

THE
LESSONS OF THE AGES,

BY THEODORE PARKER.

THROUGH THE INSPIRATION OF

auth
MISS S. A. RAMSDELL.

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If we are God's, then let us do God's work,
And grapple with the fires of hell,
To burn to dross the selfishness
Inwrought in soul desire.



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MY GUIDE AND I.

A FRIEND once met me in the dark,
And through much cunning and fine art,
Said: "Come with me, the way seems fair,
We'll walk along, a loving pair,
And give ourselves to duty's call,
Not asking Self or love at all,
But simply say 'in God we trust.'
Follow what will, come what must,
Our standard high, our faith supreme,
Humanity the living stream
That we must better if we can,
By lending will to heart and hand.
Unfurl our banner for the right,
The only power that giveth might ;
Step down, if need be to secure
The gem called Charity, whose birth is pure,
And greater than a diadem
To crown the hearts of living men.
To angels help we will give heed,
Asking whenever much in need,
And if the way seems filled with doubt
We'll never stop and turn about,
But bravely on, the uphill side
Oft times presents the loveliest ride.
And in our journey on together

We will be friends in spite of weather,
In spite of all that's dark and drear
We will with fate hold goodly cheer,
And never murmur on the way,
But greet the monarch day by day,
As picking in the affairs of life
Is held to us the signal strife.
Must we turn back, think ye, my friend,
When duty calls and angels lend
Their strength of purpose to our walk?
Let us be careful how we talk,
Let us be careful how we act,
If angels guide this love compact.
The world expects roses full blown
From every bush that heaven hath shown,
Without a thorn, all coloring true,
Without a yellow mixed with blue,
Without a sham of any kind
To save the world from being blind.
Think ye, my friend, we can succeed
By giving life to human need?
Succeed in yielding to the test
That God smites those he loves the best,
And crowns them with a work in hand,
Sustained in full by angel band?"
I said: "My friend, your way seems clever,
Although despondent in foul weather.
Show me the truth — I'll give my life,
I'll enter in the coming strife;
I'll bend to circumstances all
That may surround me like a pall,
To find this God of truth and right

That took my mother from my sight,
And folded down the curtain dark
That shut from view one heavenly spark.”
I said: “My life is poor indeed,
I’m helpless in the coming need,
Do with me as you will. Oh friend!
I do myself most willing lend;
Try me by every art you please,
On rugged ground, in paths of ease.
I would be true in every way,
If I am chosen at this day
To give my life at heaven’s high call
I would yield self, and home and all;
I’ll take my sister by the hand,
I’ll reach to you in heavenly land
For council and as guide to lead
Me safely through the tangled weed.
Again, I say to thee, Oh friend,
My life to you I willing lend,
Give it the coloring that you please,
The discipline devoid of ease:
I must be suited in my giving,
Else my poor life is scarce worth living.”
You say, “we must not talk of ease
When we have this whole world to please,
But I will do my best endeavor
To balance foul with fairer weather,
And as this compact is agreed
I’ll state to you my present need.
A scribe I want, with pen in hand,
To give my thoughts from spirit land;
I’ve tried in many ways to find

One suited wholly to my mind,
But well I know a perfect zest
Was never found in any guest,
And so I take you, sister, friend,
And do my duty to the end.
I'll give you books — can you indeed
Make them supply your present need?
Give you bread without the honey,
Experience without the money,
And as you are the one I choose,
I'm sure to win and never lose,
For well I know no trick can enter
Where money fails to be the centre;
And well I know the golden lever
Can never you from duty sever.
I'll give you books, a few short years,
I'll give you smiles, and also tears;
I'll give you aspirations grand,
And lead you with my spirit hand
To where the soul shall find new light,
That breaketh through the darkest night,
And leaves the captive mind as free
As crested foam upon the sea.
And when I've tested all your worth,
And opened out the newer birth,
Think you, my friend, I can dis sever
The ties that bind us well together?
And leave you when you're most in need
Of strength to battle with life's creed?
I know you've oft times thought it strange
That I could take you such a range,

Without more comforts on the way
To give more strength from day to day ;
But well I know the faith that's best
Is never found beneath a crest.
Now at this time and in this place
Let us in friendship still embrace
A newer work of broader hue,
Both suited to myself and you.
It shall combine in system grand
To show myself throughout the land,
And take no money at the door,
Although I know you're wondrous poor.
But still have faith, like Ruth of old,
I never can be bought or sold,
But in your case, on moneyed land,
I'll give to you a business band
That will probe hearts with rod of love,
Dipped in the fountain head above.
Do you agree to this new scheme ? ”
“ I answered yes, as in a dream.”
“ Then here's my hand, my sister true,
We'll sift the old world and the new,
And bring our work within the range
Of every human heart and grange.”
I sat quite still, I could not think
The spirit brought me to this brink
Of joys so grand, so filled with awe.
I said, Oh God ! take every flaw,
I would be pure as him of old,
Who in his deeds shone forth as gold.
I would be free from sin of every kind,

