to know Thee, and seek to grasp something of thy divine power. O living Hand, amid the darkness of time, Thou art stretched out to save! O loving Heart, amid the sadness and discord of earthly existence, Thou givest to them supreme love! O wise and beneficent Guide, when the weary feet falter and are torn upon the rocks and thorns of earthly life, Thou dost for ever sustain and uphold; and thy voice in the dark vibrates down like sweet waves of harmony, saying, "My child, here am I." O living Spirit, let us feel that Thou art in our midst, not alone in temples consecrated to thy worship, not alone where human hands have fashioned wonderful forms of devotion, not alone where sacred shrine and altar pour out their incense offerings to Thee; but in that sacred temple of the human heart, the shrine of the living spirit, thy presence is for ever found, and Thou dost abide with us. Inspire us, protect us: lead us up to Thee through the wondrous paths of human experience. Oh, let us be reconciled to those ways that seem mysterious and dark, yet which lead

notwithstanding to thy light; for the paths of life are those of sorrow. Let men learn to lean on Thee in their afflictions, and praise Thee for that sorrow which brings reconciliation, and charity and patience and long suffering. We praise Thee for the lessons of life, fraught as they are sometimes with terrible experience; for we know that those lessons bring for ever some knowledge of Thy goodness, some unfoldment of thy power, that man may understand Thee. We praise Thee for life, with its magical breath and power and beauty; and for that higher life that men have miscalled death, wherein the soul is disentranced from time and space, and learns of spiritual existence. Let us soar above life to that high state of being wherein the spirits that are free have grown stronger and nearer thy love. Let us praise Thee in thought, in deed, in words of lovingkindness. Let us build for Thee an altar in our souls. Let us rear to Thee a temple—even a divine and perfect humanity, that shall be founded on charity and goodness and truth, and crowned with the dome of living love, whose central splendour Thou art, whose glory Thou art for evermore!

DISCOURSE.

The perfect world by Adam trod,
Was the first temple built by God ;
His fiat laid the corner-stone,
And heaved the pillars one by one.

The poet thus describes the material temple founded by the laws of the Divine Mind. But ever since human worship began, indeed in the very foundation of human history, we find an infallible record of the progress and history of nations. Whatever may be the diversity of the written Bibles of various nations, however interpretation and interpolation may have misrepresented the words of the Divine Mind, the conception that different peoples have had of the Deity, and all the phases of human worship as connecting the mind of man with Deity, is conveyed in the infallible record of the architecture of nations. The various relics and remains that have survived the lapse of ages, warfare, and the destructive hand of time, convey unmistakably to the human understanding of to-day what was the impression of former nationalities and peoples concerning the Divine Mind; and much of their religion, also, is so contained in pillared granite or marble, in lofty dome, or in those splendid pyramids and monuments of the now long extinct period of civilisation. It is a wonderful history, and conveys to the human mind something of the permanence and solidity of religious ideas, when we consider that many deserted temples of ancient worship remain as the only evidence that the people existed of whom these are the monuments. It is a singular chain that link by link unfolds itself to the eye of the modern student, when, in deciphering the mysteries and hieroglyphs of these ancient monuments, he discovers that there is an intricate link of spiritual thought and inspiration, binding the present with the past, through these mute symbols and lifeless forms. As we say, the written books of different nations undergo many forms of interpretation on account of the diversities of language and nationality, and the histories that have been written of the world are dependent upon the mind of the historian for their accuracy or partiality; but these silent historians tell no falsehoods, these monuments make no mistakes; they are the simple, mute evidences of past periods of civilisation, the sole and only records oftentimes that are left of the wonderful peoples that have passed away from the earth.

It is unquestionably true that the first forms of life of the present epoch of the earth's history were nomadic, and that people wandered in tribes, somewhat similar to those of the North American Indians, or of the now almost extinct Arab tribes, some of whom are of too wild a nature to congregate together in towns and cities. These nomadic peoples worshipped a form of deity through the elements or forces of Nature, and it is unquestionably true that to-

day the Nature worshippers, or those who worship the elements instead of any representative form of deity through inspiration, number hundreds and thousands of people. As far back as we can trace civilisation we perceive that the inhabitants of ancient India, what is now known as China and Japan, were people of an enlightened and advanced class, who, after having tried the nomadic form of life, congregated together in cities, and built temples of worship. Many a remnant still remains; and one stupendous evidence of their advancement yet exists in the great wall of China, which is a singular monument of ancient civilisation. But the primitive worship of these people degenerated, and that which was once philosophical became the mere expression of external forms and symbols. It is, however, unquestionably true that by observation of the heavens and study of the stars and constellations, thoughts of worship began to associate themselves with these stars, and the stellar spaces were peopled with deities, each one of which is a record of the actual life of those nations; it is especially true of those who were pastoral in their habits, and possessed large flocks and herds. By watching the constellations, they soon discovered that certain ones made their appearance with certain seasons of the year, and upon these seasons were bestowed special names and forms of worship. The present names of the zodiac were known to them, and in fact were those adopted by these people as indicative of the time when Nature would manifest her renewed life.

The Egyptians combined the highest civilisation of the more ancient peoples; and as Silesia was the centre of ancient worship and of ancient culture, unquestionably the Egyptians borrowed from the Phœnicians and other people many of their forms of worship. But they also possessed a definite and special theology, which was not, however, spiritual in its type, like that of the Brahmins, and not like the ancient Persian worship of fire; but it was instead an actual worship of the Divine Presence under every form of physical life, while Osiris represented that form which was supposed to be too remote for human comprehension and speculation; and in various forms of natural objects the worship of Isis was found. But whatever form of worship we may trace to its original foundation, we know the sun, the stars, especially the planets, and the various elements formed the especial objects of adoration; while winter and darkness and night formed the especial objects of sacrifice,—that the deities who had control of this darkness and clouds and floods, and other elements antagonistic to human life, might be propitiated. Various offerings were fashioned and various sacrifices made by the ancients that these unbenign deities might not overthrow human power. It is seemingly true that in the ancient Egyptian culture that constellation known as the Dragon presided at the winter solstice when the floods accumulated in the distant mountains, overflowed the valleys, and caused disastrous results. In order to propitiate this Dragon, various sacrifices were made,

first of animals, but afterwards of human beings, when the race had degenerated; and various temples were erected as well to the propitious as to the unpropitious deities.

Egypt was distinguished for one temple whose splendour is said to have been far beyond that of any other on record—the Temple of the Sun in Rhé or On (Heliopolis), wherein all offerings were made to the god of light, day, spring-time, progression—all that was favourable to man, in short. In this city and in this temple congregated all those learned priests and all the leading elders who presided at the various offerings and other forms of worship, leading the people to believe in the existence of a deity whose habitation on earth was in that great temple. Memphis was the city of their civil government; it was not the home of religion. This life-giving power, which was laid up in the City of the Sun, was believed to contain all the glory and happiness that could be vouchsafed to human kind. Within this temple also were brought and gathered together every form of science that could advance or in any degree throw light upon the wonderful subject the Sun, and its influence over humanity and the earth itself. And doubtless there originated the mystery of the threefold division of the sun's rays; there rose also the figure of the triangle, and various other mathematical figures that were not, until many years later, introduced into the table of known sciences. The temples that exist to-day in China are undoubtedly remnants of those ancient temples dedicated to the seasons; and there is a singular resemblance between the forms of worship of these opposite countries, for while the Egyptians needed the more material forms of worship, undoubtedly the most ancient Brahmin religion was full of faith in one supreme power; but it degenerated into the mere temporal worship, and the various gods of the different seasons were worshipped according as they were supposed to have an influence for good or evil.

At last, when the power of the Egyptians waned, and the Hebrews, seeking to invade them, were taken into captivity, there came the new element of ancient worship to their degenerate forms. For the Hebrews, being a pastoral people, had preserved the idea of the Divine Spirit, the Father, who was supposed to be, according to their patriarchal views, the parent of the human family; and this patriarchal religion constituted the one element that ingrafted itself upon the Egyptian idolatry, and made it something more than a merely temporal worship. Now, the Hebrews, in their captivity, never lost the faith of their fathers—the faith of the Father King, who was to lead them out of bondage. Rameses or Moses, however, being educated in the laws and customs of the Egyptians, unquestionably borrowed many of their idolatrous forms: he did not leave the ancient religion wholly free from that interpolation. However that may be, the Hebrews, on returning to Jerusalem, built temples with something of the barbaric splendour

of those of Egypt, and they learned there the external magnificence which induces human worship with something of material power and influence. It was supposed to be necessary; and though it did not belong to the ancient worship of the Egyptians to propitiate Deity by offerings and sacrifices, which was entirely at variance with the more ancient patriarchal custom, this became an adopted rite among the Hebrews, and the temple was transformed into a place of offerings and traffickings of blood, and various beasts and birds were ever in demand for the propitiation of the Divine mind. To get an idea of the splendour of these temples you have only to refer to the Bible of the Hebrews; but of the Temple of the Sun you can have no conception. It was formed of the most dazzling gold, and the most precious stones were brought to embellish it, each one possessing the divine power of inviting the presence of the Most High.

Gradually this belief in temples of worship, or in special places to be set apart to invite the presence of the Divine Mind, prevailed; and even in the history of the Grecian and Roman civilisation, those periods of more modern culture and enlightenment to which every student turns with most longing eyes, even there the deities were made the especial object of consecrated temples, that they might be invited to take up their abode among men. Jupiter, Jove, all the powers of light and darkness represented by the Greek mythology, were supposed to be specially invited by the dedication of temples to their use; and even pleasure and various kinds of sensual debauchery were consecrated by these materialistic minds in their forms of worship. The splendour that existed among the Greeks and Romans was unquestionably borrowed from the ancient Egyptians; but without borrowing the especial fervour of their worship, or that charm which betokens strength, there was an enlightenment, a refinement, and, we may add, among the Greeks, a truthfulness and delicacy which far transcended the Egyptians.

Those singular monuments of the Egyptians, which are said to have been the burial-places of the kings, unquestionably represent the strength and power of a most mighty nation. We refer to the Pyramids, the form in which they are builded, the substance of which they are composed, the various chambers which have been explored—all betoken a degree of permanence that is sublime to contemplate, especially when we think of the transitoriness of human things. We do not think they were made for places of burial, but rather as storehouses for securing treasures. When the Nile overflowed in consequence of the melting of the snow in the distant mountains, or when other dangers threatened, in order that the people might have some secure place for these treasures, as well as for the burial of kings, these Pyramids were builded. When further explorations shall give a more minute account of the inner chambers, it will undoubtedly be discovered that they were

intended as storehouses of all that was valuable among the people, as well as of superabundant food, so that the people might not starve.

In those days, temporal and spiritual things went hand in hand, and nearly every action of life and every attribute of the body was in conformity with some rite or ceremony. For every pleasure there was a prayer, for every offering of devotion a corresponding physical gratification; and each and all the elements of earth and air were represented among these people by deific names. When we come, as we have once before referred, to the Greek and Roman period of earth's history, we find the architecture varying according to the enlightenment and culture of the people: the lightness, grace, and artistic beauty of the Greeks; the intricate method of the Romans, combining barbaric splendour with Greek and Egyptian culture—these all betoken the various advances of civilisation. Into each of these temples the various deities of the different nations have been invited to take up their abode; in every one of these the various forms of worship have been carried forward, whereby any different names of deity were supposed to indicate different attributes. Not only in the direct history of the Hebrew nation, but also in all contemporaneous history, we find that the Hebrews possess no architecture of much splendour, until after their Egyptian captivity. Then commenced the wonderful building of the temple that they supposed would outlast the decay of time, but it did not; for even the splendour of Jerusalem was destined to fall, in consequence of the idolatrous worship there introduced.

But Christianity, that was to introduce a brighter period, was inaugurated during the time of the Greeks and Romans; it also degenerated, and introduced a new period in architecture; and to-day, while Christianity has no typical form of architecture, except that which exists among each nationality, it is distinctly expressed and typified in the various temples of worship in Christian countries. From St. Peter's at Rome to the smallest chapel, we find the prevailing thought or idea among the inhabitants of the land, that God must take up His abode in these temples. It is a part of worship that He be invited to come there, and that there shall be consecrated a worship to His name. Whatever may have been the case with the ancient deities that presided over other nations, it seems a strange and amazing feature of the religion that has its exclusive foundation in the spiritual nature of man, that there have arisen in the course of nineteen hundred years so many temples set apart especially for the worship of the Divine Mind. And it behoves the student to discover whether, in this setting apart of special temples, there is not something of the ancient barbaric splendour, something of the pagan thought that the Divine Mind requires such especial habitation, that there is not something of a moral degeneracy to the letter

instead of the spirit of true worship. For what with St. Peter's at Rome, and with buildings in every city and town in the vast christendom of the world rising up to proclaim the presence of deity, is there not still abroad in all these lands a cry that goes out asking for the spirit of that deity, the Jehovah, the God, the Father, the very spirit of Christ, who made no temple on earth, only the temple of the living spirit?

The Romans, borrowing something, as we say, from the splendour of the ancient Egyptians, must needs make a city of God and build a temple wherein He alone should be worshipped; and to-day, beneath the very shadow of St. Peter's, creep the starving children of that degenerate race. Beneath the very shadows of your temples are the outcasts and criminals and paupers of your civilisation. There is a strange contrast between the light that falls from these temples and the darkness of the streets of your crowded cities. The temple alone that Christ consecrated, purified, exalted, elevated, was the temple of the human body, and that building degraded, becomes the pauper, the criminal, and all that is dark in the very shadow of these temples. It is a problem we would have the enlightenment of this Christian century to consider, whether God dwells more in St. Peter's than He does in the hovel of the lowly, and whether it be not borrowing from the ancient idolatries something of their material worship to thus set apart a consecrated and splendid temple, while myriads of human beings are starving for bread. What a monument of art St. Peter's may be, it matters not so long as the Divine Mind, the Representative Spirit, does not need it as a dwelling place. What matters it if the Gothic shall prevail, or any other form of architecture in this house of worship, so long as Deity requires only a contrite spirit, and so long as Christ taught beneath the dome of heaven? We do not believe that it has ever seriously occurred to the thought of the nineteenth century that the erection of these various temples is a kind of idolatry. We do not believe it has ever come home to the understanding of the worshipper that all this splendour is not essential to the invitation of the Divine Spirit; that stained windows, the figures of saints, &c., are not essential to the invitation of the Divine Light; and that the Christian religion of all others, wherein Christ, who embodied the spiritual and represented the gifts of the mind, who came to the lowly, who taught in the streets, who built no temples, who enjoined upon them no form of worship,—should not thus be typified and represented.

Then consider, each type of religious temple corresponds with the type of the nation. In Italy it is a temple approaching the ancient forms of barbaric splendour; in Spain there is not so much splendour, but its style is borrowed from Rome; in France all is lightness and airiness, and the style of architecture corresponds with the peculiarities of the people; in England it is substantial—every church might do for a fortress, or might be used as a warehouse for

merchandise. Indeed, it is said there are some churches the basement of which is used for the unhallowed purpose of storing spirits of a very dark nature, while the upper portion is devoted to the worship of the nineteenth century. It is a singular characteristic of the country wherein we are addressing these words, that everything can be utilised for one thing or another. The warehouse may be changed into a church, the church into a warehouse; but it is a singular commentary on the existence of a state of public mind that will permit a temple of worship to be thus employed. In other countries that are newer, as America, the architecture corresponds with the newness, lightness and colouring of a people not yet matured. Whereas we should think, if Deity required an especial temple, it would behove the students of art and the professors of architecture to rear temples of beauteous forms and of every splendid image, just as the ancients did; for if you desire to invite the Deity to a physical abode, let it be such a one as will command your own respect.

But we think the days of idolatry are numbered; we believe the temples and shrines of worship are to be transfigured; we think another temple, another shrine was intended by the founder of the Christian worship. We believe that temple has a loftier dome, a greater sweep, more beauteous images and forms than those graven on any temple of human worship to-day. We believe the temple of Christ is fashioned of humanity; that its broad dome is the dome of heaven; that its many pillars are the various nations of the earth; that its adornments are spiritual gifts; that its forms of worship are the thoughts that spring spontaneously to the human heart and human lips; and that not exclusively in temples opened merely on one day in the week to the devotion of Deity, but in every home, by every fireside, any place made glad and free from discord by the sound of the voices of sweet children, any house of instruction, any house where the poor are invited to come, there shall be a pouring out of the Spirit! When famishing and cold, how can any child of adversity and sin rest beneath the shadow of St. Paul's, and believe in the lowly One? Cast out from its charm, cast out from its varied forms of worship, how do the masses go on blindly to other temples of pleasure and passion, while the houses of God are closed! If they be indeed temples of the spirit, wherein God dwells, let them be opened all days; let every hour and day receive into their sacred paths and aisles some child of God who needs to worship there; let them be extended into every street; let all your complaints be made into praise, shops into temples; and let there be an invitation to enter there and be made free and whole and pure.

Oh, different from these is the temple of the spirit—the soul whose chief teacher and sublime instructor was the lowly Jesus: it was fashioned by the Divine Mind. Its vast powers, its wondrous labyrinths, its immeasurable comprehensiveness, are not known.

Humanity is the temple of the true Christ. The pillars of his Church are charity, and love and kindness are the offerings of devotion there. Build temples of art if you will; let them be consecrated to all beauties, graces, and virtues, but let the chief altar and shrine be the human spirit, wherein Christ discovered the symbol of the divine, and wherein every act and deed and word of life were inscribed in ineffaceable characters. Nay, each thought of your minds, each deed or word, becomes a portion of that living temple wherein Christ dwelt, and to which his love was transferred when death came. Here is a temple of finer fabric—here a place made joyous and sacred by the very presence of the spirit that God has given you. See to it that this temple is made free and pure, and garnished. Howbeit, if you do not understand its laws—if you do not comprehend the various intricacies and different forms that are required for its production and sustenance—you cannot have a pure temple, a habitation for the soul. The great spirit of modern Christianity should be to make this humanity stronger; to make the spirit in the temple of the human body more perfect and more like its teacher; to make the great human family more like the great church of the living spirit; to make the soul respond through all the thoughts and feelings of the mind to the higher lessons Christ taught. How shall you have a temple of God when outside the door the starving wait for food? How can you have a temple when one in tatters and rags asks for alms? How can you have a temple when humanity is throbbing and pulsating with pain and anguish?

The voice of the Spirit calls through the living temple of the soul: Ye build temples for time, but the temple of the spirit is fashioned for eternity. See to it that ye build this also; for while pyramids may crumble to dust, while St. Peter's shall surely fall, while all your churches shall be swept away by time and the warfare of the elements, the temple of the spirit alone shall survive—that shall be fashioned as ye make it. If you form it of beautiful thoughts and loving deeds and lofty aspirations, so the temple will be presented to the eye of the divine Spirit. If it be formed of darkness, of thoughts low and deceitful, of human passion and human want and misery, how shall the eye of God look upon it? and how shall angels be near you when there is no temple of light for them to enter? The music, the prayers, the stained windows, with the light falling gently, the glad incense that rises up, and the sweet response of those that do not suffer, make no vibration. The infinite ear cannot be reached; the infinite compassion cannot be touched; the Saviour's light and love cannot be known because of the crying of babes in the streets, and the shrieking of those that are wanting, and human passions drown the sound of praise. Oh, pray with your hands! Pray with your minds in compassion! Pray with your hearts! Pray with your spirits! Build up strong aspirations!

Then there shall arise up a temple from the earth—we see it now in the mind's eye—that shall be far brighter than the most gorgeous temples of the East, far more vast than the dome of St. Peter's, far more beautiful than any form of architecture that rises in your midst. It shall be fashioned of all the nations of the earth. The corner-stones shall be Justice, and Love, and Purity, and Truth. Its walls shall be the o'er-arching realms of space, the mountains, and the cloud-capped domes of distant ranges. Every nation beneath the sun shall form its pillars. Every law shall be fashioned of justice, and each government shall be formed according to the divine command of love and equity. There shall be no paupers nor criminals, no gaols nor places of imprisonment, for crime shall not be known. There will be no need of crime, for all shall be fed and clothed. The corn-fields shall yield in abundance, and there shall be neither rich nor poor, but all alike in the eye of God. This temple shall have its foundations builded upon all those aspirations, and charities, and graces, wherein all the nations of the earth that have given up war shall learn peace and good-will. There shall be no disease, for the spirit shall descend and cast out all forms of suffering, and when there is no sickness, it will be because there is no crime; and knowledge will take the place of ignorance, and charity the place of envy and malice, and love shall show its light where want abode. Its walls shall have various inscriptions of the words and deeds and lovingkindness that each nation and individual perform to their fellow men. Behold it shall be strong with the strength of great minds! Behold it shall be bright with the luminousness of good deeds and charities! There shall be graceful forms there, and there shall be all of light and beauty; for the tracery of children's hands will be there, forming flowers like bright groups of stars, with which to adorn this temple of humanity. Then there shall be a grand dome. This dome shall be constituted with stars brighter than the constellations of the heavens, more glorious and lasting than the vast worlds that people space. This dome shall be the mind of the Infinite, whose stars shine out like points of light and love upon humanity, guiding you, directing you, inspiring you, and uplifting you. Its foundation may be here, but its walls will reach even to the spiritual realms, and there, with angels and spirits and glorified souls, shall appear the inscription also of their deeds of lovingkindness, of their lofty thoughts and aspirations. Not for time alone, but for eternity! Not for human history, but the history of all spirits! Not for the occupation of man, but for the occupation of the soul shall this temple be reared; and then you will see it will not fade and perish. No ruthless hand shall destroy it, no time nor space make it less, but it will grow stronger and stronger in the light of all beauties and the glory of all divine perfections.

Perhaps you despair of that happy home. Do you say it will

never come? You are each helping to fashion it; something of the work of this temple are you doing. It may be you are making a shadow; it may be making a pillar of light; perhaps carving a form of loveliness in your own quiet pathway of life. It will help to form this temple. Perhaps your deeds of charity and loving thoughts all unheeded go out into the world, there helping to build this temple; perhaps your aspirations fall back upon your spirit, and you are faint and weary in well-doing because there is no one to encourage; but they help to form this temple. Each step—every one single step—is farther and nearer to this bright and glowing temple. You may soon outgrow the clothes that you wore in childhood, soon put away the external toys that attracted you, soon put away the forms and symbols; but the spirit of light and glory will remain. Human governments pass away, human laws also and human institutions are changeable, but the same supreme spirit of justice builds always, and builds for eternity; and every living soul within the sound of this voice—nay, every soul you do not see, for these souls are within reach of our absorbing thoughts out in the world of souls—each of these is helping to build this temple of eternity. And when you know this, how small will be your outward belongings, how frail and intangible the house you inhabit; and the things you think of so much importance here, how insignificant! The sound of the church will go away from you, and the Spiritual Church shall be set up in its stead in your house. The voices of children shall not be heard in lamentation any more, but only in joy; and beautiful temples, where flowers of light abound, shall take the place of darksome vaults of human sin. You can each add a stone to this temple, each can add something to its adornment; and under the eye of the Infinite it goes on beautifully towards its perfection. Stone after stone, pillar after pillar, is outwrought; delicate tracery and beautiful ornament, all fashioned of human thought, all created of the living spirit, all made of time, and change, and death—all belong to the world where there is no time, nor change, nor death, but life always.

To bring this temple within your comprehension, to make you know what it means, to make your spirits responsive to its voice, to make your hearts vibrate to its life, is our purpose to-night. Something more than the outward life, something deeper than the external temple, something more profound than a symbol and form of worship—the soul demands a living fountain; the soul requires to be fed from the constant source of life; the human heart needs for ever, not to be starved upon the letter, nor fed upon the husks, but always the pure grains of the spirit, always the living light from the temple of God's own spirit. Give them this, give this to humanity, and life then becomes clothed anew, and the temples in which human folly and human shame abound become imbued with the living spirit and the life and breath of Deity.

Oh, martyrs have passed out and gone triumphantly to their place in this divine temple ! Oh, inspired writers and workers have passed out, and have ascended through persecution and flame and the dungeon to the light of the immortal life ! Oh, quiet souls and humble lives have passed unconsciously, have floated out to their homes as a silent snowy flower, and have gone quietly to the full enjoyment of this delightful abode ! You may have it with you ; its pillars may be around you ; its glory above you ; its vastness may be yours if you will behold it. Its spirit is there : it is love, it is prayer, it is charity, it is divine aspiration. Ye shall possess this spark, this flame ; if you will, the refulgent beam of this light shall descend upon you and be yours, ever yours. Fill all your souls from the fountain of all life and souls. Make you a temple to worship. Let your human bodies be the pure and fitting representatives of the human spirit. Let your deeds and thoughts and words be so shaped and fashioned, that not for time but for eternity shall they be reared. Let your souls aspire to this thought. Let each one of you belong to the great army of workers—the millions of workers—the many millions of workers that are helping to carve out for humanity this wonderful temple of perfect life and perfect love, wherein there shall dwell no spirit but the divine humanity.

Having concluded the oration, Mrs. Tappan recited the following poem :—

THE TEMPLE OF LIGHT.

Have ye heard of the wonderful temple of light
 That o'erarches the shadows of space,
 Of such wonderful towers of dazzling height
 With the glory from God's shining face ?
 Far northward its corridors glitter and shine,
 Where the pole-star flashes and burns ;
 Far south, where the Southern Cross, beaming divine,
 Lights up those most magical urns.

Far away where the belt of Orion doth gleam
 Like the mild light of some loving soul,
 Behold, there its panoplies for ever beam !
 Behold there its magic control !
 It lies just across the dark river of death ;
 It is built in the land of delight ;
 'Tis fashioned of thought and of each loving breath
 That has ever held place in earth's night.

There the amethyst light doth for ever enshrine
 Its portals so grand and so high :
 There are rubies that flash, and em'ralds that shine,
 Formed of light from God's own living eye.
 There are pillars of wonderful, intricate thought,
 Fashioned, carved by the masters of old :
 Each beauty of life has been rapturously caught,
 And made in a mystical mould.

There are long ways illumined by truth and by love,
 O'erframed with the pathway of tears,
 Whereby every trial of truth doth but prove
 More glorious through endless years.
 There are rooms made sacred by hallowed prayer,
 Wherein every thought of your lives,
 Transfigured, is set in that temple so fair,
 For evermore there to arise.

Nay, each loving thought and each deed of pure worth
 Is engraven, enstamped there by God ;
 Every soul, is a builder, and God's master-mind
 Controls all the ways ye have trod.
 Many millions of workers, with chisels of thought,
 Are carving and delving away ;
 Each intricate figure is dextrously wrought,
 And the whole forms some group that will stay.

Ye will find them all, placed in that temple of light :
 'Tis a mansion not builded with hands ;
 But your thoughts that are pure, your deeds that are white,
 Help fashion its glorious bands.
 Nay, these lovely groups of your loved ones you'll find
 Shining whiter than marble so pure ;
 There are stars that flash out from the soul's deepest mind,
 Made of purity that shall endure.

There beryl and amber slopes shimmer and gleam
 Like the sun on the glittering sea ;
 There are the thoughts gathered all like a rapturous dream
 Of beauty for eternity.
 O this wonderful temple that millions of hands
 Are toiling to build every hour,
 Unites and connects all the souls of all lands,
 And uprears its most wonderful power.

Behold how it gleams ! how it shines there in space !
 How it stretches out far and a near !
 How the light of its life is God's own shining face !
 How its shadows reach you even here !
 Behold, there is music there sweet as the voice
 Of the loved one, grown tender and dear !
 Behold, there the flowers and offerings you gave
 On the grave where you dropped sorrow's tear !

Behold, there are hopes that, like bright birds, once flown,
 Come fluttering back to your brows ;
 And the friends ye have lost, and the deeds ye have done,
 Are gathered with all holy vows ;
 And they make up your bliss in this temple of light :
 Your shrine and your altar is there ;
 And the loved one of your soul sit'est there, clad in white—
 Made white by the spirit of prayer.

Behold, ye shall see this grand temple of light !
When ye toil up the rough steep of time,
It shall beam on you glorious with dazzling white,
Ye shall see that its vastness sublime
Filleth space, filleth time, and encompasseth all,
For the Father's house, not made with hands,
Is a home and a shrine, and a temple for all,
And all souls shall obey love's commands.

Ye shall see it by faith, and by prayer, and by love ;
Ye shall walk up those heights so sublime,
And God, the great Father, his presence will prove—
Ye shall know it when dead is old Time.
Pray ever, the white and pure spirits of peace
Shall descend with their branches of love,
And angels shall bear you with loving release
To the temple of light far above.

THE HEAVENLY HOME AND SPIRITUAL KINDRED.

An Oration delivered under spiritual influence by Mrs. CORA L. V TAPPAN, in the Royal Music Hall, 242, Holborn, London, on Sunday evening, December 7th, 1873.

INVOCATION.

Our Father who art in Heaven! Thou light within a light! Thou joy ensphered in joy! Thou good and only perfect soul! the spirit fails to know Thee utterly. Yet we behold thy life in all the works of thy mind and spirit. The human mind cannot encompass Thee; but Thou dost surround us everywhere with the evidences of thy power. We are made one with Thee by the enrapturing consciousness of the soul, by the earnest longings of the spirit, by the strivings and struggles of the mind. O God, we praise Thee! For in all the universe of space and matter we behold the wondrous workings of thy laws. We find no flaw—no imperfection can exist in thy mind. Our dim vision may fail to understand; but Thou dost understand. We may fail to penetrate those mysterious depths of knowledge that transcend the outward understanding; but Thou, O living Spirit, hast all knowledge, and with Thee there is no mystery, only absolute truth. We turn to Thee for guidance, for wheresoever thy mind abides there is perfection. We turn to Thee for love, for we know that in the midst of imperfections and discords, thy love supreme transcends all earthly strife, and every soul is dear to Thee, and allied to Thee by the links of infinite love. We turn to Thee for strength, for behold Thou art all strength, and thy power encompasses the universe. We turn to Thee for truth, for there is with Thee absolute truth, while we stumble in the darkness of material error, and strive dimly to know all knowledge. We turn to Thee for sup-

now, for we know that thy hand reaches down through darkness, and thy eye sustains the weak and faltering soul. O loving Spirit! O steadfast Light! O abiding Life! let us feel thy power and presence within our spirits! The human heart is thy shrine—the human soul is the altar of thy devotion! O God, let us worship thee! Let us believe that Thou art there! Let us know that Thou art there, and in the divine humanity made perfect by thy love and thy teaching and thy power. Let us seize the prophecy whoseir all peoples and all the children of earth may be gathered to the light and truth. Ah, let thy ministering angels abide with thy children! Let these attendant spirits who have found thy life and love bear ever now the words of sympathy. Let the glad concord of humanious thoughts reach outward and upward to Thee, until all souls are bathed in the light of thy loving spirit. Amen.

DISCOURSE.

Undoubtedly, the blossom of philosophy is the ideal earthly home. Undoubtedly, modern society in its highest estate represents in some degree the ideal type of the kingdom of heaven. We do not mean that society that simply represents the pleasures of life, nor a society that represents any especial class: but the average society of Christendom is the crystallisation of the highest thought of Christendom. The home is the central gem in that constellation of brightness. To this home, whether humble or lofty, the man of mature years ever reverts with tenderness and affection. To this home he inevitably traces the beginning of his usefulness, or of his lack of usefulness. To that home in old age he reverts inevitably as the ideal and type of what composes the heavenly home of the Christian, disrobed of all material strife and the imperfections that accrue to material surroundings.

Unquestionably the greatest men in history have been those in whom the amenities of social life and the tender ties of kindred spirits develop the emotions of exalted social virtues. Unquestionably the leading politician, the commanding statesman, the pulpit orator, the great literary leader of men, is the one in whom these social virtues form the substratum of his character and the underlying principle of his power; and we always detect, in those minds where these underlying principles are wanting, the same lack in their works, however brilliant they may be. However delightful in intellectual feelings, if there is not this subtle element of sympathy, if there is not the predicate to the earthly home, at least there is not the foundation for the perfect man.

Many, alas! in human society have no home. Too many have a place simply that is called home, wherein if poverty and want do not abide, something of inharmony and discord have entered; and we do not mean by the word home these distressing conditions of outward life, wherein penury robs of the greatest of all joys—the delights of affection—and crime takes away and embitters the noble sentiments of mankind. But the average voice of humanity represents a high type of the spiritual state, and everyone clothes the humble cot or the lowliest hovel with something of the hues of this brilliant and delightful anticipation that does, that will exist in the heavenly home.

The home of the Christian heaven—if I may at least venture to say so much—has been far too isolated and cold; and (if it be not obtruding upon subjects that are foreign to this discussion) the home in heaven that severs the ties of intimate associations and affections, that takes mother from child, father from son, and friend from friend, may be a theological epitome of happiness, but it is not the state of happiness to which humanity aspires. And however brilliant and gorgeous may be the streets of that fabled city, however delightful the strains from golden harps, it cannot be

never come? You are each helping to fashion it; something of the work of this temple are you doing. It may be you are making a shadow; it may be making a pillar of light; perhaps carving a form of loveliness in your own quiet pathway of life. It will help to form this temple. Perhaps your deeds of charity and loving thoughts all unheeded go out into the world, there helping to build this temple; perhaps your aspirations fall back upon your spirit, and you are faint and weary in well-doing because there is no one to encourage; but they help to form this temple. Each step—every one single step—is farther and nearer to this bright and glowing temple. You may soon outgrow the clothes that you wore in childhood, soon put away the external toys that attracted you, soon put away the forms and symbols; but the spirit of light and glory will remain. Human governments pass away, human laws also and human institutions are changeable, but the same supreme spirit of justice builds always, and builds for eternity; and every living soul within the sound of this voice—nay, every soul you do not see, for these souls are within reach of our absorbing thoughts out in the world of souls—each of these is helping to build this temple of eternity. And when you know this, how small will be your outward belongings, how frail and intangible the house you inhabit; and the things you think of so much importance here, how insignificant! The sound of the church will go away from you, and the Spiritual Church shall be set up in its stead in your house. The voices of children shall not be heard in lamentation any more, but only in joy; and beautiful temples, where flowers of light abound, shall take the place of darksome vaults of human sin. You can each add a stone to this temple, each can add something to its adornment; and under the eye of the Infinite it goes on beautifully towards its perfection. Stone after stone, pillar after pillar, is outwrought; delicate tracery and beautiful ornament, all fashioned of human thought, all created of the living spirit, all made of time, and change, and death—all belong to the world where there is no time, nor change, nor death, but life always.

To bring this temple within your comprehension, to make you know what it means, to make your spirits responsive to its voice, to make your hearts vibrate to its life, is our purpose to-night. Something more than the outward life, something deeper than the external temple, something more profound than a symbol and form of worship—the soul demands a living fountain; the soul requires to be fed from the constant source of life; the human heart needs for ever, not to be starved upon the letter, nor fed upon the husks, but always the pure grains of the spirit, always the living light from the temple of God's own spirit. Give them this, give this to humanity, and life then becomes clothed anew, and the temples in which human folly and human shame abound become imbued with the living spirit and the life and breath of Deity.

Oh, martyrs have passed out and gone triumphantly to their place in this divine temple! Oh, inspired writers and workers have passed out, and have ascended through persecution and flame and the dungeon to the light of the immortal life! Oh, quiet souls and humble lives have passed unconsciously, have floated out to their homes as a silent snowy flower, and have gone quietly to the full enjoyment of this delightful abode! You may have it with you; its pillars may be around you: its glory above you: its vastness may be yours if you will behold it. Its spirit is there: it is love, it is prayer, it is charity, it is divine aspiration. Ye shall possess this spark, this flame; if you will, the refulgent beam of this light shall descend upon you and be yours, ever yours. Fill all your souls from the fountain of all life and souls. Make you a temple to worship. Let your human bodies be the pure and fitting representatives of the human spirit. Let your deeds and thoughts and words be so shaped and fashioned, that not for time but for eternity shall they be reared. Let your souls aspire to this thought. Let each one of you belong to the great army of workers—the millions of workers—the many millions of workers that are helping to carve out for humanity this wonderful temple of perfect life and perfect love, wherein there shall dwell no spirit but the divine humanity.

Having concluded the oration, Mrs. Tappan recited the following poem:—

THE TEMPLE OF LIGHT.

Have ye heard of the wonderful temple of light
 That o'erarches the shadows of space,
 Of such wonderful towers of dazzling height
 With the glory from God's shining face?
 Far northward its corridors glitter and shine,
 Where the pole-star flashes and burns;
 Far south, where the Southern Cross, beaming divine,
 Lights up those most magical urns.
 Far away where the belt of Orion doth gleam
 Like the mild light of some loving soul,
 Behold, there its panoplies for ever beam!
 Behold there its magic control!
 It lies just across the dark river of death;
 It is built in the land of delight;
 'Tis fashioned of thought and of each loving breath
 That has ever held place in earth's night.
 There the amethyst light doth for ever enshrine
 Its portals so grand and so high:
 There are rubies that flash, and emeralds that shine,
 Formed of light from God's own living eye.
 There are pillars of wonderful, intricate thought,
 Fashioned, carved by the masters of old:
 Each beauty of life has been rapturously caught,
 And made in a mystical mould.

There are long ways illumined by truth and by love,
 O'erframed with the pathway of tears,
 Whereby every trial of truth doth but prove
 More glorious through endless years.
 There are rooms made sacred by hallowed prayer,
 Wherein every thought of your lives,
 Transfigured, is set in that temple so fair,
 For evermore there to arise.

Nay, each loving thought and each deed of pure worth
 Is engraven, enstamped there by God ;
 Every soul is a builder, and God's master-mind
 Controls all the ways ye have trod.
 Many millions of workers, with chisels of thought,
 Are carving and delving away ;
 Each intricate figure is dextly outwrought,
 And the whole forms some group that will stay.

Ye will find them all placed in that temple of light :
 'Tis a mansion not builded with hands ;
 But your thoughts that are pure, your deeds that are white,
 Help fashion its glorious bands.
 Nay, there lovely groups of your loved ones you'll find
 Shining whiter than marble so pure ;
 There are stars that flash out from the soul's deepest mind,
 Made of purity that shall endure.

There beryl and amber slopes shimmer and gleam
 Like the sun on the glittering sea ;
 There are the thoughts gathered all like a rapturous dream
 Of beauty for eternity.
 O this wonderful temple that millions of hands
 Are toiling to build every hour,
 Unites and connects all the souls of all lands,
 And uprears its most wonderful power.

Behold how it gleams ! how it shines there in space !
 How it stretches out far and anear !
 How the light of its life is God's own shining face !
 How its shadows reach you even here !
 Behold, there is music there sweet as the voice
 Of the loved one, grown tender and dear !
 Behold, there the flowers and offerings you gave
 On the grave where you dropped sorrow's tear !

Behold, there are hopes that, like bright birds, once flown,
 Come fluttering back to your brows ;
 And the friends ye have lost, and the deeds ye have done,
 Are gathered with all holy vows ;
 And they make up your bliss in this temple of light :
 Your shrine and your altar is there ;
 And the loved one of your soul sitteth there, clad in white—
 Made white by the spirit of prayer.

Behold, ye shall see this grand temple of light!
When ye toil up the rough steeps of time,
It shall beam on you glorious with dazzling white,
Ye shall see that its vastness sublime
Filleth space, filleth time, and encompasseth all,
For the Father's house, not made with hands,
Is a home and a shrine, and a temple for all,
And all souls shall obey love's commands.

Ye shall see it by faith, and by prayer, and by love;
Ye shall walk up those heights so sublime,
And God, the great Father, his presence will prove—
Ye shall know it when dead is old Time.
Pray ever, the white and pure spirits of peace
Shall descend with their branches of love,
And angels shall bear you with loving release
To the temple of light far above.

THE CHARACTERISTICS OF SPIRITUALISM.

(Extract from a speech by Mrs. Tappan, on the occasion of the twenty-seventh anniversary of Spiritualism.)

Spiritualism may be considered the only movement of modern times, or in the world, that has no movers, the only one without a head, without leaders, without distinguished individuals who especially make it their cause. It has been a work that has moved men, not been moved by them; which has chosen its own instruments, not been chosen by men. It has reared up its teachers, or appointed them from among the usual avocations of life. It considers no place too high for its entrance, none too lowly. It gives the title of humanity to all who are engaged in it. It takes from all classes that which can serve, and binds the world together, and this world to the world of spirits, making of them one. Its great primal creed is that the soul lives beyond the grave. Its great primal fact is, that that has been proved by the communion of the two worlds. Whosoever have helped to prove the one and advance the other have been its founders. It is an epoch in the modern history of science. Its philosophy is that it claims nothing it cannot prove; that it proves that which gives to the world—freedom from the fear of death. Things ripen faster in these days than in times of old—faster than when Galileo was imprisoned. We are not now obliged to wait several centuries, for, behold, the harvest ripens quickly, and the angels wait to reap the golden sheaves of man's deeds and thoughts. Should we look to the past, the present, and the future, what has Spiritualism done, and what is it doing? One thing: It has revealed within the province of palpable scientific demonstration certain proof of the existence and communion of spirits with mortals on the earth. What has it done for the advancement of humanity? This: That whatsoever releases man from the thralldom of the deadly fear, places him centuries in advance even in an instant. The primary fear of the world has been death. What are its institutions and claims, and theories? It has none: the only institution it builds up is that of the knowledge of the spirit. The only things that it seeks to establish are the palpable evidences of man's spiritual existence here and hereafter. All other forms are but auxiliary. And other movements do but serve this one purpose. This movement from the world of spirits has its own institutions and its own announcements. Men cannot control the laws that govern the sun's rays, nor those of the tides, nor of the worlds in space, but must adapt themselves to these primary elements. The spiritual forces of the universe are also governed by laws. The business of Spiritualism is to make known those laws. The business of mankind is to adapt himself to them. It is not that you should take the idea and elaborate it after your fashion, but adopt its fashion.

THE HEAVENLY HOME AND SPIRITUAL KINDRED.

An Oration delivered under spiritual influence by Mrs. CORA L. V TAPPAN, in the Royal Music Hall, 242, Holborn, London, on Sunday evening, December 7th, 1873.

INVOCATION.

Our Father who art in Heaven! Thou light within a light! Thou joy ensphered in joy! Thou good and only perfect soul! the spirit fails to know Thee utterly. Yet we behold thy life in all the works of thy mind and spirit. The human mind cannot encompass Thee; but Thou dost surround us everywhere with the evidences of thy power. We are made one with Thee by the enrapturing consciousness of the soul, by the earnest longings of the spirit, by the strivings and struggles of the mind. O God, we praise Thee! For in all the universe of space and matter we behold the wondrous workings of thy laws. We find no flaw—no imperfection can exist in thy mind. Our dim vision may fail to understand; but Thou dost understand. We may fail to penetrate those mysterious depths of knowledge that transcend the outward understanding; but Thou, O living Spirit, hast all knowledge, and with Thee there is no mystery, only absolute truth. We turn to Thee for guidance, for wheresoever thy mind abides there is perfection. We turn to Thee for love, for we know that in the midst of imperfections and discords, thy love supreme transcends all earthly strife, and every soul is dear to Thee, and allied to Thee by the links of infinite love. We turn to Thee for strength, for behold Thou art all strength, and thy power encompasses the universe. We turn to Thee for truth, for there is with Thee absolute truth, while we stumble in the darkness of material error, and strive dimly to know all knowledge. We turn to Thee for sup-

port, for we know that thy hand reaches down through darkness, and for ever sustains the weak and faltering soul. O loving Spirit! O steadfast Light! O abiding Life! let us feel thy power and presence within our spirits! The human heart is thy shrine—the human soul is the altar of thy devotion! O God, let us worship there! Let us believe that Thou art there! Let us know that Thou art there, and in the divine humanity made perfect by thy love and thy teaching and thy power. Let us seize the prophecy wherein all peoples and all the children of earth may be gathered to the light and truth. Oh, let thy ministering angels abide with thy children. Let those attendant spirits who have found thy life and love hover ever near the wants of sympathy. Let the glad concord of harmonious thought reach outward and upward to Thee, until all souls are bathed in the light of thy loving spirit. Amen.

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The home of the Christian heaven—if I may at least venture to say so much—has been far too isolated and cold; and (if it be not obtruding upon subjects that are foreign to this discussion) the home in heaven that severs the ties of intimate associations and affections, that takes mother from child, father from son, and friend from friend, may be a theological epitome of happiness, but it is not the state of happiness to which humanity aspires. And however brilliant and gorgeous may be the streets of that fabled city, however delightful the strains from golden harps, it cannot be

spiritual kingdom according to its attractions, according to its aspirations and desires; and that subtle chain of sympathy that links you with your loved ones constitutes oftentimes the only longing for immortality—the only wish for a future state—that you may meet them there. Surely what a mockery would be a perpetual existence, if that which makes existence desirable—human love, human affections, human thoughts and aspirations—were wrested suddenly from you by the hand of death. Into what new purposes of life could you suddenly transpose your thoughts? Into what new labyrinths of existence could you transplant your affections and the powers of your mind, if you do not meet there the kindred spirit? Into what special joys and compassions could you be tempted if you could not exchange with kindred minds the aspirations and feelings of your own minds? Spiritual associations—the society of the spiritual world—is the epitome of this grand desire upon earth.

Society is limited here by the bonds of material wealth, by time, sense, and space, by birth, and all the forms of external and arbitrary rules and usages, the necessities for combination in trade, the necessities for combination in labour, the necessity for isolation in the splendours of hereditary titles—all these belong to earthly communities and associations. Not so in spiritual life. The lineage of the spirit is the lineage of its soul-life, not its physical life; and the spirit whom you revere most is the parent, the ideal parent, of your earthly life; the same will be your soul's parent. Oftentimes the ties of blood are broken on earth by discord and jargon. Oftentimes selfishness steps in and robs the sun of the father's care. Oftentimes brother is set against brother, in consequence of material wealth and ambition; and the history of earthly civilisation and society has been oftentimes one of strife, and bickering, and contention; but, as we have said, in the centre of all this is the flower of human civilisation, the blossom of human society, the aspiration of the human spirit—the ideal home.

When you enter spiritual existence, all those to whom you have been linked by ties of affection and similarity of thought, if they have passed on before you, these come thronging around you to admit you to their associations. The mother, having for long years wept and mourned the absence of her child, follows in imagination that child to its new abode, and wonders what celestial being shall take charge of it, and if the child, grown strong in its new existence, has forgotten the earthly mother. There is a stronger tie in love than in all the powers of external life and surroundings, and that child, grown up perchance in spiritual existence, still remembers the mother on earth, and is the first to welcome her. So when friend is parted from friend, the tie that binds kindred spirits outlasts and outlives the grave, and every thought and feeling that you send upward to his abode becomes another link in the chain that will bind you both in spiritual life. Remember, however, that

are thrown off; and individuals and nations go to battle upon these trivial things. But in spirit it is not so; the meaning of the spirit is read by the one who is in sympathy with you, and you cannot make any such mistakes and blunders. If you are kind, it will be known; if you are loving, it will manifest itself; if you mean friendship, friendship only will be spoken, and not a deception and mockery, as oftentimes occurs here. Human beings are better than they seem to be. The great mass of mankind appear at their very worst. Here, for instance, is a poor beggar in rags, and there a violent man in passion; over there is another who seems to be penurious, and hoards up his wealth; and yonder is one tempted to murder: these are the physical expressions of souls that may many times have striven with the highest and best aspirations.

The angels do not count the failures, but only the aspirations and thoughts of humanity. Christ said: "Whosoever sinneth in thought, he therefore hath sinned." Good deeds are very cheap; they are bought with policy. A man may wear an honest face, and do all good deeds in the sight of his fellow-man, and yet desire many things that to the eye of the Master would have been sinful. So the man whom you stamp as criminal and wrong, has aspirations that would ennoble many a hypocritical soul. He that is condemned oftentimes has striven and struggled, and striven again, and each aspiration has been set down by his guardian angel as a good deed; for if you think good thoughts—even if you fail to fulfil them—these good aspirations count as deeds in the world of spirits. So if you think unworthy thoughts, if your deeds be apparently of kindness, and humanity applauds, the angels see the motive, and behind the shining deed behold the hypocrisy; it goes for naught—you cannot pave your way to heaven with gold, you cannot bribe God to receive your outward actions merely, but the inward soul must be true. Love is not simulated in real life. There is no mask of outward love to hide the shaft of selfishness. There is no outward symbol of amenity whereby men can cover up their bitterness and hatred. It is a real life, where soul meets soul face to face, to determine whether your love be genuine or no; and when you come into spirit-life you will meet those souls to whom you have been true in thought, and the loving sympathy that for ever accompanies it. These are the things that make up spiritual society.

There is an old rendering of the golden rule that we almost think is better than "Do unto others as you would that others should do unto you," for doing is the literal fulfilment of the letter. It is this: "Feel towards all men as ye would that they should feel towards you;" transcends the action with the actual state of being, with the living breath, with the fervid fire, with the touch that cannot be mistaken; for the lily grows white without an endeavour or action, and the rose unfolds in its fragrance without striving to blossom. They simply are. So, if you are loving, truthful, good, your

lives cannot other than express it : while many who are not so may drape themselves with the outward garb of light to hide their thoughts, and hope thereby to deceive the angels into recognition. This cannot be. There you meet your friends soul to soul, thought with thought : and if you have harboured to them unjust thoughts, if you have wrongfully believed them guilty of any unkindness to you, it will be seen and known : it cannot be concealed. So, if you have entertained towards them kindnesses that they have not returned, if your spirits have been visited by tender feelings and aspirations, they in turn will be humiliated when they behold these flowers you have nourished in your hearts for them.

The confraternities of spiritual existence are oftentimes made of diverse nationalities and different families. Associations of spirits are oftentimes composed of those who did not know each other in earthly life, but who, being similar, and having thoughts and aspirations similar, meet in the course of time and are bound together by a more subtle chain : while those who have rallied about them in earthly life, their kindred and friends, form, as it were, in the centre of this kingdom of heaven, or this heavenly home, a shining star, grouped around with the various friends that make their home and their society delightful ; and thus each in turn gather to themselves minds that are like themselves ; and so on, until the vast associations of spiritual existence are composed of those who, like the various stars and constellations, differ from one another in glory, yet are all arranged according to the laws of harmonious spiritual life. For instance, a philanthropist in earth life sometimes meets with cold looks and lack of encouragement, even at his own fireside, and struggles away in his endeavour for humanity under these very antagonistic circumstances. In spiritual life he enters the associations of philanthropic spirits, drawn there by the natural ties of affection, and his dear ones gather round him if they sympathise with him, and he forms the central light—the shining planet of the race of souls that strive to do good. The poet who has thoughts of heaven far transcending his earthly life—there, as here, groups around him those that were near and dear—always the innermost circle were the dearest. Thus the objects of his affection assemble, and then outside these are those who are like him in taste, in thought, feeling, and aspiration, forming a home that even Olympus cannot rival, and where the gods of highest poesy become inspired in deeds and words of kindness. Those, too, that pursue any great scheme or problem for the benefit of mankind, first have their inner group—their own group, their kindred souls, their dearest and nearest, their mother and friends ; and beyond these are those who sympathise with the lofty pursuits of their minds. These stretch out with them into the worlds of space to gather the principles of mind and of power.

You can imagine now what would be your highest earthly home, if, instead of the material necessities that oftentimes cramp and

dwarf your powers, you could build from your thoughts, erect a habitation suitable for the gathering together of all your friends. You could pursue each taste and inclination of the mind, without being chained or dragged down by the stern necessities of material life. In such an ideal atmosphere you could gather together poets, philosophers, friends, and, in sweet and solemn discourse, consider those various themes without the necessity of physical care. Suppose your house could be extended at will—made narrow to accommodate yourself in privacy, made broad to accommodate your friends. Suppose, instead of eating and drinking, there was no necessity for these material conditions, but only the food of thought, only the drink of knowledge. Suppose, instead of so much time to adorn the body, that the thoughts which embellish the mind were the only ineffable adornment of the spirit, and that you need not always be running hither or thither to give orders, or toil with your hands. You see at once you would be admitted into a new state of existence. That which was laborious becomes pleasurable, drudgery becomes freedom, the pleasures of society—the demands merely of the sense—become in the spirit-communion exchange of thought, divine beneficence, charities, and all the graces that really do adorn your spirits, but have no opportunity of expressing themselves because of these harassing cares. Oh, the soul is too often chained in its material body!

Too often you are slaves to the very senses that should serve you! Too often you make the external surroundings necessary instead of the spirit! Into your highest typical society there are now admitted all those graces, amenities, and refinements that belong to the typical society of the spirit; but instead of a form of expression, instead of any subject of interest to humanity and importance to the world, instead of those lofty themes of discourse that frequently form the subject of your meditations when alone, you are engaged in trivial conversation, in petty cares, with what transcends all polite investigation—your neighbour's business; and so the time is divided between eating and drinking and discussing the most trivial of subjects. Remove that, and extend this society into the world of thought; make it fashionable to tell what you think; make it fashionable to discourse with your neighbour upon those thoughts, or hold intercourse on topics that occupy your own meditations; make it fashionable to talk about spiritual things and the culture of the mind; make it fashionable to engage in studies and earnest inquiries as to the poets and their highest state; make it fashionable that all that belongs to literature, art, and science, and religion shall be represented in society; then do away with these material demands, and you have the typical society of spirit-life. Only it is not customary that you talk of religion. It is not customary with you, if you have spiritual aspirations, to speak of it. You may talk of your neighbours, of your gold and silver, your house and horses, your garments and gems, but of your mind,

port, for we know that thy hand reaches down through darkness, and for ever sustains the weak and faltering soul. O loving Spirit! O steadfast Light! O abiding Life! let us feel thy power and presence within our spirits! The human heart is thy shrine—the human soul is the altar of thy devotion! O God, let us worship there! Let us believe that Thou art there! Let us know that Thou art there, and in the divine humanity made perfect by thy love and thy teaching and thy power. Let us seize the prophecy wherein all peoples and all the children of earth may be gathered to the light and truth. Oh, let thy ministering angels abide with thy children. Let those attendant spirits who have found thy life and love hover ever near the wants of sympathy. Let the glad concord of harmonious thought reach outward and upward to Thee, until all souls are bathed in the light of thy loving spirit. Amen.

DISCOURSE.

Undoubtedly, the blossom of philosophy is the ideal earthly home. Undoubtedly, modern society in its highest estate represents in some degree the ideal type of the kingdom of heaven. We do not mean that society that simply represents the pleasures of life, nor a society that represents any especial class: but the average society of Christendom is the crystallisation of the highest thought of Christendom. The home is the central gem in that constellation of brightness. To this home, whether humble or lofty, the man of mature years ever reverts with tenderness and affection. To this home he inevitably traces the beginning of his usefulness, or of his lack of usefulness. To that home in old age he reverts inevitably as the ideal and type of what composes the heavenly home of the Christian, disrobed of all material strife and the imperfections that accrue to material surroundings.

Unquestionably the greatest men in history have been those in whom the amenities of social life and the tender ties of kindred spirits develop the emotions of exalted social virtues. Unquestionably the leading politician, the commanding statesman, the pulpit orator, the great literary leader of men, is the one in whom these social virtues form the substratum of his character and the underlying principle of his power; and we always detect, in those minds where these underlying principles are wanting, the same lack in their works, however brilliant they may be. However delightful in intellectual feelings, if there is not this subtle element of sympathy, if there is not the predicate to the earthly home, at least there is not the foundation for the perfect man.

Many, alas! in human society have no home. Too many have a place simply that is called home, wherein if poverty and want do not abide, something of inharmony and discord have entered; and we do not mean by the word home these distressing conditions of outward life, wherein penury robs of the greatest of all joys—the delights of affection—and crime takes away and embitters the noble sentiments of mankind. But the average voice of humanity represents a high type of the spiritual state, and everyone clothes the humble cot or the lowliest hovel with something of the hues of this brilliant and delightful anticipation that does, that will exist in the heavenly home.

The home of the Christian heaven—if I may at least venture to say so much—has been far too isolated and cold; and (if it be not obtruding upon subjects that are foreign to this discussion) the home in heaven that severs the ties of intimate associations and affections, that takes mother from child, father from son, and friend from friend, may be a theological epitome of happiness, but it is not the state of happiness to which humanity aspires. And however brilliant and gorgeous may be the streets of that fabled city, however delightful the strains from golden harps, it cannot be

the home of the one who has stored up the love, the affection, and the highest aspirations of the mind, and transplanted them in thought to the home of the future. Mohammed pictures a paradise of the physical senses—robs humanity of its divinest feature in order to satisfy the cravings of the material body. Not less cold is that heaven that takes away from mankind each aspiration and subtle link of mind, refuses to associate spiritual existence with the ties, amenities, and aspirations of earthly life.

Much more consistent is the poor farmer's ideal of heaven, who said that he had a dream, and he dreamed that he went to heaven, and that God's house was a very large farmhouse, and that the place that God dwelt in was a very finely cultivated farm, and that he saw God out in the cool of the day attending his flocks and herds. Poor man! this was his loftiest idea of heaven and happiness, and no doubt represented faithfully that which he thought would contribute to his own unlimited joy could he but possess it. So the ideal heaven of Christianity is made gorgeous with gold and precious gems, with all splendours that appeal to the senses, with ravishing strains of celestial music, and the snowy white splendour of the very throne of God. But of that love that builds up the inner temple, and that joy that fills all things with the light of lovingkindness, that divine tie that links kindred souls together, there is very little said—too little, alas! to satisfy humanity.

Now that you are let into the secrets of that future state, that spirits do come and talk to you, and give you knowledge of their abode, the first question that springs to your lips is: "Shall I meet my loved ones there?" And this question proves that, with all the subtle chain of worship, you have not had it solved before; it proves that the longing hungry desire of humanity is for the perpetuation of something that resembles humanity; it proves that a heaven that so far transcends the perfections and aspirations of the mind as to be utterly and absolutely cold and void, does not satisfy, and is the least necessary of any. The question then comes: "Shall I meet my loved ones in the spirit-home? Shall we be associated together, and what are the manners and associations in spirit-life? What are the laws that govern them? and what are the methods of these spiritual societies?" Oh, 'tis an unlimited question! Far more in its significance than the surrounding, or the material form of the spirit; far more important than whether they live in buildings like yours, or have some transparent material with which to construct their habitations.

Thought becomes objective in spirit-life, and that life which is suppressed here and makes but a secondary part of your existence, becomes there a shining light, aglow with transcendent glory, the only actual and real impetus of existence. Home in the lower life too often means four square walls, a few goods and chattles, and the presence of people together. Spiritual mind—thought—forms its

spiritual kingdom according to its attractions, according to its aspirations and desires; and that subtle chain of sympathy that links you with your loved ones constitutes oftentimes the only longing for immortality—the only wish for a future state—that you may meet them there. Surely what a mockery would be a perpetual existence, if that which makes existence desirable—human love, human affections, human thoughts and aspirations—were wrested suddenly from you by the hand of death. Into what new purposes of life could you suddenly transpose your thoughts? Into what new labyrinths of existence could you transplant your affections and the powers of your mind, if you do not meet there the kindred spirit? Into what special joys and compassions could you be tempted if you could not exchange with kindred minds the aspirations and feelings of your own minds? Spiritual associations—the society of the spiritual world—is the epitome of this grand desire upon earth.

Society is limited here by the bonds of material wealth, by time, sense, and space, by birth, and all the forms of external and arbitrary rules and usages, the necessities for combination in trade, the necessities for combination in labour, the necessity for isolation in the splendours of hereditary titles—all these belong to earthly communities and associations. Not so in spiritual life. The lineage of the spirit is the lineage of its soul-life, not its physical life; and the spirit whom you revere most is the parent, the ideal parent, of your earthly life; the same will be your soul's parent. Oftentimes the ties of blood are broken on earth by discord and jargon. Oftentimes selfishness steps in and robs the sun of the father's care. Oftentimes brother is set against brother, in consequence of material wealth and ambition; and the history of earthly civilisation and society has been oftentimes one of strife, and bickering, and contention; but, as we have said, in the centre of all this is the flower of human civilisation, the blossom of human society, the aspiration of the human spirit—the ideal home.

When you enter spiritual existence, all those to whom you have been linked by ties of affection and similarity of thought, if they have passed on before you, these come thronging around you to admit you to their associations. The mother, having for long years wept and mourned the absence of her child, follows in imagination that child to its new abode, and wonders what celestial being shall take charge of it, and if the child, grown strong in its new existence, has forgotten the earthly mother. There is a stronger tie in love than in all the powers of external life and surroundings, and that child, grown up perchance in spiritual existence, still remembers the mother on earth, and is the first to welcome her. So when friend is parted from friend, the tie that binds kindred spirits outlasts and outlives the grave, and every thought and feeling that you send upward to his abode becomes another link in the chain that will bind you both in spiritual life. Remember, however, that

there are no incongruities. Every spirit is associated with those to whom it is attracted, and there cannot be the bickerings and discord that are often found in earthly existence, because spirits are removed from one another that are unlike, and the atmosphere that surrounds them prevents the quarrelling and contention that are here.

We have found that if people were removed farther from one another, if not obliged to occupy the same house, oftentimes the same room, they would be much better friends, because the material surroundings, and the difficulty of attempting to be friends under diverse material circumstances, often warps the spirit, and many really affectionate souls manifest nothing of their better qualities because of the untoward influences about them. In spiritual existence this is not so. If connected with someone you do not like or are not attracted to by similarity of taste, you are not forced to quarrel out your existence, each one striving to gain the supremacy, but there are classes of beings similar to yourself having tastes and thoughts and advancement like yours. To these you will be drawn and attracted. If they are of your own kindred whom you have loved best and nearest, they will again be the nearest. If not of your own kindred, as sometimes happens, then they will not be the nearest to you by earthly consanguinity, but by spiritual kinship.

You have oftentimes wondered, if you have investigated Spiritualism, why your relatives do not come. Sometimes they are not attracted to you. Sometimes you have not loved them. Sometimes they are not the nearest to your spirits; but some spirit who is attracted to and is like you will be the one appointed to minister and to converse with you. Wherever the tie that binds you is of genuine spiritual origin; wherever your love is something more than external affection or temporal policy; wherever it has its roots in the very nature of your existence: then it outlives and outlasts the grave. Oftentimes you find with the physical removal of friends that you really loved them better than you knew. You remember with pain all the unkind deeds and words, the daily petty strifes and angularities and contentions; you remember this with pain and regret: for with the removal of the physical body you find there was a tie binding you to their spirits, and so when you pass out of the earthly existence, you will find them smiling and ready to meet you with the outstretched hands of sympathy and love.

Oftentimes the very enmity that makes men bitter is but the result of physical circumstances, and not of their souls. Indeed, very much of the controversy and quarrellings of the world is of this kind. People do not understand each other. There is no way in which their spirits may communicate together; they say a word, and that word is interpreted wrongly; another is spoken, and instead of the men coming together with an understanding, they

are thrown off; and individuals and nations go to battle upon these trivial things. But in spirit it is not so; the meaning of the spirit is read by the one who is in sympathy with you, and you cannot make any such mistakes and blunders. If you are kind, it will be known; if you are loving, it will manifest itself; if you mean friendship, friendship only will be spoken, and not a deception and mockery, as oftentimes occurs here. Human beings are better than they seem to be. The great mass of mankind appear at their very worst. Here, for instance, is a poor beggar in rags, and there a violent man in passion; over there is another who seems to be penurious, and hoards up his wealth; and yonder is one tempted to murder: these are the physical expressions of souls that may many times have striven with the highest and best aspirations.

The angels do not count the failures, but only the aspirations and thoughts of humanity. Christ said: "Whosoever sinneth in thought, he therefore hath sinned." Good deeds are very cheap; they are bought with policy. A man may wear an honest face, and do all good deeds in the sight of his fellow-man, and yet desire many things that to the eye of the Master would have been sinful. So the man whom you stamp as criminal and wrong, has aspirations that would ennoble many a hypocritical soul. He that is condemned oftentimes has striven and struggled, and striven again, and each aspiration has been set down by his guardian angel as a good deed; for if you think good thoughts—even if you fail to fulfil them—these good aspirations count as deeds in the world of spirits. So if you think unworthy thoughts, if your deeds be apparently of kindness, and humanity applauds, the angels see the motive, and behind the shining deed behold the hypocrisy; it goes for naught—you cannot pave your way to heaven with gold, you cannot bribe God to receive your outward actions merely, but the inward soul must be true. Love is not simulated in real life. There is no mask of outward love to hide the shaft of selfishness. There is no outward symbol of amenity whereby men can cover up their bitterness and hatred. It is a real life, where soul meets soul face to face, to determine whether your love be genuine or no; and when you come into spirit-life you will meet those souls to whom you have been true in thought, and the loving sympathy that for ever accompanies it. These are the things that make up spiritual society.

There is an old rendering of the golden rule that we almost think is better than "Do unto others as you would that others should do unto you," for doing is the literal fulfilment of the letter. It is this: "Feel towards all men as ye would that they should feel towards you;" transcends the action with the actual state of being, with the living breath, with the fervid fire, with the touch that cannot be mistaken; for the lily grows white without an endeavour or action, and the rose unfolds in its fragrance without striving to blossom. They simply are. So, if you are loving, truthful, good, your

lives cannot other than express it ; while many who are not so may drape themselves with the outward garb of light to hide their thoughts, and hope thereby to deceive the angels into recognition. This cannot be. There you meet your friends soul to soul, thought with thought ; and if you have harboured to them unjust thoughts, if you have wrongfully believed them guilty of any unkindness to you, it will be seen and known ; it cannot be concealed. So, if you have entertained towards them kindnesses that they have not returned, if your spirits have been visited by tender feelings and aspirations, they in turn will be humiliated when they behold these flowers you have nourished in your hearts for them.

The confraternities of spiritual existence are oftentimes made of diverse nationalities and different families. Associations of spirits are oftentimes composed of those who did not know each other in earthly life, but who, being similar, and having thoughts and aspirations similar, meet in the course of time and are bound together by a more subtle chain ; while those who have rallied about them in earthly life, their kindred and friends, form, as it were, in the centre of this kingdom of heaven, or this heavenly home, a shining star, grouped around with the various friends that make their home and their society delightful ; and thus each in turn gather to themselves minds that are like themselves ; and so on, until the vast associations of spiritual existence are composed of those who, like the various stars and constellations, differ from one another in glory, yet are all arranged according to the laws of harmonious spiritual life. For instance, a philanthropist in earth life sometimes meets with cold looks and lack of encouragement, even at his own fireside, and struggles away in his endeavour for humanity under these very antagonistic circumstances. In spiritual life he enters the associations of philanthropic spirits, drawn there by the natural ties of affection, and his dear ones gather round him if they sympathise with him, and he forms the central light—the shining planet of the race of souls that strive to do good. The poet who has thoughts of heaven far transcending his earthly life—there, as here, groups around him those that were near and dear—always the innermost circle were the dearest. Thus the objects of his affection assemble, and then outside these are those who are like him in taste, in thought, feeling, and aspiration, forming a home that even Olympus cannot rival, and where the gods of highest poesy become inspired in deeds and words of kindness. Those, too, that pursue any great scheme or problem for the benefit of mankind, first have their inner group—their own group, their kindred souls, their dearest and nearest, their mother and friends ; and beyond these are those who sympathise with the lofty pursuits of their minds. These stretch out with them into the worlds of space to gather the principles of mind and of power.

You can imagine now what would be your highest earthly home, if, instead of the material necessities that oftentimes cramp and

dwarf your powers, you could build from your thoughts, erect a habitation suitable for the gathering together of all your friends. You could pursue each taste and inclination of the mind, without being chained or dragged down by the stern necessities of material life. In such an ideal atmosphere you could gather together poets, philosophers, friends, and, in sweet and solemn discourse, consider those various themes without the necessity of physical care. Suppose your house could be extended at will—made narrow to accommodate yourself in privacy, made broad to accommodate your friends. Suppose, instead of eating and drinking, there was no necessity for these material conditions, but only the food of thought, only the drink of knowledge. Suppose, instead of so much time to adorn the body, that the thoughts which embellish the mind were the only ineffable adornment of the spirit, and that you need not always be running hither or thither to give orders, or toil with your hands. You see at once you would be admitted into a new state of existence. That which was laborious becomes pleasurable, drudgery becomes freedom, the pleasures of society—the demands merely of the sense—become in the spirit-communion exchange of thought, divine beneficence, charities, and all the graces that really do adorn your spirits, but have no opportunity of expressing themselves because of these harassing cares. Oh, the soul is too often chained in its material body!

Too often you are slaves to the very senses that should serve you! Too often you make the external surroundings necessary instead of the spirit! Into your highest typical society there are now admitted all those graces, amenities, and refinements that belong to the typical society of the spirit; but instead of a form of expression, instead of any subject of interest to humanity and importance to the world, instead of those lofty themes of discourse that frequently form the subject of your meditations when alone, you are engaged in trivial conversation, in petty cares, with what transcends all polite investigation—your neighbour's business; and so the time is divided between eating and drinking and discussing the most trivial of subjects. Remove that, and extend this society into the world of thought; make it fashionable to tell what you think; make it fashionable to discourse with your neighbour upon those thoughts, or hold intercourse on topics that occupy your own meditations; make it fashionable to talk about spiritual things and the culture of the mind; make it fashionable to engage in studies and earnest inquiries as to the poets and their highest state; make it fashionable that all that belongs to literature, art, and science, and religion shall be represented in society; then do away with these material demands, and you have the typical society of spirit-life. Only it is not customary that you talk of religion. It is not customary with you, if you have spiritual aspirations, to speak of it. You may talk of your neighbours, of your gold and silver, your house and horses, your garments and gems, but of your mind,

no! If you think of anything beyond these, that were unfashionable.

Many a lowly home is clothed in grace because of the sincerity, because of the true aspiration of the earnest inquiry that abides there. And many of the associations of greatest minds in your world have been composed of those who ignore the customs of merely frivolous society—who have discoursed on lofty themes, and made themselves the centre of refined culture and enlightenment. In spiritual existence it is wholly so. That which is highest absorbs and swallows up the lowest; that which is best and noblest is encouraged, while that which is low and degrading is discouraged. The lofty thought, the earnest aspiration, the fervent prayer, are when true souls commingle in true inquiry; in spiritual life this is true, and your children are not fed with the pampered tastes of modern society, but rather with the sweet and benign influences that love alone can give; the encouragement of every thought, aspiration, and wish that prompts them to knowledge—not a stultifying of the foundation of inspiration—not a crowding in of mere external thoughts—of mere technical knowledge, but that true knowledge which gives them time to grow and to blossom, the waste places of their hearts to be strengthened.

The children in spiritual life are not taught to conceal their thoughts and mimic their elders in hypocrisy, but to be true and loving and aspiring always. Let children speak the truth! But they are garnished on the outside, giving them the policy that enables them to hide their feelings, to conceal their minds, to tell falsehoods—fashionable falsehoods—with the same good grace, declaring that mamma is not at home when she is, and go through the form of saying how splendid someone is when they do not believe that such is the case. This makes up the petty mask of superficial society, and women talk—not to each other, not to their spirits, not with their soul, but to this mask—the technicalities, the trivial superficial things that make up your commonplace existence.

Only in the home circle, only to the dearest friends, does the man or woman of society venture to be sincere, and oftentimes not even there. But this home circle is extended; this sincerity is enlarged. The spirit awakens from its mask or dream, and the eyes of all loving souls may behold the man, the woman, the spirit. You think this would not be desirable. Nothing is more desirable. You hide your minds behind this mask of superficial splendour, culture, and refinement, stifling the tender flowers and buds of thought and aspiration that would grow, and the whole soul of your existence is composed of this fiction. You may love your child, but may not manifest it in society. You may revere, adore, and respect this or that principle, this or that great mind, but it is not polite to say so.

Now these aspirations make up what you are in spirit. They

form the hue that the spirits see. They are the individual that your spirit-friends most love, and if these are meagre and commonplace and foolish, what can be the love of those angels for you, who have grown stronger and grander and higher in their new abodes? It is not that you are simply unworthy of yourselves in doing this, but that you, alas! gradually accept this thing, this outward symbol, this mask, and this representative, instead of the real and inner being. Now, as we say, in spiritual existence it is quite the reverse. The mask is thrown aside; the true man and woman are seen to their best advantage. The feelings you have thought, and have been ashamed to utter, are received as thoughts and feelings that prompt your life. Aspirations you are too timid to tell to your neighbour, lest he should scorn you and laugh at you, become here the foundation of your existence. The thought you may not impart to your companions, lest there be jeering and sneering, becomes in spirit the longing that introduces you to those you love best.

In sincerity is based the heavenly home—truthfulness. Be what you are—no seemings, no attempts to hide the good or ill. If you aspire above your faults, they are already remedied. If you are greater than your actions, you do humanity an injustice by concealing your highest thoughts. Many persons pass in society for common beings, because they dare not utter the sentiments and feelings that well to their lips, and are born in their privacy and communion. Be the best; express the highest; dare to live the loftiest; and society will become then not alone the material type, but also the ideal expression of the spiritual state of being. Then we pass on.

The home with us in heaven is a centre. Every spirit has a home there. There are no orphans in spiritual life. There are no paupers. There are no criminals. There are none that are not linked to some other soul by the tie that lifts them up and elevates them. Those spirits that go out draped in sorrow and crime may linger near the shadowy land, and associate with their compeers in crime; but there is still a link that binds them to some being that lifts them up, and they are ultimately drawn there. There is no outcast in spiritual society; the laws of love and kindness and charity enfold all souls. Exclusiveness does not belong there, because any spirit can enter the charmed circle of the spiritual home and enjoy his kindred; but likewise those in that home do not shut within and immure themselves from all external communion. Its light goes out, its radiance extends, and its influence is felt abroad.

There are no souls left without love—though maybe they have starved on earth because no mother's lips have ever been pressed to theirs, because no kindly voice spoke a word of cheer; starved for sympathy, because everywhere was a meaningless life; but these waifs find ever a pitying angel-voice, ever a loving soul to

meet them, and a supreme and perfect atmosphere of peace, wherein they are not taunted and not cast down and not trampled under foot because they are sensitive. You meet each other in the streets as strangers; you pass one another by with an unkind word or a cruel cut. You make it a point not to recognise in humanity the image of God. How shall it be when you, too, long for recognition? If the angels were not wiser than you, upon what claim could you enter the abode of the blessed? Yet such as you have failed perhaps each day to notice this humanity that is all about you. But the angels are better; they are wiser: they have grown stronger in love, and every child of love and every outcast spirit comes there with welcome voice. You, who are clothed in comfort; you, whose dear ones are all about you; you, who have put away with tender sighs of sympathy some one of your flock,—remember that every soul is as dear to some soul as these precious ones in your charge. Nearest like the Divine love is that true mother's love that follows her child through shame and want, misery and crime, down even to the very lowest degradation, always loving, and always praying. So there is no angel so high, there is no spirit so transcendently pure and truthful, but in their highest state there is a sympathetic tear for the very lowest child of earth, the very darkest soul, for the very spirit that you cast out as being unworthy.

Home in heaven! Ah! 'tis a light, a joy, and a glory! You may well speak of the fireside and the earthly home as the symbol of heaven. The home in heaven is that abode where all graces abound, where are transplanted each flower of hope, and every blossom of prayer and every aspiration meets you with smiling face, and every joy becomes dearer if it is shared by another; where all harmony and peace prevail, where discord never enters, nor malice nor envy, to drive away the eternal spirit of accord; where your dear ones gather round you like shining stars in a brilliant constellation, made bright by purity and truth and love, and their thoughts shine out into your own like rays of living glory, mind to mind everywhere.

Your heavenly home! Ah, yes, you build it now unconsciously far better than you know, far wiser than you think. It will be higher and purer and lighter than you imagine. It will not be draped with so many of the shadows of life. It will be adorned with more of the graces, because the least of you have loving thoughts sometimes, and these loving thoughts are taken up by the angels who love you, and make the atmosphere and walls of your heavenly home;—better than you dream, for the external malice and envy are cast away oftentimes with disease and sickness and pain, and you meet each other at the best on the plains of spiritual life, not at the worst as you do here. The highest estate of man is there considered to be, not what you do, but what you aspire to do; you are credited even with your failures. God takes

account of your prayers, and heeds your aspirations, even though you stumble and falter on the wayside.

Your loved ones! Yes; they are the very ones that shall come round you and minister to you—they are the ones that shall wipe away the furrows and care, and the tears that dimmed your eyes in the midst of earthly existence, and the sorrows, and the faults, and frailties that have enshrouded and clouded your here. They are the ones that, with pitying eyes, and loving hands, and flowers of hope, come out to meet you and welcome you to your new abode. They are the ones that uplift your feet and strengthen you in your need, and make you stronger and better, and wiser than you know. They are the ones that come, all smiles, with the fruits you gave them; all frankness, for their words know no bitterness: all adornment and beauty is theirs. Then, beyond this small circle, there, still in spirit and thought, you stretch out with the amenities of spiritual life, to other circles and other societies, and the grand fraternity of heaven is made up of these groups and peoples; each one like a shining star—like a sun in a central flame of being, burning steadfast and pure over the weary night of time, illumining your poor, barren lives with the wonders of their supreme abode.

Your thoughts, they fail and falter, theirs are always perfect; you seek to do a kindly deed, but it is lost in material strife, there it has reached fulfilment. All their wishes, all their thoughts to do well, are crowned with success, and the spirit-home is made up of those loving words and deeds. We will not ask you to follow further this delightful theme; but on and on, as far as the eye of the mind can reach, as far as the spirit can fathom, are these celestial groupings. Mothers, fathers, children, all friends gathered together and bound like bright flowers upon the brow of infinity, grouped like constellations in the great spiritual space, stretching far and far away, until they are lost in the very splendour of their thoughts, until they become dim by the very whiteness of their raiments! O celestial abodes! O heavenly habitations! O divine minds that have grown thus strong and pure! O what these children may become when beyond time and sense, and uplifted by aspiration and prayer, in no more fear of death, and no more hatred in the world, the earth, too, shall become the habitation of loving souls, and every earthly home shall typify the home in heaven!

HOME IN HEAVEN.

There is joy in home, even upon the earth,
When toil-worn, weary, plodding, falt'ring feet
Seek rest and comfort at the evening hour,
And find in love a rapture heavenly sweet.

The mariner lost on the distant sea
With straining eye beholds his native land,
And hears the shout of welcome that shall come
When willingly his feet have touched the strand.

The wayfarer far on the desert wild
 With straining powers and longing eye doth turn
 To where the light of his loved beings smile,
 Waiting with rapture his long-looked return.

But home in heaven! a joy enshrined in joy,
 A light within a light, a star set high
 And pure upon a distant hoped-for height,
 Whose radiance seemeth ever drawing nigh.

Lo! as your spirits wander in the dark,
 And you with weary spirits strive to gain
 Some knowledge of that rare and heav'nly spark,
 Still far away its brightness doth remain.

If when the poor man carries to the grave
 The body of his lost and only child,
 With fainting, throbbing heart, and weary limb,
 And looks that never might in joy have smiled,

Behold above the grave a shining face;
 A form of beauty beckons on the way,
 And o'er his brow there comes a glorious trace,
 A promise of a brighter, better day—

O home in heaven! 'tis as a wreath of flowers
 That crowns a life of bitterness below;
 'Tis as the star that beckons through the hours
 When toiling time moves on so sad and slow.

'Tis as the fragrant breath of spring that comes
 When storm is gone, and o'er the distant height
 Of time and space its glory, fulness, beams
 In a divine enrapturing delight.

'Tis the fulfilment of each earnest prayer,
 'Tis every hope made pure and glad and strong,
 For every prophecy doth, pure and rare,
 Find its fulfilment there in perfect song.

As ye have sown on earth so there ye reap
 The golden grains the harvest swiftly wings;
 As ye have hoped for, so God's hand doth give,
 And every prophecy fulfilment brings.

And as ye all have striven shall ye find,
 For God does trace each aspiration here,
 And into gems of light such thought doth bind
 To greet your spirits in that higher sphere.

O heavenly home! thy light doth still adorn
 The pathway that leads up through prophecy;
 Beyond the darkness and through earthly storm
 Thy children shall find rest at last in Thee.

THE ETERNAL PROGRESSION OF THE HUMAN SPIRIT.

An Oration delivered under spiritual influence by Mrs. CORA L. V. TAPPAN, in the Royal Music Hall, 242, Holborn, London, on Sunday evening, December 14th, 1873.

INVOCATION.

Our Father! supremest Love! surpassing Spirit! Thou infinite source of every blessing! Thou divine and perfect giver of every gift! we praise Thee. We come before Thee not only at this hour and upon this occasion, but at all times and in all places, to remember that Thou art there, and that thy spirit doth abide with us for ever—upholding, sustaining, supporting, guiding us even in the midst of darkness. O loving Spirit, let us behold thy light; let us remember thine inspired gifts; let us seek for thy knowledge. Thou art the source of all beneficence: let us remember this and be likewise beneficent. Thou art the source of all truth: let us seek thy truth, that we may thereby know more of Thee. Thou art the supreme knowledge: let us turn to Thee for knowledge, thereby gaining strength and wisdom and surpassing power. Thou art the source of all that is good: let us remember this and emulate thy goodness, that the deeds and words of daily life may be somewhat like the divine and perfect standard of thy being. O Spirit, Father, God! the universe is filled with the evidences of thy praise. Every atom throbs with the conscious life of thy presence, and all nature is vocal with the voice of praise to Thee. The sweet lips of the flowers, the songs of birds, the voice of the wilderness, and the wild ocean waves proclaim thy praises. The mountains reach with yearning hands up towards Thee, and the stars in their places revolve in response to thy voice. Oh, let us—

endowed with living spirits, with immortal souls, with transcendent powers—let us emulate these praises! nay, more: let us behold where spirits disenthralled, and angels free and strong and glad, praise Thee with loving countenance before the very light of thy presence—grown strong in knowledge, free in wisdom, glad and pure and unafraid before thy light! Let us praise Thee even as these do. If death and sorrow and affliction bow down the human spirit, let us remember that there is life and joy and immortality beyond. If the grave has concealed from sight the dearest treasure, the household idol, the sacred and loving friend, oh, let us, thy children, know that life is eternal, that they live and may be bending near on pinions of divine love, whispering the messages of thy peace—transcendent and glorious. Let us join our voice with theirs; let us worship even as they do—in deeds of loving-kindness; let us remember that Thou, O God, art with them and us, the Father, the Spirit of life and love for evermore!

DISCOURSE.

Heretofore the various religions taught in the world have had two distinct utterances. One has been to make the future state of man's existence a permanent one, whatever condition of happiness or misery the human spirit is transported to after death. Much of the theology of the day makes that condition eternal and permanent. It is true that Swedenborg, who has a large number of followers, and whose vision penetrated into the spiritual abodes of the departed, distinctly affirms progression; but he also affirms, we believe, retrogression—a progression in happiness and a progression in misery. The ancients believed not that the spirit in its present form would exist, but that by some process of metempsychosis the spirit would be transported into another form of life, and thus keep up a perpetual state of existence. Where immortality was taught, it was believed that the human spirit would become like the gods, and that whoever became immortal would possess almost infinite power.

Mohammed taught that immortality could only be possessed by the male human spirit; and that if the female wished to be immortal she must pray to become, at death, like her master. This was, of course, the favourite idea of the future paradise, wherein the blessed, and those who possessed immortality, were to have perpetual pleasures and a prolongation of material and earthly delights.

But the prevailing idea in Christendom, we believe, among theologians is, that the future state is either one of absolute happiness or of absolute misery, ignoring the fact that Jesus taught: "In my Father's house are many mansions; I go to prepare a place for you;" saying this to his disciples—the many mansions meaning the different states of existence. And we have often been questioned as to how we explain the scriptural passage: "As the tree falleth, so shall it lie," if there is progression in the spiritual world. We know that science proves that the tree does not lie as it falls. Atom by atom the tree is changed into soil, and grows up in a new form of existence, proving that though the tree falls, the atoms of which it is composed change their form of existence and take on new clothing.

Now, Spiritualism has revealed as an absolute fact the communion with departed spirits; and among the various lectures we have given here on Sunday evenings, we have endeavoured to picture somewhat of their condition in the future state, and we have stated to you that as the spirit departs from earthly life, so it begins its future existence; but we believe it has not been stated on previous Sunday evenings what may be its opportunities in the future for improvement, advancement, culture, progress, and final happiness. In this existence are all sources of knowledge improved, and the understanding in spiritual philosophy enlarged.

The greatest men of earth always fall short of their highest attainments. They wish to have some prolongation of life, that some favourite object or theme may be perpetually or finally studied. No one achieves the epitome of his or her ambition. The very best and highest minds wish for some loftier state, some nobler surroundings of existence, whereby they may fulfil the ideal of their lives. Indeed, the most devout Christian worshipper falls short in his own mind of the ideal Christian that he feels he ought to become; and it is a common occurrence among the various sects of Christendom for persons to believe that, if it were not for the forgiving Deity, they could not by any possibility escape the tortures of the damned, because they feel themselves utterly unworthy.

Spiritualism, however, not dealing with theological problems, but with facts; not dealing with questions that pertain merely to mysterious suppositions, but with absolute states of being, must present a final settlement of this question. Undoubtedly your spirit-friends, if they converse with you, are able to tell you what their condition is in the future state—unquestionably, whether in that state they can advance to higher degrees of knowledge and wisdom; or whether they are doomed perpetually to remain in one condition, merely living over again the scenes and knowledge that they have passed through or possessed on earth. It is a singular fact that with the human mind, and with the disembodied human spirit, there can be no such thing as rest; we mean, a standing still. The rest your bodies require—the physical sleep which is essential to replenish your outward bodies—does not, indeed, apply to the mind. The mind and spirit are never at rest; that is rest to the mind merely that changes its form of occupation; and undoubtedly when your bodies slumber your spirits are still at work in the subtle regions of thought and speculation. Sometimes thought is evolved in dreams—sometimes in the consciousness of divine visions that you cannot recall; but much of this is somewhat of a glimmering of the future state of the mind, when disembodied and free from the thralldom of the physical body.

You must be aware that the condition of being at ease belongs only to the material body; that the mind itself is never happier than when engaged in some new and ennobling pursuit; that every fresh avenue of thought, every great problem, every new inquiry, at once presents something to the spirit that enraptures and entertains it. And it must be the case when free from physical disabilities, that the spirit itself rests only in work, in labour, in constant toil, and in the pursuit and investigation of spiritual knowledge. Then, if you find yourself, on entering spiritual existence, crippled and dwarfed, as inevitably you must; if some portion of your mind is imperfect or undeveloped; if too many disabilities have rested on you externally; if, indeed, you be plunged, through outward cir-

circumstances and occurrences and thoughts and deeds in your earthly life, into a condition of comparative darkness—it does not necessarily follow you must remain there. There is no condition so dark that the power and the love of God and his angels cannot penetrate.

Were there places of eternal ignorance, there could not be the presence of Deity everywhere. And the human mind, finite in its failings, cannot by any possibility fail infinitely and eternally: hence the narrow compass of the human mind here on earth is at once in a degree enlarged; and the change called death merely disenthral the spirit from its prison, merely opens the portals to the brighter life, where it enjoys a wider range of vision, better opportunities for knowledge, loftier incentives, nobler aspirations, purer desires. Not at once, not in the twinkling of an eye, can this be wrought; but gradually, as the spirit begins to feel its deformity; as, entering into spiritual existence, you are made aware that you have not built for eternity, but only for time, while you have remained on earth; as you begin to realise that the spirit is dwarfed, lacks the clothing and drapery of fine thought, and of lofty impetus; indeed, as it comes home to your consciousness that the aspirations and ambitions of earthly existence have not been of such a nature as to develop the soul, but only to feed and pamper the appetites of the body.

Each spirit feels, on entering spiritual existence, that its work has only been proportionally attained; that there is only a moiety of its gifts developed and unfolded; that only a small degree of its powers have been improved. Then, if there were indeed to be no more advancement; if the gates of knowledge were closed upon the human spirit; if, with all its aspirations and longings for higher life and superior wisdom, it could never improve,—the future state would, indeed, be one of torment, and the majority of the human family, nay, the whole of the human family, would go into a state of comparative misery in the other world; because, as we have said, the brightest minds, the loftiest geniuses, the most subtle philosophers, even the inspired ones themselves, have declared that the earthly life is unequal to the fulfilment of their highest and best aspirations.

You know how many good impulses you leave undone and unfulfilled every day. You know how many avenues of knowledge you would like to pursue; but you say: "I have not the time; the demands of the senses are too great; I have so much to do—all my time is employed in merely caring for the external body. I should like to study all these questions: should like to discover the laws of the planets, to know all the subtle elements of nature, to study profoundly the problems of history; should like to inquire into the various workings of the human mind; should like to know the causes of many things I see every day; but I have no time." The germs of all knowledge are planted in the human spirit.

This longing is a measure of what you may attain; eternity is the line you have to reach it in, by degrees, by stages—nay, by years.

The work of the body may cease when you lay aside your material aims—the longing for food, the searching for material fame, the building up of the outward habitation; but whatsoever knowledge the human spirit requires must be by earnest endeavour, by fasting and watchfulness, by the earnest searching of the spirit. It is no easy road, it is no highway, no way you enter upon, simply because you do not walk the outward road. The hill of eternity is a long one, but it is best to be at its top grow weary of ease—become satisfied with mediocrity. You place the highest value on that which the mind requires first—that which you seek amid difficulties, hardships, and the later surmounting the obstacles that come in your pathway. That becomes the greatest treasure, and the dearest achievement of the human mind.

The spirit disembodied is not different from what it is embodied. Release yourselves from the shackles of the senses, and close your eyes upon the outward world, and in the moment you can recount a dozen themes of knowledge you would like to solve; you can refer to many themes and subjects of meditation which, could you pursue them, would become sources of happiness and delight. How many questions and problems of human existence would you solve! How many living philanthropies and schemes of human happiness would you devise if freed from your own material cares! You each think you could plan a government, determine the forms of a new society, create the expression for a higher religion, elevate the poor, and benefit humanity in various ways. Then there be the lofty themes of moral discourse, wherein the mind is not perpetually hampered by outward cares. All these could be pursued if you were only free, you say, from the cumbersome cares of material life. Death sets you free. Socrates conversing with his guardian spirit; Plato in his grove holding communion with disembodied minds; all great sages of earnest thought have believed that death sets the spirit free to pursue these lofty themes. Not at once; you do not go out into the spirit-world in the full strength of those great minds. How few there are that even contemplate what their condition will be in the other world! They believe that, by some subtle process of religion, they will be handed over to the care of angels, and that, without any thought for their own advancement or improvement, by some mysterious law or operation, they will glide into a state of happiness; or, if they stop to think at all, they shudder lest they may be transported to a place that is not so happy. Still there is always some little thread of creed, some ideal hope, some hungering desire that leads them to think that they may perhaps be saved. You work out the kingdom of heaven with fear and trembling.

It must be within you to crave the expression and cultivation

of the divine powers that are enstamped in your being. Death does not immediately set you free—does not immediately transport you into all knowledge. You must there begin what you have neglected here—there study what you have failed to cultivate on earth; and those who pass out from your midst constantly, those even who were best, who were draped in charity, who were trained in lovingkindness, whose lives were made up of good deeds, these feel, on entering spiritual existence, how far short of the angels they are; and they look upon themselves with somewhat of commiseration, knowing that, with all their earthly striving, they still have not gained that highest state. You enter upon a state of progression, even as you leave one here. You enter upon a plane of tuition, where teachers, those that are advanced, those that have been in spiritual life longer, impart to you the knowledge they have attained.

Each soul, it is true, has its attendants, guardian angels, ministering spirits, who watch about it even in earthly life. On entering spiritual life you are at once taken into that degree of existence that is best adapted to your culture, and by degrees—but never without desire or will on your part—you attain knowledge. Spiritual existence is not a state for the forcing of knowledge. You cannot receive wisdom unless you seek it. You cannot taste knowledge unless you desire it. You cannot be transported at once into supernal wisdom and goodness unless your spirits strive after it. Nay; you must be aware of your shortcomings, and earnestly seek for the knowledge you would possess. It is not, as we stated, a pathway of pleasure; it is not a place where you are at once crowned with delightful glory, and where the whole of your lives is one supreme and perpetual calm. You would not be happy if it were so. It is only when striving for higher knowledge, when imparting some knowledge to those beneath you, that your minds are really at rest; and the various stages of spiritual existence, and the various methods of obtaining knowledge, form the happiness and the delight of disembodied souls. Your friends—the loving ones whom you have laid away to rest—you fondly think, with the hope that religion has given you, and the faith that belief has given you, that they are in a place of rest. Now, rest to the mind means a very different sort of thing to the rest the body requires. If you mean sleep, indolence, inactivity, then they are not at rest. If you mean activity, aspiration, change of employment, pursuing delightful themes of knowledge, then they are at rest.

But you put them so far away. You think of them as either asleep or in a heaven that has no opportunities for advancement or improvement; but only perennial and perpetual happiness. Now, the joy that comes from well doing, and the joy that comes from each day striving to gain a higher point of knowledge, is the very epitome of heaven to the human spirit; and you should think of them, not as asleep, not as in a state of transcendent calm, where, like midsummer

on the tropical seas, their very happiness would become oppressive, but where thought and feeling and aspiration and endeavour constantly lift their spirits to nobler strivings and loftier purposes. And when they come near you, it is not to while away an idle hour, nor to soothe you into the alluring slumber of a transient happiness, but to search your spirits, to probe your minds, to warn you that the fatal error of human existence is this desire for an idle life, to ask you in your secret conscience if you are improving all opportunities you enjoy for gaining knowledge, to ferret out—with the loving eye, and with the loving tones, but that most searching voice—to ferret out the forms of your daily life, and to see that you improve the gifts that have already been bestowed upon you. There can be no more searching scrutiny than this consciousness of communion with departed friends: because you at once feel that if your mother, your friends, your dear spiritual kindred are near you, they must know the shortcomings of your lives; you at once know that those who are in sympathy with you in spirit must see that you fail in your struggles for charity, integrity, and purity. It is a most searching faith. It finds out the secret and subtle impulses of the human soul: and no truly selfish being ever asks for communion with departed friends. It does interfere with material pleasures: it does interfere with the pursuits of daily life that are only for self-aggrandisement: it does interfere with those subtle sophisms by which you smooth over the conscience and make it answer for human policy and human honesty; it does interfere with the false words that conceal the hidden motive and envy and hatred. It interferes with those pursuits men call honest, whereby you deceive your conscience and bribe your souls into accepting daily practice as genuine goodness. Nay, more; it opens up the avenues of thought, that, in some degree, take you away from daily and hourly drudgery and occupation; and if you cannot bear this awakening, if you do not want the quickening of your thoughts in this direction, then you must not seek this communion, though it will come. Even as a mother's love here searches out in the mind of her child the hidden impulse that is concealed from all others; even as the young man does not venture too often into his mother's presence when he has wandered away from her teachings: so you, who do not and cannot covet the necessary scrutiny that this communion brings, shrink from it, and are afraid. No wonder! But be not afraid. With searching eyes there is always love; with the consciousness of the imperfections of your spirits there is always an abiding charity. They know what your weaknesses are: so do they know also your temptations. And if a human mother's love can follow her child through every pathway of sin, even to the gallows, with lovingkindness and prayerful affection, may not the angel mother also forgive, and through the eye of charity, behold only the spirit that is immured in your outward forms? Be not afraid;

because with the searching and the scrutiny and the consciousness of the imperfection comes also a subtle strength to overcome it; and you grow stronger from having this communion and this knowledge of your own souls. Nay; by bringing to the daylight these subtle thoughts, by making your minds aware of them, the sooner you correct them, the more speedily are you divested of them. It is the hidden disease that takes away the life; it is the secret canker or worm that gnaws the tender shoot and thrifty tree. Let it once be known, and there is medicine and balm and healing for every spirit.

Oh, if you could close your eyes for one moment, and look upon this other life that supplements yours, these hosts of attendant beings, these faces that hover near you, these voices that are so close to your hearts, you would be made aware that spiritual existence is composed of the striving, struggling, longing, and praying masses of spirits that have gone out from earthly life, burst the fetters of material sense, but still have not gained the ultimate of knowledge, each one striving, each one helping those that are beneath. And the surest pathway to spiritual progress on earth or in spirit-life is to help one another. You have found it so if, tortured with your own misery, if, believing yourself the most wretched of mortals, you have turned to the poor beggar in the street, or to the wayfarer more miserable than yourself. How one word of sympathy spoken to him brings balm to your own hearts! and how you can get away from your troubles by ministering to others! Knowledge is gained thus. So soon as you begin to teach other minds your own powers are quickened; you feel the necessity of greater activity, and there is no better school than that of the teacher—no better means of happiness than that of ministering to the happiness of others. The spiritual world know this, and on wings of thought, laden with new-found wisdom, they come to you; they would scatter these blessings on your pathway; they illumine your minds; they quicken your sense; they make your thoughts more active and more easy to attain knowledge.

It has been said by some who object to this form of communion: "Oh, the spiritual world would rob us of our individuality! If we are merely the mouthpieces of other spirits, how do we gain knowledge?" Ah, but it is not true. Every thought that is imparted to others gives a thought in return; and if spirits tell what they have learned, it only stimulates your minds and faculties to loftier endeavours and nobler occupations.

In spiritual life the methods of advancement are like this: bands of angels, advanced spirits, progressed minds, those who have achieved knowledge upon any special subject, are teachers, and impart that knowledge to others. The wise and good of ancient days are gathered together in celestial habitations—in abodes for the pursuit of knowledge. Similarly attracted, they gain high thoughts upon the themes of their meditation; and, in

The wayfarer far on the desert wild
 With straining powers and longing eye doth turn
 To where the light of his loved beings smile,
 Waiting with rapture his long-looked return.

But home in heaven! a joy enshrined in joy,
 A light within a light, a star set high
 And pure upon a distant hoped-for height,
 Whose radiance seemeth ever drawing nigh.

Lo! as your spirits wander in the dark,
 And you with weary spirits strive to gain
 Some knowledge of that rare and heav'nly spark,
 Still far away its brightness doth remain.

If when the poor man carries to the grave
 The body of his lost and only child,
 With fainting, throbbing heart, and weary limb,
 And looks that never might in joy have smiled,

Behold above the grave a shining face;
 A form of beauty beckons on the way,
 And o'er his brow there comes a glorious trace,
 A promise of a brighter, better day—

O home in heaven! 'tis as a wreath of flowers
 That crowns a life of bitterness below;
 'Tis as the star that beckons through the hours
 When toiling time moves on so sad and slow.

'Tis as the fragrant breath of spring that comes
 When storm is gone, and o'er the distant height
 Of time and space its glory, fulness, beams
 In a divine enrapturing delight.

'Tis the fulfilment of each earnest prayer,
 'Tis every hope made pure and glad and strong,
 For every prophecy doth, pure and rare,
 Find its fulfilment there in perfect song.

As ye have sown on earth so there ye reap
 The golden grains the harvest swiftly wings;
 As ye have hoped for, so God's hand doth give,
 And every prophecy fulfilment brings.

And as ye all have striven shall ye find,
 For God does trace each aspiration here,
 And into gems of light such thought doth bind
 To greet your spirits in that higher sphere.

O heavenly home! thy light doth still adorn
 The pathway that leads up through prophecy;
 Beyond the darkness and through earthly storm
 Thy children shall find rest at last in Thee.

THE ETERNAL PROGRESSION OF THE HUMAN SPIRIT.

An Oration delivered under spiritual influence by Mrs. CORA L. V. TAPPAN, in the Royal Music Hall, 242, Holborn, London, on Sunday evening, December 14th, 1873.

INVOCATION.

Our Father! supremest Love! surpassing Spirit! Thou infinite source of every blessing! Thou divine and perfect giver of every gift! we praise Thee. We come before Thee not only at this hour and upon this occasion, but at all times and in all places, to remember that Thou art there, and that thy spirit doth abide with us for ever—upholding, sustaining, supporting, guiding us even in the midst of darkness. O loving Spirit, let us behold thy light; let us remember thine inspired gifts; let us seek for thy knowledge. Thou art the source of all beneficence: let us remember this and be likewise beneficent. Thou art the source of all truth: let us seek thy truth, that we may thereby know more of Thee. Thou art the supreme knowledge: let us turn to Thee for knowledge, thereby gaining strength and wisdom and surpassing power. Thou art the source of all that is good: let us remember this and emulate thy goodness, that the deeds and words of daily life may be somewhat like the divine and perfect standard of thy being. O Spirit, Father, God! the universe is filled with the evidences of thy praise. Every atom throbs with the conscious life of thy presence, and all nature is vocal with the voice of praise to Thee. The sweet lips of the flowers, the songs of birds, the voice of the wilderness, and the wild ocean waves proclaim thy praises. The mountains reach with yearning hands up towards Thee, and the stars in their places revolve in response to thy voice. Oh, let us—

DISCOURSE.

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That longing is a prophecy of what you may attain ; eternity is the time you have to attain it in, by degrees, by stages—nay, by very toiling.

The work of the body may cease when you lay aside your material forms—the delving for gold, the searching for material fame, the building up of the outward habitation ; but whatsoever knowledge the human spirit acquires must be by earnest endeavour, by toiling and actual effort, by the earnest searching of the spirit. It is no easy road, it is no flowery pathway you enter upon, simply because you throw aside the outward body. The hill of eternity is a toilsome way. It is best to be so, for men grow weary of ease—become satiated with indolence. You place the highest value on that which the mind struggles for—that which you seek amid difficulties, surmounting one after another the obstacles that come in your pathway. That becomes the glorious treasure, and the delightful achievement of the human mind.

The spirit disembodied is not different from what it is embodied. Release yourselves from the shackles of the senses, and close your eyes upon the outward senses, and in one moment you can recount a dozen themes of knowledge you would like to solve ; you can refer to many themes and subjects of meditation which, could you pursue them, would become sources of happiness and delight. How many questions and problems of human existence would you solve ! How many divine philanthropies and schemes of human happiness would you devise if freed from your own material cares ! You each think you could plan a government, determine the forms of a new society, create the expression for a higher religion, elevate the poor, and benefit humanity in various ways. Then there be the lofty themes of moral discourse, wherein the mind is not perpetually hampered by outward cares. All these could be pursued if you were only free, you say, from the cumbersome cares of material life. Death sets you free. Socrates conversing with his guardian spirit ; Plato in his grove holding communion with disembodied minds ; all great sages of earnest thought have believed that death sets the spirit free to pursue these lofty themes. Not at once ; you do not go out into the spirit-world in the full strength of those great minds. How few there are that even contemplate what their condition will be in the other world ! They believe that, by some subtle process of religion, they will be handed over to the care of angels, and that, without any thought for their own advancement or improvement, by some mysterious law or operation, they will glide into a state of happiness ; or, if they stop to think at all, they shudder lest they may be transported to a place that is not so happy. Still there is always some little thread of creed, some ideal hope, some hungering desire that leads them to think that they may perhaps be saved. You work out the kingdom of heaven with fear and trembling.

It must be within you to crave the expression and cultivation

of the divine powers that are enstamped in your being. Death does not immediately set you free—does not immediately transport you into all knowledge. You must there begin what you have neglected here—there study what you have failed to cultivate on earth; and those who pass out from your midst constantly, those even who were best, who were draped in charity, who were trained in lovingkindness, whose lives were made up of good deeds, these feel, on entering spiritual existence, how far short of the angels they are; and they look upon themselves with somewhat of commiseration, knowing that, with all their earthly striving, they still have not gained that highest state. You enter upon a state of progression, even as you leave one here. You enter upon a plane of tuition, where teachers, those that are advanced, those that have been in spiritual life longer, impart to you the knowledge they have attained.

Each soul, it is true, has its attendants, guardian angels, ministering spirits, who watch about it even in earthly life. On entering spiritual life you are at once taken into that degree of existence that is best adapted to your culture, and by degrees—but never without desire or will on your part—you attain knowledge. Spiritual existence is not a state for the forcing of knowledge. You cannot receive wisdom unless you seek it. You cannot taste knowledge unless you desire it. You cannot be transported at once into supernal wisdom and goodness unless your spirits strive after it. Nay; you must be aware of your shortcomings, and earnestly seek for the knowledge you would possess. It is not, as we stated, a pathway of pleasure; it is not a place where you are at once crowned with delightful glory, and where the whole of your lives is one supreme and perpetual calm. You would not be happy if it were so. It is only when striving for higher knowledge, when imparting some knowledge to those beneath you, that your minds are really at rest; and the various stages of spiritual existence, and the various methods of obtaining knowledge, form the happiness and the delight of disembodied souls. Your friends—the loving ones whom you have laid away to rest—you fondly think, with the hope that religion has given you, and the faith that belief has given you, that they are in a place of rest. Now, rest to the mind means a very different sort of thing to the rest the body requires. If you mean sleep, indolence, inactivity, then they are not at rest. If you mean activity, aspiration, change of employment, pursuing delightful themes of knowledge, then they are at rest.

But you put them so far away. You think of them as either asleep or in a heaven that has no opportunities for advancement or improvement; but only perennial and perpetual happiness. Now, the joy that comes from well doing, and the joy that comes from each day striving to gain a higher point of knowledge, is the very epitome of heaven to the human spirit; and you should think of them, not as asleep, not as in a state of transcendent calm, where, like midsummer

on the tropical seas, their very happiness would become oppressive, but where thought and feeling and aspiration and endeavour constantly lift their spirits to nobler strivings and loftier purposes. And when they come near you, it is not to while away an idle hour, nor to soothe you into the alluring slumber of a transient happiness, but to search your spirits, to probe your minds, to warn you that the fatal error of human existence is this desire for an idle life, to ask you in your secret conscience if you are improving all opportunities you enjoy for gaining knowledge, to ferret out—with the loving eye, and with the loving tones, but that most searching voice—to ferret out the forms of your daily life, and to see that you improve the gifts that have already been bestowed upon you. There can be no more searching scrutiny than this consciousness of communion with departed friends; because you at once feel that if your mother, your friends, your dear spiritual kindred are near you, they must know the shortcomings of your lives; you at once know that those who are in sympathy with you in spirit must see that you fail in your struggles for charity, integrity, and purity. It is a most searching faith. It finds out the secret and subtle impulses of the human soul; and no truly selfish being ever asks for communion with departed friends. It does interfere with material pleasures; it does interfere with the pursuits of daily life that are only for self-aggrandisement; it does interfere with those subtle sophisms by which you smooth over the conscience and make it answer for human policy and human honesty; it does interfere with the false words that conceal the hidden motive and envy and hatred. It interferes with those pursuits men call honest, whereby you deceive your conscience and bribe your souls into accepting daily practice as genuine goodness. Nay, more; it opens up the avenues of thought, that, in some degree, take you away from daily and hourly drudgery and occupation; and if you cannot bear this awakening, if you do not want the quickening of your thoughts in this direction, then you must not seek this communion, though it will come. Even as a mother's love here searches out in the mind of her child the hidden impulse that is concealed from all others; even as the young man does not venture too often into his mother's presence when he has wandered away from her teachings: so you, who do not and cannot covet the necessary scrutiny that this communion brings, shrink from it, and are afraid. No wonder! But be not afraid. With searching eyes there is always love; with the consciousness of the imperfections of your spirits there is always an abiding charity. They know what your weaknesses are; so do they know also your temptations. And if a human mother's love can follow her child through every pathway of sin, even to the gallows, with loving-kindness and prayerful affection, may not the angel mother also forgive, and through the eye of charity, behold only the spirit that is immured in your outward forms? Be not afraid;

because with the searching and the scrutiny and the consciousness of the imperfection comes also a subtle strength to overcome it; and you grow stronger from having this communion and this knowledge of your own souls. Nay; by bringing to the daylight these subtle thoughts, by making your minds aware of them, the sooner you correct them, the more speedily are you divested of them. It is the hidden disease that takes away the life; it is the secret canker or worm that gnaws the tender shoot and thrifty tree. Let it once be known, and there is medicine and balm and healing for every spirit.