Of selfishness that so distracts the human mind ;
I would be free, that angels in their great desire
Might touch me with that living fire
Called Inspiration, and blend with me
For double life and work.
My guide then spoke, I held the cadence long,
He said, " My child be strong, brace well your feet,
On smoother ground we surely soon shall meet.
I've heard the new renunciation with joy, with hope,
You nevermore shall in the darkness grope ;
For in this living stream of truth
You'll find fair health and more of youth —
You'll find me true to every promise given,
I'll make it fast with knot of old gold ribbon.
Therefore be strong, be doubly stayed,
And brave and true as Orleans maid,
When in the springtime's early day
I bear you on your journey's way,
And stand in honor by your side,
A claimant for a spirit bride,
To work with me while time shall claim
The rivulet sounding in your name.

THE LESSONS OF THE AGES

CHAPTER I.

WHO shall paint the lessons of the ages? Not one who has always carried flowers in her hand, or song bird notes in her soul; not one whose life has always detected a blossom at the close of every experience, or felt friendship in every extended hand, or smiling face. Not by one shall the lessons of the ages be wrought out, who has never tasted poverty, or seen the hungry wolf in the distance, battling for that which God has given freely, but man has closed about with laws more arbitrary than Satan ever dared to assume. No, the lessons of the ages must be written by one who has suffered in many ways. Prostrated by sickness for years, but held to earth by God's hand of love, to be a ministering help to impart to the world what God may give to her of material spiritualism, which is the bud of promise now opening to the world, and of its flowering the coming years must each hold out its prize offering, to be tested by science and fathomed by knowledge. God's basic testimony in every outlay of Deific skill.

No, these lessons must be penned by a woman, chosen to do this work, for, from natal condition was seen, that strength was given to suffer for truth or principle, although the fagots stood as clearly out in their burning glory, as they did to the martyred Joan of Arc, still, the aspiring soul saw God above all, with a glory of the resurrection, a brilliant and final success, and no earthly chalice however bitter, could frighten the expression of truth imbedded in the soul of the writer, and ready to act with those truths, when God opened the way for their benefit to mankind.

The way is opening, for in 1878 the cry is for truth, for demonstrative evidence, that shall do away with doubt, and place materialization above the fraudulency of these exposing times. Every advent of Spiritualization, or Spiritualism, has had truth for an usher, so much of truth as compatible with the ideal growth of human kind, and to-day the mind force of the whole world is drawing around this center figure that has fed the creedal world since the Hindoo mythology found strength in symbolized signs, and since theology has been the fashion-plate, from which the world has reared its Christian arbitration, and still the cry is forms. The world is not done yet crying for materiality — crying for the spirit manifested in outer signs, and in the flesh, crying for a holocaust of truth that shall dampen the toadyism confined in the whole system of church

anarchy, that is criminal before God, and is a slave owner of men and women.

The world's cry is still materiality! materiality! to crown the returned spirit, to make heaven and earth on terms of union footing, and give orthodoxy a hunch she will feel in every joint of her crumbling architecture, and finally go down in the dead sea of the world's ignorance.

The lessons of the ages have a broad sound, a traveling back expression, a dipping in all the waters of the past to find the evidence of man's faith in God, and faith in the immortality of the soul, as a truthful structure, embodying the principles to maintain individual sequence before the bar of infinite progress.

The world has always had its system of religious worship, from the Zendavesta of the Persians, from Buddha's heathen hieroglyphic gods, and structures of mundane objects, supposed to possess some recantation virtue with Deity from the Romish divinity of passional greatness, symbolized and confined in the powers given in wood and stone, in priestcraft, and in the idolatry of pomp and show. In all the vast regions of the mighty past, farther back than man knows for, have the principles of religion been fostered and held by such faith as comported with the world's spiritual growth and education.

Mind has ever had its grasp on Deity, and has ever

sought a system whereby to express recognition and fellowship with the infinity stamped upon his mind, and merged in every part of his being, and yet held aloft as the Father and Ruler over all existant life. Protestantism is as far back as mind cares to linger, but its sweeping folds still trail over the alters of Catholicism, that can never clear herself from Romanism, the babbling fountain that contains the spittle that has inoculated the creed-bound world, and given religion the glittering finish of being sold for so much a drachm. Romanism can never clear herself from the jupe of Zorasteric reign. The connecting links of all the monuments of religious show are as clearly defined in the mental histories of the past and present time, as Darwin's process of dovetailing all the species of animal life into one rythmic verse to produce man.

Every age carries its weapon of Christianity to place at the hand and heart of Deity, and its acceptance has been in accord with its lasting virtue, as seen in the perfecting of humanity.

The lessons of the ages, in the present writing will not so much embrace the historical facts of the past fundamental worship-ground connecting God and man, in a labyrinth of mystery and materiality that belongs to the darkened condition of their respective age and time. These lessons will take a broader scope in ethical science, in past and present gradations of mind achieve-

ments, or purposes, guiding or leading on to achievements. The world has ever drunk to drunkenness of every fountain, having a showy placard announcing its whereabouts, and where with all to feed the stomach or mind of man; and the fountain serving its purpose has dropped apart, leaving the truth it contained feeding many channels, to irrigate a broader landscape of dominant power.

Christ stood witness eighteen hundred years ago, at the temple of spiritual knowledge, and besought man to search for the right key to unlock that feasible temple, when earth could no longer hold together the shadow of outward seeming. And ages before Christ the love messengers instituted a wider search for a religion, that would grace the inner temple of man and woman, as well with the shamrock of ever increasing verdure and beauty, that death could have no power to destroy. Heathen history served for a time. The Jesuitical salvage only pre-empts for a season. The Cathedral of unlimited sway has never been builded. No theories, or system of theories, can stand under a progressive unfolding of mind in matter. Old dynasties of pomp and unmitigated wrong and cruelty of design and purpose, have dwindled away before the sunlight of a more Godly education, that could not tolerate the vastness of heathen ignorance and cruelty, unless staid, would render God a nuisance whose power all had a

right to question, and all had a right to combine in purpose to make God better, or make men to understand God better.

Theories have never stood the test of religion, because theories only satisfied in a measure the outside plan of life, while religion is a fundamental principle inlaid in God, and followed out through all the inverse tide of human nature, and therefore Theocratic history has run stale and barren of good, while religion has handled the white nectar of peace since time boasted of man, and man realized innate sensitiveness, which has ever reached for better things in accordance with the unfolding of spiritual law, which law is integral action, controlled by no force, but eliminated and perfected by concordant design in the atomic realms of space.

Spiritual law is older than God, because anterior to mind as an element of supreme power. Mind is a thinking apparatus, dependent on outward expression, or symbolized form, to educe growth and consequent action, while the spiritual law that radiates from centre to circumference, and holds nature for mind to grasp at will, is the volition encased in fire and water, capable of producing thought, and therefore anterior to the circumscribed position of thought. Thought dwells in evolution, and is rounded out from her broad lap of indulgence, while spiritual law is evolution itself, or,

in other words, is the ever-producing or unfolding agency, that is a cause without limit, a preponderating inflow and outflow of gaseous fluid, self immolated, or inducted in fire and water, that girdles all space with a power of cohesion that mind has never meddled with. Mind is an outgrowth from the workings of spiritual law, never yet having consolidated to a system of thought that could not be impeached by some other thought, which shapes its dependency at once, showing conclusively there must be a law superior to any range of thought yet discovered.

If God is a thinking power, holding the vastness of space in any logical manner that the world can educe geometrical design from, and an equilibrium in all the forces of gestative nature, if thought can hold systematically so broad a schism apart from the just and forcible law in primated matter from the friction forces of light and heat, or fire and water, having nebulous design, why then, thought bound and controlled in the one Godhead of supernal philosophy is yet awaiting discovery, from lesser minds, intent on probing this grand equation of mental calibre, that has stood through all the lessons of the ages, a ghost haunting the infidelity of man, and only awaiting a spiritual discovery to become a law-abiding god, that no thought can distrust outside of molar action.

We, in spirit life, term God the incarnation of mind

in matter ; the spirit going before a purpose. The law of progress evolving a solution that time must deal with according to her capacity of spiritual attainment. The law of evolution primated in matter has evolved our heavenly God, that must clasp hands with science, becoming one under the law of solar equation. Mind outside of matter can divulge nothing, but as an outgrowth from the conjunctive elements in matter, acted upon from atmospheric condensation, is sure to reveal everything respecting our epitome God. God cradled in the lap of solar indulgence is an infant at play with its mother's apron strings, but God, as an elimination of mind force from the body system of opaque space, is the world's plummet for sounding the viscera of all natural design.

CHAPTER II.