Oh, if you could close your eyes for one moment, and look upon this other life that supplements yours, these hosts of attendant beings, these faces that hover near you, these voices that are so close to your hearts, you would be made aware that spiritual existence is composed of the striving, struggling, longing, and praying masses of spirits that have gone out from earthly life, burst the fetters of material sense, but still have not gained the ultimate of knowledge, each one striving, each one helping those that are beneath. And the surest pathway to spiritual progress on earth or in spirit-life is to help one another. You have found it so if, tortured with your own misery, if, believing yourself the most wretched of mortals, you have turned to the poor beggar in the street, or to the wayfarer more miserable than yourself. How one word of sympathy spoken to him brings balm to your own hearts! and how you can get away from your troubles by ministering to others! Knowledge is gained thus. So soon as you begin to teach other minds your own powers are quickened; you feel the necessity of greater activity, and there is no better school than that of the teacher—no better means of happiness than that of ministering to the happiness of others. The spiritual world know this, and on wings of thought, laden with new-found wisdom, they come to you; they would scatter these blessings on your pathway; they illumine your minds; they quicken your sense; they make your thoughts more active and more easy to attain knowledge.

It has been said by some who object to this form of communion: "Oh, the spiritual world would rob us of our individuality! If we are merely the mouthpieces of other spirits, how do we gain knowledge?" Ah, but it is not true. Every thought that is imparted to others gives a thought in return; and if spirits tell what they have learned, it only stimulates your minds and faculties to loftier endeavours and nobler occupations.

In spiritual life the methods of advancement are like this: bands of angels, advanced spirits, progressed minds, those who have achieved knowledge upon any special subject, are teachers, and impart that knowledge to others. The wise and good of ancient days are gathered together in celestial habitations—in abodes for the pursuit of knowledge. Similarly attracted, they gain high thoughts upon the themes of their meditation; and, in

solemn council and debate, exchange thoughts and views and knowledge there as here. Then they teach; and many of the congregations of spiritual life would almost be mistaken by your vision for delightful abodes of human beings, so like are they to your own places of assemblage. There wisdom and knowledge and all thoughts connected with the advancement of the living spirit are taught by those who have knowledge. Those who attend in turn become teachers; and the vast plains of space are populous with peoples, teachers, scholars in pursuit of the highest themes that can occupy the soul of man.

With this essentially comes happiness. How can it be that the mind when thus fully employed, when thus occupied, is not happy? Not that this is a final state; because with every attainment of knowledge there must necessarily be some further avenue of knowledge opened; just as the higher up the mountain you get, the wider the range of vision that opens up to your gaze. There is no finality in the spiritual existence. But you can contemplate those vast schemes of progress, those vast systems of learning, wherein no language is used, no vocal voice, no expression or sound, but only the living power of the spirit—only the will, the thought, the mind that incorporates itself upon other minds and thus stimulates them to earnest endeavour and power. Groups of spirits, pursuing a given theme of philosophy or of moral life, assemble and compare their various experiences, and forthwith higher angels—those more advanced in that special theme—converse with them and visit their minds; even as you on earth, when pursuing any given theme of investigation, are often aware of a subtle thought or a new idea, simply because you were pursuing that subject. That is inspiration; that is a lesson from spirit-life: all unconsciously you are in communion with some invisible teacher, who visits upon your thought the results of spiritual experience.

The themes for the consideration of spiritual existence are not so widely different from your own. You know that all moral philosophies, all high ethical themes, all poesy, all science, all art, in their essential principles, belong to the human soul. You know that Mozart never gave forth the songs that his spirit sung. You know the highest efforts of Raphael's genius were not the full and complete ideal of his spirit. You know the inspired, the prophets, the seers spoke with tongues that were still somewhat tame compared to the voice of the living spirit within their souls. What are your written words of inspiration compared to the thought itself to which that inspiration hung! What can be your language compared to your own feelings and wishes when you would speak of a lofty theme! So in spiritual life, where there is no arbitrary language—where there is no tongue, but simply the voice of the Spirit—how transcendent must be the sense of harmony, how perfect the idea of art, how divine the

comprehension of religion, how subtle the solving of the problems of sciences that are not dependent upon mere human technicalities and the observation of the senses! Oh, could you enter these laboratories of spiritual science—could you view these divine companies of celestial artists; could you witness these lofty companionships of philosophy and religion, wherein ancient sages and all endowed and gifted souls gather together for the reception of knowledge—you would certainly be stimulated to loftier efforts; you would certainly remember that these gifts may also become yours!

And then, when with every pursuit, with every ennobling purpose, there is also a higher purpose and a lofty and unselfish life; when that thought and feeling that belongs to kindred spirits on earth is awakened in soul-life, and the companies of spiritual existence, composed of the near ones and dear ones—the especial objects of your care and consideration—you can picture some of the delight that comes to those who, in the states of divine communion, discover new truths each day and hour, and picture new fulfilments for their highest aspirations. But remember it is not limited to the few thoughts and aspirations that you have here. These are but the beginnings. The loftiest dreams of the human mind are but as the first letters of the alphabet in spiritual life. Those themes upon which the destinies of humanity seem to hang—the lofty theme of liberty, the subtle purposes of human science—these grow pale beside the higher and more ennobling objects of spiritual life; that, indeed, lay beyond your vision. When one purpose is attained, when one knowledge is complete, there open at once a thousand different themes, each one transcending that which has just been solved; when one problem of the human mind has been fully attained, then spreading out like the dividing rays of the central sun, there opens up a vast unpeopled realm of thought, wherein the spirit never tires and the soul never becomes satiated.

Is your favourite theme human philanthropy? Straightway before your vision there comes the divine beneficence of God's love, and you behold, not through the narrow sense of the human brain, but with the diviner vision, that this divine beneficence and love encompasses, surrounds, looks over all, and that the pathways which you think devious and strange all lead to the celestial mountains of God's love. Is your favourite theme religion? Straightway from the narrow limits of the special creed or the particular faith, you are initiated into the mysteries of that divine religion whereby God's Spirit works through all tongues, to all nations, among all peoples; nay, whereby He even reaches distant worlds peopled like your own, each one having souls to save, each one endowed with aspirations. And when you consider not only the millions of souls that have passed from earth-life, but also the millions upon millions that have passed from other planets, how

vast must be the range of vision, how divine the workings of the system of thought, that could make every throbbing of even the lowliest of those beings especially dear to the infinite Mind!

Are these the themes of your aspirations? then what wonder if through the vistas of eternity there open broad and wide theme upon theme of lofty thought, of divine aspiration, of glorious work, of everlasting conquest! It is not that man shall there conquer matter, and build gold and silver temples, and the idols of material worship. It is not that the hero shall slay millions of human beings, and so gain what is called upon earthly fame. The paltry excuses of human ambition, the small needs of human life, the imposing objects of your being, pale and disappear before the higher themes of spiritual meditation and of eternal advancement. One by one the vistas of that divine subject open to your gaze; one by one the hosts that are marshalled in glorious array appear before your vision; one by one the ideas of eternal progress are gained, and new ideas, new mountains of knowledge, present themselves for you to climb; one by one the stars in space, the planets in their orbits, and systems and constellations pass beyond you; and you go on and on through the eras of eternal life, without pause, never resting, never tiring, but with new-found companies of knowledge and wisdom cleave the air of space and visit the habitations of the most celestial beings—angels, archangels, cherubim, seraphim! Behold they dawn upon you with their wondrous powers and their matchless knowledge! They sing the songs of creation! they people space with their thoughts! they give you a glimpse of their life! and on and on you go, even with those countless myriads of hosts, marching up the steep of eternity, hand in hand, heart to heart, linked together still by the love of God and by your love for one another!

A hymn having been sung, the inspirational speaker rose and delivered the following poem:—

W A I T I N G .

Ye have buried them with tender care
 Beneath the violets,
 Beneath the sod;
 Their spirits with pleading, loving prayer,
 Ye have commended
 Unto your God.

They are waiting for me, your soul doth say:
 They are waiting for me
 On the other side;
 I shall join them, then, at some future day,
 Whatever of care on
 The earth may betide.

And you fold their mem'ry like a flower
 Within your spirit—
 That sacred shrine—
 While you wait and weep for that joyous hour
 Wherein the belov'd
 Your soul may entwine.

Nay, 'tis you that are waiting here below
 With weary feet and
 With fainting heart,
 With pulse-beats throbbing so sad and slow,
 And pent-up tears that
 For ever start.

'Tis you that wait in your prison cells
 Of doubt and of fear
 And dreary pain ;
 Ye may not hide the love-tide that swells
 From the hearts, wholly yours
 They still remain.

On wings of light, of burnished thought,
 They hover for ever
 By your fond side ;
 You see their souls for you are fraught
 With an earnest care :
 Swiftly doth glide

The spirit unto its wonted place.
 The loving hand is laid
 Upon your brow,
 Looking in yours the gentle, loving face ;
 'Tis yourselves that wait
 For ever now.

The footfalls softly on the stair,
 The rustle of snowy robes,
 The wish unspoken,
 Prove that your loving friend is there,
 Clothed in silence sweet,
 Voiceless, unbroken.

Oh, wait not ! open wide the door
 To your sealed spirits :
 Let the loved in !
 Behold from death and pain free evermore,
 They're at your gates
 Free from all sin !

The love that lasteth e'en thro' death
 Must ever near you
 In your spirits dwell,
 On wings of beauty and of burning breath
 I will ever abide.
 Ye cannot quell

Its fervour ; ah, hesitate no more,
 Unbind your spirits,
 Let your thoughts go
 Free. Ye shall find your loved at the door ;
 They wait with silent breath,
 Voices soft and low.

Hand in hand, each loving soul is bound,
 Linked to you ever,
 And doth abide
 Within your dwelling. Chains of love around
 You and over you, golden
 Love by your side.

Wait not, but with uplifted voice,
 With eyes growing dim
 By many a tear,
 Behold the free spirits of your choice
 Are present, folding
 You ever near.

Ye may no longer pause nor yet faint,
 But upward along
 The shining way
 The golden path their loving hands will paint,
 Guiding you ever
 To realms of day.

You live, they live ; God's love over all—
 They feel no more
 The pangs of pain,
 They hear your prayer, answer unto your call ;
 Seek ye their guidance,
 'Tis not in vain.

Your world is filled with doubts and fear,
 But just beyond,
 Just out of sight,
 Ye clasp them—the beloved and dear ;
 They'll bear ye ever up
 Unto the light.

CUI BONO?

An Oration delivered under spiritual influence by Mrs. CORA L. V. TAPPAN, in the Royal Music Hall, 242, Holborn, London, on Sunday evening, December 21st, 1873.

INVOCATION.

Our Father! supremest source of life and love! Thou divine and perfect God! whom every age has witnessed, and who to every nation hath revealed thy power! Thou Glory! Thou beginning and Thou ending! Thou whose life and light and mind are eternal; we praise Thee: not only upon bended knee, before shrines made consecrate to human worship, but before the shrine of the human spirit, where the contrite heart and the humble mind may bow in solemn praise. We can only praise Thee. If we ask for forgiveness, Thou hast already given it. Seek we for goodness; Thou hast already bestowed the knowledge of its light upon us. Search we for truth: behold the pathway to truth lies through knowledge and virtue, and we know Thou wilt give them to us. Seek we for the gifts of the spirit: these are alike available, because of thy divine beneficence. We ask for mercy: already hast Thou given it. We seek for love: thy love is boundless. Search we for life; it is also eternal: and in the midst of our blindness we know that every good and perfect gift has already been bestowed. Let us only have the quickening spirit; let us only possess the consciousness of these gifts; let our hearts become unsealed; let the fountains of Thy life flow in upon us; let our minds become illumined; let our souls come closer unto Thee. We praise Thee, O loving Father, for all the gifts of life, for the bounties of the earth, for the abundance of the harvest, for the boon that science brings, and the wondrous discoveries of

thy laws, whereby each atom and every world is made responsive to thy breath. We praise Thee for the work of the human mind, fraught with intelligence, inspired by the breath of truth. We praise Thee for those histories wherein thy words have been traced in burning letters of fire—that truth that cannot perish, that light that can never fade. We praise Thee for all the amenities of life: for the soul with its many affections and ties; for the blessings of social existence; for the relations of life that bind men closer and closer to Thee. But more do we praise Thee for the living spirit, the sympathising soul that is like Thee, and transcends the body: that supreme and eternal light may for ever gain knowledge and wisdom when all earthly ties and all material splendours shall fade; that enduring and perfect spark may flame up in eternity from earth by the breath of its endless life. O God, let us join in such words, deeds, and thoughts of praise as shall bind us more closely together and more nearly unto thee, until our voices blend with the sweet songs of angels that sing thy praise for evermore.

DISCOURSE.

"IF I GO AWAY I WILL SEND YOU THE COMFORTER, EVEN THE SPIRIT OF TRUTH."—CHRIST to his disciples.

Of all the questions that are most frequently asked the Spiritualist, the spirits, or those who advocate or believe in the communion of spirits, this one is the most common, "But what good does it do? admitting the facts, supposing it to be true, not denying that spirits do converse with mortals. Has it developed any great principle of science? Has it discovered any treasures in the earth or air? Does it aid commerce or philosophy, or what good does it do?"

It is a most surprising thing that this question is considered as final by those who propose it; that it is regarded as beyond all argument, and that then and there the believer is expected to capitulate, and that there is no answer. The first and last—the primal answer, in our opinion, should be, "It is true." The sum-total of human life and of human thought should be builded upon the one proposition—"Is it true?" not, will it promote my individual happiness, or will it favour my special projects, or develop a gold mine, or will it run a steam-engine, discover a new planet, make a new religion, or a new society? but simply, fundamentally, finally, "Is it true?" The addition to the world of any new principle, the discovery of any new thought, is an acquisition to the property of the world, becomes a portion of the possessions of the human family, augments the knowledge of mankind, makes larger the range of human vision and human capacity. But we are very sorry to say that truth, when it enters the world, is met on both sides with opposition. Therefore truth has ever been like a two-edged sword cutting backwards and forwards—backwards into prejudice, superstition, and ignorance; forwards into discovery and prophecy; and it seems to be the last question that the human inquirer considers, as to whether a thing has merit because of its being true.

Christ's promise to his disciples has been most wonderfully fulfilled in the world. Truths of a scientific, ethical, and spiritual nature have followed fast and in quick succession; but it seems that this spirit, to have any hold on the outward comprehension of man, must needs take on a form that is pleasing—must needs satisfy some individual want before it is accepted and made at home. Christ himself, coming in your midst to-night, with dusty feet, tattered hair, and torn garments, would scarcely be received in modern Christendom. The spirit of truth is even more unwelcome; it is a guest that you criticise most closely, because there is always some little point that surprises selfishness, that turns a deaf ear to your affairs, that takes care with it. It is not compatible with your earthly interests; it does interfere with your ambitions; and truth, above all things, is a most inconvenient and unwelcome guest.

But, we say, the first answer—the primal answer—to all who ask, What good does Spiritualism do? is, whether it be true or no. Science claims this as the foundation of her investigations. It has led step by step to the building up of every scientific truth in the world. It has led step by step away from old fastnesses, and many superficial prejudices have been seriously interfered with by scientific truth. Yet this remains, notwithstanding, and prejudice will melt. As the infant grows into childhood, and the child develops into manhood, the leading-strings that fasten him to his earthly home and early childish whims are gradually broken. It cannot be avoided: prejudices and errors fall away, and there remains only that which is true. As a nation grows from the childhood to the manhood of its existence it loses the simplicity of its early years; its patriarchal forms give way to more complicated systems, and society becomes an intricacy of human interests, so intimately connected that you cannot take one individual away and say he has separate interests. Humanity is interested in every new faith, in every development of science, in every advancement, in every new proof; and it becomes a serious question, for the sake of humanity, if there be a thing in the world that is so stupendous a falsehood, and that millions and millions believe it, there should rise up a party of scientific men, or moral philosophers, who are competent and capable of disproving it. For the sake of humanity!

If it be true, that fact should be established, let whatever else may follow. The good that any particular truth does in the world depends not so much upon the truth itself as upon the receptivity of the human mind: just as the sun may shine, although you are a thousand feet below the surface: although you shut your doors and windows, it is not the sun that is to blame if you do not receive the light. Each flower, each plant absorbs the rays that are requisite to the particular growth of the *genus* to which it belongs; and because one is red, another blue, and another white, that is no evidence that the sun does not shine alike on all. It does, but all absorb according to their properties and powers. Truth is like the sun; it shines upon the earth and around your minds, and illumines them if you are in the condition to receive. But because it looks red, or yellow, or blue, or grey, or black, such is not the colour of the truth, but of the stained glass of your mental vision, through which you may behold it—of the imperfect organisation, the prejudices, follies, superstitions, all that make up the peculiarities and foibles of individual natures.

Now, the good, as we said, of any living truth depends upon the power of appropriating it. No science is yet developed to its utmost capacity, because human belief is not sufficiently great to abide by scientific truths. No invention is ever believed in the day of the inventor; but in a hundred or a thousand years afterwards the world is revelling in the benefits of the poor starved dis-

coverer. Who believed what benefits the mariner's compass would give ? Who believed in the printing press, astronomy, chemistry ? Who believed the steam-engine would become the motor power of the world, and electricity its errand-boy ? Who believes there is yet to be another form of communication ? Many do, and it will come. Who believes electricity, or some form of gas, or some substance extracted from the atmosphere, will be the next motor power ? Some do, and with an abiding faith they toil away in the laboratory, in the workshop, with emaciated forms, waiting for that next generation, that two or three centuries that shall give the world the chance to work up to their invention. Who believed in Socrates and Plato in their day ? Their believers are now many ; not in all their particular practical ethics, but in the grand truths that they taught. In all ages, peoples have stoned their prophets, reviled their seers, persecuted those who uttered the truth, and crucified their saviours ; but in a thousand years the world worships where a few have reviled, and all mankind, all Christendom, bend the knee before the shrine that on Calvary witnessed the crucifixion of Christ.

Who says, then, that any truth is unimportant to the world, if it do not bring a message to your hearts, if it has nothing for you to absorb, if you are to evade it and get above or outside or below it ? But truth itself becomes valuable from the very fact that it is in the world. You know the existence of a great man is in itself a valuable acquisition to the world's possessions, even though that man is not recognised until generations have passed away. You permit your poets, your musicians, your greatest minds to die in obscurity and poverty, and in two or three hundred years build monuments to them, erect statues to their memory, and honour them with the applause of the nations.

But the greatest work of the present generation shall be that humanity shall accept a living and present truth. The greatest evidence of progress and enlightenment is that you are so willing and so ready and so desirous to obtain the truth, oftentimes letting go all that you believe to be your secure fastnesses that you may in reality learn that which is true. The world is not so limited in its vision : bigotry and superstition have given place to enlightenment. The vast advantages of reading and thought in modern times give every man and woman the opportunity of knowing what is abroad in the world. You inspect it sooner—you are the more ready to believe because of these opportunities.

Now it becomes an important fact to consider—Is Spiritualism true ? Is it a fact that between the world that is invisible, voiceless, formless to your outward vision and yours, there is a communion open ? That should be the first point to consider, aside from feeling, unimpassioned, without prejudice. If this be true, it cannot be denied that it is one of the most important truths ; it cannot be denied that it opens a vast realm of thought heretofore

unknown; it becomes the foundation of a system of philosophy, extends human knowledge into that realm that has been supposed to be hidden. What it shall give you as individuals depends upon your enlightenment, aspirations, affections, organisation, the receptivity of your mind. But what it shall do for humanity, is this: that instead of fear and doubt and materialism on the one hand, and bigotry, prejudice, superstition, theology, on the other, there is a direct, palpable, tangible proof of the existence of the human spirit after death. If this fact is not needed in the world, then we are mistaken; if the mass of the minds of Christendom believe in immortality, then we are mistaken; if the majority of those who are present have, outside Spiritualism, any intellectual, external, or scientific proof of an existence beyond the grave, then we do not measure the spirit of modern thought aright.

The tendency is towards materialism, towards the ignoring of the spiritual nature of man, to accept only that which is proven by the senses, to deriding and silently forsaking the spirit of the past that has given birth to inspirations. If there is something in the present day and hour that proves another science, a higher range of vision, a loftier thought, and subtle analysis of the powers of the human mind when disembodied, then it becomes a vast spiritual science; a system of spiritual ethics is revealed; a tone is given to humanity that it does not have without it. And the spiritual nature, unquickened perhaps by religion previously, becomes in this investigation alive, awake, and alert to the things of the spirit.

It cannot be denied by a person belonging to any religion, who gives a candid outlook on the world at the present day, that the religions of the past are gradually becoming disintegrated. It cannot be denied that there is a spirit abroad, even among theologians, that refuses to cling so tenaciously to the structures that have been erected theologically. The Pope holds his power by an unsatisfactory tenure. The Church is shaken to its foundation. Renan in France, Colenso in England, and Strauss in Germany, have shaken the foundations of theology. If these are crumbling away from humanity, what is to take their place? Surely if the teachers of the Gospel as accepted by Christendom, which determines all theology, stand up, shall I say in rebellion—since they say so—if they are in doubt concerning its reliability, what shall the poor outsiders do who are not initiated into these mysteries? Must there not be another source of supply, and must it not come after a while that there is a necessity for some new form of religion that shall supplement the revelations that have passed through so many hands, and, indeed, reveal God's presence to man? Then, if this be true, what can do it better than a proof beyond all doubt and PREVENTURE, that each individual human being possesses a spiritual nature; because it is coming to be doubted in these days whether spirit does exist separate from organism; outside the

Church—that exclusive organisation of theology—men evade the subject, avoid it, and openly proclaim that they have not a living spirit.

Surely the fountains have to be unsealed again. Surely some hand is required to smite the rock of doubt and prejudice that the fountains may flow forth anew. Surely there is need of a new Shekinah to lead mankind away from their bondage and prejudice. Surely there is need that, with the eye of the spirit and the discernment of the prophet, the modern reader shall know what was inspired in olden times, and read with the vision upon his eyes and a seal unbroken upon his heart.

Spiritualism either does this or does nothing. It either awakens the spirit, proves to every living soul that there is a separate power of life beyond organisation and beyond death, or it is a splendid fabric made only of the imaginings of multitudes of people, and proves their longing for something higher and better. Every investigator of modern Spiritualism, every accepting believer, knows that it proves these things: first, the existence of the disembodied spirit separate from matter. Each individual discovers that this separate disembodied intelligence represents a dearly-loved friend, thus proving the individuality of the spirit and its continued identity beyond the grave; that the love, the affections, the longings, thoughts, aspirations, are retained as portion of the individual mind. That also in a supplementary manner proves an immortality; for if the spirit can exist without the body one year, or a dozen years, or fifty years, it is surely evidence that it can exist a still longer period of time. Besides this, it initiates the human mind into those problems of mysterious thoughts and influences that always have existed in the world, but have not hitherto been explained. The mysteries, the superstitions, the ideals and imaginings of every race, of every age, have been unaccounted for. If poets talked of angels, it was supposed to be imagination; if visions were seen, it was supposed to be disease; if ghosts haunted places where there had been murder or foul play, it was believed to be superstition; if in the mountain glens of Scotland there were wraiths or spiritual visions, it was believed to be a country of imagination and ignorance; if the human mind in calm meditation, and in the quiet seclusion of the room and in prayer, believed it heard a presence—a voice, and the rustling of a soft raiment—it was supposed to be but exaltation, a fanatical idea.

Now, every age has had these manifestations. Every period has witnessed something of this kind. Every fireside has its ghost story, and every family has something of its wonders to relate. If this be true, it has been solved by Spiritualism. It opens the avenues to the solution of all these problems, and they are no more set down to imagination, disease, mental infirmity, but become parts of, and are incorporated into, one grand system of philosophy, whereby the two worlds have been known to be connected

at all times and in all ages. But the chief thing that Spiritualism does, aside from its being true, must be that it overcomes the fear of death. You know that the grim monster that haunts the home, the fireside, the very foundation of human life, is death. You know it is the end of earthly hopes, ambitions, powers. You know that alike the young and old, the infant and the grey-haired sire, are subject to this visitation. You know that notwithstanding the comforts of religion, it is an appalling visitant in the world—that outside the consolations of religion, it is one of the terrors of human life. You know that the child cannot wander away from the mother's arms without the dread lest death should come; that you cannot part with your loved ones without fearing some accident may snatch them away from you; that all try to avoid thinking of it, yet it is an ever-present, ever-active terror in life; that the young walk to the grave mute, with valiant step, when inspired by patriotism and zeal, but that you fancy it takes them off in the bloom of life, and you always mourn; that the grey-haired sire clings still to the small tenure of earthly existence, while his feet are tottering upon the very verge of the grave, seeking a few hours more of immunity from this appalling presence. The philosopher tells you he does not fear death; but it is that kind of stoicism that comes to the mind accustomed to accept physical facts. He accepts it as he would an earthquake, or thunderstorm, or any other fixed law of nature. The infidel professes not to be appalled by the presence of death. But when one stands by the very side of a dearly-loved form, and, unbelieving, sees the light go out from the eye and the colour from the cheek, and the lip refuses to respond to the voice of affection, it must needs be a hardened heart if he do not believe in future existence, if he can say, "I have no fear, and I do not suffer."

Now is it nothing that Spiritualism bridges this chasm in every heart? Is it no practical result that wherever Spiritualism goes to the fireside, there death is destroyed; that millions of human beings who did not believe and had no hope for the hereafter—who saw nothing but decay, and the end of life in death—now hold communion with their loved friends, hear the voice, receive his advice, and behold the face, of those that had been concealed and hidden by the grave? What greater practical result could come to humanity than this? the consciousness ever that those you love are near you, are by your side, are even conscious of your deeds and actions. The criminal shrouds himself in the idea that his fellow-mortals may not know what his thoughts are. But how shall it be if in his prison cell he may hear the voice of his angel mother? Will that not unseal the fountain? that not create resolves for a better life? Will it not indeed be the saving grace? We do not say that all Spiritualists have adopted and receive the fulness of this mean. We know that

it is not true—that they do not behold the full and perfect and entire meaning of spiritual communion. Too many are interested in the mere external truths; too many make of it a mere intellectualism; too many believe it as they do other things—from force of evidence, without adopting that which uplifts and elevates. Still many take it home to their hearts, abide with it in their souls; it becomes the daily and hourly knowledge to which they go when they wish for advice. We say that that system of philosophy, science, or religion that shall thus remove the fear of death, and take away from young and old the terror that has for ever hovered around the grave, is of all things the most practical that can come to the world to-day; and that which will exalt and elevate and lead man to build for eternity instead of for time must inevitably be an acquisition to the world that to estimate would be impossible.

“But,” says the doubter, “has it ever revealed anything practical to mankind?” We do not know what you mean by practical. If you mean, “Has it put money into the purse, discovered a gold mine, shown a silver mountain, pointed out an island of diamonds?” we say: “It may have done so; but this is certainly not its purpose.” The world is digging for gold quite enough; there are plenty in pursuit of diamonds. The wealth and material resources of earth are being unfolded by you who profit by them and need them. Spirits may and have in rare instances shown, through clairvoyants, some mineral deposits; but we assure you it has never been a source of great wealth to any human being. We assure you that, if there are deposits, as there unquestionably are, of great wealth and of transcendent extent, that it will be left mostly to your own means and your own ingenuity to call it forth. The worship of mammon is abroad in the world. It is not the province of spirits to develop mines beneath your feet, but rather other mines that are above your heads—that are beyond your vision—gold mines of thought, diamonds of truth, some pearls of purity to scatter around your too material world. This will be their chief employment in the development of treasures. Science, invention, all forms of mechanism undoubtedly derive, directly or indirectly, assistance through spiritual impression; but this is not their ultimate purpose. It is their design rather, when the hands are weary with care, when the body is overdone with toil, in the silent hour, to minister comfort and peace and benediction. If you labour earnestly and your forms are bowed with toil, theirs is the mission and theirs the fond care to raise you above this weariness.

It is true they would teach charity; it is true they would teach equity and lovingkindness; they would make it impossible that there should be paupers and criminals in your midst. But it is by the light of the Spirit, and the development of these faculties of mind that make crime impossible, that these things can be done. It is not by simple arbitrary measures; it is not simply by

force. Although the advancement of humanity is their chiefest interest, they do not attempt this by worldly methods. It is true that schools and systems of learning are most valuable, and the amount of knowledge in the world generally makes up the sum-total of its virtues. But that knowledge is limited in range; it should extend beyond the mere technicalities of learning; and the spiritual world are most anxious that the loftier faculties of the mind shall also be trained—that intuition shall not be ignored; that the higher sympathies and the religious faculties shall not be denied; that they shall be cultivated in your daily life, as they are specially cultivated under certain circumstances on one day. There is no reason why the entire system of your education, your social life, and daily existence should not be pervaded with this element of lofty thought and of truth. It would make a rarer and a purer atmosphere for you to live in; it would make a more exalted place of your cities; it would lessen the crimes, depopulate the penitentiaries, make pauperism far less frequent; for if men lived more in their spiritual natures there would be less tendency to self-aggrandisement, to hoarding up wealth, to the petty and trivial injuries you daily inflict upon one another; and this, in fact, is what the spiritual world aim to do.

Practical results! Why, surely were you conscious that by your side these unseen beings walk daily, and that they are the ones that love you, and who pray for you in spirit—could you follow the laws of selfishness if you knew it? Would it be possible, if this thought abode, for wrong and injustice to take place in your midst? Nay; if you are led into temptation, would it not gradually draw you away until at last the subtle powers of material life could not tempt you? Perhaps here is a young man who daily and hourly passes through streets where the temptations to intoxication are before him. Were he made aware that some loving spirit, some attendant angel were always tugging away at his heart-strings, trying to draw him from these places, would it not at last enter his heart, and would he not be made conscious that his young being is being seared, his spirit blackened over by that course of crime?

More than this, were your legislators, your men of power, aware that wise judges and higher councils are watching with intent vision the occupations of earth, would they not make laws whereby the weak and feeble shall be sheltered from temptation? We do not know whose business it is, nor under what jurisdiction it would come—whether the civil or religious laws of earth; but somebody's business it is to see that those who are morally infirm, who are spiritually blind, who are unequal to the resisting of temptation, shall not be tempted. You build asylums for the blind; you make all kinds of implements whereby to aid the lame; and upon the battle-field all systems of sanitary stores are made most available; but along every thoroughfare of your

crowded city there is no system of support for those who are infirm of purpose.

Whose business is it, then, if in the hour of night our angels hover near, and seek to snatch some loved one from temptation? Whose business is it, if while your city fathers sleep, and the councils of the nation are in repose, and the watchman cries "All is well," thousands go down and down to temptation and crime? Ah, there be pitying angels that hover ever near, and with their watchful eyes and earnest hearts strive every hour and every moment to wrest these victims from the grasp of temptation. If this spirit shall prevail, may it not come to be true that no body need fail, and there would never be weary wanderers up and down the streets? May it not come to be true that, instead of revelry and crime, there shall be sounds of sweet music—voices attuned to human praise? May it not come to be true that, instead of the oath and the demoniac laugh, there shall only be tranquillity, and rest, and the peace that broodeth like a dove o'er all earth's inhabitants? When it shall really, truly, actually be known that every living child of earth has an immortal spirit, and that all go on hand in hand with the angel-world that are above you.

If this is a new religion that is taking the place of old forms of thought, we cannot help it. It does not take you farther away from God, it only links you closer together in one common interest of humanity, blending your lives with higher purposes, knitting your daily thoughts with the links of spiritual being, taking you away from selfishness, and strife, and petty ambitions to the very ways of peace that were taught on the Mount of Olives. Nay; believe it! The spirit of truth has come to the world; the Comforter is in your midst; the voice of His messengers are abroad, and every soul may receive, if they will, these evidences and this divine communion. It is limitless in power; it is lofty in purpose; it is divine; and God's breath is over all. You work that it shall take root in the world; the good may be left for future generations to reap; but you may taste something of its blessings—you may possess somewhat of its divine treasures.

After another hymn had been intoned (No. 27 in the "Spiritual Lyre"), Mrs. Tappan again rose, and gave the following poem:—

THE BOON.

To the high courts of heaven there came
 A spirit wrapt in sacred flame
 Of prayer; and upon bended knee
 Sought in utmost solemnity,
 One boon of comfort there.

"What seek'st thou?" the Master said,
 "Is it a harp of gold?
 Or wilt thou wear upon thy head
 A crown of lilies mould?
 Or wilt thou bear within thy hand
 A palm, and stand beside
 The angels that for ever sing
 God's love whate'er betide.

"Nay," said the spirit; "I did come
 To say that on the earth
 My child doth wander from his home
 In thorny ways, with mirth
 And revelry and midnight song,
 By sore temptation guiled.
 I'll give my crown, my harp of gold,
 My lily wreath and palm;
 I'll give all sounds of music here,
 All thought of healing balm,
 If from that darkened mesh of sin
 I may but save my child."

"Nay," said the Master; "there's no need
 To give these lovely things;"
 He smiled, and bade her swiftly go
 On love's bright burnished wings.
 "For," said he, "I do surely know
 That with your prayerful thought
 You'll reach his darkened haunts below;
 And he, with rapture caught,
 Will see salvation pierce his wandering soul.
 And mount with you unto this heavenly goal."
 The mother with her heart of love,
 Descended like a brooding dove.
 She hovered o'er the wanderer's way.
 He knelt, and to the Lord did pray.

May the blessing of those you love, and the sure communion of
 your spirits with the loving Father, abide ever with you!

THE SPIRITUAL OUTLOOK FOR THE NEW YEAR.

That Mrs. TAPPAN's guides might have an opportunity of addressing the friends of Spiritualism on the first Sunday in the year (the first series of meetings having been concluded), a special meeting was convened at Cleveland Hall, Cleveland Street, Fitzroy Square, London, on January 4th, 1874, when the following oration was delivered.

INVOCATION.

Our Father, Thou living Spirit! Thou infinite source of every blessing! Thou light amid the darkness of time and sense! Thou surpassing glory, whose life and beauty illumine the universe! In ancient days, before shrines had been reared up by human hands, the peoples of the earth praised Thee beneath the dome of heaven. The aisles and corridors of the forests were the vast cathedrals of their worship. The shrine of Nature was their altar, and there they brought the offerings of praise to Thee. To-day, on the altar of the Spirit, before the living shrine of Truth, made radiant with the glory of many centuries, made loving with the light and surpassing inspiration, where to every people and to all nations Thou hast given a voice, before the altars of the human soul that contains some spark of thy being, we praise Thee, O God! Each spirit brings its offerings; every heart is laden with its own burdens of joy and sorrow; and each mind, in solemn contemplation or in secret meditation and prayer, uplifts itself before Thee. What these offerings may be, Thy Spirit alone can tell! What these praises are, Thy soul can determine. But we would that every spirit here, and all children of the earth, should unite in the voice of praise and thanksgiving, wherein their words and works, their daily deeds and the thoughts of every hour, shall combine to form a grand utterance of praise. These hearts may be laden with sorrow: oh, let the offering of grief find acceptance in thy sight,

and let their woe be changed to rejoicing when they know that the hand of Thy love stretches down through the darkness. Some may mourn; for death has been abroad in the world, and ever has been regarded as the enemy of man: oh, if there be those that mourn without comfort in bitterness of spirit and with complaining and sorrow, let them see above the grave where their dearly-loved ones are risen, not dead, but still abiding with gentle presence in their midst, laden with lovingkindness and peace—the offerings of their final home. O Father! Spirit! let the world be raised from its bitterness of strife; let peace, that is born of knowledge and truth and freedom, prevail; let kindly and loving words and thoughts of kindness abide with thy children; so shall their hearts be lifted, their minds elevated, their souls disenthralled from time and sense, and they may see where the angels, ascending and descending, bring the offerings of thy praise—the deeds and the words of love from their final home. To thy name, O loving Father, shall be the praise and the thanksgiving of thy children, uniting in one voice with the voices of angel choirs.

DISCOURSE.

"There is nothing new under the sun," saith the Preacher Ecclesiastes.

"And there was a new heaven and a new earth."—John the Revelator.

At certain seasons, whether with the dawning of a new year or on the anniversary of events, there is something in the human mind that sums up what has occurred since the previous anniversary, and endeavours to take a look also into the probable course of the future. We may say emphatically, with the Preacher in Ecclesiastes, that there is nothing new under the sun; yet, so far as human lives are concerned, and the events that interest humanity, there must always be new starting points—new beginnings—of love, faith, evidence, testimony; new relations of goodness, virtue, preference, exaltation. There is always an inevitable turning-over of a new leaf, each new turning oftentimes being no better than that which preceded it; but still is another leaf in human history.

Events in the history of the world seem to repeat themselves. Nations do not profit by the example and history of past nations. Individuals are not willing that other people's experience shall answer for their own. Every child born into the world must have a separate existence and a separate experience, whatever may have preceded, and whatever the wisdom stored up by the ages of the past may have taught. It is known that wars are scarcely lessened; that men do not profit by those conditions of the past to preserve peace; that always, following upon the wake of prosperity, nations become debauched and depraved, and wars ensue in the world. It is known that history repeats itself again and again among those people who have the greatest enlightenment and culture, and that all of great or good and wise that is in the world to-day has been thought of, dreamed, or lived out by the heroes, sages, and seers of ancient days.

But however this may be, the present epoch in human history promises something to those who are existing upon the earth: not a new light; not any new exposition of the truth in the universe; not any new building up of the powers of Deity, or form of creation: but merely that to-day there seems to culminate a certain succession or series of events and facts, that promise a new era in the world of thought. So far as past ages are concerned, we do not doubt that there have been similar experiences, that every nation has culminated—every period has been epitomised—in some great result to human advancement and progress. We doubt not that the ancient Egyptians were most enlightened in art and science, as their religion was most perfect in its inception. We doubt not that the Indians, in their antiquity, possessed a high and lofty idea of civilisation, art, and religion. We doubt not that the Middle

Ages, though condemned as of the darkest of the past, were in reality ages that conferred many blessings on mankind, and gave to civilisation a new start.

But to-day it is said that there are abroad in the world elements threatening to overthrow existing institutions and build up new faiths and new sciences; that those thoughts and principles that have been in the past revered must no longer assume the form that they have worn, but rather take on another form, a step in advance. Certain it is that, without any prejudice, the impartial observer must see that in the three several phases of human existence—the three distinct departments of the human mind that make up society and modern civilisation—there are vast changes going on. Religion, Science, Civil Government, these three compose the triune element of human progress, interblend and intertwine together their interests, always inseparable, still always seeking to be severed and alone in their special and distinctive departments.

There comes through the doorway of the past that feature of admonition that warns Church, State, and Society alike that, without the undeniable spirit of inspiration, all life, the foundations of virtue, the absolute existence of human progress, no state religion, society, science, can be permanent in the world. In the religious world we to-day see, for instance, the ancient faiths are being shaken, that the established forms of worship are giving way to newer ideas, that in Christendom the powers are divided between established religion and new forms of thought that are permeating every religion. We do see that the Pope holds his tenure of office and power by a small thread of faith. We do see that Church and State are rebelling in their unwonted and unwilling alliance. We do see that beneath the foundations of Church and State there is a spirit that warns us that our worship is too material, and that the spirit must take the place of the letter. We do observe that infidelity, materialism, and the unwillingness to penetrate into the mysteries of the future have taken particular hold of the leading minds of the world; that in France a set of thinkers has sprung up, under the leadership of Renan, to overthrow the established religion there; that in England, under the strong will and mind and intelligent power of Colenso, an underlying power is at work in the Church; that in Germany the faith of the fathers is being shaken by the strong voice of Strauss; and that everywhere in Christendom the same spirit of free religion is abroad, and is taking a formidable hold of modern forms of thought as against what has been supposed to be the established religions of the ages. With theological discussion we have nothing to do; but we call your attention to these facts, that we may more especially predicate thereon somewhat of the future—somewhat of the religion that shall unquestionably grow out of these shakings of the established theologies of the world.

Science constitutes the second strong power in the world to-day, though religion is still the first. Notwithstanding the differences of opinion, notwithstanding differences in point of theology, religion forms the primal question in human society, as we trust it will ever form the primal question in human life. But science is calling upon mankind to-day to witness its manifestations and its proofs. These manifestations and proofs are of such a nature and character that they have thrown many thinking minds into a state of simple indifference to spiritual things, so that religion has few stronger enemies to contend with at present than the prevailing scientific impulse of the day. We say this with all deference. We say it because the scientific tendencies of modern thought are away from the established forms of worship; that the tendencies of such minds as Tyndall, as Herbert Spencer, as the late John Stuart Mill, in England, is to give an impetus to the new channels of thought, not to strive to uphold a theological religion. This means something: there is an import in it; and the true philosopher is he that does not close his eyes to the facts around him, but sees them and endeavours to solve and understand their meaning.

Between these two—religion and its established forms, science and its well-known facts and bases of philosophy—modern civilisation has to exist. The policy of states come and go, kings are dethroned, and empires pass away, but the thought of man remains. The average thought of the world makes up the philosophy of the world; and the average thought of the nineteenth century is towards—not religion, not theological bonds, not established forms of worship, but towards a general indifference to religious themes, a general indifference to any consciousness of the Divine mind, to the spirit of man, or to the future of that spirit. You will remember the influence that Robert Owen, in his social ideas, exerted upon working-classes in England, when, without belief in the future state, he founded societies that were intended to enfranchise the labouring people from their thralldom—from what he believed to be oppression. That spirit is still abroad, and the faith of the working people is less and less fastened upon the foundations of belief that have existed in the State and Church of England. You will also remember that throughout France there has swept a feeling of infidelity and unrest connected with the Church; and no wonder, since that Church has alternately been the means of its oppression and liberation. You are all aware that, under the vast accessions of the science and philosophy of to-day, there exists a tendency to pure reason, to the unadulterated testimony of the human senses, to the absolute reliance upon proof for every point of belief, to the unequivocal pointing of the material senses for the evidence of all that shall come to the human mind.

With this tendency in the world, and with the jarring that

exists between the different forms of religious belief, is it any wonder that the most earnest minds should look out, and say, what of the spirit of man? what of this high, this divine being, this existence that is allied with the infinite, and yet cannot be found out; and under the labyrinths of human sense? Is it any wonder that the true philanthropist looks with alarm at the great increase and accelerated tendency of the age towards a materialism that finally would undermine and gradually take mankind away from the religious and spiritual part of his nature? We say this with all deference, not only to science itself, that deals with facts, but also to those religions and forms of worship that, having fulfilled the letter of the law, fail oftentimes in the spirit of God's inspiration.

Between these two humanity must abide; we must make up our estimate of its future; we must see what there is in the light of hope for its advent. Great questions hinge upon this proposition; great problems are being outwrought to-day; the anxieties of mankind increase and are enlarged; the necessities for human thought are growing greater and greater every day; various topics of human interest start up, and society is wrought to the highest pitch for the advent of that thought that shall form the bridge to fields of human progress; greatest estimates are being made by those who stand in the front rank as pioneers for reforms and practical truths: but with all these reforms and the effort that is abroad amongst you, the one final problem that interests the human mind, that which shall and must have the greatest control over the future of mankind, is the problem of immortal life, the question of man's spiritual existence, and that of the divinity and deity of God.

This must still be the final problem for human research, and go whichever way you will, there is no answer that seems to be final and satisfactory if you rely solely upon reason as the scientists do. It leads to materialism; for the plain theory of materialism is: the human mind knows nothing that is not attained through the senses, consequently the senses alone convey to the understanding any thought of existence. The theory is, further, that as the senses give no proof of the existence of the Divine Mind, or of the human spirit separate from the human body, therefore there is no spirit, there is no Divine Mind, and consequently human beings must trouble themselves only with this world and its belongings.

This is in plain language the theory of materialism. This in plain language is the foundation of that form of thought that is taking hold of the modern mind, that is the leading form of enlightened thought to-day; and it behoves all who feel that they have another hope and another existence, to use other powers than these to discover by what method they can be made available; so that the mind of man may not sink utterly beneath this load that reason forces upon it. What are the proofs other than those of

sense that can come to the human mind? The one other source is intuition. Kant calls it *à priori* knowledge, which may mean something or may mean nothing. But it has been named, even in the world of science, intuition. This means all that class of evidence and all that portion of human knowledge concerning the existence of the soul, concerning immortality, concerning the proofs of divinity that belong innately to the soul of man, that are its possession and inheritance, that belong to it from the beginning, that are not bestowed upon it; and under the realm or region of intuition must be classed every form of testimony that appeals to man's spiritual nature or to his conception of immortal life.

Intuition being in the world—this being evident, as is proved to man historically—everything he has adduced from it, promises to become all the more valuable in an age where the deductions of reason are founded solely upon the testimony of the physical senses. What man intent upon the pursuit of truth can consent to shut out the evidence derived from human history and human experience concerning the intuitive perceptions of mankind? and what great student intent on the discovery of truth will close his eyes to such testimony, when he is aware that ninety-nine hundredths of all the beliefs of the world are primally founded upon intuitive knowledge? For instance, the child, without reasoning and without evidence of the senses—the infant of twelve months—will proceed in a straight line to a chair or any object it wishes to reach. Now, that is not the result of any mathematical reasoning that the shortest line between two points is a straight line. If anything lie in the way, it turns aside without having that proposition in its external consciousness, and the child walks directly to the chair having sometimes fallen down in the attempt to reach by a straight line the object in its view. Now, this is what Kant has named *à priori* knowledge; but the term to-day is instinct or intuition of the mind, that naturally, and by the aid of the very small amount of sense that the child is supposed to have, goes directly to the point in view. There are different faculties of mind, and by them a human being may evolve propositions of reason. We find in the uncultured and unlettered savage the same capacities in embryo; we find every power of the intellect there existing as a germ, that afterwards is developed triumphantly and called evolution. We find every faculty existing there that has been supposed to exist only through a long process of culture, education, and enlightenment through the physical senses. What could give Mozart at the age of three the power to determine the thirds and fifths in music, when some, with all opportunity of culture, with every possible training, never attain that degree of musical knowledge in a whole lifetime?

Surely there is some intuitive power separate from the mere testimony of the senses that causes every child that is born into the world to be superior to its surroundings, its birth and senses, and

when clogged by the senses and overcome by malformation and disease, there is abundant testimony that even then the spirit seeks an outlook, and strives to overcome the prison that holds its faculties enthralled. Idiocy is said to be a proof that all man's knowledge is attained from the senses; but even idiocy in its worst form is capable of being overcome by drawing out the spirit from within its casement, and proving that sentiment, feeling, thought, and intelligence abide even in a crushed, deformed, and maimed organisation.

The primal proposition, therefore, in connection with this outlook is that men must begin to build from the spiritual instead of from the external part of their nature; that for all primal truths we must look on mind and not on matter; that for all expressions and forms of thought that belong to the spiritual nature we must search for spiritual faculties wherewith to interpret them, not measure the spirit by the senses, but rather make the senses subservient to the higher offices of human thought and reason.

There is, as we said, another and third element at work in society to-day, making its manifestations render clear many points in philosophy and science and religion that were heretofore unexplained, incapable of solution. We do not refer especially to the manifestations of modern Spiritualism, but rather to that underlying premonition of it that is everywhere visible. For, mark you, even where there have been no expressions of modern Spiritualism, no manifestations, there is the thought. You hear it from the pulpit like this: "The spirits of your departed friends are not dead; they may even now hover in your midst, attending upon you and caring for you." From a man of God this sounds strange, or would have sounded strange to the world twenty-five years ago; but so imbued is the atmosphere with the premonition of another element, that unquestioning or involuntarily he takes it upon himself, and breathes out upon the world that which is already in it, making you conscious of another element, another power that is usurping the place of the false reasoning of modern philosophy. The poet unconsciously sings, as he represents the Song of the Guardian Angel, of communion with the dead, of silent voices that in the twilight hour and breath of evening are heard, of deep solemn communings, where the spirits of the great and good are made to appear and hold converse with his thoughts; he, too, has absorbed a new atmosphere, and the tremblings of its existence have vibrated all along the chords of his lyre, and he sounds with the unwonted song new numbers and new strains. The artist has also become imbued, and over the heads of those that are afflicted and mourn he paints the presence of the guardian angel. The mother who weeps beside her dead child is represented in a dream as seeing the angels bearing away her dearly-loved one, not dead but alive. These pictures adorn your walls, exist in all your places of art; and the artist of the new age represents, not

the ancient form of angels, but rather a new form—an exact spiritualised human existence.

We say premonitions of this are abroad in the world. Science herself has beheld something beneath her feet in the way appear, so that the French Academy was fain to account for many thoughts in the world by the new science of intuition; so that many who, trembling upon the verge of professed and almost avowed infidelity, say that except Spiritualism be true, there is no connecting link between mind and matter, between immortal life and death. Indeed, it has gone so far as this: that many scientific minds aver that, although they have not investigated and do not know the name of, this new thought, this new light, or impulse, or power, they acknowledge that without this the plan of creation is bare and void, and that some mistake has been made in the great uniform and harmonious purpose that has shaped the earth, moulded the stars, and called them by their names.

This new element, as we term it, that now exists in the world, may be known as Spiritualism to those who have investigated the class of phenomena belonging to that subject; but in the wider sense and vaster range it means more than this: it means more than the simple evidence of reason or the simple testimony of the senses—intercommunion between two worlds. It establishes in the world an outlook, whereby, from the standpoint of man's spiritual nature you may view humanity and understand what is going on about you. For just as high as you build the watch-towers, so shall the watchman see out on the ocean of human thought. If they are reared for material science alone, then the average of human thought must only be so far as the material senses can carry. If they are reared for the observation of man's spiritual nature as well, the outlook must be brighter, the field of view larger; it must even extend to that mysterious realm that has hitherto been concealed and veiled—the realm of the spirit and the immortal nature of man.

Now, if you build alone, in the coming centuries or ages of the world, for that which the senses alone can give you, you build for materialism, you make the people too materialised. Your government, your societies, your religion, will all become absorbed in the one idea of building alone for time. No matter if you expect to hand down to future generations the great thoughts that you may have; no matter if you expect to build up distinct and absolute codes of science, whereby people may be guided and societies founded in accordance with the laws of nature: if you appeal to nothing that is higher than this, the world cannot go higher, and materialism must abide.

The new watch-tower that you are called upon to build is higher, loftier, upon a broader plan—is something that takes in the whole of man's nature; is something that looks to the future as well as the past and present; something that demands that you

shall build for eternity as well as for time: something that requires that the trees you plant and the seeds you sow of thought shall be those that have their fruition as well in the hereafter as now.

Consider if you, as a people, believe only in that which the senses can give you—the mere testimony of the physical sight, the mere grasping of the physical age; then all that region that lies beyond the pale of the senses becomes for ever closed; all philosophy, religion, imagination, take their flight to the vast desert of human hopes, leaving you in the world merely to delve and solve the problems of the present hour. But if, as the superstructure of human society is reared, you lay the foundation stone, not alone for the senses, not alone for the intellect, not alone for the reason, but also for that other side of humanity that has ever been the brighter side—the intuition, the inspiration, the poetic faculty, the divine imagination, whose wings are more nearly allied to inspiration than you know,—if you build with this view, you span over the dark abyss of human doubt; the senses fall back upon themselves as their ordinary resource, and science, cold and lifeless in itself, becomes imbued with the loving spirit, the voice and the tongue that can speak to all mankind. Your efforts at reform will then avail, for you have a foundation for them; your efforts for advancement will then have sure grounds, for the spirit of man aids, uplifts, and promotes them; your efforts for the formation of new governments and societies will then have some reality, for you will know that though you fail a thousand times, there shall come a time when the world shall be disenthralled.

You may think that, as upon the surface of society, the world appears to be going on smoothly enough, it must so remain. Do not believe it. There is a spirit abroad that cannot rest until these forms of human suffering and ignorance, human folly and crime are ameliorated by the great powers and healing principles that are held in solution above your heads. Think you, now, who believe your age the most enlightened, and your civilisation the most perfect, who believe that you possess all the attributes of justice and grace, all science, all intelligence, all powers of advancement; think you that if you were made perfect by the full understanding of the laws of your nature, spiritual, moral, religious, there shall be such extremes as exist in your midst to-day? where, under the very temple domes of worship crouches the starving poor, and within the very sound of our voices revel and riot go on. Think you that the slavery of the senses that now abounds without limit in your land could exist in the epitome of a perfect civilisation? Think you that that which so ennobles and probes the mind will allow you to rest until each individual fibre and thought of your being is made strong and free and pure beneath the light of its searching eye?

Truth is ever silent, but ever mighty in its power. It works,

perhaps, beneath the surface for a long time; but ultimately there comes a day when it will not remain quiet, and when the world must feel its presence, its voice, and its power, the need of regeneration and renovation in your lives.

"It is a pleasing and soothing faith that has come into the world," say some, "that of the belief in communion with departed spirits." It is a delightful and happy thought that all must accept. But it is not alone pleasing and soothing; it is laden with burdens as well; it is armed with sword-points; it is pierced with barbs that penetrate the outward covering of existence, and admit something new. Communion with spirits is not the full and only meaning. It means a word that is so little known among men to-day, so little understood in its full import, that we scarcely fancy, by pronouncing it, you will know what we would convey—it means spirituality. The very slavery with which mankind bows now to the senses, the very servitude with which he crawls as a worm upon the earth, the very bondage with which he is tethered and fastened until his soul cannot even pass beyond the dark labyrinths of his own doubt and fear, makes it impossible that this word shall be known.

But if the movement mean anything; if there is import in the fact of communion with departed souls; if there is any power or meaning in the truth of man's immortality, it means freedom from the senses; enfranchisement from the slavery of the body; it means a soaring instead of a grovelling world. See how you live. The very air and the very earth echo the feebleness of mankind. The very cities and towns of civilisation are laden with noisome vapours, the result of this materialism and this bondage to the senses. Look around you calmly, and unless you shut your eyes and refuse to see, you know that the average of human thought, elevation, and culture is such as would make the angels weep; and were the Master at your door, and were he to search your heart of hearts, what would he find there? He would write upon the sand, as of old, when they complained of his forgiveness of the fallen woman, the very errors of your hearts, that you might see them, and no more reproach.

If there be aught in the communion with departed friends, in the proof of your reason and judgment that it is true, in the enfranchisement of your bodies from the fear of death, and the direction of your minds to immortal life, then it must needs be true that it shall work in and through your lives that change which you shall feel so entire, so absolute, that when you look back upon what you were, you shall find another being, another man, another woman, forgetting all the errors of the senses, save as they serve the ultimate purposes of the spirit.

Especially does this message of the New Year and the outlook upon Spiritualism belong to those who have investigated it. Especially is it true that they, in searching for that which is the

highest, the best, the noblest, and purest, should also search within. Especially is it true that there should be in their lives a reconstruction and renovation—no longer the old man or woman, no longer that which bound them to the slavery of the past, to the material drudgery of the senses, the servile obedience to the dictates of the blind senses that are blind always. But with the new knowledge a new life shall also come; with the new influences the new purposes shall also be avowed; and as it works its way slowly and continuously, shall so shine in the face, so illumine the countenance, so adorn the body, so release it from its thralldom, that all may see the Spirit is not in the world in vain.

It is a mistake to suppose that any new theologies or any new reformations are being formed upon this. It is not so. It is only the working of the Spirit; only the voice in your midst, by your fireside, at your hearth-stones—only an individual voice prompting every mind to its highest and loftiest endeavours; so that the testimony of the soul shall not be from without, but from within; shall not be from the letter, but from the spirit; shall not be from the sense, but from the soul of man, to adorn, beauty, and perfect. It is in every place; each soul may be its altar, each heart its shrine, every fireside its temple and place of worship, and all mankind its followers and devotees. With this voice you shall go armed among your fellow-men. You shall go out with all the songs that are in the streets flowing in your life, and peace and exaltation. You shall abide not with fear and trembling, but with lovingkindness for your fellow-men. For, believe us, though impalpable, it is the most potent force. The spirit-world is mightier than yours. The voice of God is more subtle and powerful than the voice of man; he may rear the solemn temples of his spiritual powers, but they are reared for eternity. The truths that are in the world may come with whispering lips at first, and with voices that are stifled because you will not hear; but they come again and again and again, until at last they wrest from your unwilling minds the very obedience to God's love and life that they seek.

Yes; it is a New Year whenever the soul, by any spring of inspiration, is elevated above that which it was; whenever a new step is taken; whenever any new or advanced movement is made among you; whenever the mind, inured to hardship and woe and suffering, throws off the shackles that have enchained it, and feels the warm glowing life in the thought that God for ever visits upon his children. Then it is a New Year. There are but two supreme moments in any human life: one is when an eternal and immortal Love uplifts the soul above selfishness; the other is when Death releases you from the thralldom of the senses. That that immortal life, that surpassing spirit, that triumphant power may belong to each one of you, so that with every thought, with every hour, a new life has begun and a New Year dawned, we earnestly hope. With such life and with such communion all former selfishness

departs, and the soul serves only that which merits adoration and worship. Death comes soon enough to all; but with its coming, if it be when the mind is ready and the heart is free and the soul is willing to plume its pinions, how triumphant does it stand upon the borders of that grave, how joyously looks forward, and with what supreme passion of love does the soul set out in its upward flight, being conscious of life for evermore.

One message only does this New Year bring. We would give it you with its full and entire meaning, with its absolute and unquenchable fire, with its undying and uplifting flame — the message of life: that life that abides, that life that endures, that life that is for eternity, that life that through love and hatred, through fear and through triumph, through pain or through joy, is still fraught with the divine blessing of the infinite Spirit, and triumphs over death and over sense at last.

A SONG FOR THE NEW YEAR.

The flowers are dead, they are dead,
 They have faded and fallen from sight;
 All their bright petals gone,
 All their leaflets are strewn;
 They have gone from the beautiful light
 And no longer respond to my tread.

How I watched their first beauties unfold!
 One by one, Iris-hued, they came forth,
 And their petals, like roselips of praise,
 Made sweet murmurs along the sweet ways;
 But the brown faded bosom of earth
 Doth their brightness and beauty now hold.

Gone—the trees stand so barren and brown,
 And the crimson of sky turns to gray;
 All the birds, with the flowers, have flown,
 With their songs and delights, they are gone.
 I can only remain here to pray,
 And with sorrow my heart's altar crown.

For my hopes they are dead as the flowers,
 One by one they have fallen with youth.
 With the Love and the Truth that was mine,
 The belief in those ways so divine,
 Now I doubt and I falter, for Truth
 Grows weary among the sad hours.

And my friends they are dead in the ground,
 So silently folded, so white;
 The beauty of each lovely face,
 Gone all the glad love and the grace
 From my heart, all the rapture, delight,
 In the silence of death they are bound.

Ages, though condemned as of the darkest of the past, were in reality ages that conferred many blessings on mankind, and gave to civilisation a new start.

But to-day it is said that there are abroad in the world elements threatening to overthrow existing institutions and build up new faiths and new sciences; that those thoughts and principles that have been in the past revered must no longer assume the form that they have worn, but rather take on another form, a step in advance. Certain it is that, without any prejudice, the impartial observer must see that in the three several phases of human existence—the three distinct departments of the human mind that make up society and modern civilisation—there are vast changes going on. Religion, Science, Civil Government, these three compose the triune element of human progress, interblend and intertwine together their interests, always inseparable, still always seeking to be severed and alone in their special and distinctive departments.

There comes through the doorway of the past that feature of admonition that warns Church, State, and Society alike that, without the undeniable spirit of inspiration, all life, the foundations of virtue, the absolute existence of human progress, no state religion, society, science, can be permanent in the world. In the religious world we to-day see, for instance, the ancient faiths are being shaken, that the established forms of worship are giving way to newer ideas, that in Christendom the powers are divided between established religion and new forms of thought that are permeating every religion. We do see that the Pope holds his tenure of office and power by a small thread of faith. We do see that Church and State are rebelling in their unwonted and unwilling alliance. We do see that beneath the foundations of Church and State there is a spirit that warns us that our worship is too material, and that the spirit must take the place of the letter. We do observe that infidelity, materialism, and the unwillingness to penetrate into the mysteries of the future have taken particular hold of the leading minds of the world; that in France a set of thinkers has sprung up, under the leadership of Renan, to overthrow the established religion there; that in England, under the strong will and mind and intelligent power of Colenso, an underlying power is at work in the Church; that in Germany the faith of the fathers is being shaken by the strong voice of Strauss; and that everywhere in Christendom the same spirit of free religion is abroad, and is taking a formidable hold of modern forms of thought as against what has been supposed to be the established religions of the ages. With theological discussion we have nothing to do; but we call your attention to these facts, that we may more especially predicate thereon somewhat of the future—somewhat of the religion that shall unquestionably grow out of these shakings of the established theologies of the world.

Science constitutes the second strong power in the world to-day, though religion is still the first. Notwithstanding the differences of opinion, notwithstanding differences in point of theology, religion forms the primal question in human society, as we trust it will ever form the primal question in human life. But science is calling upon mankind to-day to witness its manifestations and its proofs. These manifestations and proofs are of such a nature and character that they have thrown many thinking minds into a state of simple indifference to spiritual things, so that religion has few stronger enemies to contend with at present than the prevailing scientific impulse of the day. We say this with all reference. We say it because the scientific tendencies of modern thought are away from the established forms of worship; that the tendencies of such minds as Tyndall, as Herbert Spencer, as the late John Stuart Mill, in England, is to give an impetus to the new channels of thought, not to strive to uphold a theological religion. This means something: there is an import in it; and the true philosopher is he that does not close his eyes to the facts around him, but sees them and endeavours to solve and understand their meaning.

Between these two—religion and its established forms, science and its well-known facts and bases of philosophy—modern civilisation has to exist. The policy of states come and go, kings are dethroned, and empires pass away, but the thought of man remains. The average thought of the world makes up the philosophy of the world; and the average thought of the nineteenth century is towards—not religion, not theological bonds, not established forms of worship, but towards a general indifference to religious themes, a general indifference to any consciousness of the divine mind, to the spirit of man, or to the future of that spirit. You will remember the influence that Robert Owen, in his social views, exerted upon working-classes in England, when, without belief in the future state, he founded societies that were intended to enfranchise the labouring people from their thralldom—from what was believed to be oppression. That spirit is still abroad, and the faith of the working people is less and less fastened upon the foundations of belief that have existed in the State and Church of England. You will also remember that throughout France there has swept a feeling of infidelity and unrest connected with the Church; and no wonder, since that Church has alternately been the means of its oppression and liberation. You are all aware that, under the vast accessions of the science and philosophy of the day, there exists a tendency to pure reason, to the unadulterated testimony of the human senses, to the absolute reliance upon proof every point of belief, to the unequivocal pointing of the material senses for the evidence of all that shall come to the human mind.

With this tendency in the world, and with the jarring that

exists between the different forms of religious belief. Is it any wonder that the most earnest minds should ask, what is the birth of man? what of his mind, his living being, his existence that is allied with the immortal, and we cannot be found out: and under the advantages of human sense? Is it any wonder that the true philanthropist looks with alarm at the great increase and accelerated tendency of the age towards a materialism that manly would undermine and gradually take mankind away from the religious and spiritual part of his nature? We say this with all deference, not only to science itself, that deals with facts, but also to those religions and forms of worship that, having fulfilled the letter of the law, fail sometimes in the spirit of God's inspiration.

Between these two humanity must abide: we must make up our estimate of its nature: we must see what there is in the heart of hope for its advent. Great questions hang upon this proposition: great problems are being wrought to-day: the anxieties of mankind increase and are enlarged: the necessities for human thought are growing greater and greater every day: various topics of human interest start up, and society is wrought to the highest pitch for the advent of that thought that shall turn the arid fields of human progress: greatest estimates are being made by those who stand in the front rank as pioneers for reforms and practical truths: but with all these reforms and the effort that is abroad amongst you, the one final problem that interests the human mind, that which shall and must have the greatest control over the future of mankind, is the problem of immortal life, the question of man's spiritual existence, and that of the divinity and deity of God.

This must still be the final problem for human research, and go whichever way you will, there is no answer that seems to be final and satisfactory if you rely solely upon reason as the scientists do. It leads to materialism: for the plain theory of materialism is: the human mind knows nothing that is not attained through the senses, consequently the senses alone convey to the understanding any thought of existence. The theory is, further, that as the senses give no proof of the existence of the Divine Mind, or of the human spirit separate from the human body, therefore there is no spirit, there is no Divine Mind, and consequently human beings must trouble themselves only with this world and its belongings.

This is in plain language the theory of materialism. This in plain language is the foundation of that form of thought that is taking hold of the modern mind, that is the leading form of enlightened thought to-day; and it behoves all who feel that they have another hope and another existence, to use other powers than these to discover by what method they can be made available; so that the mind of man may not sink utterly beneath this load that reason forces upon it. What are the proofs other than those of

sense that can come to the human mind? The one other source is intuition. Kant calls it *à priori* knowledge, which may mean something or may mean nothing. But it has been named, even in the world of science, intuition. This means all that class of evidence and all that portion of human knowledge concerning the existence of the soul, concerning immortality, concerning the proofs of divinity that belong innately to the soul of man, that are its possession and inheritance, that belong to it from the beginning, that are not bestowed upon it; and under the realm or region of intuition must be classed every form of testimony that appeals to man's spiritual nature or to his conception of immortal life.

Intuition being in the world—this being evident, as is proved to man historically—everything he has adduced from it, promises to become all the more valuable in an age where the deductions of reason are founded solely upon the testimony of the physical senses. What man intent upon the pursuit of truth can consent to shut out the evidence derived from human history and human experience concerning the intuitive perceptions of mankind? and what great student intent on the discovery of truth will close his eyes to such testimony, when he is aware that ninety-nine hundredths of all the beliefs of the world are primally founded upon intuitive knowledge? For instance, the child, without reasoning and without evidence of the senses—the infant of twelve months—will proceed in a straight line to a chair or any object it wishes to reach. Now, that is not the result of any mathematical reasoning that the shortest line between two points is a straight line. If anything lie in the way, it turns aside without having that proposition in its external consciousness, and the child walks directly to the chair having sometimes fallen down in the attempt to reach by a straight line the object in its view. Now, this is what Kant has named *à priori* knowledge; but the term to-day is instinct or intuition of the mind, that naturally, and by the aid of the very small amount of sense that the child is supposed to have, goes directly to the point in view. There are different faculties of mind, and by them a human being may evolve propositions of reason. We find in the uncultured and unlettered savage the same capacities in embryo; we find every power of the intellect there existing as germ, that afterwards is developed triumphantly and called evolution. We find every faculty existing there that has been supposed to exist only through a long process of culture, education, and enlightenment through the physical senses. What could give Mozart at the age of three the power to determine the thirds and fifths in music, when some, with all opportunity of culture, with every possible training, never attain that degree of musical knowledge in a whole lifetime?

Surely there is some intuitive power separate from the mere testimony of the senses that causes every child that is born into the world to be superior to its surroundings, its birth and senses, and

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We say premonitions of this are abroad in the world. Science herself has beheld something beneath her feet in the way appear, so that the French Academy was fain to account for many thoughts in the world by the new science of intuition; so that many who, trembling upon the verge of professed and almost avowed infidelity, say that except Spiritualism be true, there is no connecting link between mind and matter, between immortal life and death. Indeed, it has gone so far as this: that many scientific minds aver that, although they have not investigated and do not know the name of, this new thought, this new light, or impulse, or power, they acknowledge that without this the plan of creation is bare and void, and that some mistake has been made in the great uniform and harmonious purpose that has shaped the earth, moulded the stars, and called them by their names.

This new element, as we term it, that now exists in the world, may be known as Spiritualism to those who have investigated the class of phenomena belonging to that subject; but in the wider sense and vaster range it means more than this: it means more than the simple evidence of reason or the simple testimony of the senses—intercommunion between two worlds. It establishes in the world an outlook, whereby, from the standpoint of man's spiritual nature you may view humanity and understand what is going on about you. For just as high as you build the watch-towers, so shall the watchman see out on the ocean of human thought. If they are reared for material science alone, then the average of human thought must only be so far as the material senses can carry. If they are reared for the observation of man's spiritual nature as well, the outlook must be brighter, the field of view larger; it must even extend to that mysterious realm that has hitherto been concealed and veiled—the realm of the spirit and the immortal nature of man.

Now, if you build alone, in the coming centuries or ages of the world, for that which the senses alone can give you, you build for materialism, you make the people too materialised. Your government, your societies, your religion, will all become absorbed in the one idea of building alone for time. No matter if you expect to hand down to future generations the great thoughts that you may have; no matter if you expect to build up distinct and absolute codes of science, whereby people may be guided and societies founded in accordance with the laws of nature: if you appeal to nothing that is higher than this, the world cannot go higher, and materialism must abide.

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shall build for eternity as well as for time; something that requires that the trees you plant and the seeds you sow of thought shall be those that have their fruition as well in the hereafter as now.

Consider if you, as a people, believe only in that which the senses can give you—the mere testimony of the physical sight, the mere grasping of the physical age; then all that region that lies beyond the pale of the senses becomes for ever closed; all philosophy, religion, imagination, take their flight to the vast desert of human hopes, leaving you in the world merely to delve and solve the problems of the present hour. But if, as the superstructure of human society is reared, you lay the foundation stone, not alone for the senses, not alone for the intellect, not alone for the reason, but also for that other side of humanity that has ever been the brighter side—the intuition, the inspiration, the poetic faculty, the divine imagination, whose wings are more nearly allied to inspiration than you know,—if you build with this view, you span over the dark abyss of human doubt; the senses fall back upon themselves as their ordinary resource, and science, cold and lifeless in itself, becomes imbued with the loving spirit, the voice and the tongue that can speak to all mankind. Your efforts at reform will then avail, for you have a foundation for them; your efforts for advancement will then have sure grounds, for the spirit of man aids, uplifts, and promotes them; your efforts for the formation of new governments and societies will then have some reality, for you will know that though you fail a thousand times, there shall come a time when the world shall be disenthralled.

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perhaps, beneath the surface for a long time; but ultimately there comes a day when it will not remain quiet, and when the world must feel its presence, its voice, and its power, the need of regeneration and renovation in your lives.

"It is a pleasing and soothing faith that has come into the world," say some, "that of the belief in communion with departed spirits." It is a delightful and happy thought that all must accept. But it is not alone pleasing and soothing; it is laden with burdens as well; it is armed with sword-points; it is pierced with barbs that penetrate the outward covering of existence, and admit something new. Communion with spirits is not the full and only meaning. It means a word that is so little known among men to-day, so little understood in its full import, that we scarcely fancy, by pronouncing it, you will know what we would convey—it means spirituality. The very slavery with which mankind bows now to the senses, the very servitude with which he crawls as a worm upon the earth, the very bondage with which he is tethered and fastened until his soul cannot even pass beyond the dark labyrinths of his own doubt and fear, makes it impossible that this word shall be known.

But if the movement mean anything; if there is import in the fact of communion with departed souls; if there is any power or meaning in the truth of man's immortality, it means freedom from the senses; enfranchisement from the slavery of the body; it means a soaring instead of a grovelling world. See how you live. The very air and the very earth echo the feebleness of mankind. The very cities and towns of civilisation are laden with noisome vapours, the result of this materialism and this bondage to the senses. Look around you calmly, and unless you shut your eyes and refuse to see, you know that the average of human thought, elevation, and culture is such as would make the angels weep; and were the Master at your door, and were he to search your heart of hearts, what would he find there? He would write upon the sand, as of old, when they complained of his forgiveness of the fallen woman, the very errors of your hearts, that you might see them, and no more reproach.

If there be aught in the communion with departed friends, in the proof of your reason and judgment that it is true, in the enfranchisement of your bodies from the fear of death, and the direction of your minds to immortal life, then it must needs be true that it shall work in and through your lives that change which you shall feel so entire, so absolute, that when you look back upon what you were, you shall find another being, another man, another woman, forgetting all the errors of the senses, save as they serve the ultimate purposes of the spirit.

Especially does this message of the New Year and the outlook upon Spiritualism belong to those who have investigated it. Especially is it true that they, in searching for that which is the

highest, the best, the noblest, and purest, should also search within. Especially is it true that there should be in their lives a reconstruction and renovation—no longer the old man or woman, no longer that which bound them to the slavery of the past, to the material fragment of the senses, the servile obedience to the dictates of the bound senses that are blind always. But with the new knowledge a new life shall also come: with the new influences the new purposes shall also be avowed: and as it works its way slowly and continuously, shall so shine in the face, so illumine the countenance, so adorn the body, so release it from its thralldom, that all may see the Spirit is not in the world in vain.

It is a mistake to suppose that any new theologies or any new reformations are being formed upon this. It is not so. It is only the working of the Spirit: only the voice in your midst, by your fireside, at your hearth-stones—only an individual voice prompting every mind to its highest and loftiest endeavours: so that the testimony of the soul shall not be from without, but from within: shall not be from the letter, but from the spirit: shall not be from the sense, but from the soul of man, to adorn, beautify, and perfect. It is in every place: each soul may be its altar, each heart its shrine, every fireside its temple and place of worship, and all mankind its followers and devotees. With this voice you shall go armed among your fellow-men. You shall go out with all the songs that are in the streets flowing in your life, and peace and exaltation. You shall abide not with fear and trembling, but with loving-kindness for your fellow-men. For, believe us, though impalpable, it is the most potent force. The spirit-world is mightier than yours. The voice of God is more subtle and powerful than the voice of man: he may rear the solemn temples of his spiritual powers, but they are reared for eternity. The truths that are in the world may come with whispering lips at first, and with voices that are stifled because you will not hear: but they come again and again and again, until at last they wrest from your unwilling minds the very obedience to God's love and life that they seek.

Yes: it is a New Year whenever the soul, by any spring of inspiration, is elevated above that which it was: whenever a new step is taken; whenever any new or advanced movement is made among you; whenever the mind, inured to hardship and woe and suffering, throws off the shackles that have enchained it, and feels the warm glowing life in the thought that God for ever visits upon his children. Then it is a New Year. There are but two supreme moments in any human life: one is when an eternal and immortal Love uplifts the soul above selfishness; the other is when Death releases you from the thralldom of the senses. That that immortal life, that surpassing spirit, that triumphant power may belong to each one of you, so that with every thought, with every hour, a new life has begun and a New Year dawned, we earnestly hope. With such life and with such communion all former selfishness

departs, and the soul serves only that which merits adoration and worship. Death comes soon enough to all; but with its coming, if it be when the mind is ready and the heart is free and the soul is willing to plume its pinions, how triumphant does it stand upon the borders of that grave, how joyously looks forward, and with what supreme passion of love does the soul set out in its upward flight, being conscious of life for evermore.

One message only does this New Year bring. We would give it you with its full and entire meaning, with its absolute and unquenchable fire, with its undying and uplifting flame — the message of life: that life that abides, that life that endures, that life that is for eternity, that life that through love and hatred, through fear and through triumph, through pain or through joy, is still fraught with the divine blessing of the infinite Spirit, and triumphs over death and over sense at last.

A SONG FOR THE NEW YEAR.

The flowers are dead, they are dead,
 They have faded and fallen from sight;
 All their bright petals gone,
 All their leaflets are strewn;
 They have gone from the beautiful light
 And no longer respond to my tread.

How I watched their first beauties unfold!
 One by one, Iris-hued, they came forth,
 And their petals, like roselips of praise,
 Made sweet murmurs along the sweet ways;
 But the brown faded bosom of earth
 Doth their brightness and beauty now hold.

Gone—the trees stand so barren and brown,
 And the crimson of sky turns to gray;
 All the birds, with the flowers, have flown,
 With their songs and delights, they are gone.
 I can only remain here to pray,
 And with sorrow my heart's altar crown.

For my hopes they are dead as the flowers,
 One by one they have fallen with youth.
 With the Love and the Truth that was mine,
 The belief in those ways so divine,
 Now I doubt and I falter, for Truth
 Grows weary among the sad hours.

And my friends they are dead in the ground,
 So silently folded, so white;
 The beauty of each lovely face,
 Gone all the glad love and the grace
 From my heart, all the rapture, delight,
 In the silence of death they are bound.

Ah! but the springtime will surely return,
The flowers will blossom anew ;
All the trees with fresh verdure be cloth'd,
All the birds with the mates they have lov'd,
And the glad earth her glad life renew,
The fresh life on her altars will burn.

And the hopes are not dead, they survive,—
As a prophecy of the soul's spring,
As a promise of summer and love
In the springtime of life far above,
Floating there with a magical wing—
There they evermore blossom and live.

And the friends ye have loved are not dead,
All are yours in the gardens of God :
They are blooming and loving you still,
Made more lovely by Death's holy will ;
How they move where the angels have trod,
And now hover o'er each lonely head.

Ye shall find them without sin or stain,
Caught up to a region of light,
Filling, thrilling the orbits of space
With the light of each fond loving face,
Growing strong and so wondrously white,
Ye shall find all your loved ones again.

PURITY.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, January 18th, 1874, Dr. Gully in the chair.

INVOCATION.

O Thou Infinite Spirit, our Father which art in heaven! Thou source of every good! Thou divine giver of every perfect gift! we praise Thee. The human heart bows in adoration to Thy law, uplifts itself in longings, and with voice of praise mankind adores Thee. But, O God, let us praise Thee more with the thoughts, the mind, and understanding; not alone with words, but with the living pulsation of our spirits, with every aspiration and every divine gift, working out in silence those beatitudes with which Thou hast endowed us. O loving Light! Thy hand is forever extended to aid the weak and the faltering ones; Thy voice speaketh to every soul; Thou hast a tongue for every need, and the understanding of the mind may know Thy truth. We seek only for truth—that highest and greatest gift wherein the soul can read Thy thought and understand Thy being. We seek for love—that breath of Thy life which binds us all to Thee, and links mankind together. Chiefest do we ask that our souls may be strengthened and purified, elevated, disenthralled from time and sense merely, and endowed with the gift of understanding spiritual things. We praise Thee for all material blessings; for those wondrous laws whereby Thou dost work the changes of the seasons and the revolutions of the planets; for the spring-time and the summer; for the harvest and the rest of the snowy winter-time. We praise Thee for the blessings earth doth give, for the richness and glory of material wealth with which Thou hast endowed humanity, with that understanding and knowledge that cause

mind to leap up towards the fulness of information, finding and searching always for truth. But more do we praise Thee for the spirit—those wondrous gifts of the soul that, in the spring and summer and winter alike, blossom with the thoughts of Thy divine being—those glowing beatitudes, those ever-living fervours of faith, those divine harmonies of perfection and love that ever lift the spirit, and, free from all care, unchain, absorb, elevate the soul, and cause humanity to know of its alliance to Thee! O God! while kingdoms fade and perish; while the earth in its varied changes gives little to humanity of rest or comfort; while the thralldom of the senses and the deep darkness of sorrow and sin are abroad, the one ray of Thy living hope and love uplift humanity, beaconing over the waste of waters, like a star of everlasting life, the love of our Father, the immortal destiny of the living soul. For this we praise Thee without ceasing, and our thoughts will be of devotion and of peace.

DISCOURSE.

"Blessed are the pure in heart, for they shall see God." Of all the sermons the world has ever known, the one a portion of which has been read to you is the most memorable. Doubtless it has had the greatest influence over human society; and the multitudes who profess and maybe endeavour to follow the teachings of Jesus of Nazareth, must acknowledge the high excellence that this Sermon on the Mount inculcates. We have been asked as a special favour to deliver a discourse upon Purity, We refer you in the quiet of your sanctuaries to the sermon from which we have quoted. There can be no greater exposition of purity, no more searching words spoken to the human heart. A discourse upon the fragrance of a flower, or upon the aura that surrounds the sun, is not to find the secret cause of its life or its light, but merely the effect. The lesson we have read applies to that state of being that transcends mere human action and probes the very secret of the human soul. To do right is an easy matter, according to the standard of the world. To be right is the epitome of Christ's teachings. The lily is white, therefore it is the emblem of purity. The sun is bright, therefore it is the symbol of light and of day. All things that are in their existence lovely, are so from the very nature of their being; and whoso would understand the meaning of this lesson of Jesus Christ must know it intuitively. There is no method of intellect that can point out that which belongs to the spirit. The understanding does not fathom that which relates to the more spiritual nature, it must be a growth; it is the expression of the absolute; it is from within; and those who would know the meaning of Christ's promise, must know it from their exaltation. Whoso would reform the world by condemning humanity, proceeds in an opposite direction from that which the great Teacher did. For if humanity have not the element of divinity within them, how shall they be able to know what way to become like their teacher? and how can they see God? The divinely inspired mind, the spirit that is uplifted above selfishness or mere worldly ambition, the soul that becomes exalted in the very favour of its own spirituality, represents what Christ foresaw for mankind, and what love epitomised in His own being. Nay, more; you may be pure, no one can make you pure; the thought that is within you, the spirit that is yours, must unfold in the direction of that which is highest and best. To see God is not intended as a physical promise. You doubtless will not behold this Supreme Being with the physical eye, nor scan His countenance with your physical sense, nor feel the awe of His material presence; but the understanding always is that the sight of the spirit is spiritual; and whoso possesses the gift that Christ promised, shall also receive that reward.

Nature is pure, because Nature expresses Deity. Every form of

life in its own way (from the laws that control its being) is directly in accordance with a certain process of nature that represents the divine mind. Whoso conforms in his understanding and thought to the laws of God, he is pure above all other beings. But what are those laws? They appeal solely to the spirit, to his immaterial nature; they transcend the mere form which you seek to know, and appeal to the spiritual being, which is mind. The laws of your spiritual nature, therefore, bear your study, since it is well known that any knowledge of physical law that conduces to your health, your comfort, your freedom from suffering, is good. So a knowledge of spiritual laws that conduces to your spiritual welfare at once produces this superior and sublime excellence.

Undoubtedly Jesus was not the first, nor the only distinguished man who has taught that personal purity and the existence of correct thought is an essential to holy life; but he is the first, and has been the greatest power, to embody that life in thought and action, to concentrate the power of the spirit in the human form in such ways that even the lowliest can understand and the darkest mind receive some ray of its light. For absolute communion of the Divine Mind; for those thoughts that uplift and elevate you, making you aware of the presence of spiritualised beings; for that atmosphere that sustains and elevates the soul, with that exalted and searching self-scrutiny that can only come to the educated and enlightened understanding, you must each one be especially endowed; you must each one have a special gift, and it must be cultivated to the extent that you will not follow that which is good because it is the best policy, nor live to do right because it meets the approval of the world, nor deal honestly with men because it brings better earthly rewards, nor tell the truth for fear of detection in falsehood, nor do any good or noble act simply because it meets the approval of mankind; but for truth's sake tell the truth, for the sake of honesty deal honestly, for the sake of goodness strive to be good, and be pure because that is best.

Christ said a little further along in the same sermon, "Whoso shall be in anger with his brother hath already committed murder in his heart." Yet how many do this daily! He says, further, "Whoso hath longing and looketh with desire, that desire is already sin." If the spirit makes the man; if the being is pervaded by the thought, the mind, and soul; if all that constitutes your existence is really beyond time and sense, and is transcended by the spirit of life, then the most important research for humanity is not in the region of mere material investigation, is not in the region of mere external pursuits; for those ambitions and those daily longings and hourly occupation that make up the sum-total of human life, are as a moiety compared to what the mind and soul demand. We know, for instance, that mankind, the average of mankind, seek that which they imagine will give them the most happiness. Now, in reference to material pleasures and pur-

suits: you are aware there are certain laws of health, cleanliness, comfort, that if not followed bring invariably physical suffering; and the most exalted condition of society is that which promotes the comfort and wellbeing of its members. You cannot feed the soul with a starving body; you cannot teach people morality while they are perishing in the streets of hunger; you cannot by any possibility uplift the average level of humanity in a moral sense while their bodies are sinking for food and perishing with cold. Give to humanity an average physical comfort,—of food, of clothing, of cleanliness,—and you so shall prepare a temple which the spirit has consecrated to become pure. That which belongs to the more intellectual process of elevating mankind is not sufficient. You may give them food, clothing, shelter, but there is still something that must be supplemented—a knowledge of the laws whereby they may ever retain food, clothing, shelter, and health. The external foundation is then laid.

The spirit cannot contend against these pressing wants and needs that weigh down the body, benumb the intellect, oppress the faculties, and lead the masses to a fictitious excitement, vice, and ruin. Make mankind happy in physical possession, make them sufficiently well-fed and clothed, give them that process of teaching and instruction that shall lead them to care for their bodies, and you pave the way to that great moral epoch called by visionists the millennium; unseen the stepping-stone is laid to the elevation and perfection of the human race.

“Blessed are the pure in heart.” How hard is the striving to reach and contemplate so elevated a theme, or even to be aware of the existence of the heart or soul, while the body is cramped and dwarfed and maimed with physical suffering! “Blessed are the pure in heart.” Philosophers, poets, those who aspire to the great knowledge that shall overcome the misery of mankind and uplift the soul from its thralldom and materialism, would always do well to remember that the soul, tethered to time and sense, must needs compound with the difficulties of the body. Of what avail is it, if you are in a prison, that someone shall cry out through the keyhole, “Look to the sun, how it shines; and the stars, are they not bright, and the world, is it not beautiful?” Burst the bonds first that enthral humanity, then ask them to see the sunlight. “Whoso shall reconcile man’s spiritual nature with the conditions of his material existence,” says Emerson, “will be the greatest benefactor of mankind.”

Whoso shall teach mankind those laws that best accord with his advancement physically, intellectually, and spiritually, he shall indeed be the successor of the great Teacher himself. Little by little the generations work out great thoughts, and the world is led to wonder and astonishment at some new problem that has been solved, or some new discovery made that releases man from the thralldom of labour. Little by little stars are added to the solar

shall build for eternity as well as for time; something that requires that the trees you plant and the seeds you sow of thought shall be those that have their fruition as well in the hereafter as now.

Consider if you, as a people, believe only in that which the senses can give you—the mere testimony of the physical sight, the mere grasping of the physical age; then all that region that lies beyond the pale of the senses becomes for ever closed; all philosophy, religion, imagination, take their flight to the vast desert of human hopes, leaving you in the world merely to delve and solve the problems of the present hour. But if, as the superstructure of human society is reared, you lay the foundation stone, not alone for the senses, not alone for the intellect, not alone for the reason, but also for that other side of humanity that has ever been the brighter side—the intuition, the inspiration, the poetic faculty, the divine imagination, whose wings are more nearly allied to inspiration than you know,—if you build with this view, you span over the dark abyss of human doubt; the senses fall back upon themselves as their ordinary resource, and science, cold and lifeless in itself, becomes imbued with the loving spirit, the voice and the tongue that can speak to all mankind. Your efforts at reform will then avail, for you have a foundation for them; your efforts for advancement will then have sure grounds, for the spirit of man aids, uplifts, and promotes them; your efforts for the formation of new governments and societies will then have some reality, for you will know that though you fail a thousand times, there shall come a time when the world shall be disenthralled.

You may think that, as upon the surface of society, the world appears to be going on smoothly enough, it must so remain. Do not believe it. There is a spirit abroad that cannot rest until these forms of human suffering and ignorance, human folly and crime are ameliorated by the great powers and healing principles that are held in solution above your heads. Think you, now, who believe your age the most enlightened, and your civilisation the most perfect, who believe that you possess all the attributes of justice and grace, all science, all intelligence, all powers of advancement; think you that if you were made perfect by the full understanding of the laws of your nature, spiritual, moral, religious, there shall be such extremes as exist in your midst to-day? where, under the very temple domes of worship crouches the starving poor, and within the very sound of our voices revel and riot go on. Think you that the slavery of the senses that now abounds without limit in your land could exist in the epitome of a perfect civilisation? Think you that that which so ennoble and probes the mind will allow you to rest until each individual fibre and thought of your being is made strong and free and pure beneath the light of its searching eye?

Truth is ever silent, but ever mighty in its power. It works,

perhaps, beneath the surface for a long time; but ultimately there comes a day when it will not remain quiet, and when the world must feel its presence, its voice, and its power, the need of regeneration and renovation in your lives.

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 Gone all the glad love and the grace
 From my heart, all the rapture, delight,
 In the silence of death they are bound.

PURITY.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, January 18th, 1874, Mr. Gully in the chair.

INVOCATION.

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DISCOURSE.

“Blessed are the pure in heart, for they shall see God.” Of all the sermons the world has ever known, the one a portion of which has been read to you is the most memorable. Doubtless it has had the greatest influence over human society; and the multitudes who profess and maybe endeavour to follow the teachings of Jesus of Nazareth, must acknowledge the high excellence that this Sermon on the Mount inculcates. We have been asked as a special favour to deliver a discourse upon Purity, We refer you in the quiet of your sanctuaries to the sermon from which we have quoted. There can be no greater exposition of purity, no more searching words spoken to the human heart. A discourse upon the fragrance of a flower, or upon the aura that surrounds the sun, is not to find the secret cause of its life or its light, but merely the effect. The lesson we have read applies to that state of being that transcends mere human action and probes the very secret of the human soul. To do right is an easy matter, according to the standard of the world. To be right is the epitome of Christ’s teachings. The lily is white, therefore it is the emblem of purity. The sun is bright, therefore it is the symbol of light and of day. All things that are in their existence lovely, are so from the very nature of their being; and whoso would understand the meaning of this lesson of Jesus Christ must know it intuitively. There is no method of intellect that can point out that which belongs to the spirit. The understanding does not fathom that which relates to the more spiritual nature, it must be a growth; it is the expression of the absolute; it is from within; and those who would know the meaning of Christ’s promise, must know it from their exaltation. Whoso would reform the world by condemning humanity, proceeds in an opposite direction from that which the great Teacher did. For if humanity have not the element of divinity within them, how shall they be able to know what way to become like their teacher? and how can they see God? The truly inspired mind, the spirit that is uplifted above selfishness or mere worldly ambition, the soul that becomes exalted in the very fervour of its own spirituality, represents what Christ foresaw for mankind, and what love epitomised in His own being. Nay, more; you may be pure, no one can make you pure; the thought that is within you, the spirit that is yours, must unfold in the direction of that which is highest and best. To see God is not intended as a physical promise. You doubtless will not behold this Supreme Being with the physical eye, nor scan His countenance with your physical sense, nor feel the awe of His material presence; but the understanding always is that the sight of the spirit is spiritual; and whoso possesses the gift that Christ promised, shall also receive that reward.

Nature is pure, because Nature expresses Deity. Every form of

life in its own way (from the laws that control its being) is directly in accordance with a certain process of nature that represents the divine mind. Whoso conforms in his understanding and thought to the laws of God, he is pure above all other beings. But what are those laws? They appeal solely to the spirit, to his immaterial nature; they transcend the mere form which you seek to know, and appeal to the spiritual being, which is mind. The laws of your spiritual nature, therefore, bear your study, since it is well known that any knowledge of physical law that conduces to your health, your comfort, your freedom from suffering, is good. So a knowledge of spiritual laws that conduce to your spiritual welfare at once produces this superior and sublime excellence.

Undoubtedly Jesus was not the first, nor the only distinguished man who has taught that personal purity and the existence of correct thought is an essential to holy life; but he is the first, and has been the greatest power, to embody that life in thought and action, to concentrate the power of the spirit in the human form in such ways that even the lowliest can understand and the darkest mind receive some ray of its light. For absolute communion of the Divine Mind; for those thoughts that uplift and elevate you, making you aware of the presence of spiritualised beings; for that atmosphere that sustains and elevates the soul, with that exalted and searching self-scrutiny that can only come to the educated and enlightened understanding, you must each one be especially endowed; you must each one have a special gift, and it must be cultivated to the extent that you will not follow that which is good because it is the best policy, nor live to do right because it meets the approval of the world, nor deal honestly with men because it brings better earthly rewards, nor tell the truth for fear of detection in falsehood, nor do any good or noble act simply because it meets the approval of mankind; but for truth's sake tell the truth, for the sake of honesty deal honestly, for the sake of goodness strive to be good, and be pure because that is best.

Christ said a little further along in the same sermon, "Whoso shall be in anger with his brother hath already committed murder in his heart." Yet how many do this daily! He says, further, "Whoso hath longing and looketh with desire, that desire is already sin." If the spirit makes the man; if the being is pervaded by the thought, the mind, and soul; if all that constitutes your existence is really beyond time and sense, and is transcended by the spirit of life, then the most important research for humanity is not in the region of mere material investigation, is not in the region of mere external pursuits; for those ambitions and those daily longings and hourly occupation that make up the sum-total of human life, are as a moiety compared to what the mind and soul demand. We know, for instance, that mankind, the average of mankind, seek that which they imagine will give them the most happiness. Now, in reference to material pleasures and pur-

suits: you are aware there are certain laws of health, cleanliness, comfort, that if not followed bring invariably physical suffering; and the most exalted condition of society is that which promotes the comfort and wellbeing of its members. You cannot feed the soul with a starving body; you cannot teach people morality while they are perishing in the streets of hunger; you cannot by any possibility uplift the average level of humanity in a moral sense while their bodies are sinking for food and perishing with cold. Give to humanity an average physical comfort,—of food, of clothing, of cleanliness,—and you so shall prepare a temple which the spirit has consecrated to become pure. That which belongs to the more intellectual process of elevating mankind is not sufficient. You may give them food, clothing, shelter, but there is still something that must be supplemented—a knowledge of the laws whereby they may ever retain food, clothing, shelter, and health. The external foundation is then laid.

The spirit cannot contend against these pressing wants and needs that weigh down the body, benumb the intellect, oppress the faculties, and lead the masses to a fictitious excitement, vice, and ruin. Make mankind happy in physical possession, make them sufficiently well-fed and clothed, give them that process of teaching and instruction that shall lead them to care for their bodies, and you pave the way to that great moral epoch called by visionists the millennium; unseen the stepping-stone is laid to the elevation and perfection of the human race.

“Blessed are the pure in heart.” How hard is the striving to reach and contemplate so elevated a theme, or even to be aware of the existence of the heart or soul, while the body is cramped and dwarfed and maimed with physical suffering! “Blessed are the pure in heart.” Philosophers, poets, those who aspire to the great knowledge that shall overcome the misery of mankind and uplift the soul from its thralldom and materialism, would always do well to remember that the soul, tethered to time and sense, must needs compound with the difficulties of the body. Of what avail is it, if you are in a prison, that someone shall cry out through the key-hole, “Look to the sun, how it shines; and the stars, are they not bright, and the world, is it not beautiful?” Burst the bonds first that enthrall humanity, then ask them to see the sunlight. “Whoso shall reconcile man’s spiritual nature with the conditions of his material existence,” says Emerson, “will be the greatest benefactor of mankind.”

Whoso shall teach mankind those laws that best accord with his advancement physically, intellectually, and spiritually, he shall indeed be the successor of the great Teacher himself. Little by little the generations work out great thoughts, and the world is led to wonder and astonishment at some new problem that has been solved, or some new discovery made that releases man from the thralldom of labour. Little by little stars are added to the solar

system by the might of man's invention and discovery. Little by little science spreads out her broad wings over the firmament and down into the earth's caves, that man may know her treasures; but the world still groans under the great agony of its spirit, crying out for that light and that power that shall search and find the secret of its miseries. This enlightened age, this supreme *self-existent* and *self-sustaining* era, this epoch in which external sense struggles for the supremacy, and man's spiritual nature is made subservient to the stern dictates and arbitrament of reason. This period, wherein all philosophy and art combine to search the hidden recesses of nature, and find whereof all treasures are made, witnesses also human suffering, human despair, degradation, and thralldom that must be overcome, or the world, like a blind and ignorant bat, flies fast in the face of its own destruction. The *signus varius* of the nineteenth century is intellect. Cold, glittering, soulless, starving the spirit while it maintains the mind, and leaving one-half, two-thirds, or three-fourths of humanity behind that do not even find out the name of the new star or discover the new element in scientific life. That intellect that starves the soul also reacts upon the body of man: and just in proportion as this coldness and lack of sympathy are cultivated, we do not denounce it, but merely say at the expense of the spirit, "So will man be separated from his kindred, and so will the world, and each soul in the world, strive in vain to find out the hidden mystery of human elevation." There is but one theory; there is but one element; there is but one property that can actually, unqualifiedly, absolutely reach all classes. Christ himself taught it: he lived it; he extended its influence and its convictions wherever he went: it was his merit and his joy that he embodied it:—the spiritual gift of the divine and perfect love of his kind. Whoso separates himself from his fellow beings by any arbitrary laws of time and sense, saying, "Thou art there and I am here," in that degree fetters his own soul. Whoso does not love a criminal in his cell, the outcast in the street, the child of poverty and wrong, as he loves his own soul, has not attained the spirit of that Christ whom the world follows to-day. The great lack in your teaching and instructions is this, that you suppose the spiritual nature to be impossible of culture; that you are to rely not upon knowledge, but faith alone; not upon works, but upon words; not upon cultivation and exposition of spiritual things, but upon the guide that has led you, without reference to your own thoughts and feelings. Christ, the man, taught not only belief and faith, not only knowledge, but the foundation of knowledge—the actual existence of these properties and powers within the human spirit. He assumes more than this, that in searching for spiritual life and in the communion with the Divine Mind, you shall so search your own hearts that you shall not only seem to your fellow-men to be upright, honest, just, true, but that you shall be so absolutely, that the eye of the spirit may

search the depths of your soul and find there no concealment, no deception.

Whoso is thus transparent to the eye of the spirit, whoso can thus, so far as his or her knowledge extends, say in communing with the Father, "I bring myself before Thee with all my faults, all my shortcomings, that Thou mayest see and judge," he and she are better fitted thereby for the knowledge of and communion with those laws that belong expressly to the spiritual nature of man. But chiefly in the world such words as purity, and goodness, and love, and truth, and hope, and faith, have had only symbolical meanings, like the ancient gods and goddesses of mythology, supposed to represent some divine beatitude, yet never within the grasp or possession of mankind. They have held a place like some picture upon the wall, or some grandeur, and furnished with no actual possession or property in the human spirit. Heretofore all spiritual laws with which you were exalted, showing your communion with the Divine Mind and his angels, and the beneficent spirit of Christ, have been supposed to be some outside influence whereby you are to be brought to those conditions of purity, love, and virtue, without, however, a knowledge of your own spirit. The way up the steep of spiritual progression, the pathway to the temple of the soul, wherein your spirits sit enthroned, and the eye of God is upon you there, is by effort, by earnest endeavour, by constant prayer, by seeking, searching, striving for the knowledge of those spiritual things.

But to most persons probably this promise of Christ, that the pure in heart shall see God, has no significance. We say it with all respect and deference to those who believe implicitly in these words. It either means to them an impossibility, or it means in the future state of existence, in some solemn and uplifted condition after death, the soul shall actually gaze on the presence of the Infinite. But all who have held exalted communion—all those whom inspiration has touched, all who in the secret and quiet of their own communings with God—all such persons know that He means that state which may be experienced hourly, daily, which may extend over the period of earthly life and stretch far out into the future.

One of the questions that is most frequently asked spirits when they communicate through earthly mediums is, "Have you seen God?" They invariably answer, "Not with the external eye; but we see Him everywhere." This sight of God comes to the soul that is conscious of its own sincere searchings for truth; comes to all who are conscious of an uplifting, an elevation of the spirit—a searching for the light within; comes to all who, at any hour of any day, in silent self-scrutiny, seek to find out their relation to the Infinite Being, who search for spiritual knowledge and spiritual light; it comes in hours of lonely communion and secret prayer; it comes, or should come, when you seek for converse and com-

munion with the spirits of the departed; it comes to all who like and earnestly strive, with self-culture and self-examination, to be near the Teacher who has taught in his life the lesson of purity.

But how far is this removed from that world, that surface that to-day presents itself for the examination of the philosopher, of the man who would seek to benefit mankind, or that presents itself for the inspection of the *spiritual world*! It is true that the world is as wise, as good, as pure as the conditions of life, the sufferings of society, and the sins and crimes that are inflicted will permit it to be. But this is not the world that Christ promised or sought to create, nor is this the society that in those days when spiritual life and spiritual culture abound shall be best presented; is not the world that shall exist before the eye of faith. That faith alone can come from the cultivation of every faculty of the spiritual nature of man, those powers that have been dormant—we mean those faculties that have been withheld from investigation and scrutiny—we mean that part of mankind that has been ignored, or, if not ignored, at least has not been needed in the schools and culture of the world.

Suppose, now, an instance. You shall lift a fallen man or woman, and you say to him or her, "Be pure." The knowledge that they have is of no part of spiritual nature. They know simply a physical need; they know simply they have physical bodies; they know simply those debasing qualities that have held them bound. "O," you say, "this being is utterly fallen; we cannot possibly work reformation here:" and hence the world has divided itself into classes, and criminals, outcasts, unfortunates sap the foundations of society, and this is covered with the glittering appearance the world presents to-day. But if you say, "My friend, you have another nature; there is something beyond body, something higher than the senses, something superior to your own mere physical nature. It will conduce to your happiness; so much the more will your soul and mind enjoy that existence than this, that you would forsake the one for the other if you knew." Will a hungry man take food? Will he that is cold seek the warm fire-side? Will he come in if you ask him? So will every soul—if you present this side of human nature—come and partake of the fruits of the spirit; not at first, but after many times; after importuning them often. If you assure them that that is the way to gain happiness, they will forsake the outer mind and learn to prize the inner.

It is not alone among those that are exiled from society that this law applies. It is not alone among those that are distinguished from their fellow-beings by the ban of outlawry; but each one of you applying this law to your daily life will find, whereas you now feed the body and intellect, so shall you find as much pleasure in cultivating the soul with its fine thoughts, that the body becomes less and less important, only preserving the needful

requisite attentions that belong to comfort. So will the mind spirit, accustomed to feed upon the husks of outward life, rush rily to the grain and bread of spiritual existence.

Consider to-day the time is past mostly in that which pertains our bodies, elevating temples, rearing structures, adornments, daily feastings, while only an hour a day, or a day in the week ven to the observance of those forms that belong to spiritual ship. But instead of this, we say to you, with the conscious- of spiritual scrutiny, that you are each one starving the better of your nature—unwittingly, perhaps, without thought or wledge—and that there is a superior man or woman within that longs to express itself, that seeks some avenue whereby ay manifest itself: another you, hidden by this outward ring, by this material mask, these forms and contrivances. ou possessed a more resplendent being—a being endowed with gifts of prophecy, a spirit of higher communion, greater range knowledge, vast vision, with inspiration, would you not eagerly, longingly strive to find it out? Supposing you were told in an apartment of your own dwelling there was a bright and teous angel hidden from your sight, imprisoned there for long s; an angel endowed with the attributes of the Divine Mind, whom virtue and faith and love excelled; a being of such scendent worth, formed of lightness, purity, and truth, adorned such rare grace and such excellence, that but to gaze upon angel would be life and light and salvation,—you would burst barrier—break all walls that separated you from the sight and n of that rare and splendid being. The apartment in which angel is concealed is your body. The walls that divide you this rare and beautiful person are the walls of your own mal tastes. Sometimes it is the intellect, prejudice, fear, ition, or whatever perverts your sense. Within and imprisoned e, as though the iron key of Nemesis had turned upon it, this el awaits an opportunity of expression and development, waits longing and with weariness, waits ever and only asks that it come forth and adorn and beautify your lives—waits, that hour of persistent faith and hope and courage, the nature ch so divides and separates you from the real expression of the ect good shall be past.

This angel is your own souls; that part of you endowed with and breath, with immortality from the Infinite; that part of being that, if you will allow it growth, and expression, and ure, and room in the world, will so blossom in your ways that ilies of the field, the waving corn, and the stars of the firma- t shall not be so bright; nay, the very Deity, the very spirit of st, expresses what you might be. His life and prophecy are hing much to humanity. They beacon to you; they reach out ou from this waste of time and this history that intervenes;

and when you ask yourselves this question, "Why is it that we may not be that which we aspire to?" we answer, you may.

The work of thought that is in the world is sufficient for the world's disenfranchisement, that which divides you from the spirit of God and Christ, and loving angels and beings fraught with messages of love and peace is not their wish; they are already here, only that the mist of will, and the darkness of time and of sense, veils and separates you from the sight of your own loving ones, from the sight of one another, from the sight of your own souls; and waiting there like a spirit entombed in the sepulchre, your own thoughts are waiting, your own spirit is waiting for the Master-hand that shall unlock and allow it to go free—free in the light of truth, of perfect faith, and hope, and love, and knowledge. With this knowledge shall come the glad tidings—not that the world is to be suddenly made pure by the visitation of any supernatural power, but that every heart and mind and soul is seeking and working out within itself that purity that shall finally, in the aggregate, make the world blossom as the rose, and make the waste of time, so dreary to many a weary heart, no longer a waste but a blossoming garden, wherein God's fruit—the love of truth and purity and virtue—shall no longer await the golden harvest-time.

"Blessed are the pure in heart, for they shall see God." Behold, with the eye of faith we already see mankind uplifted from their vain ambitions and the thralldom of their senses; we see them, not pursuing mere personal ends and aims, with only the love of their fellow-beings, with only the thought to do good and act uprightly. They travel up the steepes of time, linked hand in hand by the golden cord of love that binds them to the Infinite. It makes them aware of that voiceless Presence, that unseen Face, that Holy Voice, that ever-living Soul that to each and every one shall be revealed by the eye of your own spirit.

Mrs. Tappan brought the exercises of the evening to a close by improvising the following poem:—

GROWTH TO PURITY.

As from the dark and slimy pool
The water-lily greets the light,
And one by one its leaves unfold
In golden meshes of delight;

As up from earth the butterfly
With rich sun-kindled wings doth spring,
Feeding upon honey-dew, the while
For evermore its burnished wing
With new delight the summer air doth try;

entering this atmosphere of great and uplifted thought, you are
striking away from you all those unworthy and unhallowed things.
Strive for these gifts; ask ever; be sure the answer comes. The
human soul has never framed a question that in the divine benefi-
cence of Deity there is not an answer for. For whoso has endowed
you with the thought of asking a question, has also shaped in the
infinite spaces the golden star of its response. Whoso has given a
living hope to the human spirit, has fashioned an answer and fulfil-
ment. In the realm of the soul all longings, therefore, of the soul
may be answered. All thought and wish to probe the mysteries
that lie beyond death and the grave may find a response. Oh,
how many cold, weary hearts and longing eyes have prayed through
the dim mist of sorrow's tears to find one answering voice, one
from the voiceless world where, we say, the loved ones are!
That prayer will surely bring its answer. Strive and strive, and in
the way, most sacred to your hearts and nearest to your lives,
there shall come an answer, soft and piteous as the down-dropping
of a dove, or as sweet twilight dews that descend and spread over
the earth, or as the harmonious sounds awakened by the winds in
the forest trees. So shall be the answer to your prayer.
But you cannot, do not heed the voice of truth, if you do not
and will not receive the spirit; if, bowed in ignorance and fear and
materialism, you shall grope blindly on, then shall the voice of the
spirit, even like the lightning or thunderstorm, or as the sea
waves, burst forth far and near, and behold you shall hear and feel
its breath; for it will not continue silent long. That spirit, that
voice has long been hushed; but it will not ever be so. Even as a
mountain stream when clogged will leap over all barriers and in-
cumbered valleys, so will man, through his materialism, cause a
deluge that shall sweep away the rankness and corruption of ages.
Bow not to your idols; bend not in servitude, in fear and hatred,
or in corruption; for the spirit only waits, asking with soft voice
and pleading accents that it may come in. But if you do not
receive it, then a cry most powerful shall arise and sweep over every
nation and every people, making them know of the presence
of the spirit. It is gentle and most kindly, but potent and most
powerful; and just as the heavens are above the earth and around
so is God's power, and the realm of the spirit encompasses
our earth and your hearts; so the voice, the searching voice is in
our midst to-day, grown stronger through the lapse of years,
down patient through the pain of the world, but waiting. If you
hear and receive its voice, and ask for its inspiration, behold it
answers it; and when one or two of you shall ask it in the name of
truth, it shall be given.

system by the might of man's invention and discovery. Little by little science spreads out her broad wings over the firmament and down into the earth delves, that man may know her treasures; but the world still groans under the great agony of its spirit, crying out for that light and that power that shall search and find the secret of its miseries. This enlightened age, this supreme *self-existent* and *self-taught* era, this epoch in which external sense struggles for the supremacy, and man's spiritual nature is made subservient to the stern dictates and arbitrament of reason. This period, wherein all philosophy and art combine to search the hidden recesses of nature, and find whereof all treasures are made, witnesses also human suffering, human despair, degradation, and thralldom that must be overcome, or the world, like a blind and ignorant bat, flies fast in the face of its own destruction. The *ignis fatuus* of the nineteenth century is intellect. Cold, glittering, soulless, starving the spirit while it maintains the mind, and leaving one-half, two-thirds, or three-fourths of humanity behind that do not even find out the name of the new star or discover the new element in scientific life. That intellect that starves the soul also reacts upon the body of man; and just in proportion as this coldness and lack of sympathy are cultivated, we do not denounce it, but merely say at the expense of the spirit, "So will man be separated from his kindred, and so will the world, and each soul in the world, strive in vain to find out the hidden mystery of human elevation." There is but one theory; there is but one element; there is but one property that can actually, unqualifiedly, absolutely reach all classes. Christ himself taught it; he lived it; he extended its influence and its convictions wherever he went; it was his merit and his joy that he embodied it:—the spiritual gift of the divine and perfect love of his kind. Whoso separates himself from his fellow beings by any arbitrary laws of time and sense, saying, "Thou art there and I am here," in that degree fetters his own soul. Whoso does not love a criminal in his cell, the outcast in the street, the child of poverty and wrong, as he loves his own soul, has not attained the spirit of that Christ whom the world follows to-day. The great lack in your teaching and instructions is this, that you suppose the spiritual nature to be impossible of culture; that you are to rely not upon knowledge, but faith alone; not upon works, but upon words; not upon cultivation and exposition of spiritual things, but upon the guide that has led you, without reference to your own thoughts and feelings. Christ, the man, taught not only belief and faith, not only knowledge, but the foundation of knowledge—the actual existence of these properties and powers within the human spirit. He assumes more than this, that in searching for spiritual life and in the communion with the Divine Mind, you shall so search your own hearts that you shall not only seem to your fellow-men to be upright, honest, just, true, but that you shall be so absolutely, that the eye of the spirit may

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But to most persons probably this promise of Christ, that the eye in heart shall see God, has no significance. We say it with respect and deference to those who believe implicitly in these things. It either means to them an impossibility, or it means in some future state of existence, in some solemn and uplifted condition after death, the soul shall actually gaze on the presence of the Divine Being. But all who have held exalted communion—all those whom inspiration has touched, all who in the secret and quiet of their own communings with God—all such persons know that Heaven is that state which may be experienced hourly, daily, which may extend over the period of earthly life and stretch far out into the future.

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and requisite attentions that belong to comfort. So will the mind and spirit, accustomed to feed upon the husks of outward life, rush eagerly to the grain and bread of spiritual existence.

Consider to-day the time is past mostly in that which pertains to your bodies, elevating temples, rearing structures, adornments, and daily feastings, while only an hour a day, or a day in the week is given to the observance of those forms that belong to spiritual worship. But instead of this, we say to you, with the consciousness of spiritual scrutiny, that you are each one starving the better part of your nature—unwittingly, perhaps, without thought or knowledge—and that there is a superior man or woman within you that longs to express itself, that seeks some avenue whereby it may manifest itself: another you, hidden by this outward covering, by this material mask, these forms and contrivances. If you possessed a more resplendent being—a being endowed with the gifts of prophecy, a spirit of higher communion, greater range of knowledge, vast vision, with inspiration, would you not eagerly, nay, longingly strive to find it out? Supposing you were told that in an apartment of your own dwelling there was a bright and beauteous angel hidden from your sight, imprisoned there for long years; an angel endowed with the attributes of the Divine Mind, in whom virtue and faith and love excelled; a being of such transcendent worth, formed of lightness, purity, and truth, adorned with such rare grace and such excellence, that but to gaze upon that angel would be life and light and salvation,—you would burst the barrier—break all walls that separated you from the sight and vision of that rare and splendid being. The apartment in which the angel is concealed is your body. The walls that divide you from this rare and beautiful person are the walls of your own external tastes. Sometimes it is the intellect, prejudice, fear, ambition, or whatever perverts your sense. Within and imprisoned there, as though the iron key of Nemesis had turned upon it, this angel awaits an opportunity of expression and development, waits with longing and with weariness, waits ever and only asks that it may come forth and adorn and beautify your lives—waits, that the hour of persistent faith and hope and courage, the nature which so divides and separates you from the real expression of the perfect good shall be past.

This angel is your own souls; that part of you endowed with life and breath, with immortality from the Infinite; that part of your being that, if you will allow it growth, and expression, and culture, and room in the world, will so blossom in your ways that the lilies of the field, the waving corn, and the stars of the firmament shall not be so bright; nay, the very Deity, the very spirit of Christ, expresses what you might be. His life and prophecy are teaching much to humanity. They beacon to you; they reach out to you from this waste of time and this history that intervenes;

and when you ask yourselves this question, "Why is it that we may not be that which we aspire to?" we answer, you may.

The work of thought that is in the world is sufficient for the world's disenthralment, that which divides you from the spirit of God and Christ, and loving angels and beings fraught with messages of love and peace is not their wish; they are already here, only that the mist of will, and the darkness of time and of sense, veils and separates you from the sight of your own loving ones, from the sight of one another, from the sight of your own souls; and waiting there like a spirit entombed in the sepulchre, your own thoughts are waiting, your own spirit is waiting for the Master-hand that shall unlock and allow it to go free—free in the light of truth, of perfect faith, and hope, and love, and knowledge. With this knowledge shall come the glad tidings—not that the world is to be suddenly made pure by the visitation of any supernatural power, but that every heart and mind and soul is seeking and working out within itself that purity that shall finally, in the aggregate, make the world blossom as the rose, and make the waste of time, so dreary to many a weary heart, no longer a waste but a blossoming garden, wherein God's fruit—the love of truth and purity and virtue—shall no longer await the golden harvest-time.

"Blessed are the pure in heart, for they shall see God." Behold, with the eye of faith we already see mankind uplifted from their vain ambitions and the thralldom of their senses; we see them, not pursuing mere personal ends and aims, with only the love of their fellow-beings, with only the thought to do good and act uprightly. They travel up the steeps of time, linked hand in hand by the golden cord of love that binds them to the Infinite. It makes them aware of that voiceless Presence, that unseen Face, that Holy Voice, that ever-living Soul that to each and every one shall be revealed by the eye of your own spirit.

Mrs. Tappan brought the exercises of the evening to a close by improvising the following poem:—

GROWTH TO PURITY.

As from the dark and slimy pool
The water-lily greets the light,
And one by one its leaves unfold
In golden meshes of delight;

As up from earth the butterfly
With rich sun-kindled wings doth spring,
Feeding upon honey-dew, the while
For evermore its burnished wing
With new delight the summer air doth try;

entering this atmosphere of great and uplifted thought, you are putting away from you all those unworthy and unhallowed things. Strive for these gifts; ask ever; be sure the answer comes. The human soul has never framed a question that in the divine beneficence of Deity there is not an answer for. For whoso has endowed you with the thought of asking a question, has also shaped in the orb'd spaces the golden star of its response. Whoso has given a living hope to the human spirit, has fashioned an answer and fulfilment. In the realm of the soul all longings, therefore, of the soul may be answered. All thought and wish to probe the mysteries that lie beyond death and the grave may find a response. Oh, how many cold, weary hearts and longing eyes have prayed through the dim mist of sorrow's tears to find one answering voice, one echo from the voiceless world where, we say, the loved ones are! But prayer will surely bring its answer. Strive and strive, and in some way, most sacred to your hearts and nearest to your lives, there shall come an answer, soft and piteous as the down-dropping of a dove, or as sweet twilight dews that descend and spread over the earth, or as the harmonious sounds awakened by the winds in the forest trees. So shall be the answer to your prayer.

But you cannot, do not heed the voice of truth, if you do not and will not receive the spirit; if, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit, even like the lightning or thunderstorm, or as the sea waves, burst forth far and near, and behold you shall hear and feel its breath; for it will not continue silent long. That spirit, that voice has long been hushed; but it will not ever be so. Even as a mountain stream when clogged will leap over all barriers and inundate valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages. Bow not to your idols; bend not in servitude, in fear and hatred, nor in corruption; for the spirit only waits, asking with soft voice and pleading accents that it may come in. But if you do not receive it, then a cry most powerful shall arise and sweep over every nation and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful; and just as the heavens are above the earth and around it, so is God's power, and the realm of the spirit encompasses your earth and your hearts; so the voice, the searching voice is in your midst to-day, grown stronger through the lapse of years, grown patient through the pain of the world, but waiting. If you hear and receive its voice, and ask for its inspiration, behold it gives it; and when one or two of you shall ask it in the name of Truth, it shall be given.

THE ANSWER TO PRAYER.

There is a voice—a potent voice—
 That answers every earnest prayer ;
 It cometh low, it cometh soft,
 Like murmurs on the summer air.
 When zephyrs roam amid the trees,
 When autumn's gentle breath is nigh,
 Behold, upon the evening breeze,
 The answer to your prayer is nigh.

There is a voice—a potent voice—
 That reaches every human heart,
 Whether of selfishness and hate,
 Whether of love and peace a part ;
 And lo ! with might as with a sword,
 Or with the olive branch of peace,
 From darkness and from deep despair
 It gives your souls a sure release.

There is a voice—a gentle voice—
 That wins you ever with its love ;
 It droopeth down from distant skies
 With plumage like a snowy dove,
 Shedding its words of peace and love
 Abroad o'er all your souls to-night ;
 And if ye will but look above
 Your gaze shall see its image bright.

There is a voice—a higher voice—
 That mortals pause oftentimes to hear,
 That bindeth, with its living joys,
 Nearer each heart, to God more near ;
 Bidding you from your sorrows cease,
 Bidding you from the grave away
 To turn your weary weeping eyes
 Where angels mount to spheres of day.

There is a voice—a golden voice—
 That ringeth downward from the sky,
 Telling earth's weary to rejoice,
 Lifting their hearts to worlds on high ;
 Saying, " After your years of want and pain,
 Your bitterness and care below,
 Behold you must not wait in vain,
 A brighter birth ye still shall know."

Oh, with the voice of earnest prayer,
 Search ye to find that temple gate,
 Where angels, clad in white array,
 Your spirits ever more await.
 Lo ! see them smiling, radiant, pure,
 Made free and strong from suffering.
 Pray, and your prayer shall aye endure,
 And God the answer sure will bring.

As does the bird from out the nest,
 Cleaving in twain the shell that bound
 Its wings, its fetters break, and soar
 Far from the darkness of the ground ;

So doth the soul of man, when taught
 By faith and hope and purest love,
 Up from the lowly marsh of time
 Supreme and pure in gladness move ;

So doth the spirit leap and burn,
 Bursting the bonds of time and sense
 With its full fruition yearn
 Towards its higher recompense ;

So do the wings of faith and prayer
 Break through the dense, dark shell of time,
 And mount upon the spirit rare
 Towards the light. Supreme—sublime.

No chain so dark ye may not burst
 It with the thought of love,
 No place so lowly and so dark
 But God doth evermore still prove
 His presence and His power to move.

THE GARDEN OF GOD.*

What seed shall we sow ? In the garden of God
 Layeth earth, bare and dreary and brown.
 Is there room for the beautiful lilies to blow ?
 Is there room for the flowers of Hope there to grow ?
 Earth is old with her hoary renown,
 And is blind 'mid her many grey years,
 While man is embeded in tears.

What seed shall we sow ? For the nations are drunk
 With their power and strength, and are sunk
 In their darkness, eternal and wan,
 Ambition grows mad, groweth blind with dull care,
 The world looketh on, unamazed, unaware
 That Time's river flows rapidly on.

What seed shall we sow ? Now the spring-time is here,
 And the buds will have need of the rain :
 Full soon both the summer and harvest appear ;
 The world withers in want and in pain.

* Mrs. Tappan gave this poem at the close of her address at Luxembourg Hall
 January 19th, 1874, being the fourth annual lecture of the Dalton Association of
 Enquirers into Spiritualism.

The angel of Death hovers o'er all the land,
And with graves is the earth strewn below.
Say, what shall we sow for the desolate band
That but wait for the lilies to blow?

Lo, out of the depths of their magical pace,
The angels of Hope and of Love,
With a smile of delight on each shining face,
Adorned and illumined with God's perfect grace,
Whom Death cannot blight nor remove.
They possess the rare seeds of that wonderful clime,
Where blossoms of beauty arise so sublime,
And where all amid radiance move.

They sow Life and Hope, and they sow Faith and Love,
All the seeds of God's presence and power.
The loved, whom the angel of death did remove,
Ye shall gather in some lovely bower,
When spring-time shall gladden your souls with a sight
Of the beautiful angels that live far above,
In a rapturous region of perfect delight
They sow seeds for the Harvest of Love.

THE NEED AND EFFICACY OF PRAYER.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, January 25th, 1874.

INVOCATION.

Our Father, Thou infinite Spirit! Thou light, and life, and surpassing glory! Thou strength above all weakness! Thou delight and Thou soul filled with wonderful compassion! We praise Thee. The boundless firmament proclaims Thy power and glory; the everlasting stars revolve in response to Thy will and Thy law; and worlds in space are fraught with an atom of Thy being; the soul of man, more mighty than worlds and stars, endowed with more surpassing glory than the suns and firmaments of space—the soul of man worships Thee, praises Thee, because of Thy infinitude; aspires to Thee because of Thy infinite love; strives to know Thee because of Thy wisdom and knowledge and surpassing glory. O Thou that searchest the human heart! Thou whose presence is here even as a voiceless power, even as a penetrating soul! Thou canst judge of the offerings that Thy children bring, whether they be of the spirit; whether they be of humility, and patience, and contrition; whether they be of inspiration, and knowledge, and purity, and light; whether they be of Thy divine and perfect powers, wherein the soul is made fully in accord with Thee. We only know that Thou dost move upon all nature, and, even as a harmonious voice, uplifteth, elevateth, sustaineth, and guideth us ever. Oh, let us be strong in the strength of meekness! Let us be wise in the wisdom of Thy patience and understanding! Let us be filled with the truth of Thy power and Thine inspiration, until all life shall open before Thee in the matchless harmony of human thought; until through Thy living deeds

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and words mankind shall forget their misery and strife; until by kindly deeds and actions they shall be uplifted to behold those angels that for evermore sing praises to Thee in deeds and words of lovingkindness to Thy name! O living Spirit, to Thy power, that is upon us everywhere, and Thy breath, that elevates us beyond space and time and death, even unto immortal life, shall be praises evermore!

DISCOURSE.

"If any two of you shall agree touching the things that they desire to be done, that shall they have; for where two or three are assembled together in my name, there shall I be also."

The poet has said that

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The burning of a hidden fire,
That slumbers in the breast."

To persons familiar with spiritual exaltation, with meditation, or communion with the Spirit of deity, the aspiration of the soul, and the uplifting of the thought, there is nothing new that can be said on the subject of prayer. But the tendency of modern thought is to exact science, is towards the solution of all problems of the universe by natural laws; and it was not many months ago that a challenge appeared in connection with a learned professor of science in England asking that the efficacy of prayer might be tested by setting apart a certain ward in a certain hospital in the City, and that those who believed in the efficacy of prayer should pray for the particular patients in that ward, and see if God would answer their prayer. A shout of derision went up from the world of science, and naturally one of horror from the religious world. But the fact that any man of science should so far forget his mission and transcend the sphere of scientific investigation as to challenge Deity to the answer of a petty foible of the human mind, shows what is abroad in the world in the nineteenth century.

The fact that materialism avows that there can be no answer to prayer proves there is need of some form of testimony whereby the nature of the spiritual communion with Deity may be understood. The abject offerings of heathen nations to their idols, the sacrificial rites and ceremonies that belonged to the ancient peoples, the offerings of human beings that now even take place among the Brahmins and Hindoos and many of the heathen nations, are not, in our opinion, connected with the spirit of prayer, nor have they anything to do with that form of worship expressed and understood in the language of Christ.

Either God does or does not commune with the human soul. Either He does or does not respond to the thoughts, aspirations, feeling, desires, and wishes of humanity. The Lord of the universe is either blind, deaf, soulless, and void of intelligence, or there is a power, intelligence, soul, and mind that can answer the human thought. Materialists declare that there is no answer to prayer; that the great powers of the universe are governed by laws; that those laws are inflexible, inexorable, illimitable, unchangeable; and that humanity can never receive an answer unless he shall ask for

something that is in harmony with natural laws, and straightway set himself to work in accordance therewith to attain it. Consequently the praying for bread in the prayer of the Lord is considered to be superfluous; since it is claimed by modern thought, with no little degree of reason, that if a man wish for bread he must sow and reap and gather the grain, and the bread shall be forthcoming; that if he wish for temporal power he must build it up through ambition—through every effort of his material nature; that if he wish for success in battle, he must not only pray, but must have upon his side the largest armies, the strongest guns, the most powerful artillery, and the best defence with which to withstand the enemy; and praying is not in accordance with the spirit of military ethics. The leader of armies who prays also does everything in his power to gain the success for which he has prayed.

In our opinion these extremes are a mistake. We should pray for material things in material ways. God has endowed humanity with intelligence, with hands and feet, with a brain to work, with an earth teeming with plenty, and he prays in accordance with the laws of Nature—sows the seed in the full promise that time, and the laws that God has made, will bring the harvest. But the materialist will also have us pray for spiritual things in the same way. The materialist applies the spiritual laws to material methods; and, because a man must walk or ride if he requires to go from one place to another, and because he must work if he would have his daily bread, and because he must conform to the laws of Nature if he would have health and activity; they say you must also pray with material laws to accomplish spiritual ends, forgetting that man, in his twofold capacity and in his twofold nature, may have other requirements than those of the body; that there may be other laws transcending those of the physical nature; that there may be other methods that science has not found out, whereby the spiritual nature is sustained and fed. We know quite well that there are certain laws of science, recently discovered, that contravene and supersede previously known laws; we know quite well that the whole material problem of life is a constant and absolute progression from one phase of discovery to another. The materialist forgets that the higher portion of man's nature requires spiritual sustenance, and also forgets that, although Nature is very broad, and science has penetrated very far, there may possibly be laws into which science has not yet explored, and God may have methods that man does not at present understand.

Professor Tyndall would do well, before challenging the Deity in reference to his laws and method of answering prayer, to endeavour to place himself in a condition to know what prayer is; because, while the man of science has adhered strictly to the laws necessary in the investigation of material things, while he bends the knees to Nature and searches her mysteries in order to live

here, when he comes to the vestibule of the immortal soul, and the great structure of that spiritual fabric, to which mankind look and must look for their spiritual sustenance and growth, savans, without reverence and without awe, without even the commonest honesty of their order, tear down the structures of faith and spirituality, and say: "There is nothing true but reason; that alone will suffice."

But let us see if, in these methods of spiritual communion, there be not real laws, outside of, and contravening and superseding, in some degree, the strict laws of materialism. It is evident, to the reasoning mind, that the body must be fed and clothed and sustained. It is also evident that the mind must be educated, trained, and disciplined. No amount of genius will answer unless there be also culture, inspiration, and guidance. The spiritual nature of man, that vast free soul that supervenes, governs, directs, guides the material, governed by laws just as perfect, and hence just as capable of demonstration, wherein there can be no more violation, no more contravention than there can be in the physical laws. The nature of man's spiritual existence therefore is that which the student should desire to find out, and that no man shall ever do through physical and material methods. It shall require other faculties and powers, other qualities of mind, to be unfolded in order to open and understand it fully. See with what studiousness and research the world of science has waited for years for the perfection of telescopic instruments that would aid the eye in penetrating the mysteries of the solar system. How many stars have been added to the firmament by the wonderful discoveries of science! Man's eye was not sufficient, it has been magnified a thousand and a hundred thousand-fold. May it not be true that man's spiritual vision also is limited? that he also requires culture in that direction, that he may understand the laws of the spiritual eye? Does it not need a telescope whereby it may comprehend a broader range of spiritual vision, and understand more of its own spiritual nature?

Science endeavours, with reason and materialism, to handle that which belongs to intuition and spirituality; science endeavours to drag down the spiritual to the level of the material senses; and so if God and spirit do not accept the challenge of being solved in its crucible, then God and spirit have no existence. Because the Deity will not permit Himself to be discovered by microscopic analysis, or permit his secret soul-essence to be found in the *experimentum crucis* of science, because the soul of man is made of finer essences and finer materials than science can analyse, science says there is no soul, God there is not; that the universe is void, and that the powers of man go upward and outward into empty air.

But at this the soul of man revolts. Each spiritual presence, every intelligent mind, knows that there is something in his organi-

sation—spiritual or otherwise—that claims superiority to those mere material tastes; that there are spiritual forces belonging to the spirit that, even though science does not discover them, proclaim their existence with potency and power; that thought itself, on its many myriads of pinions, defies time, space, and science, and branches out into the broad region of imagination and poesy and faith; that religion, with her snowy brow and ever-living voice, has spoken to man in every age and through many tongues, even through the lips whose words have been just read, more potently and more powerfully because of the lapse of time. They have wakened a response in many hearts; yet you have only an intuitive consciousness of them within you. The external expression was given and finished hundreds of years ago; but that expression is incorporated with your own souls by the voice that is within you. It is quite true, as the scientific proclaim, that if God answer prayer it must be in accordance with law; but there he must stop. It is not in accordance with material laws; and the methods whereby Deity answers prayer can only be known to Deity, and those souls that are in communion with Deity. Such as have no soul, or imagine they have none, cannot be within the range of the operation of those laws any more than the blind man can see the sun. The laws whereby the spirit converses with spirit can only be known to those who hold such converse; not by those who, being spiritually blind, grope on and declare there is no spiritual light. There are doubtless many methods—doubtless immeasurable ways and channels—so subtle, fine, and delicate, that you cannot measure them by thought, whereby the Infinite works out his loving purposes and makes even the meanest slave and lowest mind of earth subservient to his designs. Doubtless the methods whereby the Infinite solves the problems of mankind to the ages may not be known and understood to the human comprehension, but every subtle change of thought and destiny that unravels itself before the eye of man, constitutes some solution of the divine problem presented to you to solve.

“Prayer is the sincere desire of the soul.” Now, there are desires that are not of the soul, and these do not constitute a fitting subject of prayer. Those material tastes that cannot elevate nor uplift may not be the subject of prayer—nothing excepting that which comes within the province of spiritual requirements; for even the daily bread that Jesus instructed his followers to pray for was but a form of expression, and might mean rather a living sympathy for that which is necessary in life, and not its superfluities; not that which simply builds up external ambition and hope, but the laws whereby the spirit can most directly commune with the Infinite must be known and understood to each individual man. That which brings you nearest to the highest and best is your best prayer; that which uplifts, exalts, and elevates you the most is your spirit's offering; that which disenthral's you

from your senses, from your favourite and peculiar foible and folly, that which takes away from selfishness and makes the spirit unaware of its own grovelling, that is the best prayer. How shall God answer prayer when the soul, immured and steeped in external sense, merely bends the knee and breathes a word or form of prayer without the spirit? "But," says the materialist, "this is all very well; it does not, however, meet the objection that God does not and cannot transcend natural laws by any amount of praying."

What are natural laws? Who has placed a limit upon the boundaries of infinitude? Who has pointed out to any finite mind the methods whereby Deity may work? It is not in slavish, abject fear, or simply that we blindly believe that Deity can do everything because it is so written; but it is because the Infinite, being free from anxiety as to his infinitude, must have methods adapted to the requirements of every individual spiritual nature; it is because that, if there be a soul in the human being and a spirit called the divine and perfect, there must needs be some method of communion between the two, and to limit the laws of deity is to bind the Infinite and state an absurdity.

We believe it has been fairly and fully tested, and the direct words of the text that we have quoted says one mind cannot be sufficiently potent, nor powerful, nor concentrated, to ask spiritually and receive; but it says if two of you, or two or three especially assemble together, showing that there must be a condition requisite. What is that condition? That a sufficiently intent desire, sufficiently potent will-power, or uplifting of the Spirit, a sufficiently great and persistent inquiry, will inevitably elicit an answer; so that, if one of you hold a strong desire and wish for spiritual knowledge, it may be that the force of your will shall prevail; for the power of the Spirit is will—that potent and subtle force whereby time and space are overcome. It may be that you have not yourself enough: another acting with you forms additional power, and three form still more power; and if a multitude are of one accord, think you that the mental vibration does not reach spiritual substances? and these spiritual substances in turn reach others, until at last the very soul of the universe is penetrated.

Those sounds that vibrate upon the external atmosphere go out and out and out just in proportion to their strength and intensity. Suppose one voice be added, and then three and four, and all your voices, they become so potent and subtle they may reach even for miles. Now, the spiritual atmosphere is subjected to the same vibrations. You think a thought, and whether it be of good or of evil, in proportion to its intensity it vibrates upon the waves of thought until it reaches the object for which it is intended. If your thought is feeble, your will is weak, it falls feebly upon the spiritual atmosphere; but if intent and quick with inner love or

hatred, with a perfect fervour of faith or directness, it goes out and out until its waves encompass many souls besides your own. This is what Christ means when he desires a more earnest prayer; and if two sincere minds agree upon any spiritual subject of works, it is less liable to be selfish—it is more likely to be one that can belong to the region of spiritual gifts. When you pray alone you may be limited, you may see only your own wants and your own selfish requirements, you may wish for something that does not come within the range of spiritual gifts and powers; but another mind added to yours, or three or four, form a spiritual atmosphere, and upon this atmosphere the waves must vibrate to the very centre of soul itself.

Those who hold converse with and believe in the intercommunion of departed spirits, and those who oftentimes are aware that in a limited degree this idea of prayer is applicable to the presence of their spirit-friends, if you earnestly wish, earnestly desire the presence of a spirit-friend, it frequently occurs that that wish and that desire form the very atmosphere upon which they can approach you. So that by wishing and aspiring for spiritual things you would come in contact with spiritual beings; and it may be that even in the fulfilment of special prayer God appoints your guardian angels—your ministering spirits. These being there, pass to and fro upon the spiritual pathway, and the spiritual atmosphere has opened out in it a way to answer that prayer. It has oftentimes been asked what occupation spirits can have. If all the wishes and prayers of mortals were to be literally responded to, God could employ the whole host of heaven to give answer through ministering spirits. But it is not every wish that could be answered; it is not every thought that is preferred, every desire of your minds that is a desire of the soul: only the spiritual thoughts, the most earnest desires, can form the subject of answer to prayer; and by what ever means it is brought about, by whatever methods the Divine Mind works, it always brings you nearer and nearer to that spiritual atmosphere to which you speak.

This is why Christ said you must ask in order to receive; you must knock before it will be opened; you must seek before you find; because by seeking the very volition is added to the spiritual impetus by which you can receive the gift. Gifts are around you. The air is filled with blessings, and the voiceless sky pours down with showers of hope. God is written and expresses Himself in every form of beauty around you. Yet how blind are you to these gifts and blessings unless you ask for them! How dull the sense and how imperfect the vision to comprehend the powers and the goodness Deity has already bestowed. If you ask for God's mercy, behold it is at your doors! Your heart is open to receive it; but it may be there waiting if you do not seek. The blind man goes out into the field and does not behold the beauties of nature and the brightness spread out before him. So he that cannot

behold the beauty of the old forest, nor understand the various forms of nature which are intended to combine spiritual truth, cannot find these hidden blessings; because the soul is the source of that which the soul shall eventually receive, and it has impressed this thought upon you, not only in connection with your wish and devotion, but with that law of spiritual life whereby you may be enabled to influence and converse with the spiritual beings that you imagine are far out of sight and out of reach. The earnest desire, the wish, the longing of the spirit, makes up the potent power whereby the spirit can answer; and if any response to your prayer or messenger of divine love comes, be sure that it must be an uplifting and elevating thought that even allows you a glimpse of that spiritual kingdom that has been shut out from earth, ignored by it, and entirely denied by materialism.

Consider into what a realm of beauty, glory, and delight your souls may be admitted simply by prayer in the sense in which we have interpreted it. Consider that all the upper chambers of the mind—the spiritual structure of the soul's temple—are only to be entered through desire. You cannot be forced upwards. No guide nor spirit takes you unwillingly into the region of life and light. It must be growth, aspiration, wish, desire, soul—these are the pinions upon which the soul mounts into the spiritual realm above your heads. Out of your sight, in the region where you do not penetrate often, and where you may not perhaps now enter, is this realm of immortality; so near you that its breath may touch your cheek and fan your brow, and you not aware of it; so near that the pulsations of your heart are not so plain and audible as the pulsation of the spirit to those who seek; so near, that were you aware of its Divine presence and beautiful glow, it would illumine the dark pathway of your lives, and make the earthly clay now dark and cold resplendent with divine beauties and splendours. And not only occasionally in your hours of faith and hope and prayer—do not only occasionally—ask in the midst of your divine and perfect life; you may do it always. The door of prayer is open always. Each moment of your lives you may not only breathe the physical atmosphere, but the spiritual atmosphere that uplifts and strengthens. How blind is that science that gropes madly on in the midst of the very blessing that it refuses to accept, and then says in stolid indifference, "There is no life, no mind, no immortality, no soul, no God!"

Consider what you would be were these words true. Consider what you needs must be even if you were taught they are true; for as mind thinks, so does it become. If you *pray down* to the earth, so shall you grovel in the meshes of sense and time, building to-day that which shall be washed away to-morrow—sowing seeds that shall be harvested by chance, and produce thorns and thistles instead. But if in place of this you *pray upward* through the gateway of the spiritual temple, through the faculties

that may be enlarged and expanded, through thought and mind and soul, through aspiration and prayer, through the things of the spirit, through divine and perfect uplifting of soul, you may have the answer to prayer. Behold the answers to your questions! the longings fulfilled and the doubts removed; for as you cultivate thought, wish, desire, its power increases. With one ray added to the lamp, a larger amount of darkness is dispersed; so one light added to your mind, then another and another, shall illumine it finally and scatter those mists of doubt, prejudice, and error that have long held the earth in darkness. Often with those who pray aright does the prayer fall outwardly, and without life and thought it falters for want of strength. For to those who strive there is oftentimes something of doubt and despair, because of the material surroundings and because of the dulness of the things of time and sense.

But believe, there is for every soul and every thought an open gateway—the doorway of life, the pathway that leads to this spiritual kingdom. You may all enter and partake of its truths. The laws that govern the spirit, as well as those that control matter, and the laws whereby your souls enter into communion with one another, with spiritual beings, with exalted angels, with Deity itself, are known and understood by God. To find out these laws, to study earnestly these spiritual gifts, to cultivate them with prayer, and mind, and heart, and soul, should be the province of your own religious avocations. For if the soul is not given for expression and culture, what can it be given for? If the life within you and the light of the mind are not for expression, expansion, delight, and joy, what else can they be given for? And prayer of the truest and highest kind is that avenue—that agency whereby you may by the qualities of expression find perfect and absolute communion with the divine. When you shall receive a perfect and absolute answer through the ministering of angels, through the lofty thoughts that come down to you through the dark to the barriers of time and sense, through the paths and the gateways that lead to brighter regions, even through death itself, that holds the earth in its fetters and the soul of man in appal—for even death is removed by this, and you enter into the region of life and light and hope and surpassing joy.

But not alone in a simple verbal utterance. Prayer is that condition in which the soul itself, intent upon its divine aspirations, searches earnestly for that which it expresses in words. Words are deeds. You do not cease to *entertain* your wish, but express it over and over again, until, by its very earnestness and power, it becomes a living reality. But words are not enough. There must be fervour and fire; there must be hope and aspiration; there must be, above all, an accumulation of purity, patience, and willingness to wait; withal there must be a struggling with time and sense, an overcoming of all selfishness and mean ambitions. For by

entering this atmosphere of great and uplifted thought, you are putting away from you all those unworthy and unhallowed things. Strive for these gifts; ask ever; be sure the answer comes. The human soul has never framed a question that in the divine beneficence of Deity there is not an answer for. For whoso has endowed you with the thought of asking a question, has also shaped in the orb'd spaces the golden star of its response. Whoso has given a living hope to the human spirit, has fashioned an answer and fulfillment. In the realm of the soul all longings, therefore, of the soul may be answered. All thought and wish to probe the mysteries that lie beyond death and the grave may find a response. Oh, how many cold, weary hearts and longing eyes have prayed through the dim mist of sorrow's tears to find one answering voice, one echo from the voiceless world where, we say, the loved ones are! But prayer will surely bring its answer. Strive and strive, and in some way, most sacred to your hearts and nearest to your lives, there shall come an answer, soft and piteous as the down-dropping of a dove, or as sweet twilight dews that descend and spread over the earth, or as the harmonious sounds awakened by the winds in the forest trees. So shall be the answer to your prayer.

But you cannot, do not heed the voice of truth, if you do not and will not receive the spirit; if, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit, even like the lightning or thunderstorm, or as the sea waves, burst forth far and near, and behold you shall hear and feel its breath; for it will not continue silent long. That spirit, that voice has long been hushed; but it will not ever be so. Even as a mountain stream when clogged will leap over all barriers and inundate valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages. Bow not to your idols; bend not in servitude, in fear and hatred, nor in corruption; for the spirit only waits, asking with soft voice and pleading accents that it may come in. But if you do not receive it, then a cry most powerful shall arise and sweep over every nation and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful; and just as the heavens are above the earth and around it, so is God's power, and the realm of the spirit encompasses your earth and your hearts; so the voice, the searching voice is in your midst to-day, grown stronger through the lapse of years, grown patient through the pain of the world, but waiting. If you hear and receive its voice, and ask for its inspiration, behold it gives it; and when one or two of you shall ask it in the name of Truth, it shall be given.

THE ANSWER TO PRAYER.

There is a voice—a potent voice—
 That answers every earnest prayer;
 It cometh low, it cometh soft,
 Like murmurs on the summer air.
 When zephyrs roam amid the trees,
 When autumn's gentle breath is nigh,
 Behold, upon the evening breeze,
 The answer to your prayer is nigh.

There is a voice—a potent voice—
 That reaches every human heart,
 Whether of selfishness and hate,
 Whether of love and peace a part;
 And lo! with might as with a sword,
 Or with the olive branch of peace,
 From darkness and from deep despair
 It gives your souls a sure release.

There is a voice—a gentle voice—
 That wins you ever with its love;
 It droopeth down from distant skies
 With plumage like a snowy dove,
 Shedding its words of peace and love
 Abroad o'er all your souls to-night;
 And if ye will but look above
 Your gaze shall see its image bright.

There is a voice—a higher voice—
 That mortals pause oftentimes to hear,
 That bindeth, with its living joys,
 Nearer each heart, to God more near;
 Bidding you from your sorrows cease,
 Bidding you from the grave away
 To turn your weary weeping eyes
 Where angels mount to spheres of day.

There is a voice—a golden voice—
 That ringeth downward from the sky,
 Telling earth's weary to rejoice,
 Lifting their hearts to worlds on high;
 Saying, "After your years of want and pain,
 Your bitterness and care below,
 Behold you must not wait in vain,
 A brighter birth ye still shall know."

Oh, with the voice of earnest prayer,
 Search ye to find that temple gate,
 Where angels, clad in white array,
 Your spirits ever more await.
 Lo! see them smiling, radiant, pure,
 Made free and strong from suffering.
 Pray, and your prayer shall aye endure,
 And God the answer sure will bring.

SPIRITUAL GIFTS.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, February 1st, 1874.

INVOCATION.

Our Father! Thou loving Spirit! Thou abiding Light! Thou loving Soul! Not more beauteous is the central hall of space and the worlds, not more radiant is the sun by day and the glory of the firmament by night, than Thy truth within the soul. Even as the light of the worlds Thou dost illumine our spirits; Thou dost abide with us in the wilderness of time; Thou dost beacon us far over the weary waste of waters, and the soul is strengthened by Thee. Thy voice is in the midst of us; Thy spirit speaketh to man; but, oh! the turmoils of earth, the sounds of strife and human contention, drown its ineffable sweetness; and Thy children will not hear, because of their contention and strife, because of their materialism and darkness. Oh! let them know that Thou art in every time and place, and that Thy spirit abideth in the lowliest as in the highest places of earth; even in the midst of darkness, where crime and sin abound, is Thy loving presence found; in the ocean and in the desert places Thou art; the mountain uplifts itself in response to Thy presence, and the voices of the winds for ever breathe anthems to Thee. The sea hath its song of praise, and the birds of the air warble to Thee in praise for life; every flower of spring-time opens its sweet lips in praises unto Thee; and the stars of the firmament of space shine responsive to Thy mind. Shall the soul of man remain silent; shall the Spirit, immortal in its nature, alone be voiceless; shall mankind build up external temples in vain, while within the spirit there is no responsive echo? Oh, let us sing a song of praise! let us perform those deeds of light and think those thoughts that will lift us up to Thee! let us know that, transcending all notes of vocal praise, all words

from our lips, are the thoughts of the Spirit, the uplifting of our souls to that which is high and pure and ennobling, the deeds and words of lovingkindness to fellow-beings, that more than lip service proclaim our love for Thee in the life of Thy children. Thou canst see the heart; Thy spirit can behold the understanding; Thou canst know the secret thoughts in every soul. Nay, the soul itself is responsive to Thee. O Thou Searcher of hearts! let us be pure and true and good! let us find those gifts that will bring us nearer to Thee, making mankind as one; that will cause those that are in darkness to become uplifted, and they that are weak to be strong; let us know that in condemning our fellows we also condemn ourselves, for no one is perfect. Above all gifts let us have Charity. Father, Spirit, Life, Divinest Soul! we would worship Thee in every thought and deed of our lives, in all thoughts and words towards our fellow-men, and in every offering of praise that springs to our lips now and evermore!

DISCOURSE.

Had the apostle Paul been writing in the present century and been giving an epitome of what Spiritualists know as occurring at the present day, he could not have enumerated more successfully the spiritual gifts that are taking place now in your midst. You must remember that Paul was a reformed Hebrew, that he accepted reluctantly the belief in Christianity, and that when he became a follower of Jesus and the apostles he also brought with him some part of his Jewish laws and customs; but that he was more learned than most of the Apostles of Jesus, and that he gradually assumed the character of leader in the doctrinal statement of Christianity, is quite true. Students must not forget that at the same time there were other apostles or followers who, in the earlier days of Christianity, taught doctrines at variance somewhat with those that Paul taught—for instance, Apollos and Cephas, who each had followers; and there were distinct ceremonies among early Christians, to the extent that they were almost divided in their creeds and professions, surrounding the distinctive forms of the early Christian Church. But whatever may have been their differences, it is fully believed and established that among the followers, and immediately after the first manifestations of the power of Jesus among his disciples, there were various forms of spiritual gifts, accompanying not only the apostles themselves and the immediate disciples of Jesus, but also those who entered into or partook of the teaching or instruction of that epoch.

It must be borne in mind by every student of history that any new religious revelation to earth has always been accompanied with similar manifestations; that whenever the spirit pours out its life anew; when the world has departed from the primal spirit of revelation; when the letter takes the place of the spirit, and forms and ceremonies usurp the place of inspiration; with each restitution, with each advent of a new prophet, with every dawning of a new era, there are always accompanying it spiritual gifts. Of course, the most important epoch of that kind in the present era of the world was that of the advent of Jesus. Aside from distinct claims to spirituality, he who believed and those who followed the Spirit—those who adhered strictly and entirely to the communion of the Spirit more than to the letter of the doctrinal points—became recipients of spiritual gifts, and these were unfolded in the forms enumerated by Paul. That it was widespread and extensive among the believers is evident, because he speaks not only of these spiritual gifts, but of other things connected with their social life that always accompanied each new advent of truth. Hence when the mind breaks away from old fastnesses, when old forms give place to a new spirit, there is always accompanying disorder, and the followers of the early Christian religion were not exempted. Paul

saw himself obliged to reprove and give them special warning concerning their lives and conduct before men.

But of the spiritual gifts themselves, it is to-day claimed, among all in Christendom, that there can be no expression of the gifts of the spirit. We ask, why? There is no authority in the teachings of Christ, nor in those of his disciples or followers, to say that these gifts may not always exist where the spirit exists; and in looking over the world to-day we ask you to inquire why these gifts have died out from the Christian Church; why the spirit is not alive with these gifts as it was in olden times; The believer is promised them; those who covet earnestly these gifts are promised them; and the very fact that after so long an interval of time, notwithstanding the immense power and force of Christian belief, the very fact that Christendom does not hold within its ecclesiastical bodies the evidence of existing spiritual gifts, is a strong fact for your consideration.

Since the formation of the first Christian Church, that of the Roman Catholic religion, there have undoubtedly been, not only within but outside its precincts, various evidences of spiritual power; since at the Reformation, and accompanying it, there were undoubtedly spiritual gifts, and Luther and Calvin, the leaders of the Reformation, were themselves endowed with that awakening spirit and that consciousness and somewhat of those gifts that Paul enumerates. Unquestionably Swedenborg possessed the revelation and power of the spirit, acknowledged by a large class of followers, but disputed by the majority of the believers in Christendom.

Now, what we claim is this: that the gifts of the Spirit accompanying the advent of Christ and his followers were none other than the same gifts that, latent and dormant, lie inherent in the human family, ever ready to be called forth. The early prophets, the patriarchs possessed it, because they, like the apostles, lived in an epoch of spiritual development; and unquestionably it is true that, for certain years, after an interval of time, the world revolves in a spiritual as well as a material cycle, and becomes immured in material cares, becomes corrupted by prosperity, becomes depraved and debauched by material success; and spiritual gifts gradually recede, until some revolution, some new power, some divine influx of spirituality, again awakens them and calls their attention to these spiritual faculties. We say these epochs exist because all history proves it, because not only the revelation of Moses and of Christianity, but of all nations and among all peoples proves that there were prophets and seers. Persons endowed with spiritual faculties and discernment exist even among those nations that you are accustomed to regard as heathen. Buddha himself possessed many things in common with those powers attributed to Christ. The Brahmin religion was founded on the spiritual conception of the Divine Mind, and far in the East even the Persians and Hindoos

have had their visitations and their conceptions of the divine Spirit poured out upon them.

But what, with the Christian faith that is in the world, and with the vast multitudes of believers, with temples that rise in solemn magnificence to heaven, and thousands, nay, millions of devotees, what voice shall answer the questioning of the earnest seeker when he wonders why, with this faith and this belief, and with this enthusiasm for temporal power, the gifts of the spirit do not abide also? You are told by various persons in authority that the Church is in danger; you are told that one of the causes of that danger is the advent of Spiritualism. But we say that the source of primal danger is in the Church itself. The dissensions that there arise, the difficulties that are there encountered, the materialism that there abounds, the dissensions that grow strong and formidable as each day advances, threaten the overthrow of the power of the Church. These are its avowed, its strongest enemies. One of these enemies, and that which is the most formidable it has to contend with, is the materialism of its worship, the materiality of its expression, the lack of appreciation of the very spirit that animated the earlier followers of the Christian religion. The reason of this is clear. With prosperity comes a dimness to spiritual things; with the advent of great power, through Church and State influences, comes a neglect of those spiritual gifts that were first only sought for; and with this great material power comes the gradual searing over of the sensitiveness of the spirit to communion with the Divine Mind. Hence these gifts are not to be found to-day; hence the teachers of religion teach only, but do not know what the gifts of the spirit are; hence the gifts of healing, prophecy, tongues, miracles, and various things enumerated among the simple followers of the early faith, when they gathered oftentimes in the byeways and out-of-the-way places, when they were obliged to flee from the officers of government and seclude themselves in some cave or barn, or perhaps beneath the eye of heaven, and worship there, that spirit does not abide because of the too great materiality, because of the too great prosperity in worldly things, because Mammon holds power instead of the divine Spirit.

If we speak plainly, it is but a plainness of things, that may be read by anyone even as he runs through the world to-day. If it seems severe, it is only the severity that you yourselves confess when you pause to consider the spiritual side of the world to-day. Now, it is not claimed, it is not intended to be claimed, that Spiritualism, in its modern form of expression, is any new advent of religion; but it is claimed that it unfolds not only a philosophy, an explanation and reason for the things that it manifests, but that it also reveals a continuous chain of spiritual laws, of causes whereby man in every age, and under various circumstances, has been the subject of spiritual influences, if he can only adapt himself to the conditions requisite for those influences; and that, even

though he does not, it comes to pass after long intervals of time, when the world is immured in materialism, that a spiritual atmosphere or influx, so long suppressed and held in abeyance by man's material nature, will at last overflow, even as a fountain long sealed, and anew shed its light upon the world.

Spiritualism reveals this to-day to your understanding, not to take the place of old beliefs, but rather to regenerate, renovate, and establish to your consciousness the existence of your spiritual natures. It is too often the case that the spiritual part of mankind is wholly ignored to-day. It is too frequently the case that even in the Church itself this spiritual nature is only appealed to through various forms and ceremonials that have no influence upon outward life. It is too often the case that materialism, stalking abroad in the land, bows the knee before temporal shrines, while the spirit is filled with doubt and misgiving. It is too often the case that this materialism enters in the place of worship and avows that there is no spirituality, no divine nature, no gift of the spirit, and nothing for man to expect and hope for in the future. In these circumstances the student, the earnest inquirer, the true philanthropist even, and he who is not in the least perplexed, must pause to consider what the signs of the times portend, and whether, without some added knowledge, whether without some actual experience in spiritual life, the world can be rescued from the thralldom of materialism and doubt.

This is the mission of Spiritualism. This is why it is in the world to-day. It is not here, as we have said, as a special dispensation; it is not here as a visitation sent by providence, but in accordance with established laws that abide as well in the spiritual as in the material kingdom, and because the time has now come when that spiritual element—long lacking in the world, existing only in a few and isolated cases, neglected and despised, and pronounced to be of the imagination—when that element shall again burst the barriers that held it in check, and again overflow the earth with the influx of its power and evidence. If this be not true, what is the meaning that millions of people agree in the statement of spiritual visitation? if this be not true, what is the meaning that the sick are now healed? that the blind are made to see, the lame to walk, the deaf to hear? that various persons are seized with the gift of tongues unknown to them, and others with the interpretation of tongues? that sight and vision of spirits are common throughout the land? and that the visible appearances and various sounds betokening spiritual presence are vibrating to the uttermost parts of the earth? What is the meaning that young maidens are made to speak, and babes are the mouthpieces of spiritual intelligences? What is the meaning that a wave of spiritual thought is now going over the whole of the civilised world, bearing one message, one burden, one song, like the monotone of the sea: "The spirits are with you"?

If there were no need of this visitation, if mankind had been elevated spiritually, had their ears quickened, their eyes opened, their spiritual senses fully cultivated, there would be no need of this, or it would not create wonder in the world. But the fact that these things do occur, on the one hand, and that they are denied, reviled, denounced, anathematised on the other, proves the need that there was of this manifestation in the world to-day. But it is not supernatural, it is not beyond nature, neither, as we have said, is it any dispensation of a specially theological nature, but merely the fulfilment of the fact that mankind has always possessed a spiritual nature that always could have received inspiration, but they would not; that whenever, on the advent of a prophet or seer, the multitudes have been awakened to the consciousness of this spiritual nature, there has always been the accompaniment of manifestations; that when the seer and prophet die, the world relapses again into its materialism, the letter usurping the place of the spirit, and the former taking the place of the abiding soul.

Spiritualism found the world in this state—the world of Christendom: on the one hand, a theology divided in its members; on the other, materialism united in proclaiming that man had no soul. “A house divided against itself cannot stand,” and the various discussions and dissensions in the different ecclesiastical bodies proved that there was need of some uniting, solvent force to blend them again together. The existence of materialism, on the other hand, proved that there was need of some absolute, self-attesting, demonstrable fact, whereby the materialist would be compelled to acknowledge the existence of an outside and superior power. In the midst of this came the one small voice of Spiritualism, announcing itself simply as a messenger from the other world, claiming to each person with whom it came in contact, to be the spirit of some departed friend. The portent of that small word you can well imagine. Since mankind have not believed in communion with spirits, though they have believed, or professed to, in guardian angels; since there has been no voice admitted from beyond the portals of the grave, and since the world that spirits inhabit has been set far off in some distant place, where no ladder of faith was potent enough to reach, that, like the one of Jacob, angels could ascend or descend to mortals. Oh! the withdrawal of that ladder has been the cause of the doubt; the cutting off of that communion has been the cause of the materialism; and man has grown blind in spirit, deaf in soul, lame and enfeebled in his spiritual nature because of the closing of these avenues of communion.

“But,” it is said by the doubter, “it is not permitted in this day that these revelations shall occur.” There is no authority for this. In the book of John the Revelator it is said, “Nothing shall be added to and nothing taken away from” that book; but nothing

that may be enlarged and expanded, through thought and mind and soul, through aspiration and prayer, through the things of the spirit, through divine and perfect uplifting of soul, you may have the answer to prayer. Behold the answers to your questions! the longings fulfilled and the doubts removed; for as you cultivate thought, wish, desire, its power increases. With one ray added to the lamp, a larger amount of darkness is dispersed; so one light added to your mind, then another and another, shall illumine it finally and scatter those mists of doubt, prejudice, and error that have long held the earth in darkness. Often with those who pray aright does the prayer fall outwardly, and without life and thought it falters for want of strength. For to those who strive there is oftentimes something of doubt and despair, because of the material surroundings and because of the dulness of the things of time and sense.

But believe, there is for every soul and every thought an open gateway—the doorway of life, the pathway that leads to this spiritual kingdom. You may all enter and partake of its truths. The laws that govern the spirit, as well as those that control matter, and the laws whereby your souls enter into communion with one another, with spiritual beings, with exalted angels, with Deity itself, are known and understood by God. To find out these laws, to study earnestly these spiritual gifts, to cultivate them with prayer, and mind, and heart, and soul, should be the province of your own religious avocations. For if the soul is not given for expression and culture, what can it be given for? If the life within you and the light of the mind are not for expression, expansion, delight, and joy, what else can they be given for? And prayer of the truest and highest kind is that avenue—that agency whereby you may by the qualities of expression find perfect and absolute communion with the divine. When you shall receive a perfect and absolute answer through the ministering of angels, through the lofty thoughts that come down to you through the dark to the barriers of time and sense, through the paths and the gateways that lead to brighter regions, even through death itself, that holds the earth in its fetters and the soul of man in appal—for even death is removed by this, and you enter into the region of life and light and hope and surpassing joy,

But not alone in a simple verbal utterance. Prayer is that condition in which the soul itself, intent upon its divine aspirations, searches earnestly for that which it expresses in words. Words are deeds. You do not cease to *entertain* your wish, but express it over and over again, until, by its very earnestness and power, it becomes a living reality. But words are not enough. There must be fervour and fire; there must be hope and aspiration; there must be, above all, an accumulation of purity, patience, and willingness to wait; withal there must be a struggling with time and sense, an overcoming of all selfishness and mean ambitions. For by

g this atmosphere of great and uplifted thought, you are away from you all those unworthy and unhallowed things. For these gifts; ask ever; be sure the answer comes. The soul has never framed a question that in the divine beneficent Deity there is not an answer for. For whoso has endowed with the thought of asking a question, has also shaped in the paces the golden star of its response. Whoso has given a hope to the human spirit, has fashioned an answer and fulfilled. In the realm of the soul all longings, therefore, of the soul answered. All thought and wish to probe the mysteries beyond death and the grave may find a response. Oh, many cold, weary hearts and longing eyes have prayed through a mist of sorrow's tears to find one answering voice, one from the voiceless world where, we say, the loved ones are! Prayer will surely bring its answer. Strive and strive, and in prayer, most sacred to your hearts and nearest to your lives, shall come an answer, soft and piteous as the down-dropping dew, or as sweet twilight dews that descend and spread over the earth, or as the harmonious sounds awakened by the winds in the forest trees. So shall be the answer to your prayer.

If you cannot, do not heed the voice of truth, if you do not believe, you shall not receive the spirit; if, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit come even like the lightning or thunderstorm, or as the sea shall burst forth far and near; and behold you shall hear and feel the truth; for it will not continue silent long. That spirit, that has so long been hushed; but it will not ever be so. Even as a river in a stream when clogged will leap over all barriers and invade the valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages. Turn not to your idols; bend not in servitude, in fear and hatred, and corruption; for the spirit only waits, asking with soft voice pleading accents that it may come in. But if you do not believe, then a cry most powerful shall arise and sweep over every land and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful; and just as the heavens are above the earth and around it, so is God's power, and the realm of the spirit encompasses the earth and your hearts; so the voice, the searching voice is in the midst to-day, grown stronger through the lapse of years, patient through the pain of the world, but waiting. If you do not receive its voice, and ask for its inspiration, behold it shall come; and when one or two of you shall ask it in the name of the spirit, it shall be given.

SPIRITUAL ETHICS

THE ANSWER TO PRAYER

There is a voice—a potent voice—
 That answers every earnest prayer;
 It answers low, it cometh soft,
 Like murmurs on the summer air.
 The waves foam amid the foam,
 The sea returns a gentle breeze at night,
 The answer to the evening breeze,
 The answer to your prayer is night.

There is a voice—a potent voice—
 That answers every earnest prayer,
 It answers low, it cometh soft,
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SPIRITUAL GIFTS.

Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
and Hall, London, on Sunday evening, February 1st, 1874.

INVOCATION.

Father! Thou loving Spirit! Thou abiding Light! Thou
Soul! Not more beautiful is the central hall of space and
worlds, not more radiant is the sun by day and the glory of
moment by night, than Thy truth within the soul. Even as
light of the worlds Thou dost illumine our spirits; Thou dost
with us in the wilderness of time; Thou dost beacon us far
the weary waste of waters, and the soul is strengthened by
Thy voice is in the midst of us; Thy spirit speaketh to
but, oh! the turmoils of earth, the sounds of strife and
contention, drown its ineffable sweetness; and Thy
men will not hear, because of their contention and strife,
and of their materialism and darkness. Oh! let them know
Thou art in every time and place, and that Thy spirit abideth
lowliest as in the highest places of earth; even in the midst
darkness, where crime and sin abound, is Thy loving presence
in the ocean and in the desert places Thou art; the mountain
itself in response to Thy presence, and the voices of the winds
ever breathe anthems to Thee. The sea hath its song of praise,
the birds of the air warble to Thee in praise for life; every
flower of spring-time opens its sweet lips in praises unto Thee;
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Shall the soul of man remain silent; shall the Spirit, im-
mortal in its nature, alone be voiceless; shall mankind build up
temples in vain, while within the spirit there is no respon-
se? Oh, let us sing a song of praise! let us perform those
deeds of light and think those thoughts that will lift us up to Thee!
We know that, transcending all notes of vocal praise, all words

from our lips, are the thoughts of the Spirit, the uplifting of our souls to that which is high and pure and ennobling, the deeds and words of lovingkindness to fellow-beings, that more than lip service proclaim our love for Thee in the life of Thy children. Thou canst see the heart; Thy spirit can behold the understanding; Thou canst know the secret thoughts in every soul. Nay, the soul itself is responsive to Thee. O Thou Searcher of hearts! let us be pure and true and good! let us find those gifts that will bring us nearer to Thee, making mankind as one; that will cause those that are in darkness to become uplifted, and they that are weak to be strong; let us know that in condemning our fellows we also condemn ourselves, for no one is perfect. Above all gifts let us have Charity. Father, Spirit, Life, Divinest Soul! we would worship Thee in every thought and deed of our lives, in all thoughts and words towards our fellow-men, and in every offering of praise that springs to our lips now and evermore!

DISCOURSE.

Had the apostle Paul been writing in the present century and giving an epitome of what Spiritualists know as occurring at present day, he could not have enumerated more successfully spiritual gifts that are taking place now in your midst. You remember that Paul was a reformed Hebrew, that he accepted constantly the belief in Christianity, and that when he became a follower of Jesus and the apostles he also brought with him some of his Jewish laws and customs; but that he was more learned than most of the Apostles of Jesus, and that he gradually assumed the character of leader in the doctrinal statement of Christianity, is true. Students must not forget that at the same time there were other apostles or followers who, in the earlier days of Christianity, taught doctrines at variance somewhat with those that were taught—for instance, Apollos and Cephas, who each had different powers; and there were distinct ceremonies among early Christians to the extent that they were almost divided in their creeds and professions, surrounding the distinctive forms of the early Christian Church. But whatever may have been their differences, they fully believed and established that among the followers, and immediately after the first manifestations of the power of Jesus among his disciples, there were various forms of spiritual gifts, accompanying not only the apostles themselves and the immediate followers of Jesus, but also those who entered into or partook of the teaching or instruction of that epoch.

It must be borne in mind by every student of history that any religious revelation to earth has always been accompanied by similar manifestations; that whenever the spirit pours out its new law; when the world has departed from the primal spirit of inspiration; when the letter takes the place of the spirit, and forms and ceremonies usurp the place of inspiration; with each restitution, with each advent of a new prophet, with every dawning of a new era, there are always accompanying it spiritual gifts. Of the most important epoch of that kind in the present era of the world was that of the advent of Jesus. Aside from distinct gifts to spirituality, he who believed and those who followed the teaching—those who adhered strictly and entirely to the communion of the Spirit more than to the letter of the doctrinal points—became recipients of spiritual gifts, and these were unfolded in the forms enumerated by Paul. That it was widespread and extensive among believers is evident, because he speaks not only of these spiritual gifts, but of other things connected with their social life that were accompanied each new advent of truth. Hence when the world breaks away from old fastnesses, when old forms give place to a new spirit, there is always accompanying disorder, and the same of the early Christian religion were not exempted. Paul

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 so reveals a continuous chain of spiritual laws, of causes
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 the subject of spiritual influences, if he can only adapt him-
 to the conditions requisite for those influences; and that, even

though he does not, it comes to pass after long intervals of time, when the world is immured in materialism, that a spiritual atmosphere or influx, so long suppressed and held in check by man's material nature, will at last overflow, even as a fountain long sealed, and anew shed its light upon the world.

Spiritualism reveals this to-day to your understanding, not to take the place of old beliefs, but rather to regenerate, renovate, and establish to your consciousness the existence of your spiritual natures. It is too often the case that the spiritual part of mankind is wholly ignored to-day. It is too frequently the case that even in the Church itself this spiritual nature is only appealed to through various forms and ceremonies that have no influence upon outward life. It is too often the case that materialism, stalking abroad in the land, bows the knee before temporal shrines, while the spirit is filled with doubt and misgiving. It is too often the case that this materialism enters in the place of worship and avows that there is no spirituality, no divine nature, no gift of the spirit, and nothing for man to expect and hope for in the future. In these circumstances the student, the earnest inquirer, the true philanthropist even, and he who is not in the least perplexed, must pause to consider what the signs of the times portend and whether, without some added knowledge, whether without some actual experience in spiritual life, the world can be rescued from the thralldom of materialism and doubt.

This is the mission of Spiritualism. This is why it is in the world to-day. It is not here, as we have said, as a special dispensation: it is not here as a visitation sent by providence, but in accordance with established laws that abide as well in the spiritual as in the material kingdom, and because the time has now come when that spiritual element—long lacking in the world, existing only in a few and isolated cases, neglected and despised, and pronounced to be of the imagination—when that element shall again burst the barriers that held it in check, and again overflow the earth with the influx of its power and evidence. If this be not true, what is the meaning that millions of people agree in the statement of spiritual visitation? if this be not true, what is the meaning that the sick are now healed? that the blind are made to see, the lame to walk, the deaf to hear? that various persons are seized with the gift of tongues unknown to them, and others with the interpretation of tongues? that sight and vision of spirits are common throughout the land? and that the visible appearances and various sounds betokening spiritual presence are vibrating to the uttermost parts of the earth? What is the meaning that young maidens are made to speak, and babes are the mouthpieces of spiritual intelligences? What is the meaning that a wave of spiritual thought is now going over the whole of the civilised world, bearing one message, one burden, one song, like the monotone of the sea: "The spirits are with you"?

here were no need of this visitation, if mankind had been ed spiritually, had their ears quickened, their eyes opened, spiritual senses fully cultivated, there would be no need of r it would not create wonder in the world. But the fact ese things do occur, on the one hand, and that they are de-eiled, denounced, anathematised on the other, proves the hat there was of this manifestation in the world to-day. But ot supernatural, it is not beyond nature, neither, as we aid, is it any dispensation of a specially theological nature, ereby the fulfilment of the fact that mankind has always sed a spiritual nature that always could have received inspi- but they would not; that whenever, on the advent of a et or seer, the multitudes have been awakened to the conscious- f this spiritual nature, there has always been the accom- of manifestations; that when the seer and prophet die, orld relapses again into its materialism, the letter usurping ace of the spirit, and the former taking the place of the abiding

itualism found the world in this state—the world of endom : on the one hand, a theology divided in its members; other, materialism united in proclaiming that man had no “A house divided against itself cannot stand,” and the s discussions and dissensions in the different ecclesiastical proved that there was need of some uniting, solvent force to them again together. The existence of materialism, on the hand, proved that there was need of some absolute, self- ng, demonstrable fact, whereby the materialist would be lled to acknowledge the existence of an outside and superior . In the midst of this came the one small voice of Spirit- n, announcing itself simply as a messenger from the other, claiming to each person with whom it came in contact, to e spirit of some departed friend. The portent of that small you can well imagine. Since mankind have not believed in union with spirits, though they have believed, or professed to, rdian angels; since there has been no voice admitted from d the portals of the grave, and since the world that spirits it has been set far off in some distant place, where no ladder th was potent enough to reach, that, like the one of Jacob, e could ascend or descend to mortals. Oh! the withdrawal t ladder has been the cause of the doubt; the cutting off of omunion has been the cause of the materialism; and man own blind in spirit, deaf in soul, lame and enfeebled in his al nature because of the closing of these avenues of com- on.

ut,” it is said by the doubter, “it is not permitted in this day hese revelations shall occur.” There is no authority for thi s e book of John the Revelator it is said, “Nothing shall be to and nothing taken away from” that book; but nothing

that may be enlarged and expanded, through thought and mind and soul, through aspiration and prayer, through the things of the spirit, through divine and perfect uplifting of soul, you may have the answer to prayer. Behold the answers to your questions! the longings fulfilled and the doubts removed; for as you cultivate thought, wish, desire, its power increases. With one ray added to the lamp, a larger amount of darkness is dispersed; so one light added to your mind, then another and another, shall illumine it finally and scatter those mists of doubt, prejudice, and error that have long held the earth in darkness. Often with those who pray aright does the prayer fall outwardly, and without life and thought it falters for want of strength. For to those who strive there is oftentimes something of doubt and despair, because of the material surroundings and because of the dulness of the things of time and sense.

But believe, there is for every soul and every thought an open gateway—the doorway of life, the pathway that leads to this spiritual kingdom. You may all enter and partake of its truths. The laws that govern the spirit, as well as those that control matter, and the laws whereby your souls enter into communion with one another, with spiritual beings, with exalted angels, with Deity itself, are known and understood by God. To find out these laws, to study earnestly these spiritual gifts, to cultivate them with prayer, and mind, and heart, and soul, should be the province of your own religious avocations. For if the soul is not given for expression and culture, what can it be given for? If the life within you and the light of the mind are not for expression, expansion, delight, and joy, what else can they be given for? And prayer of the truest and highest kind is that avenue—that agency whereby you may by the qualities of expression find perfect and absolute communion with the divine. When you shall receive a perfect and absolute answer through the ministering of angels, through the lofty thoughts that come down to you through the dark to the barriers of time and sense, through the paths and the gateways that lead to brighter regions, even through death itself, that holds the earth in its fetters and the soul of man in appal—for even death is removed by this, and you enter into the region of life and light and hope and surpassing joy.

But not alone in a simple verbal utterance. Prayer is that condition in which the soul itself, intent upon its divine aspirations, searches earnestly for that which it expresses in words. Words are deeds. You do not cease to *entertain* your wish, but express it over and over again, until, by its very earnestness and power, it becomes a living reality. But words are not enough. There must be fervour and fire; there must be hope and aspiration; there must be, above all, an accumulation of purity, patience, and willingness to wait; withal there must be a struggling with time and sense, an overcoming of all selfishness and mean ambitions. For by

g this atmosphere of great and uplifted thought, you are away from you all those unworthy and unhallowed things. for these gifts; ask ever; be sure the answer comes. The soul has never framed a question that in the divine beneficent Deity there is not an answer for. For whoso has endowed with the thought of asking a question, has also shaped in the spaces the golden star of its response. Whoso has given a hope to the human spirit, has fashioned an answer and fulfilled. In the realm of the soul all longings, therefore, of the soul answered. All thought and wish to probe the mysteries beyond death and the grave may find a response. Oh, many cold, weary hearts and longing eyes have prayed through a mist of sorrow's tears to find one answering voice, one from the voiceless world where, we say, the loved ones are! Every prayer will surely bring its answer. Strive and strive, and in every day, most sacred to your hearts and nearest to your lives, shall come an answer, soft and piteous as the down-dropping dew, or as sweet twilight dews that descend and spread over the earth, or as the harmonious sounds awakened by the winds in the forest trees. So shall be the answer to your prayer.

If you cannot, do not heed the voice of truth, if you do not will not receive the spirit; if, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit come even like the lightning or thunderstorm, or as the sea shall burst forth far and near; and behold you shall hear and feel the voice; for it will not continue silent long. That spirit, that has so long been hushed; but it will not ever be so. Even as a river in a stream when clogged will leap over all barriers and invade the valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages. Turn away from your idols; bend not in servitude, in fear and hatred, in corruption; for the spirit only waits, asking with soft voice leading accents that it may come in. But if you do not will it, then a cry most powerful shall arise and sweep over every land and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most mighty; and just as the heavens are above the earth and around it, so is God's power, and the realm of the spirit encompasses the earth and your hearts; so the voice, the searching voice is in the midst to-day, grown stronger through the lapse of years, patient through the pain of the world, but waiting. If you will receive its voice, and ask for its inspiration, behold it will come; and when one or two of you shall ask it in the name of the spirit, it shall be given.

SPIRITUAL GIFTS.

spirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Hall, London, on Sunday evening, February 1st, 1874.

INVOCATION.

Father! Thou loving Spirit! Thou abiding Light! Thou
soul! Not more beauteous is the central hall of space and
lds, not more radiant is the sun by day and the glory of
ament by night, than Thy truth within the soul. Even as
of the worlds Thou dost illumine our spirits; Thou dost
th us in the wilderness of time; Thou dost beacon us far
weary waste of waters, and the soul is strengthened by
Thy voice is in the midst of us; Thy spirit speaketh to
at, oh! the turmoils of earth, the sounds of strife and
contention, drown its ineffable sweetness; and Thy
will not hear, because of their contention and strife,
of their materialism and darkness. Oh! let them know
u art in every time and place, and that Thy spirit abideth
wliest as in the highest places of earth; even in the midst
ess, where crime and sin abound, is Thy loving presence
a the ocean and in the desert places Thou art; the mountain
self in response to Thy presence, and the voices of the winds
breathe anthems to Thee. The sea hath its song of praise,
birds of the air warble to Thee in praise for life; every
spring-time opens its sweet lips in praises unto Thee;
stars of the firmament of space shine responsive to Thy
shall the soul of man remain silent; shall the Spirit, im-
n its nature, alone be voiceless; shall mankind build up
temples in vain, while within the spirit there is no respon-
? Oh, let us sing a song of praise! let us perform those
light and think those thoughts that will lift us up to Thee!
ow that, transcending all notes of vocal praise, all words

if our
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DISCOURSE.

the apostle Paul been writing in the present century and giving an epitome of what Spiritualists know as occurring at present day, he could not have enumerated more successfully spiritual gifts that are taking place now in your midst. You remember that Paul was a reformed Hebrew, that he accepted fully the belief in Christianity, and that when he became a follower of Jesus and the apostles he also brought with him some of his Jewish laws and customs; but that he was more learned than most of the Apostles of Jesus, and that he gradually assumed the character of leader in the doctrinal statement of Christianity, is true. Students must not forget that at the same time there were other apostles or followers who, in the earlier days of Christianity, taught doctrines at variance somewhat with those that were taught—for instance, Apollos and Cephas, who each had his own; and there were distinct ceremonies among early Christians to the extent that they were almost divided in their creeds and professions, surrounding the distinctive forms of the early Christian Church. But whatever may have been their differences, they all believed and established that among the followers, and especially after the first manifestations of the power of Jesus to his disciples, there were various forms of spiritual gifts, coming not only to the apostles themselves and the immediate followers of Jesus, but also to those who entered into or partook of the instruction of that epoch.

It must be borne in mind by every student of history that any religious revelation to earth has always been accompanied by similar manifestations; that whenever the spirit pours out its light; when the world has departed from the primal spirit of truth; when the letter takes the place of the spirit, and forms and ceremonies usurp the place of inspiration; with each restitution and each advent of a new prophet, with every dawning of a new era there are always accompanying it spiritual gifts. Of the most important epoch of that kind in the present era of the world was that of the advent of Jesus. Aside from distinct manifestations of spirituality, he who believed and those who followed the example of those who adhered strictly and entirely to the communion of the spirit more than to the letter of the doctrinal points—became recipients of spiritual gifts, and these were unfolded in the forms described by Paul. That it was widespread and extensive among the followers is evident, because he speaks not only of these spiritual gifts, but of other things connected with their social life that accompanied each new advent of truth. Hence when the world turns away from old fastnesses, when old forms give place to new, when the spirit, there is always accompanying disorder, and the forms of the early Christian religion were not exempted. Paul

had their visitations and their conceptions of the divine Spirit
d out upon them.

What, with the Christian faith that is in the world, and with
vast multitudes of believers, with temples that rise in solemn
sacredness to heaven, and thousands, nay, millions of devotees,
whose voice shall answer the questioning of the earnest seeker when
he wonders why, with this faith and this belief, and with this en-
thusiasm for temporal power, the gifts of the spirit do not abide

You are told by various persons in authority that the
Church is in danger; you are told that one of the causes of that
danger is the advent of Spiritualism. But we say that the source
of the principal danger is in the Church itself. The dissensions that
arise, the difficulties that are there encountered, the materialism
that there abounds, the dissensions that grow strong and for-
midable as each day advances, threaten the overthrow of the power
of the Church. These are its avowed, its strongest enemies. One
of these enemies, and that which is the most formidable it has to
do with, is the materialism of its worship, the materiality of
its expression, the lack of appreciation of the very spirit that animated
the earlier followers of the Christian religion. The reason
for this is clear. With prosperity comes a dimness to spiritual
things; with the advent of great power, through Church and
State influences, comes a neglect of those spiritual gifts that were
formerly sought for; and with this great material power comes the
gradual searing over of the sensitiveness of the spirit to communion
with the Divine Mind. Hence these gifts are not to be found to-
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what the gifts of the spirit are; hence the gifts of healing, pro-
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early followers of the early faith, when they gathered oftentimes
in bye-ways and out-of-the-way places, when they were obliged
to flee from the officers of government and seclude themselves in
a cave or barn, or perhaps beneath the eye of heaven, and
in communion with that spirit does not abide because of the too great
materiality, because of the too great prosperity in worldly things,
because Mammon holds power instead of the divine Spirit.

When we speak plainly, it is but a plainness of things, that may be
understood by anyone even as he runs through the world to-day. If it
is severe, it is only the severity that you yourselves confess
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 book of John the Revelator it is said, “Nothing shall be
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has been said by seer or prophet or sage to forbid the advent of the Spirit again. On the other hand, prophecy has pointed to another day and another epoch in the world's history when these gifts of the Spirit shall be again abroad. On the other hand, the prophets have pointed out that those who believe shall have the visitation and evidence of the spirit, and that this is a fact, speaks for itself—it does exist. Except, therefore, you can prove that these manifestations do not occur; except you can deny the testimony of more than thirty millions of your own fellow-beings; except you can disprove the facts and phenomena and inspiration all about you, then you have to admit its existence. Being in existence, it demands attention—it requires close and careful study and scrutiny, bringing, as it does, a message to everyone, appealing, as it does, to the spiritual nature of all who are here.

It is to answer a frequent question that this subject of spiritual gifts has been referred to now. Many persons say, "Why cannot I have a gift? If these things be true, why have they not come to me?" We answer, The instruments of spiritual communication have thus far been chosen with special reference to peculiarities of organisation, adaptation to control, and others that belong to the laws of spiritual communion; but you each have some spiritual gift. It may not be of the most important; it may not be that of prophecy, or tongues, or the interpretation of tongues, or healing, but each one is endowed with a spiritual nature, and you all have hours and moments, if you reflect in spirit, when there are evidences of that power to your own consciousness. "Covet earnestly the best gifts," says Paul. Now you can only have that which your spirit, your organisation, the circumstances of your lives, and the peculiarities of your temperaments will admit of; but that can be so cultivated as to make you aware of its existence; and because Spiritualism has not come to you individually, or because you have not as yet been the possessor consciously of any spiritual gift, is not a reason that you may not know it. It is very palpable that every human being who seeks will find some gift of the Spirit. It is very palpable that you each may be endowed with some power of communion with unseen intelligences. It is very palpable that the whole human family, when sufficiently developed and awakened in spirit, will be capable of seeing, holding converse with, and at all times perceiving the presence of, disembodied spirits.

But consider, will you, for one moment, what your education has been; consider what have been the laws held up for your reverence, and held up for your obedience. If a child is possessed of the gift of seeing, and says, "O mamma, I saw a beautiful angel last night; it came to me in dreams, and brought my pretty little brother." Mamma says, "It is only a dream; it is imagination;" and directly the child is taught to believe that it must not encourage such visitations; and if the brother appear in play to the child, and it speaks of it to the parents, at once the child is rebuked,

saying, "Your brother is dead, and you are not permitted to see any of those that are dead." Thus the clear vision of the child is, at that early age, shut off by the powers of materialism.

This is a vision that, if cultivated, as memory and as various other gifts are, would become so constant as to drown all the atmosphere of doubt; but if the child persists in seeing visions, and persists in dreaming dreams, then the lunatic asylum and the physician are generally appointed as its destiny. You know that this is true, that the epoch which separated the visionist and the spiritual seer from the majority of mankind have in this modern age consigned the seer to the care of the physician, and a course of *materia medica* is prescribed to take away the influences of the imagination. But not understanding the nature of the disease, the person is pronounced insane, and the refuge of the insane asylum is provided for such as perchance might have been seers had they only been properly understood. In your experience you can perhaps recall premonitions, warning voices against danger, that, had you followed them when they came to you, would have led you in safety over some hazardous period or experience in your lives. But this same inordinate reason, this same material sequence, caused you to silence the voice of intuition and to cry, "Foolishness," when at last you learned too late that if you had followed it, it would have led you aright.

Many persons in early life are thus prevented from holding converse with the spiritual powers that are ever ready; and when you consider that the education of the schools affords no avenue for spiritual culture, that while memory and reason and logic and all forms of ethics are taught, except some theology, it has yet had no form of spiritual culture. The spiritual faculties are denied, ignored, put out of sight, regarded as of no part of the education of mind. Every muscle is trained; every nerve and sinew is educated to its appointed task. Mind must be trained and methodically drilled to the various problems that belong to that department; philosophy must be searched and scrutinised; logic must not be neglected; but for the spiritual faculties there is no word of encouragement. Intuition is never mentioned in schools; and if you have a thought of inspiration, it must be in despite your education and not with it. The poet, as a privileged man, is permitted the liberty of the wings of imagination, and may sing of guardian spirits, discourse of the beauties of the Spirit-land, may go even beyond death and picture the life and beauty there; but it is only poetic licence: it is no part of the belief of the world, and it is not taken to the heart, except in a dreamy, vague way; and if any pure, devout believer cherish it, it is in secret, and he dare not breathe it to a neighbour.

Consider what small room there is for spiritual gifts in the world. Consider what proportion of time is occupied in building up the body, in establishing the intellect, in starving the soul.

upon them then, and some spoke in tongues, and prophecy, and some of them were made interpreters. These things occur now, and, in spiritual circles with members, each one is endowed with some degree to perceive the presence of God. The powers that are in your weakness, needing the strengthening of noxious weeds; there may be the Kingdom of spirituality ever came to you. The best gifts come by prayer, and are by beseeching and importuning, and is pure from any unseemly

philosophy that it is a portion of the Kingdom. Heretofore it has been hidden, and at intervals of time, by special visitation it may become to you as much a portion of the Kingdom as the air you breathe, the sunlight you enjoy, and there were no life. If this spiritual atmosphere existed if there were no communion between the world and the Divine Mind and the angel ministers, you would not have life; the soul is the life of the body; the eye is the light of the eye, and the eloquence of the cheek, the flowing expression of the form. Without the spirit what would be voiceless, echoless, colourless, and without sight and presence. Nay, whatever you have is of the Kingdom if you will follow and search after that which is truest, if the laws of this system of philosophy were to be and correctly understood by you, then you must know that one of you depends as utterly and absolutely for whatever you possess upon the spirit within you and the spiritual atmosphere that is around you as your bodies depend upon the atmosphere for life. There can be no bloom upon the earth without the sun; without the air you cannot breathe. So your minds depend upon the Spirit. Take away that Spirit and you are dead; all the intelligence, power, thought, that you possess, is of the Spirit; and now, all that you have to do to know where it derives its sustenance, and daily and hourly receives sustenance and abundance of its appointed food to fully work as in the olden times; all you have to do for this is to pray that your eyes may be unsealed, that the spiritual faculties may be opened, that you may grow in soul as you have grown materially, that the intuitive and spiritual nature of man no longer be buried beneath the evil and beneath the material strife, but that it may be alive and active, a living power in your midst. With the presence of the Spirit all the works of discord pass away, for where the life is there is no

Consider that the gymnast is more regarded than the giver of spiritual gifts, that the acrobat commands the applause of the wondering, gaping multitude, while the still small voice of the Spirit that appeals to you in your hours of solitude for communion is scarcely noticed. You praise the warbling of the songster that gives you sweet melodies and a cultured voice; but that other warbling of your own spirits, that oftentimes sings you a song of the soul, you pass it by unheeded.

Why does it not come to you? You might, with more astonishment, ask, "Will it ever come?" Why do you not see spirits? You might better ask: "Will it ever be possible for me to see?" With the blind eyes of the spirit, with the deaf senses of the soul, with all the materialism of the world rolled against the sepulchre, how can the Spirit ever come forward? It is said that in the Mammoth Cave of Kentucky there are fishes born without any eyes; because, forsooth, there is no use for eyes; there no light ever penetrates its dim, dark recesses; and sometimes we think there be those born in the world without spiritual eyes, since there has been for centuries no need to use those spiritual faculties in the world. If it be so; if there be those born blind, why then, perchance, they might not see; but some gift of the Spirit there is, or else mankind must utterly despair.

It is the philosophy of Spiritualism that every human being possesses the germs of all spirituality; that each human organism is endowed with some faculty of intuition, of penetration of spirit, of perception of spiritual existences. It is the divine philosophy of Spiritualism that, by culture and attention and care, this spiritual garden, instead of a wilderness, may become to blossom like the rose. It is the philosophy of Spiritualism that by care and earnest endeavour to uplift the thought, and by the cultivation of the spiritual nature, the world may become so accustomed to these presences that they shall not be more startling than the great wide ocean, the sunlight, the air, and the various gifts of the body. This spiritual nature may be so encouraged and developed that each and everyone shall become endowed, or shall call forth this property and power; and that spiritual beings are waiting for this result, and are striving for it, you can have no more doubt than that the sun shines, that the air is around and above you, and that the voices of Nature are fulfilling their utmost work.

Shall that which is most important of all, that highest, that best, that divinest need in man, alone remain dormant? Shall material things and doubt in the world usurp the place of inspiration, and that portion that is allied to Deity become darkened and utterly destroyed because there are no gifts of the Spirit? It cannot be so. Strive in the quietude of your own closets of your own homes; form, as did the disciples of ancient days, a small circle, when they sat round by twos, or threes, or sevens, by more than sevens, and assembled together for the presence of the Spirit.

The Spirit came upon them then, and some spoke in tongues, and some discoursed prophecy, and some of them were made interpreters of tongues. These things occur now, and, in spiritual circles with harmoniously-appointed members, each one is endowed with some gift, and all are enabled in some degree to perceive the presence of the Spirit. It will do you good. The powers that are in your midst see a desert waste, a wilderness, needing the strengthening of this Spiritualism. There may be noxious weeds; there may be unseemly things, and no new baptism of spirituality ever came to the world that did not bring these things. The best gifts come by encouragement; the loftier spirits come by beseeching and imploring. There is no danger if the heart is pure from any unseemly spirits.

Then it belongs also to this philosophy that it is a portion of the natural laws of the universe. Heretofore it has been hidden, obscure, or only revealed at intervals of time, by special visitation of prophet or seer; but it may become to you as much a portion of your daily life as the air you breathe, the sunlight you enjoy, and without which there were no life. If this spiritual atmosphere were cut off, and if there were no communion between the world of spirits and the Divine Mind and the angel ministers, you would perish, because that is the vital life; the soul is the life of the body; the spirit is the light of the eye, and the eloquence of the cheek, and the glowing expression of the form. Without the spirit what were you? Without this constant supply of spiritual inspiration the world would be voiceless, echoless, colourless, and without sound and sight and presence. Nay, whatever you have is of the Spirit; and if you will follow and search after that which is truest and highest, if the laws of this system of philosophy were to be properly and correctly understood by you, then you must know that each one of you depends as utterly and absolutely for whatever of life you possess upon the spirit within you and the spiritual atmosphere that is around you as your bodies depend upon the material atmosphere for life. There can be no bloom upon the earth without the sun; without the air you cannot breathe. So your minds and souls depend upon the Spirit. Take away that Spirit and you are nothing; all the intelligence, power, thought, that you possess, belong to the Spirit; and now, all that you have to do to know where your spirit derives its sustenance, and daily and hourly receives the ministrations and abundance of its appointed food to fully work with us as in the olden times; all you have to do for this is to pray that your eyes may be unsealed, that the spiritual faculties may be awakened, that you may grow in soul as you have grown materially and intellectually, that the intuitive and spiritual nature of man may no longer be buried beneath the evil and beneath the *débris* of material strife, but that it may be alive and active, a living and working power in your midst. With the presence of the Spirit all questions of discord pass away, for where the life is there is no

need of questioning of the dead. Of the dead that is past only the living truth abides, only that which is aspiring and perfect remains. Let men disagree, let theologians possess their weapons of warfare, but the living Spirit dwells in your souls, making of one body all the nations of the earth, making one spirit abiding and ruling over you, making the gifts of the Spirit the possession of mankind, making the voices that are hushed now awaken to rejoicing, and making the earth that seems a wilderness of materialism a glowing garden of God, wherein are planted the seeds of Faith and Hope and Charity.

After the singing of a concluding hymn, Mrs. Tappan dismissed the meeting with the following benediction:—

Our Father! may the gifts of the Spirit, those best of gifts, abide with Thy children until they all know that they belong to the garden of Thy spiritual being.

THE DEATH OF CHRIST;

WHETHER IT WAS SACRIFICIAL, OR WHETHER HE DIED FOR HIS
PRINCIPLES.

(Delivered at the close of an oration at Darlington, June 9th, 1874;
the subject chosen by the audience.)

Far in the East when the earth was young,
Man feared the power of God,
The worshipper in terror clung
Where'er his footsteps trod ;
Or rock beneath or desert plain,
He deemed that God was there,
Unseen, but felt and palpable,
Within the silent air.

The winter was the God whose power
Could bring men evil then,
The summer was the power of good,
Fraught with its light to men.
And when the storms of winter came,
Out from their native woods
Men brought the beasts and birds to slay,
From their sweet solitudes ;

That He, whose evil rule could sway
The darkness and the flood,
Might thus be moved his wrath to stay,
And change his ill to good.
Propitiating evil things,
Man grovelled on in fear,
Seeking to make burnt offerings,
Bringing the doves and deer.
And thus within the market-place,
Lambs slain and steeped in gore,
Man ventured before God's high face
This bloody flood to pour.

'Twas said that the Lamb on Calvary
Was slain that God's great wrath
With man might be appeased and soothed,
To open the clear path,
That he might take his children home,
Leading them through that bloody tide,
To dwell for ever by His side.

We know not all God's power and law,
Around, beneath, above ;
It seems to us so full of joy,
Of mercy, and of love.

You would not slay your only son
 Your own wrath to appease,
 How then shall God, the All-loving One,
 His anger thus to please,
 Slaughter the innocent, and make
 The guilty thus their wrong forsake ?

Rather, insomuch as God's hand
 Has reared in every age
 Someone to speak His truth—some seer,
 Saviour, prophet, or sage—
 Socrates in his dungeon cell,
 Plato within his grove,
 Proclaim the power of God to men,
 His wondrous light and love.

Those who have striven in every age
 To help their human kind,
 Were burned or crucified or scourged ;
 And those who strive to bind
 God's love by men's eternal hate,
 Make God all men despise,
 And place Him far beneath the law
 Of human sacrifice.

Rather was Christ divinely sent,
 By his life souls to save ;
 Follow his footsteps and the ray
 That from his lowly grave
 Shines out most holy and serene
 Beyond this dark and earthly scene.

Christ was the soul of love ; he taught
 God's excellence and power,
 And by that mercy you are fraught
 With his supernal power.
 He lived to save the world ! his death
 Was but the passing out of life,
 Slaughtered by envy, malice, and scorn,
 The harvest of long years of strife !
 He with the Father dwells in peace,
 And through his life and love you find release.

CHARITY.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, February 8th, 1874.

INVOCATION.

Infinite Spirit, our Father and our Mother God! Thou whose life and light pervade immensity! Thou whose voice for ever fills space with the consciousness of being! Thou through whose laws the firmament is spread out, and worlds are placed in their orbits of light! O divinest Spirit! whatever name men may have given Thee; in whatever form they may praise Thee; before whatever shrine the human heart may pour out its offerings of devotion, Thou art still the same. The multitudes of men, the forms of religion and governments, pass and perish; the words wherein men are accustomed to address Thee fade away from the memory of man; but the light of Thy spirit, the surpassing glory of Thy soul, abideth for ever. Thou art one; Thou art eternal; Thou alone art unchangeable amidst the universal change; Thy power remains the same. O Divine Spirit, such is truth, and love, and wisdom, and goodness; they dwell with Thee for ever; Thy power and Thy love express themselves in myriad forms of beneficence and glory, but chiefest in that love that abideth for ever, in that goodness that is unapproachable, in that wisdom that never errs, in that divine beauty that pervades all essences and kindles every atom with some resemblance to Thee. We praise Thee, Thou loving soul; we would approach Thee, Thou divine and steadfast light; we would be uplifted by Thee, Thou supremest strength; we would come nearer and nearer to Thee; even our hearts, bowed down with sorrow, would approach Thee; and though our eyelids are heavy with tears, we would gaze upward, and the orbs wherewith the soul perceives the beauties of Thy universe would also penetrate beyond the outward, and see the inner spirit clothed with light, and beauty, and intelligence. God of life, and of strength, and of space, and of time, and matter, and sense,

and soul, we are one with Thee! No soul so obscure, no spark of immortal life so minute, that Thy love does not permeate, and Thy power strengthen. We praise Thee for all the blessings of life, for the changes of the season that give beauty, and life, and love to man, for the adornments of the material world, each one arrayed with the breath of living inspiration; for the spring, the summer, the autumn, the winter, yielding their lessons and beauties to man; each building up new storehouses, and garnering those vast treasures wherewithal man shall be fed and clothed. But more do we praise Thee for that spiritual kingdom not made with hands, nor builded on earth of sense and time, the temple of the Spirit; the kingdom of the soul set up within the human spirit, even where Thou dost abide, where Thy voice is heard, where Thy intelligence for ever holds sway, that kingdom we would know more of. It is the temple of truth, the shrine of goodness and virtue; there abide the graces, Faith, Hope, and Charity; and within its transcendent dome all thoughts of loving-kindness and goodness abound; earth, air, sea, eternity itself is encompassed by it, and Thou dost abide there for ever, kindling our souls with thoughts of sublime and lofty prayer, enduing us with aspiration, with peace, with love, with holiness. Oh, let us enter this temple; let us bow our heads in solemn praise; let us uplift our voices; let our lives partake of its beauties; let our souls become one with Thee; let us praise Thee evermore in deed, in word, in thought; and unto Thy name shall be all our praises; all our sounds of thanksgiving, all our aspirations, uniting with the voices and thoughts of angels that do Thy bidding evermore, and praise Thee without ceasing.

DISCOURSE.

If ever your feet have wandered in distant lands, and have traversed over mountains barren and desolate, crossed sandy wastes, where the burning rays of the scorching sun gave no refuge nor respite from care, and toil, and weariness; if across the trackless desert you journeyed where the breath of the hot simoom has threatened to destroy, and then perchance have entered a lovely valley that encircles and encloses the entrance to Araby the blest, you have beheld a spring trickling down the sides of the moss-grown rock, where some kindly hand has carved out of the stone a basin into which the drops fall, one by one, and where travellers approach and quench their thirst. There man and beast lie down together beneath the shade, and take rest after their weary journey. Pilgrims from various shrines all gather there, and the cup of sparkling water is passed around; all unmindful of the divers nationalities, and the various errands that bring them thither—the Mohammedan to his shrine at Mecca, the Christian to Jerusalem, all desert traders and traffickers, the sons of many climes and children—all nations take their fill of these waters. In the midst of a wilderness, and in the arid wastes of life, the heart that holds a sweet spring of charity is likened unto this ever-flowing fountain, and the journeyers through life's weary pilgrimage pause in vain beside palatial mansions, seeking, it may be, to find the well-spring that constantly rises in the humble heart. For the air, and the sunlight, and the waters, there is no limit. Each human being may breathe, may bask in the rays of the day, and drink at the unquenchable source; but of that which is sublimest above all other things, and that which belongs, as the highest possession of humanity, to all nations of the earth, there is, we regret to say, the least to be found. That which constitutes the essential element of spiritual life, without which there is no abiding faith, no lasting hope, no permanent purity, no uplifting and elevating morality in the world—that chiefly is ignored and not possessed by man.

It is not alone as an ethical part of the Christian religion that charity in its essence is enforced. It belongs to the highest moral ethics of every nation beneath the sun, and is part of the possession of the Hindoo and Pagan as of the Christian philosopher and devotee. The stranger often receives hospitality beneath the roof of the man whom you name heathen. There is no suspicion and no Christian doubt resting upon your humanity and your human nature. That which is the highest possession of your life and your religion is there daily practised, and oftentimes the greatest hospitality and generous impulses towards strangers prevail in the most distant land. But that enlightened charity, that abiding principle, and that steadfast purpose that works out more than the

soundings of beautiful language and the mere tender impulses of the generous heart, is what the Teacher meant to enforce in his lesson of charity.

We have been asked many times to discourse upon this theme. This above all others is the age, to-day is the hour, when this same lesson is as much needed in the world as when first propounded by its master. It is a most singular fact that with this chapter upon charity which has just been read there should be any need to discourse upon the subject to-day. It is a most significant fact that with a religion predicated upon this utterance there should be so little of the comprehension of its meaning and spirit. It is a most significant fact that with your Christian religion established throughout this land, the Mosaic law seems to be the accepted rule in all that pertains to man's government and man's influence with his brother man.

The reason of this is very evident; charity is only known in name and not in nature, and those high and generous souls that rise above their time, beyond the period and land in which they exist, are so few and rare that they form an exception to mankind and to the usual tenor of human thought. The secret of all uncharitableness is undoubtedly selfishness, that prime mover of society, wherein the world of mankind, the king upon his throne, and even the peasant in his cot, look out upon all their brother men as foes. Selfishness is that which clothes the spirit in its weary mask, beyond which no ray of generous impulse, no light, no faith in humanity can ever penetrate, and until this mask is broken into and the spiritual germ within shall burst its fetters, the soul must remain isolated from its fellow souls and man ever walk the earth alone.

What are humanity to-day? Each endowed with the same organisation; each gifted with something of the divine nature; each understanding comparatively the same language and laws; but you walk the streets as strangers, you enter the place of worship or the abode as strangers; and if you gaze out upon one another through the windows of this temple—this temporal form in which the soul has taken up its abiding place—you look out with suspicion, as though armed hosts were there prepared to invade your sanctuary, prepared to break into your castle and tower in which you have immured yourself. Selfishness—that which cares for the individual and cares not for the many, that which strives for the everlasting one instead of the everlasting humanity, that which thinks that that which belongs to "I," the individual, the absolute person in question, is of much more moment than that which belongs to a number. The primal law of Moses, the second commandment, is constantly, almost universally ignored. Charity! Why, side by side with the edifices that rear their domes and spires to heaven; side by side with the devotee that bows before the shrine of worship and breathes the name of God; side by side with splendid

charities—those institutions of benevolence whose structures enlighten all the land and whose strength and power seem in themselves a tower of strength and Christian virtue, are prison vaults, dungeon-cells, places of debauchery and crime and misery; and the gallows on which the murderer is suspended stands side by side with the temple reared to the worship of God. This is true, and nearly nineteen hundred years has this lesson been in this present form. This is true, and nearly nineteen hundred years have these words been pronounced, perhaps yearly, from Christian pulpits. How often in the quietude of your own homes and in the seclusion of your closets have you read these inspired words; and yet when you go abroad you look upon mankind as your foes, and every human being is judged with suspicion. It is a law of your own courts of justice that, with reference to crime, those who are accused shall be considered innocent until proven guilty. But it is the law of society that every man shall be suspected until he proves himself honest. In your dealings with one another, in your commerce, in your social communion, this spirit of suspicion, this involuntary lurking doubt will crop out, marring your pleasure, and destroying your happiness with one another. Were it not so there could not be the differences in society that exist; there could not be the criminals and outcasts; there could not be any so-called lower strata—the dangerous classes of the world. If, abiding and permanently in your midst, and perpetually and all the time in all your dealings, the one prevailing spirit was with you, these things could not be.

But why is it? Somewhere behind the social and religious fabric; somewhere within your land and within the laws that govern it; somewhere, lurking down and hidden, maybe like the serpent that spoils the tree, that may not be discovered, is the underlying spirit of this human misery and lack of human charity. Somewhere lurks the root of that upas tree that overspreads society, and causes its sickening influences in all departments of human life, making that which should be a pleasure no longer a joy, curtailing the capacity of happiness, and making human misery most prominent before the eye of heaven. This is the lack of charity, the foundation of which, we may say, in the world is the theory teaching the doctrine of the depravity of human nature. If we believe mankind innately wicked, and tell them so perpetually, shall we not sow the seeds and cultivate the germs of those very evils we wish to destroy? If confidence in human nature, in the primal, organic, and spiritual goodness of every human soul be cultivated, we shall have faith in human goodness, though we look through the mask of their crime, ignorance, and degradation. Whatever theologians may say or moralists may enforce, whatever philosophy or metaphysics may discover in the elements of human reason and human intelligence, this one fact is supreme above all others, that what men are taught to be, that they will become; and if through centuries of judgments and generations of instruction the only im-

perfect and perverted sense of man is the belief that there is no degradation so great, no goodness nothing but innate depravity, so will it work down the senses, quench the aspirations, uproot all lessons, and the universal moral stain in the world will become the prevailing state. In domestic government see how it is! If there be a child more impressionable and passionate than the others, and the nurse, mother, governess, all who have to do with her, say: "You are wicked mad, you have no goodness in you;" and every little act and every little word is made the occasion of reprimand and rebuke. Does it not necessarily occur that that child becomes the black sheep of the flock? the one that causes mourning and disgrace in the family home? If it be so in communities the fact is done the less the same. And you may trust the fallen of your prisons, the learned and skillful criminals in your midst to that subtle law of human analysis and sympathy that will, if told it is degraded, naturally tend towards degeneracy, and if told that it has alliance with the divine, with that which is just and good and perfect, will strive towards the good. We believe that the lesson taught in the world and rightly understood, constantly, daily, hourly, that mankind are inherently good, would be more to elevate humanity, would lessen the number of criminals, would cause greater happiness in human families and human society than any one ethical proposition that could be stated. The fact that the child strives to deserve the praise that is bestowed; the fact that a constant succession of criticisms, fault-finders, and punishments invariably hardens the heart; the fact that human law has taken upon itself the chastisement, punishment, and judgment of human beings with reference to their actions, entirely predicated upon the law of vengeance instead of justice, goes very far to explain the condition of the world to-day; and the fact that so much evil exists in society as to make it possible for outcasts, criminals, and all forms of vicious persons to exist, shows the need of some supreme, some absolute power that shall go to the foundation of these things, and unravel that which is seemingly unsolvable.

We believe that the essential attributes, the absolute qualities underlying human nature, are so far from being vicious and so far from being criminal, that any such system as we have suggested, if fully and fearlessly adopted, would, even in a century of time, do more to ameliorate the condition of mankind, more to uplift and enlighten those who are deemed fallen, than all the strongest codes of morals, than all the positive and vindictive methods of punishment heretofore adopted in the world. In this generation, here in this nation, that professes the Christian religion, the law is Mosaic: an eye for an eye, a tooth for a tooth; the utmost measure of justice instead of the utmost measure of mercy and love. For criminals we have dungeons, the lash, the executioner; for those that are physically maimed—blind, deaf—we have hospitals and asylums. In the moral law alone is man severe, in that

pertains to the spiritual nature alone does man judge his man, and at variance with the old law, "vengeance is with the Lord;" mankind sits in supreme judgment upon the brother or sister, and dares to take within its grasp the guilt of those offending the moral law.

Do not punish the lame man because he cannot walk? why do you punish the blind man because he cannot see? or hang the one who is deaf? And as for those who are physically, absolutely deaf, why let us have dungeons for them; and if any of you let us, perforce, confine you to solitary prisons and feed you bread and water, that you may become healthful! Yet such a remedy prescribed by modern law and custom for the infirm. You build up hospitals and endow them, think thereby to cover the measure of penury and want; and for the poor you have letters that they may read and obtain knowledge; for the deaf and dumb you have signs that they may not be misled; and for those that are infirm and enfeebled physically you have places of resort and nurses; and Christian charity is set up for itself in the world a vast and enduring fame, that pervades everywhere upon the wake of Christian slaughter, and upon the battle-field, the wounds that Christian swords made: but in the great world of moral infirmity, with its blind and deaf and lame and sick—are sent to prison!

Where are your asylums for the blind of spirit, who cannot see the meaning of moral law when their bodies are starving for bread? Where are your hospitals for the deaf of soul? We do not send them to the dungeon-cell, say they, because the mind is enervated by want of bread and shelter. Where are your hospitals and asylums for those that are sunk in the depths of infamy and with never a ray of light from the hour of their birth, never one thought of gentleness, but only revelry and groans and intoxication their accompanying attendants? Where are the places provided for these, that their eyes, unaccustomed to the light of truth, and never having seen the rays of virtue, may be gradually and trained up to a perception of these things?

Why do you wonder at the depravity in the world, and may you see the robes of your choice lives about you! But it is a question for each one to answer; it is something that belongs to be solved; this that fills the world with crime, with degradation and wretchedness. Any human being, the lowest as the pauper, gives expression to that life in which it has been born and bred; and the pauper, the criminal, the hardened outcast—he is the subject of society surrounds continually with shame and temptation—object of pity, and more a subject for your compassion than he is for a simple physical infirmity. This proposition would seem self-evident; it would not seem to need to be enforced or inculcated in the world; and yet it not only needs enforcement, inculcation—but is actually at variance with that which you are

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der, if you please, that beneath the eye of the angels, the world of the spirit, the laws of earth do not abide; there are no such courts as those you denominate of justice; there are no such edifices as those prison vaults in which you immure beings; there are no such garbled codes as those wherein men seek to defy intelligence and logic by binding his fellow-men. There is one supreme, absolute law, and that law is love. The hallowed presence every soul, of light or of darkness, of good or of evil intent, of life perfect or imperfect, enters; and the angel, the subtle and soft-winged messenger, takes you away from the material body, what presence do you think receives the Hosts of condemning angels, accusing messengers, and evil spirits, the dungeon-cell, the prison vault? and does the angel there in solemn state to pronounce the decree of ever-vengeance? No! Into the supreme presence of the all-giving Love enters the soul. For, imperfect as it needs must be, it passes from earthly life that are perfect—in the light of the all-giving love, that imperfection becomes to the spirit a most precious consciousness; and shrinking within itself, it hides from the consuming fire, that benign love, because of its weakness. Pitying angels withdraw for a space and conceal their shining faces that the soul may not be overpowered with the humiliation. There are no accusing voices, but the voice of the all-giving Love; there are no reviling words, but the angel speaking in love. Then, disrobed of the outward mask that earth compels men to wear, the spirit suddenly and actually enters the presence of beings that can read the thoughts, penetrate the lives, and the secret impulses of every nature. Would not the soul shrink away, unless some great pitying voice were to speak its words of encouragement and cheer? Oh, if judged by other than this supreme and perfect love, who could lift up their heads? who could raise their eyes to the majesty of that all-giving kindness and not be afraid? And yet you condemn your fellow-men; and yet you try to mark the line between those who are worthy and not worthy, and you presume to sit in judgment upon another; and yet you, if placed in the same position, have done the deed and performed the error that they did. As once said of Wilberforce, the philanthropist, that every man he saw he imagined that he might have been like him. It was the very thought that made him feel thus gave him the power to resist all temptation. But you must remember that the lowest criminal who treads the earth, the most ignorant whom you despise, but represents what you might have been and if your deeds and thoughts are to be compared with the goodness and purity, in the eyes of the angels, and in the eyes of the Searcher of hearts, you are as far short of that as those are whom you condemn. But every heart is gifted and every mind is gifted, and every soul bears the stamp of

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warped, and its shining light illumines not the barren and places of the dreary earth? But lo, it shall shine! for there come a new voice, a new impulse from the same power, teaching mankind, above all forms, all creeds, all doctrines, above all acts of error, teaching to them the life of the spirit, teaching the immortal nature of the soul, the living fervour of that great—most beneficent of all—uplifts and secures man from the randomness of ages. Each one must work for this, each heart must be turned to this, each soul must clothe itself with the light of this pity as with a garment; and then the angels whose presence you invoke, the spirits whose voices you covet, the very God to whom you pray, will witness the light of his coming into the world. See now, with the eyes of the spirit, those souls that have risen from earth, those minds that have risen from their places in the midst, shaken off the fetters and shackles of the earth, clothed with the life of the spirit; and what think you is their occupation—their pursuit? What think you do they fill the hours of their celestial life in performing? What think you of the lofty purpose and aim of those who are disenthralled from sense and sense? See where they wait, those silent, voiceless messengers, filling the air with their forms of light, and uplifting the soul from the fear of the tomb and the darkness of the sepulchre. Lo! with swift wing, and on many an errand of mercy and love they wend their way to earth. There is no vengeful voice, no angry spirit, no wrathful presence; but with one accord, and with one voiceless wings and matchless voice, they uplift their voices in praise and thanksgiving. With deeds of mercy, thoughts of peace, prayers of peace, they visit the lowly, the dungeon-cell, the prison, and with their radiant forms, the hovel of sickness and suffering is haunted by their unheard footsteps. They are often seen in the palaces; and wherever a suffering soul, a weary spirit is to be found, they burst the bonds of sense; lo! when the lamp burns and the light goes out, these tender angels whisper of peace and gladness, and the dying criminal uplifts his heart in hope, and the sufferer by the wayside feels the soft token of their presence, and he whom the world despises is blessed and comforted upon by them. Their winged messages of charity, their words of light, all offerings of praise and beauty are offered with gladness, and they bring this message to earth, That ye shall abide in peace and assurance in Hope, but chiefest of all in Charity.

THE THREE MESSENGERS.

'Twas night upon the earth,
 Unlighted was all space,
 And still, save the pulsations of the stars
 That, each one from their long accustomed place,
 Threw their mild radiance
 Over the golden bars
 Of heaven,

Earth slept meanwhile below,
 Silent and tranquil, breathing slow
 In the deep fever of her midnight pain,
 While round and o'er her
 Mists and shadows clung :
 Enfolding mountain brow and distant plain—
 The drapery of night's dark veil was hung.

Presently,
 Out of the silent depths,
 A soft sound came ;
 A rustling, and the air was gently stirred
 By muffled sound of pinions, and a flame,
 Now faint, now brighter grown,
 Thrilled like a bird
 The vault of trembling space ;
 And o'er the earth
 Threw a soft and subdued halo,
 Like shapeless waves of prayer.
 Lo ! all around, above, there was no form
 Save that which trembled so
 In the dim air,
 And then three shapes appeared—each one most fair,
 Radiant, with supreme delight,
 They came through the still night.
 A while they hovered near the earth to shed
 Their blended light, then each one sped
 On special errand !