YOU see, my earth friends, the sooner you let go of your dogmatic God-head the sooner will the true revelater attach itself to your creed of intellectual feelers. All system has had God for a mouth-piece to blow its horn of merit. All philosophers have found basic installments in God. Few have thought to reach farther in illimitable space than the supposed man figure of supernatural wisdom and power of design, because man's nature is to cope with man. The ulterior forces in matter, or in nature containing the seed time and harvest of every functional atom, bearing date of conceivment, man has treated in a desultory and unfaithful manner, for it requires thought intense and strong to search for life, for individuality, and for a purpose connecting those two monuments of suppressed power, life and individuality. It requires intense activity of the mind to go outside of our repeated God, and find a basic structure for all life, for all activity, for all conceivment and all achivement, for all growth of mind and matter, for the rosy and the thorny side of every day's beat of time, for all there is of God in history, or in the broad Thesis of nature's designs, that is

caught and caged somewhere by one vast ripple of love, whose key-note of vibration reaches from centre to circumference, holding God in the folds of evolution, and man in the same channels of evolving light, to become perfect when God is perfect.

I say it requires such method of thought as mind on earth has not grown to. To step back of God as a supreme revelator and find the forces of life fixed, and held by cohesive laws that God could not meddle with, God being the radiation of mind from the working or reflex of those laws. Minds of earth have been quite content with the God of fabled history. It is easier to take pills when we know that some one else has been dosed with them and claimed relief therefrom; much easier to try what has been tried as a mental or physical panacea than to break over old rules and forms and plunge for something undiscovered that holds a point of trust that must satisfy every investigator, however skeptical, in their out-reach after knowledge based in facts. It pays one to travel, whether it be with the mind let loose for a theological tramp mid the dry bones of ancient technology or for the body's ease and gratification that takes something new to its house of clay, and casts away something it has no further use for. Mind governs the body, and both are partners for the reception of good, or the reverse, as experiences meet the two natures. What we grow from is as neces-

sary to be understood to bring compass to natural design, as it is to know whither we are tending and to what forces we are to beat against in the future tense of time, if we are yet to face God in any other way than by thoroughly mingling in all the varieties of materialistic nature. We never speak without expressing a design, without showing the God-mark of our construction; we never move in any way but we show the whole equator of design. We show the power of mind expressed in matter, we show the God within us, dealing with the combination of chemical results, from the friction rasp of light and heat. Every typical expression of nature thrown out on base endeavor that meets and mingles with the occult springs that outstamp our type of expression, are the result of chemical action inborn in gaseous fluids that have wrought together to the unfoldment of God in nature or mind in matter, simplifying what heathenism made blind and obscure.

To-day we are travelling out into the realm of chemical action. Past history teaches of the mind's enslavement, of Greek meeting Greek on the bended knee of fear, with judgment warped and set to dry beside the holy Church of the living God, remote from any conception of science, remote from any breath of fractional or sectional life but what was rounded out and clasped by the hand of God in church and creed. Enslave the

mind and where and what is God? A school boy at play with a chip house, or a supernatural being living in a fleecy heaven without top or bottom of any known substance, where the righteous will find firm foundation without fear or trembling of ever coming in contact with a lake of fire that is ever kept burning for the sin-sick and weary ones of earth. O ignorance! thy birth-right gift is foolishness! is a label of dogmatism and scintillating wickedness, more fearful than the hell of thy brimstone coloring, more fearful than tar or feathers, ax, halter, or gibbet, press, pulpit or Comstock's free pilfering of rights; for these etceteras are thy offerings and cannot harm a soul, bordered by the sunlight of God's evolving truths.

Touch but a key of the world's grandest organ and the whole vibratory system of music is felt by the soul, attuned to the harmony of sound—touch this grand system of evolution and the thinking mind is immolated on the shrine of duty, from which out-flows the harmony that angels are voicing heaven with, and sending the glorious refrain to the free-thinkers of earth.

Free thought, riding on the shoulders of our old theology, is like the glitter of a new buckle on an old shoe, or a new harness on the family horse that has out-lived its service. Free thought! Why it is God's right shoulder moving the wheels of progress, and sooner or later the sword shall be turned into pruning

hooks, and man's church shall be the inner temple, from which has grown the best thought and the best endeavor to rear a system where love shall supersede and destroy the vulgar use of money. Money to-day is the autocrat that swamps the soul and deadens the nerve force of humanity to be noble and just to each other — to live and let others live also, to deal in the spirit knowing that the spirit finds us out, and reports to the surface shadow ever in attendance when we do an unjust or unholy act.

In the passing of time old theories are swept away, become obsolete, out of date and consequent use. In the passing of time we also see the newer utterings of wisdom manifested in the attestability of science to clear away the imperfect issues surrounding man's accountable nature.

Man grows from transverse position from two accountable pulsations of life and motion. Force is always the agent of control, whether it be with good intent or a motor put forth with illegitimate purpose, it is creative principle under the sway or banner of Almighty science inducted to the centre of negative design. The same power or force that placed this earth in the orbit of motion places a baby on the rostrum of a living entity — places a star in the midnight grandeur of the heavens, and a pebble on the white sanded shores of the wondrous ocean, and places

the ocean, with her roaring melody and inflexible water-power, a wonderful self-poise of constituent design, in a world that has no anterior thought of growth, or perfecting only what comes from the elimination of a more rarified force condition, brought about by the mingling and comingling of sexual primates in the embryotic pulsations of gaseous nature.