One fairest form did bend
 Before a shrine, whence a low hymn was heard
 And murmurings of prayer. Each lowly word
 Betokened there the devotee,
 Whose lighted taper burned—
 The incense of a heart's true offering,
 In praise to heaven yearned.
 Her sweet face almost touched the reverend head
 In whispered answer to the grace he plead ;
 She left her blessing and her prayer
 Upon the old man kneeling there.
 Her name is Faith.
 Her mission done, she sped swiftly away
 Toward the region of that heavenly day
 Whence they had come ;
 And, with the morning dawn,
 The grey-haired sire felt he was not alone,
 And that his prayer to heaven had gone.

Another, with swift silence floats
 Awhile above the world,
 She feels the heart's deep longing, and she notes
 Where, round the altar and the sacred shrine,
 The withered flowers are strewn ;

With light she moves along,
 Until she pauses where a heart's low moan
 Breathes out its broken chords of sobbing song.
 Her sweet brows—snowy white—were moved
 With soft compassion to the one who loved.
 At last she saw that, in a dream,
 Her form was felt and known,
 And he who tossed in deep despair
 Upon his anguished pillow, saw her fair
 And bright and beautiful, the one
 Whom he had long years only known
 In dreams; from his eyes her form,
 So long obscured, thrilled now, glowing and warm.
 Hope left a dream of peace;
 Then she, too, sped away
 Unto that region of perpetual day.

The other lingered yet awhile
 Anear the earth;
 The prison cell, the dungeon's darkened vault
 She visited, wheresoe'er her smile
 Was needed among haunts of woe and crime,
 Where'er her gentle presence could beguile,
 With soft voice, breathing low
 Unto the captive in his alien home,
 She breathed of bliss and joy to come.
 Upon the wayside lay a woman's form,
 With dust and rags and crime o'erworn,
 To her she whispered words of love and peace;
 And to the slave she brought release.
 To all the world, where pain or grief abound,
 Her gentle presence and her power is found.
 Lo! if the grave
 Shall hide your loved ones from your sight,—
 And Faith's pure beam
 And Hope's mild, holy light
 Shall lead you to their presence—
 May not she,
 The gentlest and the fairest, still abide?
 Each fireside hath its need—
 Some dark and clouded mind—
 Some doubtful sowing of the youthful seed,
 Some misery to find.
 Each soul unto its fellows,
 One presence and one voice alone can cheer,
 So tremulous and full of sweet release,
 Hovering for ever and for ever near—
 The burthen of her breathing is of peace.
 Lo! at your gates,
 Clothed in brightness,
 This fair being waits
 For your soul's welcome; still, with pitying voice,
 She gives you comfort—bids mankind rejoice.

perfect and perverted sense of man is the belief that there is no aspiration, no light, no goodness, nothing but innate depravity, so will it weigh down the senses, destroy the aspirations, uproot all desire, until the attributed moral state in the world will become the prevailing state. In domestic government see how it is! If there be a child more impressionable and passionate than the others, and the nurse, mother, governess, all who have to do with her, say: "You are wholly bad; you have no goodness in you;" and every little act and every little word is made the occasion of reprimand and rebuke, does it not invariably occur that that child becomes the black sheep of the flock? the one that causes mourning and disgrace in the family circle? If it be so, in communities the fact is none the less the same. And you may trust the fallen of your prisons, the learned and skilful criminals in your midst to that subtle law of human analysis and sympathy that will, if told it is depraved, naturally tend towards depravity, and if told that it has alliance with the divine, with that which is just and good and perfect, will strive towards the good. We believe that the lesson taught in the world and rigidly enforced, constantly, daily, hourly, that mankind are inherently good, would do more to elevate humanity, would lessen the number of criminals, would cause greater happiness in human families and human society than any one ethical proposition that could be stated. The fact that the child strives to deserve the praise that is bestowed; the fact that a constant succession of criticisms, fault-findings, and punishments invariably hardens the heart; the fact that human law has taken upon itself the chastisement, punishment, and judgment of human beings with reference to their actions, entirely predicated upon the law of vengeance instead of justice, goes very far to explain the condition of the world to-day; and the fact that so much division exists in society as to make it possible for outcasts, criminals, and all forms of vicious persons to exist, shows the need of some supreme, some absolute power that shall go to the foundation of these things, and unravel that which is seemingly unsolvable.

We believe that the essential attributes, the absolute qualities underlying human nature, are so far from being vicious and so far from being criminal, that any such system as we have suggested, if fully and fearlessly adopted, would, even in a century of time, do more to ameliorate the condition of mankind, more to uplift and enlighten those who are deemed fallen, than all the strongest codes of morals, than all the positive and vindictive methods of punishment heretofore adopted in the world. In this generation, here in this nation, that professes the Christian religion, the law is Mosaic: an eye for an eye, a tooth for a tooth; the utmost measure of justice instead of the utmost measure of mercy and love. For criminals we have dungeons, the lash, the executioner; for those that are physically maimed—blind, deaf—we have hospitals and asylums. In the moral law alone is man severe, in that

which pertains to the spiritual nature alone does man judge his fellow-man, and at variance with the old law, "vengeance is mine, saith the Lord;" mankind sits in supreme judgment upon the fallen brother or sister, and dares to take within its grasp the punishment of those offending the moral law.

Why not punish the lame man because he cannot walk? why not whip the blind man because he cannot see? or hang the one that is deaf? And as for those who are physically, absolutely imbecile, why let us have dungeons for them; and if any of you are ill, let us, perforce, confine you to solitary prisons and feed you upon bread and water, that you may become healthful! Yet such is the remedy prescribed by modern law and custom for the morally infirm. You build up hospitals and endow them, thinking thereby to cover the measure of penury and want; and for the blind you have letters that they may read and obtain knowledge; and for the deaf and dumb you have signs that they may not be neglected; and for those that are infirm and enfeebled physically you have places of resort and nurses; and Christian charity is building up for itself in the world a vast and enduring fame, that it follows everywhere upon the wake of Christian slaughter, and binds up, upon the battle-field, the wounds that Christian swords have made: but in the great world of moral infirmity, with its blind and deaf and lame and sick—are sent to prison!

Where are your asylums for the blind of spirit, who cannot know the meaning of moral law when their bodies are starving for food? Where are your hospitals for the deaf of soul? We do not care for the dungeon-cell, say they, because the mind is enervated for the want of bread and shelter. Where are your hospitals and infirmaries for those that are sunk in the depths of iniquity and crime, with never a ray of light from the hour of their birth, with never one thought of gentleness, but only revelry and groans and intoxication their accompanying attendants? Where are the places provided for these, that their eyes, unaccustomed to the light and truth, and never having seen the rays of virtue, may be taken and trained up to a perception of these things?

Ah, you may wonder at the depravity in the world, and may gather the robes of your choice lives about you! But it is a question for each one to answer; it is something that belongs to you to solve; this that fills the world with crime, with degradation, with wretchedness. Any human being, the lowest as the highest, gives expression to that life in which it has been born and reared; and the pauper, the criminal, the hardened outcast—he whom society surrounds continually with shame and temptation—is a subject of pity, and more a subject for your compassion than he who has simply a physical infirmity. This proposition would seem to be self-evident; it would not seem to need to be enforced or taught in the world; and yet it not only needs enforcement, inculcation, but is actually at variance with that which you are

accustomed every day and hour to think. The moral aversion, the condemnation, the scorn that is constantly visited upon those who are less fortunate in their moral and spiritual organisation, the condemnation of the law, its vindictiveness upon those who have violated its supreme mandates, are the subjects of so much pity, inquiry, and investigation, that the wonder is how any human being can sit still in peace in the midst of this enlightened age without most serious inquiry into these subjects. The philanthropist, he who seeks to build up the physical condition of man, strives to ameliorate the condition of the poor; he who feeds the body and clothes it, he who endeavours to penetrate the mysteries of that secret place where vice and degradation abound, deserves the praise, the benediction of his fellow-men. But he who comprehends the spiritual infirmities of mankind, who, raising himself from physical to spiritual contemplation, will ferret out and unite those forces of moral and spiritual infirmity in one grand measure of release, he will be the greatest benefactor that can come to the world.

He is chiefly to be found in your own souls; he has spoken in the deeds of his life; he is still admonishing you, still in your midst, still crying out against that selfishness and narrow-mindedness that shuts the door of all compassion, and hope, and faith, and love against your fellow-beings. Jesus said, "A new commandment I give unto you, that ye love one another: the fulfilling of the law is love." Where its supreme and benign influence abides, you cannot hate your brother. Wherever it is found it overleaps all possible barriers that seem to divide you from your fellow-man, and brings you face to face with his soul, his living spirit.

A mother's love, likeliest to that divine love, follows her child through every stage of life, from the cradle to the grave. He may wander far in many paths of sin and shame. The child may be allured by temptation and yield, may become the victim of all-consuming folly and crime, and the dungeon-cell may receive the sweet breath of his life; but continually, day and night, that vigilant eye and loving heart, that ever-prevailing love and ever-earnest soul still struggles and strives and wrestles with the divine spirit for the welfare of that child: following him to the dungeon-cell, praying on the very threshold of the grave; even when the scaffold receives the form, there the mother bends, praying that even at that last moment the spirit of her child may be received by infinite mercy. Such is the love that when once it is fully possessed, the human spirit overcomes all obstacles, penetrates through every mask, pierces the coating of crime, and sees only the living and abiding soul. This love is likeliest to that which Jesus felt when all thought of himself passed away, and he only knew the sufferings, the temptations, the wrongs of humanity; and this love it is possible that every human being shall feel. Then perchance ignorance, pride, and self-love shall yield before its benign and beneficent influence.

Consider, if you please, that beneath the eye of the angels, within the world of the spirit, the laws of earth do not abide; there are no such courts as those you denominate of justice; there are no such edifices as those prison vaults in which you immure fellow-beings; there are no such garbled codes as those wherein man seeks to defy intelligence and logic by binding his fellow-man; there is one supreme, absolute law, and that law is love. Into its hallowed presence every soul, of light or of darkness, of good or of evil intent, of life perfect or imperfect, enters; and when death, the subtle and soft-winged messenger, takes you away from the material body, what presence do you think receives the spirit? Hosts of condemning angels, accusing messengers, and reviling spirits, the dungeon-cell, the prison vault? and does the judge sit there in solemn state to pronounce the decree of everlasting vengeance? No! Into the supreme presence of the all-pervading Love enters the soul. For, imperfect as it needs must be,—few pass from earthly life that are perfect—in the light of this abiding love, that imperfection becomes to the spirit a most supreme consciousness; and shrinking within itself, it hides from the eye of that consuming fire, that benign love, because of its imperfections. Pitying angels withdraw for a space and conceal their shining faces that the soul may not be overpowered with designed humiliation. There are no accusing voices, but the voice of conscience; there are no reviling words, but the angel speaking within. Then, disrobed of the outward mask that earth compels the soul to wear, the spirit suddenly and actually enters the presence of beings that can read the thoughts, penetrate the lives, understand the secret impulses of every nature. Would not the spirit pine, shrink away, unless some great pitying voice were to speak its words of encouragement and cheer? Oh, if judged to-day by other than this supreme and perfect love, who could lift up their heads? who could raise their eyes to the majesty of that divine kindness and not be afraid? And yet you condemn your fellows; and yet you try to mark the line between those who are worthy and not worthy, and you presume to sit in judgment upon one another; and yet you, if placed in the same position, would have done the deed and performed the error that they did.

It was once said of Wilberforce, the philanthropist, that every criminal he saw he imagined that he might have been like him. Perhaps the very thought that made him feel thus gave him such power to resist all temptation. But you must remember that the lowest criminal who treads the earth, the most ignorant being whom you despise, but represents what you might have been; and if your deeds and thoughts are to be compared with absolute goodness and purity, in the eyes of the angels, and in the presence of the Searcher of hearts, you are as far short of that perfection as those are whom you condemn. But every heart is full, and every mind is gifted, and every soul bears the stamp of

that infinite love, without which the world will go on with its strife, and wrangling, and contention; without which prisons will be builded, and kingdoms established upon the fallen bodies of your fellow-men; without which, in all ranks of life and everywhere, condemnation and the word of blame will be spoken, and pass from mouth to mouth; without it there will still be suspicion lurking in your hearts, and sentence pronounced from your lips, and vindictive hatred to your fellow-beings. With it there is mildness, and peace, and pity. With it all forms of humanity become precious, and he who is the most in darkness is the most deserving and the most needful of your care; he who walks in the lowest pathways has the most need of pity. Yield, and you will descend from your high path and tower of individual safety and security to point him to the better way.

Let us not be tender simply from compassion. That impulse of temporary benevolence that would give out of the consideration that it does not wish, that it does not seek to witness suffering—true charity is not this. You wish to shield yourself from the consciousness of human suffering by the bribe you confer. Often for the physical welfare of your fellow-beings you give alms to the poor; do you give love as well? You give to the hospital; do you feel for humanity? You endow institutions; but is your heart and spirit there? You give to the pauper by the wayside if the man importune you; do you love him as a fellow-being? Do you look into his eyes and think: Behind that form, behind those bent and decayed members, there is a soul, a spirit as nearly allied to Deity as you are—partaking of the divine essence, endowed with the same immortality? You do not. And the name of charity is pronounced with lips that have no music of love, and from hearts that are turned cold as stone, because of the lack of that very word in the world. Let us see to it, everyone, that we shall not expect from others that charity that we do not feel ourselves. Let us see to it that we first feel for others as we would that they should feel to us; transposing the golden rule; and bring back the Arabian example of thinking aright of our fellow-beings. Let us see to it that the great spirit of charity shall mean, not simply a bestowal of gifts or of alms to the poor, nor the building up of asylums, but that ever-burning and fervent fire, that flame of human love that binds us to our fellow-beings, and makes us one with the Infinite Spirit.

Oh, were the everlasting Compassion at your door, were the very spirit of his fervour and life to fall upon you, would he find this charity in the world? Would he not go up and down as a traveller in the desert, as a wanderer in the wilderness, to find the spring of sweet water that quenches the thirsty lips? Would he not indeed say, This is a waste place, a garden wherein all noxious weeds are found, but the one sweet blossom whose seeds I have sown has not been nourished; it has been choked and quenched

and dwarfed, and its shining light illumines not the barren and waste places of the dreary earth? But lo, it shall shine! for there shall come a new voice, a new impulse from the same power, teaching mankind, above all forms, all creeds, all doctrines, above all thoughts of error, teaching to them the life of the spirit, teaching the immortal nature of the soul, the living fervour of that gift that—most beneficent of all—uplifts and secures man from the thralldom of ages. Each one must work for this, each heart aspire to this, each soul must clothe itself with the light of this divine pity as with a garment; and then the angels whose presence you invoke, the spirits whose voices you covet, the very God to whom you pray, will witness the light of his coming into the world.

We see now, with the eyes of the spirit, those souls that have passed from earth, those minds that have risen from their places in your midst, shaken off the fetters and shackles of the earth, clothed anew with the life of the spirit; and what think you is their occupation, their pursuit? What think you do they fill the hours and moments of their celestial life in performing? What think you, the lofty purpose and aim of those who are disenthralled from time and sense? See where they wait, those silent, voiceless messengers, filling the air with their forms of light, and uplifting mankind from the fear of the tomb and the darkness of the sepulchre. Lo! with swift wing, and on many an errand of mercy and life, they wend their way to earth. There is no vengeful voice, no vindictive spirit, no wrathful presence; but with one accord, and with viewless wings and matchless voice, they uplift their voices in praise and thanksgiving. With deeds of mercy, thoughts of gentleness, prayers of peace, they visit the lowly, the dungeon-cell is illumined with their radiant forms, the hovel of sickness and suffering is haunted by their unheard footsteps. They are often heard in palaces; and wherever a suffering soul, a weary spirit is seeking to burst the bonds of sense; lo! when the lamp burns dimly and the light goes out, these tender angels whisper of peace and love and gladness, and the dying criminal uplifts his heart with hope, and the sufferer by the wayside feels the soft token of their presence, and he whom the world despises is blessed and smiled upon by them. Their winged messages of charity, their life and light, all offerings of praise and beauty are offered with love, and they bring this message to earth, That ye shall abide in Faith, sure in Hope, but chiefest of all in Charity.

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And still, save the pulsations of the stars
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SPIRITUAL ETHICS.

She brings one subtle purpose—
The sweet plan
That binds you unto God—by blessing man.
Turn not away your eyes,
For she will gaze and gaze
Into your souls, until, with sweet surpris^e,
All hatred, want, and misery
Shall be no more.
Her name is Charity.

PERFECT.

If God had carved a day
Out of the golden sphere
In which the raptured dwells,
That highest atmosphere
Could not contain more bliss
Than this day—even this.

If all the hours were gold,
Forged in a shining chain,
No subtle link could hold
Without a pang of pain
Greater delight or bliss
Than this hour—even this.

If sea and earth and sky,
Body and mind and soul,
Should each with each combine
To form a perfect whole,
No heaven of highest bliss
Could outshine even this.

Salburn by-the-Sea,
Sunday, July 19, 1874.

SOME OF THE HISTORICAL EVIDENCES OF SPIRITUALISM.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, February 15th, 1874.

INVOCATION.

Our Father ! Thou divine and perfect soul ! Thou infinite Source of all life and light ! Thou who from the past unto the future eternity art uncharged ! Thou whose divine voice hath spoken in every age and to all people ! Thou transcendent in every glory ! No age has been left without Thy presence ; no nation has existed where Thou hast not abode ; the hearts of all people have been thrilled by the consciousness of Thy being ; and under many forms and with many names of adoration men have praised Thee. But Thou art eternal ; Thou dost not change ; Thy spirit for ever remains the same ; Thou art all love and life and goodness ; Thou dost encompass all things ; Thou holdest all things within the shadow of Thy life ; Thou art life and immortality ! O God, we praise Thee for the wonders of Thy universe—those mysteries wherein, through laws and changes, Thou dost work out for ever the plans of creation. We praise Thee for the starry heavens ; for the glory of the beaming orbs that fill all space ; for the might that upholds the stars ; for the suns that are set in their places. We praise Thee for the earth teeming with plenty, abundant in its harvest, clothed in beauty, adorned with all that can delight and elevate man. We praise Thee for the administrations of governments, for these laws wherein, through successive changes, men work out the final bases of truth and justice. We praise Thee for that unseen power wherein Thou dost guide, through prophet and seer, through sage and philosopher, the nations of the earth. We

praise Thee for those revelations given in time past and revealed to every living soul, whereby man knows of his allegiance to Thee. We praise Thee for the human spirit, gifted with a spark of Thy divine intelligence, endowed with those endless principles of light and knowledge coeval with Thy soul in essence, partaking of Thy divine nature, endowed with Thy breath, kindled by the breath of Thine intelligence. O God, we praise Thee for the suns and the stars. The firmament of the earth may pass away, but the soul of man abideth for ever; its light becomes stronger in Thy strength, greater in Thy knowledge, more truthful in Thy truth and goodness that comes from Thee, the only perfect good. Even as the seed is immured in darkness, that it may burst its fetters and become a flower; even as the fledgling is first ensconced in the shell, that it may grow and plume its pinions to the light: so is the soul embodied in material clay. But this is its nursery; this a state of being previous to that which shall come when the soul, unfettered and free, grown glad and strong by earthly knowledge and earthly strivings and earthly conquests, shall burst the bonds of time and sense, shall be one with Thy spirit, shall drink at the glad fountains of truth, shall leap through the starry fields of space, and possess the knowledge of Thy angels. Oh, let us strive for that truth! let us know that knowledge! let us emulate that goodness! let us search earnestly for that light! let us be one with Thy spirit, O God!

DISCOURSE.

Robert Dale Owen, in his "Debatable Land," has declared that the proper name for those who advocate modern Spiritualism should be denominated Epiphaniists. It is a singular fact that the derivation of the word Epiphany is such that it is confounded by the Church to mean a special appearance of the Saviour, instead of a general appearance of inspiration at all times and among all people. But the Church has absorbed many names, and called them exclusively its own, that really belong to humanity. And we propose this evening, by a glance at history, exclusive of that which is called sacred—including it, if you please—to show that many, indeed, of the manifestations attributed to, and known to exist in connection with, modern Spiritualism have had their counterparts in every age and nation of the world; and that spiritual philosophy explains many things heretofore unknown, by uniting the present with the past, and pointing out the general system and philosophy whereby those things heretofore deemed mysterious, supernatural, and inscrutable, may be resolvable into a natural system of ethics.

It is known that among the most ancient nations—indeed those that are not considered as belonging to the category of civilised nations, yet whose civilisations reached the highest point of culture and whose people were endowed with all the gifts and graces of modern civilisation—that these nations, in their first inception and the first foundation of their religion, possessed similar powers to those known in Christianity as spiritual gifts, and those denominated by Spiritualists as manifestations from the world of spirits. Among the ancient Egyptians were diviners—disciples of the art of divination—who, in various manners and methods known and cultivated among them, through inspiration, discovered what was supposed to be the secrets of nature and the powers of the Divine Mind. The diviners were of two classes: those who possessed the natural gift of divination, and those who cultivated that gift by various spells, herbs, incantations, and who afterwards became known as sorcerers; but those who possessed the natural gift were denominated oracles, and no doubt the ancient leaders of the people and the magi thus came to have their superior knowledge and information. The most ancient records doubtless refer to the Brahmins of India, where, under the principle of religion, and among the fire-worshippers of the East, these singular spells were wrought.

It was believed that the powers of earth and air were two: Ahriman, the power of darkness and of evil; and Ormozd, the power of light and of good. These two had co-equal reign in heaven and earth. These had their hosts of light and dark angels at their bidding, and through them the magician gained the power, either of good or evil, to work the spells of the spirit. The various gods

that were controlled by these two, the original and primal principles, were supposed to dwell in the various forms of matter in the earth and air and sea. The chiefest, the god of light, dwelt in the sun, and his principal power was manifested in fire (hence the Parsees, or fire-worshippers), that would consume all things, reveal all things, unmask all things; and it became the element of ancient Persian worship in its various forms. There were several sects or denominations, each endowed with gifts of sorcery, all calling upon spirits to reveal the wonders and mysteries of God's plans of creation, many possessed the power of rendering themselves invisible, and making themselves visible at other times and places than where their bodies dwelt; and also most sacred symbols, now perpetuated under the name of Freemasonry, were discovered, belonging to the first science of life, by these same magi. It is a singular fact, also, that among the Persians there was a secluded and isolated section of monks who led solitary and pure lives, denying themselves all physical luxuries and dwelling in caves—the Dervises, an order of hermits; and that these hermits were known to possess the singular gifts of the spirit, of tongues (speaking in various tongues), and through their incantations and systems of spells they could call up the spirits of the dead, who were known to inhabit the earth unseen of men. These profess to have perpetuated their gifts in silence, and yet they were known to be allied to the most palpable revelations of the world of spirits. To such an extent was this carried that they became known in the nations chiefly proficient in the arts of sorcery and magic.

Doubtless the Egyptians borrowed many of their original ideas from these Eastern nations. But among the Egyptians it became a form of natural worship. To Osiris was given the chief adoration as the source of light, of day, of the power of the universe; Isis being the mother of earth, or the veiled goddess of procreation and life. The Egyptians, contrary to the Persians, did not follow and practise the arts of incantation. They pursued the investigation of the arts and the science of nature in many a secret cave, and embodied in many a symbol those various forms of inspiration were perpetuated. In Egypt the very sacrifices, the very god of life, became at last a source of inspiration and power. But the Egyptians also became material; with their wealth, and splendour, and luxury, departed every portion of their primal faith; their oracles became pretenders; their inspired writers became materialists, and who, immured in forms and ceremonies, received the dictates of the Most High; their gods became depraved, and at last they builded temples not alone to the veiled and pure Isis, not alone to the unseen Osiris, but also to other gods and deities, and finally their power crumbled.

But the Greeks and Romans, however, did not fail to avail themselves of these traditional symbols, and in the highest state of

cultivation, in the very far advancement of art and science, even in the foundation of their government, they held to the distinct inspiration of the gods. The mystic caves wherein the seers and scholars and priests were wont to immerse themselves, and consult the oracles concerning the laws of nature, the changes of the seasons, the influence of the planets upon man—these caves possessed in themselves a wondrous power, and were the haunts and abodes of the supposed deities and gods who spoke to the learned and wise. They were really the secret storehouses for their mathematical instruments, their astronomical tablets, their various signs and symbols that could not be submitted to the masses for fear of destruction, and could not be received unless assisted with poetic and inspirational powers. But you will remember that the Spartan Lycurgus, in establishing the wonderful government of Sparta, that was to last a hundred years, did not fail to consult the Delphic oracle ere expatriating himself, asking of that oracle if the laws he had made this people were adapted to them, and would be the most useful of any that could be framed. Having received a satisfactory answer, he departed and never returned to his native land, the power of the oracle reigning supreme even among the wise and good and learned of that day.

We know also that the Hebrews, as a nation of distinct origin, and doubtless possessing in their original worship much more of the true spirit of inspiration, held communion with the one God, Jehovah, through whose powers the heavens and earth were made, and who represented the past and the present and the future of eternity. Yet there were among the Hebrews those who were called the Cabala, a secret order, from which the word *cabal* is derived. These perpetuated a system of sacred writings that they professed were dictated by the Divine Mind itself. They were learned and wise, and discovered many of the elemental principles and improvements of the Hebrew language; also many mathematical principles; but chiefly they gave authoritative criticisms upon the Hebrew Scriptures (see the Zohar, &c.) and these criticisms were of such a nature as to cause this Cabala to be ignored by the majority of the Jews. Yet, notwithstanding, they possessed undoubted powers of secret inspiration; and to them was given the privilege of holding converse and communion with unseen intelligences. The Hebrews recognized this principle, but they also knew of the principle of sorcery, which they conceived to be communion with unlawful intelligences, and in contradistinction with the natural power of inspiration. The Jews considered sorcery as being the result of weaker and artificial powers of inspiration, which they did not think authentic enough to require their belief: hence sorcery was condemned, while inspiration was followed; witchcraft was not believed in, while spirit-communion was carried on and cultivated

among them, among their secret clique, in the orders of their priesthood. These gifts were divided, as among the Persians, into natural inspiration and gifts of the spirit, and into sorcery, or powers that they supposed to be connected with demoniacal and evil influences. Hence in the Jewish law sorcery was condemned. The name of their god was not permitted to be breathed abroad, and yet it is known that Moses himself revealed the secret, and that the spoken word Jehovah, not permitted to be breathed by the ancient priests, was at last made known to the people of the world.

We next come to the period of more modern civilisation—the civilised, or what is called the Christian era, as distinguished from the heathen or pagan. Yet they so interblend and belong to one another that it is scarcely possible to separate them. Taking the simple secular view of Christ, we find there was an expectancy among the Persians, Greeks, and Romans, chiefly among the nations of the East, that some new revelation would come to the world. The Hebrews had promised it; it had been foreshadowed by their prophets and seers, and in all their various forms of revelation—in the messengers that appeared to them and the spirits that came under the form of men; their prophets foretold the coming of the new revelation. The magi were still famous in inspiration. You have only to refer to the history that recounts their appearance at Bethlehem, of their seeing the star, to perceive that they possessed the gifts of the spirit, which enabled them to discover it. These were not Jews, but heathens; and if they had no gift of inspiration, how should they know that the star had risen, and of what value would be their gifts for bestowing upon this child unless the gift of the spirit had been possessed by heathen nations? their power of divination had shown them the star. They were learned and skilled in the arts of nature, and they knew by what signs they were to know this power; and when Herod the king was made jealous of their power, and asked them to return when they had found the child and given him information of his whereabouts, they were warned not to do so, but to go in peace to their own country, showing that an angel or spirit of God had spoken to them through their inspiration, as well as to those who were the direct and legitimate descendants of the Hebrew prophets. And while all other nations were prepared to receive this new advent, the strangest feature of all is that the Jews rejected him; that, except the few who followed him in all his wanderings, the most of the Hebrew scholars and devotees did not receive Christ, showing that their inspiration was lost, and that their Church was less divine than even those heathen nations many Christians reject as having no inspiration.

But almost contemporaneous with Christianity, and bearing almost the same relation to it in other nations as Christianity itself bears in Christian nations, were the revelations of Buddha, the reformer of Brahminism, who, it is alleged, came with the gifts of

the spirit, with the working of miracles—came from humble life, was born in obscurity.* Yet he taught with such wonderful power among the Brahmins those practical teachings of life that they have now become adopted throughout a vast empire of the East, numbering hundreds of thousands of devotees, each one believing in the appearance of Buddha after several thousand years' time, and that he will again appear in the form of a prophet or seer or teacher of man. Over all the empire of the East, where Mohammedanism has not spread, this religion is the chiefest light.

But there is in China still another order of believers in the followers of Confucius, who was not, however, inspired, but only a teacher of moral excellence; and we learn the followers of Confucius do not accept, and will not adopt, this religion of the Brahmin and Buddha. But India has become overruled by another power, strong in physical strength, great in its claims, and undoubtedly possessing a system of moral law that would be acceptable and applicable to many nations, but also possessing such arbitrary power and physical strength that the ancient systems of religion are fast perishing before it—we refer to Mohammedanism. Doubtless its code of morals, its influence over its followers, its municipal laws, and its administrative excellences render it extensively believed; but it has taken away the chief inspiration of the ancient worshippers; it has taken away the spirit of their life without supplying anything in its place, giving as a substitute for spiritual worship and the divine inception of the soul a gross materialism, a future state and immortality composed of materialism, and substituting for the divine beauties of a soul-religion one that is reared and nourished on the materialism of its founder. This lower devotion will increase, and we may mourn the departure of that religion that could instruct the wise men that they could even behold the star that rose over Bethlehem on the night of the birth of Jesus.

Accompanying Christianity have been various forms of worship and various gifts of the Spirit, not only among the disciples and apostles of Jesus, but among other classes and sects that have sprung up since then. Leaving those earlier sects to fight out their own battles concerning doctrinal points of Christianity, it would be well to follow the spirit of them to see how far spiritual gifts have been perpetuated, and to see how far they have been cultivated by the sects and cliques into which they have been divided. We know the system of the Roman Catholic Church is absolute in strict devotion to the Church. The ancient system

* Reference is here made to the true Buddha, Boodh, Ganda, or Guadama, the founder of that ancient system of faith, who, according to his followers, has many times re-appeared upon earth. It is still a disputed and obscure point among students of ancient history whether Brahminism or Buddhism is the more ancient religion. We incline to the opinion that they were nearly contemporaneous, and that the latest incarnated Buddha was about 1400 B.C., while the reviver of the faith mentioned as living 400 or 500 years B.C. was not inspired.—*Controlling Spirit.*

of monastic life, while a violation of the laws of nature, was also a complete and triumphant appeal to the religious fervour and the piety that have bound the lives of men. Doubtless the good that has been outwrought more than overbalances the evil; there will be gathered up from the Catholic Church such authentic instances of spiritual gifts as will bring belief to the historian upon spiritual subjects that cannot be collated while they are connected with the absurd law of canonization, and others that might be held servants of evil, because you are not near to separate them from the mere imagination of those who have professed to possess spiritual gifts. You know that the first few centuries of the Christian Church were adorned with many living miracles, many absolute evidences of the power of the Spirit; and you know, also, that even among those who are not professed followers of Christianity, there have risen up something like these spiritual gifts to adorn the weary way.

In the seventeenth century there appeared in Germany a singular class. We refer to the Rosicrucians, now scoffed at and scorned as being a set of fanatics. They led a most singularly isolated and pure life. Their very name was derived from the subtle meaning of words, that had they not had access to the most ancient learning and the highest inspiration, they could not possibly have adopted. *Ros*, the dew, and the cross, representation of light. It was believed by them that the dew under certain influences was the most perfect solvent of gold. They also believed that they had found the philosopher's stone, the true secret of all knowledge; and in many of their mysterious rites and ceremonies, now hidden from the world, or but imperfectly known, the scholar can not only trace the principle of ancient Persian mysticism and of Egyptian devotion, and the wonderful theory of Platonism, but all signs of subtle law that had preceded their advent and existence in the world; and it is a most singular fact that the figure of the cross that they disseminated was not the right-angled cross, but the cross of **X**, representing, in ancient Egyptian symbolism, life itself. That these students—zealots or fanatics, as you please to call them—had seriously and absolutely entered into the study of nature, with the gift and power of inspiration, cannot be doubted. That they had obtained many symbols of the Divine Mind, and that they saw those elements which are now, alas! unknown to chemistry, many of which produced the most singular and most astonishing results, and that they thought they had really discovered the true secret of life and the eternal principles of mind, is not questioned. Their secret has died with them. But the powers that they possessed, and the singular isolation of their lives, and the wonderful revelations of them that have crept out, have powerfully influenced all Germany; and many a metaphysical speculation and subtle analysis, and many a bold theory of thought, owes its origin to that singular class of people.

But not alone among students, not alone among hermits who have secluded themselves from contact with man, but also among various religious bodies of modern times, these gifts of the Spirit have kept pace with the advancement of civilisation. We will not refer to the Reformation itself, that is claimed by the Church as a special visitation of Providence, but we will take the different sects that have sprung up since that time, and show how, in one form or another, the same impulses of spiritual life have moved them that ever advance towards perfection and ultimate spirituality. You know the Huguenots of France were persecuted and almost exterminated for this same quality that overleaps centuries and scoffs at all reproof. You know that they did possess something of this undoubted spirit of inspiration and abiding faith—the absolute power. You are familiar with the persecutions of the Puritans and the Quakers in England: those Quakers who claim that a revelation from the Divine Mind was given them, and whose leaders were George Fox and another—William Penn, the founder of the State of Pennsylvania. You know the rigour of their lives; their absolute yielding to the Spirit was in itself a revelation in that age of depravity and crime and religious wars. You know that, notwithstanding their prejudices and perhaps narrow-mindedness, the zeal, piety, simplicity, and purity practised among them form even now one of the redeeming elements of modern civilisation.

There came also into America another class called the Shakers, who were an advanced class of Quakers, characterised by various shakings and nervous twitchings, not unlike that of modern mediums. Their authentic revelator was named Ann Lee, to whom they believed the spirit of Christ was united in the bonds of spiritual union; that whereas one Saviour had come, his prototype should also come to reveal *the character of woman's mission*. They devote themselves to the practice of virtue; they are abstemious in their habits; they observe celibacy; they have no intemperance or crime among them; they live quietly, industriously, perpetuating their religion by Scriptural revelation, alive to the fact that they are in a world of materialism.

These things exist in your midst and you know them not. There are manifestations of divine power in many out-of-the-way places, and you do not heed them; and yet when you consider that every age has had similar experiences of power, it is only the more surprising that in the system of instruction and tuition, in theological law, in metaphysical inquiry, there is no department of spiritual culture among the schools; that nothing is said of those various forms of revelation that have come to man; that little is known of them, and that all writers upon the subject denominate these records of inspiration as fanatical, zealous imagination, and superstition—a something of the mind too attenuate to admit of either proof or possibility; and yet were the words superstitious, zealot, fanatic, applied to the most zealous believers of the Christian Church, it

would be termed blasphemy. That is first in authority that has come within the pale of ecclesiastical organisation; the good works outside this and in all nature, the perpetual miracle of life is going on beneath your very eyes every day, yet you behold it not. The life that unfolds in the springtime, whose subtle influences you do not know, the ray of light that thrown athwart the horizon illumines the earth with light and beauty, the very principles of your own existence, are outwrought in silence by the secret alchemy of life, yet you do not denominate them wonderful, because you do not know of them. They pass by unheeded, these daily and hourly miracles of God's presence: so those daily and hourly visitations of the spirit to some obscure intelligence, to some isolated individual, to someone whom the world names fanatic or lunatic, are passed by unheeded, or gathered amongst the rubbish of history to perpetuate a name of scorn.

The hour has something that promises to be a solvent of all these incongruities,—the philosopher's stone has really been found; not in any secret alchemy, not by any subtle chemistry, not by any system of science or on tablets of stone, not even by the mystic square, but by all the principles of life, that, gathered together under one name and forming one essence, prove the secret of all life and all intelligence to be the same, namely, spirit. Christ said, "God is a spirit, and they that worship Him must worship in spirit and in truth." You condemn the fetish or blind idolater; you condemn the followers of Brahmin, who worship in symbols and forms; you condemn the idolaters of heathen and pagan nations, who represent their deities in carved images, in graven forms, and temples of worship; but throughout all Christian lands, 'neath many a gorgeous dome and spire, through the symbolism of the Church itself, you bow in homage to the outward form, forgetting the living spirit. The temple of God spread out before you is unheeded; the vast dome of heaven, the starry worlds, you ignore; the life upon the tree, and the bird with its melodious song, and other forms of life, each one trembling with his divine presence, are passed by in silence; while the outward form of worship is adored, and before mute, spiritless, dumb shows the souls of men expect communion with God.

What means this vast pouring out of the Spirit? What means this light that in many forms and through many vibrations is coming to earth, if it be not a warning, as of old, to turn men away from their idols, from the worship of the form, from the external temple, to the living spirit? Epiphany! Whoso would stand upon the mount to-day and behold the presence of Christ, clad in garments of celestial majesty, with the whiteness of that light around his face, accompanied by Moses and Elias; whoso would stand there, must not do it with graven images and tablets and the letter merely, but with the eye of the spirit, with that part of the soul that is hidden and buried beneath the outward form, with the

quickenng fervour of the new life and the new light that shall descend, even as of old, and light up the darksome places and make your altars and shrines grow dumb beside its burnished radiance.

A new voice is in your midst, a new power and strength is with you. It is not alone in gilded palaces, it is not alone where the intonations of the organ pour forth anthems of praise, but in the heart itself. The subtle chemistry of life, whereby the spirit of God, through angels and archangels, cherubim and seraphim, and his ministering spirits, makes known his various works to man, as of olden time, kindles anew the flame on altars of faith, makes Promethean fire flash up again unquenched, seizes the great impulses of the human heart, o'erleaps death, the abiding terror, and shows the form of your dead ones by your side. What incense, filling cathedral dome, and voices of priests clad in sacerdotal raiment can reveal to you the spirits of your loved ones, heal the sick, uplift the sad in heart? Oh, in the temple of the Spirit, where the incense is pure thought and holy life, where truth alone shall adorn the altar and purity with its white blessing shall decorate the shrine, there He speaks, and behold the air filled as with offerings, hosts of angel-messengers bend their footsteps to the fireside of your lowly homes, the voices of your loved ones appear, and the evidences of power are in your midst. You speak, and write, and think; you are made one with the inspired ones, and again, as of old, the angels visit the earth and God's Epiphany is established among men.

The services were concluded by the following impromptu poem:—

THE WONDER WORKER.

Abdel Khorassan, the worker of spells,
Dwelt alone in his mystical cave—
In his mithrical, magical cave,
With labyrinths many and dark lone cells.

But Abdel was never afraid, for behold
Ormozd, the Lord of all light,
Had given him power and might,
Had endowed him with magical power untold,
And he knew all the secrets hidden from sight
Are revealed to God's wonderful few.

Abdel Khorassan could tell, with his art,
Of the powers, so potent and still,
That secretly work out God's will
In the earth—in vast Nature's great heart.

The stones he could trace by his magical skill,
The tablets with signs, circles, and squares,
What time stars would come forth unawares,

And Orion's bright magical zone
 Would burst o'er the earth with a light all its own,
 This he knew by his art and his will.

And he knew where all spirits did dwell,
 He laughed all their powers to scorn—
 The hosts of Ahriman, in darkness born.
 He knew them, their purposes he ever could quell,
 And could send them, the demons so dark,
 Into silence so stiff and so stark,
 By the magical brightness of his potent spell.

Abdel knew what time the spring would come forth,
 And the lambkins would skip on the hill,
 And the world, with such wonderful will,
 Would awake all the flowers of earth.

He knew all the secrets of crystalline springs,
 Whose waters could conquer and heal
 All disease;—and for human weal
 He brought them, and then did distill
 Their agency, subtle and fine, and did fill
 His lone cave with their soft healing wings.

He could find in the depths of each intricate mine
 Such wonders, such metals of worth—
 From the veins in the heart of the earth,
 Rarest treasures his will could combine.

He knew all the future—what time, on the earth,
 Prophet, seer, or sage would appear
 (Past and present he knew without fear)
 To give man new laws and new lessons of worth.

He knew of the ways full of darkness and blood,
 Of the ages that wrestled with pain,
 Of the long weary ages of pain,
 When the earth pined for liberty's food,
 And could not be nourished again.

But Abdel Khorassan was grey 'mid his years,
 And his long beard and hair were abloom—
 With the whiteness of age all abloom.
 And he knew, yet he breathed not his fears,
 That a day and an hour would come
 When the earth he must leave—his lone home—
 Perchance with the Peri to dwell—amid tears.

He bethought him of his wonderful lore,
 Of the secrets of space and of time—
 Of the subtle, deep forces of time,
 And he knew that on earth never more
 Had a whisper of element pure—
 Of pure life that would ever endure,
 Been found—by whose magic man died nevermore.

"The Elixir of Life I will find ; unforgot
 I will live among men and will work out my spells—
 Still live and still delve in my mystical cells.
 Die, no never ! Abdel Khorassan dies not !"

He brought him the essence of each subtle stone ;
 He brought him the dew of all flowers
 From the mountains, such wonderful powers
 As dwelt in the forests ; he knew them alone.

He made him a crucible, subtle and fine,
 Of metals—outwrought with his art—
 His skill and perfection of art—
 And then he did his atoms combine
 First of all with a small drop of dew,
 Of crystalline, sparkling dew,
 That typifies life and all powers divine.

In the crucible placed he his essences rare,
 Waited distillation so slow,
 While his grey head with care bowed low,
 And dull drowsiness over him crept,
 With his beard on his bosom he slept ;
 Poor Abdel Khorassan so weary of care.

He woke anon—"Eureka ! Eureka !" he cried,
 For the grey beard was gone, and his eyes
 Were alight and aglow with surprise ;
 Ablaze with the fervour of youth—he noted with pride
 His hair had grown brown, and his frame
 Was thrilled with the fires of youth—
 With the hope and the fervour of youth—
 And his mind and his heart with new life were aflame.

What wonders around and above had been wrought !
 Each image of beauty that filled his young life,
 The being he loved in the springtime of life
 Was there, with the shape of all loveliness fraught.

The hand of cold Death had bereft him before—
 With wonder and praises he saw
 All the friends of his youth—by what law
 Could his magic these beautiful beings restore ?

There were temples of radiant, dazzling light,
 Towers, arches, and pillars and domes,
 The splendour of crystalline domes
 Reaching up to a distant and wonderful height.

All things seemed created anew—"Eureka"—his eyes
 Turned downward apace to the earth—
 To the ancient and mystical earth—
 What new wonder ! what unlooked-for surprise !

UNSEEN INFLUENCES.

(From an oration delivered at Manchester on
"Spiritualism, Mesmerism, and Clairvoyance—What are they?")

Subtle forces lie in the atmosphere, all unseen and unknown by you, that may be to-day sapping the foundations of your life and health. Consider that a vitiated magnetic atmosphere—the presence of persons not accordant in their magnetic spheres—may form subtle causes of manifold diseases and suffering among mankind. Consider that various mental processes, the presence of an impure thought or an unholy wish, may affect the mental atmosphere in the same degree as foul vapour affects the physical atmosphere. To know this is to be guarded against it so as to ward it off; and to know that you act thus mentally and physically upon one another is to form one of the sure processes of protection and enlightenment against it. While, added to this, if it be a fact, as is revealed by Spiritualism, that thousands of unseen beings add their influence to yours—control you for weal or for woe, inspire you to happiness or misery, take part in your daily thought and action, moving you (perhaps unconsciously) to their will—it becomes most important that you should know it, that you may chain this spiritual lightning to do your bidding, and make it bear your messages, instead of hurling shafts and thunderbolts at you to your destruction. How do you know but what wars, revolutions, the bursting out of the populace in many directions, insanity and all kinds of mental disease, are brought about by these distracting spiritual conditions? Who shall discover, as Franklin did, a subtle spiritual element that shall make it possible for man to control these forces and master them, becomes the spiritual hero of the nineteenth century.

“AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE.”

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, February 22nd, 1874.

INVOCATION.

Our Father and our Mother God! Thou source of every blessing! Thou infinite Spirit! Thou divine and perfect Mind! Thy life pervades immensity! Thy power is manifest everywhere through the laws of Thy divine being! All nature betokens the workings of Thy life. The soul which Thou hast endowed with such wondrous gifts—the gifts of Thine own being, the resemblance of Thine own mind—transcends all forms of nature; is more than stars and the suns in their places; is greater than time and death, because it is eternal. What can encompass Thy power? What can grasp Thy infinitude? The mind may not know of Thee, and the thought cannot reach up to the heights of Thy beauty; but the soul, alive to Thine influences, ever aware of Thy presence, conscious of Thy uplifting power, may come nearer and nearer to Thee through the laws of divine allegiance to Thee. Father, Spirit, Life! We would know the laws of the Spirit; we would comprehend more of the divine nature; we would seek to find out more fully the hidden purposes of life. We praise Thee for the bounties of the material world; for all the splendours with which the earth and sky are adorned; for the glories of the firmament, and the wondrous perfection of law in nature; for science, with its subtle skill and power; for knowledge, that has reared up great usefulness to man. But we would know more of those other laws, those sublime purposes, those interior impulses of the Spirit, whereby other agencies of life are outwrought, that link us for ever to Thine own immortal nature. We would know more of the spirits in prison, of those that are in darkness, those free from the earthly form: where they live; what sounds and thoughts may reach them, what uplifting prayers, what elevating purposes;

and the spirits that are in prison in mortal form, that walk up and down the earth, clad in the raiment of discord, and clothed in sorrow and darkness,—even those that in the midst of great cities cry out with complaining voices and ask for one ray of light from Heaven. O Soul of life! let us penetrate even into the uttermost darkness, so that we may find light and life abide there, and that Thy soul hath not forgotten any living spirit; for all are allied to Thee. Every soul is bound and linked to Thy infinitude, and all the souls of the great universe of spirit are bound together by ineffable chords of sympathy, of words and deeds and thoughts and actions; so that if one be wretched all must sympathise. Oh, let us behold that infinite compassion that, looking out from the midst of earthly sorrow, beheld the light of God's love and uplifted his voice for humanity! Let us even be like him, that our souls be clothed in such humility, and adorned with such patience, and uplifted by such truth and love, that we all speak Thy truths to all the peoples of the earth, and that Thy signs may follow them that believe.

DISCOURSE.

"And these signs shall follow them that believe."

We have to call your attention to the three specific forms of spiritual manifestations, or of the power of the spirit, in the chapter that has been read to you: the appearance of Jesus to Mary, the appearance of Jesus to the two disciples on their journey, his appearance to his disciples when assembled together at night, and still another manifestation in the separate appearance of the angel who rolled away the heavy stone from the door of the actual sepulchre. The fact that when he reproved the disciples for unbelief he also enjoined them to preach the gospel among all the peoples of the earth, and promised that the same signs—the same works wrought by him—should follow those who believed, is a sufficient concentration of spiritual testimony to all people and among all who believe in any degree whatsoever the records that have just been read. Yet when it is claimed that to-day similar manifestations do take place—the actual appearance of angel forms, the moving of tangible bodies, the healing of the sick, the casting out of devils, the speaking of many tongues, prophecy, and various so-called miracles—the whole thing is a matter of dispute; and the chief believers, or those who claim to be the chief believers, in revelation are the first to denounce the existence of such manifestations to-day.

This is an undeniable statement, whatever may be its cause, that we do not find in the usually accepted and established Christian Church the evidences that it is promised shall follow those who believe in the working of Christ's spirit and in the power of the Spirit. We have no reason to inquire the cause of this, for it is very evident that among all people the departure from the original spiritual faith has been the cause of the lessening of the works of the Spirit; and we have no need to refer to the existing state of the human mind upon such subjects to see that the materialism of the present age has so far penetrated into the sanctuary and taken possession even of the followers of and worshippers at the shrine of Christianity, that the power of the Spirit is comparatively nullified. But when Christ speaks distinctively of the separate forms of spiritual power, enumerates them and calls them by name, and at the same time is speaking as a spirit to his disciples, it forms so palpable an evidence of spiritual power and communion, and is in itself to us such overwhelming testimony in favour of the possession of such power by human beings, that the only wonder is that some effort has not been made to cultivate this latent force, and find out the laws whereby Christ gave to his disciples the teaching and practice of spiritual gifts. One chief reason, we believe, why this has not been the case is to be found in this fact,

that the spiritual beings of the other world had been divided into two distinctive classes—not only by theologians of the present age, but nearly all the nationalities of the earth—the powers of light and the powers of darkness. In the Christian vocabulary there are the evil and the good spirits, the righteous and the unrighteous; and a line of direct demarcation has been drawn between them, so that every person when venturing upon the threshold of spiritual existence is at once appalled lest he shall come in contact with what he terms an evil spirit. Now, it is said that during the three days that Christ was immured in the sepulchre, he went and visited the spirits in prison, those who were disobedient to God's command; and if Christ did this to spirits whom you would naturally term evil, it is evident that the power of the Spirit to gain knowledge afterwards and to improve beyond this life has not been limited, but that wheresoever the spirit of light can penetrate, there knowledge can enter.

We think it is a mistake to divide humanity into two distinct and absolute classes. Who can go among the people that occupy this room and draw a line of demarcation between the righteous and the unrighteous, the godly and the ungodly man? He who observes his prayers, he who bows before his shrine every day, may still be a man of most passionate temper, and may still not always be kindly in his dealings with his fellow-men; and he who every day haunts the public places and mixes with publicans and sinners may still give evidence of a tender heart by being kind to those who are near and dear to him. Every human being holds some component part alike of good and evil; and every spirit passing from earthly life has alike some ray of goodness and some portion of error. That which makes up the sum of human evil is caused by cupidity and ignorance. Remove the motive power of human crime, and you take away largely the impulse to evil. Suppose it possible that human beings could exist without wealth, that every needful thing were supplied by the ready hand of labour, the crimes that exists in civilised and struggling nations would largely cease, and the majority of evil would become the minority. So we have first to consider the motive of crime, secondly its influence upon the spirit in the future state, before we can be fully aware as to the existence, the nature, and power of evil spirits.

We think it necessary to speak distinctly on this subject, because it often bars the doors to the first step in the investigation of spiritual subjects. Men do not usually invoke the blessings of guardian angels lest the same door may admit likewise one of evil. They do not like to seek communion with spiritual beings, with the host of unseen witnesses, with those messengers that are ministering spirits, lest there should also be lurking some unholy spirit or untried influence that shall in some manner affect them for evil.

Let us consider now what changes spirits will undergo in going out from your earth. Endowed, it is true, with all the attributes,

faculties, and powers they have upon earth, but the motive for crime is removed. All this care and cupidity that prompts to crime on earth cannot be maintained in spirit, since there are no material possessions to be gained. Ignorance alone being then the chief cause of spiritual crime, or remorse for deeds done in the body now; for the spirit is really haunted by the ghost of previous misdeeds. An unhappy spirit is not therefore necessarily an evil spirit intent upon doing harm, but may haunt the place where it has committed a crime for the express purpose of working out atonement for that crime. And you are not to think that all the shadowy beings, and all the ghastly forms that haunt places where crimes have been committed, are therefore evil spirits—evil men with power to do harm, accompanied by the inclination. The majority of these unfortunate ones are only left bound because of some deed that still remains on their minds unatoned for. They are subjects of compassion, literally spirits in prison, who need but one word from whoever possesses the love of Christ to restore them to the consciousness of light and life immortal. The term demons, or spiritual devils, if we may use the term expressly employed in Scripture, does not always refer to spiritual beings. The word "devil" may be interpreted from the original to signify "evils;" and it was a common custom among the ancients to ascribe every form of disease to the possession of evil spirits; whereas we know that science has discovered that many of the causes of disease are absolutely physical; and a person may be possessed of an evil, which is disease, and still not be possessed of an evil spirit. The discussion of this word will go very far to enlighten the world; and the miracles which Christ wrought—the casting out of devils was the common term for casting out of tormenting diseases and pains. In many instances, however—and this point we wish expressly to impress on your minds—disease of the physical body does encourage the presence and influence of untoward spirits, perhaps not evil spirits, but those who, through ignorance, have not the knowledge of proper control, and are enabled to work upon the sensitive organisation of a person diseased.

But we would warn you, believers in modern Spiritualism, to take very great care you do not ascribe too many of the accidents and misfortunes of life to the influence of evil spirits; to take very great care that you do not, in searching for the causes of human crime and misfortune, go to the opposite extreme and lay upon the spiritual kingdom the sins that belong to the material world. It has been the misfortune of the past to have ascribed to God the sins of humanity, and that many of the imperfections that belong to hereditary disease—the lack of proper culture and training upon earth, the lack of knowledge of physical science—have been ascribed to spiritual causes. On the other hand, there is a too great tendency of material science to deny all spiritual causes, and to ascribe every form of malady to physical causes. This is also an extreme

and error, for there are many minds so organised and constructed as to be sensitive not only to the mental powers of this world, but to the mental and spiritual powers of the unseen world that are all around you, and that have undoubted control over your daily lives, and influence you in ways you know not of. But discretion is necessary, and in order to discriminate, knowledge is necessary.

The chief difficulty in the world in discussing subjects that relate to man's spiritual nature is the absolute ignorance of humanity concerning that nature. The spiritual laws have heretofore been ignored; the power of one mind upon another, the influence of spirit upon spirit have scarcely been considered; while that spiritual power whereby Jesus wrought miracles and spells, and his disciples also, and that he promised should also follow those who believed—this influence has been wholly blotted out from the history of man's religious experience, until religion has come to mean a simple statement, a form, a theory, without any intermediate links connecting it with the world of causes and human existence; whereas in the time of Jesus it was so much a matter of daily life and experience, and was so understood by him and his disciples, that the spiritual constituted by far the greater portion of their life, their belief, their conduct, and the motor power of daily existence.

We have said you need to be careful not to ascribe too many of the ills of life to the influences of evil spirits,—we shall tell you why: for the simple reason that the probabilities are strong against any great active power of a mass of evil spirits. There are no organised bands of evil spirits who prowl around the earth for the express purpose of doing harm; there is no motive for them to do it. The simple fact that the human mind does not do evil for the sake of evil, you would do well to call to your attention; for you cannot find in the lowest prison cell of your city, or in the vilest place of degradation, any human being so utterly depraved that he will not say, if he had the chance, he would like to be better. It is because the unfortunate imagine that the force of necessity has induced them to do this or that offence, until at last they are hedged round with the circumstances of their crime into the career and position of those who make war upon society. But the motor power of evil, is simply gone when the spirit ceases to be connected with the physical form, because that physical form, stimulated by its material tastes and appetites, tried and surrounded by want and poverty and temptation, was really the prison-cell of the soul. Now when the spirit ceases to occupy that prison, it is simply in a state of ignorance of spiritual laws and life, but not of active and aggressive evil; and if any number of those spirits are about it is quite likely that their influence would be depressing and exasperating on the sensitive person or brain, and insanity might be effected by them. But it might also be inadvertent. T

whose moving caused him to see the sensitive might believe it to be in his power to receive benefit; and many times unfortunate spirits hover around your earth, seeking some word that shall free them from the particular chain which binds them to your atmosphere.

The next reason that the working of spiritual gifts has ceased to prevail, or not to have been cultivated in the Church as a body, is, as we have stated, the temporal power and material influence of civilisation, which encourage to a far greater extent the influences of the outside world than the inner nature of man. Prosperity, the building up of states, the endowing of institutions, the rearing of splendid structures, go very far to build up the material welfare of nations and society; but they also take the mind away from those absolute conditions that are essential to the exercise of spiritual gifts—simplicity, naturalness, dependence upon unseen, and the recognition of the higher nature of the spirit in all that belongs to daily life. The building up of the material Church without the actual presence of spiritual powers attending it is such a disaster to man's spiritual nature that it has well nigh cut humanity off from those subtle links that bound them heretofore to the spiritual world, and made of modern civilisation a less spiritual power than belongs even to many savages—since we to-day recognise in those distant barbarous lands the presence and power and communion of the Spirit, and these workings of signs.

It is a most singular fact that to-day, outside of civilised and Christian nations, there are more of the works and the gifts of the Spirit than within Christendom itself. It is a singular fact that among the poor Indians of North America there exists an abiding faith, not only in the Father as the Great Spirit of mankind, but in the presence of healing spirits, in the guardianship of kindly beings and medicine spirits, who assist these people in their ways of life. And you have only to go to India and Central Africa to find that the powers of divination and the working of miracles and wonders have not ceased. In Persia and the far East these practices, although considered heathen, are still allied to the wonders that are recounted here. But there are rare exceptions, and whenever they do occur they form those singular lights in the history of Christianity that all the world would be glad to receive even beside the very fireside and hearthstone.

To-day it is evident that a new impetus and impulse has been given to man's spiritual nature. It is witnessed in the greater fervour of the Church itself; it is witnessed in some new outpouring of the Spirit upon those the very bodies that have claimed to possess a firm faith; it is witnessed in the efforts that are being made through the length and breadth of Christendom to unite the different organisations of Christianity that they may do a great work. Alas! we fear their union will prove vain unless they call to their alliance the powers of the unseen souls of the invisible world,—that

unless they consult and make the chiefest pillar in their great organisation the spiritual kingdom that has been so much ignored, because if there shall be a token established upon earth, a fitting and proper expression of the religion of the Spirit, it must be through the Spirit, by the Spirit, from its actual presence and power and communion and influence over mortals.

It is not possible that man shall take out of the hands of God his work to-day upon earth. It is not possible that man shall behold by merely temporal power the spiritual kingdom, without the actual abiding and living presence of the Spirit in their hearts and in their daily lives; and so long as the sick are unhealed and the hungry famish for food, and they that have evils and demons are not restored; so long it proves that this presence and power promised is not recognised and is not courted by those who are seeking the kingdom of heaven on earth.

We say to each one of you, so intimately connected is the spiritual with the material world, so much a part is it of that grander system and science that shall take the place of the present materialism and the present unbelief that exists in the world, that you have only to consider that all that belongs to spiritual gifts and to the exercise of those powers and laws is within your grasp, is a portion of that unseen atmosphere and that unseen power that is all about you,—constitutes in itself an absolute portion of your life, and only requires to be known and understood to be made as available and useful to mankind as any discovery of modern science. You have only to comprehend this, and all fear concerning the tampering with spiritual beings will cease; since if it be a law that spirits do hover near you, and that spiritual beings can accompany your footsteps, and that you are unconsciously influenced and governed by them, it becomes so much more important that you should know that law and be able to exercise a power and influence over it, and adapt your lives and needs and existence to it.

Consider, if you please, what a dangerous element steam is in the hands of an ignorant and unskilled man. The care of the engineer, his subtle knowledge and power over that element, do not prevent most disastrous results, yet every disaster is traceable to the lack of care or knowledge. In the hands of the skilful operator this subtle force becomes the mighty motor power of the world. All around you are elements unseen equally subtle and equally as powerful: the influence of one mind upon another, the action of thought upon thought. Each wave of thought, whether of good or evil, that vibrates from your heart or mind, goes out by the silent system of spiritual laws, and influences all minds within the radius of its control. Then those spiritual beings around you, how are they moved and affected! And how are you moved and affected by them! You may unlock the vast prison-house that holds in store the great spiritual agencies that God has laid up for you, and make them the elements of human advancement and

progress. As it is, they lie dormant and in prison, or only working out inauspiciously oftentimes an influence of misfortune to your lives. Not knowing, you are a prey to every untoward influence that may be about and around you; not knowing, you inhale poison, and hatred, and envy, and remorse; you go into crowded bar-rooms, where the fumes and vapours of liquors produce an injury on your system, and where the carbonic poison exhaled from many bodies cause such a vitiation of the vital air that your lungs are at once outraged, and you are equally full of the very air that destroys the spirit as if it were in a prison-house, made such by fear and sense; you lock up the spiritual forces in the fumes and vapours of contending passions, fasten the incubus of materialism to the whole of human society, and make all your spiritual natures rankness and corruption, where God only intended beauty and delight. The master-key that unlocks this store-house is knowledge; the master-power is intuition and aspiration. Prayer alone will not do it: but prayer accompanied by works will do it. That knowledge that will lead you to the comprehension of how and in what manner this spiritual force can be made amenable to human welfare will do more to heal disease, overcome the inequalities of society, uplift mankind from the thralldom of fear and the terror of these evil influences, than all else that can be done. The child dreads to go into the darkened room, lest from each corner there shall start some fiend, or some animal, or some terrible thing; so men are afraid of the darkened spaces of their spiritual natures, and in the night time dread lest some evil influence shall approach and bear them away to regions of terror; fear ye rather that state of ignorance which fails to see with the eye of the Spirit. With greater knowledge of the grown man we learn that there are no evils in the darkness greater than those in the light, no greater demons than those that flaunt in the eyes of day, before your very eyes, and you dread them not—the ambition of worldly power, human pride, and all that enslaves man. You are not afraid of these. You are accustomed to meet them on the bye-ways and highways of life.

Why fear those unfortunate beings who, like yourselves, may be only tethered by a blind fancy, which one little ray of light and knowledge will disperse and scatter to the winds? In all the space lying between you and the great soul of God Himself, there are no evils that encompass you worse than those that encompass you daily. In all the realm of spirit there is nothing to fear, if you go straight into that realm with the love of God and the love of man in your hearts. In all the regions of despair there are no hidden demons that are worse than those of fear and ignorance in your hearts. Whoso shall roll away the stone from the sepulchre of every human spirit shall reveal there the risen saviour of truth. He already leads the way, and you follow him not. See how you

are held, bound by your own fears. Some darkened corner in your souls, wherein there lurks hidden a dread—perhaps an evil desire smouldering, or some ignorant fancy. Let the key of knowledge open wide that doorway, and you will see that it only needs the light to dispel your gloom. See how you linger by the grave, haunted by the fear of death and the terror of the unknown beyond. Behold the angel of life sitteth there in the sepulchre; and your loved ones, not dead but risen, have gone on and on far out into the world of knowledge to bring back the message of life, while you still shiver by the sealed sepulchre. Death is the grim terror, the hereafter is a daily fear; and when you know that death is no more, and that the herea'ter is now, where shall be the fears of mankind and the lurking dread of something that may not be?

Fear only ignorance, folly, and the blindness of earthly passion, and perchance the light of that loving soul, that penetrated the ancient depths of darkness to the spirits in spiritual bondage then, can do so now. There is no limit to the space or time in which that light can be given to man. Whatsoever spirit abideth in prison in your midst, that light and that knowledge is ready to open the doorway. It only requires that you shall seek it; it only requires that you shall know and trust it; it only requires that you show that complete submission, that absolute confidence in the all-pervading and all-abiding powers of goodness: greatest to conquer, greatest to lead mankind, greatest to fill the earth with happiness and peace, greatest above all powers of evil to bring deeds of praise and worship and the working of gifts, when man shall again be visited by the voice of the Spirit, and the healing of the nations shall take place with the uplifting of the clouds of error.

The proceedings of the evening were brought to a close with the following poem:—

THE SEPULCHRE OF LIFE.

STROPHE.

From the door of the sepulchre wherein the dead
Lie buried, and the hopes of loving hearts enwound,
Behold, what hand shall roll the stone away
Since the earth has for ever endured death?

It came even from the first

With an air of triumph. And in the heart
Of the very first-born of Adam and Eve
Crouched down the form of foul murder.

Sadly, alas! did they mourn

For the life laid low—the life of their son that was slain,
But 'twas breathed even there, and did kindle a flame
Out of the ashes of death, and did spring like a name
Of bright hope—all are forgiven that die
In their youth, since God's hand hath enstamped
On all souls the seal of the angel of Life!

ANTI-STROPHE.

But for Cain, who shall roll away the stone
 From the door of his heart, who hath sinned,
 Who hath slain his brother? The pain of the sin
 Is far worse than death, its power goes on
 Though he liveth, still he dies the fierce death
 Of remorse. There is one power alone
 That bringeth forgiveness and light to his heart,
 Even repentance, whenever its voice is heard—
 The pangs that can kindle remorse and tears,
 Ah, blessed tears, washing the blood-stained hand!

Be sure that the angel is there,
 The angel that rolleth the stone away
 From the murderer's heart—
 But who from the souls that despair
 Shall the stone of life roll—
 The suffering, longing of earth, who suffer in vain?
 Away from the breath of spring-flowers and bloom
 Of the fields of delight—the stone of pain,
 Who shall roll that away?

The answer cometh in some strangest way.
 When the voice of a child or the sweet smile
 Of a babe o'er whom you bend your head
 Causes the tear-drops in your eyes to start,
 Lo! in cometh the sunlight, you are free!
 The door is unchained, the icebergs that slept
 Within your soul melted by tears,
 Until the light came in, and, unaware you slept,
 An angel all the while was waiting there.

EPIQUE.

Who shall roll the stone away from the earth?
 (The earth adorned with beauty and with grandeur)
 Mankind hath reared temples and domes of might,
 Placing the Stone of Reason 'gainst the very gates
 Of the highest heaven,

That blindest Reason, that doth point with scorn
 To the vast chasm of space, and says that man
 Was fashioned to be born and die—and die;
 This false philosophy—this stone, misnamed
 Knowledge, bars the door to heaven.

“To none hath it been given,”
 Says the blind world, “to roll that stone away.”
 But even as we wait outside to pray—
 Kneeling in deep despair—direst dismay,
 An angel has come from the other side,
 Clothed in snowy raiment like a bride—
 And lo! Heaven's temple is made clear to view;
 The earth is fraught with hope and life anew;

The sun of all power behold.
 Even this stone—of man's material knowledge—rolled away;
 The Angel of Life—even through Death—has arisen—
 Through God's love has arisen,
 And man is released from his prison.

THE WORK OF SPIRITUALISM.

Mrs. Tappan thus concluded an oration at Manchester:—Spiritualism does not profess nor pretend to evolve a theology, a religion, a system of worship; but it does profess—and it is a step in scientific advancement—to show to man the nature, the danger, and the importance of a recognition of spiritual laws; and brings into communion with the outward life all those subtle elements that are now working unconsciously upon humanity and moving the world, whether they will or no. To have knowledge of truth is the greatest and highest blessing that can be given to the world. As these other subtle agents have been made to serve the purpose of human advancement, so all these various systems of mental and spiritual science, when known and understood, form additional stepping-stones for human thought and progression. You consider electricity tolerably swift—it carries your messages across the Atlantic in a few minutes; but thought is far more rapid than electricity, and there are well-attested instances through spiritual communion of messages being transported in as many seconds of time as it now requires minutes. If it shall come to be a truth that minds that are in sympathy can communicate and converse with one another between the two worlds, then it comes also to be a truth that minds that are in sympathy can converse though thousands of miles intervene; and the mother who feels the shot that kills her child upon the battle-field is but a striking instance of this spiritual sympathy. These are some of the processes; of course, what will be evolved and developed by any one or by all of these sciences cannot now be known and stated; but the chief thing is that the world of science shall not fix the barriers of truth, and shall not say, “Such and such a thing is impossible,” merely because it does not come within the range of their limited experience. No scientific mind dares to say what is impossible until he has explored the whole realm of spiritual as well as of material causes. Therefore Spiritualism forms a subject of most profound and serious inquiry, independently of its personal relations to your feelings and religious or theological sentiments. It is one of the profound scientific problems of the present age. The facts which go to prove that Spiritualism is in itself a distinctive advancement of science are sufficient to upbuild any other system of science which the world has seen or known; and the facts that are not yet known are sufficiently abundant in their progressive development to point to every mind the importance of knowing whereof the spirit and the soul are made.

EVIL: ITS ORIGIN AND REMEDY.

An Inspirational Oration, delivered under spirit-influence by Mrs. CORA L. V. TAPPAN, at Milton Hall, Camden Town, London, Tuesday, February 24th, 1874, W. TEBB, Esq., in the chair. The subject proposed by a committee and approved of by vote of the audience, was

THE ORIGIN OF EVIL : ITS INTRODUCTION INTO THE WORLD,
AND THE REMEDY SUGGESTED BY SPIRITUALISM.

Before proceeding to the elucidation of this subject (commenced Mrs. Tappan on rising), we will invoke the Author of all Good—the divine and perfect Spirit, whose light and influence pervade all things; who is the Source and Author of all being; the Guide and perfect Benefactor of mankind; the living Soul within whose light no darkness can abide, and who doth for ever work out His high works and ways through the wondrous purposes of infinite love.

DISCOURSE.

We trust the audience have not selected this subject because of their sympathy with it, since the powers of evil certainly cannot be represented here more than those of good. But it is a most significant fact in modern thought that we are chiefly interested in that which seems to have the least basis of existence; while that which constitutes the primal law of life is scarcely heeded. The ills of mankind, the diversities of human existence, that which men fancy haunts and possesses them—these are everywhere so much more considered than the wondrous blessings that are on every hand bestowed.

Of course you are all familiar with the account of the origin of evil recorded in the Bible. The Olden Testament, forming the Mosaic law, and at present adopted as a portion of the Christian Bible, gives you a distinctive account of the origin of evil or sin in the world. Yet, as this theory seems not to be considered final

from your question, or as there seems to be some diversity of opinion in the world concerning a suitable interpretation of that record, and as all books that have been compiled by man and translated from different and remote languages must necessarily bear a vague and uncertain meaning in modern interpretations—sometimes a meaning wholly different from that of the original authors and compilers—it becomes a serious question to consider whether the absolute record is literal or only of a figurative kind; and upon this one point undoubtedly has arisen more of the controversy of the theological world than upon any other individual point in religion. Whereas some will have it that the powers of evil are always co-equal with those of goodness, and that an identified and embodied form of evil in the personal Satan or Devil is thoroughly and absolutely required, others—and these form by far the majority at present in Christendom—believe it relates rather to the principle of error prevalent among men than a distinctive personality. In our opinion—and you must allow us all the scope that not only religious but scientific inquiry demands—contemporaneous history furnishes an idea of an evil existence or power as opposed to good, as always coeval with the existence of nations, and it occurs in this wise. Among the masses of barbarous and uncivilised peoples there is always some idea of the worship of a divine being who represents goodness, whose powers are supposed to be propitious, who is favourable to the existence of life; and whatever is unfavourable to life is supposed by them to be evil. Amongst the most ancient nations of which we have any records—in the remote Indies, the Chinese, the various regions of Eastern Asia that are now divided into different sections of Brahminism and Buddhism, in the regions of Mohammedanism, in ancient Persia, we find varied powers invariably represented in their religion. These agree with the powers that control the physical forces among them. The sun—representing light and day and life; also the spring, representing the advent of life and the delightsomeness of all that brings vegetation and growth—was the symbol of the powers of good. The Egyptians represented this principle in the form of Osiris; among the Persians his name was Ormuzd, or light; and even among the remotest nations there was some symbolism of the god of day, or sunlight, that typified the Divine Mind. The Brahmin sees him remotely representing all the powers of nature; and the Buddhist distinctly portrays him not only in all forms of life and light, but in the soul of man itself.

Whatever was antagonistic to light the ancient Egyptians attributed to the powers of evil; hence there were erected altars, with sacrifices and symbols of darkness, that might propitiate the god of evil. We find in certain ancient records and Mithraic caves of antique lore, on certain astrological tablets, the serpent of the modern signs of the zodiac. These tables, however, when considered in the light of modern science, show that the foundation of the idea of

the god of goodness reigning in the world was typified by the time when the sun, entering the spring and summer solstice, poured out his light and radiance upon the earth, giving thereby renewed life and vigour, supplanting the powers of darkness, which were supposed to preside over the winter time. Astronomy teaches us that, accounting for the precession of the equinoxes, the reign of evil must have commenced when the sun entered the Scorpion, the constellation of the Dragon ; and hence the typical scorpion or serpent of the ancient astrologist was made to represent the time when the light had disappeared or withdrawn from the earth, and when it was supposed to have been overcome by the powers of evil, and hence winter, the dismal darkness of winter-time, prevailed. To such an extent did the ancients believe this myth, that their good offerings were given to the god of light, while their sacrifices and humiliations were given to the god of darkness and winter.

You know among the Egyptians there were periods of flood, lasting for a long time, and when the Nile overflowed it was necessary to put up indices, or figures corresponding to the cross, whereby the rising of the tide could be gauged and the people warned to store up their provisions and treasures. It was then found that the recurrence of these floods corresponded with the rising of certain signs, and these astronomical signs were the foundation of the ancient religions. The shepherds, and those nations from whom the ancient Hebrews sprung, were necessarily a people who watched all the signs of the heavens, and whenever the spring or summer solstice came, joy resounded throughout their land ; and whenever the winter came and sheep were wont to stray away and be lost in the mountains and snows, the god of winter was supposed to prevail.

From these ancient systems, and connected with these powers of evil that were supposed to reign during the winter and darkness, there also came up the theory that whatever malady possessed mankind, whether of sickness or sorrow or death, or of all that could destroy or mar man's happiness, must necessarily belong to the province of some of the evil deities. Hence, whenever sickness prevailed, it was the custom to offer sacrifices to propitiate the angry gods ; whenever a pestilence broke out among the people, it was then also their wont to offer sacrifices ; and whenever any malady, mental or otherwise, possessed a family, it was believed the gods or powers of evil surrounded, governed, or controlled them.

Moses, or Rameses, the leader of his people from the land of bondage, was educated in all the signs and symbols of ancient Egypt ; and though a devoted believer in the oneness of the god Jehovah, who represented the past, the present, and the future, or rather, inversely, the future, the present, and the past, still, we leave it for you to judge whether, in the phraseology and teachings of Moses and his brother Aaron, there must not have been some of

the symbolism of the Egyptian language and the Egyptian law. We leave it for you to judge whether, remaining so long among these people, and partaking of their notions concerning the god of evil powers and influences, skilled in all the intricacies of Egyptian astrology, conversant with all the wonders of the caves, knowing all that pertained to Osiris and the veiled Isis—whether these teachers might not have been influenced, and whether the doctrines prevailing among them may not really have been absorbed into the Hebrew religion, which did not possess those doctrines before.

Besides, it is not a subject for us to discuss when theologians themselves differ; it is not for us to determine when doctors disagree; because every one in this Protestant land has the supreme right of reading and interpreting the Scriptures according to his own conscience; and if it shall be found, on careful analysis and comparison, that the translated version of the ancient Mosaic account of the fall of man shall not mean what it is said to mean in the Olden Testament and commentators suppose it to mean, then it is not the fault of the mind that so interprets it, but rather of the vagueness and ambiguity with which these ancient records have been handed down. The literal Garden of Eden, the literal Adam and Eve, the literal Temptation and the literal Fall, the literal Serpent—all are subjects of specially intricate and elaborate study, and belong so separately and exclusively to those familiar with the ancient languages, that just one word will suffice in their mistranslation to entirely misrepresent the original meaning; and whereas the Adam of our translation is taken by theologians to mean a distinctive individual man and the founder of all races of mankind, many of the most liberal and advanced minds of the present and past generations have believed him to represent the principle, that the first intelligence and power of God upon earth was manifest in the race, or, as you by modern thought interpret it, that Adam was the founder of the first revelation to man in the divine book of the world's great cycles of philosophy.

But whatever it may mean, the literal Garden of Eden, the literal Paradise, the literal Serpent, are passing away in the minds of most theologians, giving place to the thought or the idea of the symbol which is therein conveyed. With a correct translation you would read, not that God had placed between man and Himself—between Adam and Eve and Himself—this power of evil, but rather He Himself would intervene between the power of evil and Adam and Eve to prevent it from destroying them. Such small variations of words or portions from the original translation would alter the whole sense of the version. Then there come such men as Colenso in England, who, within the pale of theological research, venture to call in question the authenticity of the whole narrative in its present arrangement, and say that there are evidently two authors, separate and distinct, of the book of Genesis, and that these

authors evidently lived at separate periods of time. And if among the learned and wise in theological lore such strong and startling doctrines shall prevail, how shall we rely upon the one foundation that rests there for all the evil that exists in the world in the mere eating of the fruit of the tree of knowledge?

This literal interpretation must give place to another, and this theory of an individual, absolute power of evil, whether reigning coeval with the Divine Mind or separated from him by the divine edict, must be thoroughly sifted. Lucifer, the Son of the Morning, waged war in heaven against the Most High, was expelled therefrom, and henceforth was condemned to reign as the Prince of Darkness. How could evil enter the supreme beneficence of God's divine presence, and, with His absolute and infinite power, creep into heaven? And if permitted to do so, if Lucifer were permitted to think of rebellion in that great and lofty place, and were really expelled and condemned to reign as Prince of Darkness, God Himself knew of it, planned it beforehand, knew it from the beginning, intended it should be so, and that humanity should be tempted by this Prince of Darkness; knew when he created Adam and Eve that they should be so tempted, knew when He placed the tree of knowledge in the garden that this Prince of Darkness would tempt them to their downfall, and that in consequence of that fall all the human race would be thereby visited with all this misery; since nothing could be unknown to Him.

But here ancient mythology comes in with almost a parallel theory. Lucifer was represented in ancient mythology as the evening star; but suddenly these ancient shepherds saw this star disappear from heaven, and seeing at the same time the morning star appear wondrously bright, they named it Lucifer, or the fallen star from heaven. They supposed the gods, whom they believed occupied the planets, had engaged in a battle, and in that battle Lucifer had been defeated and Jupiter had expelled him from among the stars, and he must henceforth occupy a fallen position. It is now known that this was no other than the morning and evening star so much courted by lovers, and so much sung by poets.

If this principle of evil had existence and beginning in heaven, it must have been coeval with and existent within, not without, the Divine Mind, and—we say it with all deference, with all respect to whatever theological opinions you may entertain—with the power of evil existing in direct opposition to the infinite power of goodness God could not maintain the supremacy of that good in the universe, and hence this other personification should be added to the powers that make up the Divine Mind. We present this merely as a theological proposition. It seems to us, however, that there is a far more natural and reasonable solution for all the seeming ills, and all the sins, and all the suffering that exist in the world, and have existed from time immemorial. It is not necessary to believe

that the Infinite Mind required or found it necessary to create an absolute principle of evil for tempting man, causing him to fall and then reducing him to the lowest extreme of sinfulness, that He should require the destruction of the human family at one time and the entire condemnation of them at another, in order to illustrate His divine majesty and divine goodness. We know that the powers of nature, under the beneficent care of the Divine Mind, are of gradual growth; we know that the human race, that human beings expand from a state of ignorance and degradation to one of enlightenment, knowledge, civilisation, and power; we know that when that civilisation reaches a certain point the natural and general tendency of the human race is to excess, hence sin and corruption. But the chief point in the introduction of what is called sinfulness in the world is that people make it an actual, encroaching, stealthy element that is continually lurking about in the dark for the express purpose of tormenting souls.

We make it a negative, not encroaching, but oftentimes existing element, the result of ignorance, of the lack of growth, the lack of that knowledge and culture that lie within the range and compass of the human mind. Make of evil an absolute power and you have a rival to the Divine Mind; make of it a negative power, like darkness, and you have something that merely acts as a foil to the divine majesty of life and goodness and infinite love. There is no summer without its winter. Nature illustrates this in all her grades and distinctions. You must have day and night, summer and winter; and the absence of the day is darkness and the night; so the absence of God in the human spirit constitutes that void, that aching sense of misery that men term evil. We believe in personified devils; but we doubt not they are chiefly personified in human beings. We think there could be no worse conditions than those that are sometimes existing in your midst as the result of human ignorance and human folly. But it were a libel, in our opinion, upon the Divine Mind to suppose that either these conditions are not to be overcome, or that they are a part even of the divine organisation of the universe. Rather are they the stepping-stones, the background of the bright picture of human life, the illustrations of which show how possible it is for human beings to become strong, and great, and wise, and good. Satan, of whom we read in the Old and New Testament, sometimes in the form of a serpent, sometimes in that of a dragon, sometimes as Beelzebub, the Prince of Darkness, sometimes as Baal, sometimes as Satan himself, represents that subtle power that exists in every human mind, whereby the two distinct paths of action, of thought, of power, and of illustration meet and are joined together; and but for this power surrounding and besetting all good, the human mind could never imagine or dream what goodness or virtue were, because there would be no shadow to the picture of universal goodness. We believe the human soul, as it is said, was created

in the image of God. We suppose, being planted in the material body, it partakes of the nature of that body, and that the triumph of the spirit is in its conquest over matter. We suppose that the only power of evil arises from the lack of knowledge, whereby to cope with those subtle elements and powers of the senses; and we suppose that the only sin that is in the world is caused by yielding too much to the power of matter instead of to the power of the spirit. You cannot find one criminal, you cannot find one human being so degraded but you can trace his fallen condition to the abuse of material agencies that elementally and primarily were intended for good; and that this abuse is the result of ignorance, and that when knowledge shall take the place of ignorance, the sooner will happiness abound, is evident from the fact that the enlightened judgment of all mankind agrees as to what constitutes the highest and loftiest code of morality (for the guidance of) human life.

Notwithstanding the diversity of religions and the various forms of government that exist in the world, the Chinaman, the Buddhist, the Christian, are all agreed as to what constitutes the godly man, and the reverse of that is said to be ungodly. The absence of that redeeming light, the absence of that awakening intelligence, the lack of that supreme power—whether you designate it by the word sin, evil, or other synonymous term—we treat as a relative condition of human existence, preceding a higher state; we treat as we do darkness, which flies away when light is introduced—as we do winter, which may reign for a time, but which, were it always to last, would destroy hope and life itself—which, however, is amenable to the power of light and life and goodness: we treat it as we do all those negative conditions of nature and science that only form the negative side of the picture of positive life: we treat it as we do death, which, properly interpreted, is not an evil, but only a pathway to life: we treat these various forms and conditions, that seem to be so pale and cold, as only the stages of infantile growth, whereby, through misery, and sin, and want, and degradation, man at last learns knowledge, and excellence, and power.

It is said that when Christ was immured in the sepulchre he preached to the spirits in prison. There is a tradition of the Roman Catholic Church that he met the power of evil face to face and slew him. There may be more in this allegory than you imagine; for since all persons who have sinned or are in ignorance are in prison, the truth that comes to them in that state of bondage, either in the form of Christ, or through his chosen messengers, or through other ways, actually meets and struggles with the adversary in every human spirit. Many of you have witnessed the struggle in your own souls, and may you understand what it means, that the principle of ignorance is slain by the absolute aggressive light of truth and knowledge!

are held, bound by your own fears. Some darkened corner in your souls, wherein there lurks hidden a dread—perhaps an evil desire smouldering, or some ignorant fancy. Let the key of knowledge open wide that doorway, and you will see that it only needs the light to dispel your gloom. See how you linger by the grave, haunted by the fear of death and the terror of the unknown beyond. Behold the angel of life sitteth there in the sepulchre; and your loved ones, not dead but risen, have gone on and on far out into the world of knowledge to bring back the message of life, while you still shiver by the sealed sepulchre. Death is the grim terror, the hereafter is a daily fear; and when you know that death is no more, and that the herea'ter is now, where shall be the fears of mankind and the lurking dread of something that may not be?

Fear only ignorance, folly, and the blindness of earthly passion, and perchance the light of that loving soul, that penetrated the ancient depths of darkness to the spirits in spiritual bondage then, can do so now. There is no limit to the space or time in which that light can be given to man. Whatsoever spirit abideth in prison in your midst, that light and that knowledge is ready to open the doorway. It only requires that you shall seek it; it only requires that you shall know and trust it; it only requires that you show that complete submission, that absolute confidence in the all-pervading and all-abiding powers of goodness: greatest to conquer, greatest to lead mankind, greatest to fill the earth with happiness and peace, greatest above all powers of evil to bring deeds of praise and worship and the working of gifts, when man shall again be visited by the voice of the Spirit, and the healing of the nations shall take place with the uplifting of the clouds of error.

The proceedings of the evening were brought to a close with the following poem:—

THE SEPULCHRE OF LIFE.

STROPHE.

From the door of the sepulchre wherein the dead
Lie buried, and the hopes of loving hearts enwound,
Behold, what hand shall roll the stone away
Since the earth has for ever endured death?

It came even from the first
With an air of triumph. And in the heart
Of the very first-born of Adam and Eve
Crouched down the form of foul murder.

Sadly, alas! did they mourn
For the life laid low—the life of their son that was slain,
But 'twas breathed even there, and did kindle a flame
Out of the ashes of death, and did spring like a name
Of bright hope—all are forgiven that die
In their youth, since God's hand hath enstamped
On all souls the seal of the angel of Life!

ANTI-STROPHE.

But for Cain, who shall roll away the stone
 From the door of his heart, who hath sinned,
 Who hath slain his brother? The pain of the sin
 Is far worse than death, its power goes on
 Though he liveth, still he dies the fierce death
 Of remorse. There is one power alone
 That bringeth forgiveness and light to his heart,
 Even repentance, whenever its voice is heard—
 The pangs that can kindle remorse and tears,
 Ah, blessed tears, washing the blood-stained hand!
 Be sure that the angel is there,
 The angel that rolleth the stone away
 From the murderer's heart—
 But who from the souls that despair
 Shall the stone of life roll—
 The suffering, longing of earth, who suffer in vain?
 Away from the breath of spring-flowers and bloom
 Of the fields of delight—the stone of pain,
 Who shall roll that away?

The answer cometh in some strangest way.
 When the voice of a child or the sweet smile
 Of a babe o'er whom you bend your head
 Causes the tear-drops in your eyes to start,
 Lo! in cometh the sunlight, you are free!
 The door is unchained, the icebergs that slept
 Within your soul melted by tears,
 Until the light came in, and, unaware you slept,
 An angel all the while was waiting there.

EPODE.

Who shall roll the stone away from the earth?
 (The earth adorned with beauty and with grandeur)
 Mankind hath reared temples and domes of might,
 Placing the Stone of Reason 'gainst the very gates
 Of the highest heaven,
 That blindest Reason, that doth point with scorn
 To the vast chasm of space, and says that man
 Was fashioned to be born and die—and die;
 This false philosophy—this stone, misnamed
 Knowledge, bars the door to heaven.
 "To none hath it been given,"
 Says the blind world, "to roll that stone away."
 But even as we wait outside to pray—
 Kneeling in deep despair—direst dismay,
 An angel has come from the other side,
 Clothed in snowy raiment like a bride—
 And lo! Heaven's temple is made clear to view;
 The earth is fraught with hope and life anew;
 The sun of all power behold.
 Even this stone—of man's material knowledge—rolled away;
 The Angel of Life—even through Death—has arisen—
 Through God's love has arisen,
 And man is released from his prison.

EVIL: ITS ORIGIN AND REMEDY.

Inspirational Oration, delivered under spirit-influence by Mrs. L. V. TAPPAN, at Milton Hall, Camden Town, London, Tuesday, May 24th, 1874, W. TEBB, Esq., in the chair. The subject proposed by the committee and approved of by vote of the audience, was

ORIGIN OF EVIL: ITS INTRODUCTION INTO THE WORLD, AND THE REMEDY SUGGESTED BY SPIRITUALISM.

Before proceeding to the elucidation of this subject (commenced by Mrs. Tappan on rising), we will invoke the Author of all Good—the All-wise and perfect Spirit, whose light and influence pervade all things; who is the Source and Author of all being; the Guide and the Benefactor of mankind; the living Soul within whose light and truth our weakness can abide, and who doth for ever work out His high and holy ways through the wondrous purposes of infinite love.

DISCOURSE.

I trust the audience have not selected this subject because of any sympathy with it, since the powers of evil certainly cannot be represented here more than those of good. But it is a most significant and modern thought that we are chiefly interested in that which appears to have the least basis of existence; while that which constitutes the primal law of life is scarcely heeded. The ills of mankind—the diversities of human existence, that which men fancy they are and possess them—these are everywhere so much more to be feared than the wondrous blessings that are on every hand bestowed.

As you are all familiar with the account of the origin of evil recorded in the Bible. The Olden Testament, forming the basis of the Jewish law, and at present adopted as a portion of the Christian religion, gives you a distinctive account of the origin of evil or sin in the world. Yet, as this theory seems not to be considered final

god of goodness reigning in the world was typified by the time the sun, entering the spring and summer solstice, poured out light and radiance upon the earth, giving thereby renewed life and vigour, supplanting the powers of darkness, which were supposed to reside over the winter time. Astronomy teaches us that, owing to the precession of the equinoxes, the reign of evil must have commenced when the sun entered the Scorpion, the constellation of the Dragon; and hence the typical scorpion or serpent of the ancient astrologist was made to represent the time when the light disappeared or withdrawn from the earth, and when it was supposed to have been overcome by the powers of evil, and hence, after the winter, the dismal darkness of winter-time, prevailed. To such an extent did the ancients believe this myth, that their good offerings were given to the god of light, while their sacrifices and humiliations were given to the god of darkness and winter.

You know among the Egyptians there were periods of flood, and for a long time, and when the Nile overflowed it was necessary to put up indices, or figures corresponding to the cross, whereby the rising of the tide could be gauged and the people warned to store up their provisions and treasures. It was then found that the recurrence of these floods corresponded with the rising of certain signs, and these astronomical signs were the foundation of the ancient religions. The shepherds, and those nations from whom the ancient Hebrews sprung, were necessarily a people who watched the signs of the heavens, and whenever the spring or summer came, joy resounded throughout their land; and whenever winter came and sheep were wont to stray away and be lost in the mountains and snows, the god of winter was supposed to fail.

From these ancient systems, and connected with these powers of evil that were supposed to reign during the winter and darkness, there also came up the theory that whatever malady possessed mankind, whether of sickness or sorrow or death, or of all that could destroy or mar man's happiness, must necessarily belong to the province of some of the evil deities. Hence, whenever sickness prevailed, it was the custom to offer sacrifices to propitiate the angry gods; whenever a pestilence broke out among the people, as then also their wont to offer sacrifices; and whenever any body, mental or otherwise, possessed a family, it was believed to be under the gods or powers of evil surrounded, governed, or controlled.

Moses, or Rameses, the leader of his people from the land of Egypt, was educated in all the signs and symbols of ancient Egypt; and though a devoted believer in the oneness of the god Jehovah, who represented the past, the present, and the future, or rather, inversely, the future, the present, and the past, still, we are it for you to judge whether, in the phraseology and teachings of Moses and his brother Aaron, there must not have been some of

the combination of the Egyptian language and the Egyptian law. We have it in view to judge whether, remaining so long among these people and receiving of their notions concerning the god of Egypt, and influences skilled in all the intricacies of Egyptian mythology, superstitious with all the wonders of the caves, knowing all the mysteries of Isis and the veiled Isis—whether these doctrines might not have been influenced, and whether the doctrine prevalent among them may not really have been absorbed into the Hebrew religion, which did not possess those doctrines before.

It is not a subject for us to discuss when theologians themselves differ; it is not for us to determine when doctors disagree. It is not for us in this Protestant land to have the supreme right of judging and interpreting the Scriptures according to his own opinions, and it is not to be found, on careful analysis and comparison, that the translated version of the ancient Mosaic account of the fall of man shall not mean what it is said to mean in the literal translation and commentaries suppose it to mean, that it is not the fault of the mind that so interprets it, but rather of the vagueness and ambiguity with which these ancient records have been imbued down to the literal Garden of Eden, the literal Adam and Eve, the literal Temptation and the literal Fall, the literal Serpent—all are subjects of specially intricate and elaborate study, and being so substantial and exclusively to those familiar with the original languages that just one word will suffice in their interpretation to signify unmistakably the original meaning; and whereas the Adam of our translation is taken by theologians to mean a declining and dying man and the founder of all races of mankind, many of the most clear and advanced minds of the present and past generations have believed him to represent the principle that the law, morality and power of God upon earth was embodied in the form of, as well by modern thought interprets it, that Adam was the founder of the law revelation to man in the divine form of the world's great source of morality.

But whatever it may mean, the literal Garden of Eden, the literal Paradise, the literal Serpent, by passing away in the minds of men theologians giving place to the thought of the idea of the serpent which is never destroyed. With a correct translation you would read, not that God had placed between man and himself—between Adam and Eve and himself—the power of evil, but rather He himself would intervene between the power of evil and Adam and Eve to prevent it from destroying them. Such small variations of words or portions from the original translation would alter the whole sense of the version. Then there come such men as Colenso in England, who while the rule of theological research venture to call in question the authorship of the whole narrative in its present arrangement, and say that there are evidently two authors, separate and distinct, of the book of Genesis, and that these

thors evidently lived at separate periods of time. And if among learned and wise in theological lore such strong and startling doctrines shall prevail, how shall we rely upon the one foundation that rests there for all the evil that exists in the world in the mere eating of the fruit of the tree of knowledge?

This literal interpretation must give place to another, and this theory of an individual, absolute power of evil, whether reigning coeval with the Divine Mind or separated from him by the divine act, must be thoroughly sifted. Lucifer, the Son of the Morning, waged war in heaven against the Most High, was expelled therefrom, and henceforth was condemned to reign as the Prince of Darkness. How could evil enter the supreme beneficence of God's divine presence, and, with His absolute and infinite power, creep into heaven? And if permitted to do so, if Lucifer were permitted to think of rebellion in that great and lofty place, and were really expelled and condemned to reign as Prince of Darkness, God Himself knew of it, planned it beforehand, knew it from the beginning, intended it should be so, and that humanity should be tempted by this Prince of Darkness; knew when he created Adam and Eve that they should be so tempted, knew when He placed the tree of knowledge in the garden that this Prince of Darkness would tempt them to their downfall, and that in consequence of that fall all the human race would be thereby visited with all this misery; since nothing could be unknown to Him.

But here ancient mythology comes in with almost a parallel theory. Lucifer was represented in ancient mythology as the evening star; but suddenly these ancient shepherds saw this star disappear from heaven, and seeing at the same time the morning star appear wondrously bright, they named it Lucifer, or the fallen star from heaven. They supposed the gods, whom they believed occupied the planets, had engaged in a battle, and in that battle Lucifer had been defeated and Jupiter had expelled him from among the stars, and he must henceforth occupy a fallen position. It is now known that this was no other than the morning and evening star so much courted by lovers, and so much sung by poets.

If this principle of evil had existence and beginning in heaven, it must have been coeval with and existent within, not without, the Divine Mind, and—we say it with all deference, with all respect to whatever theological opinions you may entertain—with the power of evil existing in direct opposition to the infinite power of goodness God could not maintain the supremacy of that good in the universe, and hence this other personification should be added to the powers that make up the Divine Mind. We present this merely as a theological proposition. It seems to us, however, that there is a far more natural and reasonable solution for all the seeming ills, and all the sins, and all the suffering that exist in the world, and have existed from time immemorial. It is not necessary to believe

...the human soul ... necessary to create an ... causing him to fall and ... at sinfulness, that He ... at one time ... We know that the ... of the Divine Mind, are ... that human ... to one of ... we know that ... the natural and ... hence sin and ... of what is called ... actual, encroaching, ... about in the dark for ...

... sometimes existing ... the lack ... and ... power and ... the ... There is no ... in all her ... the light: ... the food, ... We believe in ... in human beings. ... those that are sometimes existing in your mind as the result of human ignorance and human evil. But it were a lie, if our opinion, upon the Divine Mind to suppose that either these limitations are not to be overcome, or that they are a part even of the finite organization of the universe. ... the background of the psychic nature of humanity, i.e. the illustrations of which show how possible it is for human beings to become strong and great, and wise, and good. ... sometimes in the form of a serpent, sometimes in that of a dragon, sometimes as Beelzebub, the Prince of Darkness, sometimes as Satan, sometimes as Satan himself, represents that subtle power that exists in every human mind, whereby the two distinct poles of action, if thought, if power, and of abstraction meet and are joined together, and not by the power surrounding and besetting the food, the human mind could never imagine or dream what goodness or virtue were, because there would be no shadow to the picture of universal darkness. We believe the human soul, as it is such, was created

the image of God. We suppose, being planted in the material body, it partakes of the nature of that body, and that the triumph of the spirit is in its conquest over matter. We suppose that the only power of evil arises from the lack of knowledge, whereby to cope with those subtle elements and powers of the senses; and we suppose that the only sin that is in the world is caused by yielding too much to the power of matter instead of to the power of the spirit. You cannot find one criminal, you cannot find one human being so degraded but you can trace his fallen condition to the abuse of material agencies that elementally and primarily were intended for good; and that this abuse is the result of ignorance, and that when knowledge shall take the place of ignorance, the power of happiness abounds, is evident from the fact that the enlightened judgment of all mankind agrees as to what constitutes the highest and loftiest code of morality (for the guidance of) human life.

Notwithstanding the diversity of religions and the various forms of government that exist in the world, the Chinaman, the Buddhist, the Christian, are all agreed as to what constitutes the godly and the reverse of that is said to be ungodly. The absence of that redeeming light, the absence of that awakening intelligence, the lack of that supreme power—whether you designate it by the word sin, evil, or other synonymous term—we treat as a relative condition of human existence, preceding a higher state; we treat as we do darkness, which flies away when light is introduced—as we do winter, which may reign for a time, but which, were it always to last, would destroy hope and life itself—such, however, is amenable to the power of light and life and goodness: we treat it as we do all those negative conditions of nature and science that only form the negative side of the picture of positive life: we treat it as we do death, which, properly interpreted, is not an evil, but only a pathway to life: we treat these various forms and conditions, that seem to be so pale and cold, as only the stages of infantile growth, whereby, through misery, and pain, and want, and degradation, man at last learns knowledge, and intelligence, and power.

It is said that when Christ was immured in the sepulchre he reached to the spirits in prison. There is a tradition of the Roman Catholic Church that he met the power of evil face to face and slew him. There may be more in this allegory than you imagine; for since all persons who have sinned or are in ignorance are in prison, the truth that comes to them in that state of bondage, either in the form of Christ, or through his chosen messengers, through other ways, actually meets and struggles with the adversary in every human spirit. Many of you have witnessed the struggle in your own souls, and may you understand what it means, that the principle of ignorance is slain by the absolute aggressive light of truth and knowledge!

We have only to take the existing condition of the world: it is a fair sample of all nations, ages, and peoples, showing that where-soever the greatest knowledge prevails concerning all the laws pertaining to man's physical and spiritual welfare, there crime is lessened and sin is lessened. We do not mean all those conditions of civilisation that have passed the period of knowledge and are again immured in corruption and debauchery; we do not mean those so-called states of civilisation where knowledge is made merely the hand-maiden of unlawful power; but we mean that tree of knowledge that accompanies the spiritual as well as the physical growth of human beings, and that makes its power manifest throughout the length and breadth of civilised and Christian lands—the main ingredient in civilisation not called Christian, but having something of the same light and knowledge.

You have only to refer to these existing conditions to see that evil as a power in your midst is neither organised nor personal; nor has it any other local habitation than the minds that yield to it, and that it directly, in broken fragments, falls away before the advancing tide of philosophy; that disease is in itself but a form of ignorance; that mental and moral diseases are maladies to be cured, and that the all-prevailing and pervading sense or Spirit of Christ would alone free mankind from their sins, that is, from the ignorance and other conditions that produce the evil; for He cannot promise freedom and forgiveness unless those conditions cease that produce the sin.

Nor are we of the opinion that the soul in its essential nature is prone to sin. We believe it to be of the nature of the Divine Mind—made like him, of his likeness, but that, being placed in the material form, with all the powers and attributes of thought with which man is endowed, he is held there by this Divine Mind to work out and struggle with the conflicting elements of his nature, since if man were not tempted and were not placed in the condition to receive or perceive evil he could not know any more than the angels what goodness is: so natural is that innocence—that conscious ignorance that does not sin because of the lack of knowledge of sin. The man who has triumphed over evil or sin itself becomes possessed of greater power, and more absolute strength, and more divine mastery.

There was no particular time or epoch of history when sin began. Every nation has its Adam, its Eve, its garden of Eden, its Serpent that has tempted. Every human being begins in innocence, likewise in ignorance, grows into manhood and prime, passes into the state when the tempter, the voice of unlawful power and ambition, is heard, then yields to that for a time, until the saving grace and saving power of God's love again calls him to recollection. Were we to speak of existing evils, of those that tempt the most, of those that are the most absolutely supreme and powerful, we should say that the chief illustration of man's sinfulness to-day is not

simply to be found in the denial of the good, but that the good is placed so far away, while the evil is so near at hand—and there has been no kindly voice or power to bind them together. But the great problem of the present century is to make the good approachable, to bring it within the grasp of mankind, to make it near, and clear, and powerful, and distinct, that the light which is set so far away can illumine you, that the knowledge which is beyond your grasp can enlighten you; to make it known to the world that their spiritual needs are the subject of scrutiny, that it is best to know everything that belongs to the soul, its tendencies and attributes, and you at once frighten away those demons of discord that have reigned supreme in the human heart. Teach a child that he or she is inherently sinful, and there is small encouragement to try to be good. Let a nurse or parent reprimand their children as always being the most mischievous, and they always will be. But teach humanity that there is an innate principle of good in them; that though they may wander this way and that, that the soul itself is free and pure; teach them also that it is best for them, though they stumble and fall a hundred times, to seek again, climbing the right path: and this will do more than all the denunciations that can be heaped upon their heads.

It has been a convenient scape-goat in time past to say this power or Satan, in a disguised and personal form, was walking up and down the earth, and responsible for the sins of men. Not only has it prevented men from striving to be better, but it has placed a form behind the curtain, a shadowy veil between them and the unseen antagonist, making it impossible for them to find out how to draw away this veil. Let the spiritual nature be known; let it be seen that there is no unseen and antagonistic principle, save ignorance and error, and mankind will have won one-half the battle. The child who is afraid to go into the darkened room, if the parent is wise, will be made to go with lighted torch to the very place it dreaded the most and where its terror was supposed to lurk, and soon the child will learn that the darkness holds no evil that the light does not hold; and so with this shadowy, visionary form that mankind have clung to. Let it be known that it is merely a thought lurking in the mind, simply the ignorance of the human family, simply the lack of knowledge, and not an evil supreme power, and goodness will already have taken the place of it; for men readily follow that which they believe to be most potent and most powerful.

Again, human beings are made responsible and are *not* made responsible for their actions. Now they either are or are not. And if this evil is allowed to be near them, tempting them, walking up and down the earth as a personality, and there is no keeping good just as near, it is evidently thought by the Divine Mind that man must needs be handed over to the powers of evil. If Satan be at every corner tempting man, why not also Jesus to save? If the

power of darkness be at your thresholds and by your firesides, why not also the power of light, that it may illumine your pathway? and if you say you have it in the records of Jesus and in his life, I say place your Satan there too, and let him belong to the records also, and not alive in your midst tempting you, if there be no living truth to counteract his influence.

Rather let us suppose that that power which, in early ages of ignorance, was deemed personal, is now only a principle of the negative kind, as the sciences show, and that enlightenment, culture, the true Spirit of Christ, the power and influence of his love, are far more abundant than the power and influence of this evil to lead mankind astray. The majority of mankind are more good than evil—prefer goodness to evil. The average of mankind is an average of goodness. Could you take a vote, or the voice, or the outspoken utterance of any assemblage, its united voice would be in favour of the good in preference to the evil. Virtue is respected, morality is admired, heroism is revered, patriotism is made sacred, true piety is honoured, and the spirit of truth and rectitude is more than approved of. But unfortunately the conditions that beset some men, together with the peculiarity of their organisations, render them susceptible to the tempting powers of materialism, and those laws of the physical nature that are intended for man's good, by subversion and corruption, become the true source of evil. The fire, that warms you, and makes you comfortable, when allowed to rage unchecked becomes an unconquerable power of destruction; water, the element of life, lays waste wide tracts with its inundations; the air itself will consume you if there be too much oxygen in it, yet you cannot live without it: so that pride, that cupidity, that ambition that tempts man to transcend the limits of individual power, when it becomes chastened and properly controlled, is seen to give strength and beauty. That appetite which supports the body oftentimes destroys him. The faculty that makes him work for the family leads him to do injustice to his fellow-men when allowed to run riot. The power that is for your protection gives also destruction. Check these powers; make ambition come within the range of reason; make it only secondary to the good features, and you have a solution of the knotty problems that have occupied theologians for centuries to unravel.

The simple fact is, that each human being presents a subject for the present form of solution, and your question as to the origin of evil you may find within yourselves. In childhood you are freed from the particular temptations that belong to your later years. You are permitted to nourish your bodies, and food and clothing are provided for you. But as you approach manhood ambition steps in; the love of power is augmented, and those appetites which were dormant in the child become at last the controlling power; and every human being's experience is another repetition of the fable of the Garden of Eden, and each soul has to struggle

with the outward causes of discord. There is nothing absolutely evil save man's imperviousness and his ignorance. Remember in what we have said there is nothing intended as final. It is simply the opinion of those who are speaking to you. But if our remarks have not been conclusive from your standpoint, we respectfully invite questions on the same subject.

**A SELECTION FROM THE QUESTIONS ASKED AND ANSWERED
AT THE CLOSE OF THE LECTURE.**

Q. Does the constitution of man involve the absolute freedom of the will, and do the angels which you speak of differ from the beings that inhabit this world?—A. You know that the controlling spirit of Protestantism is that man has freedom to judge between right and wrong; the spirit of the Roman Catholic Church is that man has not, and therefore must be led. We do not pretend to decide that matter, since we do not know the hidden purposes of the Divine Mind. Man seems to have freedom of will, but whether he can act outside of the infinite Will is a question only for the Infinite to solve. Concerning the difference of angels and ordinary souls, it is, we believe, admitted by all theological students, and it is also taught by modern Spiritualism, that the word angel simply means a messenger; but when Christ was asked concerning marriage in heaven, he said, "There is no marriage nor giving in marriage, but all are as the angels." It is the complete soul represented by Swedenborg, who says that the truly married on earth make in heaven one angel; showing an advanced condition of life not belonging to earthly existence, but only belonging to the angelic state of being, and which, of course, you cannot understand until you arrive there.

The following poem was given at the close of the lecture, the subject being chosen by the audience:—

FAITH, HOPE, AND LOVE.

Thou mild and holy light, first-born of heaven,
Who lightest us for ever through dark ways,
Whose strength and power are still for ever given
To those who struggle on through weary days.

O Faith, thou element of power unseen,
In which we trust because God's hand is there,
And through all ages it has ever been
The strong deep voice that answered to our prayer.

If God did not reach downward through the dark,
And save us lest we stumble on our way,
Behold how desolate, how drear and stark,
Would be all life and earth filled with dismay;

Even as the child does trust the parents' care,
 Even as all nature trusts the orb'd sun
 That gives all life and beauty everywhere,
 Until the spring's rich course is fully run ;

Even as souls lean to the Infinite,
 Still finding newer strength and greater power,
 Thou art for ever given us, O Faith,
 To point us to our high and heavenly dower.

But Hope, the soft-winged messenger of good,
 The guardian of our days, whose light can save,
 The light that meets us half-way on our road,
 And strews sweet flowers even o'er the grave.