Man learns to think from the force of circumstances, and so the material body of this world-orb has grown and become thus far perfected from and by this same law of circumstances, inlaid in the formula of gaseous design, or gaseous instituted power, infiltrated in the science of cause and effect. Circumstances govern us completely. There is no such thing as pulling up the track wherein we are to walk, it having been laid by the skilful hand of science. We are adjusted with the credentials for its trial and consequent discipline. All lives have started from the centre gravity of motion, and have perforce a centre law of accountability, which is brought to bear in the formation of character, as circumstances shape results. There is a continuous law of change ever working from centre causes, and individual life is the apex whereon is placed the index of accountability, because matter is in no way accountable until punctured by the God-star of reason.

Nature is ever lifting in her gyrating motion, and swells to the full her tremulous tune of vissexual pri-

mates interlacing and folded away in the cunning retreat of abnormal design. Nature never speaks but once in building a germ for procreation, one effort of magnetic will stamps the life of everything — stamped the Cæsars with their mighty wealth, and George Washington with his free philanthropy of spirit; stamped wars upon the world, and whirlwinds in the heavens, rosebuds in thorns, birds in tiny shells, and God in the ascendancy of nature and design, working out the precepts laid in natural law, to the comprehension of human minds.

Forsyth sought God for the knowledge that he could attain to, by the close inblending of spirit, that would bring him near to purpose, and the ultimate principles of progress. Who studies God to-day, with the exception of a few church runners, but with the eye of faith, with the time-worn goggles hazed over with the dusky green to shut away the light embedded in a godly christianity? whose head and shoulders dip in nature continuously, for the fostering hand to support the true religion.

I do not suppose Christ was a church-going man, in any sense of the word. I believe the church he labored in, and for, was the people's church; human hearts ever held a text for him to enlarge upon, and pour into the full orchestra of his grandest love notes, that in the symphony and sympathy of appeal, might come resto-

ration with new life and consequent hope. Christ was a toiler, not for churches and the word, but for people, and the spirit.

I believe that the lessons of the ages taught up to Christ's time were lessons of crude materialism, lessons where the soul warbled faintly of heaven. God was seen but as a man with huge proportions, with great geographical latitude, capable of any immense undertaking to show his power and skill to outwit man in finite hemispheres. Christ's God was the infinite soul, permeating everything, stamped upon human intelligence, and moving in the crater of human ambition. Christ saw God clearly, because he saw himself pure, and therefore free to do right, and consequently knew that the spiritual man was *en rapport* with the soul of a living entity.

Confucius saw with a living zeal that the whole platform of Christianity was submerged in the material workings of men, that the spirit of the divine word cropped out anew in every advance of mind above matter. Confucius was as near to Christ as the lessons of the ages would admit of, as near to Christ as the God-spirit of his nature had advanced in the darkness of his time. If Confucius saw God, it was not as Moses saw him, in the material sense of view, but with his spirit burnished with the aroma of love and goodness. God was the principle wherein the world was to dip for every

amendment of error and atheistic darkness. Confucius was a star in the tideway of human affairs, a lighthouse in his age of mind crudeness and Deistic proclivities, lighting the way to deeper thought and better action. Confucius is the Chinese monument of living strength, whose glory has swept through many generations, and periods of time; and no Chinaman to-day but what holds the living principles of his reign as a motor with God, for redemption and purification; although their foolish idols are the play-boards for feasts and festivals, making a show of parliamentary action with their typical saviors, who are as mute and silent, as were all the gods of heathen history; who stood sponsor for crimes as black as the travesty of error, that has run through all the creed-bound systems of religious worship, and stepping from the material plank of heathenism, we find that Christianity or religion, which is the taper lighted from the altar, is scarcely more than the spicing to the minister's cake; which can scarcely be called food to allay hunger, but simply a little ceremonious bit to tempt the appetite and tickle the taste for something more solid and substantial to build upon for Christ and his kingdom.

CHAPTER III.

I SAY to you, my earth friends, that the religion of to-day is altogether too showy in its announcements, and too aristocratic in its typical expression, to be of much use to a famishing soul, hungry for the true bread to succor the love principle that has actuated every martyr, of every age and clime; and those martyrs have, in most cases, stood out from church and creed, and battled face to face with this principle of right, imbedded in the soul, and transfigured in action upon the living scroll of a nation's honor.