Fair Hope, thy steady, mild, and gentle beam,
 Lightest the path beyond the silent tomb,
 Thou leadeest us with thy alluring gleam,
 Thy light doth triumph o'er all ways of gloom.

But in the gloomy, darkened hour of death,
 And when youth's blossoms, fading one by one,
 Fall all around, and dismal is each breath,
 What light can lure us? what can charm alone?

Thou that dost beacon us unto his rest,
 Nay, nearer and more near to God we come ;
 For lo ! another star is here, a glory bright,
 A higher and a fairer, next his home ;
 For Faith and Hope grow pale beside its light.
 'Twas this that filled His divinest breast.

'Twas this that, out of heaven, with swiftest flight,
 Came down and visited the shades of death.
 Lo, Love ! that do usurp all lesser things,
 And lift us highest above human woe,
 Thou dost for ever bring, with wondrous might,
 The fountain whose bright waters ever flow.

What power save Love can fill the mother's heart,
 That with pulsations soft and tenderest care
 She never from her children doth depart,
 But follows them ever, with patient footsteps, where-
 Soever their wandering feet may rove,
 Even to the dungeon cell, and there, in tears,
 Proclaims the triumph of the spell of Love ?

Nearest is this to thy love, O thou star of peace,
 That dost descend upon the world, and thy release,
 Transcendent and supreme, from human pain,
 Proves Love shall triumph over every stain
 Of sin, for God is Love, and we, beneath His care,
 With Faith and Hope and Love and earnest prayer,
 Shall all be gathered to His heart again.

THE SIGNS OF THE TIMES.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, March 1st, 1874.

INVOCATION.

Infinite Spirit! our Father and Mother God! Thou Divine Source of life and light! Thou everlasting presence! Thou supreme and perfect good! we praise Thee! Our hearts are filled with thanksgivings, and we lay the offerings of our devotion upon the shrine of Thy great Spirit. Even as the earth, teeming with bounty and filled with excellence, brings all her offerings to Thee; even as Nature, replete with myriad voices and sounds of harmony, radiant and strong with the life of material excellence, praises Thee with manifold tongues' rejoicings; even as the smallest atom, which Thou hast filled with life and with purpose, praises Thee in the fulfilment of its career, mounting through stages of benefic being, until at last it sparkles in some central sun of light; even as the flowers praise Thee, whose sweet lips are fraught with fragrance, the silent offering of light and praise; even as the birds, whose carollings give forth the joy of life and being, praise Thee; even as the solemn, everlasting hills praise Thee in their silence and grandeur, thanking Thee for being, for existence, for life; even as the stars that march through space, responsive to Thy life and breath, keeping time for ever to the music of Thy laws, and for ever responsive to Thy mind; even as souls praise Thee, attuned to Thy harmony, and aware of Thy presence—souls that are made glad and strong in the light of immortal life, risen above suffering, above pain, above transgression, free and glad and unafraid, praise Thee in the light of Thy lovingkindness: so would we praise Thee, O Father! As children turn to a kindly and indulgent parent; as all hearts burn with longing love and yearning aspiration for the divine

compassion that shapes our lives; as confiding souls turn with spontaneous offerings, asking for health and strength, do we turn to Thee! May our lives be full of praise! May our deeds be voices of thanksgiving! May our hearts be attuned to loving thoughts, so that we may praise Thee in loving one another! May all discord and inharmony give place to Thy light and knowledge and peace, and may the nations of the earth that have waged war against one another grow stronger in the bonds of love and peaceful kindness, until war shall be no more! May the household and the family become the living places of Thy presence, where Thou dost abide and set up Thy temple for ever! May each loving heart be fraught with Thy power and inspiration, until no mind shall say, "I know not God;" but all shall behold Thee—in the stars that glow, in the leaf that glimmers on the tree, in the sparkling stream, in the thought of man, and in all tokens and signs where-with Thy presence is made known, for ever!

DISCOURSE.

Lesson: 16th chapter of the Gospel according to St. Matthew.

“CAN YE NOT DISCERN THE SIGNS OF THE TIMES?”

The Egyptians, skilled in the laws that control the material elements, were accustomed to place along the banks of the river Nile indices and signs, whereby they could tell from the rising of the waters when the plain would overflow and inundate the fields, that they might then gather their treasures, grain, and families in places of safety. The astronomer, by certain known laws in connection with his science, is able to predict the appearance and recurrence of comets, the various changes that shall take place in reference to the planets, determine with certainty what eclipses shall occur, and when there will be any transit of the various planets connected with the solar system. So unerring is mathematics that it becomes almost a matter of certainty to determine what shall take place in any department of science that is governed by its laws. With reference to the moral and religious world alone, and that unknown region of spiritual truth, man is to be left in darkness and ignorance; there building his views solely in the empire of faith, or discarding altogether any evidence of spiritual changes that may be going on in the world to-day. Consequently, the student of spiritual science is obliged to resort to other means, and to turn inwardly the tide of investigation, that he may discover if possible what signs there are that portend changes in the spiritual world of man. Usually that which has been denominated the religious nature of man has been held in entire subjection to certain formulæ, while every other department of human intelligence has been going on gradually in stages of progression. Science herself has made such rapid strides, and the laws that pertain to man's material nature have been so clearly and well defined, that the majority of minds, intent upon modern thought, direct their investigation to material instead of spiritual science; and it has come to be a fact that the great world of mental agitation to-day, with everything portending change in the development of man's mind, has come to relate exclusively to the material nature of man.

Science, proud of her achievements, and justly so, strong in her foundations of law, and unassailable in her primal principles, has nevertheless arrogated to herself more rights than she actually possesses, and claims not only to dictate to man the essential properties and elements that constitute his physical body, but also to bar the door against the investigation of that which belongs to his immaterial nature. Hence to-day, if we glance through the world, we see that among the chiefest minds of the earth, the leading impetus of modern thought, that which pervades literature, and in some covert way pervades all classes of thinking minds, is the absence of any faith or belief in the portent of spiritual truth. While all

other things are prophesied of through a scientific basis; while other things are noted from the standpoint of stark reason and philosophy; while all other things are marked with change, man is forbidden in this modern school to discover anything, to reveal anything, to point out any change, or discern any signs in the sky concerning his spiritual welfare. The result has been that in the church itself the slowly encroaching fire of materialism is burning out gradually and silently, through dissensions, discussions, and division, the moiety of the spiritual life once existing there, or has so far encircled it and encloded it with its smoke as to make theological discussion answer the place of religious strength and favour. Nay: the boldness and arrogant assumptions of science are of such a nature as to almost defy an answer from those who have simply the theories of religion to answer them with; and the challenge is boldly flung from the materialistic ranks towards the citadel of spiritual strength and power, saying: "If there be any spiritual nature in man, and if there be anything in the revelations of the past, show us something in the present, and prove it?"

Proof takes the place of faith, reason takes the place of belief, and the mind, accustomed to dwell upon the conclusions of mathematics, will not yield itself to the subtle and invisible forms of reasoning that belong to the spiritual nature; and we have but to look abroad in the world to discover, first, the Church divided against itself in that which constitutes the essential element of its faith; secondly, to behold state warring against state in that which constitutes the rights of religious belief, and the contending factions of religion intent upon building up a material power; while all the spiritual and inspirational of religion is passing away under the eye of scoffing man. Or we have the view of a few that, remaining in sacerdotal robes, still attempt to invoke the presence of the divine benediction on their labours, while struggling against this wave of materialism without and within. On the other hand, as before stated, a strong tide of materialism stalking through every department of life, claiming a hearing on the solid basis of scientific fact, and asking that the human reason may be the umpire in all matters between man and nature, between man and the unseen power that is not yet investigated.

The signs thus portended are most serious, because we are well aware that in the history of the past every attempt at progress, every attempt at establishing a new thought or an improvement in man's material welfare, has unfortunately met with resistance from the very power that claims supremacy over man's spiritual nature; unfortunately the truths of science, proven such by their existence and power, have not been encouraged, hence the scientific man makes bold to say that the truth which he has discovered having been denied by the Church, he in turn will deny the truths upon which the Church is founded. War between these two elements in human society becomes, therefore, only a question of time,

unless there shall be some new added force to the power that connects and unites itself with man's spiritual destiny. You cannot expect the Church in its exclusive capacity to answer distinctive questionings of science. You cannot expect the Church in its present form of organisation either to set at naught or in any degree to disprove that which materialism has said. Except the Church have new faith, new fervour, new forms of inspiration, and new proofs to offer, it must suffer in this conflict and at last yield.

The history of wars of religion of the past has proven this; the war of the present conflict in the Church at Rome with the temporal power of the German empire proves it; the history of your own religious wars proves it; and the existing state of modern science proves it most conclusively. It is within the Church, within the pale of ecclesiastical law, and within the ranks of enlightened and cultured minds that the chief foundations of materialism have their strongest hold; while there also, as we have said, this lack of harmony, the various divisions that exist there, and the absence of actual spiritual power, give to the enemies of man's spiritual nature the strength of exclusive power.

But there have been those within and without the Church, within and without the pale of material science, who have evidently expected and have hoped almost against hope for a new form of spiritual testimony to be given to the world. There have been those who, with the vision of prophecy, have seen that there must come a time when this conflict between Church and State, between religion and materiality, shall take the place of all other questions; and that then, unless there should be a renewed outpouring of the Spirit, the material nature and material science would gain the strongest power upon earth. With the eye of prophecy those who have had these spiritual visions have continued to look forward to some change about this period in the earth's history. They believe it to be something in connection with their established faith. The Children of Israel, wandering up and down in the earth, confidently look forward for the coming of a new Christ, that shall assemble their scattered peoples and reign over them in regal form; various Christian denominations have risen up in late times, each predicting a new power and visitation of the Spirit, some in one form and some in another; and outside of these sects various philanthropists and philosophers, transcending material science, have looked forward with longing eyes towards heaven to determine if there might not be at this epoch of the world some new power of the Spirit visited upon the earth.

Vainly do men call for signs! vainly do men ask for supernatural evidence! vainly seek for the coming of a material kingdom or established power that shall reveal their especial religion to be true! Ye do not look in the right direction! Those who search do not search with the eye of the Spirit; they who question do not question in the proper manner, for the signs are already in

existence, and the proofs and powers of this visitation are already abroad in the land. Some seek for signs in the clouds, with the sounding of trumpets and the coming of the temporal kingdom, whose might shall restore the lost power. Some seek for the voice of an angel and the sound of the trumpet that shall call the dead and the living to judgment. Some are seeking for an utter destruction by fire, in which the earth shall be consumed as in a furnace, and wherein the wicked shall be burned, but those which are good shall escape. But though you know it not, the fire is already abroad in the land, a consuming flame is upon the earth; the searching Spirit who searcheth all hearts is near you; the sky is filled with signs; the earth is alive with voices, and the air is darkened with the changes that are taking place.

If the temporal Church seeks in these signs the building up of its power, it will not have them. If the poor old man at Rome, whose last days are drawing nigh, seeks for the acquisition of his temporal power again, he will not get it. If the German Emperor, for the sustenance of his material power, seeks to build up the temporal power of the Church, he will not get it. If any Church in Christendom seeks for a special visitation, that their immediate or particular tenets may be enforced and sustained, they will not find it come to them. On the contrary, this voice that is among men is disintegrating these sects and denominations. It is like that vine which disintegrates and gradually destroys the massive temples on the islands of the West Indies, working on the most solid granite, and in silence cleaving the rocks in twain, until the building crumbles to the ground. He who expects that the power of the Spirit shall descend on an individual nation, or dynasty, or individual creed, or individual class, will be disappointed, as he sees from the indications of the times that these are falling and crumbling to ashes. Rome herself, the most ancient mother of the Church, falls away from the grasp of him who would have material power. But lo! another Rome shall be erected upon its ashes—the Rome of a new spirit and of a kindling faith.

The Church that is abroad in your land looks to the State for sustenance. Lo! it is fast fading away; and in its stead another Church, born of the Spirit, and endowed with life and breath and fervour and religious inspiration, will usurp its place. The last struggle of the material Church is near at hand. That particular form of worship that seeks to build up the external, while it forgets the spirit within—that form which Jesus rebuked when he denounced the Pharisees and Sadducees—is being rebuked now by the same Spirit that appears on the earth.

Science herself is one of the flames that is bound to consume this materialism. That science, so proud in its achievements, and so arrogant in its assumptions, has taken the place of the sword, and cleft in twain the strong foundation of the material worship that usurps the place of the Spirit. Science, in her turn, has to be purged and

purified by a still more searching flame, that shall show her that while she revealed the temporal attributes of God's kingdom, she has forgotten that greater and spiritual realm, whereby God's ways and works are made manifest. This spiritual truth, this spiritual fire, comes to-day in a strange form. It comes in many ways. It comes with many voices and with a thousand tongues. It comes with indications and signs that betoken the presence, not only of a new science, but of a new power and force and fervour in religion; and they who will not see these signs are either wilfully blind or have no perception of the spiritual atmosphere. The astronomer, the chemist, the geologist, the man of history, if he will not note that which is in the world—if he will not see indications that are abroad—must then subject himself to the charge of being wilfully blind and inert, because the tokens are in the air.

“In what way?” do you ask. “What is the manner of these indications? What are the signs, that we may look to them and discern their meaning?” We answer:—In the very upheaving of the Church and State, in the very inharmonies that distract men, in the very conflict between the material powers, in the very undermining of material dynasties and thrones, in the very fervour with which science proceeds to work, as she believes, to tear down that which the past has builded up. But she tears down unwisely, for she believes there shall be no resurrection; she tears down blindly, for she believes decayed forms surround religion, and that there shall arise no new spiritual empire; she tears down, thinking that with the extinction of bigotry and superstition religion shall be extinguished, and that there shall no longer be sacred altars and shrines of spiritual faith. Such is not the case. The destruction that is going on in the world in material ways betokens the building of the Spirit; the conflict between the material powers denotes the presence of the Spirit, a greater soul, a subtle and silent power working its way in infinitesimally small degrees, slowly but potently—betokens to man the presence of a spiritual strength heretofore unknown, but at once answering the demands of materialism and rebuking the unbelief of those who call themselves believers.

We refer to the discovery of the actual proof, of the potent evidence, the continual testimonies that are being had of the existence of man's spiritual nature, and of the departed spirits of men, who hover near the earth. That portion of the Church that denies these manifestations to-day is in reality the anti-Christ of the age; while those wise ones within the Church, who see these signs and admit their presence, are performing an act of regeneration in the Church that shall take the place of a mere formal belief. There are a few within the ecclesiastical body who, shaping their views to the atmosphere of modern thought, and realising the presence of this power and fervour of spiritual communion, dare proclaim their belief in the presence and visitation of disembodied souls.

This fact would not induce scoffing so much if it had not been

recklessly and steadfastly denied for the last quarter of a century: this fact would not call forth denunciation so much if it had not been one of the primal foundations of the Church itself, and would not have induced so much denial if, in the places of those proofs and this evidence, it were merely founded on imagination of thought. But instead of that it becomes not only a form of aspiration and belief, but a certainty, wherein the worshipper in spirit beholds divine and ministering angels, and holds converse with actual persons; whereby the most material mind can be satisfied, and he who is the most abject slave to his material senses can have every sense convinced.

The Church has no argument to give against science, when it says: "We have proven the earth and air; we have analysed the atom, and have planted our telescopes against the dome of heaven, and we find no Spirit and no God." But if out of this voiceless air, and out of this very element that the man of science claims to have analysed, there comes a positive force, a tangible presence, an actual voice, a living apparition, your saviour is set at naught, his cavilling must cease, and he is compelled to silence. If, accompanying these, there also come assurances of distinct spiritual existence, assurances of an atmosphere of spiritual life all around the earth that is not known to science, nor analysed by its means, but palpable, real, and capable of demonstration, then silence must take the place of ridicule, and the man of science must pause before pronouncing judgment on that vast spiritual kingdom of which he as yet knows nothing.

Religion, on the other hand, should come forward and sustain the vision, cheer and uplift the corroborative voice of her ministrations. Theology, however, does not do this, but takes for granted her own power, and in ignorance rejects this divine testimony of spiritual presence and angelic ministration. True religion gladly avails herself of every form of testimony; for the human mind, which lacks this new evidence, lacks that which forms the chief proof of those past revelations which have been so much merged in bigotry and superstition, while devoted men to-day, stand up as the teachers of humanity, with spiritual vision, and boldly declare that there are presences in the atmosphere, voices apparent to man, sounds, spiritual messages borne on the atmosphere that betoken new power and fervour and the uplifting of the spiritual faith of man. To this new manifestation, to this presence—by whatever name you may term it—to this spiritual influx, as a science and as a spiritual testimonial, the modern student must turn if he wishes to prove spiritual existence; to this the materialist must be referred if you would have him deny and abjure his materialism; to this the doubter must be referred if you would give him ample proof of mind apart from body, and of the outpouring of the Spirit.

This testimony and this science are manifested in many ways

Literature for the last quarter of a century has been pervaded by the subtle spirit of the presence of guardian angels: novels and romances have been filled with the perception of this new element in the material world, and their heroes and heroines are rescued from imminent danger by the presence of ministering spirits. Art itself in painting has taken the form of unseen messengers hovering above those who are sleeping or in danger; the mother is pictured dreaming of the angel of death bearing away the spirit of her child, while she keeps fond guard by the body which has already expired. Angelic beings, silent and potent, are represented as hovering over nations, wielding with the power of their mighty presence influences that shall control the destiny of those peoples. Dynasties are represented as falling beneath the hand of spiritual presences when they would usurp the place of tyranny and wrong. Again, high and powerful presences are depicted with unseen hosts guarding the sacred shrines of liberty and progress, while man blindly battles on in his finite way. Nor is this all: the fireside itself is made the centre of angelic visitations; around its altar and shrine the loved ones gather, to hold converse and communion with unseen beings. The distance between the world of spirit and the world of matter has been bridged over in new and unaccustomed ways, and by many methods and forms of converse. The voices of the dead are not silent, but actually eloquent in your midst. The mother who dreamed that her dear child had gone, that the wide space of the grave separated her from her dearly-beloved one, now holds converse in palpable forms of communion. The grey-haired sire, waiting for the last messenger to conduct him to the gateway of eternal life, is consoled by the consciousness of the presence of those who have gone before, and the way to the grave has ceased to be a threatening stormy pathway by the ministering hands of unseen angels who lead the way before.

The world has a new and unaccountable visitation. They that are old are gifted with unaccustomed sights and sounds; young men speak with unusual voices of eloquence; little children see visions, and maidens predict and prophesy. Everywhere there are hallowed signs and tokens; for the sick are restored, the blind see, and the deaf are made to hear. Voices are abroad that betoken an atmosphere alive with spiritual intelligence. What is this to be? What will be the result of this? Can anyone doubt? The voiceless grave, the empty space is being peopled and filled with living souls. All that space lying between the materialist and the unseen God in whom he does not believe, is being fraught with life and intelligence—active, aggressive life, that will lead him to pause nor slumber not until he sees with the eyes of his spirit, and beholds these living presences. That space that separates the believer from the loved one of his soul, the Christian from the idol of his hearth-stone, that wide space of death is bridged over by the new Iris-arch of belief, and the vacancy be-

tween the household and the heavenly home is filled with the sweet voices of ministering spirits.

Signs of the times! Why, empires crumbling around your feet; dynasties fading before your vision; tyrannies and slaveries dispersing; ecclesiastical forms giving way—are as nothing compared to the silent working of this subtle power, that at every fireside and by every altar and shrine builds up in the place of death a form of life—instead of materialism, a form of spiritual excellence. By it chiefly the heart would first be made spiritual, the mind is to be educated, the soul made aware of its own attributes, and the divine greatness of the spirit that you look for in some fantastical sign is in your very midst, and the struggle is within your heart and not in the outside world. In the clouds is God coming, in the air is His voice apparent, on the earth His feet are ever treading, and the hearts of men are full of the consciousness of this living and potent spell.

Materialism may build up the walls, science may rear her lifeless forms against the very dome of heaven, and in the place of the living soul of man may put a mere dream of matter, of formal and scientific lore. But this voice will find it out; this spirit will ferret it to its very depths, and overthrow every form that is not endowed with soul, that is not allied to the Divinity, every expression that does not acknowledge the spirit, every term that is not fraught with truth. Remember the feast of Belshazzar; remember that the sacred vessels of Jehovah had held the wine of the godless people; remember that the temples had been desecrated by robbing them ruthlessly of these vessels; and remember, also, that there came to those who were feasting a warning, signifying that a new temple should be reared. This new temple of Jehovah is man—his body and spirit the vessels, the godless heathens who are there are materialism, bigotry, strife, and contention. You yourselves are the vessels of Jehovah filled with the wine of this contention, of this materialism. This is the temple that has to be purged and purified, its shrine and altar no longer desecrated by ungodly and unhallowed presences; this temple of man, the structure of his physical body, made to adorn, and beautify, and perfect the soul in which the spirit has poured the new wine of truth—perfect abiding truth, the fervour of the soul, the fire of living excellence. Whatever way you may deny it; whatever way the world may scoff and scorn; in whatever way you may seek to avoid the signs of this presence, behold the handwriting is upon the wall, the crumbling walls give way, the hosts of materialism, of despotism, and bigotry fly before this advancing presence, and “Mene tekel upharsin” is written upon the decaying temples of materialism and bigotry.

STARS, ROCKS, AND FLOWERS.*

In the heaven that is far above,
The space that is filled with life,
Behold how numberless they move,
With power and with beauty rife.
Countless the worlds that deck all space,
Myriads the orbs that shine,
Each one fulfilling in its place
The edict of the law divine.
Moving as with the harmony
Of music throughout the spheres,
Keeping time with God's great soul,
As it throbs through endless years.
The stars they march sublime
Up the steps of eternity—
Hark! you may hear them beating time,
For ever through immensity.
With flashing banners burning bright,
With brazen swords of flame,
Marching up the stilly height—
Legion is their wondrous name.
God's great hand has linked all
The suns and worlds together,
By a subtle law and force
They are lost—ah, never.
Even by a golden magic chain,
Extending through all space,
Every star doth still remain
Within its chosen place.
And not one could be lost, but all
Would feel that vacancy;
Even so your souls are linked in one
Throughout eternity.

As for the rocks, they constitute
The strong foundations of the earth;
Upon their sturdy strength you find
The fruits and flowers of rarest worth.
Formed of the grains of shining sand,
Of atoms joined together,
By a subtle power of God's command,
Which law alone can sever.
But when the sea is tempest tossed,
The waves break wild and free,
And the fire within earth's fair breast
Wakes from its lethargy.

* Given at the close of an Oration at Darlington, June 9, 1874. The subject chosen by the audience.

THE "MANY MANSIONS;" OR, DIFFERENT CONDITIONS OF SPIRITUAL LIFE.

Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Melrose Hall, London, on Sunday evening, March 8th, 1874.

INVOCATION.

Thou supremest Good! Thou divine and perfect Being, whose
name we call God! Thou Life of all life! Thou Creator of every-
thing that lives! Thou Giver of every good and perfect gift! All
things have beheld Thy power, and every nation has received some of
Thy inspiration. All time is fraught with the living testimony
of Thy presence, and the day and night are filled with the voice
of Thy being. We praise Thee; for our minds o'erflow with
gratitude; our minds are filled with wonder; and we gaze
upon Thy works with awe and reverence. Every atom fills its
station in life responsive to the laws Thou hast made. The
flower blooms and sheds its perfume in praise for being, and the
planets that revolve in space have harmonious concord with Thy
divine spirit. O Love ineffable! O Soul that doth live in all
things! O divinest Being, who art more radiant in Thine existence
than worlds and suns! Thou art the central sun of our souls;
Thou art the light round which we revolve, even as atoms in the
great spiritual firmament. Father, God, Jehovah! we praise Thee
for all things which Thou hast made: for the coming and going of
life and of death; for the night and the day; for the spring and
summer and the winter; for all seasons of rest and change;
for all things that in succession and harmony perform their work-
ings; for the past history of nations that have outwrought Thy
will in the dread turmoil of war and contention; for the
gifts sent, freighted with intelligence derived from Thee, and those

...the human soul; for all
...with Thy laws,
...; for that life
...making it
...each obstacle
...even for sorrow,
...as nearer and
...death, that is
...the
...Thee most for
...and wherein
...of Thy perfect
...we know that
...and that the
...O God!
...the things that
...sorrow, suffer-
...of the divine
...ask for those
...souls: let us
...there in
...indeed

DISCOURSE.

Lesson: John xiii. and xiv.

In my Father's house are many mansions; if it were not so, I should have told you. I go to prepare a place for you."

The chief reference to the future life in the history and teaching of Jesus is contained in these words: that future life that among the Hebrews and in the ancient Scriptures is very little referred to; since not only the Hebrews, but each class of other religious believers, did not in reality accept a future immortality of all souls, but believed only in an immortality for the children of God, of whom, of course, they supposed themselves to constitute the chiefest part. All other persons, not the children of God, it was supposed would be destroyed; hence that the children of Israel should inherit the earth and the New Jerusalem under the reign of their King. But Jesus taught the essential loveliness of the true nature of man; that the essential kingdom of the Spirit is within, and that all forms of existence that pertain to the spiritual must be attained through spiritual attributes. In this we may obtain—whatever theological views may be entertained by those who believe in Christ—that he was the first essential teacher, either in ancient or modern times, that distinctly removed religious life and the religious life from the temporal to the spiritual kingdom; that robbed religion of its mere temporal forms and outward trappings, and removed it to that silent and solemn portion of the nature of man—the soul itself; and when he refers thus lovingly, and affectionately to his disciples in his last moments with them, when in his communion with them he administers to their physical wants, washes their feet with his own hands, and wipes with the towel he wore about his loins, he performs an act of unfeigned kindness as a last testimony to them before he leaves them for the spiritual realm. Showing that they did not understand the reference to his spiritual existence, Peter begs to be allowed to follow him whither he is going; but he, foreseeing the destiny that awaits him, foreseeing his betrayal and subsequent death, is aware that his disciples cannot follow him into that spiritual realm.

Upon this statement of the Father's house containing many mansions rests the chief foundation contained in Christ's teachings—the belief in the future state,—the chief foundation for the fact that that future state is varied, and accords with the conditions and requirements of the individual soul; and he, in preparing a place for that future life for his disciples, naturally reserves a place of his own for those that were to believe in him whom he has given power.

How many mansions of spiritual existence are at the present time being revealed to mankind through various forms of intercourse between the two worlds—in many ministrative angelic

recklessly and steadfastly denied for the last quarter of a century: this fact would not call forth denunciation so much if it had not been one of the primal foundations of the Church itself, and would not have induced so much denial if, in the places of those proofs and this evidence, it were merely founded on imagination of thought. But instead of that it becomes not only a form of aspiration and belief, but a certainty, wherein the worshipper in spirit beholds divine and ministering angels, and holds converse with actual persons; whereby the most material mind can be satisfied, and he who is the most abject slave to his material senses can have every sense convinced.

The Church has no argument to give against science, when it says: "We have proven the earth and air; we have analysed the atom, and have planted our telescopes against the dome of heaven, and we find no Spirit and no God." But if out of this voiceless air, and out of this very element that the man of science claims to have analysed, there comes a positive force, a tangible presence, an actual voice, a living apparition, your savor is set at naught, his cavilling must cease, and he is compelled to silence. If, accompanying these, there also come assurances of distinct spiritual existence, assurances of an atmosphere of spiritual life all around the earth that is not known to science, nor analysed by its means, but palpable, real, and capable of demonstration, then silence must take the place of ridicule, and the man of science must pause before pronouncing judgment on that vast spiritual kingdom of which he as yet knows nothing.

Religion, on the other hand, should come forward and sustain the vision, cheer and uplift the corroborative voice of her ministrations. Theology, however, does not do this, but takes for granted her own power, and in ignorance rejects this divine testimony of spiritual presence and angelic ministration. True religion gladly avails herself of every form of testimony; for the human mind, which lacks this new evidence, lacks that which forms the chief proof of those past revelations which have been so much merged in bigotry and superstition, while devoted men to-day, stand up as the teachers of humanity, with spiritual vision, and boldly declare that there are presences in the atmosphere, voices apparent to man, sounds, spiritual messages borne on the atmosphere that betoken new power and fervour and the uplifting of the spiritual faith of man. To this new manifestation, to this presence—by whatever name you may term it—to this spiritual influx, as a science and as a spiritual testimonial, the modern student must turn if he wishes to prove spiritual existence; to this the materialist must be referred if you would have him deny and abjure his materialism; to this the doubter must be referred if you would give him ample proof of mind apart from body, and of the outpouring of the Spirit.

This testimony and this science are manifested in many ways.

erature for the last quarter of a century has been pervaded by a subtle spirit of the presence of guardian angels: novels and romances have been filled with the perception of this new element in the material world, and their heroes and heroines are rescued from an imminent danger by the presence of ministering spirits. Art in painting has taken the form of unseen messengers hovering over those who are sleeping or in danger; the mother is pictured in the arms of the angel of death bearing away the spirit of her child, while she keeps fond guard by the body which has already expired. Angelic beings, silent and potent, are represented as hovering over nations, wielding with the power of their mighty spiritual influences that shall control the destiny of those peoples. Tyrannies are represented as falling beneath the hand of spiritual presences when they would usurp the place of tyranny and wrong. In high and powerful presences are depicted with unseen hosts guarding the sacred shrines of liberty and progress, while man vainly battles on in his finite way. Nor is this all: the fireside is made the centre of angelic visitations; around its altar and shrine the loved ones gather, to hold converse and communion with unseen beings. The distance between the world of spirit and the world of matter has been bridged over in new and unaccustomed ways, and by many methods and forms of converse. The voices of the dead are not silent, but actually eloquent in your ear. The mother who dreamed that her dear child had gone, the wide space of the grave separated her from her dearly-loved one, now holds converse in palpable forms of communion. The grey-haired sire, waiting for the last messenger to conduct him through the gateway of eternal life, is consoled by the consciousness of the presence of those who have gone before, and the way to the beyond has ceased to be a threatening stormy pathway by the ministering hands of unseen angels who lead the way before. The world has a new and unaccountable visitation. They that were old are gifted with unaccustomed sights and sounds; young children speak with unusual voices of eloquence; little children see visions, and maidens predict and prophesy. Everywhere there are hallowed signs and tokens; for the sick are restored, the blind see, and the deaf are made to hear. Voices are abroad betokening an atmosphere alive with spiritual intelligence. What is this to be? What will be the result of this? Can there be doubt? The voiceless grave, the empty space is being opened and filled with living souls. All that space lying between the materialist and the unseen God in whom he does not believe, is fraught with life and intelligence—active, aggressive life, that would lead him to pause nor slumber not until he sees with the eyes of spirit, and beholds these living presences. That space that separates the believer from the loved one of his soul, the Christian from the idol of his hearth-stone, that wide space of death is bridged over by the new Iris-arch of belief, and the vacancy be-

tween the household and the heavenly home is filled with the sweet voices of ministering spirits.

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Upon their sturdy strength you find
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Formed of the grains of shining sand,
Of atoms joined together,
By a subtle power of God's command,
Which law alone can sever.
But when the sea is tempest tossed,
The waves break wild and free,
And the fire within earth's fair breast
Wakes from its lethargy.

Given at the close of an Oration at Darlington, June 9, 1874. The subject
by the audience.

The rocks may melt then again and move,
 The earth with pain is torn,
 The law of mighty change to prove,
 And another age is born.
 Yet ages on ages roll away,
 And rock on rock is built,
 And for evermore the selfsame sway
 By which the stars are gilt,
 Has also forged the iron chains
 That link the earth and sky
 In one supreme and perfect whole
 Whose power can never die.
 And the Spirit that lives within the stars,
 And dwells within the sun,
 And throbs within the granite's heart,
 Is but one—the only one.

And flowers are the lesser stars,
 By loving angels flung
 Down to the earth, that she may learn
 The songs by spirits sung.
 For they are blessings scattered round
 Your lonely earthly way,
 That you may see in each fair face
 The glory of the day.
 Or they the types of virtues are,
 Which you may cultivate
 Within the garden bright and fair
 Of your own mental state.
 The rose is Love, which represents
 The power of heart to heart,
 The lily by its Purity
 Is of heaven a part.
 And then the lowly violet
 Is called the maiden's flower,
 And by the streams so clear and bright
 She seeks it hour by hour.
 Its modesty you know full well ;
 And the daisy, snowy white,
 Upon the meadows blossoming,
 May represent the Light
 That on the angel-meads above
 The children gather in their love.

The angel-flowers of Paradise,
 You know them not—for your earth eyes
 Are not accustomed to their gaze ;
 But they bloom there, and loud their praise
 Is sung in words no tongue can tell—
 The name of one is Asphodel.

THE "MANY MANSIONS;" OR, DIFFERENT CONDITIONS OF SPIRITUAL LIFE.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, March 8th, 1874.

INVOCATION.

O Thou supremest Good! Thou divine and perfect Being, whose name we call God! Thou Life of all life! Thou Creator of everything that lives! Thou Giver of every good and perfect gift! All have beheld Thy power, and every nation has received some of Thine inspiration. All time is fraught with the living testimony of Thy presence, and the day and night are filled with the voice of Thy being. We praise Thee; for our minds o'erflow with thanksgiving; our minds are filled with wonder; and we gaze upon Thy works with awe and reverence. Every atom fills its function in life responsive to the laws Thou hast made. The flower blooms and sheds its perfume in praise for being, and the worlds that revolve in space have harmonious concord with Thy divine spirit. O Love ineffable! O Soul that doth live in all things! O divinest Being, who art more radiant in Thine existence than worlds and suns! Thou art the central sun of our souls; Thou art the light round which we revolve, even as atoms in the great spiritual firmament. Father, God, Jehovah! we praise Thee for all things which Thou hast made: for the coming and going of life and of death; for the night and the day; for the spring and the summer and the winter; for all seasons of rest and change; for all things that in succession and harmony perform their workings; for the past history of nations that have outwrought Thy truth in the dread turmoil of war and contention; for the present, freighted with intelligence derived from Thee, and those

wonders with which Thou hast endowed the human soul; for all things that live, since all is fashioned in accordance with Thy laws, and no change comes that is not known to Thee; for that life with which Thou hast endowed the human spirit, making it triumph over time and death, causing it to surmount each obstacle of earthly being, and become one with Thee; even for sorrow, which, in the mask and disguise of suffering, brings us nearer and nearer to Thee by the pathway of tears; even for death, that is but the gateway to immortal life, opening with its Iris arches the everlasting views of eternity. O God, we praise Thee most for death! for that higher life which unites itself to Thee, and wherein the soul is transported to the divine kingdoms of Thy perfect being. Let all in life prepare for this change; let us know that every moment and hour is fraught with eternal import, that the seed that is sown on earth is harvested in eternity, and that the reaper, whose name is Death, stands by the field of life. O God! let us not mourn, nor despair of the earth, nor of the things that are therein; for Thou art able to contend with sin, sorrow, suffering, and crime, and each soul contains something of the divine light of Thy being. Let us praise Thee; let us ask for those blessings wherewith Thou hast richly endowed our souls; let us seek Thy truth; let us find Thine ultimate soul, and rest there in the perfect love and in the divine satisfaction that Thou art indeed our Father.

DISCOURSE.

Lesson: John xiii. and xiv.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

The chief reference to the future life in the history and teachings of Jesus is contained in these words: that future life that among the Hebrews and in the ancient Scriptures is very little referred to; since not only the Hebrews, but each class of other religious believers, did not in reality accept a future immortality for all souls, but believed only in an immortality for the children of God, of whom, of course, they supposed themselves to constitute the chiefest part. All other persons, not the children of God, it was supposed would be destroyed; hence that the children of Israel would inherit the earth and the New Jerusalem under the reign of their King. But Jesus taught the essential loveliness of the spirit-nature of man; that the essential kingdom of the Spirit is within, and that all forms of existence that pertain to the spiritual life must be attained through spiritual attributes. In this we maintain—whatever theological views may be entertained by those who believe in Christ—that he was the first essential teacher, either in ancient or modern times, that distinctly removed religious views and the religious life from the temporal to the spiritual kingdom; that robbed religion of its mere temporal forms and outward masks, and removed it to that silent and solemn portion of the nature of man—the soul itself; and when he refers thus lovingly, thus affectionately to his disciples in his last moments with them, and when in his communion with them he administers to their physical wants, washes their feet with his own hands, and wipes them with the towel he wore about his loins, he performs an act of lovingkindness as a last testimony to them before he leaves them for the spiritual realm. Showing that they did not understand his reference to his spiritual existence, Peter begs to be allowed to follow him whither he is going; but he, foreseeing the destiny that awaits him, foreseeing his betrayal and subsequent death, is aware that his disciples cannot follow him into that spiritual kingdom.

Upon this statement of the Father's house containing many mansions rests the chief foundation contained in Christ's teachings for the belief in the future state,—the chief foundation for the belief that that future state is varied, and accords with the condition and requirements of the individual soul; and he, in preparing a place for that future life for his disciples, naturally prepares a place of his own for those that were to believe in him and to whom he has given power.

These many mansions of spiritual existence are at the present day being revealed to mankind through various forms of interchange between the two worlds—in many ministrative angelic

visitations, in the communing with those that exist in that form of life; and the many mansions of the Father's house are enlarged from the narrow compass of the Hebrew Jerusalem to the lofty and sublime spiritual temple of that kingdom which is not made with hands. It is not even the heaven of the modern theologian; it is not even the narrow place confined within the walls of a physical city; it is not an abode of such transcendent materialism that the walls may be pictured in gems and precious stones; it is not described by him, the Teacher, as being of that nature of material substances that can sparkle as the ruby or glisten like gold; it is not a city in an actual material kingdom, but the temple of the Spirit, the realm of the Unseen, the fabric of the Soul, wherein he, the Teacher, that preceded his loving disciples, was to prepare a fitting place and abode for them when they should follow him.

All this seems most natural, most simple, most reasonable, and yet around that simple statement has been woven such a tissue of inconceivable theology that it is almost a matter of doubt and question to the modern mind as to whether there be any future state or not. So simple and probable is this statement that it presents itself in all its lovingkindness and all its familiar words of parting affection, as the most commendable, sublime system of future existence. Yet upon this has been, for nearly 1900 years, woven the meshes of ecclesiastical formulæ, and one dogma after another has been made to intercept the way between man and that future abode. One ecclesiastical form after another has interposed its gigantic figure between the mind of man and that simple promise of the teacher of Christianity; and it has come to be a fact in the world to-day that, without the walls of the Churches that rear their towers against the dome of heaven, there are loud questionings as to the future state; and within the walls there are hungry souls, longing for that divine presence which shall tell them of the many mansions they may not see with natural eyes. The future of man is so simple a conception of that future state, so in accord with that which lies around you in Nature, and has been so reasonably translated and interpreted to the consciousness of man by various teachers, that it seems strange that this bewilderment should occur in an enlightened age when all avenues of knowledge are open to the human mind; but it does so occur, and it is a fact, that while many believe and profess the actual Christian system of salvation, the consciousness of the future state, and its methods of application to your life and present need, is a blank that cannot easily be filled.

How shall it be filled by simple reference to this statement in itself? The many mansions in the Father's house must undoubtedly refer to the different states of spiritual existence; the many mansions must undoubtedly refer to those particular departments of spiritual life adapted to each form of human intelligence; and this is augmented, our view in this matter is confirmed, by

the fact that, in his teachings, Christ said also, "The kingdom of heaven is within you," which means that you take with you to the spiritual world the precise condition in which you shall dwell, and that every form of thought in this world helps to build up and fashion the kingdom into which you are to enter; that the state of happiness is not so much a material place as it is a condition of the mind; and that the true spirit of the Reformation of Luther, and Calvin, and Melancthon was to remove the temporal view of the future and its materialistic surroundings into a more spiritual and acceptable form of the human mind. But its believers have in turn been so materialised to suit the taste of modern forms of worship, that it has come to be an almost impossible fact in reference to the future life as to whether you can reconcile the materiality of the ideas of future existence with the spiritual nature of man's requirements. To-day the world vibrates between the two opinions of non-belief in a future state, and of a sublime belief in an impossible future that is not now of a spiritual nature at all. Between these two forms of belief there comes an intermediate and actual power, which is the spiritual nature of man. Interpret that properly, and you interpret what the future will be; interpret its present needs, its requirements, its natural desires, and the evidences it has of existence now, and you interpret all that blank that lies between you and the unexplored future.

The human mind, the spirit of man, that part which is unquestionably and undoubtedly immortal, is not material. Its tastes, appetites, feelings, wishes, desires, are all above and beyond its material existence,—its very struggling, striving, quarrelling, and endeavour to vanquish the material part—that which is high and lofty in man is ever endeavouring to make matter subservient to its wishes and purposes; and the loftiest form of civilisation to-day, the highest development of the human mind in the world, is simply where it has gained most control over matter. The offices of matter are to be subservient to the spirit; the properties of material life are subservient to the powers of mind; and man, as the chief and absolutely controlling power, is destined to vanquish every material element in his pathway to spiritual life.

In the early Church it was believed Nature should be ignored, and man, to fit himself as an actual disciple of the Church, must, like Paul, ignore all ties of Nature and devote himself solely to the objects of the spirit. How far this answers the purpose you have only to refer to those monastic forms of government which, when connected with the State, became the supreme power of man's downfall. The modern form of highest religion is that man shall employ Nature, not deny her, but use her for the purpose of his spiritual culture and mental development. He that triumphs over matter, he that ploughs the seas, he that vanquishes the elements of earth and air, he that has supreme mastery over the temple he inhabits, is the modern disciple. The reason why the soul of man,

so often immured in material darkness, falls and falters on the highway of life, is because matter vanquishes him. In the early ages of human history, before this spiritual nature had been recognised, and before it had taught the intellect to make matter subservient to spirit, all forms of material existence were deified, and it had come to be the fact that idolatry and the worship of material forms took the place of the spiritual in worship: and hence every form of fetish worship, hence every form of idolatry and bowing before graven images and symbols, and hence much of the idolatry that exists at the present day.

If this spiritual nature or spiritual kingdom had an abiding and actual place in your midst, every human being would be a temple, and every human spirit a shrine for its actual presence on earth, and all material laws would be subservient to the supreme dictates of human reason and spirituality. But reason has asserted her sway alone, mankind claiming the supremacy, and mind, thought, and intellect taking the place of the ancient forms of worship and obedience to mere forms; and it is a question in the world as to whether intellect, with her giant strength and power, shall build up her forms of thought against the old and worn-out idolatries, or whether the new kingdom, the new spirit, shall set up its actual temple in the human heart, and make man the living expression and representative of that divine soul. You are aware, those of you who are worshippers of, and believe in, the power and perfection of truth that ye follow, ye are aware how impossible it is, (how impossible it seems to be), to bridge over this materialism that divides you from the spiritual kingdom; that with all your strivings, and all your earnest aspirations, and all your prayers and longings, there comes sometimes back to your lips the bread of bitterness, and you feel a want and void within your souls; because intellect has taken the place of religion; because materialism has asserted its sway; because the mind, proud of its achievements, and conscious that it has vanquished many of the elements of nature, glories in its own power; because from the pride of intellect in the world, he who knows the most of the laws of Nature scoffs most at the Author of Nature's laws, and he who is most advanced in the science of to-day despises most the unseen Soul that is at the foundation of all, and, proud of his own strength, declares he has found the universe void and voiceless save for the gigantic intellect of man. A false and barren theory yields to the world a false and barren result, and this power of intellect has given to the nineteenth century the crop of materialism that you are now reaping. This pride of intellect has built up in your midst the false theory that man's reason is supreme, above his spiritual nature, and above the kingdom that intuition alone rules over. Shutting the doors blindly against this realm that Jesus opened wide to the eyes of his followers, the world has turned fairly round and opened wide the doors of the great lifeless, voiceless temple of material science.

To combat this—to open again the fountains of inspiration, to unseal again the hidden springs of that spiritual life that flows supremely and constantly, to reveal again that interblending of the two forms of existence that lie so close together, to unite man's spiritual with his physical and intellectual nature, that there may no longer be this conflict, to have each portion of human life take its appointed place, doing for this world that which is requisite, and required, and desirable, and doing for that coming world that which is needful and necessary; these are the things so much needed to-day. Temporal science, and that form of intermediate religion would have you believe that man in this world need only attend to this world while he is here, and an abiding faith in God will lead us right in the next world—there could not be a greater fallacy than this. Children are trained with the view of their becoming men and women, not of their remaining children always. You teach your babes, your young children, your young men and maidens, that they may grow up to fill the useful offices of life, and to take their position in the world. Science, religion, art, are poured into their minds that they may reap the harvest in after years.

There could be no greater sophistry than that which tells man to live in the present and let the future take care of itself. The present moment is the transient link between the past and the future. No one lives but an instant of time in the present; and if you do not build for the future when you have the opportunity, the day is past, the moment is gone. You are babes in spirit if you live only for the now. What is it that you are building up, and cultivating, and seeking to find out? It is not that you should ignore the uses and purposes of life; it is not that every duty and every requirement of daily existence shall not be fulfilled; but it is that having these, and while doing these, you shall also be aware of the existence of the spiritual, that that requires culture and sustenance also. It is that you shall be aware that in the existence of earthly life you are not fitting yourself merely for time and merely for earth, but for the future and continued life. The wise traveller who purposes to sojourn for a time in a foreign land, if he can, prepares himself with a knowledge of the language and habits of the people among whom he has to dwell; a wise man about to enter on the study of a new problem prepares himself with the laws pertaining to it; so he who upon the earth has to await the time for the spiritual existence, prepares also his mind with something of the knowledge and something of the language that shall be required in the future state. If man's existence were solely of earth, if he built only for the temporal, then we would say: Erect your temples, build your gilded palaces, devote yourself to the actual redemption of the wilderness of the earth, and let no thought be given to the future. But if you do not build alone for time, if the future is of importance, then

consider while you build materially that you also have a spiritual structure to rear that will last for ever.

The loftiest edifices of human skill and grandeur must ultimately yield before the advancing waves of time. Even the pyramids that have outlived ages must finally succumb to the law of inevitable destruction. But the thought that is well grounded on the principles of truth, that has its origin in man's spiritual nature—an ultimate truth, is actually undying; it knows no destruction; it outlives time and death and change, and abides in the kingdom of the soul for ever. It does not occur to every individual mind, when following a particular form of worship and bowing before the particular shrine in which it has been educated, that every day and every hour helps to build the future in which you are to live; that the present thought is transported and translated to that new existence and becomes either a blessing or a cause of regret; that every moment and every hour squandered in mere temporal pleasure is so much loss to the spiritual nature; and that when the spirit really awakens to the consciousness of its requirements, when it really becomes aware of the kind of life it must lead, that all that pertains to the mere foibles of external life are as nothing in the world of spirit; while every essential truth, and every duty, and every lofty purpose become the abiding companions of the soul in its living and spiritual journey.

If this truth were realised, if it were brought home to the actual consciousness of daily life, could you spend the amount of time that is now daily and hourly wasted on mere temporal existence? The duties of life—the providing of a fitting habitation, of proper clothing, of all that belongs to man's material welfare—must needs be considered. But these take only a moiety of the time compared with that which men call the pursuit of happiness. In pursuing this the whole world is ransacked; every clime is robbed of its treasures, and every sea and land of its gems, to minister to the material tastes and appetites of man. The world will bow its knees, will delve and toil, that the physical body may be sustained in splendour and magnificence; and for the princely state and for the gorgeous establishment, or for the rearing up of temporal possessions, no sacrifice is too great. Knowledge herself has great powers in the world, for beside this temporal life of materiality there comes also a second power. The love of knowledge causes men to incur danger, visiting the remotest polar regions, or encountering any peril, or becoming outcasts, disinherited from their native country, expatriated because of the love of knowledge. In the spiritual country there are few such adventurous explorers; in the world of spirit there are few that deny themselves: some of the martyrs—some recluses have done this; but who, to-day, is there that will starve to see a vision of the spirit, or who will go without gorgeous apparel for the sake of a vision of the white raiment of soul? Who is there that will deny himself grandeur and material praise, and

the sweet flattery of many tongues, that he may hear the voice of angelic messengers? There have been those that have done this, and although to them the world looks as saints and martyrs, they are no more so than those who engage, for the love of knowledge, in hardships; only that they penetrate a lovelier country and reveal a more perfect world.

The truth is, it is compatible with man's requirements, and with the nature of humanity, to build the spiritual hand in hand with the material. The truth is, it belongs to you to drape your souls in the garments of graciousness, peace, and purity, and virtue, while performing also your fitting duties in life. The truth is, that the future state is all around you now, that you are just as much in eternity now as you ever will be, that the great over-arching dome of God incloses the present humanity, and that you are building for eternity while you think your structure is only for time. The truth is, that that future life—heaven—lies all about you, and that the import of its presence, the meaning of its voice, is that man's spiritual nature shall not lie dormant, that it shall be cultivated; that it shall have as much sway and control also as the material world now does. The truth is, that the great conflict that is going on in the world is because this spiritual nature is seeking an expression and a voice; the conflict in your own souls is because of this; the conflict in Church and State is because of this; the conflict in society and in the world is because of this.

This spiritual kingdom, this element of the voiceless yet ever palpable presence, this power of your future life, you are step by step building up. How shall we describe it? Take away from yourselves, if you please, your accustomed senses; take away from the materiality that now enshrouds you; take yourself away from the mere thought of material forms and purposes, and consider what impulse and impetus is given to the mind in the contemplation of absolute spiritual truths. Consider, if you please, what abiding love, what perfect faith, what absolute hope will do for the mind and soul of man; and then consider that you have to build up that kingdom, that spirit, that life of the future, of just such elements as faith, as hope, as love, as virtue, and as goodness are composed. The fabric of that kingdom is unseen by you; you cannot touch its forms with your senses, you cannot behold it with your material vision; but such a degree of power is there in absolute and supreme authority, that where it walks in your midst it is recognised, and its deeds and words are proclaimed abroad in every land. So love has divine power and ministration—that subtle and spiritual gift—that you cannot even define it, yet it sways and governs the world and makes of the shrine and altar the kingdom of heaven itself. Yes, if the world only heed it, the culture of these graces and the building up of these powers will do more to disenfranchise the world and bring that kingdom of heaven so long talked of than all the materialism, the theories, and

sophisms that have ever been propounded, than all the creeds and dogmas that have ever been imposed upon man.

The many mansions. To-day is the nursery of the spiritual kingdom. This earth is the garden in which the seed is planted that is to be gathered there. So much progress, so much advancement as you make here, there shall also be to your advantage. What you sow on the earth becomes a blossom and fruition in that spiritual life, and the thoughts and feelings that seem to you to be transient, become there the living realities of your being. Hunger and thirst the spirit knows not; but it knows the hunger and thirst of lack of knowledge. The body of the spirit does not suffer from cold and heat; but the body of the spirit suffers if you have not adorned it with the graces and the deeds and thoughts of lovingkindness. Charity becomes the garment of the spirit. You clothe yourselves here in purple and fine raiment; but the soul is only clothed by the loving thoughts and actions of your minds.

What shall you build in that future state? If here entire devotion to the body supplant every moment, and the spirit is left without the garb and raiment of gracious deeds, what shall it avail you if you enter the spiritual life leaving behind you all gorgeous apparel, all forms of material splendour, and have not adorned yourself with the graces of purity and goodness, that might have united your spirit to the angels of God who do His will in heaven, and those that have triumphed over all forms of material life, and live alone for the Spirit. If it be not given to you to do this, it is still given you to consider that that is the life to which you are all tending, that inevitably the law of nature leads and sweeps you on to the final and supreme moment of death. You cannot avoid it; go where you will, this presence is everywhere; abide in whatever land you will, it is still your destiny; sojourn in whatever city, you are not therefore exempt, and the manner of your life determines the manner of your future state in its beginning. Why, there is no child that does not look forward with longing heart to the time when it shall become a man. The boy says to his father, How long will it be before I am a man,—how many days and weeks before I shall be like you? Again, the little girl says to her mother, When may I wear your garments and be like you? The soul of man, immured in clay, shall look forward to gaining the world of the spirit; and whereas you are now as little children, even as Christ addressed his disciples, "children in spirit," the stature and full growth into spiritual manhood is so sublime an attainment, so perfect a gift, so grand a future, that the world should be intent upon its pursuit above all other things.

The language of the spirit is the language of knowledge and power and goodness; the thought of the spirit is the thought of advancement, of aspiration, of affection; the condition of the spirit in its loftiest estate is one of knowledge and power and truth and love—that sublime love that so beamed over the Master's face as

to illumine it with radiance like the sun, and glorified all that came within its presence. For the gift of this spirit, for these powers of the spiritual realm, for the actual consciousness of the condition of the spirit in its future state, for the knowledge that makes you know that you are sowing the seeds of your spiritual life, that you are building forward into eternity, and that the tree of existence is planted on earth only to blossom and yield its fruition there, would ye not thank the one that would make them known to you? Then turn not your eyes away; the spiritual kingdom is all around you, the thoughts of the spirit are in your midst, and the actual contact of the two worlds is avowed. You are not walking alone in desolation, nor in darkness; but the interstices of space are filled with loving voices that abide in the many mansions of the Father's house.

And who are they? who are those ministering spirits? who those attendant angels that meet there? They are your own loved ones, the messengers of your own households, they that have dwelt by your own firesides and hearthstones, they that have been reared with you under the kindly garb of natural love—your children, your parents, your friends, all the unseen hosts that have gone out from earthly life. They dwell in this country; they abide in this land of the soul; they are in the many mansions of the Father's house. Are you not desirous to know where they live, what is the method of their life, what the nature of their being may be? If a friend goes out from your fireside to a distant land, you wait with longing heart and most anxious expectation to know of the new methods of life that have been adopted in that distant country. But they that go out by the hand of death are laid away and forgotten, and materialism has told you that you may not inquire into their state. But while that door is barred another is opened; the voice of the spirit has thrown wide open the doors of the many mansions of the Father's house, and the loving ones, with ever kindly messages, give to you the breath of their movements and life; and you ask the question, "What do you do in the new country or world that you inhabit?" and they will tell you, "We gain knowledge; we seek for wisdom; we strive to outlive the errors of earthly life; we bring you messages of love." You ask them, "What is the nature of existence in your new and spiritual world?" They say, "We do not hunger; we do not thirst; we have not bodies that suffer as yours do: but we hunger and thirst for knowledge, and we lament the hours spent on earth in idleness and inactivity, and we lament the dearth of our spirits, for when we entered the world we found ourselves barren of all the graces that adorn the angels." "And what is your subsistence, and how do you live, and what is the form of your habitation?" you ask. "Our subsistence," they answer, "is always the spiritual atmosphere in which we live; our food is thought; our pursuits are the pursuits of thought and knowledge; and when we

are not engaged in these pursuits, we minister to those who are unhappy and unfortunate. Our habitations are made of such substances as have no analogy on earth, but they are based on spiritual principles, arranged in accordance with our lives. If we have builded well, the arches are grand and the rooms are filled with all sweet sights and beauteous images; but if we have not builded well, it is as a crumbling wall or barren waste; and we live almost in perfect happiness if we have reared the arches of love and truth." "What constitutes this building of which you speak?" you ask. "It is made of the deeds and thoughts of daily life, the acts of unseen charity, the gracious remembrance of kindly love, and the philanthropy that forgives all forms of sin in the consciousness that the sinner is as much the child of God as you. He that looks out with loving eyes on his fellow-men, he is the one that builds in the future a corresponding habitation." "And are our loved ones miserable because of our unhappiness?" "Yes; but not so miserable as if shut out from all knowledge. The mother would rather follow her child to the dungeon-cell, even to the gallows, than be for ever in suspense, in whatsoever state of happiness that suspense might be; for the love of the mother's heart overcomes all forms of material considerations. So in the spiritual world, there is no place so far away, and none with walls so high that will keep out the loving mother from the presence of her children." "And are they unhappy?" "Ah, tears of sympathy and commiseration flow down the cheeks of the angels when the great voice of the earth's misery comes up to heaven; but with those tears there comes also the hope of future happiness. It does not endure for ever; misery does not always last, and there is no time so long but what the angel of death or the angel of life will sweep away all that you consider misery, and you will behold again your loved ones face to face."

"And in this vast abode, in these kingdoms of spiritual life, and in these temples and mansions of the Father's house, do all alike behold His love?" "No, not alike: only in proportion to the knowledge and the goodness and the loving thoughts they have. Each spirit must work out its salvation with the fear and trembling of humiliation. You are not at once transported into regions of bliss, not at once conducted to the celestial habitations of the blessed, not at once allowed to abide in the all-pervading and all-palpable presence of the Father's love. There are doors and masks that hide you: doorways of ignorance and prejudice, and the material thoughts that constantly cleave around your nature. But, step by step, the spirit gains a knowledge of its material life; and the stepping-stones to spiritual existence are rugged, the way is thorny, the pathway is steep. Selfishness, materialism, envy, strife—all that belongs to this earthly nature must be cast aside. These are the sharp stones that pierce your feet; these the thorns that on either side enter the sensitive spirit; but as you triumph over

these the way becomes brighter, the loftier angels minister to you, and the Iris-arch of duty bridges over many a chasm of doubt and spiritual contention; and then you are admitted, after long struggles and after long triumphs, into still higher and loftier wisdom; then the pathway broadens, and the soul drinks in the higher atmosphere of the spiritual life; then the sight and loveliness of the spirit become more fine, and the spiritual nature forgets the toils and troubles and contentions of life, even as the grown man forgets the petty cares of childhood.

But on and still on must the soul sojourn; the many mansions grow higher and brighter. The vast archway of heaven is sustained by its lofty domes, wherein abide Knowledge and Faith and Hope and Love, and, sublimest above all, the spirit of Truth, whose name man does not know, but who, in the words of the meek and lowly Jesus, became the messenger of man's life and pointed out the way to that spiritual habitation not made with hands, to the many kingdoms, the many mansions in the house of the Father.

THE KING AND THE BEGGAR.

By the wayside, weary and lone,
A grey-hair'd beggar sat down,
To rest him upon rough, cold stone,—
He had journeyed far from the town.

For the beggar had neither kith nor kin,
In the world he was all alone;
There was none, indeed, who cared for him,
And he also cared for none.

'Tis true he was once a youth,
With houses and lands his own;
'Tis true that fame, love, and truth,
Had claimed him one by one:

But he sat there now bereft,
For fortune is fickle alway—
She giveth both gold and renown,
But she soon taketh them away.

He, the beggar, had once a wife,
And beautiful children three,
But they all went away with death,
And left him a-weary. Ah, me!

The king rode by on his seat of gold,
And he tossed him a coin so rare;
He bethought him of all his wealth untold,
And the wearisome load of care
That comes to the brow that is bound with gold—
"I envy that idler there,"

GENERAL PRINCIPLES

1. The first principle is that the law is a science, and as such, it is subject to the same principles of logic and reasoning as any other science. It is not a mere collection of rules, but a system of principles which govern the conduct of men in society.

2. The second principle is that the law is a social science, and as such, it is concerned with the interests of the community as a whole, rather than the interests of any individual or class. The law is a reflection of the social conditions of the time, and it must be adapted to the changing needs of society.

3. The third principle is that the law is a moral science, and as such, it is concerned with the moral principles which govern the conduct of men. The law is not a mere technicality, but a system of principles which are based on the highest moral principles of the human mind.

4. The fourth principle is that the law is a practical science, and as such, it is concerned with the application of its principles to the facts of life. The law is not a mere abstract theory, but a system of principles which are designed to guide the conduct of men in the real world.

5. The fifth principle is that the law is a dynamic science, and as such, it is constantly changing and evolving. The law is not a static system, but a system of principles which are constantly being tested and refined by the changing conditions of society.

6. The sixth principle is that the law is a human science, and as such, it is concerned with the human element in society. The law is not a mere technicality, but a system of principles which are designed to guide the conduct of men in the real world.

7. The seventh principle is that the law is a political science, and as such, it is concerned with the relationship between the law and the state. The law is not a mere technicality, but a system of principles which are designed to guide the conduct of men in the real world.

8. The eighth principle is that the law is a historical science, and as such, it is concerned with the development of the law over time. The law is not a mere technicality, but a system of principles which are designed to guide the conduct of men in the real world.

9. The ninth principle is that the law is a comparative science, and as such, it is concerned with the differences and similarities between the laws of different countries. The law is not a mere technicality, but a system of principles which are designed to guide the conduct of men in the real world.

10. The tenth principle is that the law is a philosophical science, and as such, it is concerned with the fundamental principles of justice and equity. The law is not a mere technicality, but a system of principles which are designed to guide the conduct of men in the real world.

THE INFLUENCES OF THE PRESENT LIFE UPON THE FUTURE.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Melrose Hall, London, on Sunday evening, March 15th, 1874.

INVOCATION.

Our Father! Thou living Source of life and light! Thou divine perfect Good! From the midst of earthly darkness Thy children seek Thy light. Enshrouded in mystery and ignorance, we seek Thy knowledge. From the midst of death and change we would realise Thy life and unchangeable light. O God, to whom all the nations turn in many deep and solemn words of praise, let us believe that Thou art with us; that Thy presence is near to every heart as its own pulsations; that Thou art the Father of all Thy children, enfolding us in Thy divine and perfect love, even as a fond parent protects and loves his child. God, we adore Thee, for Thou art good! We strive to know of Thy truth; we would ask for Thy surpassing knowledge; we would seek the secrets of Thine infinite universe to fathom, that we may know those successive stages of being that lead up to perfection and Thee. The flowers have knowledge of Thee, for they blossom in the wilderness and shed forth their sweetness on the desert air. All nature is aware of Thee, for she is alive with the voice of Thy Spirit, and Thy presence is mirrored forth in all her forms of being, in a manifold tongues and with silent whisperings of love. The soul leaps up to joy and life beneath the radiance of the smile of Thee: so would the soul of man, imbedded in darkness and immured in materialism, give forth the life and blossoms of the spirit beneath the eye of Thy life. Thou hast planted within us the seeds of truth, of beauty, of goodness, of love, of perfection: Oh,

so often immured in material darkness, falls and falters on the highway of life, is because matter vanquishes him. In the early ages of human history, before this spiritual nature had been recognised, and before it had taught the intellect to make matter subservient to spirit, all forms of material existence were deified, and it had come to be the fact that idolatry and the worship of material forms took the place of the spiritual in worship: and hence every form of fetish worship, hence every form of idolatry and bowing before graven images and symbols, and hence much of the idolatry that exists at the present day.

If this spiritual nature or spiritual kingdom had an abiding and actual place in your midst, every human being would be a temple, and every human spirit a shrine for its actual presence on earth, and all material laws would be subservient to the supreme dictates of human reason and spirituality. But reason has asserted her sway alone, mankind claiming the supremacy, and mind, thought, and intellect taking the place of the ancient forms of worship and obedience to mere forms; and it is a question in the world as to whether intellect, with her giant strength and power, shall build up her forms of thought against the old and worn-out idolatries, or whether the new kingdom, the new spirit, shall set up its actual temple in the human heart, and make man the living expression and representative of that divine soul. You are aware, those of you who are worshippers of, and believe in, the power and perfection of truth that ye follow, ye are aware how impossible it is, (how impossible it seems to be), to bridge over this materialism that divides you from the spiritual kingdom; that with all your strivings, and all your earnest aspirations, and all your prayers and longings, there comes sometimes back to your lips the bread of bitterness, and you feel a want and void within your souls; because intellect has taken the place of religion; because materialism has asserted its sway; because the mind, proud of its achievements, and conscious that it has vanquished many of the elements of nature, glories in its own power; because from the pride of intellect in the world, he who knows the most of the laws of Nature scoffs most at the Author of Nature's laws, and he who is most advanced in the science of to-day despises most the unseen Soul that is at the foundation of all, and, proud of his own strength, declares he has found the universe void and voiceless save for the gigantic intellect of man. A false and barren theory yields to the world a false and barren result, and this power of intellect has given to the nineteenth century the crop of materialism that you are now reaping. This pride of intellect has built up in your midst the false theory that man's reason is supreme, above his spiritual nature, and above the kingdom that intuition alone rules over. Shutting the doors blindly against this realm that Jesus opened wide to the eyes of his followers, the world has turned fairly round and opened wide the doors of the great lifeless, voiceless temple of material science.

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et flattery of many tongues, that he may hear the voice of messengers? There have been those that have done this, enough to them the world looks as saints and martyrs, they more so than those who engage, for the love of knowledge, friendships; only that they penetrate a lovelier country and a more perfect world.

truth is, it is compatible with man's requirements, and with the nature of humanity, to build the spiritual hand in hand with the material. The truth is, it belongs to you to drape your souls in garments of graciousness, peace, and purity, and virtue, performing also your fitting duties in life. The truth is, the future state is all around you now, that you are just as in eternity now as you ever will be, that the great over-arching dome of God incloses the present humanity, and that you are building for eternity while you think your structure is only for the present.

The truth is, that that future life—heaven—lies all about you and that the import of its presence, the meaning of its voice, that man's spiritual nature shall not lie dormant, that it shall be active; that it shall have as much sway and control also in the material world now does. The truth is, that the great object that is going on in the world is because this spiritual nature is seeking an expression and a voice; the conflict in your own life is because of this; the conflict in Church and State is because of this; the conflict in society and in the world is because of this. This spiritual kingdom, this element of the voiceless yet ever-present and abiding presence, this power of your future life, you are step by step building up. How shall we describe it? Take away from yourselves, if you please, your accustomed senses; take away from you the materiality that now enshrouds you; take yourself away from the material world, mere thought of material forms and purposes, and consider that the impulse and impetus is given to the mind in the contemplation of absolute spiritual truths. Consider, if you please, what abiding faith, what perfect faith, what absolute hope will do for the mind and soul of man; and then consider that you have to build up that kingdom, that spirit, that life of the future, of just such elements as faith, as hope, as love, as virtue, and as goodness are required. The fabric of that kingdom is unseen by you; you cannot touch its forms with your senses, you cannot behold it with your material vision; but such a degree of power is there in absolute and supreme authority, that where it walks in your midst it is recognised, and its deeds and words are proclaimed abroad in every land. So love has divine power and ministration—that subtle and spiritual gift—that you cannot even define it, yet it always and governs the world and makes of the shrine and altar the kingdom of heaven itself. Yes, if the world only heed it, the culture of these graces and the building up of these powers will do more to disenfranchise the world and bring that kingdom of heaven into long talked of than all the materialism, the theories, and

illuminate it with radiance like the sun, and glorified all that me within its presence. For the gift of this spirit, for these powers of the spiritual realm, for the actual consciousness of the condition of the spirit in its future state, for the knowledge that makes you know that you are sowing the seeds of your spiritual life, that you are building forward into eternity, and that the life of existence is planted on earth only to blossom and yield its fruit there, would ye not thank the one that would make them known to you? Then turn not your eyes away; the spiritual kingdom is all around you, the thoughts of the spirit are in your midst, and the actual contact of the two worlds is avowed. You are not walking alone in desolation, nor in darkness; but the interstices of space are filled with loving voices that abide in the many mansions of the Father's house.

And who are they? who are those ministering spirits? who are those attendant angels that meet there? They are your own loved ones, the messengers of your own households, they that have been reared by your own firesides and hearthstones, they that have been reared with you under the kindly garb of natural love—your children, your parents, your friends, all the unseen hosts that have gone out from earthly life. They dwell in this country; they abide in this land of the soul; they are in the many mansions of the Father's house. Are you not desirous to know where they are, what is the method of their life, what the nature of their living may be? If a friend goes out from your fireside to a distant land, you wait with longing heart and most anxious expectation to know of the new methods of life that have been adopted in that distant country. But they that go out by the hand of death are laid away and forgotten, and materialism has told you that you may not inquire into their state. But while that door is barred another is opened; the voice of the spirit has thrown wide open the doors of the many mansions of the Father's house, and the living ones, with ever kindly messages, give to you the breath of their movements and life; and you ask the question, "What do you do in the new country or world that you inhabit?" and they will tell you, "We gain knowledge; we seek for wisdom; we strive to outlive the errors of earthly life; we bring you messages of love." You ask them, "What is the nature of existence in your physical and spiritual world?" They say, "We do not hunger; we do not thirst; we have not bodies that suffer as yours do: but we hunger and thirst for knowledge, and we lament the hours spent on earth in idleness and inactivity, and we lament the dearth of our gifts, for when we entered the world we found ourselves barren of the graces that adorn the angels." "And what is your substance, and how do you live, and what is the form of your habitation?" you ask. "Our subsistence," they answer, "is always the spiritual atmosphere in which we live; our food is thought; our pursuits are the pursuits of thought and knowledge; and when we

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se the way becomes brighter, the loftier angels minister to you, the Iris-arch of duty bridges over many a chasm of doubt spiritual contention; and then you are admitted, after long struggles and after long triumphs, into still higher and loftier wisdom; then the pathway broadens, and the soul drinks in the higher atmosphere of the spiritual life; then the sight and loveliness of the world become more fine, and the spiritual nature forgets the toils and troubles and contentions of life, even as the grown man forgets the petty cares of childhood.

But on and still on must the soul sojourn; the many mansions grow higher and brighter. The vast archway of heaven is sustained by its lofty domes, wherein abide Knowledge and Faith and Peace and Love, and, sublimest above all, the spirit of Truth, whose name man does not know, but who, in the words of the meek and lowly Jesus, became the messenger of man's life and pointed out the way to that spiritual habitation not made with hands, to the many kingdoms, the many mansions in the house of the Father.

THE KING AND THE BEGGAR.

By the wayside, weary and lone,
A grey-hair'd beggar sat down,
To rest him upon rough, cold stone,—
He had journeyed far from the town.

For the beggar had neither kith nor kin,
In the world he was all alone;
There was none, indeed, who cared for him,
And he also cared for none.

'Tis true he was once a youth,
With houses and lands his own;
'Tis true that fame, love, and truth,
Had claimed him one by one:

But he sat there now bereft,
For fortune is fickle away—
She giveth both gold and renown,
But she soon taketh them away.

He, the beggar, had once a wife,
And beautiful children three,
But they all went away with death,
And left him a-weary. Ah, me!

The king rode by on his seat of gold,
And he tossed him a coin so rare;
He bethought him of all his wealth untold,
And the wearisome load of care
That comes to the brow that is bound with gold—
"I envy that idler there,"

He said, as he passed that day,
 "For the sake of care of state,
 My ministers to fill him with dire dismay;
 He sits there alone—he is great.

"While the voices of nature are heard,
 And he drinks the sweet breath from the fields,
 I would give my crown for the song of a bird,
 I envy the life the idler yields."

Time passed, and then came another day;
 The old beggar lay down to die,
 He heeded not all the golden grain,
 Nor the glittering sheen of the sky.

All the wealth and splendour of the town
 He left, and all thoughts of mankind—
 By the dusty wayside he laid him down,
 His spirit new life did find.

For behold! upon his wond'ring gaze
 There greeted his ravished sight
 A vision of love, of his youthful days,
 Of his boys in their pride and might;

Of a new-found home, whose portals beamed
 Like the eastern-sunset sky,
 They welcomed him where daylight gleamed,
 The loved ones drawing nigh.

They opened an upward path of light
 Unwaded by the tears he had shed,
 They led him to a mansion of rare delight,
 A path from the desert's bed.

The King came by that day that he died,
 No more he heeded his grief,
 No pillaging ravine left behind,
 No more he heeded his name or life.

So he came as a beggar into the world
 With his King to see no other power
 Than the power of goodness—the source of worth—
 In the world's high tower.

And in the end he came to the end of the day,
 And he came to the end of the day,
 And he came to the end of the day,
 And he came to the end of the day.

And he came to the end of the day,
 And he came to the end of the day,
 And he came to the end of the day,
 And he came to the end of the day.

THE INFLUENCES OF THE PRESENT LIFE UPON THE FUTURE

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, March 15th, 1874.

INVOCATION.

Our Father! Thou living Source of life and light! Thou divine and perfect Good! From the midst of earthly darkness Thy children seek Thy light. Enshrouded in mystery and ignorance, they seek Thy knowledge. From the midst of death and change they would realise Thy life and unchangeable light. O God, Thou to whom all the nations turn in many deep and solemn words of praise, let us believe that Thou art with us; that Thy presence is as near to every heart as its own pulsations; that Thou art the God of all Thy children, enfolding us in Thy divine and perfect love, even as a fond parent protects and loves his child. God, we seek Thee, for Thou art good! We strive to know of Thy truth; we would ask for Thy surpassing knowledge; we would seek the laws of Thine infinite universe to fathom, that we may know those successive stages of being that lead up to perfection and Thee. The flowers have knowledge of Thee, for they blossom in the wilderness and shed forth their sweetness on the desert air. All Nature is aware of Thee, for she is alive with the voice of Thy spirit, and Thy presence is mirrored forth in all her forms of being, with manifold tongues and with silent whisperings of love. The earth leaps up to joy and life beneath the radiance of the smile of day: so would the soul of man, imbedded in darkness and immured in materialism, give forth the life and blossoms of the spirit beneath the eye of Thy life. Thou hast planted within us the germs of truth, of beauty, of goodness, of love, of perfection: Oh,

... and in the midst of a nation of perfect
... shall
... and think of him
... minister to one another
... made one with them. Spirit of
...—over all fear and trembling; let
... confidence of Thy love, and reach
... knowing that Thou art there; let us look
... that Thou wilt answer; let us search,
... that we shall find Thy truth; let us mount those heights
... that we know are before us and gladly leave behind the
... of darkness and ignorance. We trust, we aspire to Thee.
We praise Thee in thought: may we praise Thee in deeds and
words—Thy living prayers, more acceptable in Thy sight
because they come from the spirit. May we commune with lofty
souls, with angels beings that are free and pure, with those that
have mountaintop knowledge and drunk of the fountains of life; may
we, in our mountain-top knowledge, sing Thy praise in thought, in
word, and in deed. Amen.

DISCOURSE.

Lesson: St. Paul's Epistle to the Corinthians, xv. beginning at the 35th verse.

We propose this evening to give you some of the truths concerning the influences of the present life upon the future, and what condition the spirit shall occupy in reference to that future life. The passage which has been read from Paul, were we to subject it to the scrutiny that is usually given to secular writings, would not bear the test of strict logical criticism, inasmuch as it conveys within itself a seeming contradiction. This difficulty may be overcome by suggesting another word for the word "it;" since it leaves the mind of the reader in somewhat of a doubt as to what "is sown in weakness" and what "raised in power." In one instance he says it shall "put on incorruption;" "it is sown a natural body; it is raised a spiritual body;" and in the next sentence: "There is a natural body, and there is a spiritual body." Now, if the same body is first a natural and then a spiritual body, why does he say there are two bodies—the natural body and the spiritual one?

Upon this one chapter hangs largely the foundation for the faith in the belief of the resurrection of the material body; but we think no careful student, no one who reads it with an eye to the spiritual meaning, can for one moment determine that that which he refers to as being the part resurrected can apply to the physical body. We do not think there is the slightest shadow of foundation, except ambiguity in the use of the word "it." But this may be the fault of the interpreter. It may be that one word meaning the substance of man himself—the soul or spirit—is here referred to; and that this single syllable entirely perverts the meaning of the original writer. Most assuredly we must take into account the fact that Paul's writings were not all of them the teachings of Jesus; that he afterwards introduced and incorporated many of his own previous scholastic views; and with the exception of the general phases of the Christian teachings, Paul's doctrines were disputed among the early Christians; and the followers of Apollos and Cephas did not accept many of Paul's interpretations and his references to the present and future life. But whatever credit and whatever authority may be given to a singularly gifted, zealous, and studious apostle should be given to the writings of Paul. However, the question now promises a more speedy solution from the fact that it is not only impossible, but is confessedly at variance with the existing laws of nature to suppose that the whole mass of mankind shall be raised physically from their graves. We doubt even if the most tenacious adherent to the letter of these epistles believes it in reality. The earth itself does not contain substance enough to fashion material bodies for the entire human family that have lived upon it. The component

may we grow until the earth shall blossom as a garden of perfect loveliness; until all thoughts of envy and hatred and malice shall cease; until man shall know his brother man and think of him with lovingkindness, and until all shall minister to one another even as the angels, and this earth is made one with them. Spirit of life! let us triumph over death—over all fear and trembling; let us stand before Thee in the full confidence of Thy love, and reach out our arms for help, knowing that Thou art there; let us look with the full confidence that Thou wilt answer; let us search, knowing that we shall find Thy truth; let us mount those heights of wisdom that we know are before us and gladly leave behind the valleys of darkness and ignorance. We trust, we aspire to Thee. We praise Thee in thought: may we praise Thee in deeds and words—those living prayers, more acceptable in Thy sight because they come from the spirit. May we commune with lofty souls, with angelic beings that are free and pure, with those that have received knowledge and drunk of the fountains of life; may we also, containing that knowledge, sing Thy praise in thought, in word, and in deed. **Amen.**

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parts of many human bodies in existence to-day have been parts of other bodies that existed ages ago; and it would be a singular question in the laws of nature and anatomy to determine in what particular body an atom should take its place when it has now occupied many bodies before. But the spiritual significance of this discussion is apparent, and so apparent and plain that he who runs may read. Yet many there are who refuse to read with the eye of the spirit, and only interpret literally that which should be interpreted with the spiritual significance.

The resurrection of Christ is referred to as authoritative with reference to the physical resurrection. But it must be remembered that the record is a little dubious in this account. When it is said that he lay in the sepulchre three days, and when it is said that previous to his death he said to the thief on the cross by his side, "This day shalt thou be in Paradise," where, during the three days he was immured in the sepulchre, was he? The tradition is that he visited the spirits in prison, and when he arose he requested those who saw him not to touch him, that he had not yet ascended to his Father. Now, either he did not know that he would ascend, and so could not make promises, or he had gone in spirit to Paradise to unseal the spirits in prison, and so afterwards returned to his material body—to his disciples in the material body. All these points of your belief it remains for the theological student to clear up; our own opinion being that the spiritual body was not sufficiently strong to undergo the contact of those who were about him, and that he appeared to them in a form resembling his own physical body. There is another point often discussed among theologians, but one with which we have very little to do, and that is as to the actual time when this resurrection shall take place. Those who believe in a final and entire resurrection contend that the dead yet sleep in their graves, and that this resurrection shall come at one time with the sounding of the trump referred to by Paul. But where were Moses and Elias who appeared on the Mount of Transfiguration? If they were resurrected from their graves in anticipation of this last day, it shows a singular partiality in the Divine Mind to allow them to rise from their graves, and leave other prophets slumbering until the trump shall sound. Again, he who appeared to John, upon the Isle of Patmos, declared himself to be an angel, and not God, as John believed. If the spirits can thus be raised without their physical bodies, and appear to man, does it not appear absurd that they should require, after many hundreds of years, this physical body again, if they can leave the grave and hold converse with mortals, and have taken on the clothing of the spirit?

But the purpose of our remarks to-night applies to a more spiritual, and we trust a more interesting, subject than this. It is concerning the actual condition of spiritual life, and the effect which material organisation has specifically upon that condition

hereafter. Undoubtedly modern Spiritualism has revealed the fact to all who have come within the knowledge of its philosophy, that the communion with spirits proves not only their existence, not only that they inhabit a world real and tangible, but that their condition in that world is largely determined by the knowledge, the occupation, the thoughts that are held in this life, and that the wisdom and philosophy which can give to humanity a tangible and distinct revelation concerning the effects that this life and its thoughts have upon the next will do much to destroy the ancient fear of death—that death which Paul refers to as being sin. It is undoubtedly true that the existence of ignorance in the world concerning the elements, the primal laws of spiritual being, accounts not only for the crimes that are in existence, but for many of those weaknesses, faults, and foibles that would otherwise be removed.

One of the most interesting inquiries concerning the future state connects itself, not only with those that are endowed with usual intelligence, gifted with the gifts of mind and the graces of the spirit, not only with those who, ordinarily good, are well qualified to enter another state of existence; but the question naturally arises, "What becomes of those who are idiotic? those afflicted with madness? those who have moral obliquity from the hour of birth? those who commit crime seemingly for the love of crime? And what effect does idiocy, madness, moral obliquity have upon the spirit itself?" A most interesting and serious inquiry, since the perfections and imperfections of human life are all equally divided on an average; and since where an instance occurs of absolute aggressive evil or of an unaccountable malady, they form the subject of the study of the most enlightened men on the earth.

We have said in previous discourses that the condition of the average man in the future life is in the beginning just what it is here; that you begin your new state of existence where you left off here; and you only leave behind you those tastes and appetites that are purely material, without leaving behind any of the immediate consequences of those material tastes or appetites. Now in the case of idiocy, many persons who have believed in immortality for the most of mankind have rejected immortality for those unfortunate beings. That might be extended to madness, when the human mind possesses no control over its thoughts or actions; it might also be extended to those who have only intellect without spiritual nature; and so in the general result we should only get a small minority of beings adapted to immortal life. If intelligence is to constitute the test, then who would venture to draw the line? For the beasts termed brutes (though many men being much less intelligent are far more brutal than they) might claim, with more propriety, admission to the immortal existence than those who abuse them.

But it is not a question of this kind. The germ of spiritual

existence belongs to all human beings, or it is doubtful for all. Everything wearing the human form has either the germ of immortal life, or there is no immortality; and that condition of future life which will unravel the mysterious and painful results of the violation of law in material life will go far to prevent that violation, and make it possible that immortal souls shall exist in fitting habitations hereafter. We claim that every being wearing the human form possesses an immortal spirit, that the spiritual life animates, pervades that form, or it could not exist; that the breath of the living soul that descended upon the first man, as recorded, descends upon every child that lives in the world, and that idiocy is only an obscuring of that intelligence from outward view, while the soul itself is immured in a prison.

Dr. Howe of Boston, a most distinguished physician and materialist, says that there is as much difference between the cultivated idiot and one who is uncultivated as there is between an ordinary person of education and one who is uncultured. In the asylum for idiots established in that city, many hundreds who were supposed to have no intelligence whatever have been reclaimed from that abject state of ignorance to one of average knowledge by various processes. With some it is the intonations of music that fall upon the poor benighted intelligence in some captivating strain, and gradually they learn to read by musical sounds. With others it is a striking array of brilliant colours; and while the idiot in that direction could not learn to read the ordinary printed letter in black and white, if it is printed in yellow, or red, or green, or blue, the idiot will learn to read. This goes still further; and oftentimes sentiments of the deepest and profoundest kind, convictions, knowledge are developed in that way, until what was supposed to be a human being lacking intelligence is made a useful member of society. You do not think deaf persons devoid of intelligence, and he that is blind is naturally the subject of your compassion. That which you term idiocy is but mental blindness—but the defects of organisation, the result probably of anti-natal influences that it would be well for you to understand and avoid. Those laws are within the range of human study and human comprehension. You immure the soul in the prison-house called the body, and there is oftentimes no release from that but death. The uncultivated idiot enters the spiritual world as the babe enters this life, with no experience, no intelligence, and it becomes a question of serious import concerning human physiology and anthropology whether you will allow beings to be born into this world that will give no experience to the spirit, and allow it to be transported to spiritual existence without the experience that human life was intended to give.

If this be true of those who are so unfortunate as to be idiots, why not also true of the hundreds of thousands of infants who are sent prematurely from this world to the next, with no hour of

earthly existence, with no hour of sunshine, but hurried on like pale overblown flowers that blossom in the shade of the wall or in the cold barrenness of the cellar, with nothing of the influence and strength of earthly life to give them the thought, the aspirations, the objects of being? Mankind are guilty of all this. The murder of innocent children lies at your doors and hearthstones; and thousands go out from the slums of your cities, from the halls and palaces of pleasure, daily and hourly, who have breathed no breath of earthly life. Idiots in spiritual existence! transported before they have taken root on earth, gathered there by scores; and unto these do the angels minister.

You think it a great deprivation if your children in the flower, the maturity and bloom of early youth, are taken from you. But rather rejoice for those than for the young buds—the very fledglings that go out from your midst, ere they have plumed their wings for flight. Oh, you will meet them face to face in spiritual life, and they will look almost reprovably upon you; for the experience which nature intended has been denied them, and they must ever learn in other ways than through the laws and forms of earthly life.

Madness is in itself a disease of the mind. The madness that has once taken absolute possession of the human mind is almost invariably the result of disease, disorganisation, the lack of physical knowledge. But there is no greater madness in the world than the fascination of pleasures, the allurements to crimes of that form of civilised life and that form of enlightened society that permits the souls of infants to go from earthly life ere they have tasted the experience intended by the Infinite. There is not a subject of greater import; there is nothing that you should learn more thoroughly and fully than to keep people here in earthly life, until they have achieved the experience of earthly existence. "There are compensations for this," you say; "they are removed from temptation and crime." But who is strong unless he learn to overcome temptation? and who is great unless he learn to battle with the realities of life? It is true they are removed to the care of loving hands, and that spiritual existence provides for growth in knowledge and education; but there is no knowledge like experience, no knowledge equal to that which comes to every individual from the *secret race* of their souls and actual contact with the living realities of life.

Many are sent out thus, and they blossom like pale primroses along the hedgerows of immortal life, where the gardeners of God, who are the angels, culture them carefully; but they cannot become the stately trees, nor can they reach the height of blossom of the gorgeous rose, that hath reached the full fruition of life upon earth. It is a portion of your punishment when you come to spiritual life that you meet the result of your ignorance there face to face. **It** is a portion of your punishment that you find there not only the results of your earthly life—ignorance, but all those failures, all

The words and thoughts of your
 like those premature buds
 of life; and that is
 the whole system of
 intended to satisfy
 and reverence. That which
 and men have been
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 of the tree of life; to
 of your fellow-men, not
 the whole senti-
 with reverence to those spiri-
 and mind

with the future life.
 that is, there is a
 perfect reason. You
 You are not dangerous
 your fellow-beings; but
 by popular
 of greatness or ambi-
 whether the human
 and temporary suspen-
 and causes your
 there are hundreds of
 than you are when
 there is many a
 upon nations in a
 within the walls of a
 to slay his fellow-man, and
 which looks
 upon Italian life as my standard
 of asstims who have no
 to be kings and queens;
 and whose only failing is that they see
 and converse with beings of another world. Such madness
 as this would make great improvements in the world, since the
 presence of such a lunatic in every house would aid largely to
 check the present imperfections and ignorance concerning that
 future life.

But supposing the mind to be really unbalanced—supposing that,
 while the lack of reason exists in the maniac, it generally is the result
 of physical imperfection, either of a slowly creeping disease that
 has its seat in the vital centres, or of some organic difficulty, the
 result of hereditary taint; in which case it is physical; in which
 case the release comes when the spirit is disenthralled; in which
 case the person is irresponsible in the moral sense; and in which

case there must be an awakening in spiritual life that will reveal some of the difficulties surrounding earthly existence.

For much of this insanity the existing order of society is responsible; since subjects often agitate the minds of persons that are forbidden to be discussed, and when burdened with pent-up thoughts the mind will inevitably become unbalanced. The man so imprisoned may have broken down by the weight of a single thought, which, if expressed, would have relieved the mind from that natural tension and strife. Be careful how you suppress intense thought upon any subject. Be careful how you ask its suppression in others. Be careful as mothers and friends to guard the thought that presses down the sensitive daughter or friend. Be sure you study this infirmity, and become as alarmed as you would for any physical symptoms. The diseases of the mind are oftentimes more prevalent than those of the body; and the subtle influence of the thought that cannot find expression is oftentimes far more dangerous than the suppression of circulation, or any undue quantity of oxygen taken into the system. Be sure you study these as a portion of your lives, and that you make free outlets and avenues for the expression of anxious thoughts, that you allow in your children the expression of ideas, even if they are not compatible with your usual teachings; and above all that you do not suppress those intuitions and tendencies to spiritual expression. They have much to do with the existing stages of insanity in the world; for persons endowed with sensitive, impressionable natures are in another atmosphere than that which ordinary people breathe, have different thoughts and are acted upon by different extraordinary intelligence; and if that expression be forbidden, if they may not tell the vision they see; if they have to repress, lest they come in contact with some preconceived notion or opinion; if forbidden to teach of the grounds that relate to the spiritual nature and futurity—then insanity is the result, and the untoward effect is realised instead of that which is beneficent and true and good.

Many persons that in childhood are surrounded by angels, and imagine (as you term it) themselves watched over by guardian spirits, in middle life become tormented by demons, because the good spirits have been forced away—because you have forbidden them to enter, and told the child not to believe, but only to think it imagination. That imagination turned recoils upon itself, and the doorway that was open is shut, the benign influences have been replaced by unkind ones, and the angels that have been sent away have given place to spirits who are undeveloped, and the victim is sent to the madhouse. Be sure also in studying these things that you take into consideration the fact, the sublime fact, that this life is the seed-ground, the time for sowing and planting the spiritual truths, for the reception of spiritual ideas. Be sure that you consider well that that which belongs to your highest interests and to your loftiest thoughts in future life is that which you

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white, and in the secret altars of your souls you believe in it licitly; but when it comes to daily life, and to the application in your actions, then you hesitate and falter, and the average man and woman yield on the side of selfishness,—the average man and woman fail to meet this high and exalted ideal. Whatever will bring that ideal within your grasp, that shall make you know only that the golden rule is right proverbially, but right practically. Think of this every hour when you hesitate between to act and another; that will save you. You are in doubt about a course of conduct, yet you know perfectly well the moral law and the commandment that applies to that action. But you feel yourselves specially extenuated; you draw for yourselves a fine line of demarcation; you make metaphysical exceptions in your own favour, and expect to escape the consequences, merely because you know what is right; but that is the chief reason why you will not be exempt; it is just the reason why, with all your struggling, you do not attain that high expression.

If the golden rule is applicable for any man, at any time, upon any given occasion, it is to all men, at all times, and upon all occasions. If it be true you must abide by it; there is no exception to that rule: no business justifies it, no commerce with nations, no laws, and no society. If it be true also that you know each of those sophisms that you weave to protect your self-respect and your individuality as sophisms, and that when you stand face to face with your own spirit you know it to be so, the cobwebs, the flimsy excuses that are woven by society, whereby you adorn your outward understanding and make yourselves believe that you do the best under the circumstances,—these fall in fragments to your feet and you see the pitiable excuses in their naked barrenness, that you stand face to face with your own ignorance, and that the soul itself must reap the consequences.

You would consider that man most foolish who, in defiance of a cough and certain symptoms of consumption, exposes himself to the night air, going out unprotected, and adding little by little to this disease until it undermines his health and destroys his existence. So in spiritual matters, it becomes a very easy thing to extend a line of demarcation, and say, This little here and that little there will answer. The only absolute way is that the spirit shall be protected by final and ultimate laws, and that those laws shall be fearlessly, constantly, unequivocally followed without regard to the consequences. These laws are so clear and so distinct, so well defined, and so well known in the world, that no man ever need hesitate. The right and the wrong—the doing of an act, from the kind act that you bestow on the beggar by the wayside to those subtle, moral, and intellectual speculations wherein you consider your brother-man and humanity—are all as clearly and well defined as the problems of Euclid, or as the system of mathematics. Make this known, let it be certain that every spirit

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own, and with the advantage that eternity is large enough to view of the culture of every individual quality that requires are in spirit-life.

pression is the difficulty in mortal education ; with spirits it is session. Subjecting the intellect to the authority and dictates another mind is the rule here ; allowing that intellect the fullest with is the rule in spirit. Making every child of earth a proto- of some other child is your practice ; allowing every child of spirit to become distinctly and absolutely itself, each working that special individual experience and that special brightness belongs to its ideal and individual being, is the practice with us. "No star differeth from another in glory," says Paul ; "every star its appointed place," and every spirit is just as important in spiritual firmament as every other one. The lowest of those whom you despise on earth is gathered into the gardens of paradise and is one of the chiefest ; the least of those souls that, almost without a murmur, go out from your midst, is endowed with some special individual attribute and quality ; and those of you who imagine yourselves in the humblest position in life, and who are accustomed to look upon the great and wise and good as your superiors, you each have also as great a possession as the greatest. Among those whose names are enrolled upon the pages of history, and who have traced their works' record in shining deeds for their low-men ; among those that have been the leaders of nations and societies, who have given to humanity some precious gift, and have adorned the world with the fruits of their genius ; among those shining stars that rise above the horizon in human life, and seem to shape the destiny of nations by their calmness and grandeur—every human being is destined to occupy a place. Not one is possessed of equal grandeur ; not one but is endowed with as splendid attributes ; not one but shall rise and shine even as the greatest have done. And those we have referred to, most unfortunate of earthly beings, whom you are accustomed to look upon with the greatest compassion, and for whom, perhaps, your pitying prayers and external professions avail little—these also are counted among the unnumbered hosts of spiritual beings as equal to the others ; and these constitute some of the shining ones whose spiritual life shall be traced even as the stars are in their courses, even as the worlds are : that decorate space.

Chiefly let us remind you again of those little ones of whom Christ said, "Of such is the kingdom of heaven." Bear in mind that the earth is the nursery of souls ; bear in mind that those souls that have not gained knowledge, and reaped the results of earthly experience, must go out and gain that knowledge under other conditions than those nature has provided. See to it, that they go not to untimely graves ; see to it, that they are not hurried and transplanted too soon to the bowers of eternal life ; see to it, that those important laws of nature that become divine

and the powers of the human spirit are no longer
 bound to the things that live, and become possessed
 of the things that shall be a paradise, and
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the following poem was

THE HUMAN SPIRIT.

There is a valley in the world with tears
 that are wept for the sorrows of life,
 Where the weary and weary are weary long years
 have wandered in their pain and their strife.

The valley is not the valley of death
 that is the valley of life,
 And the weary and weary are weary long years
 have wandered in their pain and their strife.

The valley is not the valley of low,
 that is the valley of high,
 Where the weary and weary are weary long years
 have wandered in their pain and their strife.

The valley is not the valley that went out
 that is the valley that came in,
 Where the weary and weary are weary long years
 have wandered in their pain and their strife.

Round the valley the weary and weary are weary long years
 that are wept for the sorrows of life,
 Where the weary and weary are weary long years
 have wandered in their pain and their strife.

Over the valley a valley of light
 that is the valley of life,
 It is the valley of the weary and weary long years
 that are wept for the sorrows of life.

Your sad spirit have you the weary and weary long years
 that are wept for the sorrows of life,
 Up the mountain of life and the weary and weary long years
 that are wept for the sorrows of life.

You may pass over the valley to the weary and weary long years
 that are wept for the sorrows of life,
 Through the weary and weary long years
 that are wept for the sorrows of life.

Each soul has its pathway— the weary and weary long years
 that are wept for the sorrows of life,
 Will be every nature. The weary and weary long years
 that are wept for the sorrows of life.

Mayhap, prayers unfinished, you followed for gold,
Or wandered from love incomplete,
Or promises broken, that lifeless and cold
Return unredeemed to your feet.

They rise up there, the ghosts of them all on your way,
As you pass through this wonderful vale,
And you pause, ever wondering what hapless day
Caused prayers, loves, and hopes thus to fail.

You will wander, most sadly enamoured the while,
And deep eyes of most pitiful light
Will gleam from the shadiest places, and smile
Like weird spirits of flowers at night.
(Like the shadowy wings of moonlight.)

Lo! even as you pass some kind angel is there,
Whose mild name is the name of all life,
He answers for ever, even unfinished prayer,
And his pleadings with loveliness rife.

You take up those torn blossoms your feet here have spurned,
And you bear the blest burthens along,
The hopes that you cherished, hearts toward whom you turned,
Will be woven once more in life's song.

You will gather the unripened fruits of your deeds,
You will round them, completed and whole,
And then o'er the valley of shade with life's seeds
You will enter the land of the soul

With your burthens made lighter (for life is complete),
And its symphony perfect and full,
All souls will unite in the harmony sweet,
And love will illumine the whole.

those longings, and all those unfulfilled words and thoughts of your own natures. You find them there even like those premature buds that have failed to experience the full fruition of life; and that is a part of your future remorse. Besides that, the whole system of existence in earthly life has been heretofore intended to satisfy present need and present necessity and convenience. That which is acceptable has taken the place of right; and men have been taught to love honesty because it is the "best policy," not because honesty is the best; to be good, because goodness prospers in the end, not because goodness is the divine fruit of the tree of life; to love virtue, in order to gain the esteem of your fellow-men, not because virtue is better than vice; and finally, the whole sentiment has become morbidly inactive with reference to those spiritual duties and the absolute necessity of keeping thought and mind and aspiration pure, as well as conduct and life.

We have referred to insanity in connection with the future life. Undoubtedly mankind are all measurably insane; that is, there is a lack of the essential power which constitutes perfect reason. You do not all go mad and slay one another. You are not dangerous maniacs in your households and among your fellow-beings; but you are liable to be unbalanced by passing emotions, by popular impulses and enthusiasm, by manias for war or greatness or ambition. So it finally comes to be a test as to whether the human reason itself is not liable to the perversion and temporary suspension that permanently fills the lunatic asylum and causes your madhouses to be peopled. Unquestionably there are hundreds of persons even in lunatic asylums no more insane than you are when angry, excited, or unbalanced. Undoubtedly there is many a maniac that occupies a throne and makes war upon nations in a methodical way whom you would not imprison within the walls of a lunatic asylum, and yet his sole madness is to slay his fellow-man, and he is possessed of the sublime phrenzy of human ambition which looks upon human life as only valuable when belonging to one. There are those within the limits and jurisdiction of asylums who have no other madness than imagining themselves to be kings and queens; and there are those deemed mad whose only failing is that they see and hold converse with beings of another world. Such madness as this would make great improvements in the world, since the presence of such a lunatic in every house would aid largely to check the present imperfections and ignorance concerning that future life.

But supposing the mind to be really unbalanced—supposing that, while the lack of reason exists in the maniac, it generally is the result of physical imperfection, either of a slowly creeping disease that has its seat in the vital centres, or of some organic difficulty, the result of hereditary taint; in which case it is physical; in which case the release comes when the spirit is disenthralled; in which case the person is irresponsible in the moral sense; and in which

case there must be an awakening in spiritual life that will reveal some of the difficulties surrounding earthly existence.

For much of this insanity the existing order of society is responsible; since subjects often agitate the minds of persons that are forbidden to be discussed, and when burdened with pent-up thoughts the mind will inevitably become unbalanced. The man so imprisoned may have broken down by the weight of a single thought, which, if expressed, would have relieved the mind from that natural tension and strife. Be careful how you suppress intense thought upon any subject. Be careful how you ask its suppression in others. Be careful as mothers and friends to guard the thought that presses down the sensitive daughter or friend. Be sure you study this infirmity, and become as alarmed as you would for any physical symptoms. The diseases of the mind are oftentimes more prevalent than those of the body; and the subtle influence of the thought that cannot find expression is oftentimes far more dangerous than the suppression of circulation, or any undue quantity of oxygen taken into the system. Be sure you study these as a portion of your lives, and that you make free outlets and avenues for the expression of anxious thoughts, that you allow in your children the expression of ideas, even if they are not compatible with your usual teachings; and above all that you do not suppress those intuitions and tendencies to spiritual expression. They have much to do with the existing stages of insanity in the world; for persons endowed with sensitive, impressionable natures are in another atmosphere than that which ordinary people breathe, have different thoughts and are acted upon by different extraordinary intelligence; and if that expression be forbidden, if they may not tell the vision they see; if they have to repress, lest they come in contact with some preconceived notion or opinion; if forbidden to teach of the grounds that relate to the spiritual nature and futurity—then insanity is the result, and the untoward effect is realised instead of that which is beneficent and true and good.

Many persons that in childhood are surrounded by angels, and imagine (as you term it) themselves watched over by guardian spirits, in middle life become tormented by demons, because the good spirits have been forced away—because you have forbidden them to enter, and told the child not to believe, but only to think it imagination. That imagination turned recoils upon itself, and the doorway that was open is shut, the benign influences have been replaced by unkind ones, and the angels that have been sent away have given place to spirits who are undeveloped, and the victim is sent to the madhouse. Be sure also in studying these things that you take into consideration the fact, the sublime fact, that this life is the seed-ground, the time for sowing and planting the spiritual truths, for the reception of spiritual ideas. Be sure that you consider well that that which belongs to your highest interests and to your loftiest thoughts in future life is that which you

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and white, and in the secret altars of your souls you believe in it implicitly; but when it comes to daily life, and to the application of it in your actions, then you hesitate and falter, and the average man and woman yield on the side of selfishness,—the average man and woman fail to meet this high and exalted ideal. Whatever shall bring that ideal within your grasp, that shall make you know not only that the golden rule is right proverbially, but right practically. Think of this every hour when you hesitate between one act and another; that will save you. You are in doubt about a course of conduct, yet you know perfectly well the moral law and the commandment that applies to that action. But you feel yourselves specially extenuated; you draw for yourselves a fine line of demarcation; you make metaphysical exceptions in your own favour, and expect to escape the consequences, merely because you know what is right; but that is the chief reason why you will not be exempt; it is just the reason why, with all your struggling, you do not attain that high expression.

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You would consider that man most foolish who, in defiance of a cough and certain symptoms of consumption, exposes himself to the night air, going out unprotected, and adding little by little to this disease until it undermines his health and destroys his existence. So in spiritual matters, it becomes a very easy thing to extend a line of demarcation, and say, This little here and that little there will answer. The only absolute way is that the spirit shall be protected by final and ultimate laws, and that those laws shall be fearlessly, constantly, unequivocally followed without regard to the consequences. These laws are so clear and so distinct, so well defined, and so well known in the world, that no man ever need hesitate. The right and the wrong—the doing of an act, from the kind act that you bestow on the beggar by the wayside to those subtle, moral, and intellectual speculations wherein you consider your brother-man and humanity—are all as clearly and well defined as the problems of Euclid, or as the system of mathematics. Make this known, let it be certain that every spirit

suffers correspondingly to the neglect of duty, and rejoices and is glad correspondingly to the fulfilment of duty, and you have the solution of the whole moral problems of the world.

The pursuit of happiness—the actual individual need of man—the desire to attain the greatest and loftiest good, these come within the range of everyone; and it comes to be a fact that these selfish wants and needs, these narrow pursuits, those individual problems of happiness, melt and fade before the grand systems of spiritual happiness, that cause a man to withdraw from all yielding to mere external that he may in reality build up the spiritual.

As we have stated, you enter spirit-life with all these imperfections and all these deformities upon you, and it becomes a question for mankind to have a perfect immortal existence instead of the physical, temporal life that belongs to the material. You educate your young men to be statesmen, politicians, physicians, or clergymen. The average young man is not educated to any of these; but he must be a useful member to society. The nearer society cultivates these young men into exactly the resemblance of one another the better is society pleased. There are masses of minds ground through the same mill of classical education, and *belles lettres*, and legal argument. They come out precisely in the same mould, and the world feels that it is infinitely better when these highest types of legal, medical, theological, and literary gentlemen are in the world. Your daughters are all educated in the same mould; society requires certain forms of expression from them—they give them in obedience to society. The schools are founded upon this principle, and the nearer they resemble one another the better society is pleased.

Your gardener, while cultivating similitudes in the types of daisies and roses, nevertheless encourages variety, and you consider that horticulturist the most successful who produces the highest individual types of each form of plant. That society will be the best, and that spiritual culture and material culture the finest, that shall make room in the world for the highest cultivation of each individual gift; not that there shall be so many good citizens merely, but that each citizen shall be an individual; not that there shall be so many good lawyers, and that each one shall possess his particular gift and qualification, and be the highest type of his kind, but that those individual attributes that make up the individual soul shall be allowed room to grow, and not that each individual shall be forced into the mould of artificial life. In spiritual life these all change. The similitudes that exist in societies of spirits are natural similitudes, because of some common grand attraction. But the highest attention is given to the individual growth of every individual soul. You are not received into spiritual existence as so many lawyers, doctors, and theologians; but you are each received as individuals with the merit of immortal life peculiarly and distinctly

your own, and with the advantage that eternity is large enough to allow of the culture of every individual quality that requires culture in spirit-life.

Repression is the difficulty in mortal education ; with spirits it is expression. Subjecting the intellect to the authority and dictates of another mind is the rule here ; allowing that intellect the fullest growth is the rule in spirit. Making every child of earth a prototype of some other child is your practice ; allowing every child of the spirit to become distinctly and absolutely itself, each working out that special individual experience and that special brightness that belongs to its ideal and individual being, is the practice with us. "One star differeth from another in glory," says Paul ; "every star has its appointed place," and every spirit is just as important in the spiritual firmament as every other one. The lowest of those whom you despise on earth is gathered into the gardens of paradise and is one of the chiefest ; the least of those souls that, almost without a murmur, go out from your midst, is endowed with some special individual attribute and quality ; and those of you who imagine yourselves in the humblest position in life, and who are accustomed to look upon the great and wise and good as your superiors, you each have also as great a possession as the greatest. Among those whose names are enrolled upon the pages of history, and who have traced their works' record in shining deeds for their fellow-men ; among those that have been the leaders of nations and societies, who have given to humanity some precious gift, and have adorned the world with the fruits of their genius ; among those shining stars that rise above the horizon in human life, and seem to shape the destiny of nations by their calmness and grandeur—every human being is destined to occupy a place. Not one but is possessed of equal grandeur ; not one but is endowed with as splendid attributes ; not one but shall rise and shine even as the greatest have done. And those we have referred to, most unfortunate of earthly beings, whom you are accustomed to look upon with the greatest compassion, and for whom, perhaps, your pitying prayers and external professions avail little—these also are counted in the unnumbered hosts of spiritual beings as equal to the others ; and these constitute some of the shining ones whose spiritual life shall be traced even as the stars are in their courses, even as the worlds are : that decorate space.

Chiefly let us remind you again of those little ones of whom Christ said, "Of such is the kingdom of heaven." Bear in mind that the earth is the nursery of souls ; bear in mind that those souls that have not gained knowledge, and reaped the results of earthly experience, must go out and gain that knowledge under other conditions than those nature has provided. See to it, that they go not to untimely graves ; see to it, that they are not hurried and transplanted too soon to the bowers of eternal life ; see to it, that those important laws of nature that become divine

when they concern the welfare of the human spirit are no longer evaded; see to it, that you shape your lives, and become possessed of this knowledge, that the earth itself shall be a paradise, and that you here behold all the conditions of spiritual life.

At the conclusion of the above lecture, the following poem was improvised:—

THE MYSTICAL VALE.

There's a beautiful valley, encircled with tears
That have flowed from the mountains of life,
Where the weary and waiting thro' dreary long years
Have entombed all their care and their strife.

Transplanted unto this dim valley of shade
(This valley of light and of shade),
Are all unblown blossoms, all germs unfulfilled,
That on earth have been carelessly laid.

The fair hopes of your lives in that valley lie low,
All the thoughts, aspirations, and prayers
Planted there, hidden often far out of your sight,
To be gathered one day unawares.