It is not the churches that have done the weeding for the world's progress and advancement in spirituality; but it has been individuals, single handed and alone, who have fought our greatest battles, whose spirits of wisdom have more thoroughly permeated the godly anarchy of rule, than any combined force of Christian creed ever stamped upon the world. Where is there a church to-day asking for redemption from sin and slavery, that wields a force in its combined strength for spiritual help in its hour of need, as did our Whittier when the throbs of his soul went out in verse for the liberty of three million slaves? What said our churches

then? Why, that liberty must be gagged, too much frontal show would displace their kingdom of policy, which was to cramp where it would not do to enlighten, but Whittier's heart-sob pierced the multitude, and spirit took action. Men saw God in the work, and God saw Abraham Lincoln would wring the serpent's neck by his stamp act of emancipation.

Have the churches, go as far back as Ninevah you please, ever done so grand a thing? ever careened so much to the right, as to speak a hope as bright and saving in its tendency as the word Liberty to the bondmen at the south? Search every record of creed-bound religion, every sophistry of pulpit and press, to make brilliant her God-face of ordination, and you will surely fail to find in all of her broad territory an act or deed more worthy of God's acceptance and approval.

Religion is more mighty to-day than ever before, because it is better understood what constitutes her power and worth. If I say I am a religionist, let my acts every day of my life confirm my saying to be true; let me look continuously if I will to heaven, for aid to strengthen my purpose of right; but let me also look in the world for her objects and aims, on which my religion may show in good results.

Ministers tell us we are all in hell until we are confirmed and set to brew in their oven of safety, that opens and shuts with the apostolic certainty of having secured

an overland traveller for heaven, who has nothing to do but to pay tithes, say his prayers, drink holy water if the creed demand it, partake of a little white bread to soothe the atonement, and feel scot free of sin, at peace with God, with a side wink at the devil, saying, you, I have outwitted by paying so much a year into this holy temple, and submitting to a few Christian et ceteras, which custom demands and age has withered.

The devil never worked to any better advantage to promote his territory of reign than in the churches, by cramping the soul to fit a creed. My soul has fought the sternest battles with that wide-mouthed Apolio of power, that has sapped the life-blood of Christianity, to swell the papal crown of influence and deepen the spirit of mammon, about the whole ecclesiastical step-board of religious show; and I am free to say, that the pulling down of creed will lead to universal freedom and communion with the angel world.

So much I have said as a preface, before enlarging upon the nature of ethical religion, as based in science, and carried out in the philosophy of natural law. Science is a word greatly used, but its point of illumination has scarcely been touched; and its meaning with regard to life and death is yet merged in darkness, and no Plutonian school of past or present scholarship has, or can fathom its depths of meaning or light of life.

Plato was very learned from the intuition of his soul.

God took root in creative science, and would be a lasting teacher, so long as the spirit of progress fronted the atheism of all coming time; but Plato, deep as he was in the true solvents to a practical religion, did not see that ethical science, understood and lived, would stamp the world with a religion that angels could traverse, thus bridging the spiritual and material continent with an unending method of communication. Plato, who comes before us to-day, comes as a mighty ray of the past, so far back that it scarcely seems to be our world that produced that living anchor to a Godly hope. Is it a supposable case, that Plato has become extinct? that the fire that lighted his soul has burned to dross? the genius of the world's greatest orator, whose sayings are chiseled in God, burned into Greek history, and live in the spirituality of to-day. The word death does not fit to any part of such men's lives, the sweeping fires to a greater illumination awaken the soul to a mastery over time, that eternity may cull the living gem, whose sparkling brilliancy reaches to God, and claims the science and purpose of its power.

Can death ever reach a Galileo? ever unite its icy fingers with the lustrous crowning of his mighty intellect! that could traverse the realms of space, solve the equation of stars, fix planets in their orb of circulating splendor, and move the world to the study of equatorial design? Such men live for a purpose, and if purpose

can die, then God, man and nature can die, become extinct, become the non-accessor to a single principle of filial worth.

We cannot lose a single orb, be it great or small, in the galaxy of human life but what the break would pull down center, law and gravity of motion. If death could ensue to me — reach my centre compass, destroy my equation of manhood — then God comes under the same law of deathly destruction, and God and man have a beginning and ending.

The surf upon the sea becomes white by the continued lashing of its waters ; and so shall the white peace of immortality show brave and clear, when the lashings of science has whipped out creed and rent her dominant ministers, although they be Spurgeon like, outside of their mole-hill churches, to fatten on thought instead of popular favor, that tips and bends with a rod of gold.

Dish washing, says Auntie Soul, is a splendid work if God unbends and steps to the side-board of duty. Thought, I believe, has no regular pew of worship, but can solve a problem in algebra, in nature, or in that great husk of Noah's Ark that carried so much bullion in live stock, when mind dealt in figures instead of facts ; as well can the mind study when the fingers shell beans as it can under the glory of that old Bible, brewed

under the cover of church and creed, with an ecclesiastical whip, lashing to slavery and subdued order.

Why, friends of earth, I would rather sit under an apple tree, famous for its worth of golden fruit, with a poem of Leigh Hunt and the last nail of Baxter over the doomed condition of man, than to sit in a creed-bound church and follow out the meaningless trail by which sinners can bear a part in the resurrection, reach heaven, sit at the right hand of God, and wave their plumes of triumph over the non-converted that are in the other valve of secular influence, trying to reach the spirit of mercy, but God refuses, because they refused or failed to come in contact with the church filter. Why! Baxter's nail is harmony compared to this seething foam of churchly Christianity, presented in golden cups for the nations' respectability and glory of Christian enterprise.

The songs of the angels are nearing the earth, the voicing touches to a mighty revolution will make freedom of speech the grand hiatus to the evolvment of truth, and immortality will stand face to face with the world's bigotry and superstition.

Robert Ingersoll is playing ball in the old theological camping ground of historical romances and God-speaking wonders, hitting where I dared not touch, because sectarianism held closer reign than now, and if I spoke at all my voice must be muffled and truths held back,

that to have uttered would have freed my soul, and made me more worthy of my vocation. Robert Ingersoll — I pray for his incoming speeches, pray for his prolonged strength and sufficiency of manhood, that dares to utter his truths in the face of the fashionable toadyism and bankrupt religion of to-day. The nobility and goodness in the man's face is better study than the tricks of Moses, which he has made himself familiar with, and by which he masters his audience completely. The fun in the man is worth the money he gets for its dissemination over the hearts of his hearers ; and I am fain to say* I would rather go to his non-committal heaven with him, as an usher, than to follow the beeline of modern sectarianism and be seated at last in the golden ring of promissory Godism.

The mingled fables of Antioch could not combine a greater fraud to please God and sooth a weakened conscience than these ministerial strokes of policy to fatten the church camel, whose humps of discord have shown through all ages, linked together by spiritual promise, shown in the advancement of the arts and sciences — nature's grandest themes of worship in the freedom of speech that will not be bound in the out-cropping of a religion shown in the souls of men and women, who cannot be content under prayer, fasting and penance under any organized form of worship, but must needs show their hand with God — and their hearts in solar

light, by trying to prune society of its errors, and make a break on the dead sea of materialism, never more apparent than now, when ministers are seeking the truth of immortality outside of God-written word, knowing that the gospel teachings of the Bible cannot succor a soul whose idea of heaven is life and action. Teach a soul that heaven is one perpetual psalm-ground, and God the direct focus of praise and thanksgiving, for having saved what is claimed was, and by him created, and you dwarf the soul at once, by making it an idol worshipper, as purely legitimate as the Sanhedren worshippers of wood and stone.

It is useless for ministers to try and lead a people, unless the people feel they are being led aright, and ministers are feeling the dissatisfaction of the people, and also their incapacity to lead much longer on the old prologue of hell fire as the penalty of sin. Moral ethics is coming in on the old line of the Tudor aristocracy, whose burden of materialism and religious crime England still feels, and is trying to cut loose from the despotism of such fraudulent powers, under the ecclesiastical assumption of God's will and measures. Ethical science could find no root to branch from when honesty was considered a bore, truth a fiction, crime a virtue, that God took heed of with willingness and approval to swell the orchestra of Catholic favor, settling over the whole government of Europe, making a flood of woe more devastating and cruel than Noah's flood of mythic history.

CHAPTER IV.

THE lessons of the ages will teach us that God never rules by force, unless he sees that people having eyes to see refuse to see that virtue brings its own reward, and those having ears to hear refuse to hear the rippling tune of love over the booming cannon of oppression.

What surety have we of life only in the facts of science and in those facts we may safely rest everything. It has been the willingness of all time to give God the credit, and the experience of constructing life and governing death, and with that thought and willingness people in a measure have rested, seeing God afar off on the judgment seat of the world's salvation, and man catering thereto under a diplomatic ruling of church discipline.

What evidence have the churches after so long a supremacy? What evidence of the approval of God of the after life, through their channel of adoption? None, whatever. It is a supposition of the crudest and most irrational view of life, and its characteristical signs with God and science. The Deity over first motion, first law and its rights. I question the inalienable power to give life, because it cannot be a gift; it

is a design, a flower, that is to be. If cause and effect, the God voicing in nature have blended a perfect budding, and the will-force of light and heat expand the germinal quiver or fetus to its destiny of purpose, how irrelevant is Scripture, how unsound its doctrinal points galvanized with heathen mystery, stale and unprofitable only as the pillars of ignorance and consequent superstition, from which the law of progress or the eliminating principle of evolution have removed the mindality of to-day.