Unborn babes of your lives—the souls that went out
From the earth ere the harvest of time
Had ripen'd their being—there shall meet you again
Like pale flowers, or sad bells' silver chime,

Reminding how futile and vain are the years
In which every pledge unfulfilled
Has been sent with fair Hope to the fountain of tears,
Leaving life's purple wine undistilled.

Overarching this valley a rainbow of light
By the Angels of Life has been hung;
It is formed of the rays that flow out from God's sight,
And its pendants with flowers are strung.

Your sad spirits have often the Iris-arch seen,
Whereby has been spanned this lone vale,
Up the mountains of Life and of Light some have been,
And you think, if your strength does not fail,

You may pass o'er the valley to the blest beyond.
So you may, but you'll first walk alone
Through its shade; for each soul hath a pathway there found,
And its ways are by no spirit known.

Each soul hath its pathway—the forms and the sights
That shall meet you as you pass along
Will be every failure. Time's finger indites
All the snatches unsung of Life's song.

Mayhap, prayers unfinished, you followed for gold,
Or wandered from love incomplete,
Or promises broken, that lifeless and cold
Return unredeemed to your feet.

They rise up there, the ghosts of them all on your way,
As you pass through this wonderful vale,
And you pause, ever wondering what hapless day
Caused prayers, loves, and hopes thus to fail.

You will wander, most sadly enamoured the while,
And deep eyes of most pitiful light
Will gleam from the shadiest places, and smile
Like weird spirits of flowers at night.
(Like the shadowy wings of moonlight.)

Lo! even as you pass some kind angel is there,
Whose mild name is the name of all life,
He answers for ever, even unfinished prayer,
And his pleadings with loveliness rife.

You take up those torn blossoms your feet here have spurned,
And you bear the blest burthens along,
The hopes that you cherished, hearts toward whom you turned,
Will be woven once more in life's song.

You will gather the unripened fruits of your deeds,
You will round them, completed and whole,
And then o'er the valley of shade with life's seeds
You will enter the land of the soul

With your burthens made lighter (for life is complete),
And its symphony perfect and full,
All souls will unite in the harmony sweet,
And love will illumine the whole.

THE SIGN.

(Inspirational poem delivered at the close of an oration, "The Signs of the Times," commencing on page 259.)

Athwart the eastern and the western sky,
The sun burns golden and the sun burns red,
And man doth struggle with his brother man
On fields of carnage, ever more the dead
Lie in their blood—by man hath come the stain,
The voice of God speaketh to earth again,
And the world asketh, "By what sign, O Lord,
Shall we know of Thy coming, since the sword
Doth rule the world—shall it not rule away,
And man still turn his brother man to slay?"

The sun burns golden and the sun burns red,
From out full many a desolate bed
Such sad complaints arise—wearied with pain
Man turneth to his shrine for hope again.
Jerusalem, where art thou who wast slain?
By what sign shall we know Thy coming, Lord,
Since everywhere Thy works and spoken word
Are doubted by those that have followed Thee,
And o'er the earth abide want and misery?

The sun burns golden and the sun burns red,
And the world still weeps o'er its buried dead,
And the mother teareth her hair in vain,
And children sigh for their parents again,
O death, thou mockery of human life!
Thou binder of burthens, abettor of strife!
What sign betokens Thy coming, O Lord,
Since everywhere the want of Thy word
And Thy life doth for evermore prevail,
And weary man doth falter and fail?

Look ye to the gold of the sun and its red;
Look ye to the ocean's fiery red;
Look to the white of the desolate plain;
Look to nation at war with nation again.

THE CELESTIAL ARCANA; OR, THE REALM WHEREIN THE ATTRIBUTES OF THE SPIRIT ARE KNOWN AND UNDERSTOOD.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, March 22nd, 1874.

INVOCATION.

Our Father! Thou loving and perfect Soul! Thou divine Light! Thou everlasting gladness! Thou joy ineffable! Thou supreme and perfect good! whatever of goodness mankind aspires to, that is encompassed within Thee; whatever thought of truth is within the human spirit belongs to Thine infinite being. Thou art all truth; Thou art perfection; Thou art the Divine; since whatever is perfect and true and divine is of the Infinite; and whatever men may name Thee, or by whatever term they may address Thee, still the prayer goes out from the human heart towards everlasting life and beauty and infinitude. We know that Thou dost encompass the universe with Thy power, and Thy presence is everywhere; that Thou dost fill every atom even of this room, even of our hearts. Thou art conscious, and dost sit enthroned there in the midst of our desires and aspirations, prompting, as with divine finger and perfect love, to all that is good and true and beautiful. O Thou Light! O Thou that hast been veiled in many forms and shadowed in many images! before shrine and altar, upon bended knee, humanity worships Thee. Oh, let us make a shrine of the human heart; let the altar be our living souls; let our spirits be the enchanted temple wherein we worship that which is true and perfect and divine! Let us love Thee in loving our fellow beings, in ministering to their wants, in sympathising with their sorrows, in comforting the afflicted. Let us, O divine and perfect Father, live even as

Thou livest with Thy surpassing and perfect light, that conquers all evil, overcomes all infirmity, that stretches out the hand of kindness, and veils the faults and foibles of the world in childhood. God, Spirit, Life! we aspire to Thee; we would know more of Thee; we would understand the laws that belong to that infinitude which is veiled by mortal vision. Our spirits wrestle with the clay; we struggle with the clods that are about us. We are robed in the mantle of materiality; the thoughts of the world are enfolded in darkness. May they burst their chains; may their fetters become freed in the light of knowledge and truth; may the fervid pinions of Thy ministering spirits conquer and triumph over matter, until the soul itself shall feel free and exalted and purified in Thy presence. Spirit of life! Spirit of death! Spirit of eternity and time! Thou living and perfect good! we praise Thee for all good; we aspire to all knowledge; we would conquer all imperfection; we would vanquish with love all hatred, malice, and revenge; we would draw near to Thee, by becoming nearer and nearer to one another, and to goodness, and to all loving souls. They who are Thy ministering spirits, they who attend upon mortals would pray that the souls of men be free from thralldom; they would release them from bondage of the senses, from the paltry fear of death. Oh, let them know that death is the messenger of life! If they have laid their treasures away in the grave, if their loved ones are hidden from sight, let them know that the messengers of immortal life, though unheard and unseen, are pointing out the pathway to the eternal home, uplifting the souls of those that have passed through the change of death, and ministering to those that are left behind weeping. O Thou divine and perfect Light! we praise Thee: we would sing Thy praises even as the angels that for evermore chant hymns of devotion, but in deeds and words of love!

DISCOURSE.

Modern science has revealed, to the wonder of the world, that, of all the planets that fill space—constellations, systems, and suns—the earth itself is among the smallest, and that each star and each world constitutes but one of many myriads of worlds that fill all space. Spiritual science has revealed to the world, within the last quarter of a century, that, aside from the wonders of the material universe and the vast extent of the physical firmament, there is another region equally as palpable, equally as much in existence, endowed with an actual atmosphere, and alive with living entities, filling all the seeming void that now you call space, and arching over the interstices of the universe with the Iris bridge of immortal life. This spiritual firmament stretches far away into the stellar regions, encompassing each planet with its especial aura; and then, in the more advanced worlds, it forms the living abode of happy and developed souls. There are laws of life, intricate and beautiful, that point every living spirit to that realm; there are abiding and divine significations that form the symbols and interpretations between you and that realm; there are laws as subtle as the finest points of metaphysics and as clear and palpable as the rules that govern mathematics, whereby you may know the attributes and wants that belong to the inhabitants of those interstellar regions.

Your own souls, encompassed in material forms, are now preparing and taking the primary lessons in the life which is at last to lead you to those same abodes. You are here in the nursery, the infant-school of existence, with faltering tongues and with almost unintelligent minds discovering some glimpses of that region and that abode. You fain would know more of it, but the feebleness of your vision and the clothing of the outward body prevent it; and you gaze oftentimes with blind eyes into the vault of space, wishing to see the shining forms, the radiant faces, and white garments of the beings that ever exist, that work out their lives and perform their destinies even within reach of your material hands. You sit in blind unconsciousness, groping your way through the material atmosphere that shuts in all the darkness and shuts out all the light from that spiritual kingdom.

But the world has not been wholly left in darkness. Significantly enough, in every age and among all people there have been those endowed with the gift of the spirit, those endowed with the gifts of prophecy, who have told of the joys of the spirit-world and given descriptions of the occupations and employments of spiritual existence. These prophecies have accumulated until they form a complete system of spiritual ethics, until a philosophy is established that blends and unites you with the world that is unseen, that is palpable and lying all about you. Among the many revelations connected with that region are some that we shall give

you this evening concerning the attributes of the spirit itself: How and in what manner it employs its time, and what constitutes the living essence, the immortal part, the absolute power that permeates space.

John says, in his gospel, that "in the beginning was the word." The Greek word *logos* does not mean *word* precisely: a better word to answer the interpretation would be *volition* or *will*. "In the beginning was the *will*"—the *logos*—the actual power of the spirit; and whatever else may be the attributes of the Infinite, undoubtedly this volition constitutes the chief controlling element of the spiritual universe. In this respect man is made in God's image; and the spirit is the most powerful that possesses the most of this volition, or *voullance*; the quality of the perfect exercise of the will forms the chief strength of the individual spiritual consciousness. You know it is, even in earthly life, among the most powerfully endowed minds—those who are endowed in the greatest degree with this strength of clear-willing—that great success and influence on the world is gained and exercised. Many good men, many persons with excellent attributes and virtues, fail in the career of life because of the lack of will. Physiology attempts to analyse this, and points out the source of the will in the human organisation; and there are those materialists sufficiently satisfied with their investigations and explorations, who fancy that the location of the will in the human organism has been determined to lie in the various ganglia that secrete the force by which the nerves control the human body, and that these ganglia constitute the chief seat in the brain of the clear-willing. Undoubtedly these are the location of the will; but the will itself belongs to the spirit. Undoubtedly the soul of man, endowed with this will, employs these infinitesimal particles of nervous life that are secreted in the ganglia to communicate with the body, and the body obeys the summons of the mind.

There is an impression that mind has an involuntary and voluntary action. There is no such thing as involuntary action. The volition controls the body: but in some classes of physical phenomena—the circulation of the blood, the respiration, and other physical functions—the vibrations of the volition are so small as to be almost imperceptible. But if you consider the effect of a sudden fright upon your bodies, you will perceive that it is the will, after all, that governs in a subdued form and in a secret manner every vital function; and when you consider that any profound emotion may so control the physical circulation as to cause instantaneous death, it proves that this result belongs to the will and not to any involuntary functions of the body itself. There has been—and we may refer here to it—an attempt of the scientific world to account for visions, prophecy, and other spiritual gifts under the head of an involuntary cerebral action. Now the mind never performs an involuntary deed. The very fact of its being mental precludes the

possibility of its being involuntary, since the mind itself forms the will, the *voultance*, the power of volition; and it is only a sophism, or a mere perversion of the mind, to suppose that intelligence—a consecutive thought—can proceed from involuntary action. Your thoughts and actions are therefore voluntary, and are either employed by a voluntary intelligence, not your own, or your own; and the only way to account for visions, soothsayings, inspirations, prophecies, and all the manifestations known as modern Spiritualism, is either that they are the voluntary action of your own minds, or that they are the voluntary actions of other minds whose bodies you do not see; since the power of will and the consecutive expression of intelligence can only come from the voluntary action of some mind.

The attempt, therefore, to explain away certain classes of spiritual manifestations as involuntary cerebration, or as the result of some unknown action of your own mind, is clearly and palpably erroneous, since a thought cannot take place, and more especially two consecutive thoughts, without producing such conscious action in your own brain that you are aware of it, and that you cannot be self-deceived. The whole of these manifestations must be imposture, or they must be produced by a voluntary intelligence outside of the specific form of your own life. We leave you who have investigated, and you who have considered the subject, to decide what it is; since all men are endowed with a certain amount of volition, and if that volition exercises and expresses itself, they are not only aware of it, but ought not to contradict it. If, therefore, there come a consecutive message—a voice that is not a voluntary action of your own mind—it is proof positive that it is a voluntary action of another mind; and if that mind is not within your sight embodied, the only other solution is that it is a disembodied mind.

The spirit when freed from the material body rises or fails to rise, and its advancement is just in proportion to this voluntary power. You know of persons too feeble in their mental vibrations to do any great work in life. Sometimes it requires three, four, five, or a hundred vibrations of a single thought to make it result in action. Many persons are organically inert, and the voluntary action of the will upon the person requires several specific vibrations before it results in physical effort, and sometimes the small amount of physical labour and activity performed by individuals would lead one to suppose that this inertia really constitutes their existence. It is known in common language as laziness; but it is simply the lack of power of volition to control a sufficient number of the nervous globules to produce activity—a fault of temperament much to be lamented, but one that is much the result of organisation, and not of any mental defect.

This will constitutes the secret power and the abiding strength of spirit, the secret of its control over matter; and the amount of this element that each soul possesses will determine the amount of

spiritual strength that that spirit may exercise for good or evil; for remember that this simple power of volition is not a matter connected with conscience, nor good deeds, nor any moral quality. It is a mental attribute and property; and the fallen Lucifer himself, if he be a historical person, was an angel possessed of gigantic will without counterbalancing moral attributes; showing what immense force there is in will-power. You may know of many embodied Lucifers in your midst, who work out in society and in their several spheres great results by mere will-power. Magnetism, the various forms of mesmeric influence, are all dependent upon this force. The influence of one mind upon another in daily action, the power that controls all social communities, and the strength that makes individual character, depend on the voluntary power you can exercise in creating thought. If it be in the direction of goodness and virtue, it makes the philanthropist and philosopher, the man who blesses his kind; if it be in the direction of depravity, in the direction of the immoral tendencies of man, he has great strength and influence towards the degradation of his kind. All weak persons brought in contact with a too-great will yield and succumb to its influence; and it becomes a point of distinct culture whether the mind will develop this voluntary faculty. You can therefore see that in entering spiritual existence with no other strength to rise than that which comes from within, the embodied strength of your will, there must be large numbers of spirits without the faculty—without the power to rise beyond a certain average level of spiritual life; while among those who are merely endowed and cultured in the direction of the will and of goodness, there are shining lights and radiant beauties that form so perfect and complete a life that it were impossible for you to understand it.

Far removed from the atmosphere of earthly life, endowed with the law that supplies the goodness and the truthfulness and the life and knowledge of advanced souls, you will find in the spiritual realm distinct spheres and circles of spiritual beings, that, by this very aspiration and this very power to rise, have assumed grandeur and beatitudes that you know not of. The feeble strength that prompts you to a single aspiration is with them so distinct and perfect, that there is no faltering. It requires three, oftentimes nine, frequently twelve, perhaps a hundred aspirations with you to make a single action. How does this aspiration begin faint and feeble in the brain, and then growing stronger by culture, until it corresponds to the added volume of musical sounds that, by gradually augmenting chords of thirds and fifths and sevenths, swells into a grand succession of harmonious sounds! So with aspiration: it begins like a faint note, the thirds and the fifths soon make it stronger, until at last it completes itself in a full average thought. Then it becomes an embodied power, and finally it is a sound that reaches to the angel world.

It is true in nature that the overblown tree—that which has too

many blossoms—sheds those upon the ground that it has not strength enough to bear into full fruition. So failures of human life—those aspirations that do not amount to actions, that do not become living desires, they may blossom in full perfection upon the tree of your lives, and though a large portion of them may seem to be perfect and entire, gradually they fall off, and as you advance you find the fruit very rare and far between. But in the full fruition of the spirit every aspiration is completed, manifests the entire cycle of its being, becomes rounded and perfected in the field, and yields a golden harvest in the world of souls.

In the Celestial Arcana it is considered that three perfect thoughts or Aspirations make one Prayer, that seven embodied Prayers in life and action make a complete Adoration, that that Adoration is one step in the advancement towards Truth, and that the soul thus advances from one Prayer to one perfect Adoration; and it does all these in a threefold degree when the aspiration, prayer, adoration become an actual Progression in the living soul. These aspirations, corresponding to melody, are the perfect embodiment of Harmony in celestial life, making all the music that the soul hears in its celestial habitation; and the winged angels that fill all space are more or less divine and harmonious as their aspirations and prayers become glowing perfections in their life and beauty. Or, if you will take the colours that form the threefold harmony of perfect colour—the red, the yellow, the blue—and their variations, you will find that in spiritual life a perfect combination of three thoughts makes a complete snowy thought; that that thought is the property and possession of the spirit who creates it, and that for evermore all shades of thought are capable of being produced and evolved by that soul until at last it arrays itself in the colours of harmonious life; and every spirit gives forth the precise shade and colour that corresponds to its development, to its thought, to the perfection of its being. When the Seer of Patmos saw the angels arrayed in shining whiteness, it was not simply a vision of the imagination; but it was the perfection of the thought of those angels seen that made them shine even with the whiteness of shining raiment. Could you see the colours that adorn your own spirits, you would find them very shadowy and very imperfect. You would find the thoughts that produce a perfect and distinct shade and colour in spiritual life are not yet fully unfolded in your minds; hence the grey and shadowy nature of those souls that go out with imperfect and ignorant minds and lives; hence the vast realm of interstellar shade that divides the souls of those that are perfect from your souls; hence the imperfect vibrations that come to your minds from many spirits in spirit-life who have not yet succeeded in producing one complete and perfect thought. The saviours of mankind—they who have done the greatest work for the world—are those that have left upon the pages of history a complete and perfect thought, a thought that,

like mathematics, will stand all tests; a thought that, like the colours of the harmonious prism, will bear all analysis; a thought that, like the combinations of melody, the more they are perfected and studied, the more beautiful do they become. It is said of Michael Angelo that in his master-work, St. Peter's, he had a thought so grand and perfect, that had it been completed it must needs have left its records upon the pages of all history, even when the cathedral shall have crumbled to the dust. The dome was not completed after his plan. He intended that it should be builded until it seemed suspended from the heavens, so that, like the very presence of the Infinite, it might brood for ever there, shedding light upon the structure below, as upon the ways of man, the embodiment of his soul's life. But that thought went with him to the world of spirits; and if you could but see the St. Peter's of his creation, fashioned to his thought, made the image he intended should be there, you would know that though the present edifice shall crumble, that image shall not pass from the earth; and to the eye of the seers over other temples this beautiful and perfect ideal dome will be suspended, that all spiritual eyes may see it. It is said of Raphael, that divine and inspired artist, that of all the pictures he painted there was a poem that was outwrought from the life of his own soul: one poem, no more. You would give more to read that poem than to see all his pictures; since it was guarded from the eye of man, made sacred, and held a sweet place in the heart of one whom he loved. That was his ideal work. He cares no more for his paintings that the world adores than he does for the cast-off toys and playthings of his youth, but for the one perfect creation of his life all eternity praises him, since all exalted souls are aware of its existence and the perfection of his life.

So with every soul that has had a perfect thought, it remains though the external form crumbles and fades into dust. Through time, and the decay of matter, and the revolutions of earth, all nations, and the loftiest works of human genius pass away, Thought, the perfect thought that has once had its abode in a living soul, remains the possession of the world; and they that are endowed with the gift of the spirit can see and behold it. Few indeed have been these shining marks; few indeed have been the absolute perfections of history. Mathematics itself forms one of those perfections. Poetry, art—all forms of art have some time seen perfect expressions in the human mind—but chiefest those sublime and perfect truths that form the spiritual cyclopædia of nations, wherein prophet and seer and sage have set down as with shining vibrations the absolute truths of the infinite world, and have made the pages of material history sparkle and glisten as though they were precious stones set in the golden sheen of life. Oh, you may pray for riches, you may ask for material power, you may seek to build St. Peter's, and to paint the dear Madonna, but rather seek for a perfect thought. A single pure aspiration is more ca-

during and more valuable than all the shining obelisks ever graven, or than the snowy statues that grace the secret halls and corridors of past ages. Every heart has its secret aspirations and prayers, and it is said in the language of a coarse theology that Gehenna is paved with the resolutions unfulfilled of men; but rather is your pathway thus paved in life with those aspirations that have faded and fallen because they have not been perfect. God does not take account of failures. In nature the overblown tree sheds young blossoms, early fruit on the ground, but enriches the soil; and you that lament the overblown flowers of life, remember that though nature try a hundred or a thousand times and fails, she takes no note of these, but only of those which succeed. The highest type, the most perfect form of being, is that which greets the eye of day, not the failures. The man of science does not consider his time wholly misspent that nine hundred and ninety-nine times he has striven to find the ultimatum of a problem, for the success of the thousandth time has crowned his life with glory, and henceforth he becomes perfected in that sublime and perfect gift. Every aspiration that has its birth and origin in a pure and perfect thought, though you fail in its achievement a thousand times, still that time that you do succeed creates a vibration through all the world of souls that are in harmony, even as a note upon a harp at random thrills through all the chords and makes them vibrate sympathiously to its tone. The spiritual world is composed of successful aspirations. The stages of spiritual growth are counted by every deed and every thought that ennobles and elevates your lives; and when you pass from that clouded and shadowy intermediate state that constitutes your first admission to the spiritual world, you will gain the joys of spiritual life only by success. Even as sometimes upon the earth you seem to date your existence from a particular glory, from some halo of love, some new-born desire or successful ambition; so in spiritual life are the years and cycles counted by each step and advancement in truth, each new knowledge that is added, each new vibration that aids in strength and fervour, each new perfection; and when these perfections become the possession of the spirit, how rounded and glorious seem the cycles and years; and the small space of time that was spent in the shadow and doubt of earthly life and materialism fades and sinks, even as the valleys fade before the advancing traveller as he mounts up the height and sees new glories all about him. Do we picture a future state too fine? Do we draw a celestial arcana that you say cannot be true? Remember, eternity is a long time, that step upon step all actual culture is required, and that each step must be outwrought by the daily labour, the actual thought of your own spirits; that every knowledge, every grace, every perfection must come from within your spirits; that, as its germ exists there, so it must be cultivated and perfected, and that you cannot gain these ideas or arrive at these perfect states by the breath of mere single

understanding and prayer and meditation. Consider, if you please, by what slow stages the skilled musician is obliged to advance to the full perfection of harmonious sound. Consider, if you please, what a long time the artist is engaged in painting the colours that shall represent life and perfection so exactly to the mind. Consider how many anxious moments and hours, how many efforts of pure will, of actual aspirations, of unblemished prayer, ere a single perfect thought shall yield itself up before your minds, and stand there like a white lily woven in the perfection of your lives. You who have thought and delved into all the sciences of nature will remember with what a thrill of delight you solved a new problem. You regard it as an achievement, as a wonderful conquest, a victory over the obtuseness of the human intellect and over matter. So does the spirit, gazing upon its first perfect, new-born thought, look with such delight and rapture and such thankfulness that all unseen hosts of angels along the corridors of heaven smile back their rejoicing and sympathies. The harmonious spirits, they who are alike perfected, and who have grown glad together in the new achievements and conquests of spiritual life, are thrilled anew each time a perfect prayer or aspiration rises from any heart on earth; and when they too see those who have been worn and weary and blind upon the earth succeed in the new joy and life of their spiritual existence, it becomes a perfect rapture, and such a divine harmony that the angel-world, like a grand and golden lyre, echoes out through all the stellar space.

It is said in matter that not one vibration is lost; that if you drop a pebble in the wave it undulates until it reaches the shore; it then moves a tiny grain of sand; the sand moves other substances, until the motion reaches the uttermost verge of matter. So in the spiritual life: one full grain of love—one full aspiration dropped into the great sea of life, vibrates until all souls are agitated by its undulations, and moved as with the waves of perfect and celestial harmony.

In the constellation of Andromeda, where the stars glance brightest throughout the distant orbs, there is a cluster of spiritual intelligences whose names are all the different Harmonies, whose thoughts are all the divine Graces, whose aspirations are perfect and complete, and who make in their lives the symbols of an absolute and perfect unity. Into this region no imperfect thought can ever enter; because an imperfect thought contains within itself the elements of destruction, even as the imperfect fruit perishes, falls by the wayside. Every idea of their lives, the conquests and victories they have gained, everything that is only dreamed of here, there is a living and actual reality; and that which to you is merely imagination, poeise, or some divine phantasy or exaltation, is there an actual and daily possession. The fruits of the Tree of Life fall rounded and perfected in the golden harvest of immortal life, yielding to those souls the perpetual

blossom of love. They have none of these imperfections, having passed through and beyond them, and gathered up only the fruition of perfected thoughts and deeds. They also perform their deeds, and their lives, and the works of their thoughts in accordance with those harmonies; and every thought that issues from them produces, as it flows through space, a sound of melody; the spheres vibrate with these symphonies, and angels listen with enraptured ear. And when any of the celestial angels of that region move, they move as orbs of light: they pass and visit intermediate worlds of space, bearing with them a train of light such as you might imagine could belong to the highest and most Supreme Mind: they are the attendant and ministering spirits, of loftiest and grandest souls who have gone out from time and sense, and have forgotten matter and space in the pursuit of the sublimest purposes of infinite life. These souls sometimes speak, but their voices come down to you often as a whisper in some vast gallery; and if it were not for the blindness of earthly sense, the supreme ignorance of earthly imperfections, the darkness that enshrouds you, you might hear that the greatest and loftiest of all souls were speaking, and the golden cycles of eternal life were about you. Sometimes you might hear of the intermediate service of angels, the cherubim of that life, they who are the ministering spirits to your lives—catch some strain of that divine and perfect melody, inspiring your souls with deeds and words of love, that they will give forth similar harmony. Sometimes that voice, like a peal of silver bells, calls men from their lethargy and slumber, and, in a snowy breath and with the tongue of a new-born seraph, reveals the love and beauty of God's kingdom on earth. Then there are wars and insurrections; then there are grand revolutions; and finally the world settles back again into its old, dead state of materialism, and the silver chime goes out and you hear it not. But next time it comes it must be from within your souls: with thoughts of sweetness, with sounds of prayer, with actual aspiration that, like blended waves of melody, shall go out from your souls and salute the glad spirits that dwell in that kingdom of love and perfection. If you were to make one aspiration—the united thoughts of this congregation were to make but one single aspiration that should be so united, and so perfect, and so strong as to form a voluntary wish—it would go out and would echo through all the intermediate hosts of spirits, of angels, of archangels, would reach that distant and happy place of the golden spirits of that realm, while these catch up the strain in rejoicing.

So strong is the human spirit, that upon the wings of aspiration and prayer you can mount and rise even unto the very verge of that inmost place, where the light beams so brightly, and the radiance of truth is so great that you would almost be dazzled by its splendour. But not yet can you thus mount;

not yet can you enter that region of perfection. Every thought must be rounded, every aspiration complete; every deed must do something in the great augmentation of the spiritual force, by which the purpose of life is fulfilled and completed within the soul and spirit; and you may date your first spiritual day, the first morning of your lives, from the time when you are first conscious of a palpable, absolute, spiritual aspiration. Previous to that you have not lived; previous to that you have not been born; previous to that you have not thought; but all is simply preparation. When the day of your lives comes, if it have not yet arrived, that you have a palpable, voluntary, spiritual rising, an aspiration to overcome all matter and time and sense, you are newly born; a new life has come to you, a new life has dawned; you are no longer involved in mists and darkness; you are a spirit; you have sung the first note of the symphony of life; you have made the first vibration of the silver bell; you have builded the first stone of the dome of life; you have made the first steep of the over-arching space, vibrate with glad thankfulness that a soul has been born into the kingdom of celestial life.

In conclusion the following poem was improvised :

THE THREE ANGELS.

There are angels three that attend your presence,
 Three angels of light and of glorious truth;
 Their faces are shining with wonderful pleasance,
 Their forms are endowed with eternal bright youth.

Three crowns of rich splendour encircle their foreheads,
 The rays that go out are the rays of their love;
 They bend low anear you with whispering comfort,
 And the lilies they bear turn their petals above—

White lilies, the growth of their own spotless spirits;
 Their garments like snowdrifts float out on the air,
 And they bear in their hands such mystical harp-strings,
 Breathing wonderful murmurs of melody rare.

Their lives are completed in those perfect members,
 Till tone upon tone reaches up to the place
 Where the Soul of all souls dwells in thrilling perfection:
 They adore Him with wonderful rapture and grace.

These angels bear messages stirring and potent—
 The message of Life and of Death in their word;
 Such power and presence no soul can supplant it—
 Their word is as piercing and sharp as the sword.

They search every spirit. Whate'er have your lives been
 They are seen by these angels of light all the while,
 Yet not in condemning—they tune their sweet voices
 With love, and they look with a pitying smile.

They search every spirit—each thought there enthroned ;
 Each germ of crude selfishness they cut away ;
 They carefully prune and prepare for the golden
 Abode where the spirit blooms beauteous alway.

Where only pure thoughts shall survive life's endeavour
 (Where death counts his victims each day and each hour) ;
 These are life's, and they pass up the living for ever,
 With only the treasures made perfect—love's flower.

These angels watch ever, above earth's lone places,
 The guardian's life ; and they lead on the way
 To where, with their shining and glorious faces,
 Your loved ones await you—your dearest ones stay.

O each holy thought, and each perfect endeavour,
 Each high aspiration—the life that you live—
 Is of far greater worth than earth's grandest possessions,
 For behold these shall perish—but those shall survive.

Three angels, their names in bright gold are enwritten
 Upon their pure foreheads that wear only peace ;
 And for you they are beacons, their message is given
 To show you the plan of each spirits' release.

Aspiration is one—full of grace and perfection ;
 The other is Prayer, that is born of the first,
 For it means the fulfilment in praise of each purpose,
 (Uplifting your hearts from the woes ye have nursed).

The third is more lofty than songs of the heavens,
 A name so surpassingly potent he bears,
 The name of *Good Deeds* that are born of your praying,
 And this every soul in eternity wears.

SPIRITUALISM NEITHER CLAIRVOYANCE NOR PSYCHOLOGY.

In an oration delivered at Manchester, Mrs. Tappan observed:—The spiritual or inspirational phase might possibly be thought to be amenable to the explanation of clairvoyance and psychology; but one glance at what clairvoyance and psychology claim to be will prove this to be fallacious. Clairvoyance, mesmerism, and psychology claim to be and are the distinctive control of one mind over another, in human form, consciously or unconsciously. Now, when a conscious intelligence appears to another conscious intelligence, expresses itself independently—writes, speaks, gives utterance to individual thought—the person thus visited knows first that it is not his or her own intelligence, because the process of thought is entirely different, and because the spirit gives proofs of personal identity that are often not known to those present. But when a mesmeriser controls his subject, he knows that he impresses his thought upon the mind of the subject; and just as soon as a subject passes beyond the control of the mesmeriser, we contend that he becomes a spiritual medium, and is no longer subject to mesmeric power. The revelations of clairvoyance that have taken place through the Poughkeepsie seer, and dozens of others, have been those of spiritual mediums, developed perhaps by the aid of mesmerism, but undoubtedly independent of mesmerism afterwards; while nearly all cases of spiritual mediumship—99 out of every 100—are developed independently of any mesmeric control whatever; frequently independently of the presence of any other person, and always under circumstances where no premeditation existed, and where no excitement or forethought upon the subject had tended to produce an undue mental stimulus in that direction. We consider, therefore, that although Spiritualism, as a science, is yet in its infancy, and although its various relations to the other sciences that we have named are but dimly understood, Spiritualism is to mesmerism, clairvoyance, psychology, and psychometry what the air is itself to the atoms—a solvent; that it unfolds and reveals the ultimate spiritual processes, not only of disembodied minds, but of embodied minds; and that as a spiritual science it will reveal, as it has already commenced to reveal, subtle processes of nature that have been lying dormant or exercised ignorantly, to the end of their being exercised anew for human welfare and advancement. Consider what electricity was before its uses were made known, before it was discovered that it could be diverted from its channel; it formed the terror of the inhabitants of the earth: now it is your messenger.

AN ADDRESS

SUGGESTED BY THE TWENTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM.

Delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, March 29th, 1874.

INVOCATION.

Our Father and our Mother God ! Thou infinite Spirit of all life ! Thou divine and perfect Soul ! Thou Light and Glory of immortality ! Thou undying Flame set in the midst of time and space and eternity ! Thy presence is in all forms of being ; Thou art within every soul. The light of Thy spirit abides in every heart, and Thou hast fashioned man in Thine image, a little lower than the angels, and endowed him with highest aspirations, that are immortal because of Thee. We would praise Thee for that life which is fraught with Thy breath : for all life we praise Thee ; for every form of being that tokens Thy presence and power ; for those wonderful laws that control and govern the universe, the starry firmament above us, the earth beneath, the rolling orbs that move in space, the light that shines even amid the darkness of space—the light of suns and worlds unquenchable. O Thou most mighty, from eternity unto eternity does Thy soul abide ! Thy life and love ; Thy laws and Thy creation, performing everlasting cycles of eternal being ; oh, the soul of man worships, praises, loves Thee, aspires to know Thy truth, would be governed by Thy divine goodness, would know Thy surpassing knowledge ! We praise Thee for those revelations that Thou hast given in all ages, whereby the minds of men know of Thee, have that spiritual aspiration which is allied to Thee, kindled with that immortal flame of knowledge that may not be quenched. We praise Thee for those aspirations that come to us upon the waves pure and divine of imagination, whereby we are made one with the holy, pure, and good. O Thou Spirit, we praise Thee for all living things, for the day and night, for the changes of

the seasons, for the revolutions of the earth, for the productions of the harvest—the seed time and the glad garnering of the fruit. We praise Thee for the mind with its storing treasures of knowledge, with its searching and striving for wisdom, with all that endows and enkindles. We praise Thee for the spirit surpassing all material things—greater than suns, brighter in its light, stronger in its majesty than orbéd spaces, because filled with the light of Thine immortality. Oh, the soul of man praises Thee! We stretch our thoughts as arms of praise; we uplift our voices in thanksgiving. We would have life and all that is in accordance with Thy laws. We would wish that the nature of Thy spiritual life be established on earth even as it is in heaven. We would glory in the presence of that charity, that lovingkindness, that forgiveness, that kindly love that beautifies and ennobles the spirit. May Thy children hope for this! May they strive for this! May they see, behind the shadow and gloom of the material, the spiritual and immortal, enkindling their fervour even upon the very ruins of earthly existence! Let us no more fear death, since life itself is revealed to man, since eternal life is his destined and his immortal habitation. Let us strive only for that knowledge, that love, that truth that shall transcend error, and causes death and fear and darkness to cease to be. Our Father, we praise Thee evermore!

DISCOURSE.

We shall give you this evening a commemorative address on the twenty-sixth anniversary of the advent of Modern Spiritualism. Next Tuesday it will be twenty-six years since the first sounds were heard in an obscure town in America, whose vibrations have now reached the uttermost parts of the earth, whose gentle tinnabulations, like a bell striking upon the atmosphere, have reverberated to every land beneath the sun. Spiritualism, as such, may perchance date its existence from that period, although a little preceding that time clairvoyance had revealed an inner sight not connected with man's material nature. Almost simultaneously with this appearance, or with these sounds, there was in Poughkeepsie, on the banks of the Hudson river, a young man who has since become known as the "Poughkeepsie Seer." His name is Andrew Jackson Davis. He has given the world a system of Harmonial Philosophy, the revelations of his visions during periods of unconsciousness to external things. We say these two occurrences happened almost simultaneously; and while the seer revealed the spiritual essences of material things, and held conversation with angels and spirits in their abodes, these sounds were at the same time spelling out by alphabetical signals the names of departed friends, and the one message, "We are not dead, but are alive, and are permitted to hold intercourse with you." From that time unto the present, sounds, manifestations of various kinds, and, too numerous to be here recorded, all forms of physical vision and of spiritual vision, various sights—the seeing of spirits, the apparitions of those deceased, the visions of their celestial habitations—have been made manifest in many parts of the world.

We shall not tell you that this is true because of the frequency of its occurrence, nor because of the many who believe in it. Numbers form no evidence of the truth of any proposition: masses of men may be deceived; great numbers of human beings may be mistaken where it is a mere question of belief; but when any considerable number of persons agree, without previous concert, or without previous knowledge, upon the witnessing of individual occurrences or facts, their testimony is to be believed; and when any considerable number agree that these demonstrations invariably occur under such and such circumstances, and they invariably convey the same message, the probabilities are strongly in favour of the credibility of their testimony. The truths revealed by modern Spiritualism are therefore to be considered, not in the light of the number of witnesses, nor in the light of the appeal that it makes to individual wishes or desires of humanity, nor in the light that if people desire to have it true it must be true, but simply and solely in the light of fact.

No religion in the world aside from this—if we may call

it a religion—is predicated upon fact. All religions are predicated upon belief, upon faith, upon supposition, upon hope, upon that which has been hoped will be true by the private tenure of individual belief and fervour. In this respect Spiritualism is not a religion, but a science; since it builds up no faith, it asks no belief, it requires no obedience but that which is born of knowledge. In this respect Spiritualism differs from the religion of the churches, inasmuch as they require a moral conviction of something that has taken place thousands of years ago, and which must have been, to say the least of it, in some degree misinterpreted.

Spiritualism does not claim, therefore, to be a religion in that sense; and if religion, that has appeared in the world in various forms of theology—if true religion consist in the belief in that which is not seen, and in faith in something you have no knowledge of, then Spiritualism is not a religion; for it is a belief in that which is seen; it is a faith concerning that of which people have knowledge and testimony. It is predicated upon facts as palpable as those that form the basis of any material science, as demonstrable as problems of mathematics; and, if true, forms the basis of a new system of philosophy which, if it do not usurp religious belief, will at least take the place of material scepticism and infidelity in the world.

We shall, therefore, relate to you to-night some facts concerning what Spiritualism has really done towards removing the doubts of men concerning a future state of existence. Despite the revelations of Christianity, and notwithstanding the existence of large ecclesiastical bodies in every civilised country, you are all aware that the cry and tendency of the nineteenth century has been towards scepticism and unbelief; that the Christian church has not been left by many people, but that the belief in it has gradually left the people; and that the masses have been, as it were, stranded upon the shoals and quicksands and rocks of unbelief by the receding tide of the religion that has its foundation in past ages, and that by no additional wave of inspiration has been kept alive.

You are aware that the minds of such men as John Stuart Mill, Professor Tyndall, Professor Huxley, Herbert Spencer, have become the ruling influence of the intellectual powers of the present age. You are aware that this wave of materialism and infidelity has not been accompanied by any demoralisation of society, by any retrogression of the morals of those who believe, so that a simple state of unbelief has taken the place of the old blind faith concerning a future state, and many men have made up their minds to do without this future state and without this belief, considering it is better to know the truth, however unfavourable, than to believe or have faith in a future that is impossible.

The growing scepticism of the youthful mind of to-day in the

very theological colleges and schools, in the very places where evangelical religion is taught in one direction and science in the other, this growing tendency has been such as to preclude many learned, intellectual, and studious men from taking orders for the ministry; even after they have obtained them their consciences will not permit them to defend theological belief. You are aware of many young men who grow up in the midst of this thought of the nineteenth century that refuse to minister in the church because they cannot believe on faith, that which a knowledge of science seems to overthrow; and you are aware that this growing scepticism in the world has been so strong, and of such a nature, that *it holds open the very doors of the mind for the escape of belief*. Even the masses who go every Sunday to their worship do so for the sounds of pleasant music and the meeting of familiar faces. The intonations of the choir, the presence of a congenial atmosphere, and the high-toned æsthetic nature of the surroundings of the church, have much to do with the presence of each congregation; while the individual worshipper is not questioned too closely concerning his or her particular faith and belief—is not particularly enjoined to repeat and believe every portion of that religious creed that in times gone by was made the actual condition of admission to Christian fellowship. We say you have observed all these things: it cannot have escaped the intelligent scrutiny of any living mind. Science, on the other hand, taking her strong foundation in human reason, has declared that there shall be no belief in the world other than that which Nature through her laws discovers, and that if Nature through her laws has not revealed to the human understanding any consciousness of immortal life, then, humanity believe something that to the man of science becomes a contradiction—to the learned student becomes a puzzle when he reads the many contradictions and interpretations of past ages.

This was the condition in which the world was twenty-six years ago. This is the condition of the majority of mankind in Christendom to-day. There came, however, this one sound, these particular vibrations, and through the alphabet they spelled out, "We are not dead; we can return and hold converse with you; we are the spirits of your departed friends." Theology at once took alarm, and says, "This is sacrilege; it cannot be true! Revelation has been closed; there is no intercourse between the two worlds. Only once the spiritual God spoke his words, revealed his utterances. It is not true!" From that day to this, with rare exceptions, the Christian Evangelical Church is pronounced it false. When the facts can no longer be denied, is not of heaven, but of Beelzebub. The great cry of the Church this country to-day is not that Spiritualism is untrue; not that it is not the work of spirits; but that it is the work of demoniacal influences. The great cry of science was, "It is false; it is im-

possible!" After twenty-six years, and after the few men of science that have investigated Spiritualism have gradually become its advocates, the masses of men of science who have not investigated it stand still to see what will come of it. The few that have, with the view of enlightening the world, and with the determination of exposing it if it were really a delusion, pursued, carefully and systematically, and in a scientific manner, their investigations, avow, first, that the manifestations do occur; secondly, that they are not the result of any known laws in science; thirdly, that intelligence is manifested, and that the intelligence manifested is not that of any living person in the body. The only step that they have not taken is that the intelligence emanates from departed spirits. But the sequence is so clear, that if an intelligence manifests its presence, and it is not the intelligence of any person in the embodied human form, it must be a disembodied intelligence. Even the man of science cannot escape from the deductions of his own logic; and he rests there merely because he does not choose to commit himself to that which may tend to lessen his influence in the scientific world.

Professor Crookes has prepared his statement concerning the phenomena, though still hesitating to state his belief. Professor Hare carefully and studiously, even to the last day of his life, pursued the investigation, at first with the view of exposing the imposture, at last as a full and earnest advocate, because he found it to be true. The testimony of these men is of value; they do not seek to overthrow, they do not seek to believe it; they pursue it as they would any science, they study it as any other proposition; they ask simply time and the exercise of their reason and judgment to determine in what manner and in what way these manifestations take place.

We have said that the voices of twenty or thirty millions of people who may believe is of no value; but the voice of one enlightened man on a matter of positive knowledge is of infinite importance to the world; and the voice of one hundred people agreeing simultaneously to any matter taking place within the range of their observation, is of infinite value in the world of fact; while the voice of many men of facts which testify, not as to their belief, but as to their knowledge, is of so vast an importance that it cannot be computed in these days of blind doubt and incredulity. Were their testimony to be adduced on any other subject in the world, concerning modern discoveries in phases and manifestations in science or nature, there would be no question, no one would doubt. Even if a man says to you, "I saw a singular apparition in the heavens last night," concerning such a planet, and he were known to be trustworthy, you would not think of doubting his testimony; but if he were to say, "I saw a spirit last night," you would straightway say, "He is a lunatic." Why? Simply because

science has declared that the realm of spirit is a region unknowable; that it is not given for man to see apparitions, while it is given for man to see stars; and that therefore because it is uncommon, and because its province is in another region than that one science enters, it is not to be presumed that the mind will see a spirit. But if a dozen men start up from this room and declare they have seen a spirit, their testimony demands attention; because a dozen men cannot at once go mad, at precisely the same hour, and in precisely the same direction. That would be a greater stretch of credulity than for them to believe they saw an apparition; for it is not customary for a dozen or twenty men to go mad at the same time and all in one direction: it is beyond reason to suppose it. Then when it comes to the testimony of things that cannot go mad—tables, chairs, and various articles of furniture have never been sent to the mad asylum as subject to monomania and exhibiting religious zeal and fanaticism—and when, upon calling the letters of the alphabet, there occur sounds conveying an intelligent message, it is preposterous to suppose that the table is suddenly endowed with intelligence, and that that intelligence has gone mad enough to say it is a spirit when it is not. We ask of you, as intelligent witnesses upon any other subject in life, if, after seeing these things and consecutively following them, there would not be adduced one of two things—either that mankind are incapable under all circumstances of judging of phenomena that are beyond the usual province of natural phenomena, or that the things do occur and are what they claim to be. One of these two propositions must be true. If the first be adduced, that mankind are incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge misleads, why there is not a shadow of value to be attached to human faith. If human testimony of living, intelligent, and active beings is of no consequence, what possible importance can be attached to the traditions and revelations that have been recorded and passed through generations of human interpolation?

If Spiritualism with its living witnesses, those who are supposed to be possessed of its powers, do not present a proof of man's immortality, then there is no proof whatsoever in all history or in all nature. The materialist, then, is right, and man must release his hold from even a shred of the hope of that immortal life. Since if those facts that are palpable, and those sounds that reveal this to the senses, and those sights that are occurring daily and hourly are not be credited, the testimony of ages is naught, and tradition becomes superstition, and the world is left without a proof of immortal life.

The conflict in this age has been between science and religion.

To answer this question that science has proudly and triumphantly asked: Man, is he immortal? To solve that universal problem: If a man die shall he live again? To reveal to the world the intimate and close relation between the spiritual and the material, and to point out the laws and intermediate conditions whereby spirits can converse with mortals, showing a system of philosophy and of ethics that is comprehensible to the mind as appropriate to man's present belief is Spiritualism or knowledge of Spiritualism. It is not in itself a work that started with man. It has no organised functions as yet upon earth. It is not a movement that originated with any class of persons, with any scientific or religious body. It has not even any leaders as they may be so-called in the world. It has not any of the usual methods of human organisation whereby people—a class—defend a theory because they believe in it. It is simply now a manifestation, uncalled for by mortals, unwillingly received by most of them, fought against by most of them until conviction become an absolute necessity, forced upon their attention by its frequent recurrence and the thoughts it awakens—a presence they did not know of, did not invite, did not covet, and scarcely questioned when it first made its appearance.

Such a movement within twenty-six years has—involuntarily as far as mortals are concerned—exercised a sway over minds, has controlled them, has brought them out, in many instances, of doubt and unbelief, has proven to them by palpable evidence that there is another state of being, has given them intelligent answers to the questions of doubt that have arisen in their minds.

When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean; since the movement itself has not been taken up by any particular organised body, has not been carried forward by them, and it is not the intention of the spirit-world that it shall be so, if to organise is to make a creed. If to carry forward the movement is to bind man down to any particular shackles; if it mean to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world. It is a movement that has been started from an invisible source, that has been carried forward by instruments chosen by their own volition, by their own aspiration. It has not selected especially from the high, nor especially from the low, but from all classes, those who were adapted to be its instruments. It has taken its place by the fireside. It enters there oftentimes unbidden—enters and makes its presence manifest in the voice or in the knowledge and intelligencce of dearly-loved friends who have passed away. It has not only done this: it has gradually crept into the places of learning and theology, taken its place at the side of the minister in the pulpit; and with a voice fraught with the spirit of the nineteenth century has made the man of God declare that he believes in the presence and influence of

departed spirits; has moved upon him so that the astonished congregation has said: "Why this is Spiritualism!" But, all unknown to himself, he has said to the mourner: "Your friend is not dead." There is a presence and power that makes him speak, and he is almost astonished at his own words. It has entered the crucible of science; and the man of mind, of learning, and letters, declares that with all his art, and with his experiments, and his chemical analysis, he has not heretofore been able to find out mind nor spirit; but here comes a silent power, a palpable vibration that says to him, and challenges him to prove to the contrary, "I am a spirit; I am not dead but living; turn your gaze wherever you will materially, you will not find me; turn your gaze spiritually, and you will always find me." A power that has seized the pen of the poet, and made him indite words, memorable and beautiful, of the presence and manifestation of the loved ones that are gone; a power that has quickened the hand of the painter, and made him depict the presence of guardian angels of a spirit bearing away the dear babes of your firesides to the realms of higher light and knowledge; a power that has whispered consciously to the blind materialism of to-day, and made mankind believe whether they will or no that this life is not final, not the concluding, not the destiny of man.

This we say has been done. We now call upon you and ask you to consider whether in all history, outside of man's invention, and independently of organised bodies, a work could have been thus carried on, and thus potently, without an intelligent guiding power? Howbeit, if that intelligence is invisible and that active power is not known to you, it makes itself visible and it is known by all the various signs and all the various manifestations that are occurring to day. "Unconsciously," said a distinguished teacher in America, "the influence of Spiritualism has spread its broad shadow on the land." The most distinguished Roman Catholic bishop in America has declared, in order to prove that Spiritualism is most dangerous—that it is exercising its sway and control among all classes of society; that it is not confined to the lowly nor the unlearned; but they that are learned and skilful, and even those that have an avowed belief in the Christian religion are strengthened by it. He says, of course it is not of God; but had it occurred within the pale of the Roman Catholic church, had any obscure maiden within the precincts of a Roman Catholic province been made this instrument of supernatural revelation, would the church ignore it? And because it did not happen so to occur, does it make it the less a distinct manifestation. It has been the custom of the Roman Catholic church whenever a singular manifestation occurred to anyone of its members to investigate the matter, and if it were found credible, to enrol it upon the records of the church as one of the evidences of the divine power of that church. Because these evidences have penetrated beyond the pale of the church, because

outside the church a maiden has been visited, does it not illustrate a fact, and especially when it may not be true in heaven that the Catholic church includes all persons who are to be saved; especially when it may be true in the spiritual world that goodness can exist beyond the influence of the Pope and the Vatican.

It is a belief of ecclesiastical Christians that God gave all His messages in ancient times; yet Protestantism was as distinct a revelation as ever came in time past, and if God gave all his revelations to the early Christian church, Luther, Calvin, Melancthon, and Knox should not be followed. It has been customary in the Protestant church to teach the presence of guardian angels, and their power to influence and ward off evil. Directly Spiritualism came you heard no more of it except under the circumstances we have named, when the presence of some palpable power has made the man of God proclaim it. Why is this? Why is the church more anxious for itself than the truth? Is it necessary to deny a fact which is in the world in order to keep up ecclesiastical power? and if it be so, then it is proof that the letter is of more value than the spirit. We ask this question simply; you must answer it for yourselves. For if in the world there be a great positive fact that concerns man's spiritual nature, and the very body that should accept it and should set it down as one of the additional evidences of religion and immortal life, rejects it and refuses it because it does not come within the pale of the church, does it not prove that every age is alike, and that all men and all ecclesiastical bodies and all teachers alike persecute a new truth while they cling to the old and shadowless form?

If it be true that Spiritualism is in the world, and that these many manifestations and facts occur as we have stated, then it forms the most substantial bulwark that the existing Church possesses to-day. The things that occur to-day are expressly synonymous with those that have occurred in former days. Materialism denies their occurrence in former days. Prove to the materialist that they occur now, and he cannot say they have not occurred in times past. If there be revelations, visions, the presence of departed spirits, the presence of ministering angels, speaking with tongues, the interpretation of tongues, the power of healing, and the power of prophecy in all classes of people, to what is it so important as to that church that feels its strength falling away from it, feels its power lessening because of the unbelief of the present day? Yet the world are always blind, and close their eyes to the living truth, while they feast upon dead men's bones. They are always most wilfully blind who build up thus the letter of the law and allow the living spirit to sleep. The whole world is made aware of the presence of the living power in the atmosphere, while those within ecclesiastical precincts are asleep, altogether unmindful of the great voice and the great power that is in your midst.

It is often asked what Spiritualism has done, what it will do for humanity. The chief question of to-day is, Is it true? Chief because most important to the materialist; most important if it solves that problem and opens that unknown region which he says has no existence. To the materialist it is most important, even though he has made up his mind to die as the flower, the tree, and, as he says, the bird die. Still, if it be true that he shall not die, it becomes of some importance that he shall gather the thoughts of home and the rights of his immortal life, that he may know what kind of existence is for him in the future world. To the believer it is important, for with all who believe there is something of doubt. The exceeding number of creeds in the world proves this, the diversity of opinions in the church itself, the dissensions that rend it asunder and threaten its division. If it be true that there is a spiritual voice and presence that can settle the problem of the future life, it is most important to the believer. It is not then belief, it is knowledge; it is not then faith, but a full, absolute conviction; it is not then a trust, a hope merely, but it is an abiding and perfect life, that does not depart, and leaves no sting nor doubt.

There is no longer doubt above the grave of loved ones. The Spiritualist who loses a friend knows that friend is not dead. It is not belief, it is not hope, it is not faith, but it is knowledge, born of the living and actual presence of that spirit, saying, "I am not dead, but living still." The manner of that life, the form of that existence, of course may not be fully known; but the one fact that the child is not blotted out, that the mother is not annihilated, that the friend is not gone, is so potent and palpable, that it forms the bulwark of faith and the redemption of the materialist.

There is no denying, no putting aside, no saying, It is impossible, when it is at your very doors and in your very households. That is only impossible in man's belief which he does not understand; but to deny the thing that is actually here is to close one's eyes to the sunlight and say it is not day. What does it do? Your minds are filled with mourning when you hear the funeral train pass with a long line of black. But it does not actually deposit its burthen beneath the sod. There is comfort there. The man of God stands up and breathes of hope and of faith and of prayer. But there is no heart that returns from that solemn office that does not long to follow and know where the loved one has gone. You would give everything, burst aside the bonds of life, and dare even the very worst rather than be in doubt. When you deposit the form in the ground, through Spiritualism you are made aware, though the living presence is out of your sight, that the mother, with impalpable hand and youthful form, follows you home, and begs with voiceless lips that you will not weep; for you know that the babe is not sleeping in the ground, and not hurried away to some impossible torture, but is still hovering

near, with baby lips scarcely unfolded in spiritual life, striving to bid you not to weep. Does it not bridge that voiceless chasm? Does it not make the mind itself alive with immortal blossom? Does it not, indeed, lift a burthen from humanity and a pall from the world?

There are no mourners among those who know of Spiritualism; there are none who believe in death; there are none who weep, save for the bodily presence of the dear beloved ones; there is no mourning as with those who have no comfort, as with those who have lost friends. You do not lose your friends, they are with you; the accustomed place is filled. Your voice falls on another ear, finer and better than your earthly sense; the voice you hear is of another world, but still the voice of love; the form is transcendent because of its spiritual mould, yet it still is a form; and the realm which they enter is not so remote and so far away that it cannot be reached by your thoughts and your prayers.

This is the work of Spiritualism. While you make death a terror, while you shroud it with gloom, while you clothe it with despondency and dread and fear, there is need of Spiritualism in the world. While you place your friends far off, and make them stay in some unknown higher region of doubt, keeping wide the gaping gulf that divides you, in terror lest they haunt you with their image—while you do this there is need of Spiritualism; while you keep a darkened and veiled chamber in each house and masses of places devoted to memory, merely in order that the living meet not the dead, and so that their name may not be breathed, there is need of Spiritualism; while you deny that actual atmosphere and living presence that makes all space alive and peopled with as many forms as your earth is peopled, countless myriads of beings asking to be heard, waiting to be recognised, thronging around you with benedictions and blessings, there is need of this. Are you afraid to stretch out your hands? Are you afraid to uplift your voices? Are you afraid of the cloister and the silent room where your loved ones have lain? Shame, then, for you to bend the knee in prayer. Shame, then, for you to say that God is near if these sweet messengers so affright you. What! you grow in that faith that claims communion with the Highest, yet will reject any one of His messengers. What! you grow in that faith that claims the presence of the eye of God scrutinising your actions daily, and yet are afraid of the kind presence of the ministering mother or a sweet babe or an attendant friend. Are your thoughts such, then, that you would not have your friends know them? How, then, shall you meet the eye of that Infinite Soul who you profess sees every thought and deed?

Nothing would sooner uplift the world from its thralldom and darkness; nothing would sooner make lives pure than the recognition of the presence of ministering angels. See to it that the altars

have a lighted fire, and that the lamp is filled with the oil of love; for behold they are at your very doors and thresholds. They open the door, they enter; they are in your midst; they see your thoughts.

In America when a snow-storm causes the railways to be obstructed, when it falls to between three and four feet, they signalise to the next station, that a relief corps may be sent out, and an engine is provided with a powerful snow-shovel that ploughs through the snow and releases the trains that are bound. Materialism and religion correspond to this in the world. Theology and materialism have madly blocked the pathway of immortal life. Theology has refused to advance, and materialism has scornfully scattered the snowflakes of scientific facts all about the world, until there was no more an open pathway to the other world. The signals have gone out; the relief trains have been sent; the powerful voice of the Spirit has come from the other side to meet the advancing train of humanity; and these snowflakes, so formidable when piled one above another, before the absolute fact of spiritual truth, fall by the wayside and leave the pathway straight and free to the world of souls. This is its mission to the earth.

ANNIVERSARY POEM.

Rap, rap, rap, on the ceiling and floor,
 On the pictures and door;
 What is it that makes such a noise?
 Sure never before did we hear from our boys
 Or our girls such strange sounds.
 But hark! there again and once more,
 When every sound else is still,
 With a wonderful will,
 'Tis rap, rap, rap again, as before.

What can be that strange secret spell?
 It a message doth tell
 How the dead that were gone out of sight—
 (They are gone, they, the life and the light
 Of our life)—how the dead that are gone
 Have not left us in sorrow alone,
 But have risen each one to a goal,
 A perfect and undying soul;
 'Tis a door to the uplifting love,
 And the life that springs from above.

But why should they come with such sound?
 Why not see, hear, or feel them around?
 Surely angels of light have some better way found,
 Than the rapping and tapping with which to confound
 Our senses—ah, yes, 'tis the sense that controls,
 That still works away and fetters your souls;

And nothing will do save raps, one, two, and three,
That you count o'er and o'er till the great mystery
Is solved, whereby life is dis severed from death,
And the Spirit renews its glad breath.

You require that the sounds and the sight shall be sure;
You require that some proof to the senses well-known
Shall establish that these things are done,
That the spirit through death shall for ever endure;
They answer, "We minister to your great need;
If you ask for the grain and you sow but the seed
Of the thistle, your hand cannot reap
The bright golden harvest, that surely will keep."

You ask for a sign. When the sign comes you say,
"Oh, fie! If the angels that pass on our air
Have not some better method, pray
Why should they stoop to play with a chair,
And toss tables and furniture around?"
Remember one little palpable sound
Can reach through the senses, the thought, and the brain,
And can never be doubted again.

Man thinks he has solved all of Nature's great plan,
And that nowhere in science is there any room
Whereby spirits (the dead to the living) can come.
Ah me, if his skill had but sought
The one simple sound
That now through the world is heard vibrant around,
He might thus have been taught.

But does not a spirit stand there o'er the pall?
And it says: We will give you such proof as you care
To possess. But that is not all.
O'er the babes unawares,
Who are sleeping, some soft subtle presence does creep,
And out of their eyes a new light is seen,
And a sudden bright beauty with radiant sheen
Everywhere in rich loveliness flings,
And new voices give glad murmurings.

And young men and maidens speak words all unknown.
For you know that the prophets and seers have foretold
Of this power and presence, they knew it of old.
And now you can see that they spake not alone,
Their voices but form the bright parts
Of the song of the spirit, whose message is heard
In the form of good deeds that are born in the heart,
And are lovely in heaven as the songs of bright birds.

"Why should spirits for ever and ever thus move—
From the hour of birth thus attend us to prove
That they live?" Thus you ask—you who love.
Ah, ask not and question not, for you well know,
The days of the years of your lives here below,

Each one must be filled by some presence or will
 That in heaven were not needed, on earth it would still
 Speed you best, and be greatest for life and for death,
 And abide with your latest breath.

'Tis not in the last days alone
 That this comes; for all ages have known,
 Some presence and power, with this same grand tone.
 The spirit of man is far greater than gold.
 Man's soul is more high, and its realm is untold
 In the region of life beyond death. Would you know
 Of this purpose? ye seek it below—
 Ye seek it above in the realms of the air.
 Would you visit that life? It is surpassing fair.
 Would you know, even while ye are waiting below,
 What message the best and the brightest has given?
 The message of life through these spirits from heaven!
 'Tis this: that of all things the earth hath seen death;
 It is now Death himself that is dead:
 It is quite dead—is gone out of sight into gloom,
 Into darkness, into chaos's dark night;
 And now that your errors and sins shall all fly
 To the same dismal region where cold death doth lie,
 You will find in your life only beauty to bloom
 On the earth, where all has been dark as the tomb,
 For the lilies of life, Oh, make room!
 Your sepulchres, filling the street,
 Would wake up, living, you see; but you speak
 Like the dead, and your voices have tones of despair,
 And there be those whose groans
 Fill all the dark spaces of the cities' thick air
 With their horrible moans.
 These are dead—not your treasures that, buried from sight,
 Revel now in the realms of the higher delight.
 Ye are dead; for ye walk in pale horror and fear,
 And with grovelling care,
 And each day bows you down with despair. Ye are dead;
 But the living! they are near you instead,
 And hover for ever on burnished bright wing,
 And shout, nay they echo the anthem we sing:
 "'Tis true, 'tis true, even just as we said,
 That old Death, the dark king of terrors, is dead!"

THEORIES ADVANCED TO EXPLAIN SPIRITUALISM.

When Spiritualism came—the case is always thus with every new science—it was said to be something else. When mesmerism came, you will remember that it was distinctly stated to be only animal magnetism. When clairvoyance was developed as the result of mesmerism, the scientific world said, “Oh, it is only mesmerism.” And when Spiritualism, as the next step, was disclosed, the scientific world said, “Oh, it is only mesmerism and clairvoyance.” That which they refused to believe yesterday is taken to-day as the explanation of some new phenomenon; and if anyone could disclose something higher than Spiritualism, directly the whole scientific world would say, “Oh, it is nothing but Spiritualism.” Look out for the next step, and the whole world will take the last one to explain it by. When Spiritualism was developed as the outgrowth of mesmerism, clairvoyance, and psychology, it was maintained by the world of science that the new phenomena could be explained by those very sciences that had been previously disputed. But the mesmeriser must *will* in order to control his subject, and the subject expresses only what the mesmeriser knows; or if he express more, recourse must be had to some other intelligence to find whence the knowledge came. So with clairvoyance and psychometry, which are other manifestations of mental science now being developed in the world. Psychometry, or soul-reading, means that under proper conditions a subject or possessor of this power can read the spiritual history of every object in existence—can read the subtle thought connected with every letter, paper, handkerchief, garment, or other object that has been worn or touched by a human being; more than this, it can read the history of metals, gems, and things that have been imbedded in the earth. If you want a science to explain Spiritualism, psychometry does so far more than mesmerism, clairvoyance, or psychology, since it seems to exist as an independent function of the soul. Those who possess this psychometric power are accustomed to exercise it as you would the organ of vision, or the senses of hearing and touch. But there is also this to be considered—that for every one of these sciences there must be another and pre-existent cause; and if mesmerism, psychology, clairvoyance, and psychometry be true, Spiritualism can but be true as the completion of the whole. It would be a great stretch of the mesmeric theory to believe that one mind can unconsciously exercise this power over another. When the subject under control avows that the influence is not from any living mesmerist or psychologist, and when the subject indicates things quite at variance with the will of the mesmeriser, it then becomes an absolute certainty that the influence comes from beings in the disembodied state.—*Extract from an Inspirational Discourse, by Mrs. Tappan.*

A SERMON FOR THE SEASON.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, April 5th, 1874.

INVOCATION.

Our Father! Thou light of the day! Thou glory of the night! Thou splendour above all suns and worlds! Thou truth supreme and perfect, sitting in the midst of ignorance and finite thought! Thou that art goodness; Thou whose soul is filled with lovingkindness; Thou that dost uplift and strengthen us; Thou that dost light us on our way! O Father, we turn to Thee as children asking for Thy light, seeking Thy knowledge, striving for Thy truth, that we may find that perfect and undying love wherewith Thou hast filled the universe, and set the worlds in their places and made all things beautiful. We praise Thee for the light of the sun and the stars; for the glory of the firmament; for the grandeur of Thine eternal laws; for those moving and perfect worlds that, for ever responsive to Thy life, work out the laws of their being; for all things upon the earth fraught with beauty, with advancement, with progress; for the harvest-time yielding the glories that in the spring had been sown; for the summer with its radiant bloom, and the winter-time of rest; for all perfect gifts of nature, wherewith the wilderness has been made to blossom as the rose, and desert places made beautiful by the hand of man. We praise Thee for human life, with its perfect gifts, its divine accomplishments, its everlasting aspirations, greater than the world, more glorious than the sun, more radiant than the moving spheres, and those imperishable thoughts with which Thou hast quickened the human spirit. We praise Thee for this: that through all ages and in all times and places Thou hast spoken with a voice of love; that thou hast given Thy children proof of Thy presence and power. We praise Thee that Thou dost live to-day in the hearts

of man and in the records of past ages, in the living testimonials of the present whereby Thou and Thy life and Thy works and Thy truth are made known to the world. O Thou Spirit ineffable! O Thou Light Divine, shining in every human spirit and illuminating the bare and barren void of time, be Thou our strength, our life, our sustaining power! Let Thy ministering angels, as of old, descend and talk with men. Let Thy children, as of old, behold where they ascend and descend with the messages of Thy love and wisdom. Let them not be blind to-day nor grovel in ignorance and folly. The spirit is fraught with life; let a flame be kindled that shall burn on the altars with more life and love. O Thou Soul Divine, ever as near to every spirit as the pulsations of life, as dear and as tender as the love of the kindest mother, be Thy Spirit with us to-day! Let us praise Thee in words and works, in thoughts and deeds of lovingkindness, in all that testifies of the spirit, that clothes and adorns the mind, perfects the soul and makes us one with Thee by the links of eternal life. The angels praise Thee in deeds of love; the anthems of the spirit go out to Thee in perpetual songs of kindness: let us join our voices with theirs; let our tones reverberate throughout the sphere of light; let us be one with those that praise Thee for ever.

DISCOURSE.

Throughout all the Christian lands to-day there is rejoicing. Easter terminates the period of fasting and prayer that is supposed to belong to the devout believers in Christian worship. Whatever of meaning may truly belong to the Lenten period, we think the most casual observer will discover that the period of fasting and prayer has not been so great as to call for an excessive degree of rejoicing on its termination; and that the spiritual signification both of the time of fasting and of the present period of termination must have been something far deeper in the earlier Christian years than to-day. But it has brought to our mind a suggestion, and that suggestion is so intimately connected with the spiritual nature of man, that we choose to take this periodical day as an illustration of the real meaning of the day in more ancient times. Among all religious believers, and especially among the Indian and Chinese worshippers, the winter months formed a period of darkness, of sacrifice, of devotion to gods who were supposed to have no particular love for humanity. The winter season causes the rains to descend, causes darkness and frost to immure the earth and all living things in somewhat of care and despondency; and it was believed in these remote nations and by remote peoples that the God who was within the sun was overshadowed and clouded during all the winter months; that in the spring-time he fought a terrible struggle with the powers of darkness, and that after that struggle the earth was released from the bondage of winter. Fasting and prayer were believed in, and not only among the ancient Hebrews, who as a patriarchal nation worshipped in accordance with the signs of the zodiac, but also among the very remote Chinese, embodying the Buddhist and Brahmin faiths, and among the Persians and the remote Hindoos. Various ceremonials were observed at the season of the year when Christendom now enters upon the Lenten period. After the termination of that period of fasting and prayer and oblations to the deities, the sun enters the vernal equinox, having struggled with the powers of darkness; these powers of darkness being represented by the sign of the Dragon. And according to the precession of the equinoxes, it is evident that this religious ceremonial had in ancient days some connection with Eastern science, and that all the observances carried out to-day in the church represent what in former days were carried out in connection with the worship of nature. For instance, the entering of the sun into the winter solstice was none other than the entering of the constellation of the Dragon, when the powers of evil were supposed to reign, and you may remember the constellation of the Virgin, at which time, according to the precession of the equinoxes, began the summer solstice, or the spring or vernal equinox would have taken place years ago. The release of the earth through the sun from the thralldom of

winter formed the basis of universal rejoicing among the heathen nations. The Fishers were accustomed to watch their flocks and wait for the time when the spring should bring forth the lambs, and the fields yield their blossoms appointed periods of rejoicing for release from the bondage of winter and for earthly productions.

Strangely enough these symbols and signs have followed religion into the Christian Church, and singularly enough the periods of the year that are especially devoted to rejoicing and are especially devoted to fasting among Christians are the same periods that were formerly devoted to fasting and rejoicing among those not Christian: the symbolism being in the Christian Church spiritual, while in former days it was natural, or belonging to the worship of nature.

Whatever significance therefore these epochs may have to you as Christian worshippers, it forms a singular subject of study to the one who is intent upon discovering the true elements of spiritual life and their connection with past ages. Now, wherever these observances are followed there is some distinct spiritual symbolism that corresponds to the various voices of nature and represents the various signs and symbols that in all time have held sway over humanity.

The profundity of the Christian faith, however, and the lack of that simple energy connected with the existence of a strong spirit of worship in ancient days, has separated at the present time these symbols from their original nature and has made them merely emblems in the Church itself, and release from temporal employment in the masses of people who feel to-day the sun and air and fresh breeze of life and become renewed and invigorated therewith. But the chapter read to you in the lesson of this evening distinctly portrays a spiritual truth that we think all worshippers of the living generation would do well to consider. The power of spiritual life whether received in any particular form of Christian worship, or whether received in any particular form of other worship, or whether received through the agencies of nature, is precisely the same. For the channels of spiritual existence not closed in times past and not closed to-day are so distinctly symbolised by all varieties of worship, be he Buddhist, be he Hindoo, be he Mohammedan, or Hebrew, or Christian, that we have only to discover the general tendency of all religions to learn that each has had its alliance with the fundamental principles of spiritual and natural life: and that in all times and among all peoples as they were prepared to receive God has spoken his words and revealed His testimony in various signs and representations, and that these signs and representations have only ceased when the letter of worship has taken the place of the spirit, and when symbolism and form have taken the place of the absolute presence of the Divine Mind.

To-day in all Christendom the sounds of rejoicing that are heard,

the festival and floral offerings that appear, the great, wonderful melody that leaps out through thousands of lips and the splendid organ peals, but represent the myriads of voices of nature that, after the long lapse and period of winter-time and slumbering earth, have yielded again to the ever-present and ever-wonderful voice of God, and speak anew with rejoiced tongues and loving praise of His presence and power. You worship symbols to-day, and you condemn those who worship symbols in heathen lands; while the true spirit of God's life speaks everywhere with apparent power and voice, as it did in the very morning of creation.

To-day a new wonder, a miracle of life, a perpetual, palpable revelation of God's presence is in the world, as it has been each hour since time began; and you go blindly on with the worship of your temple, forgetting the grandeur that is spread out everywhere before you. The sun, this day released from the thralldom of winter, speaks to the earth with myriad tongues of living praise; and the tiny shoots of flowers, and the leaves and buds from swelling branches of the trees, proclaim this presence and power anew in the world. A Saviour, by actual physical strength and life, is born, and the world itself is released from the darkness of months of thralldom. Each heart that is alive to nature is clothed anew with praises, and every mind that is active, that has an intelligent comprehension of nature's laws, knows that it is as much a living miracle as when creation first began,—knows that the power and presence of sunlight, the living evidence of flowers, and the songs of birds, is a testimonial indefinable of the perpetual revelation of life. Yet, notwithstanding this, they who worship in temples and they who walk the earth outside temples to-day forget the spiritual signification of all this grandeur, and are content to wake and sleep and live while the great problem of life is being wrought out before their very vision. If you do not see the sunlight that is so palpable; if you are not aware of the mystery of the voices conveyed to you in the leaves and bursting branches of trees; if you are not mindful of the myriad voices of nature, how shall you be mindful of those subtler and more spiritual voices that ever quicken with the breath of the new spring-time in the world, and express for ever anew the symbol of spiritual life and power?

Ah! there is another night-time, and another winter, and another dearth, more profound, more cruel, and more deep than that which has ever covered the earth, that have ever embedded the flowers and lulled them to sleep! It is the winter-time of materialism, the winter-time of bigotry, the winter-time of the spirit, so content and wrapped in its existing forms, and not seeing the evidences of new life, the new miracles and wonders that are being perpetually performed in the midst of the world to-day. If there is any signification in this present hour and moment in the world, if there is any signification in all the songs of praise that go up from your midst, it should be this: That through spiritual know-

ledge, through the presence of spiritual faith, the life, the winter-time has not been conquered, error and crime have not been banished from the world to-day. It does not say: Nearly nineteen hundred years has the world—the Christian world—followed in these same footsteps, with feasting and fasting; for that period of time the world has steadily and constantly pursued the forms and devotions of the church. Death is in the world to-day; crime and sin are abroad, and yield that death, the bitterness of which only those can know whose life, whose hope, whose all becomes blotted when the grave covers the bodies of dearly-loved friends.

What, then, is the meaning of the spiritual regeneration that to-day is taught and sung of, if out of the winter of past ages there have not sprung fervour, power, and faith, that vanquish the terrors of death, who sits over the bursting buds and leaves and branches? In fact, go wherever you will, you will find this same miracle of nature going on in the external world; and, strangely enough, go wherever you will, you will find the winter-time of man's despotism and ignorance remaining the same. What means it, then, if the light that has come to man's spiritual nature suffices not, if he be ever aware of its living presence, that it does not so strengthen, exalt, purify, regenerate, that the world will have need to rejoice and at once sound the praises of glad thanksgiving for release from the thralldom of the senses? But, alas, it is not true! You go back to your daily pursuits and avocations, to the worldly-mindedness, to the envyings and strivings, to the hatred and malice of the world, all the little insidious crimes that steal in upon your natures and rob you of the blessings and freshness of life; all these return, and the spirit is kept aloof from your temples, and the presence of that lovingkindness that you worship is afar off. The reason is simple; the reason is palpable: that man's material nature has taken entire possession of the world; that the struggle for time, for that which satisfies the senses, for that which builds up fame and ambition in temporal matters, has steadfastly been encroaching upon the spiritual nature; that the church has been powerless, that the men of God have been powerless, that all forms of religion and worship in the world have been powerless to drown and crush this absolute material strength that holds its sway like a despot over humanity.

It is great in its power and strength; it has borne all man's intellectual might; it is great in the majesty of its conquest; it has held the treasures of the earth; it has solved the mysteries of science and the problems of nature; it is gifted with many tongues; it has the voice and potency of all minds, and the world has yielded to its powerful utterances. It is in your midst to-day; it is a kingdom, a power, and a government; it is in your laws and your constitutions; it is in your places and public marts; it is in your temples and halls of worship; it is wherever men assemble—the everlasting, omnipotent, powerful presence of man's material

sway. The wilderness is not exempt from it, for his footsteps penetrate there; the distant seas are not free, for his sails and his steamships follow; the desert is not exempt, for he traverses it with the long suite of commerce; and distant and most remote places yield to the power and strength and might of man's material empire.

The anti-Christ of to-day is man's materialism, the power that usurps the place of the spirit, that which Paul himself condemns is in your midst and rules you. Do you deny it? Can you not believe it to be true? Since nowhere in all the broad lands of Christendom where sail goes, or where the steam-horse ploughs his way, is there a responsive breath to the Spirit of that life whose power and presence have made the world—God! Why, the man of science boldly challenges you to prove His presence! In vain is all history and the records of the Scriptures brought out before him. He says man is God. While they who worship cling to the decaying forms of the past, blindly groping in the midst of doubt and fear and materialism, holding on to the shreds of faith that are well-nigh worn out; but not asking from the living fountain for new light, new strength, new purpose, and new power. You have the records that God made the world, and that when the light came He saw that it was perfect and good; but ever since that day, from the very first morning until now, the sun has not ceased to shine, the stars have not ceased to perform their evolutions, the spring-time has not ceased to be quickened anew with life, and the earth requires for ever the perpetual sun-light to renew her existence.

In man's spiritual nature you are told once only in time past God spake to man; that another time he spake and renewed the strength and purpose of His love, but that for ever and for evermore the world must not receive light, and strength, and renewal, and spiritual fervour again. You are told that all knowledge, all spiritual life, all strength of inspiration, was then given to man, and the fountain was for evermore sealed. If the sun should cease to give its light, all life would suffer. If the spring-time did not renew the tender impulses of life in the animal creation, would there be any more existence? If all humanity were suddenly to cease to be strengthened by the vivifying rays of the sunlight, by air, by all the food that strengthens and nourishes, would man abide? So, too, if the spiritual sunlight were removed for one instant, if the power, and presence, and influence of the spiritual atmosphere were cut off from the world, morally, spiritually man would suffer death. And that is what the world does suffer. The materialism that bars the door of inspiration creates spiritual death; the bigotry that bars the door to God's presence and inspiration to-day creates spiritual death, and the stagnation that is now in the world is the result of that lack of sunlight. Immure your young children in a vault, make them lie in sepulchres, build subterranean houses for them, and you

will see the race deteriorate. Ah, it is sad to remember that too many of them are so immured; that beneath all the grandeur of these splendid cities there are vaults and caverns of crime, holding young lives in bondage to physical sin and spiritual darkness; that all underneath the splendour of daylight that is above the world, there are souls crushed down in the haunts of poverty and shame, without even a ray of God's blessed light that calls the spring into being!

Build for humanity spiritual vaults, and they also pale and falter in spiritual being; and many who tread the earth freely, and drink in the sunlight materially, are immured in the bondage of sepulchres and tombs in spirit. Can you wonder truth, with its voice, is silent in your midst? Can you wonder even that the world is so supremely unconscious of the power and presence of spiritual life? Can you wonder that it is such a struggle and such a fearful thing for men to consider of their spiritual needs, when the light is, notwithstanding, so near and so strong that it is like a blind man striving to see the sun? Bring the young flowers from their places, and the too strong rays of sunlight will cause them to wither. Bring humanity face to face with spiritual truth, and they are startled, dazzled, blinded by it. New spiritual truths! why, such a thing is not dreamed of in all the broad Christian world to-day! New sunlight from God's spiritual heavens! why, we have been feeding on this, they say, for ages! Yes, and the famished souls of the multitude prove how they have feasted on husks instead of bread—the shadow instead of the soul—the body instead of the spirit. Why, God does not do that to the weeds, to the flowers, to the trees, to inanimate things! Shall He withdraw His spirit for one instant from the souls that are made in His image—from the mind that is made in His likeness—from the humanity that is endowed with something of His presence and intelligence? No; whenever it is shaded, whenever ignorance enshrouds it, whenever the spirit blindly closes its eyes to spiritual truth, there is famine in the soul. What wonder that the world is an hungered! What wonder that crime and sin stalk abroad! What wonder that the great heart of man and the longing intellect is striving vainly to penetrate through this labyrinth! Ah, men have planted wisely all material things; but the chiefest strength of life has been ignored and left behind, the great living voice of the Spirit, without which man is not—without which all other life is barren and void!

Do you follow the laws enjoined by your worship? Do you, in temple and in cloister, join in the hymn of praise? Do you, with uplifted thoughts, join in the inspiration and the prayer? Then that is an exception. The masses join mechanically, because the voice of music is pleasing to the ear, without the spiritual that gives rise to the genuine thought, the spiritual purport of prayer that is born of the spiritual need. These betoken a stagnation in the world concerning spiritual things.

We say to you that this Easter morn betokens a need of spiritual strength. We say to you that there is for every day-dawn as much a spiritual as a material necessity. We say that every moment and hour of your lives there is as much need of spiritual sunlight as of material sunlight; that if you require food to sustain your bodies and clothing to protect them, you require also spiritual light to sustain you and to strengthen your minds. Will intellect do it? Let us see how it does it to-day. Intellect alone builds up for the mind a splendid palace of glittering materials, builds up with most formidable power and grandeur the science of the senses, gives to man a consciousness of individual strength, makes him aware of all the elements of force that are about him; but makes him cold, lifeless, devoid of soul; for intellect is but an icy form without the spirit, and though he build solely for mind, it is thus wrecked upon the shoals of annihilation.

The intellectual man dare not say he is immortal, if he have not also spiritual fervour. The intellectual man dare not say that he has a living spirit, and that there is a power—a God in the universe, because he has sought only in matter for Him. Hence there is no greater starvation in the world to-day than that glittering mass of physical science and intellectualism that has reared itself in the form of modern thought. We say it, not because it is new or strange, but because it forms the chiefest barrier in the world to those spiritual truths that sometimes have visited mankind. The chiefest barrier, because intellect has pride, because it has somewhat of scientific truth, because it possesses, because it has its appointed strong fastnesses and most material senses, because it makes positiveness usurp the place of intuition, and defies man's mind to breathe of the existence of intuition in spiritual powers. We say this is the most dangerous form of starvation. Men feed upon the glittering husks of material science, claiming all things from the sway of human reason, while they starve that spiritual nature, that long time ago giving sustenance and power to the nations that were in their infancy.

When this intellect usurps the place of intuition, and when the world with hungering spirit strives for some new light, there comes an answer. The sun shines, even though the clouds and mists that rise from earth obscure its brightness. The spiritual firmament is above you, though the mists and doubts of scepticism obscure their radiance; and His love is working in your mind a perpetual miracle of life, even though you behold it not; and the angels of His mercy, the spirits ministering His love and messages, bring to mankind the glad tidings of spiritual life, even in the midst of material death. The sounds of moaning and of discord that go up from the earth are not sufficient to destroy the full tide of harmony that sweeps in from the angel-world; and the new life that is proclaimed to the world to-day, even above the sound of materialism and beyond the strife of intellectual pride,

superior to the voice of bigotry and the bondage of the senses, is that that spiritual life for ever even as now, and now even as for ever, speaks, lives, thinks, and loves for humanity all the same; that the sunlight shines upon your spiritual natures, though you behold it not; and that whenever the impulse of lovingkindness and charity is borne in your minds there is a responsive angel to bear it heavenward.

The lesson that to-day brings to the world, the nineteenth century has to offer to humanity, is one of the quickening of the spirit, of the new revelation of God's presence to man, of the absolute power of man's spiritual nature to ultimately control and hold sway over his senses; not materialism, not intellectualism alone, not the blind slavery of the senses, but only the supreme and perfect power of the spirit; not by isolation, not by the monastery, not by the life of those souls who stay apart in isolation from their kind, but by actual contact with your fellow-beings; by deeds and words of lovingkindness; by the presence and power of ministering spirits, by breathing perpetually the atmosphere of spiritual life, so that the thought may become gradually enkindled and the flame become a living potent fire with which to consume the traces of man's material senses.

This is the message of this Easter morn. It is that the power that Christ taught by, lived by, performed his wonders through—the power of spiritual love has never been quenched. It is that the powers of the spirit that belong to man, the gifts and graces and adornments of the soul, have not for one instant been destroyed, but are waiting only the magic opportunity to express themselves, to enlighten man's spiritual nature, to develop his thoughts and powers, to reveal to him the unseen world of spiritual forces lying all about him.

You would be filled with compassion on so bright a day as this if a blind man were to pass you by, since you might know that he could not see the glory of the summer, the beauty of the green fields, the loveliness of bursting flowers, and you would say, "Poor man! how much of life he has lost!" The pitying angels that sweep by on the wings of magic thought, that live in a world whose life and love are made of the impulses of charity and kindness, look upon you blind ones and with the same compassion. For, see, the bursting buds and flowers of spiritual life are all around you! See, the new day of man's spiritual gladness has dawned! the spring-time that conquers death—a fervour and power that is grander than all living things—is in your midst! The branches of the tree of life overhang the stream of death, and are filled with sweet blossoms of hopes and of immortal love, and you blind ones behold them not! Nay, you go on as though they had no existence, and say that in all the void and barren depths of space there is no spiritual sunlight. But, behold, the master-hand is here! the voice, the presence is in your midst! the power is alive

and active! Your eyes are touched with the magic healing of angel-hands; your senses are enlivened with the magic breath of their life; your minds are kindled with the power of their intelligence; your thoughts are fashioned anew; and out of the dark labyrinths of human doubt, there springs the glowing form of spiritual life, and an angel bright, with magic scroll, reveals to you the glorified message of man's spiritual birth. You no longer grope in darkness; you no longer bow your heads in doubt; you no longer dread the daily routine of despair; you are no longer ashamed and afraid of the darkness: for, see, the spiritual spring-time is here! the dawn of a new day has appeared! Materialism shrinks away; man's intellect becomes imbued with a higher purpose, and the spirit resumes its sway over the hearts of men. The temples now dedicated to human worship and to the sounds of praise become places of rejoicing, where children and aged and infirm ones are called in from the streets and the highways of life and made whole.

The chiming of the bells that proclaim Easter morn will anon proclaim that all starving has ceased to be, and that there are no more paupers in all this Christian land—in all the lands beneath the sun; will proclaim that out of every prison-house shall go the waifs, and those that perish in the streets, and be made clean and glad and strong in spiritual life. The angel-mother bends above her child that was a waif in Christian lands, and now sees with the dawning of this morning that there are no more waifs, and that this world, with all Christian mothers, have adopted the child that was left behind here, even as angel-mothers have taken in charge the children that have gone out from your earthly homes. The two worlds are reciprocal. You perform deeds of lovingkindness to those that are dead—not dead, but living. You live their life; you take lessons from their philanthropy; you behold their grand charities; you no longer shut the doors upon those that are hungered in spirit; but the dome with loud bell proclaims unto all these sick and hungry of soul, "Come and be fed!" This is what it means—the new morn that dawns upon the world; and behind the glitter and beyond the scented altar the incense no more arises of man's simple physical offerings; but there are altars of myriads of hearts kindled anew with the flame of life. There rise the offerings of thanksgiving and praise, and the flame goes outward and upward searching through all the dark corners of the earth, until there is no more sickness, nor crime, nor poverty, nor shame; for the spirit of love has vanquished them all.

EASTER MORN.

Did you hear the gentle voices
 That broke o'er the world this morn,
 When the sun rose grandly behind the clouds,
 And the new day was born?
 Voices of love and praise went forth
 With wonderful vibrant tone,
 The sound of the inner joy and mirth
 From the myriad flowers blown—
 (They had silently and coldly lain
 Through the dreary hours, moaning with pain)—
 From flowers that were born again.

Did you hear the breath of the Spring,
 As she came with a magic tread,
 And a wonderful musical murmur,
 Calling the flowers dead
 To waken and waken and waken,
 For a new life and new spring were here?
 And they woke from each lowly bed.

Did you hear the sweet chirping of birds,
 As you wandered away on the hills,
 The sweet chirping of wonderful words,
 Such witching and wonderful trills?
 They said, as they twittered and sang,
 "Now the new life is here; now the clang
 Of the day-dawn is fuller of joy,
 Of the life, time, and strength for employ."

Did you hear the sweet voice of the One
 Who long ages ago spake to man,
 Of the gentle and glorified One,
 In his triumph and meekness and pain;
 That the new day had come here again,
 That man's death was all past, and his pain,
 The pain of his sinning, was o'er,
 And was all cast away evermore?

Did you know it? and yet as the ages have roll'd
 The same bitter story has ever been told—
 The same bitter story of crime and of dearth—
 But the spiritual morn has come to the earth.

Behold it, the same loving tears
 Drop downward and earthward to-night,
 To fill all your hearts with delight,
 And myriad angels unseen—thro' your fears—
 Respond to your prayers
 That, folded and silent, have slept through the years—
 Through your winter now breaketh the light!

CREATION.

Did you hear the sweet sound
That went out, even now, all around
The deep silence of this vibrant room?
Three sounds*—O, make room
For the flowers of love that are here;
For the presence of angels so near,
Make room for the spring-time—'tis here.

CREATION.

(Given at the close of an oration at Manchester.)

From out the depths of God's great solitude,
The thought of his eternal perfect soul,
Man, with divine and perfect truth, can trace
Each subtle process to its final goal,
Since matter in its state of chaos has no power,
And since thought is its primal perfect dower.

We know that from the elements which life combine,
All forms of being shape their final way
By thought alone; that spirit still doth shine,
The empire and the only perfect day.

God moved in chaos; then the atoms burst
Forth from inertia and their innate death,
And forms appeared, the structure of the breath
Of which all life is made, but globules first.
The complete and perfected sphere
Of every molecule doubtless is as dear
To God in that eternity just past
As in the future. Science proud has cast
Her voice in favour of this theory—
That atoms have no primordial birth
But that the scheme of form, order, and law
Outwrought from God; throughout eternity
Each atom is of perfect innate worth,
And processes evolved without a flaw,
Whereby creation is evolved in order-light
And form from out the Infinite;
That germs keep warm within the life of earth,
The sacred power that holds them for their birth.

Creation now is. Every dawning day,
Wherein the sun reveals his wondrous ray,
And where the light pours out

* Mrs. Kate Fox-Jencken, through whose mediumship *Modern Spiritualism* was inaugurated twenty-six years ago, was present, and frequently during the delivery of Mrs. Tappan's discourse, rappings were heard. These sounds were particularly distinct during the recital of the poem, especially at the point indicated by this note.

SPIRITUAL ETHICS.

Upon the darkling East,
And where the splendours of Olympian feast
Spread their bright glories to the god of day,
Is but a new creation. God holds sway,
Even now as when the morning stars
First sang together, and the golden bars
Of space are thrilled and vivified anew
With each Spring's advent; every drop of dew
That trembles in the leaf or on the flower
Reveals again
This same creative power.

It is not that it once began
And then will end,
But 'tis that at all times
God's thought doth bend
To matter—form and shape and power—
And that creation is the simple dower
Of holding lifeless globules two by two,
Until they reach to sand and drop of dew
And atmosphere even to heaven.
And thus creation hath its verdict given—
New spheres, new worlds of life and light in space
Must still their final orb of being trace,
And worlds and suns be blotted out again
But to appear on some celestial plain
Of higher being. Creation n'er began;
But at all times within God's perfect plan
He holds the cycle of his power divine,
And every world and every orb doth shine
To-day as the creation of his magic mind.
This is the verdict, this the light combined
With God's eternal soul,
And this the pathway
To creation's goal.

AN ANSWER TO THOSE WHO PRONOUNCE SPIRITUALISM SATANIC IN ITS ORIGIN.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, April 12th, 1874.

INVOCATION.

O Thou infinite Spirit! Thou Life and Light whose name men call God! who in the past and in the future art the same Spirit of Light named Jehovah! Thou who art the Life of all children beneath the sun, of all spirits that fill space, of all worlds that respond to Thy laws! Thou supreme and perfect Intelligence, we aspire to Thy perfection! We would seek more knowledge; we would strive to have more goodness; we would wish to encompass Thy universe even as Thou dost! O Thou ineffable Soul, we turn to Thee with thanksgiving and with praise! We will lay upon the shrine of Thy life all our offerings. Behold where the morning sun sheds its rich splendours of radiance and light upon the earth!—behold where the flowers uplift their sweet heads in response to light!—the birds are vocal with myriad songs of praise; and the sounds of the mountain are full of thanksgiving! The waves echo the praise of light; and all Nature leaps up to greet the spirit of Thy being. Man, endowed with intelligence, fraught with an immortal soul, would praise Thee in voice and song, in thoughts and deeds far transcending the loveliness of the flowers or the sound of the forest trees. Shall he not sing of Thee, of Thy light, of that perpetual and undying life that is within his soul? Shall he not sing of that peace—that perfect peace that is born of the Spirit of Thy love? Shall he not sing to Thee, even in the midst of his sorrows, seeing that the Spirit of Thy life doth shine even in the midst of darkness? Let us turn to Thee even through

sorrow! Shall he not sing to Thee in life, fraught as life is with the myriad blessings wherein Thou hast revealed Thy presence and love? Shall he not sing to Thee in death, when death is the messenger that opens wider the gateway to eternal life, and reveals to the endless spirit everlasting progression where the soul for ever mounts higher and still higher in the pathways of knowledge? O blessed life that is called death! out of the winter of sorrow, out of the night of darkness and the desolation of material things, the spirit wings its flight through knowledge and love and immortality; up even for evermore, cleaving space with the wings of thought, and mounting nearer and nearer to Thee. Be Thou with us! O Thou Perfection, let us aspire to Thee! Be Thy ministering spirits our angels and attendants! Be Thine immortal light our everlasting hope. Amen.

DISCOURSE.

The lesson read was from the 12th chapter of Matthew's gospel.

The charge has so often been brought against Spiritualism and against the manifestations of spiritual gifts that they are of Satanic origin, that we consider there need be some answer, not that the value of the charge is in itself specifically great, but that it affords an opportunity to refer those who make it to the teaching of the Master, whose lesson has been read, that the house called spiritual if divided against itself cannot surely stand. The unanimous voice in Christendom from the first appearance of modern Spiritualism has been that it is of Satan. The general cry against all forms of manifestations has been, not that they are untrue, not that the facts do not take place, but that each have originated with evil influences; forgetting that not only did Jesus promise to his followers and to all who believed in him that the same wonders should follow, but that it was the same cry in those days among the Jews, among the Pharisees, and among the Gentiles; and that every visitation of the Spirit in every age has been so denounced until time has allowed the seeds to grow, and the fruits of the ripening prove that they were of the Spirit.

The chief reason for asserting that the manifestations of Spiritualism are Satanic in their origin is because they are new. Every new thing under the sun is from Satan according to Ecclesiastical authority. Every new thing under the sun is humbug according to the Secular theory. So that, what with the scientific mind on the one hand saying that it is impossible these things can take place, and according to the Church upon the other that their source is Satanic, it would be very difficult for the inquiring mind to judge; since the investigator of any new truth does not wish to stop his inquiries to discover its origin, but first find out if it be true, when he can pronounce upon the merits of the case. You will generally find that these denunciations occur with those persons who have not taken the trouble to investigate. You will generally find that those who are most ignorant of a subject presume to know most of it, and that they do not stop to judge of its various advantages to man, nor try the spirits to see what manner they are of. But, forsooth, because these manifestations do occur they are therefore of Satan.

The history of Satan is singular, if we take him literally and absolutely; and it would be a most interesting study, if it had not been so ably and positively done before for us, to point out that that singular personality has passed through every variety of transformation, and that his origin is so doubtful and dubious as to create strong doubts relative to his existence as a personage, as well as to his identity. It may be well to mention a few points connected with his history, to show that the personage upon whom

theology has fastened the good deeds of mankind is in reality no such evil being as they would have us believe, and that, if he has really been the promoter and originator of all the things that are ascribed to him, he is the chiefest angel of light in the calendar and in the science of history.

We are told that under his influence and auspices knowledge first appeared in the world ; that, in the mysterious caves and under the influence of astrology, the ancient sorcerers first found out the principles of alchemy, and it was believed they were in league with his Satanic majesty, and that the "black art" was, in its infancy, closely and distinctly connected with the science of ancient alchemy, now known as chemistry. It was believed that those astronomical tables held sacred in times past because they could not be exposed to the gaze of the vulgar masses—it was believed that they had their origin, and every mathematical problem was wrought out, by his instrumentality. Lucifer, the son of the morning, is distinctly traced to the astronomical tables of the ancient Mithraic philosophy ; and in Egyptian lore we find the same signs of the Zodiac that are now regarded as a perfect science of astronomical calculations. We are obliged to trace our Satan, not to the spiritual personage referred to, but to the sign of the Dragon, into which the sun enters when entering the winter solstice, and with whom he fought a desperate struggle, and afterwards came out in the spring-time free and pure. We are obliged to trace his existence to these symbols or forms and signs that among the Egyptians were worshipped, not as symbolical of death, but of life. For, singularly enough, the Serpent with the ancient Egyptians represented immortality and not death : and, singularly enough, the Serpent was worshipped among them as the symbol of goodness and not of evil. We have only to go to the traditions that were afterwards incorporated to show that wherever any step in learning or wisdom has been taken, there it has been alleged it was caused by the powers of darkness. So it was believed of what the ancient Hebrews called the revelations from Jehovah ; so it was believed of the ancient Egyptians, whose Osiris represented the Infinite Mind, and Isis represented the earth ; so it was believed of those reforms of the far eastern countries whose powers of divination were direct gifts or forces from the Divine Mind.

But chiefly, and without going back to heathen nations or traditional mythology, we find in the middle ages, and since the dawn of the Christian era, every invention calculated to benefit mankind, or enlarge the sphere of human knowledge, has been denounced as demoniac. The printing-press was an invention of Satan, and was denounced most inveterately by the Church, until at last it fought its way through canonical ostracism, and has become the chief engine of education and philosophy in modern days. The invention of the mariner's compass was kept secret for long years, because of the fear of the Church. The art of navigation

was pronounced an invention against the Most High, and those who dared to think of discovering a new continent were regarded as being in league with Satan. These discoveries, however, have gone on, and one by one they have been admitted within the pale of the Church; one by one has the Church unfolded them, and printing is chiefly employed in promulgating the doctrines of that Church which formerly denounced it as an invention of the Satanic mind. The same has been the case with the steam-engine, the telegraph, and various other modern inventions. It does not require a great stretch of memory or reading to know that these in turn have successively been denounced, and have been obliged to fight their way through the prejudices of scientific bigots on the one hand, and ecclesiastical bigots on the other. That same system and organisation which in times past rebuked the Master for teaching upon the Sabbath-day, has entered into every department of advanced life until each subject of human inquiry is proscribed until it can no longer be proscribed.

It is said, therefore, that Spiritualism is an invention of Satan. It has been so said of every modern science. But even if it had not been so alleged, Spiritualism, it is said, stands outside the pale of science, and presumes to enter the region of spirit or of religion. No man dare say what subject stands outside the pale of science. Science has no finality. The realm of mind is an unexplored and undiscovered region, and if it perchance extend into the world of spirits, there is nothing in science that shall deny it and refuse to give it welcome and credit. On the other hand, if it belong solely to the region of spirit, what institution, what body of people are so interested in knowing it as the Church itself?

For nineteen hundred years has the Christian Church fought the battles of its existence; for nineteen hundred years nearly has it, through fire, through warfare, through contention, promulgated its religion and tenets abroad in the world; for nineteen hundred years it has claimed precedence in the hearts of men, and since the first or second centuries of its existence what has it had to build up the spiritual power or the element of spiritual strength claimed for its authority? We shall see. The gifts that Jesus had, and that his disciples practised, were promised to those who should believe. The student has to search, carefully and critically, within the recognised pale of the Christian Church and its history, for authorised and distinctive evidence of the power that is within. Such instances have existed, but chiefly in obscure places, and among those not recognised as canonical representations of the Church itself. In all Christian lands beneath the sun the gifts of the spirit are to-day proscribed within the pale of the Church. No teacher stands up within the temples of God and says, "Come and be healed." The blind are not made to see; the deaf are not made to hear; there are no gifts of tongues, no interpretation of tongues; there are none that are asked to be healed by the spirit and power of the faith they possess.

Why is this? If these signs shall surely follow them that believe, where is the belief within Christendom? If upon the faith in the power and fervour of Christ's love and of his existence these gifts shall surely come, where are they to be found? And if Spiritualism, re-awakening those gifts that have so long lain dormant within the human mind and within the human form, does restore, does give sight to the blind, does heal the sick, does cast out the demons of discord and contention and overcome the fear of death, then is it not the same evidence that you were commanded to accept and believe, and that you do believe existed in ancient days? But the barrenness and paucity of spiritual gifts to the world has caused humanity to cease to expect those gifts; and whenever one does come, it must run the gauntlet of denunciation until it fastens itself upon the human understanding and becomes in the world an established fact.

We are not surprised that the scientific man, intent upon the pursuit and discovery of truth, should have been compelled to strike against the ecclesiastical bondage that condemns every new truth that would benefit mankind. We are not surprised at the contention and dissension of the Church itself, when mere forms are made the subjects of debate, and when long litigations are experienced within the Church itself upon the mere letter, or reading of the letter of the law, while all the powers and graces of the spirit, and the loving-kindness that Christ taught, have been left without the sanctuary, that the priests and doctors of divinity might discover which especial law was believed or taught in ancient days.

If Satan does heal the sick; if he does cast out devils; if he really restores the blind; if he gives the gifts of the spirit, the speaking of tongues; if he reveal to you visions of the hereafter, showing the angel-friends of your early days and your earthly life that have gone out from your midst; points out the spiritual realms to your understandings; robs you of the fear of death; takes away the sting and power of death from your lives;—if he do all this, and if he has invented the steam-engine, the printing-press, the telegraph, the various engines of industry and assistance to man, then Satan is an angel of light and not of darkness, and his power is divine and perfect. You cannot deny it. For what shall be called good if the many iron hands of toil that uplift the care-worn mind; if the thousand inventions that release man from the thralldom of physical labour; if the many tongues of information that go out with every day from the printing-press, giving knowledge and advanced thought to the world; if the lightning-messenger that conveys to a distance words of love and affection to your hearts, if all the intricate machinery and wires that bind the nations of the globe together, civilising the distant barbarian, suppressing slavery, conquering with their manifold powers and strength the mighty impulses of the earth;—if these are Satanic,

where then shall we look for that which is good? and if, as we said, Spiritualism is to be classed with these, then surely it comes among the companionship of the mighty agencies that have civilised the world; then it belongs to the mighty hosts of those angels of knowledge and information that have cast their radiant and benign influences over the desert places of the earth and made the wilderness blossom of the rose.

Spiritualism is the messenger of spiritual life, contending and striving against the narrow sophisms of materialism, and against that bigotry that does not choose to turn its gaze inward, but only outward in its readings of past revelations. There can be no meaning to the Scriptures other than that they may be spiritual. There can be no meaning to the words written and recorded as having been uttered by the Master, the Teacher of Christendom, if they are not spiritual. There can be no meaning to the wonders Jesus wrought unless they are spiritual. There can be no meaning to the promises given to man when he was about to leave his disciples unless they referred to the actual spiritual gifts. There can be no meaning to faith and prayer and good works, to the uplifting of the heart of man towards spiritual inspiration and power, unless it means that they are to be given. There can be no meaning to all the sounds of prayer and voices of thanksgiving that go out from your world to-day unless in return a spiritual fervour is awakened and spiritual gifts are called into being. Do we sing the hymn of praise? Do we speak words of thanksgiving? Do we seek with all our minds and thoughts to uplift our being to the spiritual world and yet give no token of it? And if there be no token given—if in all the world aside from Spiritualism there be no gifts of the spirit, is there not need that from some source of power, aside from the usually-received form of worship, there shall spring the divine gift, and the perfect fervour of spiritual inspiration to quicken those dormant faculties and stir anew the slumbering force of spirituality?

The world has ceased to expect. Mankind has groped so long in the darkness of material worship, that they fain would be satisfied with that which does not nourish and sustain the soul. While the slowly-encroaching waves of materialism have swept, one after another, the landmarks of theological life away from mankind, the slowly-encroaching tide of material science has taken, one after another, the foundations of the ecclesiastical Church itself; and the various worshipping bodies in all Christendom cry out, "Why has God forsaken us?" There is no need to answer. When spiritual life has not been cultivated; when the gifts of the Spirit have not been studied; when the messengers of God's life and love have not been courted; when the inspiration and power of the Spirit have been denied; when, in all institutions of learning, and in all schools of theological education men have been taught from the letter and not from the spirit of inspiration; when the schools have thus,

with contradiction and interpolation, striven universally, one against another; and when, in the midst of all this contention and dissension the world has been left void, blank, lifeless—without a spirit, and almost without a God.

When there can exist in ecclesiastical England such a man as Colenso, who dare burst the barriers of tradition; when there can exist such a class of thinkers and such materialists as Charles Bradlaugh and his followers; when the cross of religious and ecclesiastical power that has been sown reaps such a harvest of infidelity and unbelief as now pervades the highest literature in the land; when John Stuart Mill could take his school from the very foundation and alphabet of the thinkers of England, it proves to what an extent spirituality is needed, and to what an extent the intellect of the nineteenth century has built itself up against the power of spirituality. When Strauss in Germany can, not only while he lives, but can carry to his grave the thoughts of a vast minority of thinking men in enlightened Germany and England, it proves what a mighty tide of materialism is fast taking away the sandy shore upon which the material edifice of Church existence is grounded.

Nothing but the spiritual power—the absolute revelation of the existence of that power; the building up of the laws upon which it is founded; the expression of its presence among mankind; its tendency to lead and sway and govern the masses; its absolute and abiding force as an element of life;—nothing but this can reveal the meaning of spirituality, and show to the Church itself the revelations upon which it is founded. The materialist man of letters dares deny the records and facts of inspiration, and say, with bold effrontery: “All these things have not the usual evidences of contemporaneous history,” and defies the Church to explain the various points that are doubtful, and bring them clearly and triumphantly to the foreground; and then, when the Church does not, and cannot do it, falls back upon the dull materialism of sense, saying: “If these things were true, and if they had been true, why are they not true to-day?” The answer to that question is undeniably found in the evidences of spiritual existence that are manifest to-day. The answer to that question is in the world, in the fact that scientific men have so proven it, and goes very far to answer the great doubt and inquiry of the nineteenth century; while the fact that the Church itself denies the manifestations of to-day, goes very far to prove that spirituality is that element of power that is wanted in the very heart and life of the Church, and of its advocates and teachers. But if Spiritualism is ever to contend with the mere quibbles of those who do not choose to investigate, and is for ever to meet with the same questions that must for ever be answered, why, then it may not at once take such giant strides in the world as people could require; for each new mind, and each new inquirer, comes forward with the same

questions, and the teachers in Spiritualism are obliged to answer these babes as they appear, while those that are further advanced get no new light whatsoever. The truth is, people are not accustomed to think, are not accustomed to read, are not accustomed to know what is in the world. In spiritual matters their teacher is the clergyman, the authorised one who holds their souls in keeping. To think upon subjects connected with the spirit is not within the province of the usual education of mankind; hence all this doubting.

There is an abiding terror, a sort of fear that has taken hold of mankind concerning spiritual intelligences and spiritual beings, that we might as well answer now that the fears and doubts that held you enthralled may be set at rest. The same power that permits of evil influences to approach humanity, has also control of the good; and the same doorway of spiritual intelligences whereby the undeveloped spirit can approach and influence human life, opens into the region of angelic and pure spirits. Once you admit the influence to be spiritual, and you leave mankind free to judge of the nature and manner of the spirit-forces working upon them. The only argument or stronghold, the only absolute proof against it is that which disproves its existence. Once finding that to be false, the human mind must judge for itself if any man can tell you that that is evil which works out in your lives, in your belief, in your intelligence, in your actions, the influences of goodness. No man can make you believe, whatever his asseverations, that the power is evil that releases you from the thralldom of the senses, that awakens in you aspirations towards goodness, that performs to you the deeds and words and promises of life, and that reveals fully, consciously, and undeniably the future existence. That cannot be evil that, sowing the seeds of goodness, brings forth the flowers of hope, of aspiration, of prayer, of good deeds and loving words; that cannot be evil that, awakening man from the lethargy of materialism, reveals the undying soul, and points out the various stages of progress to knowledge, whereby the spirit is made glad and free from the thralldom of the senses; that cannot be evil that, in its influence and general tendency over mankind, points to a higher and better standard than the average of human life to-day.

The same test that for ever makes the golden rule the highest standard of human action makes also the existence of the spirit itself the highest aspiration of humanity; and that which prompts to an immortal existence, also prompts to the highest state of existence that it is possible for humanity to attain, and naturally points to good deeds and pure thoughts as the means of attaining that highest state.

We have no fears of this Satanic argument. It belongs to that category of darkness and superstition that the advanced thought of this age has for ever exterminated. It is powerless so far as its

influence upon mankind is concerned, the real Satan being that ignorance that bars the doorway of knowledge, that selfishness that prevents mankind from doing good to his fellow-being. Surely this Satan holds sway in the world. We know that he is abroad. We know that corruption and selfishness hold in their thralldom the human heart. We know that in all the places of human pride and human folly, the chiefest and supremest battle is fought between man's selfishness and his charity. We know this; but above this, and beyond its influence, and superior to its determining power, the angels of aspiration and goodness, the sight and delight in those things that are true, the revelation of the higher nature through which the human spirit prompts to loftier endeavour. No aspiration is devoid of its fruition, but brings its answer and its response in the ministering angels that hover over the earth to-day, and are alive to the keen agonies of human suffering that everywhere abound with pale-faced folly and materialism, this thralldom and selfishness, this abiding terror, this everlasting fear that is upon mankind.

Fear nothing worse than yourselves—than that selfishness that lurks in every corner of the human mind, which raises up before you veils of doubt and suspicion, puts on masks of envy and hatred, hurls out invectives against your fellow-beings, and makes the world a battle-field instead of a paradise; causes Christian men to hate their Christian brothers, and women to hurl shafts of envy and slander. This evil, this Satan is in your midst. But that spirit, that high sense of life, and that very potent presence and power of the angel of love, that spirit which is the messenger of peace, will not this remove the clods of selfishness? and while you think on angel-presence, will not your thought be uplifted, and the world seek for a higher and holier impulse than that which prompts men to hate one another? The supreme law of love, the divine Spirit whose name, pronounced by Jesus, is held sacred and in reverence throughout all the angel-worlds—that Love that casts out fear, that overcomes selfishness, that wipes away hatred and malice, that reveals to you many of the angel-hosts; admits of no contention, no hate, but only peace and love and goodwill.

This is the mission, this is the spirit that this inspiration brings to the world. The angels in the starry abodes, the spirits on wings of mercy, the souls of your loved ones, made free through death and grown stronger in the air of love that they breathe in their spiritual abodes—they beckon to you, call out with the voices of their spirits, speak to you with whisperings of love, wreath around you the flowers of their immortal life, and ask if, with all your strivings and with all your searchings, you will not turn to the spirit, that same spirit that works out in your midst the ways of life and love and immortality?

TOKENS OF ANGEL LOVE.

To-night as the angels of love bend near,
 What message of hope do they bring?
 What token to show that their presence is here?
 What song do their spirit-lips sing?

Behold as they gather in this silent room,
 Each one of the loved ye have known,
 Each one crowding round with some message of peace,
 Each spirit that ye thought had flown—

There is one a mother has mourned through long years,
 A sweet babe that went out from your heart,
 Whose sodded grave you have bathed with your tears,
 And have said each new morn, when the dart
 Of the pain came: "My child, it is gone,
 And I am alone, all alone."

Behold now with tiny white hands,
 Entwining the flowers of peace,
 That your babe, mid the angelic bands,
 Has just gathered—your mourning shall cease—

White daisies! You would know that the child
 Would gather first daisies! They grow there so wild
 On all the bright plains of love,
 The realm there of beauty above;
 No hand bids them stay, and no voice—
 But the breath of pure love doth rejoice.
 White daisies grow brightest above,
 As your own hearts can prove.

And there is a girl whose bright brilliant blue eyes
 Enlivened your life with her smile;
 Behold now what tokens she brings,
 That from strife shall beguile you the while.
 Violets! She has loved them on earth best—
 Violets that grow on the cool mossy bank;
 Behold where the sweet flowers of heaven rest,
 She has gathered them there fresh and dank,
 Over there by the river of life.

And there is the form of the mother,
 Who loved you through all those long years,
 Ere you knew of the care and the sorrow and tears
 That she suffered and wept for you.
 Now again watching still as before
 From your prison, you look up and say:
 "Mother, what token to prove
 That your presence is here, that you love?"
 And she brings you the rose-buds of life,
 White roses she loved best when here.
 Behold how they blossom, with never a thorn
 To tear tender palms; they are worn
 On the bosoms of angels, whose love
 Has grown white in the realms there above.

IMPORTANCE OF THE PHYSICAL PHENOMENA.

There is a class of phenomena connected with Spiritualism, which the cavilling mind cannot possibly attribute either to mesmerism, clairvoyance, psychology, or psychometry: we refer to the class of phenomena known as "physical manifestations." Now, a mesmerist has never been known to move a table, excepting in the usual way; he might mesmerise it for ages, and it would remain immovable. The psychologist has never been known to move any tangible object. But the distinctive phenomena of Spiritualism, aside from the mental phenomena, are precisely of this character, that tangible objects—those not amenable to mental, mesmeric, and psychologic influences—are moved; and not only moved by manifest intelligence, but that intelligence has a distinct individuality. Now, it has yet to be discovered in the history of mental science that such manifestations have resulted from any exercise of human will. We confess that one person, when under psychologic influence, might be made to believe that a table moved; but when you take ten or twenty such minds as Mr. Crookes, Mr. Wallace, Professor Hare, and Professor Mapes, they are not persons likely to be psychologised simultaneously into the belief that a table, chair, piano, or other heavy body is walking about a room. Yet these are the persons who testify to a certain class of facts that do not come under the range of mental phenomena, and that cannot be confused with the operations of the mesmeriser. These two phases of phenomena go hand in hand, the physical manifestations supplementing and confirming the mental or psychologic manifestations. Whether it be through the rap that you converse, by means of the alphabet, or by means of preconcerted signals, or through the mouth of an inspired speaker, all this class of phenomena do not claim to be mesmerism, or psychology, or clairvoyance, but always claim to be spiritual. When a subject is under the control of the mesmeriser, he or she is amenable to his will; and though he might influence subjects to say they were under spiritual control, he could not make them give specific and undoubted proof of personal spiritual identity. Had these wonderful manifestations been made only through mesmerism, clairvoyance, psychology, or inspiration, the whole world might have supposed, as most of the world now supposes, that Swedenborg, and all inspired seers of past ages, and all who have held converse with spirits, were under some kind of mental hallucination, and that, however devoutly they believed in their open spiritual vision, they might be mistaken; and the scientific world have pronounced that they were mistaken. But when the scientific world met with moving tables and chairs and occult sounds, it could not say that the tables and chairs were labouring under hallucination.—*Extract from an unpublished Oration.*

THE HOPE OF THE WORLD.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at Cleveland Hall, London, on Sunday evening, April 26th, 1874

INVOCATION.

Infinite Spirit! Thou Life and Light! Thou Divine Beneficence! Thou perfect Soul! Our Father and our Mother God! whose spirit filleth creation, whose life is within us, whose love spreadeth out, filling all the universe with beauty and with harmony. We aspire to Thee; we praise Thee with the many tongues of our thoughts, with the manifold rejoicings of our spirits, with the utterings of peace and the aspirations of our eternal lives. We know that the universe praises Thee; that the earth teems with loveliness, the outworking of Thy laws; that all the starry firmament is filled with the glorious harmony of Thy divine purposes. We know that man himself is of Thee, immortal; that the soul, however immured in darkness, is destined to reach the heritage of infinite life. We do not despair, therefore; we hope ever in the progression of Thy laws and love, through truth, through knowledge, through gracious deeds, through kindly aspirations, through eternal progression, to find more and more loveliness as we advance nearer and nearer to Thee. We know that Thou art within and around us; we know that every spark of life is fraught with Thy breath; we know that each atom is enkindled with loveliness, responsive to Thy being, and that when a thought abides within the soul of man, Thy mind hath not failed to know it. O Thou supreme and perfect Power! The soul that is like to Thee longs to behold Thee. We would see more of Thy infinite beauty; we would see more and more of the loveliness of Thy nature, that works in atoms, in leaf and tree and flowers, in worlds and stars and suns, and in the hearts of men and angels. Let us behold Thine image in every human form! Let us see wherein Thou

hast placed the germs of immortality within even the lowliest of earth's children, with their deep vales of suffering, with their disgrace and sin, through the many years of life, they at last clasp hands with the angels and are gathered to Thee in love. Devious and winding as are our pathways, we look upward in hope and trust to Thee. Manifold as are the miseries of life, we know that life itself brings possibilities of redemption—redemption through knowledge, through truth, through love—from the thralldom of the earthly senses. O Thou living Spirit! O Thou steadfast Flame! O Thou abiding Light, shining in the midst of change and death, we strive ever more and more to be one with Thee, and would praise Thee even with the innumerable hosts of angels that sing for ever Thy praises in deeds and words of loveliness. Amen.

DISCOURSE.

The one hope that fills humanity, lifts the burden of care, makes lighter the weight of sorrow, and releases the earth utterly from the thralldom of darkness and of corruption, is the fact that within the spirit is something beyond the clay that encases it. Were it not so there could be no method within the universe of working out a higher and loftier purpose than that which pervades the thought of mankind to-day. All nature possesses the power of self-renovation. The redemption of the earth materially is within the material functions of the earth; and each atom in its innate sphere aspires to become the highest atom in the universe. Hence from the standpoint of sense, there is no possibility of advancement for any material particle of nature save to go on for ever struggling through the various changes of life and death to reach the ultimate and perfect goal.

The desert places of the earth are destined to be redeemed by the glorious mechanism of nature's renovation. The wildernesses of the world are destined to be made available for the habitation of advanced and perfected races of men. The world, yet in its infancy, is still many thousands of ages old since its inception, and the cycles of every atom could not be counted by any system of mathematics. Howbeit then, if the earth itself so works the renovating powers of life, if from the decaying form of past ages there spring up the glorious fabrics of new fields and forests, if from the images that have become lifeless nature again recalls beauteous images, and for ever upon the bed of decaying beauty revives the germs of life anew, what shall we say of man? Stupendous in the majesty of intellect and power, walking abroad in the presence of God and the universe, alike from the starry heavens and from the earth beneath gleaning the wonders of scientific lore, and yet without the one hope that we have named—a void and voiceless image, the painted sepulchre of life, having nothing but disappointment in store. The scheme of human salvation and life's redemption cannot have commenced with man. The power that has made life redeemable and perfectable in external nature has made it also redeemable and perfectable in human nature; and that which man foreshadows for the future of himself is a prophecy to every soul that lives. If it be not so, then it is not the destiny of any human soul. If for mankind there be but the endless repetition of birth and suffering, a measure of happiness and death; if for nations there be but the endless repetition of beginning and government, of power, of prosperity, of corruption, of warfare, of death, why then the whole scheme that embodies within itself the worlds and starry firmament is a gigantic failure.

The one hope that uplifts mankind from the tethers of the senses, that makes death for all but a slight and transient change, that releases you from the burthen of toil, that

elevates you from the despondency of material circumstances, is that the spirit is greater than the flesh that encases it, that the mind is loftier than the tabernacle that it inhabits, and is, with its many hopes and with its many aspirations, undying and perfect, and shall finally work the entire and perfect renovation of the spirit itself. This individual hope, this perpetual longing, this everlasting aspiration, uplifts and saves you utterly. For what with the great sea of degradation all around you, with the whirlpool of humanity in which sometimes there seems scarcely a wave of this divine light; what with those interwoven conditions of existence, man would be for ever tending downwards and downwards and downwards instead of upwards and upwards, but for this spirit that so promptly and uplifts him. And when it is so known and felt; when this becomes the all-pervading and perfect faith in the world; when it is taught in the schools; when it is made the power and purpose with which infant lips first learn to lisp their first words; when mankind shall believe that nothing has been created that does not possess innately, absolutely, and by divine right the power of self-perfection and self-renovation;—when this is taught, the hope that mankind has long pined, panted for, and the inspired have revealed to them, will have met its full fruition. There is no more degrading thought within the mind of man than that death, dreary and voiceless, sits by the gateways of life robbing humanity of every hope. There is no more abject degradation than that fear which is in the world alike of physical and spiritual death. There is no slavery so dread and entire as that slavery of the mind that tethers and fetters the imagination to the narrow limits of the house of fear. Pale, and grim, and terrible, beside the open doorway of life, the hideous image of death has haunted mankind through the ages. Pale, and grim, and terrible, the image of spiritual death has haunted mankind at the very portals of the gateway of life and hope. Remove this image, tear away these fetters, disenthral the soul, make man know that there is just as great a certainty of continued life, continued hope, continued advancement, as there is now of physical existence, and you will surely unbind and release the nations from the thralldom of ages. This hope is no belief; this life is fully understood, not alone to-day, but in all time past; not alone in the present phase of the spirit, but in all revelations that have come to man from the divine spirit or source of information. But for this, as we have said, the ages would long ago have been voiceless, and mankind left upon the shoals and quicksands of materialism. The spiritual philosophy that has revealed to mankind these powers forms no plenary inspiration; it is this, that it claims to be a revelation of the continuous laws of nature that apply to man's spiritual as well as to his physical existence; that equally reveals in this system of philosophy an entire and absolute system whereby the spirit, from its very inception, rests not,

pauses not, is never tired, until it reaches unnumbered goals of perfection; that every human being is endowed with the gift of immortal life; that that life is as natural, as much in accordance with law, as much a divine and beneficent gift as is physical life; that the habitation that you call life is but the temporary and transient abode of this living and perfect essence; and that whether you work out the perfection that is prophesied here or hereafter, you will one day work it out. But it must be outwrought by yourselves, by continued effort, by aspiration, by patience and perseverance, by the absolute will of the soul to mount up to the highest position, unmindful alike of that which men call death and that other death which is fear, within the spirit of man.

We say the supreme hope of the world is this, that the enthralled spirit shall one day be released from all the inharmonies and incongruities that now assail humanity. The abiding hope of the Christian is that in some future heaven, uplifted from earth and free from material sin, that rest shall be found. All nations have their ideas of the religious process, and the spiritual means whereby this may be accomplished. But nature and spiritual aspirations point to one way, and that is by the gradual growth and unfolding of the spirit itself. You cannot attain to higher grace, nor to loftier knowledge, than your growth will admit of. You cannot reach to a greater idea than your stature permits, spiritually as well as mentally. The child cannot become a man instantly, the bud cannot unfold at once to the perfection of the flower; nor can the field instantly burst at once into golden and waving grain. The growth of man's spirit is a natural process by the law of spiritual being, as his physical growth is natural by the laws of physical being. Every added knowledge, every gracious thought, each kindly aspiration, every deed that perfects and promotes the graces of spiritual life, is just so much added to the growth of the spirit; and you cannot leap and bound at once into the fields of eternal life, where beauties and adornments greet your every sense, unless those adornments and beauties have had kindly culture within your own spirit. The responsibility of each individual mind, the actual individuality of every soul, the inner perfection of each individual spirit, constitutes the highest and loftiest aim of existence. God does not sacrifice even the minutest of these spiritual atoms to any other purpose. There are no great systems in which souls are crucified and slain that the few may be saved. There are no immense improbabilities in which the children and babes of earthly life are thrown out into void spaces of annihilation that the few choice and especial souls may be rescued.

There are minds upon earth, of whom Emerson is one, who has sometimes said that it would take a thousand souls such as walk the streets of ordinary life to make one immortality. Who can have taught him what it takes to make one immortality, since even the least of these little ones are of the kingdom of heaven?

Who can have taught the giant materialist, with his pride of intellect, that mankind are not worthy of immortal existence, since no atom of nature is lost, and every precious fibre, and every spark and particle of dust is again gathered to the forces of nature to make up the wondrous beauties of the spring-tide? Who can have taught the man, who claims to be of God, that a few souls shall be gathered to His sight and His presence, while the great, groaning millions are left to perish, when not a blade of grass is lost; when not a drop of dew but is again gathered and restored; when not one atom ever bursts its fetters, and escapes into a vapour, but it again is gathered by the all-embracing arms of nature?

O, those giants in intellect overlook the fact that one soul is greater than all worlds, that one immortality, that one being endowed with aspiration, one babe with the stamp of eternal life upon its face, is greater than suns' systems and all rolling worlds, because it has the possibility of all that greatness that the highest mind has received. There never was prophet, seer, or sage; there never was poet, painter, or sculptor; there never was advanced genius with flame of inspiration touching lip and brow and hand, that did not represent the possibility of man. There never was inspired writer breathing the power of the spirit, or speaker teaching words of eloquence and truth, that did not picture the possibility of man. There never was Saviour loving mankind utterly and absolutely, that did not, with his great, overflowing heart, breathe the possibility of humanity in the very words, deeds, and thoughts of his life. Within this great heart, this pulsating, throbbing soul, that, like the soul of the sea, moves with one power, that, like the sea, has one sound—within this heart of humanity there is an abiding and perpetual response that not only is known here, but is known through every sphere and every circle of immortal being, vibrating like the sound of the sea, sliding like the tides of the sea, reaching up like the waves of the sea to the great white heavens, and ever aspiring to become even as God.

We say to the child: Struggle on, play on, live on; you will at last become a man, a woman. We say to souls in their infancy and darkness, enshrouded in imperfection, clothed upon with decay, crumbling to dust, possessing perhaps dwarfed and deformed minds and bodies: Grow on, toil on, struggle on; for no angel is so high in heaven, no archangel sings such hymns of rejoicing, that you shall not one day become as one of these. Every spirit has this possibility; every mind has this power in embryo; every soul has this hope, or there is no hope for any living soul; and this being the hope of mankind, this being the abiding faith and the perfect life, how trivial and simple become the beauty, the grace of time! How transient and feeble and faint the splendours and greatness of the world! How utterly insignificant that which men call fame and the baubles of human history! If within the

spirit every step of progress is marked, not by seeming, but by reality; not by outward conquest, but by inward victory; not by display and grandeur of the senses, but by humility and meekness of the spirit; not by all that can allure the eye and attract the sense, but by that which can help the soul, how immeasurably small become those things that men strive and struggle for here, forgetting the inward graces and the perfection of the soul that shall make them one through the course of all ages. The aspiration that humanity must have is that which shall reveal most clearly and distinctly the various stages of that spiritual progress beginning with the alphabet, with the raised letters, if need be, to aid the blinded soul; beginning with sights and sounds, and fragments of learning, and whispered messages, and dreams of peace, and thoughts of immortal life; beginning with the strong foundation to secure an absolute knowledge of the soul itself. The greatest of all things is this, because the soul alone is imperishable; greater than the abodes you inhabit, for you know that they must pass away; greater than the temples and houses you build, for you know that these also must crumble; greater than the name you fain would build up and leave behind you as an inheritance, for that also must be obliterated by the hand of time; greater than all living things is perfect thought, for it abides for ever when time shall have stolen away the grace of youth, when every hope and ambition of earthly life fades, when that fame that you strive for becomes bitterness upon your lips, and the laurel wreath is pierced with thorns—that one thought that is perfect lives, is perpetual, undying, and forms the first germ in the living wreath of immortal life that decks your spirit-brow.

One perfect truth is of more value than all the gems of earth, for it glitters in the coronet of spiritual life; it is made one with your being; it is of yourself; it is absolutely undying. One absolute and undying love, a love like that which binds you to the future of humanity, to one another, is more lasting than all the forms of government, than all laws that man has made, than all subtle forces that bind society together, because it is of heaven. The Master taught this. He lived its life, He perfected its deeds, He became as one with the spirit of life and love, and the heritage that he leaves is for you to follow. Behold with what quickened footsteps and brightening eyes go your children to the fields to gather flowers! Behold how the sights and sounds of springtime affect your sense! Behold how nature, with her primal loveliness, renews the earth each glad spring with rejoicings! So does the soul hasten with glad footsteps, with songs of rejoicing, towards the fields of life and knowledge. So do you, as eager children, thirsting and panting for the fountains of spiritual life, hasten with your teachers to receive that life. The world is now hungering and thirsting for spiritual knowledge. The fountains are opened; the fields of immortality are spread out before you; the waving grass,

the blooming flowers, the trees of life hang laden with blossoms. You can gather them; no one shall stay your feet; no one bid you pause; nothing to fear—nothing of paltry fear; for behold the spirit of man is strong. Faith and Hope and Love work greatest wonders; and the spiritual life is to-day all around you, and the spiritual force is to-day acting in your very midst a living and perfect renovation of the soul: the spring-time of humanity comes. The day-dawn, the power of life that conquers death, the power of the spirit that overcomes fear is with you, and you can partake of its bounties. All those souls that have gone out from your midst, each dear and loving friend, are kind and loving still. Each child gathered to the bowers of heaven, each friend too early departed whom you mourn as dead—these with living and perfect love, with continued and absolute life, with constant and untiring care, with perpetual and unceasing effort, are pouring out upon your world the truths of their spiritual life.

O blind world, that will not see when the sun shines! Deaf world, that will not hear when the birds are carolling and the angels are singing! Stupid world, that will bear the load and fetters of its material life, when the soul could have wings to mount beyond death! O, that kingdom of heaven that Christ foretold as being within you, was not spoken of in vain; for gradually, despite the materiality of earth—despite the living forms that weigh down the senses, and depress mankind—the world is growing better; the thoughts of man are growing greater; the nations of the earth are being bound together by ties that are more near to endearment; and each living soul has a higher thought, and a loftier aspiration. The wonder is, not that the world, as a whole, is so spiritually blind, but that any have sight, seeing that the spiritual gateways have been closed, and the avenues of aspiration so little open to our senses. Immure your bodies in tombs and dungeons—place yourselves in sepulchres—and you will not behold the sunlight. So, spiritually, have you been tethered and bound, so encased and shut out from the life of the spirit; so have your souls been blinded by external knowledge.

But the spirit, the soul of life, is now working in your midst. The renewal of its growth, the upspringing of the plants that blossom by the margin of the river of life, and the angels of God's love, beckon to you across the dull stream of time from their abodes that are fashioned of perfection and of progress. They beckon to you with the white hands of their immortal life, throwing you the flowers of hope and of immortality, and asking you that even upon earth these flowers shall blossom, and shall be made the heritage of man; asking you to plant them by the wayside, that they shall grow in your midst, lightening your cares, decorating your homes, dwelling by your firesides, making you one with them, and binding your own souls to the infinite soul of the living God.

The spirit-world are doing this with you. But they are doing

greater things than this. Every soul is treading steadfastly, constantly, the pathway of individual progress and growth. The field of waving grain does not strive more to reach the perfection of the golden harvest than does every spirit strive, beneath the light of God's infinite love, to reach the haven of perfect knowledge. The spirit-world, we say, are showering blessings and flowers upon you. But they are doing more than this; they are reaching with uplifted hands even to the higher spheres, where angels dwell, that have no voice in common with humanity; whose speech is not the speech of mortals; whose thoughts so far transcend yours that, were one in your midst, it would be like a blazing orb of fire, transcendent in its loveliness. These spirits are reaching to those higher regions, seeking light, gaining strength, adding new knowledge to that which they possessed before, until, grown strong in knowledge, great in perfection, and lofty in love, they dare breathe to you, across the river of death, of the progression of immortal life; until they dare say that it is death and error and fear that enthrall the world; until they dare say that your ignorance makes you afraid, and that the pure air and the blessed sunlight of the soul are shut out from the world, because of this fear. We say the spirit-world and your world are one. You drink in its breath; you are alive with its life; they are as near to you as your own thoughts. They speak to you with voices of harmony that uplift you in the hour of despondency; they speak to you of higher and higher things; they breathe out the inspiration that through your prayer points unto God; and this winged thought, this sublime and perfect gift, this absolute immortality of man, strengthens, uplifts, and exalts the world, even though the world is unaware of it.

Beside the very threshold of your material abodes sits the angel of life, who has chased away death. In the very haunts of sin and shame is the angel of mercy and peace. He has frightened away fear, and in the very heart of the hardened man is the redeeming angel. He will disenthral him from his bonds. We dare say that the world is better than it seems; that every heart is greater than the deeds of the daily life of the intellect; and that the redeeming power of the spirit of man, wrestling with matter, shall finally vanquish these tethers and chains that bind him. We dare say that crime and sin and misery are only temporary conditions of the world. We dare say that as you outgrow the imperfections of your bodily conditions, even more than this shall you outgrow the imperfections of mind. We dare say that as the race advances, as the earth becomes greater, as the atmosphere becomes purer and lighter, and as the nations of the earth are freed from those extremes of slavery and of grandeur that now oppress them, so shall the souls of men all be leavened by the power of this spirit that works in and through them, and mankind as a mass be brought higher and higher up to the standard of spiritual perfection.

We dare say that the time shall come when the love that was

taught and the love that is now aspired to by those who believe in Truths' teachings shall become not only the theory of life, but its practice and its redemption; that prisons shall no longer incarcerate the bodies of men, while other prisons incarcerate their souls; that there shall not be side by side the hovel and the palace; that some shall not toil and drudge for bread while others idle in luxury. These are the imperfect states of the fettered world; but the spirit is greater than this. Mankind has vanquished slavery in many countries, and among many peoples. The slavery of the body is far less than that of the mind. Knowledge, progress, enlightenment, inventions, have vanquished many of the slaveries of labour. Ignorance yields no more readily to knowledge than does the slavery of the spirit yield to the all-encroaching and all-conquering power of spiritual life. Slowly and by degrees you are melting away the fetters that have bound you in the past; slowly and by degrees from out the prisons, and from out the charnel-houses of fear and shame will you all walk at last; slowly and by degrees, by those who have taught and still teach inspiration and prophecy and hope, man will be redeemed and disenthralled; will, standing upon the mountain-tops of the earth, behold the vernal valleys of the nations and see no place that is not filled with loveliness and peace. All houses shall be adorned with beauty and with sweet sounds and with lovely forms. Your children shall no longer groan in the streets and cry for bread; but everywhere the bounty of human law and human love shall prevail.

We have said there shall be no orphans upon earth: there are no orphans in heaven. God's love, the angel ministers of his care, provide for all souls. Mankind shall emulate their example, and every little waif that comes into the world shall find the heart of a father and mother to welcome it into human society. Mankind shall be the great parent of all souls, and there shall never wander houseless and homeless one single soul. Who is it that now shuts the door against the wanderer? What is it that now fills the streets with homeless while others have a home? It is only that the laws and customs of the world have so encased each individual in the material bonds of selfishness that he sees no room for all those children that are outside the gates.

But knowledge and love and peace shall enter in, when there shall be laws perfect and equitable, when there shall be knowledge taught to every living being; when each child that comes into the world is welcome and not abhorred; when every spirit is considered as a child of God; when humanity have no select ones, but all are select, because they wear the image of God's likeness; when every soul is as dear to the heart of humanity as any soul. Then will this day-dawn come. Then will these greater approaching days of earthly existence, of perfection, and of peace foretell the future that is prophesied. Then will you

grasp the hands of the angel-world. Then will you strive and struggle for the highest and the greatest that is within. Then will you see that the soul in its majesty and strength can rise superior to time, and space, and death, and ignorance, and suffering, and pain. Free, disenthralled, vanquished, you will stand each in the strength of your own might, and the love of God's spirit will encircle all.

The exercises of the evening were brought to a close with the following poem :—

A SONG OF LIFE.

We would weave you a song of life—
 Of the life that the atom knows
 When it bursts from its prison cell,
 And first in the sunlight glows ;
 How it strives through the brightening space
 To reach that far-glittering orb,
 Where the light of the sun's bright face
 Shall for ever its glories absorb.

We would sing you a song of life—
 Of the life that the flower knows
 When it bursts from the bonds of the earth,
 And its beautiful petals unclose
 To the light of the living eye
 Of the sun, whose fair orb doth shine
 Like an eye of God's love the while,
 A rapture all-perfect, divine.

We would sing you a song of life—
 Of the life that the planet knows
 When it wheels and dances through space,
 And its fire all scintillant glows.
 O, how the rare light doth gleam !
 O, how the planets shine !
 For behold the life that is theirs
 Is the life of God's love divine.

We would sing you a song of life—
 Of the life that the spirit knows
 When it bursts the bonds of sense,
 And all its being grows
 Glad and strong and pure
 In the light of God's recompense.
 O, how its thoughts unfold
 Like a perfect star, like a rose !
 How it treads those streets of gold !—
 The gold of the planet spheres,
 That is mellowed and merged in God,
 As they roll, the endless years.

THE DISTINCTIVE FEATURE OF CLAIRVOYANCE.

The usual methods of clairvoyance are these—that the mesmerist or psychologist thinks of some object; that object he desires the subject to describe, and, without having previously known what the object is, the subject proceeds to do so. But it is a singular feature of clairvoyance that as soon as the subject becomes facile in the expression of these functions, the clairvoyant power develops to a degree not known to the mesmerist, and things are frequently seen and described which the psychologist or mesmerist knows nothing about. The subject is told to traverse, perhaps, thousands of miles in thought, and describe a place that is not familiar to the psychologist or mesmerist, showing that as soon as the outward vision is closed, and the subject is under the control of the mesmerist, another function is developed within the soul—namely, what is called “independent clairvoyance,” or seeing beyond the power and will of the mesmerist. It has, however, never been fairly tested in the world of science as to how great an extent this clairvoyance and mesmerism can be made available for human uses, since in all the usual scientific schools, in *materia medica*, and in other processes, this method is denied. So it has been left to the daring explorers of mental science to trace this to its utmost capacity. It is now thirty or forty years since clairvoyance was pronounced to be independent—since the subjects of mesmeric control were found to go beyond the power of the mesmerist or psychologist. Added to the sight of objects at a distance and objects unknown both to the subject and the mesmerist, there came another sight—namely, vision of spiritual beings, recognition of persons not known to be existing in the human form, description of persons long deceased, and finally actual conversation with them in these clairvoyant states, to which the mesmerist would give unqualified disapproval, although the subject had passed under control by his own hand. This was denominated “clairvoyance,” and was the first stage of spiritual vision. The most distinguished instance of this kind in America occurred about thirty years ago in the case of the Poughkeepsie seer, who, as a young man, was mesmerised, but soon passed beyond the power of the mesmerist, and described spiritual scenes, the subtle processes of nature, the change at death, and finally the realm of spirit itself. This was wholly unknown to the mesmerist, and caused him to be equally astonished with those who were but the external witnesses of this power. Mesmerism, however, as a distinct science, is yet in its infancy, and has not been fairly and fully tested; it would therefore, be unfair to suppose that its highest developments have been reached, or that all which it is capable of doing for humanity has yet been attained.—*Extract from an unpublished Oration.*

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 its 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 aught 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 surprisa.
 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."

SCIENCE *v.* MORALITY; OR THE CAUSES OF THE RISE AND FALL OF NATIONS.

An Oration delivered by Mrs. CORA L. V. TAPPAN, at Temperance Hall, Grosvenor Street, Manchester, on Sunday Evening, August 16th, 1874, Mr. Thomas Ellis in the chair. The hall was crowded to overflowing. A committee selected by the audience wrote down three subjects, and the following was selected by vote: "Does the rise and progress of nations depend upon the diffusion of scientific knowledge, which is variable, or upon the extension and acceptance of the moral laws, which are fixed and unchangeable?" After the customary singing, reading, and invocation,

Mrs. TAPPAN spoke as follows: You have heard the subject announced; it contains two statements, as well as asks a question. It states that scientific knowledge is variable and changeable, and that the moral law is fixed and unchangeable. Of course, before answering the question, we must dispose of these two assertions. Scientific knowledge as expressed in the world does not claim to be final in reference to any specific developments of any single science in its infancy; but all absolute science is in its laws just as unchangeable as moral law. Any seeming finality in the moral law, accepted by mankind as such, is just as dependent upon the changes of education, administration, and other outside influences as science. We shall first, therefore, beg to state what we consider to be the proper premises—that scientific knowledge concerning those sciences that are yet in their infancy is variable; but all scientific knowledge that adds to the enlightenment, usefulness of mankind, by the diffusion of the mechanical arts and the extension of civilisation, though changeable, still makes a change for the better, and any abstract science, such as mathematics, in its finality never changes; the fundamental principles of mathematical science being the same to-day as when they were first discovered in Egypt. Consequently, we must consider what is meant by scientific knowledge. If the gentleman means simply the theories of science, which do not claim to be final until fairly and distinctively tested, then, of course, we will agree with his assertion that these are unchangeable; but if he mean the actual possessions and acquisitions

of science, although changeable, these yield with each change a fruitful harvest for the benefit of mankind. Such scientific acquisitions as the mariner's compass, the printing-press, the steam-engine, and the magnetic telegraph in our opinion have been fruitful sources of the improvement and progress of nations; while the fixed moral law that is in the world, though it remain unchanged for ages, does not move humanity so much, in our opinion, as accessible food and the diffusion of general knowledge upon the principles of external life and sanitary protection; these moral laws, as we stated, being the highest, but being above the average range of human thought until the physical man is provided for. We shall therefore beg, in replying to the question, to state what we believe to be the causes of the rise and fall of nations, and whether in the final and culminating processes of human development the moral law and the scientific law will not be found to be co-equal and co-dependent one with the other.

It is well known to all students of history that in the beginning of nations the nomadic races of the earth commenced their association together from a desire for physical protection; that as man found himself in the barbaric ages deficient in physical protection, combinations of men assembled together for the purpose of warding off dangers from wild beasts, from the elements of the earth and air, and finally from one another; and that these dangers were purely physical in their nature, but formed themselves into invisible dangers, as men considered in those days that every element was inhabited by a supernatural being. We know that in the beginning and infancy of races the desire for advancement and mutual protection keeps down the cupidity and selfishness which afterward prevail. We know that danger mutually attracts people together; and when intent upon the simple object of self-preservation, there is no time for the corrupting influence of the vices that afterwards creep in. So we judge that all nations in their primal condition were patriarchal, living more as the members of families, the chief or sire being the head of the family, and deciding all disputes, he, in turn, becoming the priest or interpreter of religious or spiritual teachings; and, as the communities augmented, these priests or patriarchs were undoubtedly chosen from the wisest among the people or the most aged. Finally, when men assembled into towns, built kingdoms, and made governments and laws, it was, as we have stated, from this instinct of preservation that they might mutually keep off any enemy of winds, waters, wild beasts, destroying floods, and devastating influences generally. With this desire there was of course implanted within the mind the love of the Spirit or supreme power that seemed evidently ruling the universe. This took the form of worship. But as the ancient nations discovered unpropitious as well as favourable influences in nature, they concluded there were two kinds of deities—one the god or gods of goodness, and the other the god or gods of evil; because in the

summer time and during the prevalence of the sun's rays vegetation improved, life gave forth its fructifying influence, and the earth was beautified, yielding its products to man; in the winter time were floods, snows, devastating rains, all kinds of evil powers—these were also deified. And it comes to be a fact that among the Brahmins, who worship a threefold deity, that which represents the destroyer Siva has more followers than Bramah or Vishnu; it comes to be a fact that the sentiment of fear usurped the place of worship. But, as we stated, all the laws founded upon the combinations of men for mutual protection in the earlier stages of the growth of governments and kingdoms are laws of progress, because they are always striving to obtain somewhat that is higher; but as soon as a nation reaches the condition of prosperity, then prosperity begets corruption, growing out of two distinctive causes—one is that in prosperity they congregate together in crowded cities, instead of living, as the nomadic tribes do, near to nature and in the open air. These crowded cities, because of the lack of sanitary measures, become the fruitful sources of disease and of crime, and from these proceed the certain introduction of those elements that afterwards destroy the people that they seemingly have created. In the remote countries of the East, the vast empires of India and Egypt, Asia and the Chinese empire, and wherever these influences exist, we know that the two corrupting causes that go hand in hand with civilisation are crowded cities and the lack of proper sanitary measures, and the corruption which is begotten of selfishness; for as soon as there is a sufficient combination of men, of laws, and of soldiers to protect them from outside invasion of foes, they begin to make war upon each other, either through selfishness or some kind of ambition. Hence the first elements of national destruction are sown with the prosperity of a nation and with the numbers of the people that assemble together. But whenever this prosperity is sufficiently enlightened not to crowd itself within too narrow limits—as was the case with the Chinese empire, which was the source of its own destruction, by being shut out from the other nations of the earth, or as has been the case with many other distinguished nations, who refuse to have commerce with outside nations, and thereby have sown the seeds of their own destruction—whenever the civilisation has been sufficiently enlightened and sufficiently great to cause the nations so combining not to restrict themselves to isolated territory, and not to crowd their people within too narrow a compass, and not to prey upon one another by individual selfishness, these nations have existed for the longest period of time. But it so happens, or was from the beginning a law of the Creator, that whenever nations reach a certain degree of material prosperity they also reach a certain degree of ambition, of cupidity, of desire for gain; and this individual or national selfishness forms the germ of the national destruction. The empires of the East illustrate this. The Chinese empire, which for thou-

sands of years held sway in the East, was only destroyed because of the national corruption, the result of too great a number of human beings concentrated in one part of the earth; and wherever these exist there is always a neglect of those proper sanitary measures that produce life and power and strength and vitality in a nation.

The causes of the rise and fall of nations have been uniform the world's history over. We need not go so far back as the Chinese empire; we may revert to Egypt, containing within itself the splendid powers and results of ages of civilisation that preceded it, the seat and citadel of learning, of science, of government, of wealth, of power—Egypt also held within her breast the germs of the same destruction that had caused the decadence of the nations of the East, namely, with prosperity came first disease, then desire of ambition, aggressive wars, pestilence, famine, destruction. The Grecian and Roman empires, supposed to represent the acme of human civilisation and culture, and even now pointed to as the highest and best efforts of human enlightenment and human civilisation, owed their decadence to the existence of two distinguished faults, isolation and ambition—isolation from the rest of the world because of their supposed superiority; ambition, which restricted itself to material and intellectual, instead of combining spiritual excellence also; and these caused, as we state, the final overthrow of the finest evidences of civilisation that have yet existed upon the earth, because the later nations have not yet reached the acme of their power. But whenever a nation by its too great isolation or power has been separated from the rest of the world, there always seems to be a prevailing impulse of barbaric tribes or of hordes of natural men to sweep over and devastate the regions thus seemingly beautified by the hand of man. This has always been considered a calamity, and the invasion of the Roman empire in its days of highest prosperity by the Goths and Vandals was deemed the greatest misfortune that ever happened to civilisation. We consider it one of the greatest benefactions, for it removed from the narrow and limited sphere of the Roman empire itself to the larger sphere of the world the seeds and germs of that civilisation; it made way for the nations that have since grown up beyond the Pillars of Hercules, and removed the Hellenic civilisation to the borders of Britain and France, and even caused the impetus that finally created the New World with its wondrous population and power.

Whenever a centre of civilisation can be dispersed, it is like carrying so many seeds on the wings of the wind, to plant them in the wilderness, and yield anew the harvest of human growth and prosperity. Whenever that civilisation is kept within a narrow compass, it creates the elements of its own destruction, and finally dies from the lack of a replenishment of those elements that give it vitality and strength. You will perceive this in reference to

royal families, and in reference to all those nations that forbid intermarriage with other nations; by that isolation they retain within themselves the physiological and physical elements of self-destruction; for whatever disease, incapacity, or physical imperfection is thus generated, becomes perpetuated from one generation to another. The weakest races in the world are races of kings; the strongest races in the world are races composed of the greatest number of nations amalgamated. The Anglo-Saxon race represents one of the latter, the American new nation represents another; and all those nations that have been the expression of various races contain within themselves the greatest amount of vitality and prosperity.

We are asked, however, to draw a contrast or comparison between the endurance of nations, and to say if the cause of their rise and downfall is to be attributed to scientific or to moral results. We consider that the true student of history must enunciate and enumerate both these causes together. We consider that they cannot be separated when we measure the rise and fall of any nation whatsoever, because while, as we have stated, absolute scientific data may vary, so also do the conceptions of moral law vary. For instance, the social and moral customs among the Jews and among the nations of the East differ essentially from those prevalent in Greece and Rome, and yet both have alike perished. The Egyptians had one kind of morality, the ancient Brahmin had another, the reformed Buddhist has another. All systems of moral law vary according to the nation in which they exist. The laws of the Spartan Lycurgus would be considered very immoral to-day, since he caused to be put to death every imperfect infant that was born, and since no deformed person could be allowed to live. To-day that would be considered murder; it was then considered the epitome of moral law. You are also aware that there are differences in many prominent social and moral questions between the Hebraic and Christian dispensations. But we consider that the ultimate moral truth, like the ultimate scientific truth, is destined to be the ruling and controlling cause of the advancement and prosperity of nations; that when the ultimate moral truth is made known and fully taught, it undoubtedly will cover all the moral necessities of humanity: so, when the ultimate scientific truth is made known, it will cover all the physical needs of humanity.

It was supposed that the laws of Moses, as embodied in the commandments, contained everything that was requisite for the advancement and prosperity of the children of Israel; yet, when Christ came, he embodied those commandments in a single statement: "A new commandment I give unto you, that ye love one another." This superseded many of the commandments, for it contained the whole of them. So there are scientific truths undoubtedly, that will ultimately take the place of many that are only approximately true, and the world will be governed by them.

But when we are asked whether the golden rule has had most to do with modern civilisation, or whether it has been the compass, the printing-press, the magnetic telegraph, the steam-engine, and the various devices for creating power and releasing men from laborious toil, we must give the verdict to that which seems to have been the means of diffusing the greatest happiness among mankind. Undoubtedly the golden rule, when stated, forms the highest possible guidance for mankind; but how is it to be stated without the million tongues that are daily going forth from the printing-press? how is it to be stated without the many giant arms of power that are daily crossing the seas in the form of steam ships? how is it to be stated without the subtle wings of the lightning that bear it thousands of miles across the ocean beneath the sea? how is it to be stated without the sailors who go down to the sea in ships, and carry with them messages of civilisation to the distant nations? He is the world's saviour who invents a method or devises a means whereby millions of human beings may be put in possession of the means of life; for the great question with the mass of humanity is not what to do to each other, but how to live; the great question with the masses is not simply the moral law, and the higher code of nature, but what to feed their children with; and you cannot feed men with the golden rule; you cannot give a man this to eat while his children are starving for bread. He who has made it possible for England's poor to have bread untaxed has done more than every church that rears its spire throughout the world.

These may seem like strong statements; but when we remember that the primal law of man's existence on earth is that the body shall be a fitting temple of the soul, and that it is the right of every child that is born in the world to have suitable food, and shelter and clothing, we do deplore the amount of utterance that is given to this same golden rule, while there are paupers in the streets of every Christian city, and while there are thousands hungering for bread. We do think that something is needed beside the mere statement of the moral law, when there are multitudes thronging together in crowded cities, and in low places of the earth, seeking only for home and shelter. If two thousand years of this kind of utterance have not availed to reach the hearts of those within the very centres of Christian civilisation, what would it be outside of those centres? Had it not been for the measures adopted through scientific knowledge, we know that the methods of human advancement and of human health and prosperity would not have been as one to a thousand of what they are to-day. Look at the devastating plagues and forms of pestilence that have swept over the peopled cities of Asia and of the East in time past, destroying thousands of lives. Look at the devastating pestilences that have even been known in enlightened Britain. But just so soon as the Sanitary Commission enters a city and

perform their duty properly, plague and pestilence depart. Just so soon as there are efficient measures provided for carrying away poisonous miasmas, for protecting human life against contagious diseases, for preserving the purity of the atmosphere, of the water, of the food, then all these powers of physical destruction cease.

There is no amount of mere moral utterance that will do it, but a minute knowledge of the scientific laws upon which life and health are based; and those laws are contained within the knowledge of that which is destructive and that which is beneficial to man. Every disease is borne either upon the atmosphere, or in the water, or in the food that you eat; and every disease contains distinctive and especial germs, either animal or vegetable, that may be propagated among mankind, and that may be destroyed by proper scientific knowledge. He who discovers a mode of practically preventing the diffusion of these diseases, becomes at once a great moral as well as physical saviour to mankind; while he who points out an effectual method not only of acquiring means to sustain daily life, but of so saving those means as to give health and cultivation to his children, becomes the greatest missionary that modern civilisation can possess.

Bear in mind that we do not here deny, nor do we underrate, nor do we set aside the great men of the world's moral teaching; but the moral teaching of the world is like a star that is set up in heaven, giving no light to the wandering feet of those who are walking in the darkness of want and penury. Whoever will connect that moral law with the immediate need of these men down here at your feet, he is the man who combines the teacher and the saviour in one. Whoso will bring that law within the grasp of the man who is delving and toiling here, and make it possible for him to see his way clear—as well as the king upon the throne, the potentate by his side, and the millionaire who revels in wealth—he will show him some connection between the golden rule and his own life. But what does the man who is starving for bread, or, eking out a scanty subsistence, is obliged to toil every active hour of his life for the maintenance of himself and family—what does he know about doing good to others or dealing justly? Shall you preach to him while those to whom he looks for instruction revel in wealth, without the possibility of his bridging over the wide gulf between him and them? What shall you say to him of State and Church and the construction of governments when he only knows that from morning until evening and evening until morning he is struggling and striving for bare subsistence? Why, it is plain that something else is needed in the world beside either moral statement or merely scientific statement. If we have science we must have it practically applied to the needs and wishes of men; and we consider that every scientific acquisition that has made learning possible, that has made labour more endurable, that has made the fate of the toiling man less burdensome, has been

a direct and distinctive revelation from heaven ; and we consider that the sweet spirit of patience and lovingkindness that may also have come with the religious teacher has been likewise a saving grace in the world. We, for our own part, cannot separate the highest moral from the highest physical and scientific laws. We believe that all the laws of nature are God's laws. We believe that the understanding of those laws properly is religion. We believe that the true worship of God is to conform to those laws, physical and moral ; and he who violates the physical law, bringing thereby suffering upon himself or his children, is just as great a sinner as he who violates the moral law. We believe that the time will come when you will just be as much ashamed to have a headache as to tell a lie ; when it will be just as important that you should know how to avoid taking a cold as to avoid stealing ; when the importance that is attached to physical health and well-being will be as much a part of your religion as saying your morning prayers ; when it will be considered a part of human devotions to know precisely the requisite amount of oxygen to introduce into a room in order to preserve human health, and not as now (perhaps not on the present occasion, but very frequently), poisonous air being breathed over and over again, for the purpose of receiving spiritual and moral instruction. The amount of carbonic acid gas introduced into the brain and system during an ordinary discourse produces far more sinful results than if the people generally remained away from hearing the discourse. The physical poison thus introduced vitiates the blood, carries feebleness to the brain, makes it impossible to exercise properly the reasoning functions, and destroys all effort that a man can possibly make in the direction of goodness. Take away these slums and sloughs of despond in your crowded cities, and make them all fitting places for the habitation of men. See to it that children are not crowded together in low hovels and beneath the ground and gutters of your crowded cities. See to it that sixteen, or eighteen, or twenty families, numbering in all sixty or a hundred persons, are not condemned to four or five single apartments. This is what we consider to be moral enlightenment ; this is what we consider to be the high work of the home missionary societies in all Christian lands ; this is what we think should be taught in schools, and made the every-day and abiding religion of every household, that the temple which the spirit inhabits may be made the fitting abode and house of God, the soul having a suitable habitation.

We state that we consider the good man is he who loves justice and walks uprightly ; he who loves his neighbour as himself, and who does—nay, not only does, but thinks—towards all as he would have that they should think toward him, and thus fulfils the highest requirements of the moral law. But we state that there is an impassable barrier between the man who is starving for bread and him who is expounding the golden rule. Let us see to it that in

the Christian land that enunciates the highest moral law, there shall not be this wide discrepancy between men merely from the accident of birth. Let us see to it that he who toils daily and nightly shall not be obliged to exhaust to his uttermost the strength that nature gives, while another man who has no thought of the morrow revels in idleness. He who will make between these two extremes in society a proper and philosophical bridge, who will arch over this wide gulf of humanity with a scientific system of ethics, making it possible for every man to have proper physical, intellectual, and moral training, he will be the saviour of the nineteenth century. This is rapidly being performed. The diffusion of knowledge, the printing-press, economy in food, the dispensing of learning, proper schools for children, the labour that is lessened and lightened—all these are so many aids toward bringing about this result; and whether the impetus proceed from the moral or from the scientific portion of the community, it matters little. The inventions whereby toil is lessened have emanated from scientific minds, and we must not forget that the great conservators of theological opinions, the organisation of the churches, have with each advancing step of science opposed that step; we must not forget that not only the magnetic-needle, but the printing-press, the steam-engine, the electric telegraph have not received more violent opposition, and scarcely any except from these same ecclesiastical organisations. We do not consider, however, that these represent the moral force of the community; we do not consider that this particular form of religious expression really represents the moral power of mankind: we consider that the highest voice of the greatest number of people in the world constitutes its moral strength, and that when any question is before a nation, or before the people of the world, if you get the average voice of mankind upon that subject, you will get generally the highest moral standard. There is no number of people, however ignorant and debased, but what, if appealed to in this manner, will give their verdict for that which is best and highest. There is no number of people unprejudiced and unguided by passion, but what, when they are asked which is right and which is best and which is highest, will say that is right and best and highest which promotes the happiness of mankind, and that is wrong and not best and is low which tends to the degradation and unhappiness of mankind. And this being the standard of taste, we consider that the moral law and its expression is safe in the minds of the majority of the people of the world. It is a pleasing fact, to which we wish to call your attention, that among all the nations of the earth the highest expression of morality is simultaneous and similar, whether it be among the Christian, the Hindoo, or the remote barbarian—namely, "Do unto others as you would that they should do unto you." In Arabia, where you might consider that your life was not safe, a stranger's tent is sacred. Upon the plains of North

America, where the wild Indians capture and perhaps murder those whom they suppose to be their enemies, the stranger who is their guest is protected; he is safe beneath their roof. Hospitality and doing justly to those who are strangers in their midst becomes the prevailing voice of even the barbarous nations of the world; while in Mohammedan countries their dealings would sometimes put to the blush the measure and tithe of Christian nations, since there are not barriers, locks and keys, but among many of the places of business the goods are left upon the counter, and the purchaser leaves the requisite amount of change, taking what he requires, and when reprimanded for this carelessness they excuse themselves by saying, "There are no Christians within two or three hundred miles!" It is a law in Christian countries that men shall do honestly, but the results in the streets of your cities show that you do not trust one another; and between brothers (now we are putting searching propositions) of the same denomination, it is necessary that distinctive legal documents shall be drawn up and attested under oath, in order that you may do justly by one another. If this be the highest expression of civilisation, then we do not know what civilisation means.

We believe that the moral law requires more than this, not only that you shall do justly to one another when compelled to do so by legal obligations, but that there shall not be even a thought or desire to do unjustly. And putting this test to the world, there is great need that the moral law shall be more fully illustrated. We believe, as a matter of fact, that the simple condition of goodness and of truth and of purity form the highest spiritual state. We believe that he, however humble, who has within himself that spiritual state, has greater possessions than if he were lord of a manor or king of an empire. But we also believe that the two conditions must go hand in hand in society, and that when applied to nations we must have for the physical results the best scientific and sanitary measures, and for the mental and moral results the best and highest mental and religious training. And we believe that so dependent is the one upon the other that the enlightened spirit does not wish, and is pained to express itself in an unworthy form; and that the unworthy form oftentimes prevents the expression of the highest and noblest impulses of humanity. We believe that when it shall become a fact in religion as well as in science that the whole scope of man's obligations includes physical and moral perfection, that there will not then be the divergence between science and religion that there is to-day. The tendency of this divergence is that the scientific man devotes his whole energies to the physical, and to its expression and perfection. This undoubtedly produces splendid results; but when the temple is perfected, if there be no soul to occupy it, what shall it matter? The theologian has devoted his entire energies to the cultivation of man's spirit, as he supposes, at the expense of the physical and

scientific nature. The result is that the emaciated body, the half-starved conditions in the world, and all the forms of disease, demand an increasing vigilance on the part of science. Let us have it in this way—that the true physician shall be the man who understands not only physical but moral causes of disease; that the true physician shall not only probe the wound that is manifest in the body, but also analyse those subtle powers of the mind that frequently cause suffering and disease, and there can be no truly scientific physician who does not understand the psychological as well as the physiological causes of human suffering. Let us also have it arranged in this wise—that he who teaches men morally and gives to them spiritual food, shall also see to it, or be made aware, as to whether they have proper physical food and clothing; and that he shall not strive to impress upon their minds the lofty excellence of moral maxims until he knows whether there be food in the larder, or whether the children be suffering for bread.

When these combinations are made in human society, the teacher of religion will not be a stranger to all the little ones who go houseless in our streets; and it will be made a point of taste and of high moral law in a community that there shall be no paupers there, that there shall be no maimed ones crying for bread. You have, to your honour be it said, as a Christian nation, the most noble and beneficent institutions and asylums for the deaf and blind and maimed, places of instruction for the poor and the outcast; yet there are thousands still unprovided for, and thousands more that in moral ways are blind and deaf and lame, that have no other road to travel but straight to the penitentiary or the gallows. Let there be asylums for the blind in spirit and the deaf in soul, places for the morally infirm, so that if a man be predisposed by organisation which he has inherited, or by any other ante-natal cause, to take that which is not his own, he shall not, therefore, be forced into solitary confinement, but placed in an hospital where kleptomania is made a special subject of treatment, even as you have placed the blind man in a suitable asylum. If there be those who have ungovernable tempers, and who are liable to mutilate and murder their kind, let there be places of reform and instruction for them. Small boys that are found in the streets striking their little fellows, and giving vent to those passions that may have been transmitted from previous generations, let them be restrained; let there be some moral institution (not, alas! like your workhouses, but some gentle moral restraint) whereby that passion will be suppressed, and the antagonism and violence of their nature done away with. If there be those prone to fall in your streets—as, alas! there are too many liable to temptation in intoxicating drinks—let there be a way provided to lead them away from temptation; let it be just as impossible for them to obtain drink which shall injure them and their fellows as it is now to obtain arsenic with which to poison your fellow-creatures. But so long as

the weak in spirit and the maimed in soul and the blind in moral excellence are left without these stays and props, just so long the moral instruction in the world will be void; just so long there will not be the requisite results yielded for the amount of instruction. We could wish that these splendid edifices, rearing their spires to heaven, were made the asylums of sick souls; we could wish that their splendid aisles were thrown open as vast receptacles for the infirm of spirit, where kind voices and ready hands and efficient teachers should minister to those who are morally infirm. We could wish this; and being so they would be fitting companions to those other institutions that support the physically weak and infirm, and protect them because of their misfortunes.

We have shown, we consider, that the truest and highest civilisation depends upon the co-equal application of the physical and moral laws that are known, or are to be known in the world; and that while the moral law may be perfectly stated, it cannot be perfectly known while the condition of the world physically leads to a condition of want and dependency; that there can be no proper attention given to mental and spiritual truths until the body be made a fitting temple for the soul; that the highest form of government will be that which combines the two, protecting as well those who are morally as those who are physically weak; and that the highest form of civilisation will be that which, spurning the dens and places into which humanity are now crowded, shall make it possible for every human being to have pure air, pure water, pure food, suitable habitation and clothing, and suitable mental and moral culture. We shall then expect the epitome of enlightenment and civilisation on earth, and not till then.

THE FUTURE OF ENGLAND.

(Subject chosen by the audience, at Manchester.)

Nations must rise and fall; they have their birth
 In primal innocence and perfect truth;
 But when the fervours and the fire of youth,
 That kindle all their ardours to unfold,
 Are merged in splendours of great power and gold,
 Then selfishness, the serpent of humanity,
 Creeps in, destroying with its potency
 The power of nations' weal—their primal worth.

Each form of primal law becomes possessèd
 With a wild purpose and a mad unrest;
 And what was first protection is the power
 Of tyranny and wrong. Whene'er the dower
 Of law becomes the might of throned kings,
 Or when the ruling purpose ever flings
 The minions of its power before the right,
 And order sinks into oppression's night;

So ancient Egypt, Persia, Greece, and Rome
 Have perished, from their primal height become
 As suns that perish ere they reach their noon ;
 They waned and wandered like the weary moon,
 That dies apace when night is spent too soon.
 So suns of empires ever rise and set,
 Ere yet the morning hours with dews all wet
 Can reach the zenith—fading into night.
 England is not exempt by any right
 From the same law of change ; her birth was nurst
 'Mid bloody contests, like the wars accurst,
 Waged where the bars of freedom oft were burst.
 Freedom was outraged to make room for kings,
 And place amid the bloody revellings ;
 And Church and State alike with equal power
 Have sought to build their empire and their throne.

Chiefest amongst the causes all your own
 You know selfish corruption still holds sway,
 That man is not removed from the dark day
 Of his temptation. Now, as at the first,
 The contest is between the best and worst.
 And shall she yield her power ? What is its pride ?
 The seas environ her on every side.
 The raging tide of mad ambition's might
 (The canker-worm of poverty's dread blight),
 Pursuit of gold in the mad thirst for gain,
 Seek all their prowess and right to maintain.

What makes her greatness now but force of might ?
 'Tis true sometimes comes uppermost the right,
 Struggling to gain supremacy in weal or woe ;
 Sometimes the chimes of bells grow sad and low,
 When some great wrong requires arighting here,
 And 'tis not known that England is austere
 Above all other nations, altho' strong to save ;
 But power and gold their mingled purpose gave,
 Wherewith to send her minions unto every clime.

What is it that upholds her but the chime
 Of nations that die out when she appears ?
 But meanwhile here at home one voice she hears.
 Wealth, power, greatness, all are hers, the sway
 Of high supremacy on land and sea,
 All power and purpose of true industry.
 One subtle heart-drop ebbing day by day
 Despoils her of her life, tears from her those who toil,
 The purpose and the blood with which to stay
 Her honour in some future darker day—
 Bearer of burdens, tillers of her soil.

She keeps her greatness and her line of kings,
 But she must lose the deep heart-murmurings
 Of love; the very strings that make her strong,
 The sinews and the arms of power,
 Are slow escaping every day and hour,
 Singing in distant lands their freedom's song.
 And there will come a time 'twixt high and low
 The strong right hand that has preserved her so
 Shall not be found—England will wane and pale,
 The glory of her kingdom fade and fail;
 For just so true as there is land to spare
 Beneath the eye of heaven, the right of man
 Teaches he may possess it by the plan
 Of labour and of toil, and his estate,
 Which he through life-blood ever must create,
 Must in another clime, if not found here,
 And upon other soil be held more dear.
 Look to it! while the powers that rule the State
 Are pausing, some pet law to legislate,
 These that are England's freemen glide away
 By white wings, that bear them far, and stay,
 Leaving between the pauper and the throne
 But few who shall claim England's power their own.
 There's greatness in the mind that kindles here—
 The very citadel of human thought;
 There's power, there is no need to fear
 But that intelligence is ever fraught
 With purpose; England's destiny will run.
 But what we know is that the hands that toil
 Must have more room; and if beneath the sun
 There be not room on England's natal soil,
 This one wild voice goes up: Her sons are free,
 And in *their* absence read her destiny.

THE JUDGMENT DAY.

An Inspirational Oration, delivered by Mrs. CORA L. V. TAPPAN, at the Grand Concert Hall, West Street, Brighton, on Sunday evening, October 18th, 1874. The subject was chosen by the audience.

INVOCATION.

Our Father, who art in heaven! Thou Infinite Source of all knowledge and life! Thou divine and perfect soul! Thou to whom we turn as to an everlasting and infinite sun, whose glory fades not, whose light illumines the universe! we praise Thee. Upon the altar of thy great love we lay our offerings of devotion. We turn to Thee with spirits filled with awe and veneration, knowing that thy life and law and mind are infinite, eternal. Thou, God, that hast from the beginning laid the foundations of the earth! Thou that hast kindled the starry firmament, and dost govern it by thy laws! Thou that hast made the earth to bring forth the harvest, and hast appointed the spring and the summer, each with their offerings and appropriate seasons! Thou that guidest the laws that govern day and night, summer and winter, life and death, time and eternity! O Lord, we praise Thee. Before many a shrine and in many an altar and temple men praise Thee. But Thou hast fashioned one temple, even the universe; Thou hast dedicated one altar and shrine, even the human spirit. We would all bow to Thee within that shrine, beside that altar, knowing that Thou art as near to every heart as its own pulsations of life. O God, let our praise be not of words alone, nor utterance of songs or anthems, nor loud pæans from mighty organs, but of the spirit filled with light, of the thought that aspires to know Thee, of the soul that reaches beyond time and sense, and would behold Thee utterly. Thou living soul! O Thou Father and Spirit! be as near to every heart as its own life. Receive Thou the offerings of each soul, whether they be of joy or of sorrow, of despair or of triumph, of hope or of darkened sinfulness; for Thou canst make our darkness light; Thou canst change our imperfection to perfection; Thou canst make the weak strong; and to the soul that is immured in material strife and contention, Thou canst show the living spirit.

Be thy spirit upon us. Let thy truth guide us. Let thy word inspire us. Let our hearts turn to Thee; and, uplifted from time and sense, may we behold those myriads of beings that bask in the radiance of thy light, knowing thy truth, having conquered time and sin and death, and gained glory, free and strong in the light of immortality. Oh, with ever-brooding wings of love, with divine and perfect truth, Thou dost attend thy children's souls. Let us praise Thee, even as those praise Thee that tune their harps to glad thanksgivings, and sing for evermore thy praises in eternity.

DISCOURSE.

In the vision of the Apocalypse, John describes the final and entire meeting and fulfilment of all the ancient prophecies. He describes to the different churches, and to the different portions of the earth, their destiny. He describes the new Jerusalem that shall come after the day of the final judgment. He describes the destinies of the nations of the earth, and the various destinies of the various churches of the earth. He describes in this vision also the fulfilment of men's belief in the fruition of those states that shall come after this judgment. But in order to understand what is meant by the Judgment Day, it is necessary to know somewhat of its origin.

You are aware that among the Hebrews, and especially among that portion of the Hebrews that were entirely separated from the descriptions of mythology known in Syria, Persia, and Egypt, a belief in a single God, Jehovah, was held to be paramount. You are aware also that among the Hebrews immortality as such was not taught, but that man should die as the beast, that he should go out as the grass of the field, that he should be cut down and disappear. You are aware, however, that the only possible mode of thought of future existence consisted in the fact that there would be a resurrection of the just, and that those who believed in God, namely, the chosen people, should not die but should in reality be judged and pass into the inheritance of the earth. It is considered by all theologians that this thought among the ancient Hebrews specifically referred to the death of the body, and to the destruction of the wicked; and that that, as well as all thought and knowledge concerning the final day, must refer to the especial day when God should come in the form of the Messiah or king to rule over the Children of Israel. Up to the present time, the Children of Israel, or the Hebrew nation, adhere to the ancient religion in the older Testament, and especially to the Talmud; and they believe that the wicked shall perish from the face of the earth, and that the righteous, the chosen people of God, shall inherit the earth in the new Jerusalem, or the city of God, and that the king or Messiah who is to rule over them shall come.

The Christians, accepting the ancient prophecies of the forth-

coming God or Messiah as referring to Christ, and accepting Jesus as the Messiah, transfer the Judgment Day from this ancient Hebraic interpretation to another form which is to be found incorporated in the teachings of Christ and his disciples. The second coming of the Messiah is believed to be the time indicated as the final judgment. It is believed and stated that the records confirm this belief, that the final day shall witness the consuming of the earth by fire, and that all ancient prophecies bearing upon that subject referred not to the first but to the latter coming of Christ, who is to appear and judge his people. It is believed that the body really dies, and that the spirit slumbers, according to the evangelical orthodox theory, until this final day when Christ shall again appear. But the difference between the interpretation of the Hebrew Scriptures among Hebrews, and the interpretation of the Hebrew and Christian Scriptures among Christians has given rise to as great a variety of opinion upon this as upon all other theological questions of the day. And the Judgment Day has been variously stated and variously interpreted, but we believe among all Evangelical Christians it is considered to refer to the final destruction of the earth, the appearance of Christ again in the form of the Messiah who is to come and rule over his children, and the resurrection of the dead when they are to be judged according to their works.

But, as we said, even these views among Christians have undergone great modifications and changes until it finally becomes to be a matter of opinion as to whether the literal statement shall be taken, or whether the Scriptures shall be interpreted in a spiritual meaning. If Christians believe that the Messiah really is come in the form of Christ, and if they believe his words, that if he went away he would send the Comforter, even the Spirit of Truth, who would reveal all things, and if they believe that that prophecy and prediction has been fulfilled, then those visions and revelations which refer to the final judgment must not be taken in their literal but spiritual sense. If Christ's coming was a spiritual mission, and if his religion was a spiritual fulfilment of the ancient prophecies in the Old Testament, and instead of a literal king and a literal Messiah, which the Hebrews expected and are expecting, we are to expect the spiritual king and the spiritual Messiah, then we must also take the spiritual teaching of Christ and his disciples, and, instead of the literal fire that shall consume the earth, and the literal fulfilment of the tempests and storms and earthquakes and noise that is to ensue—instead of the literal coming in chariots and splendid fire—we must accept the spiritual coming even as Christ taught. We are either obliged to revert to the ancient meaning of the prophecies as accepted by the Children of Israel, that the literal coming of Christ has not yet appeared, and that the king who is to rule over the Hebrews has yet to appear; or we must accept that grander signification which modern thought and Christ

himself has given to his own ministrations. And if we give the scriptural interpretation to the New Testament of all those prophecies, considering Christ to be the Messiah in the spiritual sense, and considering him as the fulfilment spiritually of the ancient Hebraic prophecies and bards, then we must also consider the forthcoming or promised Judgment Day as referring not to the literal destruction of the earth, and the literal resurrection of the dead, and the literal judgment as declared of the last day, but to a spiritual state and a spiritual fire and a spiritual judgment that may or may not intend to refer to a definite period of time, but is to be interpreted entirely with the eye of spirit and inspiration. John's revelation on the Isle of Patmos signifies something or nothing. If it be taken in its literal sense, we venture to affirm that the most astute and profound student of theology cannot discover its meaning. If it be taken in its spiritual sense, there is no devout student of inspiration but can comprehend and understand it. This is the same with the teachings of Christ, it is the same somewhat with the teachings of Paul, although it will be remembered by those who are students of Christianity that many of the earlier teachings of the Apostles have been suppressed for those of St. Paul; and that really Cephas and Apollos, and the early Christians themselves, did not accept Paul's interpretation of Christ's teachings, but that Paul's teachings have become incorporated with them as the fundamental doctrinal teachings of Christianity, while, in reality, many of the other teachers were more intimately acquainted with the spirit of Christ's teaching. You are also aware that the Arians, an early class of Christians, interpreted, in a far different manner, the spirit of Christ and his mission, and what is meant by the second coming of Christ. And you are also aware that the early Christians may have considered Christ's real appearance among them as his second coming; and that when he appeared at the sepulchre, and afterwards to his disciples, it in reality was a fulfilment of his promise of his return. You are also aware that the primal thought incorporated in Christianity, was that this destruction and the Judgment Day is not literal, and that the idea did not take as strong a hold of the early Christian mind as of the Protestant mind since the Reformation; that while it was taught by Paul, and rigidly enforced, it did not form or constitute a distinctive feature of the teaching of Christ and the other Apostles; and that Paul, in consequence of his Hebraic extraction, must have looked to Christianity for the literal fulfilment of the prophecies and teachings of the Hebrew faith, and that he was prone to deal in those doctrinal and distinguishing features that would adapt Christianity even to the acceptance of the Jews.

With these premises, then, we perceive that the origin of the Judgment Day, or the final destruction of the earth by fire, is really among the Hebrews; that its fulfilment in a literal sense cannot take place, since the Hebrews themselves did not recognise

the spiritual ministry of Christ; that if we look at the New Testament in the abstract, and consider it as the fulfilment of the ancient prophecies, then we have to date all thought of the judgment in connection with this from the beginning of the Christian era; and we are to believe that the next destruction that shall come to the earth, as was promised, is not to be by floods but by fire. Now, it is well known to all students of theology that the word "fire" is not always used in its literal, but in its spiritual sense, and that the spirit of God is frequently compared to fire, and that Christ's spirit is as a fire, consuming and destroying materiality. And it is well known that Christ most distinctly and emphatically has not asserted the nature of the Judgment Day, as believed in by theologians; but there is to be found in his teachings an absolute recognition of the spiritual nature of this judgment and this fire. Besides, the appearance upon the Mount of Transfiguration of those who were supposed to be sleeping by the Jews—Moses and Elias—would distinctly prove the existence of spirits in the spiritual state prior to the Judgment Day, and would point to the theory entertained by the Roman Catholic Church of an intermediate state or purgatory, wherein souls await the final decision of whether they shall be admitted to heaven or to hell. This intermediate state was believed in by the earlier Christians, but was discarded by the Protestant Church as having too intimate a relation with the Roman Catholic belief, and was, therefore, not accepted; the distinctive features of the Reformation being to differ as much as possible from the Roman Catholic faith, while retaining the Christian foundation for religion and belief. Hence all the records of the final judgment were re-established and reformed in more than their original and wonted power by the Reformation; while in reality this final judgment was not so much talked of, but was considered more in its spiritual and perhaps supernatural capacity as a visitation from God. However, there is entertained amongst all classes of religious beliefs an idea that there will come a time when the earth will be destroyed, and when mankind for good or evil will be judged according to their works; and this is to be considered the final or Last Day—the Day of the Last Judgment—and is held up as a distinctive sign and symbol for all Christians to look forward to as a day of wrath, of terror, of the angry visitation of God, or of the reward of those who are good.

There are several obstacles that have been met, and either avoided or overcome by modern liberal Christians, these obstacles being first, as to the date of this Judgment Day—its period of time; second, as to the fact of all souls waiting the judgment, slumbering in their graves, when in reality it is taught by Christianity that they are not slumbering in their graves; what condition they are in in this state, when waiting for their judgment; and finally, as to the condition of the dead—where goes the body or spirit that

is dead; for with the ancient Hebrews it was believed that the spirits were dead, and that immortality could only be bestowed by a special gift of the Divine, which would come through belief and recognition of Jehovah as God, that his chosen people would only be immortal. But among Christians it is believed that all souls are immortal, that the wicked shall exist in perpetual torment, while the most emphatic recognition of the Scriptures is that they shall be consumed or destroyed by fire—the ancient Gehenna of the Jews.

The Judgment Day also represents other difficulties. If it be a literal consuming of the earth, then the idea of the Hebrews may be correct, that those who are righteous may inherit the earth, and that there shall be no destruction of these, and that the city or the kingdom of the new Jerusalem, as seen in the vision of John, is really the restoration of the ancient Jerusalem, and that the elect or chosen of God shall dwell there for ever and inherit the earth.

This difficulty presents a final obstacle to the spiritual existence of the soul, and overthrows all the Protestant idea concerning heaven as being a spiritual state, and presents an indefinite number of strong objections to the interpretation of this prophecy in its literal sense and significance. And when we consider in the very nature of inspiration and of prophecy that those words that are symbolic externally must have a meaning spiritually, and that all who would understand prophecy aright must be endowed by the gift of inspiration, we shall understand that the entire system of theology, as interpreting the sacred records of the past, is literally a fallacy, and that if we are to read the Scripture with the idea of the spirit, we must read it spiritually, and that none but a prophet can understand the meaning of a prophecy, and none but the inspired of God can be calculated to teach properly that which is the inspiration of God.

The final Judgment Day has, in its appeal to that which is sublime and terrible in humanity, held and exercised a sway over the human mind that it is almost impossible to calculate. Death itself, Satan with all his machinery and fires, have not been so awful in their grandeur and sublimity as the picture of the Judgment Day before the mind of the Protestant convert. In this, it is considered, there is held all that belongs to man either of light or darkness, of God or of evil; and that none but the angel of God, and God Himself in his divine personality, can know what is written in this book that is held sacred from the eye of man. It is believed that in the Book of Life shall be written the names of those who shall be saved, and that no one can possibly know beforehand by any power whether they belong to this kingdom of the elect of God, or know the finale, when this day shall come, shall reveal all things, unveil all things, consume all things that are dross, and when there shall be really a revelation from this Book of Life and the Book of

Death, and whosoever find their names recorded in the one shall be saved and the others condemned utterly.

We say this vision, this grand sublimity, presents a final picture to creation, a fitting epitome for that kind of creation in which it is supposed that God literally made the heavens and the earth. But to the eye of modern thought, and to the mind of the careful and inquiring student, and to him who has communed spiritually with God in Scripture or out of Scripture, this literal culmination of a grand epoch of creation is not the real signification of it. We are to take the Bible either literally wholly, and in that way we can only accord to the Hebrews their fullest belief, or we are to take it spiritually, and in that way accept Christianity. If we take it spiritually, then—as the mission of Christ, as his expression, and as all that are embodied in the New Testament belong to that category—that Judgment Day must be also taken spiritually, and we are to consider it from this standpoint in its application to humanity.

You will remember that it says in the vision that an angel has written in the Book of Life the names of those that are saved—that there is a book, and that all things are recorded there. Now it is known to every human spirit, it is known to every intelligent mind of the 19th century that there is no act, word, or even motion of mind, spirit, or of the spiritual body, but what is recorded. It is known that ages ago every root and fibre and leaf and tree has traced its impression upon the Book of Life of the earth. It is known geologically that there has never been a single atom but what, in its fulfilment of life and in its combinations, has been traced absolutely in the history of the earth. It is known that in all those epochs that constitute the wonderful periods of geological development, every minute insect, every fish and reptile, every bird and tree and flower has left an indelible impression upon the rocks which constitute the earth's structure; and sometimes so careful is nature of preserving to the eye of man this undoubtable evidence of her record, that the perfected leaf is seen folded between the giant columns of rock, which contain the mighty history of God, written there ages ago.

Yes, in the material world we find that the angel of life is for ever busy, stamping upon leaf and flower, and upon the atoms of which they are composed, the living evidence of their record; that not a blade of grass, or a creeping thing but what has left its history behind. And there is a subtle science of to-day which can even penetrate that history, and tell you to what epoch it belongs. It is known that naturalists, by taking the fossilized scale of a fish, or one vertebra of an ancient animal, can distinctly define, not only its epoch, but the genus, the species, the particular order of existence to which it belonged. So much for nature's record.

It is also believed, as an expression of the highest thought of spiritual science, that not only atoms leave their impression; that not only a pebble dropped in the lake makes undulations until it

has reached the shore, and moved the grains of sand; that not only every world and earth is bound together by an intricate system of sympathetic laws, and that if one star is blotted out, the universe is thereby affected; but it is believed that in such manner the subtle laws of the spirit work, and that every thought of ancient ages, that the most ancient inspirations and prophecies, have left their indelible impression upon the mind of ages, and that no thought ever vibrates through the human mind that is not recorded in some strata of spiritual thought to meet you face to face in the spirit-land.

It is believed and taught, or has been in the old mythologies of ancient days, that every human being was attended by a good and evil god or spirit, that good and evil genii accompanied each human soul, and that these alternately traced the light or the darkness, the good or the evil thoughts that humanity possessed. Following this thought out, the Hebraic Bible and the Christian Scriptures give to these demons or genii the power of angels, and name them recording angels of God.

Now, this thought in its literal sense is understood even as the record of science is understood by modern thought. It means that every human spirit bears the impress within itself of every thought, feeling, emotion, word, and action of a life; and the true scientific Spiritualist—and we use this word not in a sectarian way or modern sense—the true Spiritualist, by coming in contact with the thought of a man, can tell you what his status is spiritually, can read you with his gift of discerning spirits, and tell what manner and kind of spirit it is which belongs to you, just as a naturalist can determine the kind of an insect or reptile by a portion of its wing or its scale. The discerning of spirits constitutes one of the powers whereby a human mind may judge of the worth of this recording angel.

We consider, therefore, that in a directly scientific and spiritual sense the soul of every individual makes its impress upon the spiritual universe, and that whatever thought has been possessed by humanity in every age is known and traced in the spiritual firmament, just as every form of life is recorded in the physical firmament, and that the recording angel referred to is the angel that stands by the innermost portal of every human spirit, taking down within the spirit itself whatever of good or whatever of evil the soul may possess; and that you wear upon your spirits the impress of these thoughts, deeds, and utterances, and that these constitute a book of life or a book of death that is revealed to you at the Judgment Day. And, as it is believed in the world of modern thought that the period of creation does not necessarily refer to six of the particular days and nights known to your calendar, but days and nights of creative power, so the Judgment Day in this vast spiritual significance may not be limited to any special time or epoch in the calen-

dar of man, but refers to a spiritual date, a condition of mind, a distinctive and absolute visitation to the human spirit, and that the Judgment Day may in reality be now and at this moment, and at whatever time this probing, penetrating fire-spirit takes control of and decides between the good and the evil in a man's life. We know that the Judgment Day is liable to come at any time; "As a thief in the night," says the apostle, "it shall come upon you." So it does come. You know it who have experienced what is called among Christians a change of heart when this spiritual fire is probing and searching your natures, striving to separate the gold from the dross, the wheat from the chaff of your daily existence. When conscience, like a probing and recording angel, is setting down before your vision the deeds and words of your lives—this is the Judgment Day that comes to you, and determines whether of light or of darkness your life has been.

Sometimes it comes to you with death, when in the last hours of his existence a man sums up his life, and finds it filled with impressions, when his soul is turned within to the record that is indelibly implanted there, and he finds that this record will not bear the inspection of spiritual light and favour. Sometimes it comes before death, when in the midst of great crime or great worldliness the soul is brought face to face with the gigantic and immortal truth. Sometimes it comes with the searching power of love, when a man feels his unworthiness of love when brought before the object of devotion, whether it be human or divine. Sometimes it comes by the instinctive fear of fire and floods, of tempests and tornados, but in every case it comes as a spiritual fire, it consumes all that was before within the man, and makes him new. There is a passing away of the heavens and the earth literally, for the heaven and the earth which you considered before are seen no longer with the same vision. The earth grows larger and broader, the heavens appear higher and more grand, and the spiritual takes the place of the material, and absorbs it utterly.

We consider this Judgment Day to apply, not to a distinctive period, when all the earth and all that have lived and shall live shall be at the same time judged, but to apply to a period spiritually. Whatever time the searching fire of truth enters the human heart, takes possession of it, reviews the record of life, records new thoughts and aspirations, that time is the day of the coming of the Lord. Whatever time the power of the spirit shall infuse new life into the consciousness—give it new aspirations, new hopes, new righteousness—that shall be His coming, and not the time of death merely. Paul says, "I die daily." It is not simply those that you have buried in the ground that are dead, although that was the ancient Hebrew belief; but the dead are really those who are in sin, in ignorance, in a state of spiritual and mental bondage. The earth is filled with walking sepul-

chres, with those whom you would call alive, but are really dead. This is the judgment meant, that shall reach those dead in terror, in blindness, in materialism, in the enthralment of the sense, in bigotry and scorn, and hatred of mankind; while those, whose bodies are dead, are really alive. They walk in a higher atmosphere, they breathe in a loftier and holier light, they are within the Presence that you vainly strive to grasp, and where you vainly strive to enter.

If we accept the spiritual significance of the Judgment Day, and consider that it applies to individual man, at whatever time and place the searching Spirit of Truth may appear—if we accept the actual promise of Christ that he will send this Spirit of Truth, then we know that, like Paul, it may come upon him at any time; and even as he was overwhelmed by the spirit and made prostrate, so, whenever this searching power of truth enters the human mind, there can be nothing else before the vision; all things else disappear—sophism, materialism, that which men call reason, but which is, instead, an apology for it. All the accustomed ways of thought become paltry and vain, and man stands before the searching eye of the spirit with this record before his vision—his life, his conduct, his deeds, his words, and every thought has made its vibration there. If you apply it to the world of souls, to that condition in which the dead may be when this judgment awaits them, then we will present to you a picture.

You look for a Judgment Day with extraordinary physical signs and wonders, thunders in the heavens, and earthquakes beneath your feet; the parting of the clouds, and the coming of the Lord with great glory. But when death divides in twain the body and the soul, when the body turns silently to dust, and the spirit stands face to face with spirit, it is such a sundering as even this symbol of the ancient prophecy fails to picture; and when you consider that the soul meets its thoughts, that every worthy deed is there, and every unworthy deed, and that you find these like attendant spirits thronging out to meet you, then you may know the meaning of the judgment that seizes hold upon you in a moment, in the twinkling of an eye.

We have seen a man of splendid powers, gigantic in human intellect, and attended with votaries, with slaves to do his bidding, and a world at his feet, arrayed in splendour and purple, and with the crown of empire upon his brow—we have seen him go out into the world of souls, meeting death and judgment at the same hour, and entering the world of spirits, the angel that had recorded faithfully within his spirit all the deeds of his life made him seem unto himself as a pauper, and he entering spirit-life without retinue, without attendants, without royal robes, without crown and sceptre, impoverished in soul, with no graces nor gentle adornments of the spirit, found the judgment there. He did not look the angels in the face, he did not see the glory of the Divine Mind pictured

before his vision, but only his spiritual deformity, bowed down, feeling his nakedness and hunger and spiritual death.

This is the judgment of the individual soul, but through all the halls and corridors of heaven no angel breathes a word of scorn or contumely or hatred, but only the one voice of conscience that like a consuming fire sweeps through the spirit and convinces it of its unworthiness. That is the Judgment Day of the soul.

We have seen a pauper among the sons of men with the dust of the wayside upon his feet, and with worn garments, with no place of worship open to him, and no man in all the Christian world to call him brother, perish by the wayside of hunger, his life having been one of humility, he having done no manner of wrong, but having the awful sin of poverty upon his head. We have seen him go out into the world of souls, naked upon earth, buried in the pauper's field which Christians vouchsafe to those who are poor; and in the world of spirits we have seen ministering angels, the loved ones of his household, they to whom he had done deeds of kindness, those who had passed on through the portals of death, with crowns of light, with lilies of rejoicing, come to meet this man who was a pauper. For him death was the judgment, and in utmost humility we have seen him arrayed in robes of light, and all the lines of sorrow disappear from his face, and his countenance become resplendent with youth and life; and we have seen him welcomed by the company of angels of whom he was a brother. This was the Judgment Day of one despised of men. Between these two extremes are all human souls. The angel waits for you that is writing within the book of life; your deeds and words, each thought makes its impression there, each action and each worthy or unworthy deed bears its impress. If kindness and love and gentleness and Christian graces adorn your lives, they shall be found blossoming in the spirit-world that awaits you. If hatred and envy and scorn and pride and human ambition and worldliness abide with you, these shall dwarf and deform the spirit, leaving it when it enters the spirit-land the consciousness of this judgment, leaving it a pauper in the world of souls.

You are within the grasp of that judgment now. Daily and hourly your thoughts pass either to that which elevates and ennobles, or to that which deforms and dwarfs the spirit. Every instant of time you are adding to the treasures of your spiritual life or you are taking from it that which should adorn it. Even now the consciousness that shapes your thought, the fire that burns within your veins, the spirit that gives you life, the fervour that animates, uplifts, and inspires, is taking down the thought that passes through your minds; and this instant of time shall throughout all eternity be remembered and recorded as every instant of time and thought is in your lives; and if it be made up of aspirations for truth, of lofty benedictions and praises, of lovingkindness to humanity, of thoughts of good-will to all mankind, behold the

recording angel shall make it one of the shining moments of your lives, and in that eternity that is unending this shall be remembered as a time of praise, of thanksgiving, of rejoicing.

Do not deceive yourselves. The sophisms of that theology which would make God's judgment literal while the spirit escapes are fictitious; but the sublime inspiration which reveals God's spirit in every thought and deed and word, and makes up the sum of spiritual life by the grandeur of your attainments, that is all there is of this judgment; and you yourselves, standing face to face with your own consciousness, shall be aware of whatever unworthiness is within you; you shall know that you are maimed and halt and blind in spirit; you shall strive to cover your deformity and conceal your imperfections; but nothing save the love, the infinite love of divine and perfect truth, shall save you; while whatever deeds of charity and kindness, whatever living thoughts and words have been yours, these shall shape themselves into garments of light, and with a robe of divinest charity, covering all these imperfections from the consuming eye of the spirit.

Yes, it is a passing away of the earth and of the heaven; for all that man dreams of in his material thought is nothing compared to the revelation that awaits him when his spirit, once freed even upon earth from the fetters of the senses, beholds truly and correctly the searching eye of God's omnipotence. There is no evasion, no putting off, no escape—you make your record, it is yours; and you have in the present and in the future ages such even as your thoughts, emotions, aspirations, feelings, deeds, and words shall correct for you.

The kingdom of heaven is within you; the judge is within you; the fire, the power, all *within* you; and God's life and love, like a supreme and perfect light, shine down to illumine your darkness, and He fills your incompleteness with his perfect soul.

THE LOVE OF GOD.

(Subject chosen by the audience.)

Jehovah was the ancient name
 By which God, as King and Lord,
 Ruled o'er the earth with fire and flame;
 Came once his spoken word;
 But Jesus taught a gentler name—
 He who has brought you words of peace
 Called his name Father, soul of love,
 Through whom all spirits find release.
 Let ancient kingdoms have their lords,
 Let kings and potentates appear
 In all the ancient, sacred words;
 We choose the name by Christ made dear—
 Father—the God of light and love,
 To whom as children we may turn,

For ever gracious gift above,
Who will not any offerings spurn.

He breathes out o'er the entire world
His words of beauteous thought, unfurled
E'en like a banner o'er the sky ;
Be this thy token ever nigh,
That, like the snowy white-winged dove,
Thy presence ever broodeth o'er ;
Thou givest us thy care and love,
We cannot ask Thee, God, for more.

Yes, God is love ; the light that gleams
Within the aspiring eye of heaven,
Down through all darkness ever streams.
God's love to every heart is given ;
No way so dark but it illumines
By its rich splendour all the way,
No soul so low but it consumes
The dross and melts the frost away.

O blessed love, be thine the flame
That lights us where angels adore ;
O blessed Father, be thy name
The name we love for evermore.

MON - A - D O - W A H.

(THE BIRD LOVER.)

Given inspirationally by "Duma," Mrs. Tappan's Indian Guide. Set to Music, and dedicated to "Minnie," an adopted Indian Girl in the Family of Mrs. Tappan. 1871.

Mon-a-do-wah stay with me,
O thou bird of beauty, stay !
But he answered, carolling,
" I am free, I'll fly away."

Then the forest filled with song
From his downy, pearly throat ;
Mon-a-do-wah flies along
With no care but his wild note.

When the wintry boughs were sere,
 Flutt'ring to my casement came,
 Pinion-broken, yet most dear,
 Mon-a-do-wah, sweetest name.

I, caressing, drew him in,
 Soothed his pain and bound his wing,
 Lured him gently to remain
 Till the sweet approach of Spring.

Then I wide the lattice flung,
 Saying, " Mon-a-do-wah, go,
 Seek thy lovely haunts again ;"
 But he softly answered, " No ;

" Free to go, I will remain ;
 Willing captives never go ;
 With your words you bid me go,
 But your love bids me to stay."

Now the days are never long ;
 How I won him you may prove
 By the lesson of this song ;
 Mon-a-do-wah, my Bird-Love!

SOCIAL STATES IN SPIRITUAL LIFE.

An Oration delivered by Mrs. CORA L. V. TAPPAN, under the inspiration of "Adin Augustus Ballou," in the Concert Hall, Lord Nelson Street, Liverpool, on Monday Evening, June 14th, 1875.

W. HITCHMAN, M.D., &c., in the Chair.

INVOCATION.

Infinite Spirit! Thou Divine and Perfect Soul! whose life fills immensity, and whose spirit is the source of all being. Thou, whom men call God, but whose presence and power are past human understanding, whose name is Infinite, whose attributes are Omniscience and Omnipotence, we praise Thee! Whatever may be the theme of our utterance, inspire us with truth; wherever we may be, may we remember that there Thou art also. If we seek to know Thee, we shall find Thy presence; if we ask Thine aid, Thou wilt uplift and strengthen; if the human spirit fails, Thou wilt give light and knowledge. At all times and in all seasons, with the abundance of blessings poured out upon the world and upon the human spirit, Thy light is never withholden, nor Thy love, from the heart of man. Therefore do we praise Thee, asking Thine aid that we may speak that which is highest and best; Thine aid, that understanding may be given to those who listen; and that all may strive to know more of Thee for ever and ever. Amen.

ADDRESS.

Mr. Chairman and Friends,—It may not be out of place in giving this address, to state that the mind from whence it comes—Adin Augustus Ballou—was not dignified on earth with the title of “Doctor” or “Reverend,” or any other appellation whatsoever, save that which is now named. My father, the Rev. Adin Ballou, still lives in his earthly habitation in Hopedale, Mass., America, and still performs his ministerial functions over a few select and chosen people, to whom he has for many years distributed spiritual and social advice. Dr. Hosea Ballou, sometimes named the “father of Universalism” in America, was only remotely related to our branch of the family; therefore, for the better information of those that sometimes professing to know more about human and spiritual affairs than their knowledge will warrant, I give these few facts that you may know that I have not been and am not now in any way connected either with the title or the renown of “Reverend,” save such renown as was won by the devotion to my family and to that truth which I learned previous to the age of eighteen years, when I left the human form. Since that time, my record can only have been known to those who, like the instrument I now employ, have been in communion with the world of spirits; and any such as may not have been in communion with the world of spirits cannot know of my history, and are not therefore entitled to pronounce judgment upon what I have been doing. My discourse to you this evening—upon social states in my newly found existence—will prove to you what I am and have been interested in for the last score of years and more, since my departure from earthly life.

The subject which I have to present to you to-night is “The Social States in Spirit-Life,” bearing in mind that whatever the degree of moral or spiritual turpitude in the human form, if the spirit has existence beyond the human form, it must have a state of existence; if there be life beyond the mortal breath, there must be a place or condition of life; and all that makes up the state of existence beyond mortal life must be embodied in the social and moral condition of spiritual life.

It has been long known in the Christian Church that there must be various degrees even to the perfect and blessed; and it has been taught by many advanced disciples of theology that there must be gradual stages of aspiring and constant change in the world of souls. My father early in life taught this; the Universalists usually believe this, advanced Unitarians accept it, and many teachers in the Church of England don't deny the “many mansions” in the Father's house. I have found, therefore, that of all the subjects which most interest mortals when holding converse with spiritual beings, or with the departed ones that have left earthly life, the one question which is uppermost, and ever presents itself to the mind of

the dear one on earth, is, "Are you happy?" The measure of that happiness, according to the states of the individual mind, I propose to present to you, and I ask of you such careful consideration and attention as you would give to any voyager or traveller who, coming from a region perhaps unknown to you, points out the states of social life in that world, or who, coming from a province inhabited by your friends, reveals to you some of the varied conditions and occupations of their new life.

The mind, ever imperishable, departs from the earthly life in the same condition that its last moments are when upon earth; and the spiritual states in regular gradations and adaptations afford the suitable stage of entrance of that spirit into its newly found life. For instance, immediately surrounding the earth, at a distance varying from sixty to one hundred miles, is the earth's external atmosphere. Beyond that, for a distance of thousands of miles, is an aura or electric atmosphere not capable of being measured or discovered by external or outward science, yet none the less positive in its existence. The immediate and first circles of spiritual existence are those which surround the earth, mingle with its atmosphere, partake of its finer properties, and draw somewhat of strength and support from sympathy with minds upon earth. These spiritual states immediately surrounding the earth are more or less dark according to the degree of moral and spiritual elevation which the spirit has possessed before leaving the body; and when your friend, having departed from the material form, exists in the spiritual form, it is not that the spirit is transported to some distant realm far away from reach and far away from thought of you, but that the spiritual atmosphere, in exact proportion to the elevation or degradation of that friend, is found remote or near to the earth; and if that friend was one in whom material delights and pleasures chiefly predominated, that friend might not have sufficient power of spiritual elevation to lift him from the earth's atmosphere, and must remain surrounding the habitation of his earthly life, or near his former associations, clouded by the results of the too material life which he had led when upon earth.

It is useless to disguise the fact that the quality of a man's spiritual nature makes up the state in which he finds himself on entering spiritual existence, and that if his thoughts have been good or bad, approximately high or low, the state of his being will be approximately high or low when he enters the spirit-world; and he will be welcome to just such a circle of spiritual beings as correspond with his own advancement and development, and as sympathise with the thoughts and feelings that he possessed while upon earth. In all classes of human life—even here to-night—if you were to arrange yourselves in groups and break up into an assemblage for a *conversazione*, you would find each mind gravitate to its own class; there would be centres, and groups around each centre, and

you would gradually find the sporting man and his associates in one corner of the room, the theologian and his followers in another, the literary man in another, and so on, until each individual gathered around him or herself those persons sympathising in point of thought and aspiration. Take away from earthly existence all force of external circumstance, all mere material wants and such ties of necessity as bind families or communities together, and you then have the exact spiritual status of the particular family or person. Now, many persons remain together from necessity. Your labouring man may have aspirations far beyond his position, because his daily needs require his constant attention. Remove the necessity of delving for external subsistence, and you arrive at the exact influence of the aspiration of the individual man. Whatever that aspiration and purpose may be is the true measure of his spiritual state; and when we make use of the terms "spiritual states" and "spiritual societies," we do so with entire reference to the mental, moral, and spiritual nature of man, and not with reference to his external position in any manner whatsoever. As soon as the spirit is released from the outward body, the necessity of food, clothing, and shelter of material kind ceases. The food of the spirit must be thought; and therefore if the man have paucity of brain or mind upon earth, he enters the spirit-world a beggar. The raiment of the spirit must be good deeds; therefore, if the man has led a selfish, ungodly life upon earth, he finds that he enters spiritual existence in the raiment of a beggar. The house of the spirit is the habitation which it creates for itself. A mental atmosphere of light, or of darkness, of peace, or of discord, which illumines the pathway or sheds a dark shadow, becomes in spirit-life blended in exact proportion to the spiritual state of the human being; therefore, when you cast aside the outward bodies, which are but masks of the soul, the spiritual state stands revealed, and you are attracted to the lights or shadows which best represent your spiritual condition; you are received into the circles and associations of spirits that are kindred to your own mind; and if the ties of affection that had bound you to the nearest and dearest on earth remain and are of the spirit, those persons will be the first to receive and welcome you into the world of spirits—into their atmosphere of light and sympathy and harmony you will enter. If the ties that have bound you are merely those of consanguinity, and not of taste or sympathy; if you have been a harsh parent or an undutiful child; if you have found pleasures outside the family altar, then, as a spirit (which lightly bursts merely external ties), you cannot enter the state or condition, perhaps, of the departed one, but are tethered and bound to such companionships as you may have left home and family to associate with in hours of revelry and pleasure. These companions, also freed from outward form, still make an atmosphere of shade which, when you enter it, receives

you as its own, and you must mingle with those of your own kind.

The first spheres or stages of spirit-life present to the advanced vision little better scenes than those existing upon earth; when you remember that these spheres and circles are continually peopled with just such spirits as you are daily sending from your midst, and when you remember that the majority of mankind are never great in wisdom, but sometimes may be in the thought of it or reverence of it, you have an exact type of the first spheres of spiritual life. The king leaving his earthly throne finds no retinue of servitors, but he finds his mind depraved and weakened by power and the thought which has led him to believe that external grandeur makes the man truly great. Hence he enters a circle of spirits that may be willing to render him mock homage, but he sees with distinctness that it is only the allegiance that is given, because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreats and peaceful home-altars, hover just such inhabitants of the spirit-world as are invited by your occupations, prayers, and aspirations. The drunkard in his revelry may not be far out of place when he sees haunting demons and fiends of terror that start from the darkness, since such an one would he be if that instant his soul fled from his mortal frame. The miser, clutching greedily his hoarded gains, would enter no place of largeness and of beauty, for he must for ever feel the weight of the iron chest which contained his earthly treasures gnawing at his heart and loading down his spirit; only that the spiritual chest is laden with the tears of the widow and the orphan whom he may have oppressed, and these bind him down until his spirit aspires with great penitence to be relieved, and, with this recollection, he could not at once mount to heaven.

We picture these stages of spiritual life, first, because, between the highest and the lowest, the average states of human beings are to be found, and because not one person within the sound of the medium's voice, or one person within the radius of human thought, but what is mindful that he or she may have some folly, some peculiar failing, some fear or terror, which, in its turn, binds and fetters to earth, and which, if each is aware of, the spirit may perhaps overcome and be released from its consequences. We therefore state that these circles or spheres are not overdrawn by the visions of Swedenborg, or by the representations of such seers as have been able to visit the scenes in spirit-life, wherein the passions, and follies, and outward aims of man are deep-rooted in the first conditions and manifestations of their spiritual existence. But, fortunately, matter is less than spirit; the outward aims ever give place to the inner and the next stages of spiritual life; (and even in that which is the lowest, and represents the most unfortunate

portion of humanity), there are stages of gradual, constant, and aspiring change, each spirit winning for him or herself the precise position that shall be occupied in the world of souls. I mean, winning that place, not by outward emoluments or any position of external fame or grandeur, but by such sterling worth and integrity as is indicated by the man that best loves his kind, and is willing to do the most for the uplifting of humanity.

In the spiritual state that immediately follows the lowermost spheres, is one that I denominate the Kingdom of Fraternia, wherein all minds intent upon the uplifting of humanity, and the other spirits that are beneath them, abide and communicate together. In this sphere are assemblages of lofty souls, whose whole thought while upon the earth was for the benefit of their kind—such philanthropists as Howard, such statesmen as Wilberforce, such minds as those that have sacrificed a mere external name for the love of their kind—all who have been intent upon solving the great problems of social life on earth—those problems which present to the eye of the philanthropist the vast gulf between the fortunate and the unfortunate, the seemingly impassable chasm between the depraved and the godly; all such minds as have been intent upon solving the questions of human crime and human labour, all who have, during their earthly life, seen beyond the mere external form of human law to the spirit of human justice, and endeavoured to apply the remedy by suitable changes in that direction. I see these are bound together there, with their thoughts still intent upon solving the great questions that shall uplift humanity. I think it was Wilberforce who once said, "I never see a criminal in chains but what I think I might have been that man."

The vast humanity that would place one's self in the position of a felon is the kind of mind that enters the Kingdom of Fraternia in spirit-life, and, associating with kindred minds, strives ever to probe the mysteries that are present in human life, where there is dungeon-cell on one hand and a temple of worship on the other, and where there is rich and poor, great and low, high and degraded. And "What is the mighty bridge that can span the chasm of human misery?" This is the question that occupies the risen and disenthralled philanthropists; this is the question that, day after day (for in that Kingdom there is no night), the mind, and thought, and spirit of the risen dead seek to solve and impress upon earthly mind; this is the theme which ever and anon rises to the eloquent lips of the living statesman on earth, when he speaks, impelled by some unseen power. Who shall say that a Cobden, lately gone out from earth, may not still be influencing minds for the benefit of mankind? Who shall say that Peel has forgotten his interest in the welfare of his countrymen, and that heaven is so far away that it would withhold him from bestowing a blessing if he could? Who shall say

of England, that some of her most humane laws shall have sunk into oblivion because her favoured sons have gone to dust? Nay, rather with mightier power and more potent thought, they strive to penetrate still more nearly the causes of human suffering, and decide the great questions which shall not only give bread to man, but food to the spirit, and healing to the sin-sick mind.

These are the mighty themes that, assembled in solemn convocation, the circles of spiritual life discuss together—discuss in speech which is thought, and in form of utterance of which you have no prototype in human language, but is as if an angel, moving upon you, might make you know, without audible utterance, the very spirit and voice of the soul of love.

One element prevails in this social kingdom to which I refer. It is not an element of fame, ambition, power, earthly greatness, renown, intellectual achievement, or mere God-like attainments of intellect—one simple element that, like a soft and subdued light, illumines the whole of a beautiful circle, that surrounds and uplifts souls from the lower kingdoms and shadowy regions of despair—a soft light like the rays of amethyst upon the Alpine heights, or like those twilight tints which blend the earth and heaven together. The name of this light is Sympathy, one absolute solvent flame, which unites all souls in one common name, and makes even the loftiest minds in this kingdom of spiritual existence sympathise with the lowliest spirit in its darkness and shadows, without which even the Son of Man had not come to earth, and coming, would not have reached the lowly estate of human thought. With benign countenances, with willing hearts and minds, with a practical and efficient thought, they are discovering and preparing such methods of human life and action as the great and good have vainly striven to introduce among mankind—not wholly in vain, for what with the uplifting hand of mechanics, with the inventor's lofty power, with the division and appreciation of labour, with the unity of the labouring classes, with the intelligence that, more mighty than all other weapons, is being gradually distributed by the many-millions of tongues of the Press, with the power of all that gigantic influence which is ever lent, and ever must be lent, to the diffusion of knowledge, the proper education of all classes of human beings—the world is being gradually prepared for these thoughts. Bright shall be succeeded by another mind, who, perhaps, taking an advanced step, shall propose other problems and other methods for the solution of human toil. Those who are interested now in uplifting the burthens of the masses shall still be succeeded by others, that with readier tongues and more potent hearts of sympathy, shall lend aid and encouragement to every scheme of freedom and human enlightenment.

The first and primal word of message which I bring to you from this sphere of Fraternia, the first step to human enfranchise-

ment, to the disenfranchisement of earth and earthly societies from the burthens which now fetter them, is of the dissemination of useful knowledge—of knowledge to be made available and understandable to the masses of the people, those external avenues whereby the simplest truths may be conveyed in the simplest manner.

The next stepping-stone is (and I do not make this primal for reasons which are obvious) the proper distribution and proper remuneration for labour of all kinds; physical labour to receive its just rewards, mental and moral labour their proportionate reward, and all men to know that in the sight of an intelligent and all-pervading Spirit there are no distinctions save those that exist in the mind but not in the body, in the soul but not in its habitation. The next and more important truth, which, if it be not new, is nevertheless equally as valuable (as most truths are which the world has ever heard) is that among all classes and gradations of human society there shall be the one pervading and abiding spirit of fraternal sympathy. Sympathise with the man that is degraded, since he, more even than the fortunate and elevated, requires your sympathy; sympathise with the man who is unfortunate, since he requires sympathy as the primal element of uplifting him from his misfortune; sympathise with the class to which he belongs, and make known by every word and work of life that there is no class distinction in the world of spirit save that which belongs to the enlightened or unenlightened soul; and that the man with lofty desire, and honest purpose, and integrity of heart, though he cannot speak a word of rhetoric, and does not know a rule of grammar, has a lofty place in the world of souls because of the genuineness of his aspirations. In these associated counsels, men and women—for women are included in all societies of spiritual life, as they should be in all suitable societies of earthly life—and any society of earthly life that is not suitable for your mother or sister or daughter, is not suitable for you—into these societies, where such minds as Elizabeth Fry, and Florence Nightingale, when she shall join them, and all women whose lives have been devoted to their kind, from the mother who devotes her hours, day and night, to the welfare of her family, to the loftiest saint, who, in cloister or dungeon-cell, lives her life in purity that the world may be benefited thereby; into these societies the risen men and women, whose greatest deeds on earth were their self-sacrifice, and whose highest heroism was their self-forgetfulness—all minds whose thoughts are intent upon benefiting their kind will enter and find their reward in labours of love.

The first and innermost state is the state of the individual, that perfected household, that heavenly family, which is free from the discord and jargon which too often, alas! mars the beauty of the sacred household-altar upon earth. The typical home of earth is the typical kingdom of heaven. That typical kingdom of

heaven is realised in the social states of spiritual life when removed from the harshness and dissonance of outward contact ; the spirit makes the loved one realise that there is tenderness behind the abruptness ; that there is genuine love behind the seeming sternness, and that the thoughts which were those of external rather than spiritual origin become merged into spirit, and overcome by the greater name of spiritual charity. I say the typical home on earth is the spiritual home, freed and disenthralled from earthly dissonance, from earthly gloom, and made the abiding place of every grace ; make this earthly home heavenly, the place of typical childhood, and make the love of the father and mother the crowning and glorifying love of the children here gathered together by ties that waste not, but grow stronger with use. Those who are kindred in spirit, the family groups of the soul, thus assemble, and I assure you that it is owing to this perfection of the individual spirit in the individual household that the kingdom of spirit-loveliness is made complete. No man can be a philanthropist who hates any living being. No man can be a true benefactor of his kind who is not kind to every member of his household and every member of God's creation. The spirit, therefore, to enter a perfect spiritual family, must lay aside all of its discord, envy, harshness, pride, and selfishness, and must enter with the spirit of mutual accord into a group that is drawn together by ties of love and of kinship, that make the home of every individual spirit thus glorified the shrine and citadel of the Kingdom of Heaven. All members of this household work together, every portion of this small circle—or large, as the case may be—is like one vibration in a tone of sweetest melody ; all unite their thoughts and purposes to the particular intent and object or aspiration of their lives, which must be one of charity, beneficence, kindness, knowledge, aspiration, and prayer. These families thus grouped form the circles and councils that assemble together for the benefit of humankind. There can be no dissensions in the masses as there are no dissensions in its parts ; there can be no quarrels or jealousies, as these do not belong to any portion of the groups which make up this kingdom.

Their abode is composed of such substances as the spiritual atmosphere affords, and is as tangible and real to the spiritual sense as is your habitation. It may not have chemical analysis, it may not have external organisation corresponding to your earthly life ; but is palpable and distinct in form, and arranged in figures and structures of more or less artistic beauty. These kingdoms are not so far removed, nor so unattainable, as you imagine. Whatever thought of benefiting one another occupies your mind from day to day, even in the humblest pursuit of life, is a portion of, and helps to make up, the beauty of your spirit ; whatever deed of sacrifice is performed, or conquest over individual passion and pride, forms

one of the stepping-stones of your abode in this place. I may say that there is no need for external and didactic laws; that we have no need for governments that enforce by arms; that the spectacle of the sublime law of the spirit being enforced by might instead of right is unknown in this kingdom of spiritual existence; and all who rise with agony, and groaning, and terror, from the fields of human bloodshed, must incur the stain of that darkness of human passion and warfare—must enter the states below the Kingdom. These societies are bound together by the common recognition of justice and of truth, are united in their purposes by the pursuit of knowledge, and the ultimate perfection of the souls of men in earthly and spiritual states; that perfection being attainable and possible, else the promise had not been given, and the example of it had not been shown to the world. The possibility of the perfection of the human soul in the finite, as God is perfect in the Infinite, is the corner-stone of the spiritual temple in Fraternia; the possibility that each human spirit may attain in quality the goodness portrayed by and through the Infinite Mind in the finite state is so old in theory, and yet so difficult seemingly of earthly comprehension, that few strive to attain it, whereas many might do so. I will illustrate what I mean by this: any goodness that is practised by any human being with genuine self-abnegation and self-forgetfulness is in its quality as perfect as the same goodness practised by the highest archangel or a similar quality revealed by Deity himself. I don't say that man can become Infinite in the variety and power of his manifestations; but I say that the ultimate perfection of the quality of human thought is as practicable and possible as the ultimate solution of any mathematical problem. There can be in the great universe of ultimate principles but one right way for anything; there can be in the great world of spiritual and moral causes but one accurate and proper one; there can be in the absolute nature of the human soul but one side to Truth, and all others that men call Truth are but shadows and the gloss of outward life, which break into fragments the truth of God, and would call each fragment the whole. If you have mastered any of the problems of geometry, you are quite as correct in your solution of them, and in your comprehension of them, as Euclid was himself. If you master any principle of spiritual thought, making that, as it must be, primal and absolute, there can be no archangel who will excel you in the solution of that problem. He may have other problems that you know nothing of; he may have a wider range of spiritual wisdom; he may see heights that you cannot grasp; but that one principle remains for ever solved to *all* the nations of the earth. The highest theologian and the simplest of his pupils may know the meaning of the simple words that are contained in the golden rule. The seraph from heaven and the loftiest mind whence that truth came can only typify

it; if you typify it—in that degree you are equal and like unto God. We present to you this fact with the possibility of human attainment. We don't deny that it is possible, and must be possible, in the love of God and promise of Jesus, for every soul to attain *that* degree; but without it no soul can enter the Kingdom of Heaven, no spirit can enter the Kingdom of Beneficence, or the Kingdom of Fraternity, or the Kingdom of Celestial Life, that lies sphere upon sphere, far beyond our reach, and to which we may one day attain. Remember that I know of no spirit in all the mighty host that throng around in the Kingdom of Fraternity whose thought is not intent upon doing, to the utmost of his ability, the will of God by love and benefit to his kind; remember that I know of no mind so exalted beneath the rays of this mighty platonic sphere that is not fully intent—with ever-forgetfulness and ever-ignoring of self—fully intent upon the utmost that he or she can do of kindness to others; and if such a band of spirits on earth or in heaven could abide in the midst of earthly contention, you would see, by their lofty example and by their pursuits, that it is possible, even in connection with external matter, to turn its dross into the gold of the spirit, and its outward passions into the conquest over matter, until even glimpses of that kingdom might come upon earth. What Fourier saw in a nation distorted by passion and social degradation; what Robert Owen saw in a nation bound with hereditary primogeniture and the depression of the labouring people; what my father saw in the nation of higher ideas and loftier culture, and in the foundation of Christian Socialism, is realised and fulfilled in this world of spirits, where there are no kings, priests, outward shrines, nor altars, to mar the beauty of the spirit, but only the one living temple of God, only the one loving law of the Infinite. To make that law yours, to appropriate it to your daily life and government, to make it possible that this kingdom shall come upon earth, is indeed a mission, and the true meaning of Christianity.

To show that it is possible, and realised in the higher states of spiritual existence, is our mission and our message to you; to show that by constant endeavour, by watchfulness, by uplifting your own thoughts from the degrading pursuits and cares that enslave them; by conquering selfishness, pride, ambition, love of mere worldly gain, and always doing that duty which lies nearest and before you,—you win for yourself, even in this world of time and sense, a glimpse of that future state which we trust, in faith, is coming to man. I do not look upon the millennium as an idle fable; I do not despair of the possible perfection of the human race. I believe it possible for societies of men to live together peacefully, harmoniously, lovingly, intent upon benefiting their kind—no jargon, strife, discord, envy, malice, or crime. I believe it possible for this to begin now, and in this very hour, and in every heart where love

of self, pride, ambition, and passion have not usurped even the latent spark of Divinity. I believe that the lowest human being, possibly there on the street, whom you will scorn (I trust not now) as you pass, if appealed to in the right way, would acknowledge that love is better than hatred, virtue better than vice, kindness better than cruelty, and aspiration better than degradation. I believe that the lowest felon and the most hardened wretch in the dungeon-cell, if appealed to with other weapons than the lash, and other thoughts and words than those of cruelty, and promised other things than the gallows and Hades, would relently drop a tear of penitence, and, if told of his mother's love and his childhood days, would bend the knee, and uplift the heart in prayer.

I have faith to believe that if the law of outward force were supplanted by the mightier force of sympathy and love, if the law of might were supplanted by the gentle yet firm one of right; if the law of scorn and cruelty were supplanted by the law of sympathy and appreciation of the causes of human degradation, that society would not witness the revolting spectacles of human crime, and you would not stand upon the verge of ruin, whenever any social, political, or religious agitation shakes the country or the world. I believe that human beings, of whatever grade, are amenable to the appeal of kindness. I believe it is acknowledged that the brute creation are governed by gentleness and firmness. I think no race of human beings below the brute. I think that the same law and the same wisdom extended in either degree would reach the lowest states of human life, and make those sinks of crime which now send forth their blasphemies to heaven, to yield prayers and songs of praise. Believing this—and it is believed in by all loving souls who are in earth or heaven—I shall not pause night or day, I shall not hesitate during all the hours of mortal sleep, when spirits alone are vigilant and wakeful, to impress even on the lowliest mind that the coming Eden of earth is when each individual shall uproot from his or her mind all narrow selfishness, all hatred and envy and scorn, and abide only in sympathy and love with one another, making the perfect household, the perfect society of man and woman, the perfect government of the earth, the perfect epitome of humanity upon this world. When this is accomplished, and not till then, I shall wing my way to other worlds and higher regions of thought, striving, like the warrior, to find more worlds to conquer—not with the sword, but love evermore.

THE NEW MESSIAH;
OR,
WHO IS THE COMFORTER?

An Oration delivered by Mrs. CORA L. V. TAPPAN, at Manchester, on Sunday Afternoon, June 27th, 1875.

MR. OXLEY in the Chair.

This subject has been presented to us by one of your number, and we are asked to give the views of the guides of this medium upon the question as to who this Comforter is that was to come upon the earth. You will recollect that the periods of the visitations of the Messiahs to earth have been periods of time in the cycles and records of each nation that may be measured, and just as distinctly stated, as any of the epochs of history or the geological periods of the earth's structure; that waves of spiritual thought, absolute visitations of the Divine Mind have been given to humanity since the beginning of earth's history just in proportion to their needs, or to the culmination of those periods that require them; and we announce as a fact that it is just as much in accordance with the divine beneficence that these epochs of spiritual inspiration shall take place, as it is that through natural laws the worlds and systems of the solar and sidereal heavens shall be evolved; that wherever humanity has dwelt, there have been evidences of inspiration and spiritual power; that wherever this spiritual power has dwelt, there have been culminations in the form of prophets, seers, and saviours; that the visitation of those divine ministrations must be, according to the tracings of history, once in 2,000 or 2,500 years of the earth's history; that an epoch of spiritual development corresponds to a certain epoch of the earth's physical and national development; and these spiritual forces culminate, presenting to the world their epitome in the form of revelations, Messiahs, Bibles, and various records, and then decline, to give place to the succeeding spiritual epoch. All of this is acknow-

ledged as far as it appertains to the Mosaic and Christian epochs. Previous to that time it has been customary for the religious world of Christendom to deny any inspiration or visitation, believing that the law of Moses was the first law and the law of the New Testament the latest expression of Divine power. We shall show that the most enlarged spiritual vision contemplates the period of the entire history of the earth, and believes that there can have been no created nations without also an expression of spiritual power; and that wherever the nations of men have dwelt, there have been messengers from the angels of God, Messiahs from His kingdom, to give the people the revelation of his truth.

The most Ancient Angel, to which we have sometimes referred in discourses through this medium, was undoubtedly not in Judea, but in ancient Egypt; and the ministrations of his power were not to Rameses, or Moses, but to Cadmus, the founder of Egyptian law, who was also denominated Adam by the people of that ancient land. The scholars of modern thought, in reviewing the tables and records of the cuneiform inscriptions and Arundelian marbles, have discovered that the same symbol has been used in nearly all the nations of the earth to express the primary man or Adam; and undoubtedly the Adam believed in by the Children of Israel was none other than the recorded Adam or Cadmus of the ancient Egyptians, who was the first divine messenger of their history, and who gave to them not only the evidences of inspiration and the records of spiritual power, but also gave much of their learning, revealed to them the nature of certain geometrical symbols, portrayed in the triangle the evidence of the godlike mind, and forbade these utterances and tablets to be destroyed under the penalty of the displeasure of the divine messenger Osiris. Osiris, however, was not the godhead of the Egyptians, he was only the most Ancient Angel, or the first expression of God's power to man, and was worshipped in the form of the sun, which was believed to be the expression of God's power, and whose light, like that of the Infinite, diffused itself everywhere. The Egyptians did not at that epoch of time embody their devotions in outward and idolatrous forms like those which have subsequently been discovered. The Egyptians did not dedicate to external deities their shrines and temples; but to Osiris, the Ancient Angel, was consecrated the most ancient temple, and his symbol was the symbol of the Divine Mind, namely, a winged sphere or sun. The serpent, that since that time has been used as the symbolism of evil power, was in those days the symbolism of nature, and expressed not only subtlety, but also immortality; hence the winged serpent like the winged sun, represented the attributes of Osiris and Isis, or the father and mother of the human race, the spirit and the form of earth, the godlike mind, and the external revealings with which Deity has clothed creation. These symbols, however, have been

lost, their original signification has been destroyed, and you are accustomed to think that all the realm of the East which was the dwelling of the first Messiah, is a region of spiritual darkness. There is nothing more substantially correct in history or in scholastic lore than the fact that the Adam of the Hebrew record is not simply the Adam of the Hebrew nation, but of all the nations of the East. Among the Chinese, among the Persians, among the Assyrians, we have similar expressions of the first man or messenger of God; and undoubtedly the name refers to the first expression of spiritual power among all the nations of the earth.

We have in other nations of the East the earliest records concerning Brahma, Vishnu, and Siva; Brahma being the creator, Vishnu the preserver, and Siva the destroyer of the world, being the threefold power of the divine mind expressed in all ages and revealed to all people. The true Brahman never expresses the name of the One God, whose name is not Brahma, but Brauhm, the divine incorporeal essence, to whom they never rear temples, before whom they never offer sacrifice, whom they do not even insult with devotions, considering that he is too infinite and too vast to have the expressions of men's devotions. The other three personalities, however, which symbolise Deity are worshipped by the Brahmans, and, unfortunately, among those nations, as among many others, the evil power receives the preponderance of devotion: and, instead of offerings to the creator, who is Brahma, to the preserver, who is Vishnu, you will find in all Brahminical countries that there are more offerings to Siva, the destroyer, since they are more fearful of his power. It does not require a great stretch of imagination to see that these people have fallen from the original purity of their first inspirations, and have come to fear rather than love the infinite mind; have come to bow before idols instead of obeying the impulses of the spirit; and that, whereas there were no temples to the Infinite Deity—the Brauhm of the ancients—there are many temples to Siva, whom they think has power to destroy them. The Buddhist, or reformed Brahman faith, is an exact prototype in ancient and eastern days of the reformed Christian faith of to-day. Buddha was the Christ of the Brahmans, who came to rescue them from their idolatrous mysticisms, and make a living faith and a living example of that faith. He was, according to all contemporaneous accounts, on earth more than once. He came once about 2,000 years before the advent of the Christian era; and contemporaneous history records that about the time of the Christian history there was another Buddha in the East; we, however, give this all due latitude, as it may even refer to the advent of Christ; but certainly before the Christian era there were no less than two or three visitations of Buddha or Buddhas to the nations of the East, who revealed in personal form

the qualities of the Divine Mind, and who expressed to those people the necessity for godlike lives and upright conduct. The Buddhist, or reformed faith, is therefore the prevailing faith of three times as many people as worship at the shrine of Christianity, and is to-day the representation of that form which recognised in Buddha the exact person and power of divinity. Confucius we do not denominate a Messiah, or even a prophet, but only a scholar and pupil of the reformed faith, who gave to his people the highest instructions that he could glean from the scholastic learning of the ancient sages, and who has given to China and to the East the wonderfully condensed essence of the teachings of the ancient prophets among them.

About the same time, or parallel in history, Zoroaster among the Persians gave the teachings that are now incorporated in the Zend-Avesta and other sacred writings. Certain it was that Zoroaster, or Zarusht, was an expression of the revived faith of a new power and epoch to the Persians, who had fallen away from their original worship under the dominion of Osiris, the first angel, and became worshippers of fire and the various elements of the earth, as well as of the sun and heavenly bodies. These Persians were taught, nevertheless, a most sublime and exalted faith and philosophy; and you will find many passages in the Zend-Avesta that compare favourably with the most sublime writings of the Psalmist, or with the simple instructions of the New Testament. We therefore conclude that the epochs of earth in the great periods of Messianic influence have been no less than three, under distinct and mighty messengers; that each of these three has had no less than four exponents, prophets, or apostles; and that these governing the nations of the East have left such writings and records upon the world as are to be found in the Bibles of the Indians, in the Zend-Avesta of the Medes and Persians, in the Shaster of the Hindoos, in the various works of Confucius, and in, finally, the Hebraic scriptures, the writings of the New Testament, and the Koran of the Mohammedans, to which we shall presently refer. We find among the ancient Assyrian or shepherd kings a distinct expression of the power and purpose of the infinite mind, to the intent not only of doing good to one another, as is expressed in the "golden rule," but as follows:—"Think ye of all men as ye would that they should think of you,"—placing the thought uppermost, since if the thought is right, the deed cannot be wrong, and men may do good without always feeling it within their hearts. So the word of the Assyrian is to think and feel. We also find a trace of the same moral standard among the Chinese, the Hindoos, and the Persians; and we are left to the inevitable conclusion that whatever may be the degeneracy and idolatry of the present races of people in those nations the first inspirations were genuine, and that God has left no nation without an altar or without a shrine.

We come then to the race of shepherd kings, from which undoubtedly the Children of Israel sprang, and who, from various quarters of the earth, and doubtless disgusted with the idolatry of those nations, assembled together and formed the worship of Jehovah. You must remember—and those of you who are scholars will bear out this statement—that the symbol of the Egyptian deity is precisely the symbol which was introduced by Rameses, or Moses, after the sojourn of the Children of Israel among the Egyptians; and that Jehovah was not the name of the Lord until after Moses had become learned in Egyptian lore. By reading the first chapters of the Old Testament, or Genesis, you will discover that the Lord takes a new name; first, he is Lord or God; afterward, he is Jehovah.

And the reason of this is evident. The pastoral kings, from whom the Children of Israel sprang, had a spiritual name for their deity; He was called Lord or King; but this undoubtedly had its origin, not among the Egyptians, but among the ancient Brahmans; and as the Brahmans never spoke the original name of their deity, save through Brahma, Vishnu, or Siva, so the Children of Israel, before their bondage in Egypt, called their deity Lord, or God, or the great I am. After the sojourn of the Children of Israel in Egypt, when Moses, or Rameses, was born and educated in all the mysteries of Egyptian lore, he gave, through inspiration, the name Jehovah for God or Lord, that his people, recognising the symbol of the Divine Mind, might more readily and continuously follow him. And undoubtedly the inspiration of Moses, and the wonderful tablets of stone containing the law, were direct manifestations of Divine power, that the Children of Israel might be led forth from their captivity and bondage, and return to the primitive worship of their fathers,—that primitive worship being of the unseen God, the Egyptians having degenerated into the worship of symbols and idols. But you are aware with what extreme difficulty, and with what greatness of lore and rigidity of control, the Children of Israel were won back to the worship of their fathers. You are all aware that the simplicity of worship of the primitive time, when Abraham, Isaac, and Jacob worshipped the unseen God among their flocks and herds, did not return to the wandering people,—indeed had almost utterly forsaken them, and that even in the wilderness, when the glorious Shekinah of cloud and flame preceded them, they were wont to fall back from the sacredness of their new inspiration to the worship of dumb idols, and a golden calf was placed in the midst of them, even as with the Egyptians, that they might worship it. Aaron, the brother of Moses, was skilled in all the wonder workings of the magicians, and possessed also the genuine gifts of the spirit. It was he who successfully vanquished the sorcerers; and it was he who, having perfect knowledge of the lore of the Egyptians, could explain to the Children of

Israel, or the Hebrews, the difference between genuine and fictitious manifestations of the spirit ; it was he who, skilled in the power of these Egyptian sorcerers, unmasked their tricks and performances before the eyes of his people, that he might also show them the genuine power of spiritual gifts. And it is undoubtedly an epoch in the world's history not to be confounded with the first origin of the Children of Israel, that Moses was the first angel of the new dispensation to the Children of Israel, and that Adam was a tradition borrowed from the ancient Egyptians, who gave precisely the same name to Cadmus, the founder of the Egyptian nation and the inventor of Egyptian lore. (See also "Memnon.")

You are all familiar with what has subsequently taken place. Undoubtedly the Children of Israel, not only from their antecedent worship of the unseen God, but also because of their great patience and fortitude, and the existence of a succession of prophets among them, were chosen to carry forward the real spiritual worship upon the earth ; and undoubtedly from them, and through a genuine distribution of the power of prophecy, the true Messiah was to be expected. You will remember that we are telling you of a time when among the nations of the East, Buddha was expected, and the Egyptians looked for a new king or lord, and every nation of the earth expected at that time, or within a few hundred years, a new revelation of spiritual power to man. That Buddha actually did come to the East may be denied by some authorities, but it is undoubtedly true that there are accounts at that time of an expected visitation of Buddha again to his people. However, we trace simply the history of the seed of David. The Children of Israel had every reason to expect a king, a greater prophet, a true Messiah, who was to come with transcendent physical power and material splendour, when their enemies were to be trodden under foot, when they were to be avenged for all their wrongs, and Jerusalem was to be the citadel of empire. Their anticipation savoured not of humility, but of power and magnificence. Undoubtedly the language of prophecy was hyperbolic, and referred to spiritual and not temporal grandeur. Inexpressibly beautiful is the symbolism, and it must have had meaning with reference to a spiritual kingdom. But a people so temporal and so utterly intent upon building up material power as were the Hebrews could not be expected to receive the spiritual interpretation of their prophets ; hence it was that their prophets were not understood ; hence it was that the spiritual succession was supposed to be a temporal one, and the king whom they looked for, instead of being the Nazarene, was expected to come in great power and glory. Therefore, when the advent came, and certain Persians and Assyrians saw and followed the sign of the star, the Hebrews did not see the sign nor recognise the advent of the Messiah. Through what signs and tokens he appeared you are

aware; but the humility of his advent, and the lack of material grandeur, prevented the Hebrew nation from receiving him, and to this day, excepting only a certain number who were converted from the different tribes of Israel, the Hebrew nation, broadcast over the earth, worship at their own shrines, believe in their own Jehovah, and will not acknowledge the Messiahship of Christ. In that wonderful apocalypse of the New Testament you have a statement that 144,000 of the tribes of the Children of Israel are to be saved. This undoubtedly refers to the fact that 144,000 of the tribes of the Children of Israel were, as nearly as can be estimated, converted to Christianity, that the other portions of the Children of Israel were not converted, and, as a nation, the Jews utterly refused his Messiahship. That the Messiah or Christ was to come in that way, and that his kingdom was to be of the spirit, and not of earth, and that the entire revelation was one so utterly at variance with the teachings and expectations of the Jews, is nevertheless the strongest argument and proof in its favour; and the advent which expressed itself in the human form was undoubtedly the culmination of a spiritual epoch of time, and it was in accordance with spiritual laws that the Messiah came who was to lead a special people. Gabriel, who was the angel to usher in the advent of this new dispensation, had appeared through all the prophecies of the Hebrew nation, and was known to the prophets as the messenger of the Most High to the Children of Israel; therefore when the angel Gabriel announced the advent of the child Jesus it could no more be denied or disputed than if any mighty messenger who had foretold all the events of earth should predict its entire dissolution. The truth is that this angel heralded the advent, watched the progress of prophet and seer through the successive stages of development, knew what seers would be reared up through the house of David, and knew by what direct lineage this was to come. Souls have their birth long before the outward form is shaped; and the Christ that came to man was known in heaven before His form abode with man. Gabriel, the messenger of His coming, could foretell by what line of descent of prophet and seer there should be a fitting receptacle for this Messiah, and according to the known laws of the spiritual kingdom, Christ, the divine expression of God to man, could be revealed in his personality and power.

That advent and its results you are all aware of. Of its real power upon earth very few are competent to judge, since the outward expression of ambition, of priestly and kingly rule, have made it the subject of obloquy and shame. The bloodshed wrought in the name of Christianity is in itself enough to drown the world; but the spirit of it survives, and the Christ who came unwelcomed and crucified abides still for a little while as a ministering power. But Christ himself foretold his successor. Nothing

could be more plain or be revealed in simpler language than the lesson read to you to-day announcing the Comforter. Christ announced his successor by name and nature; and yet so blind is the world that they will not see, and so utterly incompetent to understand the simplest utterance that they will not hear. The name of Jesus interpreted is the Christ—*Jesu Hominum Christi*, the Man of God, the Truth Teller; and when he was about to depart personally he said distinctly that the Spirit of Truth should come to abide with man, and that the name of this Spirit of God is the Comforter, and that the Comforter is the Spirit of Truth. From that day to the present the Christian world of learning and of letters has been intent upon building up volumes of commentaries and written lore; but who has discovered that this Spirit of Truth abides with men, fulfilling the promise, and that the Comforter shall and does really come to every heart searching earnestly for the truth?

The simplicity of this rendition, and the beauty of it withal, brings it within the need and comprehension of humanity. We have no need of the Vatican at Rome, no need of the voice of St. Peter's, no need of the Thirty-nine Articles and their consequences, to tell us what it means. Every true worshipper within or without the Church knows that the Spirit of Truth alone is the Comforter, and knows that when that Spirit takes up its abode in the hearts of men nothing is impossible, and the world itself is vanquished. The first miracles and works of the Spirit wrought in the Christian Church confirmed this utterance. About the fifth or sixth century these works nearly ceased; priestly power, papal authority, and kingly rule made the Church the instrument of political warfare and strife, and the period of the Dark Ages was really a period of almost spiritual blindness in the Church. With the exception of a few instances, and the noble uplifting of many a heart unknown to fame, there probably was never an epoch of greater corruption in the world than that which began the reign of Mohammedanism in the East and of Papal authority in the West, overrunning the entire earth with bloodshed. There probably was never a greater decadence from the original faith of the founder of any form of worship than that which was witnessed from the fall of Jerusalem to the time of the Convocation, which formed the basis of the Reformation. There probably was never a greater epoch of the entire absence of spiritual light than that which, began with the reign of Constantine, sanctioned and sanctified the Church under the power of political kings, and made it possible for the ambition of one man to rule the consciences of the entire Christian world. If you believe the Egyptians, Persians, Chinese, Japanese, and all those nations that worship in the East to be idolators, what shall you say of the priests and worshippers who assembled in Rome, and, beneath the very eye of the authority of the Church,

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sanctioned all forms of cruelty and bloodshed, to the end that the Church might be built up? If you believe the fetish worshipper corrupt in his performances and devotions, what shall you say of that long line of Papal authority that made it impossible for a man to do good save for the benefit of the Church, and made it impossible for a soul, however sinful, to do evil if sanctified by the Church? If you believe that those who worshipped at the shrines of ancient Greece and Rome the heathen deities—Jove, Jupiter, Osiris—were idolators, what shall you say of those who now, under the very dome of St. Peter's and in the heart of Christian lands, offer a bribe to human folly, and arrogate to themselves the right to stand between you and Deity? The Reformation, under the guiding hand of Luther, was heralded by almost as remarkable evidence as the dawn of Christianity. There was need of it, heaven knows, for it was said by Luther, on his visit to Rome, that he thought Rome was built over hell, and that St. Peter's was the avenue to the very citadel of Satan himself. It is said, however—and we give this all due weight—that within the pale of the Romish Church certain fires of inspiration were kept alive, and the gifts of the Spirit were perpetuated; but certain it is that these gifts made very little impression upon the outward world, and were never allowed to proceed beyond the sanctuary or cell in which the miracles were wrought. But we know of some instances of such daring power and heroism within the Church that we must believe they were inspired, or they could not have taken place. Such an instance was St. Justin. The martyr St. Ambrose, of the Romish Church, caused the emperors at Milan to hold the reins while he mounted his horse, and he scourged the reigning emperor all round the cathedral. Such power must have some authority, and it is well for even kings to remember that there is a greater power than that of kings.

The days which preceded the Reformation were pregnant. There had been a long period of dissonance and warfare. The southern countries of Europe had been overrun and devastated by northern encroachments. England had been the seat of battle of many nations and for many generations. Germany was the citadel of scholastic learning—or beginning to be—at that time. Then the Augustinian monk left the schools full of his doubts and sophisms, and entered the cloister, believing himself possessed of demons, and that no scourge was too severe for the sinfulness of not being perfect. This Augustinian monk, in the full fervour of his faith and learning, made a journey to Rome to be baptised and receive the blessing of the Pope and the Church. It was in Rome that the revelation was made to Luther which caused the Reformation to burst upon Europe. It was in Rome that he beheld the rottenness of the temple; it was there that he found the sneers of priests when at their prayers, who, using vulgar Latin

phrases, instead of the regular form of worship, were supposed by them to be unheard and not understood by the ignorant worshippers around. It was there that he was accustomed to hear the gravest doubts from those who wore the orders of his own faith, and cardinals and bishops in revelry proclaimed their disbelief not only in the transubstantiation, but in all whatsoever connected with the power of the Sacrament in the Church. And it was there that with the deep power and penetration of his mind he ferretted out the inefficiency of mere ceremonials to do the work of the spirit in man. Luther was the angel of the Reformation, announcing the advent of what Christ promised to man. Evidently before that time the Comforter had not come, save to the few who were persecuted during the ten persecutions at Rome; evidently the great power and fervour of faith had not been enlightened and rekindled. The beginning was with Luther; it was followed up by Knox; and even in the severity of Calvinism there was some redeeming feature, since it brought also the severity of pure life and Christian deeds. What they commenced was carried out afterwards in a direful manner by the corrupt kings of England; what they commenced was not fittingly followed by Henry VIII., the Protestant King of England. However, when kings make religion their toy, it does not matter, since ambition itself often serves the purpose of the Divine Mind, and the Reformation might never have been reformed but for the abuse of it in the early centuries of its inauguration. You have now some two hundred odd sects of Protestant believers; you have now every variety of opinion, from the Unitarian belief to the high ritualistic performance that very nearly resembles the Roman Catholic ceremony; you have every grade and shade of opinion, but along with these have come the signs and tokens of the new dispensation. Wesley saw somewhat with the eyes of the Spirit, and in his sermon and writings on good angels did not scorn to believe in the gifts of the Spirit of the earlier apostles of Christendom. Swedenborg heralded the advent by visions and prophecies and knowledge of spirit-life, which, however much tinctured with the prevailing theories of ecclesiasticism of his time, were nevertheless a genuine revelation of spiritual power. You have to-day the signs and tokens of a new period. Materialism has been abroad in the world, stamping itself upon the foreheads of those who refuse to believe in inspiration, and this materialism has left its mark upon the nations of to-day.

Somewhere in the world of mind or spirit the prophets have foretold the advent of a new epoch; and for a long period of time, beginning with wonderful writings in France and Germany, spreading over England, and at last into America, they who have seen visions and dreamed dreams have said there is a new visitation of spiritual power coming to man. Some have looked

for it in the actual coming of Christ, and there have been those who have arrayed themselves in snowy garments many a time and oft, prepared for his coming, and on the morrow have gone back to their daily life still thinking that he will come. There are those in your midst of the Evangelical churches who say that the latter days predicted in the Apocalypse are about to appear, and that Christ with his host is coming now to claim his own, forgetting that they make the mistake which was made in ancient Judea—that his temple is not material, but of the spirit, and that they are not to look for his coming with thunders of the material heavens, but of the spiritual firmament, which has been mightily shaken in these latter days by the thunders of materialism and the lightnings of doubt and scepticism.

See to it that you do not repeat the blunders of the past,—that the new Messiah be not expected with flame, and cloud, and glory, and earthly splendour, and all that the Jews expected. See to it that the new Messiah, or the Coming Man thought of by all peoples, shall not also be expected to be a king. In the political world it has been thought that the time would come when some man mightier than the rest would rule the nations of the earth. If there was an antichrist, it might be found in Napoleon or Cæsar, who sought to sway with force of arms the mighty nations of men. If there be an antichrist to-day, it is in that statesman of Europe who keeps all the nations of Christendom armed, that one emperor or one nation may hold sway for a time. We care not who he be, Protestant king or Protestant minister of state, who can say to all the nations of the earth by example, "We have conquered this peace, and you must arm yourselves to a warlike position before there can be permanent peace;" whosoever does this is the antichrist of the earth. He who educates a nation, and thereby a continent, to believe that there is but one power, and that power the sword, is the antichrist of to-day, even though that sword were drawn against his Satanic majesty. We say the weapons of peace are greater than those of war, and the Messiah who is coming to man is not the Messiah of bloodshed. We say that the dawn of peace is the dawn of the Comforter; and whoever uplifts the hands of those who toil, or drives away the curse and fear of death, or makes it possible for nations to dwell together in peace and unity, and filled with justice, he is the Comforter whom you are to expect.

We care not by what name he may be known. His spirit of truth may be found in that science which uplifts the thought of man and the hand of labour; his spirit of truth may be found in all that unity of toil that binds the brotherhood of labour together; his spirit of truth may be found in those loftier purposes and higher maxims which give to humanity the hope of a better day and a disenfranchisement from the bonds of abject toil and temporal pride. His rule must be expected, and must come when any

sufficient number of people on the earth shall with loving kindness and harmony abide together, resolved that peace and love and truth only shall be their guide. His spirit inevitably must come when the peacemakers of the earth shall teach men that justice is better than war, and that truth is a more powerful sword than that which slays thousands, without educating the hearts and minds of the people.

What is the old Pope there in Rome that a whole nation or kingdom should be arrayed against him, and prepared to take arms? Rather fear the subtle power of ignorance, which abroad in the land makes it possible for prejudice and blindness to sway the masses of the people. Rather see to it that every town and city, every place throughout Christendom, is the scene of enlightened understanding, that no pope, priest, nor king can terrify the heart that is truly good, or the mind that is truly enlightened. Rather make it possible that in the Eden of the coming days all nations of the earth, with ample room and godlike laws, shall abide in peace together. Rather make it possible that every human being shall be sheltered and fed and clothed and spiritually illumined, so that the broad, grand earth shall not present the contrast of paupers in Christian lands and vast, uninhabited plains where there is room for all. Let us have a religion which makes the Spirit of Truth a godlike mind inhabiting a perfect form, with the laws of health and justice proclaimed upon the earth. And we now predict that in the centre of such a coming time, of which these visions and signs, revelations and prophecies, the presence of ministering spirits, and the love of the departed are but the beginnings—in such a coming time the earth shall witness, and the world shall know, the actual presence of the Comforter—the Spirit of Truth shall come to abide with man. In the language of the modern seer, Andrew Jackson Davis, "His physical form of love and wisdom shall take on the outward shape of man, and shall, through the laws of harmonious life and perfected spirit, reveal the godhead anew."

Believe you not this? Then to what end does man live? If that which he was he may not also become, there is no belief in prophecy. The Spirit shall abide with men. The time draweth nigh when this presence shall appear and when the Comforter that is to wipe all tears from your eyes shall dwell in your midst, and the New Jerusalem shall come wherein there is no more death, and no more grief, and no more sadness and sorrow, and no more darkness, no light of the sun nor of the moon, for there is no night there, but only that abiding Presence and that perfect Peace which has overcome the world.

JUDGE EDMONDS

IN

SPIRIT-LIFE.

JUDGE EDMONDS left the earth-life on April 5, 1874. On Sunday, May 10, Theodore Parker controlled Mrs. Tappan at Cleveland Hall, and delivered a Memorial Discourse on the Life and Works of Judge Edmonds. On the following Sunday the Judge himself influenced Mrs. Tappan to deliver a discourse describing his Entrance into Spirit-Life and subsequent experiences. The subject was continued at Liverpool on August 28. These three Orations follow in the order hereby indicated. Judge Edmonds gave a fourth discourse, through Mrs. Tappan, in the Personal Experience Section of the series on Spiritual Cosmology, but that Oration will constitute part of another volume.

MEMORIAL DISCOURSE
ON
THE LIFE AND WORKS OF JUDGE EDMONDS
By THEODORE PARKER.

An Inspirational Discourse, delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, May 10th, 1874

INVOCATION.

Our Father and our Mother God! Thou Light, and Life, and Love! Thou Father of all beneficence! Thou Mother of all kindness! Thou Parent of all souls! we come to Thee in thanksgiving; we uplift our hearts in praise; we appear before Thee with all our thoughts and meditations, that Thou, O loving Soul, mayest know and understand us. We praise Thee for the blessings of all time,—for the earth fraught with its manifold beauties, adorned with grace and loveliness, yielding the fruition of ages in the lap of the present. We praise Thee for all things that Thou hast made—the universe fraught with beauty and harmony; the starry firmament adorned with splendour; the earth, the night, and the day; the seasons with their varied changes and beauties; the spring with its bursting loveliness, the summer with its bloom and warmth, the autumn with its rich treasures, the winter with its peaceful repose. We praise Thee for the sunlight of day, and the starry glory of the night. We praise Thee for the daytime of man's knowledge, when Thou hast given with inspired voice, and through seer and prophet, the utterance of Thy wisdom. We praise Thee for the history of man that has revealed in every time and place the utterances of Thy spirit, and upon Sinai and Calvary has given a token of Thy spiritual power. In other places, and among other nations, Thou hast spoken, and in all time Thy voice has been heard among men, kindling everywhere the flame of immortal life. We praise Thee for science, for the particular philosophies of human knowledge and judgment, whereon men have builded up the tablets of law, and have made grand

structures of government and power; but more do we praise Thee for the latest and sublimest thought—the first and last in the kingdom of knowledge—the thought of immortal life: for this all nations have expended their thought and power; for this all brains have delved deep into the mines of knowledge, and have sought to find out the secret of time and eternity; for this men have confined themselves to dungeon-cells, and have lived the life of hermits to know more of Thee; for this the sacrificial flame has been kindled; for this men have become martyrs; for this the nations of the earth have uplifted their voices in songs and hymns of praise and adoration. O Thou Spirit that dost live in all things! that hast abode with seer and prophet, with man of God, and with hermit in cave! Thou that hast spoken through the lips of babes, and made them utter oracles and songs of praise! Thou, O God, for ever dost kindle the fire of genius upon the brow of mortals, and place the wreath of Thine infinite glory about their heads; be Thou our Crown and Strength! Let us turn to Thee! Let us behold Thee! Let all Thy children know that Thou art manifest in every living soul! Let them turn away from death! Let them know that life is for ever kindled in the human soul, and that the image that is like to Thee cannot perish! Let them no longer fear death! Let them see with the eye of the soul, and understand with the comprehension of the Spirit that they are beyond death! Death, fear, terror—these all give place to life, and love, and immortal peace. Let Thy children turn to Thee, O infinite Father, with loving thoughts and kindly rejoicings! Spirit of life! Spirit of immortality! Spirit of peace and goodness! abide with us; and let us remember, O God, that Thou art everywhere. Our Father, who art in heaven, hallowed by Thy name, Thy kingdom come, Thy will be done on earth as it is done in heaven; give us each day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and leave us not in temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever.

Amen.

Lesson of the evening: part of the 15th chapter of Corinthians.

DISCOURSE.

The great man does not die. He passes away from earth; his memory may not even be cherished; but the thoughts that he has gathered, the deeds that he has performed, live for eternity. I hold it to be a truth, friends, that one soul is not greater than another; that God rears up, for each time and generation, a special instrument of His work; and that, whether it be for revolution or for reformation, whether it be for the revelation of the spirit or for the redemption of nations and the disenthralment of slaves, there are always instruments ready to His hand. Had not the time been ripe for revolution, Napoleon would never have excelled in the greatness of his conquests. Had the earth been fond of war, Cæsar would have been as nought. Had the Reformation not been already sown, Luther, and Calvin, and Melancthon, and Knox would not have yielded to the powers of the new dispensation. And is it not true in human history that wherever a great deed is to be done, or a great reformation wrought, there is always some instrument ready at hand?—otherwise we might deny the existence of the divine purpose, and say that human greatness is but chance work.

All souls possess the germs of greatness. Prophets, seers, sages, leaders, and saviours are slumbering in your midst in embryo; but there comes a time when, by some wave of circumstance, or some great effort of revolution, a single soul stands up in front of his kind, and they must follow where he moves, and he must lead where the voice of the spirit calls him. Such men are heroes; such men are the leaders and teachers of their kind. But the world to-day is changing its form of hero-worship. Now it is no longer physical strength or skill in the use of weapons, but it is spirit itself. It is not the man who slays millions of his fellow-men, but he who leads millions to freedom and the disenthralment of their souls. They are your greatest men to-day who, on the battle-field of life, wage war against error, against the aggressiveness of past ages, against the encroachments of the all-pervading spirit of conquest. These are the heroes of to-day.

The subject of my present remarks was not born in past ages when martyrs suffered for the cross—not born when battle-fields formed the subject of human interest—not born when state warred against state for the supremacy of a petty kingdom—not born in a state or kingdom where the most valiant at arms is the highest in wisdom: he is not a hero of the past. But of such substance was his soul made, and so his body shaped and organised to fit that soul, that, as I shall presently show you, he, in the hands of the infinite Mind, and through His all-pervading purpose, has perhaps been one of the instruments to work as great a revolution as any in history. Had it been my province to stand in my usual place

and accustomed land to teach those who were wont to hear me, I should have spoken some months ago concerning the departure of one of America's statesmen and heroes upon the battle-field of life, one of those who led the slave from bondage to liberty. I mean Charles Sumner. Had it been mine to stand in my usual place, I should have looked across the ocean and joined England mourning her son—not one who had spent his life amid the hurry and bustle of statesmen—not one who had gained laurels at home in letters; but one who, in the depths of distant forest and among the savage nations of the earth, worked out the way to greater knowledge and enlightenment. I mean Livingstone.

It is now my province to point to another hero, great as these, having achieved as great wonders, having striven for as lofty purposes and endeavours. The spiritual hero is greater than the physical. He who encounters the Gorgon-headed eagle of popular superstition at its sacrificial shrine is a loftier hero than the one who has not such high and noble purpose. John Worth Edmonds, one of these men, is he of whom I speak. Born in the very beginning of the present century, or, indeed, before the last century had fairly closed; reared in a nation where ordinary culture is given to all children; born not of high position, but winning that position by his own ability. I understand that his early life was a succession of those arduous studies and gradual conquests that win, in the new world, early promotion. As a student of law, he became immediately a successful practitioner; from a successful practitioner he advanced to positions of trust; he sat in the assembly of his native county, and finally as representative in the state senate. He early evinced those sterling powers of mind—integrity, steadiness of purpose, fidelity, and that unflinching adherence to his convictions—that made for him a place among the judicial minds of his native state. He did not take so active a part in the reforms of that time; he took no part in the exciting political topics of the day; nor, later in life, did he enter into that conflict in connection with the subject of human slavery; but during the period that he represented his native county in the state assembly, and afterwards when upon its judicial bench he presided over the destinies of individuals in connection with law, he evinced singular and profound judgment, singular and impartial fidelity to truth, singular and unswerving integrity of purpose, but tempered with that degree of humanity that made justice the handmaiden of mercy. I may further state, that during his earlier years he was a strict religious zealot. He had something of that haughtiness of spirit which, as I shall proceed to show you, was mellowed in the performance of a loftier mission and work.

In 1851 he attained the position of Chief-Justiceship of the State of New York. It might have proved the stepping-stone to a still loftier ambition. There was no direct obstacle in the way between him and the Chief-Justiceship of the United States—the

Supreme Court. But previous to that time he had evinced many evidences of humanity, such as, in his mission among the Indians, the recommendation of more merciful measures, greater acts of justice between them and the United States Government, for the wards of the Government to receive more protection and less unkindness, and other merciful measures that were not considered worthy of adoption by a Government that has never failed to wage war upon the natives of the American continent. He introduced the reformatory measure of not chastising with the physical blow the prisoners and felons in convict cell. This practice, he contended, robbed the prisoners not only of their last ray of hope, but also of their last spark of manliness. He considered that it was enough that the felon should receive the entire punishment of the law, that which justice required, instead of having added to that the ignominy of physical chastisement. A man could stand the dungeon-cell, he thought; but when it comes to blows it is the most humiliating of all possible punishment.

These reforms were gradually introduced, and not only this, but the sufferings and penalties of felons were mitigated during the time he was inspector of prisons. But when he accepted the office of Chief Justiceship of the State of New York, in the year 1851, he was just entering upon the full prime of life and the full honours of his career. He had marked out a course in early life, and followed that to its ultimatum. He believed he had reached the goal. Depressed with a singular feeling of despondency from the loss of the companion of his life, he thought nothing more was in store for him in this world. I will not say that had he then died he would not have been numbered amongst the greatest men of America. I will not say that had he then gone up from that position of judicial eminence to the still higher one that he might have attained, he would not have carved out for himself a splendid history in connection not only with the political questions of the hour, but with all those subjects that were afterwards called into existence in connection with slavery, with the march of the rebellion, with the enfranchisement of the Negro, with the citizenship of the enfranchised race, with all, in fine, that pertains to the new form of freedom that has dawned in the western world. That he took an active interest in these things is evident, although that they were not the absorbing topic of his life I shall show. In consequence of his depression his mind received another turn; and though great as he was in the province of study and thought that he had devoted his life to, impartial too as he was in his decisions, there was a lingering and lurking spirit of haughtiness, sometimes of arrogance, that his friends and those nearest to him had thought would be overcome. There was also too great a degree of clinging with tenacity to the law, that is, in all his decisions. But he came to that point in life that all persons sooner or later arrive at when, instead of human law and human affairs, they wish to know more

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mercy, is liable to be very severe in its judgment man testimony. Such was the mind of Judge commenced his investigation of Spiritualism ; when, with the full honours of his career upon he entered upon this investigation ; such fulness of his prime, he set himself to ere have my loved ones gone ? There no are interested will find upon reading y, unqualified evidence in many forms and evidence convinced first his judgment, then faculties, and finally his very senses were called to his belief. In pursuance of this investigation, quence of it, and I may add in consequence of its pered his mind more to mercy than to justice, he pro- a decision from the bench of the State of New York y to popular prejudice. It had already been whispered ad that he was a Spiritualist ; it had already reached the ear of e cavilling multitude that he held communication with spirits. When this decision was rendered, there was a great outcry against it. Taking advantage of his temporary absence, the whole Press of the country denounced the decision, and declared that the judgment ought to be annulled, as he had taken the counsel of disembodied spirits in that decision. He said no counsel but that of his own judgment and his heart had been brought to bear on the case ; but the cry went, and he accordingly resigned his office and retired from the Chief-Justiceship of the State of New York, and became the leader in the movement of Spiritualism. Instead of being vanquished he gave to the world in 1853 the work from which the extract has been read this evening, in which he gives his reasons, together with the why and wherefore of his accepting the new belief, and takes as his motto—"Truth against the world."

Instead of an advocate he became a champion, instead of a champion he became an apostle of the new dispensation of faith that had been given to the world. Instead of the calm judicial mind weighing the testimony of doubt and disputing every footstep, he was driven by persecution to the very front, and he said, "I will show why I believe in these wonders." He was accused of violating his oath of office, because he dared to proclaim himself a Spiritualist. He devoted his attention to proving that Spiritualism was not contrary to the peculiar teaching of the book on which he had taken his oath of office. A long discussion ensued, in which he brought evidence from the Scriptures to support his position. He did more than this ; he devoted himself night and day, weeks and months and years, to the study and investigation of spiritual phenomena ; and he carefully noted down everything that transpired at every seance and every private circle, wherever he came in contact with mediums. Many of those records have since been given to the world.

of the future state. The loss of dearly-loved friends drew him to this topic, and it is of this third of his life that I most especially wish to speak.

If he had been suddenly transplanted to another planet, or if he had in the pursuit and investigation of his ideas discovered an entirely new method of human existence, or if another law to supersede human law had been placed in his hands by absolute revelation, it could not have wrought a more distinct and palpable change. Nor was this wrought in a moment or hour. I have, myself, when standing in my usual place, envied this man of judicial mind and careful investigation the glorious truth he claimed to have discovered. I myself, speaking from my own accustomed pulpit, would have given worlds had that revelation come to me that I knew had come to him. I looked upon him as a man removed from common mortals, who could calmly, and in the midst of the scepticism of the nineteenth century, say that he had found out the pathway to the other world. I did not find it out when I was upon the earth, not in that way. I did not know that which he knew. I say I would have given worlds had it come to me as it did to him. I now see that had I pursued the investigations he did I too could have gained that knowledge.

With a longing to know where his loved ones had gone, he came then upon the newly-discovered manifestations of modern Spiritualism. This was in 1851, before the subject had reached its present gigantic proportions, and when the few who dared to investigate for themselves were scorned, ridiculed, and treated with the greatest contumely. He formed one of a bright galaxy of minds, among whom were Professor Hare of Philadelphia, Governor Talmadge of Wisconsin, a few of the leading physicians of New York, among the number the veteran Dr. Gray, who still lives, Professor Mapes, Dr. Wilson, and many others not known except locally, who joined in the investigation of this subject at that early date. He was a most tenacious sceptic; he was a most inveterate disbeliever; he was a little bitter in denunciation of pretended spirit intercourse. He sifted testimony with all the avidity of a mind intent upon discovering a fraud. He was accustomed to weigh human evidence, to study every possible human avenue, to discover the source of this new imposition. He even dared to question the truthfulness of those who were nearest to him ere he fully believed. He studied testimony as only a legal and logical mind could do.

You are aware that in presiding over courts of justice or in the practice of law the discipline of the mind is such that it cannot by any possibility accept as testimony that which other minds are accustomed to receive with unquestioned readiness. You are aware that a mind trained to judicial practice is accustomed to judge not by appearances, but by probabilities of human thought and human action; and you are also aware that a mind, unless strongly

tempered by mercy, is liable to be very severe in its judgment concerning human testimony. Such was the mind of Judge Edmonds when he commenced his investigation of Spiritualism; such was his mind when, with the full honours of his career upon him, at the age of fifty, he entered upon this investigation; such was his mind when, in the fulness of his prime, he set himself to answer the question—Where have my loved ones gone? There came to him, as those who are interested will find upon reading his published testimony, unqualified evidence in many forms and in many ways. This evidence convinced first his judgment, then all his intellectual faculties, and finally his very senses were called in as adjuncts to his belief. In pursuance of this investigation, and in consequence of it, and I may add in consequence of its having tempered his mind more to mercy than to justice, he pronounced a decision from the bench of the State of New York contrary to popular prejudice. It had already been whispered abroad that he was a Spiritualist; it had already reached the ear of the cavilling multitude that he held communication with spirits. When this decision was rendered, there was a great outcry against it. Taking advantage of his temporary absence, the whole Press of the country denounced the decision, and declared that the judgment ought to be annulled, as he had taken the counsel of disembodied spirits in that decision. He said no counsel but that of his own judgment and his heart had been brought to bear on the case; but the cry went, and he accordingly resigned his office and retired from the Chief-Justiceship of the State of New York, and became the leader in the movement of Spiritualism. Instead of being vanquished he gave to the world in 1853 the work from which the extract has been read this evening, in which he gives his reasons, together with the why and wherefore of his accepting the new belief, and takes as his motto—"Truth against the world."

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More than this, he became himself—and this is a point in this history that is of importance—he became himself a recipient of spiritual ministrations and messages. His inner sight was opened, and he was made to converse with angels. He was made the mouthpiece of those beings whose presence he had before, for so many years, questioned and doubted; and he found that the friends he loved still lived and were restored to him by these messages and communings of the spirit.

During more than twenty years of his life he lived not so much in your world as in ours, not so much upon earth as in spirit-land, not so much in contact with mortals as with immortals; and yet—bear this in mind—it in no degree impaired his legal judgment or his ability to continue his practice at law. It in no degree interfered with the avocations of his daily life; it in no degree militated against the soundness of his intellectual efforts in any respect. Those who claim that Spiritualism unfits mortals for contact with daily life and for fulfilling their duties, would do well to remember that in all this record of twenty-five years, the legal opinion of Judge Edmonds was sought for as eagerly, as constantly, and with as great tenacity of faith in its judgment and purity as ever before in his life.

Yet by far the greater portion of his later years were spent in converse with spiritual beings. By far more time was spent by him in administering and receiving spiritual knowledge than was spent in material affairs. When the first flush of calumny was over, when the first opprobrium had spent its fury, and when those who had been the foremost to censure and calumniate had gone back to their accustomed places, and the sensation writers of the press and those who pronounced judgment when not called upon to do so had retired to their usual obscurity, he continued to shine on just the same in his accustomed sphere of life. This I regard as one of the strong and singular points connected with his early education and life. When you consider the greatness of the powers with which he must have been endowed; when you consider the time in which he lived, and the strong temptations that most men yield to to bury their belief for the sake of policy, I consider it has a greater act of heroism than that which prompted the Spartan Lycurgus to forsake his native land for the good of the people, greater than Solon who gave them laws, greater than Regulus who was tried by fire, or Oato who suffered death. I regard him living as a greater martyr than most martyrs who died for the truth. I regard him in the bold and fearless and unflinching way of meeting contumely and scorn as greater than those who have been made heroes because of their belief; and I regard his labours in that direction as among the immortal works in the records of inspiration.

When the bibles of the ages shall be written; when the worth of revelation of the divine mind shall be compiled; when all nations

and all records shall be searched to find out the intrinsic and absolute merit of inspiration, among those records will stand, sublime and pure and high, the testimony of this one man, who, in the midst of a world of scepticism and doubt and bigotry and prejudice, dared to speak the truth and live up to it, whatever consequences might come. I do not say he stands alone in this respect; I do not say that he alone is deserving of all praise in the world that to-day is full of heroes. You are accustomed to respect dead men. You rear monuments and build wonderful memorials to those who have passed away in ancient times; you search now all history to do honour to the great of past ages. Yet, believe me, you have living martyrs greater than those. I believe the present century has brought forth those who have encountered greater terrors than those of the Inquisition. I believe the Inquisition of modern popular opinion to be just as severe a terror to the shrinking spirit as anything past bigotry has invented to coerce mortals. I believe there are those in this room who have suffered, endured more for the sake of the new truth than those who have died, and having died became immortal. I believe the wave of modern thought, the increase of modern freedom, the liberation of the slave, the outgrowth from religious bigotry and darkness, has developed rare and living martyrs. They are here in your midst; they receive the petty shafts of calumny and hate, and bear them bravely and boldly. I have myself sometimes seen this.

In our conflict with slavery, in the conflict with the church and state to overcome the demon of human bondage, I have myself seen it. I refer to Lloyd Garrison, Wendell Phillips, and others. You have had great men in your nation and age who have alike suffered from calumny and scorn. John Stuart Mill, great in his majesty of thought, would have been named a martyr had he lived in past ages. You have others that, emulating the fire and fervour of past generations of inspiration, strike out the pathway in which the people shall go.

Spiritualism is not centred in this one man; it does not revolve around this one great mind; there are twenty, thirty, a hundred that shine forth alike in the same way, each in their appointed place, and each one has aided to build up the vast structure of spiritual knowledge that is one day to take the place of all other knowledge that is in the world. Judge Edmonds did not believe in a new Church; he believed that all Churches would be revived and reinvigorated by this new dispensation. He did not believe in displacing old forms of government; he believed all forms would be made new and good by this abiding spirit. He did not believe in pulling down Churches and Church organisation; but he believed that into their lifeless forms this new spirit would come as a baptism of fire, purifying and uplifting, making all of one spirit, one form, and one body. He did not believe that old customs and usages should be cast away, but rather that

a new life should spring on their decaying forms. He did not believe that popular organisation would be of any use or effect in controlling mankind; but he was of opinion that all belief and faith might be made perfect by this renewal and inspiration.

The last quarter of a century was the quarter in which his life and purpose and being culminated; in which, as now and as heretofore, God spoke, and has spoken, with a new voice of revelation, and with a perfection, purpose, and spirit that has never been known. He believed this to be one of the cycles of inspiration in which, like the voice that came to Moses, like the revelations in the time of the Saviour, like all past inspiration, God poured out his spirit anew on the earth, making man to converse with angels of truth. He believed—and it absorbed his thought, and governed his actions, and controlled his wishes and desires—that the living soul of all men were immortal, and that all are destined to pass through death into the gateway of life. He believed, and it changed his life and modified and made more gentle that austere judgment—he believed all living souls were endowed with the image of the Creator, and that howsoever deeply immured in crime and misery, their spirits would sometimes be made glad, and free, and pure by the living consciousness of life itself. He believed death would enfranchise every one in degree, and all would enter upon their new-found existence as they left it upon earth.

He lived in the spirit-world largely through its various forms, upon its great and beautiful slopes, in its gardens; and in its valleys, in the abodes of the happy and enfranchised, in the spheres and councils of wisdom that commune in the world of souls, he was familiar. His face was known, his spiritual form was recognised while his body was slumbering or recumbent; then it was that his soul would leap out into our world; and he became as one of us. For twenty years he has been with us. We have known him in our councils. He has been with those he loved, and whom he supposed long years ago were lost. He has sat with us in solemn debate over the affairs and governments of earth. He has sung with us the songs of the Spirit. He has recognised the wonderful perfection of the laws of life that control and govern the soul when freed from mortal raiment. We did not welcome him to our land as a newly-risen spirit, but as one having been previously prepared by long years of education and knowledge, and has entered our life in the full fruition of his existence, with every faculty ripened, with every quality of mind rounded and perfect, with a full-grown harvest, with a fully-ripened sheaf, prepared and perfected for spiritual existence; not as a babe in swaddling clothes, not as a soul dazzled by its new-found existence, but as one having long waited and expected, at last receives the intended severing of his life. So has he come amongst us. The places on earth that were familiar to him, the friends he has loved, the faces

whom he has known, are not strange to him. And instead of the earth having lost a great and wonderful mind, he will have gained in this degree, that he is now freed from physical suffering, freed from a painful and lingering illness, freed from an accumulation of years that whiten his locks and bent his form, that in one way destroyed the fire and fervour of his mind; and we gain in spiritual life the value of that mind that long has waited to become one of us.

Could you behold the welcoming angels; could you see the friends that gather near; could you now, with uplifted eyes and minds that are not clouded with earthly sense, see where, above your heads and beyond your thoughts, the myriads of angels dwell that have received him to their counsels; could you see also where he, free and disenthralled, strong and glad, pronounces anew the praises of life and the song of immortality,—you would not stay here with blind, closed eyes, but rise as with one voice and praise the infinite God who has given in this day and to all mortals a full, entire, and complete evidence of spiritual existence; who has opened the eyes of the world to behold, not that death is a living monster, but that all forms of death are but life renewed, perfected, revived, and that he has risen from the dull marsh of time to the bright, beautiful atmosphere of spiritual existence, wherein there is no stain of earthliness and no shadow of decay. Shelley says in "Adonais":—

Peace, peace! he is not dead, he doth not sleep—
 He hath awaken'd from the dream of life—
 'Tis we, who, lost in stormy visions, keep
 With phantoms an unprofitable strife,
 And in mad trance strike with our spirit's knife
 Invulnerable nothings—*We* decay
 Like corpses in a charnel; fear and grief
 Convulse us and consume us day by day,
 And cold hopes swarm like worms within our living clay.

He has outsoar'd the shadow of our night;
 Envy and calumny, and hate and pain,
 And that unrest which men miscall delight,
 Can touch him not and torture not again;
 From the contagion of the world's slow stain
 He is secure, and now can never mourn
 A heart grown cold, a head grown grey in vain;
 Nor, when the spirit's self has ceased to burn,
 With sparkless ashes load an unlamented urn.

He lives, he wakes—'tis Death is dead, not he;
 Mourn not for Adonais.—Thou young Dawn,
 Turn all thy dew to splendour, for from thee
 The spirit thou lamentest is not gone;

Ye caverns and ye forests, cease to moan !
 Cease ye faint flowers and fountains, and thou Air,
 Which like a mourning veil thy scarf hadst thrown
 O'er the abandon'd Earth, now leave it bare
 Even to the joyous stars which smile on its despair.

The splendours of the firmament of time
 May be eclipsed, but are extinguished not ;
 Like stars to their appointed height they climb,
 And death is a low mist which cannot blot
 The brightness it may veil. When lofty thought
 Lifts a young heart above its mortal lair,
 And love and life contend in it, for what
 Shall be its earthly doom, the dead live there
 And move like winds of light on dark and stormy air.

The service concluded by Mrs. Tappan reciting the following
 impromptu

POEM.

When the full rich glories of the summer day
 Are gathered in the golden west,
 And the hours all radiant and free
 Sink softly upon evening's breast,
 Ye do not mourn that the day is done,
 And that the night comes silent on.

When the golden sheafs of ripened grain
 Are gathered all in rich accord,
 And the earth with her indulgent hand
 Hath into the lap of autumn poured
 The ripened splendours of the year,
 Ye do not weep that winter is near.

When the years of life are fully spent,
 And on the forehead lines appear,
 And all the days are gathered in the sheaf,
 As golden as the harvest of the year,
 Why should ye weep that death doth come
 To waft the spirit to its brighter home ?

Behold the grey sire carries to his grave
 The full and ripened harvest of his years,
 Each deed of worth, each kindly thought to save,
 Is melted and suffused in rainbow tears ;
 Why should ye weep the harvest of the soul,
 When God the reaper hath utter control ?

There is nought can the spirit change, nor death,
 Nor dark decay, nor lingering night,
 But only the impulse of new breath,
 That bears it ever on and up to light ;
 Why should you weep and bid the loved one stay,
 When the new sphere swings open bright as day

Revealing the splendours of that clime,
 Where death and sickness nevermore can come ?
 For they bear their lives like golden sheaves,
 To plant the vineyards of their higher home.
 Why should you weep when they to God ascend,
 Since all their brightness doth new beauty lend ?

Weep not, O England, for that favoured son,
 Who hath gone out after long years of pain,
 Behold anew the risen Livingstone
 Reaps the bright harvest of his life again,
 And all his blessings scatters on each head
 Of those who have lamented him as dead.

Weep not, Columbia, for your cherished sons,
 They too have risen from the gloom of time,
 And freedom's chaplets bind their brows, and lo !
 The glory of their lives, pure and sublime,
 Shines even now upon the earth,
 With rarer beauty and higher worth.

Weep not for him who has gone out with years
 And honours twined around his head,
 Whom no one mourns and no one weeps for now,
 Whom ye lament not as one dead ;
 For he doth live and speak and act and move
 In all wondrous work, he whom ye love.

Ye feel his presence in the mighty words
 That like arrows cleave pale error's night,
 Ye feel them in the purposes like swords
 That bring God's presence ever to your sight ;
 Now act ye all His will, nor mourn
 Nor murmur that earth's ways are overworn.

Thou art arisen, O thou Son of time,
 To the rare splendours of thy new-found sphere,
 Be thou, attendant spirit, ever near,
 And let thy voice even now, like chime
 Of silver bells, rung out anew,
 Proclaim the joy that comes to you.
 Thou art arisen, let thy radiance fall
 Even upon each loving heart,
 Until cold death and fear shall depart,
 Leaving only life that is most dear to all ;
 Be thou, attendant spirit, near.

O Thou Supernal Soul, whose heart doth keep
 The destinies of all within thy hand,
 We praise Thee for death, since its control
 Doth ever guide us to that better land
 Where suffering and sorrow never come,
 And where all souls shall find their endless home.

MESSAGES FROM "OUINA."

To Miss T——

I give thee a lily white,
That hath bloomed in the bowers of love,
Of transcendent and dazzling light,
Like the garments of angels above.

It is handed down from the sky
By one who doth love thee well,
Who would turn thy thoughts on high,
Where the gentle and lovely dwell.

Thou wilt know its meaning is pure,
For thy heart is all gentleness,
And thou givest to all some word
Or token of tenderness.

Bind thou the broken heart,
For the Loving One hath given
Thee much of His love to impart,—
Take thou this Lily of Heaven.

To MR. T——

I give thee a branch of the tree
That grows by the River of Life,
Where waters flow ever on,
Far away from this care and strife.

This tree that doth stand in the grove,
On the shores of the better land
Where are the ones that you love,
On that radiant, glorious strand.

You shall bear it within your hand,
And its shade shall be full of peace,
To guide and direct to the land
Where your spirit at last finds release.

Never sickness nor sorrow can come,
But only its healing and balm,
For I give from the Tree of Life,
This branch of the glorious Palm.

EXPERIENCES IN PASSING THROUGH THE CHANGE CALLED DEATH AND IN ENTER- ING SPIRIT-LIFE.

BY JUDGE EDMONDS.

An Inspirational Oration delivered by Mrs. CORA L. V. TAPPAN, at
Cleveland Hall, London, on Sunday evening, May 17, 1874.

INVOCATION.

Our Father! Thou Infinite Spirit! Thou boundless source of life and light! Thou perfect and all-abiding Soul! we praise Thee. The hearts of Thy children would uplift themselves in thanksgiving and prayer. We would seek communion with Thy spirit. We would know more of Thy boundless love, of Thine all-pervading goodness, of Thy perfect and divine charity. We would know more of life; since life is eternal, and Thou art its source. We would know more of truth; since Thou art all truth, and hast given us the ways of knowing it. We would know more of wisdom; since wisdom abides with Thee, and Thou dost bestow her flowers upon the holy and exalted soul. We would know more of love; since love binds the angels together, and links and unites in heavenly peace the souls that dwell above. We would know more of knowledge; since she is enthroned in the sanctity of Thy heart, and Thou, O God, knoweth all things! Let us search earnestly; let us strive to find out those influences, those divine and subtle mysteries that have heretofore been made known only to seer and prophet and saint. Let all hearts open as with Thy revelation to behold Thy spirit. O God, the mind of man would seek to comprehend all that vast realm of spirit that lies beyond the pale of matter and time and sense—that other and lofty sphere wherein Thy spirit sits enthroned with divine and perfect majesty! and the

souls of all that have passed through death behold its light and its glory and its wonder. O let there be no more death! Let the hearts of Thy children know that life has triumphed over death and pain, and that the angels and ministering spirits of Thy care—those whom Thou hast sent—again come to us to reveal where through the gateway of life, mis-called death, we may for ever behold the glory and the beauty of Thy boundless love. Let there be no death! If from the fireside some dearly-loved one, some form has faded and vanished, may they know that it is arisen—not that of the earth, but of the spirit—that the soul still lives and abides in the land of souls, and that it speaks and thinks and acts and loves them still. O let there be no more fear! for fear bows Thy children to the earth, and bars the door to the beautiful gateway of life that the hand of death swings open. O may they see there, with glowing forms and radiant brows, their loved ones for ever coming, bringing messages of peace and knowledge and truth. May they know that they can grasp hands across the river of death and hold sweet converse with those whom they love. Uplift the hearts of Thy children, that their aspirations, on the wings of evening, and on the breath of the twilight hour, and on the soft sounds of music, their prayers may arise to Thee, and their songs be blended with the voices of angels, and their thoughts be united with those that praise Thee for evermore. God, Father, Spirit, Life, Eternal Source of Truth! be Thy inspiration upon us. May Thy power kindle the flame that is within our hearts; open our lips until we speak only Thy truth, until we utter only Thy wisdom and Thy love. We will sing Thy praises for ever in thoughts and in deeds of lovingkindness, until we praise Thee in thought, in word, and in deed for evermore.

Lesson of the evening : Revelations xxvi.

ADDRESS.

Friends from the boundary of two worlds, I greet you to-night. At any period during the last twenty years I would have considered it the proudest day of my life to stand before the audience here and discourse concerning the spiritual world. To-day, through a borrowed form and in an unwonted manner, I come with the greetings of both worlds. I owe it to you to explain in a few words the manner of my utterance to-night. When the organist sits down to an instrument to play, he is accustomed to study it somewhat; the stops, the pauses, the various methods of construction in the instrument may not be familiar to him, and he has to limit his power to the capacity of the instrument. In somewhat of that position do I stand before you. The instrument that I employ, fortunately, has been tuned to the utterances of spirits. What I lose in vigour I may gain in gracefulness of style and spirituality. Bear with me if you cannot recognise me in this form, but be sure the thoughts are mine; and through the kindly aid of those guides that have instructed and reared her up for these utterances, I am enabled to give you a history of the greatest triumph of my life—the triumph over death.

Some of you are familiar with the history of my experience in Spiritualism, and somewhat with the history of my life. I recognise but few faces here that I have ever seen before. There are some, and one venerable in the cause of Spiritualism whom I recognise: I greet you. My earthly body is laid aside; but my spirit, with renewed activity, and with every faculty as full and complete as when I dwelt among you, is here to-night. I am filled only with the fire and fervour of my new-found existence. I may say that I passed through the change called death without one pang of suffering. My body, it is true, was enfeebled. It is true that I had been suffering for some years from debility, and lack of strength; but it is also true that, by a series of instructions, and by constant intercourse with familiar friends in spirit-life, I had learned that death was not to be feared. In the final moments of my life, and during the few weeks that preceded the departure from earthly existence, I was ever conscious of the ministering attendance of one kindly spirit—the one who had been the companion of my early life—the one whose death had caused me to long to know into what region the spirit of the departed might go, and the one who, during all the years of my pursuit of knowledge, has been my constant and attendant guide. She welcomed me; she soothed my last moments; she showed me the way to spiritual existence. Through her kindly aid I banished every thought of fear or death, and hailed exultantly the hour that would reunite us in spirit.

I say I passed away without pain; I was not even conscious of

suffering; but my body sank into a sweet repose, over which my spirit, already freed, stood and looked upon it as you would stand and look upon a worn-out garment. I was not conscious of the loss of one instant of time; my mind did not slumber. I was not aware even for one brief interval of the loss of control of any faculty. I knew I was about to die. I knew also every instant of time that my spirit was gradually losing control of the physical body. I re-entered the tenement at intervals to look around, as you might a house you were about to leave, to see how the loved ones were getting on that were watching beside me,—to see if they were afraid of the new life upon which I was entering,—to see if they would bear it as well as they should from the long years of instruction we had had together. There was prayer, and fortitude, and loving-kindness; there was also, it is true, a lingering, lurking reluctance to give up the physical form of the spirit about to depart—that one earnest longing to cling to the vital form of the dearly-loved friend. I admonished my children not to mourn; I admonished them of the change we knew must come; and I admonished them, in the name of the bright truth that had been revealed to us, that we must know that death had lost its terror.

I say that I knew not only no interval of sleep or of lack of consciousness, but I sprang into my new-found existence, as one would leap forth from the bonds that had enchained them for years. I had felt fettered and shackled in the latter years of my life by physical suffering. I had felt bound and tethered somewhat by the chains of flesh that grew too weary to be borne. I sprang delighted as one would leap into a golden sea, as one might plunge into the atmosphere after having been immured in prison. I felt my youth, strength, vigour—everything return that had been mine. I felt individually more than this: that notwithstanding all my experiences in spiritual life, notwithstanding the visions, communions, and visitations between myself and departed souls, that I had never truly known the nature of spiritual existence until the final tie was broken that linked me to earth. To my utter amazement I beheld my form renewed utterly as the form of youth and strength. I beheld the friends—all friends whom I had known and been accustomed to converse with as friends—each one youthful, each one wise with their added experience of spiritual life. For the first time I felt the conscious power of spiritual utterance—not as a voice, not as a sound, not as a word, but as soul-communion. Every thought was made palpable and every expression made clear to those that were around me. We discoursed upon the body I had laid aside, as you would discourse upon any external thing. I was pointed to and referred to as being a spirit now in full and entire possession of spiritual faculties, whereas before I had been somewhat blinded by the lingering consciousness of the senses that were left behind me in my physical body. The first thought was:

Can I speak with my daughters? I could not; that is, there could be no audible sound, but I could palpably and perceptibly impress their minds, and my youngest daughter was aware of my presence even though she knew the body had perished, and understood that the life-spark had faded.

The next spiritual sense that came to me, or spiritual consciousness, was that of motion. In my visions, some of you will recollect, I had seen myself conveyed from one place in spiritual life to another, by what seemed to be horses, or the usual means of locomotion. I now felt the new-found power, or spiritual sense, of volition. My companion said to me, "We will now visit our spiritual home." I looked around for some means of conveyance, when, to my astonishment, as soon as the desire seized my mind, I found myself rising, first slowly, but, as my will increased, more rapidly, and finally with such rapidity, that had there been intervening objects I must not have seen them. The flight seemed instantaneous. We seemed to cross a vast interval of space. Sometimes I thought worlds must be moving past us; sometimes I thought I could hear the distinct sound of the planets in their spheres; sometimes I thought I could hear the sounds of distant music. But presently we stood within a luminous vestibule, where an atmosphere of light and shade interblended seemed to prevail. This vestibule, I was told, marked the entrance between the spiritual and material atmosphere, and that I was now about to enter the real land of the spirit. I had been there before in my visions; but I perceived whereas I had seen before spiritually with the aid of others, I now saw with my own spiritual faculties; and the lens was quite different from the lens that I had borrowed for my previous visitation. Now I discovered new beauties each step or each point we reached. I discovered that my spiritual vision was not only quickened to the objects around, but actually saw the soul of those objects; that each form, although seemingly as tangible as these walls, was really transparent; and that a vital current pervaded every object I beheld.

I then made inquiry into the nature of these structures. This form of vestibule into which I entered was more like a massive gateway or temple than anything I can picture. It combined graceful forms with various shades and degrees of colours, so distinctly blended and harmoniously in accord, that I could but believe it to be a living and vital form. My companion, perceiving my desire, said, "It is quite true that this substance differs from anything on earth; for while it seems to be made of pieces of marble and precious stones, it is none other than the vitalised thought, the living atmosphere of the realm into which you are entered; and each soul that passes here leaves something or contributes something to the beauty of this entrance." I could then perceive around myself an atmosphere snowy and blue, like the halo of the saint. This blue atmosphere took shape and form

about me, and instantly there arose an archway, through which I passed. I looked behind, and that archway was left to betoken that another soul had entered this land. Meanwhile, all these arches, and the forms that adorned them, and all the pictured images seemed to grow vocal, and a distinct harmony of welcome greeted my spirit. It was unlike any music I had ever heard; it was like sound of accord; it was more like the blended harmony of perfect thought, that one can listen to in spirit, but can never hear with earthly sense.

We passed on, I and my one companion only; for all other spirits that I had seen were now invisible. We passed on. Meanwhile there opened to my view a vast and wonderful land. On either side majestic mountains; streams wound their way among the valleys, and beautiful cascades were dancing down the mountain sides. I remembered this as the entrance to our abode in spirit. We passed swiftly, silently, and without any external means of locomotion directly between two ranges of mountains until we entered an open plain. Here was the selected spot of our spiritual home. As we entered the narrow passage, not wider than the entrance to a single room, I noticed many peculiar devices and figures peering dimly from what seemed to be solid rocks. I saw that these devices had familiar forms and faces, and that they looked like words and thoughts and things that are palpable to the mind. I could see every one of the thoughts and every one of the deeds of my life. Some of them were shady; some, however, were fraught with more pleasing forms; some were what I fain would have forgotten—features of harshness and discord; and some were attuned to scorn and anger; but I perceived as I advanced that the more kindly faces and figures preponderated, and that as I really entered the open space, after I had become a living spirit, there were no forms but those of love and sympathy, and no sounds but those of delight.

Here I seemed to be plunged into a stream whose every drop or every globule was as palpable, as distinct as the separate pearls upon a maiden's necklace. Each of these globules seemed to hold some loving thought or some palpable essence; and as I was plunged into this stream my form was stung with every individual drop as though each would take away some possible stain of earthliness. The longer I remained in this stream the easier it became to sustain it. First it seemed to burn and sting like fire, then grew more and more delightful until I perceived that every globule was talking to me and representing some truth to my mind. At last, when I came out on the other side, I was received with a smile from my companion, who said: "This removes from you the last stains of your earthly body, but not the last effects of all your earthly faults." I could perceive that I was conscious of some difference between her and me; that I had not fully and entirely entered her estate; but since bathing in that beautiful stream I could perceive

that I had more knowledge and more wisdom, and that my imperfections gradually left me. She then led the way to a bower that on either side was adorned with flowers having no name on earth. They are not such shapes and forms as you are accustomed to see, but their very odours make music on the ear, and their very form and colour represent some thought, or prayer, or aspiration. She led the way still more near into the entrance of our abode. I could see its shape and form, and I could picture to you its walls and its entrance; but I will not detain you with it other than to say, that in every image I saw in its formation, I could recognise the attributes of her with whom I was. I could see it had been adorned with the wonted thoughts that had been hers here and in spirit-life. Every prayer and deed and aspiration of goodness, every kindly charity, had taken shape and form in this abode. I could see also my own thoughts interwoven there; the thoughts of goodness, of prayer, and aspiration I had formed, and the deeds I had forgotten long ago, loomed-up before me there, not in shape of pillar and statue and seeming, but alive and beautiful. I could even see the thoughts and prayers and aspirations of my life all ranged in a line before me, but not my imperfections, and said at once: "How is this? that in our abode I behold my thoughts of good, but not my imperfections." Instantly the thought of her replied: "There can be no imperfection in the abode of our spirits. You see them at the entrance; you see them along your way; but only that which is perfect can take ultimate shape and form in the living abode of the perfected spirit."

Then I saw how imperfect I was; and the sense of my unworthiness so overcame me that I would have shrunk away from those delightful regions; but she bade me not to tremble nor to fear, since every thought and stain of earthliness by my own efforts would have to be overcome—"Not yet," she said, "are you fully prepared to abide here constantly; but this is your home, and by effort, by prayer, by daily and hourly knowledge, you will find that you will at last be able to sit here in this home of the spirit free and glad and conscious."

Then for the first time I felt weary. The splendour of the new abode, the delight of the spirit, the consciousness of being free from pain, all overpowered me, and I could not at once comprehend that I was really a spirit and should no more return to my body. She led me to an alcove separated from the rest of the abode by what seemed to be a trellis-work of vines and flowers. Into this I followed, and there I rested I know not how long; but it seemed when I awoke as though all my spiritual faculties had been renewed, and that the first pleasing glory of the spirit that had overcome me now made me stronger, and I said to her who was ever by me: "Now I am ready; show me more of this beautiful life."

Instantly, not as at first slowly, and with seeming reluctance,

but instantly our pathway opened and I saw before me, at a distance it is true, but still plainly and distinctly before me, a concourse of spirits. Approaching were those with whom I was most intimate and familiar upon earth. One of the very first spirits who greeted me from that assemblage, and who came forth as though with haste and speed to make known his coming, was my friend Horace Greeley, late editor of the *New York Tribune*, and sometime an investigator of Spiritualism, but never an avowed Spiritualist. He said, "I hasten to greet you and undo the injustice of years." I said, "Why?" "Because," he said, "I undervalued the testimony you gave upon the subject of this new life, which I find to be more than realised. I am at peace now in having made this confession." I had always told him that he little knew of the reality of spiritual life, and when we all sat in the circles of investigation together, he turned his attention to the pursuit of political and other reforms, while I sat for spiritual knowledge. I was glad of this confession; it seemed to soothe and strengthen me. I then met Professor Mapes, my old and valued friend and coadjutor in spiritual investigation. "Ah!" he said to me, "I had no idea of the powers of the spirit separate from matter when upon earth; but I now see that all your visions were more than true." Then I need not enumerate to you all that came one after another in this shining world to greet me and make me welcome. It was as though these were assembled in concourse to greet the welcomed spirit; but it was not for that purpose they had met. They were assembled there as is their wont, to discourse and inquire into matters pertaining to spiritual existence. They seemed arranged in groups; and each group had a central mind. In the centre of one I saw Franklin, who seemed to be pointing out to his hearers, or to those who were attendant upon him, some elemental experiment that he desired them to follow, in reference to the present manifestations upon earth. He is a leading mind, and great in all questions of science. The science of electrical manifestations has, ever since his introduction into spiritual life, been the particular subject of his investigations—that and other allied forces. And I may tell you that his discoveries are known as physical manifestations; that from his study and the pursuit of his favourite themes, he alone, with the aid of those who are in the same sphere, is working out the problem of physical vibrations, physical movements, physical sounds, physical apparitions through mediums upon earth; that he is the centre of that especial group of spirits, who receive from him instructions, and they in turn impart their instructions to other spirits; and these are dispersed at the present time over the face of the earth, making these demonstrations and revealing to mortals the truth of the power of spirit over matter.

It is not necessary, nor have I time, to dwell upon the particular points and phases in these manifestations, which connect and link

them with his peculiar mind. But you will all recognise this one fact, that the physical manifestations occur in waves; that they begin at a certain point, and then pass over the earth like waves of the sea, until at last the most distant nations of the earth receive something of these powers. The present wave just passing over England—that of the visible form and apparition—has occurred in America, where the first apparitions took place. It has reached you; it will reach distant countries; and finally will be followed by another wave which has not yet commenced. So this becomes not only a system of ethics, but a grand scheme of scientific discovery; which means that the spiritual world are far more intent, I am sorry to say, than scientific minds mostly are upon earth, in the pursuit and discovery of these new powers.

I saw another centre and another teacher, whose strength and power seemed to be devoted to the form of mental and inspirational manifestations. He, too, was learned; he, too, had science and power; I refer to Mesmer, whose discovery of the principles of mesmerism constitutes an epoch in the history of science. He, too, is now adding to the science of spiritual control. He also has his pupils and adjuncts; and these move upon the earth in harmony with one another, inspiring mediums, aiding in their development, and assisting groups of spirits who throng around them, that they may send a message to their friends. I saw gathered around these, far and wide, each attracted to their centre, those numberless thousands of spirits who, like children, were studying the alphabet of this new-found discovery, that they might visit your firesides and, either by the raps, or by inspiration, or by some method unknown to you, reveal to you their presence: your friends, the friends of thousands and hundreds of thousands upon earth, who volunteer to join these societies of instruction in the spiritual life, as you would join classes for instruction in telegraphy, or any system of communication whereby you might reach your friends: gathered around and waiting for the very power that is now moving the earth, and revealing the presence of spirits among mortals.

Another and a higher group were intently discoursing upon the history of nations, and among these minds I could distinctly discover the faces and forms of departed statesmen. One especial group had its centre in Washington; others in Napoleon and Cæsar, who, having outgrown their thirst for blood, are now anxious only for the welfare and prosperity of nations. I can see them, with their shining faces and radiant brows, instructing vast concourses of spirits, who, in their turn, are waiting to move upon the legislative bodies of nations, even as the great impulse of liberty moved upon the Congress of the United States. There I can see the lamented Lincoln, whose spirit had risen because of his love of liberty; and among the shining and radiant throng were still greater measures of human improvement. I see there the late and lamented

Charles Sumner, risen to his new estate, and there, as here, debating the liberty and freedom of the slave.

I saw many other names I could not now reveal to you, but whose faces were familiar, and whose consciousness and thought I could but perceive were far beyond my newly-found faculties. But I am told that as I grow more and more familiar with these scenes, as I indeed become known among those that sit at the feet of the embodied wisdom of ages, that I too shall carry on a work that I was too feeble to more than commence while here—feeble, because of the feeble organisation and the limited faculties of human sense, but earnest as you all know. I now feel that my work is just about to commence; I now feel that this is indeed my work, and that all my efforts and thoughts in gaining knowledge shall be to impart that knowledge to those in the bondage of darkness.

I say that with all this shining concourse of spirits before me, I could but feel how wonderful and perfect and divine is that great gift of intelligence given to every soul, that outlasts and outlives the corroding influences of time, and takes its place in their own spirit-sphere when time and flesh decays. I could but feel, "O if the eyes of mortals whom I have just left—if they could but see as I see, if they could know what I now know! What greater blessings could befall mankind than that this everlasting fear of death—this terror that broods like a nightmare over the ages—shall be removed, and they stand face to face with life and immortality!"

But all is not a pathway of roses here. Again I felt my imperfections, and in the presence of that thought I felt troubled and enfeebled in spirit; with all their welcomings I could but feel, "What a babe am I!" In the midst of this knowledge and this accumulated wisdom of ages, I stood abashed as a child, and felt my own spirit's nakedness. Then there came out to me from some place I had not before discovered forms that knelt down before me, and each one cast a flower at my feet, saying: "You first told me of spiritual life; you were the first from whom I received knowledge on earth of spiritual existence." With their flowers, there came, too, incense, like songs of praise and prayer; and I felt stronger, and my spirit seemed to absorb into itself these offerings, until my form grew strong, and I was glad because I had helped these. And I felt myself clothed with their offerings of love; and they said to me: "You have done this to us; you revealed before we passed from earth our future estate, and we bring you our offerings now." Then I seemed to grow brighter; my raiment was more like the raiment of those upon whom I had been gazing; and with each new offering there came a new feeling of strength and gratitude; and at last I floated away and took my place in the midst of familiar faces, who said: "Now you have become as one of us."

Ever since I have been here—and it seems ages, although a short time in the calendar of earth, little more than one month—

I have at certain appointed times taken my accustomed bath in the river that flows beside our home; and with each new bath I feel some new spiritual impulse and power revealed to me—I feel some weakness and some trace of earthliness depart; so that now I stand by myself, free, I trust, from those stains that will cling to the spirit even though it strive for years: the stains of accustomed thought and unguarded feelings. Yet even still do I feel that long years must elapse before I shall gain the heights of many souls that I see. I feel that long efforts of self-conquest must be mine before I reach the bright inheritance of some whose spirits are almost too dazzling to touch.

And sometimes, with my loved companion by my side, we two alone sit in the sequestered silence of our spiritual abode and commune with loftier souls, with one whose living truth and whose perfect love mankind are familiar. Too little do they follow in his footsteps, too little does his guiding hand uplift and sustain. Far above all this throng of assembled spirits, of councillors great and wise and good, I can see a shining light, a glory more radiant than aught that earth could picture or words portray, and a love, a surpassing kindness, and radiant form, whose words I now give to you: "A new commandment I give unto you, that ye love one another;" and this word vibrates down through the hosts of angels and spirits and mortals until it reaches even your hearts, and casts out fear and hatred and malice and all strivings, and makes you one from this instant with the spirit of God.

[Since the above discourse was delivered Judge Edmonds has desired that it be announced that he will continue his experiences in spirit-life, through the same medium, at some future time.]

In conclusion Mrs. Tappan gave the following inspirational poem:—

Down through the vibrant spaces
 There cometh a voice to-night,
 Full of such wonderful graces,
 Full of such rare delight,
 That it trembles and thrills and fills every heart with its might.

'Tis the voice of the living spirit,
 Of the quickened soul that lives
 The life that ye may all inherit,
 The life that ever gives
 To the eye all its light and the power that all else survives.

It cometh down like a star-beam
 That falls and glimmers through space,
 It cometh down like the lightning
 That bursts and shatters apace
 The trunk of the forest tree, and glances again in its pace.

It cometh e'en like the sunlight
 That greeteth the earth at morn,
 When the fragrance of the flower
 And the hope of the day is born ;
 It cometh like a thought of truth, when truth to the heart is first born.

O that voice, that palpable presence,
 How it fills the uttermost soul !
 How it strengthens the faltering courage !
 How its efforts each purpose control !
 Behold 'tis the voice of the Spirit that afar through the spheres doth roll.

And now from the outermost circle,
 Where the spirit of life abides,
 To the innermost heart in this chamber,
 That voice and that presence still guides,
 And it circles all souls and all spirits with a circle that never divides.

In the midst of God's loving spirit,
 O ye that are searching may find,
 If ye question that bright, living presence,
 And follow it ever, will bind
 Your souls to the souls of the angels—to the Infinite Mind.

It guides and blesses you ever
 With its perfect strength and will,
 Its presence forsaketh you never,
 Obey it unfaltering still ;
 It moveth and worketh each atom and soul his purpose to fill.

From care, from all pain He bringeth
 To every heart release,
 And the fetterless spirit wingeth
 Its way where all strivings cease,
 To bring the sweet, loving, perfect, pure presence of peace.

THE SOCIAL AND POLITICAL GOVERNMENT OF SPIRITUAL LIFE.

An Oration delivered by Mrs. CORA L. V. TAPPAN, at the Concert Hall, Lord Nelson Street, Liverpool, on the 23th of August, 1874, under the influence of "Judge Edmonds."

After delivering an Invocation, Mrs. Tappan spoke as follows:—

Mr. Chairman, brothers and sisters of the Psychological Society, and friends,—It is now some four months since the spirit who now addresses you departed from earthly life. Since that time, in London, through this medium, I gave an account of my entrance into spiritual life, promising at some future time to give a continuance of my experiences. I have been requested to do so this evening by the guides of the medium for the purpose of eliciting information upon the following subject, "The Social and Political Government of Spiritual Life." You will, doubtless, those of you who are familiar with the history of Spiritualism, remember me as John W. Edmonds, of New York. Those of you who are not familiar with the history of Spiritualism may not know that for a period of twenty years before I left the earth I was in constant communion with spirits through my own brain, as well as through the organisms and mediumship of all those prominent in this movement in America. I have never advocated Spiritualism in England except through my works, but those of you who know them are aware that they are world-wide as far as testimony goes. As far as my individual experience extends I will now take up the thread of the narrative where I left it. I recited in a previous lecture concerning my experience, my sensations while passing away from earth, my entire consciousness during that period, my reception in spirit-life by my beloved companion, whom I once thought dead, but who for many years was still my companion after I became aware of Spiritualism and of the sensations incident upon the full adoption of spirit-life, and of the adaptation of the life to my modes of thought. I only commenced, however, the recital concerning the adaptation of my thought to my new existence, for while familiar in theory with spiritual life and with the testimony of spirits concerning it, and while in visions I had constantly seen, held converse with, and visited spirits in their homes, I had not a full perception of the nature of spirit, and of its methods of communication with spirits in the spirit-life, for I still held some of my earthly

conditions, even in those periods of vision. But when separated from my body entirely, I found to my amazement that the sights and things that had seemed most tangible and real upon earth were very shadowy and vague, and that the most solid of earthly substances, when seen by the eye of the spirit, became as vapour or sponge-like, and that within each substantial earthly object and surrounding it also was a primary condition of spirit; that every flower, tree, shrub, rock—all things that I had been accustomed to consider as solid upon earth and as tangible, vanished, and instead I beheld the spirit of the flower, the shrub, the tree, and the rock as being the essential and only vital element in its existence. I found also that that air which had seemed as space, was far more filled with life and with particles of spiritual existence than the solidified substances of the earth; and I found that spirits inhabiting the first stages of spiritual life seemed to me much more tangible than the crowds upon the thoroughfares of New York city, or than the dense throng in the streets of any great metropolis. To my utter amazement I found this space filled with life, and that that life was not only atomic but organised, and that such organisation, instead of being shadowy and vague, was perfectly tangible to my spiritual senses. After being admitted into my sphere of spiritual life, which I may here explain is not only a locality, but a condition, and after passing through the preparation that my loving companion and guide had prepared for me, that I might be utterly freed from the influence of physical disease and bodily complaint. I found that every thought, feeling, emotion, wish, desire, and aspiration of the whole of my life had shaped itself into form, and that these became the abode of my spirit—that these forms are varied according to the nature of the thought; that in some cases they take the shape of stars, of flowers, of birds, or of other symbolic shapes; that in other cases they are vague and shadowy, representing clouds, and these I understood are my desires that are not sufficiently lofty to shape themselves into spiritual form; but in the innermost parts of the abode to which I was admitted, and where my beloved companion had awaited me, I found that those shadowy forms and shapes did not penetrate, and that only the complete and perfect thoughts had entered there. Those complete and perfect thoughts took the shape and form of absolute geometrical proportions. Some were star-like, some were shaped like triangles, some were spheroidal and globular in their nature, and all were inwrought with the finest mosaic, making a complete temple, but all transparent, and of such quality and substance that no gems could equal them in brilliancy; and whenever I turned for explanation I would find the explanation already entering my consciousness as though the voice and all other external methods were no longer required. Singular enough, whenever my companion was about to speak to me, instead of what was said taking an audible form, as is customary upon earth, it entered my

consciousness in its actual spiritual state, and I heard no sound, and the thought was not conveyed by any word, but it was as though I had perceived her meaning. I then discovered that I did not feel, hear, or see according to the usual interpretation of sight, hearing, and feeling, and I concluded, therefore, that I would not require food according to the usual meaning of the term; but I also was aware of possessing a distinct physical organisation, which every hour in my new existence grew more and more transparent and luminous, and each thought that reached me from my beloved guide became a new power of whiteness in my frame, until I found that my whole body was composed of the thoughts, emotions, feelings, desires, and wishes with which my mind had been clothed in its highest and best moments, and that up to the latest day of my earthly life I was adding to this spiritual structure by my prayers and aspirations, and the thoughts that my spiritual guides gave me. Overwhelmed with a consciousness of humility, such as only the soul can know when it enters into the presence of spiritual beings, I felt also a sudden assistance growing out of the thoughts, feelings, and emotions of those spirits that had gained strength by me; and whenever I would shrink from entering this spiritual state, because I considered it too holy, I would find these deeds and words of kindness, such as they were, come out to meet me, and were like flowers cast upon my way in order to give me encouragement in my spiritual state.

At last from this preparation I emerged into the councils of spirits, whose names were familiar to me on earth, and some of whom had been my spiritual guides. I discovered companies of beings assembled on what seemed to be a large plain, or more properly speaking an open temple, for while it had pillars and arches and all forms that belong to a beautifully constructed building, there was a transparency about it that did not accord with any of my ideas of a building. It seemed to be a framework in which the walls were set like pictures, and extended as far as the eye could reach. Descending from a little height a spirit came to me, and I recognised him as one of my spirit-guides, who through long years had given me instruction. I refer to Lord Bacon, who as a spirit had distinctly communicated with me for twenty years, and who now led me to a little eminence where were assembled a group of people. Instead of the usual habiliments of earthly raiment, or any distinctive evidences of title, I discovered that each of these was clad, as I myself was, with a spiritual transparent substance that took the form of a cloud or vapour, which arranged itself in folds. Whenever a thought came towards me from them, this cloud would grow more and more luminous; and if the thought that they wished to convey to me was perceived by me, the cloud itself seemed composed of absolute light. The shades varied, for there seemed to be colour as well as substance in their clothing, and each shade seemed to correspond to a ruling principle of the

mind. When Lord Bacon spoke to me I could distinctly discover a pure blue light emanating from his raiment; and when I sought the meaning of this, I found it meant justice and truth combined; and when other persons spoke to me of whom I had known somewhat on earth, I discovered that the shade of their raiment corresponded in degree to the leading traits of their character, and that the purest and whitest among them were those distinguished on earth by the most exalted motives and purest humanity. I saw a shining light a little apart from us, among a group of others, clad in whiteness, and I said, "Who is this?" and even as I spoke, the answer came, "The friend of humanity—Wilberforce." Around him I saw a group of the friends of humanity, each intent with him upon devising some great and beneficent measure for the amelioration of the condition of mankind. I soon discovered there was no need here for legal jurisprudence, and that while up to the last moment of my life I was intently engaged in revising and correcting what I considered dangerous errors in our legal jurisprudence, and while my latest thought was occupied with the revision of the statutes of my own country on earth, I found here that there was no necessity for statutory laws. On asking—but I did not even need to ask why—I could discover that the laws of mind are in themselves statutory—that they are made conformably to an infinite purpose, and are as inviolable and as constant as the laws that govern the physical universe. "It requires no statute," my guide said to me, "to make the atoms one toward another attractive in proportion to their molecular affinity. It requires no statute to establish the law whereby the sun controls and governs the planets that are within its system by the natural process of inevitable law." I therefore discovered that between mind and mind there was as subtle a law, and as inviolable, as that which exists between atoms and worlds, and that these laws are so final and so primal that no soul can be attracted to or associated with any other soul unless the substance of that of which it is composed is similar; that therefore there can be no need of arbitrary external laws; that all souls are attracted not only to the sphere best suited for the condition, but to the class of minds with whom they naturally assimilate, and to the particular companions for whom they have most attraction. Hence those living upon earth who, like myself and my loved companion, had been divided by death, need have no fear of final separation, since between you and friends you love there, there is a spiritual attraction, and that makes up the law of spiritual life. Those children who are divided from their parents by the law of death need not fear an entire separation, nor parents who remain on earth lament the loss of their children, since, if the love be true that united them together, there can be no more of severance than there could be between two atoms that are drawn together by the inevitable law to which I have alluded. I found,

also, that these companies of spirits who are attracted to one another by mutual objects and purposes, such as a great scheme of philanthropy, great systems of legislation and human government, great plans of scientific discovery, are each arranged in what I may term families, the family itself, however, being first the primal centre of the soul in its love—viz., husband and wife, parent and child—the kindred spirits that make an exclusive family group. But we have larger families, and this is the society of the spirit-life. I found society to consist not in a mass of people forced together unwillingly by circumstances and external conditions, nor yet to consist of those superficial methods that constitute earthly society, being builded up, first of the family, then of wealth, and finally of social position or intelligence, or as in the case of England and other European countries, consisting first of the monarchy, next of the aristocracy, and finally of the grades of people that circumstances and outside custom have forced to associate together. I found only companies or families of kindred souls. I found only societies of similar minds attracted together for mutual purposes of good, and each gaining strength from associating with the other. I found that these groups arranged themselves according to those laws of attraction in greater or lesser numbers, and that all minds in earth's history that were intent upon pursuing the same line of thought inevitably meet in spirit-life. Plato clasps hands with Confucius. Those in turn clasp hands with great philosophers of to-day, and all meet on the same plane in spiritual life. Those who are considered strangers, and who by a similarity of pursuits and exalted purpose have arrived at the same idea, in spirit-life become members of the same society, and recognise in one another a kindred spirit, although each has never heard the name of the other upon earth. The poets have their especial abode, and associate together; the artists also have theirs; but the chief and ruling point I wish to impress upon you is that I have found one ultimate law—one inevitable law—that no spirit pursues knowledge for the mere sake of the pleasure which the knowledge itself gives; but that just so soon as any knowledge is gained by a spirit, it has a pleasure in imparting that knowledge to others, so that those who pursue steadily any line of study for the mere selfish purpose of gratifying a passion for study are excluding themselves from the society of beneficent spirits, while those who pursue knowledge for the purpose of imparting it to others, gain thereby added strength. I found immediately upon receiving the knowledge concerning these societies of spirits that I had the strongest desire to impart that knowledge to those whom I had left upon earth, and that even after I had passed through the first stages of spiritual growth I could not remain in that world, and in reception of that knowledge, without expressing it to some mind upon earth, and thereby reaching my fellow-creatures.

I find also each day as I gain new knowledge of the methods of that life into which I have entered, that I have stronger and more burning wish to impart this knowledge to my fellow beings, that I may point out to them how many of the methods of learning, considered important, are not valuable in spirit-life, and that many of the things neglected upon earth are of the utmost importance when you come to enter the abode of spirits. Scholastic lore and the methods of education connected with all kinds of human gifts, are valuable in themselves as a test of the attainment to highest human happiness; but I find legislators, and all persons engaged in building up the human methods, have very little to do in spirit-life, because of the law to which I have previously referred—that there can be no conflict of jurisprudence, since there is but one law in spirit-life, the law of spiritual adaptation, since it is quite as impossible for a spirit to enter a state or sphere for which she or he is not adapted as it is for a horse to become a man, and is quite as impossible for a soul to be comfortable in or wish to inhabit a sphere for which it is not fitted as it is for a bird to change into a serpent. But as knowledge increases, the desire to advance also increases, and then the spirit is aware of a longing to enter a higher or the next degree in spiritual advancement; but so palpably does this come about, and so gradual the process, that there is not the violent change from one state of spirit-life to another, as there is between what you call the death of your life and spiritual existence, but it is a gradual putting off of the thoughts of yesterday and taking on the new thoughts of to-day. All this while the spirit is not intent on pursuing its own happiness. I find it is a great bugbear in the world, and a great mistake, that mankind must ever be intent on the pursuit of happiness. In spirit-life it is the last thing thought of; those who seek for happiness are persons in the lowest state of spiritual life, who have no knowledge, and do not impart knowledge to others, while those who are happy are chiefly happy through the knowledge they receive and impart to others.

I found bodies of philanthropic spirits constantly engaged in striving to impart to earthly minds the best methods of ameliorating the condition of humanity. I mean those connected with social questions which externally are so difficult to answer, and which to the spirit are so easily solved by its laws and associations,—the difference between wealth and poverty, between virtue and crime; the difference between the higher and lower social strata; all these form most perplexing problems, not only in connection with law itself, but chiefly in connection with moral philanthropy. The solution is simple and plain, namely, lower conditions exist because of the lack of knowledge in the world. Remove the barriers that now divide the lower from the higher classes of society, as you term them, and you will find those to consist chiefly in knowledge in various stages and degrees. I

find also that the intricate problems connecting human governments with one another—and the problem itself of human government is in process of solution in this way—that all the creators of governments in the world, from the time of Moses down through a long line of religious rulers, have given the rudest expression of civil power upon earth, having been guided by the simple impulse of material power and strength, whereas the law itself should be kept out of sight—is not to seem to be a power, but wielded and ruled by the same method that the natural laws rule the universe; because no human government can succeed until its methods become like the parent of a family, or like the ruler of a distinct society that love their rulers. Laws should be subservient to the exact requirements and needs of the people; and it comes to be a matter of fact that in spiritual states of existence the law itself is the outgrowth of a state and of a condition, and as there are no kings, no empires, no rulers, no courts, no methods of legislation excepting the one I have named, all those other systems seem to fade and sink into insignificance, since, wherever there is a wrong to be righted there is ignorance, and whenever knowledge comes the wrong ceases instantly. If I could apply these laws to the needs of humanity, as I mean to do at some future time, I could point out that the ancient prayer of the Master, "Thy kingdom come, and Thy will be done on earth as it is done in heaven," is not an idle prayer; that it is possible, practicable, and wholly capable of demonstration that the same laws of government, and of receiving and imparting knowledge, could prevail upon earth as those that prevail in the regions of spiritual life, and that those will take the place of and usurp the forcible governments of the world, and make government itself a spontaneous outgrowth of the thought and mind of the beings so governed.

I will also state to you that any direct system of knowledge that is pursued in spiritual life is pursued differently from what it is on earth. The geologist, the astronomer, the chemist, each intent upon solving the subtle and mysterious connected with his department of nature, does not pursue that knowledge as the outward or earthly man does. You are aware of the process in earthly minds—that the astronomer commences with external observation, that this external observation is limited to vision or the instruments to which he has access. So with the chemist: he commences the solution of his problems by just such processes as are accessible to him externally, going step by step to the point he wishes to attain by the slow repetition of experiment. The reverse is the case in spiritual life. The knowledge of the astronomer is based, not on the external observations, not on mathematical instruments constructed like those on earth, but on the power of mind. Each mind can place itself with its sufficient knowledge in exactly the right position in the universe to discover not only the rays of light and their density, but also the component

parts of planets, their structure, and, if need be, their inhabitants. Chemical life is also discovered from within and not from without, and all chemical processes that are studied by man are only approximate chemical processes, while the real chemistry is going on, imperceptible to the eye of any scientific investigator whatever. It is the same also with the evolution of spiritual thought. It is customary to base the hopes of spirituality upon such external observations as are derived from records—from the testimony of spirits, and of those methods adapted from outward comprehension. In spiritual life it is different. The spirit judges from its own state, namely the state or quality of the spirit itself, and it is no more possible to deceive the spirit concerning the intentions, thoughts, wishes, feelings, desires of another spirit than it is possible for you to exclude the light of day when you are in the open air. There can be no concealment, no deception, no fraud, in the spiritual state, for all is clear and plain. With that unveiling of the spirit, however, there is also a quality added to the soul that is rarely possessed upon earth. I mean that of charity, and those who know most of the thoughts and the failings of their kindred spiritual beings condemn them the least, while only the ignorant spirit judges harshly, and only the human and finite understanding condemns, so that when the spirit enters into spirit-life and is unveiled before the eye of those that may see, there is still such an abiding charity and such an all-pervading spirit of mercy that the soul, though abashed at its imperfections, is still not afraid, and when abashed takes its first step towards improvement. I myself, standing in the midst of this concourse of heavenly beings, recognising their beneficent kindness and the godly purpose of their earthly and spiritual lives, felt humbled—felt myself sinking into utter insignificance—and thought—What have I done, what can I do, to merit the companionship of such minds as these? Each foible of my earthly existence, each human folly, every unjust thought of my early life, even every harsh word, came before me, and I seemed for a time to be surrounded with them. Then my higher purposes came to my aid. I saw them like white young beings hovering above me, and I felt that as the whole intent of my life had been eminently honest, and as I had striven earnestly for the truth as high as I possibly could strive with my understanding, that I was not utterly condemned, even in their presence. But I have seen souls entering spirit-life that came out of their earthly existence full of power, and grandeur, earthly fame, and eminence; and I have seen them standing before the eyes of kind but searching angels utterly dwarfed in spirit, seeming, with all the grandeur they had left behind them, to have no spiritual grace whatever, and instead of splendour, and magnificence, and praise, and applause, I have seen them standing in the midst of these silent uncondemning souls like spiritual dwarfs, and I have heard no word of reproach

from any of the beings that gazed upon them; but from out the midst of the spiritual concourse I have seen children, clad perhaps in snowy raiment, go quickly to the side of the deformed one and gather their white robes around him as if to shield him from the consciousness of his own deformity, and I have seen them then bestow on him a kind word or thought and recall to his mind some good deed or word of earthly life which would make him more beautiful in the eyes of the spirits and in his own consciousness. And all this time I have not heard from the spirits or angels one condemning voice, not one thought of reproach, but only the same compassion that you would feel for a being utterly deformed in body who might be standing before you to-day. More than this, I have seen these thoughts of spiritual compassion and love take shape and array the external deformity of this unfortunate soul, until in his humility, he was grateful for the kindness thus bestowed upon him, and that humility became the first stepping-stone to his spiritual advancement.

But I have been led into other stages of spirit-life, one of which, for illustration, I will mention. It is the state where the determination, and thought, and will, remain the same after leaving the body that they were before, and I will give an illustration from a shining example in history. An Emperor—whose name I will not here mention, but whom perhaps you can determine by the illustration itself—whose ambition was the building up of a dynasty, whose sole aim and object in life, with unparalleled and gigantic power of intellect, was the hereditary lineal descent of his own name,—I have seen that that mind, entering the spiritual existence, has remained for years intent upon the same thought with which he was occupied on earth—the perpetuation of his own dynasty. I have seen that when his successor in name and his successor in kingly power actually did abide, that he, more than the one who sat upon the throne of the Empire, governed the nation—that all the thoughts of the earthly monarch were guided, directed, swayed, and governed by the spiritual monarch—that he yet imagined he could gain added glory by the power of his empire to his name on earth. I have seen this going on until the kingdom or empire reached a higher state of refinement, perfection, and glory than it did when the original emperor dwelt upon earth. I have then seen that there came to that spirit a sudden longing for something besides earthly fame—that he became suddenly aware that in his spiritual state he could gain nothing by world-fame, applause, eminence, or even the perpetuation of his name, and I have seen him with remorse turn inwardly to another light that he had rejected in his earthly power, and ask imploringly for a ray of beneficent love and sympathy. I have seen that king desolate, alone, without retinue, titles, courtiers, or companions, more an exile in spirit than when upon earth, first become conscious of his spiritual

poverty, the raiment in which he had thought himself adorned—the power of ambition of earthly fame—even the perfect laws that he thought he had framed for his people, fell from him and became as nothing in spirit, and the once-rejected gem and jewel of his life, namely, love, would have clothed him with infinite brightness. But at last, while his dejection and misery came upon him, and he felt his poverty and wretchedness, and felt that he was powerless, there came out of the spheres above him a single white light, and the gift of a snowy lily dropping down at his feet, enshrouding him in its radiance, and breathing for the first time the spiritual life of love, he looked up and was grateful. From that time the empire over which he ruled on earth faded; its destinies changed; its king became an exile and died, and he, who had sought to upbuild it, was caught up to another kingdom, higher, better, and more glorious than any which he could have reached upon earth, namely, the kingdom of spiritual humility and love; and he would not now exchange all its light and beauty for the proudest empire, the greatest fame, or the loftiest estate of earthly ambition, since only through love can the soul enter the kingdom of heaven.

POEM.

By the tomb of the prophet at Mecca
 The wandering pilgrim may wait,
 While he worships there, speaking to Allah—
 Allah the good and the great;
 Asking, when earth-life is over,
 And its day-beam has finally set,
 He may dwell in the paradise grander.
 And the pilgrim is weary and wet
 With the dews of the evening; yet ever,
 As down drops the red orbéd sun,
 He falls on his face in devotion,
 And the earth and the heavens are one.

At Jerusalem ever the Christian,
 With reverent footsteps and slow,
 Walketh the way of the Saviour—
 O Jesus so meek and so low,
 Asking for ever and ever
 When life shall have ebbed fast away,
 That the soul may abide in that Heaven
 Where Christ and his blest ones shall stay.

O'er the beautiful vale of Shiloah,
 The patriarch-sire journeys slow,
 And he watcheth his sheep in the mountains,
 And hears them a-bleating so low.
 The snows steal away the young lambkins,
 His feet are a-weary and worn,
 But he wonders if they'll all come homeward
 When the stars in the night cease to burn.

And ever while watching the star-beams,
He wonders if morning will dawn,
And one day, his head on his bosom,
He sleeps and his sleep is so long;
For he wakes not with sound of the tinkling
Of bells when the lambkins come home,
And he wakes not with sound of the clarion
Of hunter's horn as they roam ;

But he wakes in his soul, and the day dawn
Came sooner than he had dare know.
Behold ! how the one at the tomb waits,
Behold ! here ye all wait below,
Wondering if Christ or if Allah
Will greet you—what time will appear,
The great dawn of the morn of salvation,
When the Lord's own anointed is near,

When all tombs shall open and free souls
That are fettered in bondage so drear,
As they wait, so wait all souls,
But the day dawns—at last it is near,
On the mountains the first breath of morning—
Come out from your tombs and your altars,
Behold the Christ, Allah, is here—
God, Prophet, Saint, Saviour, and Angel.
Yon tombs that ye sit on are void,
For the morning hath dawned—its evangel
Appareth—the day of your God.

MESSAGES FROM "OUINA."

To Mrs. H——

I give to thee a plant
Of rare and wondrous power;
Whose growth for ever yields
A fragrant, soothing flower.

It typifies thy life,
And thy spirit's work on earth,—
Leading through loving deeds
To the realms of higher birth.

Thou wilt wear it in thy heart,
And bear it in thy hand,—
And its grace shall aye impart
The magic of Life's wand.

By the bed of suffering
And pain, its breath shall calm;
Thine is the power to soothe—
O, take this healing Balm.

To Mr. H——

I give to thee a rare and sparkling gem,
For thou hast sought it everywhere on earth,—
Not in the splendour of the diadem,
Nor where the gorgeous jewels have their birth,

Thou'st sought it in the hoary mountain height,
And in the valley and the desert wide,—
In books of men, and in the still of night,
Among the stars, to find where it could hide.

I give it thee; I place it on thy brow,
And may its brightness shine upon thy way,
Guiding thy thoughts; its glory, even now,
It shines so brightly with its golden ray.

It pours its bright refugence upon thee,
And to thy spirit giveth endless youth,
Pointing unto a blest eternity;
The gem we give thee is the one of Truth.

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