I ask in the earnestness of my spirituality if there is any good in keeping a fiction at mast head when every eye with the focus fire of sense must see the inability of its purpose and show? I trust the world is becoming strong enough to face heathen mythology with the wisdom gained from the repeated tricks of priestcraft to tie soul and body to the letter, a wonderful hulk of ignorance, instead of the spirit, the illuminating principle, which only makes the Bible a readable book, and transferable from one epoch of time to another.

The Zendavesta of the Persians is as good for us to-day, as a guide to the spiritual courts of heaven, as the Christian Bible — aside from the silver rivulet permeating the valley gorges of Christ's unassuming life and unwearied toiling for a heaven based on a fundamental principle of right, in its broadest and most spiritual sense. There can be no Bible, no holy writ,

no God enunciation of righteousness, purity and broadcast virtue, no grander chrism for the world's salvation than the flowery bulb of Christly love, never to be expanded in full until mind grapples science as the *desideratum* of unqualified power.

We, in our spirituality, acknowledge no power but the divine Power, the leading purposes to a grand unfoldment in the natural system-house of matter.

Divinity signifies everlasting purpose, everlasting power, derived from the expanding forces of light and heat, that are ever bringing to view the genius we attach to Deity. There is no Deity of moral ethics that can blend deeper in humanity for good, and the perfect growth of good, than the far-reaching and systematized monition of the purely human and divine Jesus, whose out-flowing of spiritual love will galvanize every error of life with the beneficence of a lasting regeneration, and whoever hearkens for a sound from any church, warbling a new religion, will hearken in vain, for a better than Christ exemplified, and is sending out in every love-note of reform to bless the coming ages, and make a stronger peace with God. Christ is for all time, for all countries and for all climes, for all revealed religion, for all mental philosophy, and all didactic study, that can make men better, purer and wiser.

Cato dreamed in heaven and fought in hell, dreamed

of the glorious sunlight of God's love pouring out over the world, and saw the benighted and selfish condition of God's humanity spurning the love-light of spirituality, the all of Christ, and all of heaven, for the pottage pomp and show of the world's renown for a nucleus of time power that heaven can never deal with, for heaven is the parallel term with love, and cages nothing but purity and peace.

The world is not ready for heaven ; when it is, heaven will be its centre to act from, and hell the fleeing clown of selfishness.

Buddhas' religion was mythical, but it also had a grandeur of conception that the ideality of to-day cannot fathom. The old world, with its treasured arts and neglected sciences, is a rare basin of wealth ; and its theological structures, whose domes reach the sky, are but the outward expression to the inner grandeur of spiritual conceivements. The old world has flooded itself with its errors of typical design, which are the flaming swords keeping back the true religion of Christly import.

Christ bore his religion within himself, and yielded it to suit all times and purposes. He did not hold it forth in the world as a church, from which so many tenets could be expelled for as much money taken in. Ah, no ! Christ held his religion above board, whatever else might sink about the man, that was the *casta diva* of

immortal worth, whose lustre was as imperishable as the twinkling brilliancy of the midnight stars. What Christ gave to the world was himself, the all he had to give the inner temple for the world to enlarge upon, and make better if it could.

God is a sphere within the immortality of a broad and wonderful design, whose compass no mind can span, or even touch the foot-board of the wonderful conceivment power in science. Mind can only hold science to the depth of its cultured and spiritualized shaping or condition; and it is therefore necessary for mind to enlarge in the spaces of infinity, that God may be understood, and nature grow into the compass of individual worship and protection.

God never errs because nature is true to her spiritual instincts, and builds according to the spiral tendency in the fetus of design.

The earth, world or planet, has had its conceivment hour, its father and mother planet or visexigon interlacing of cosmo adherents, that fashioned and formed on the solar key of universal lifehood. This world has also had its babyhood, with its infantile experiences in fossil, rock, and in the vegetable kingdom has the inner germ grown its outward symbol from its best spiritual conceivment. I find no world more perfect in its design than the world of earth, because it fits the cubic root of science in every formative principle from centre

to circumference, and is as true to the mind force of design in one stage of development and growth as in another.

The worlds or spheres, that are termed more spiritual, are only so from the more ethereal or sublimated condition of science, in its natural elongation, from the process of blending and inter-blending of the rarified selection of mind encased in the armory of science, and when understood and breathed upon by the best breath of adherent qualification, why, a broader type of chemical and therefore spiritual condition ensues, and man and his sphere is enlarged, and become an infinite soul together, and one through the process of time and eternity, if there is a difference that is countable and in the arc of solar wisdom.

Etherealization takes place when motive power is ready to face the Deism of purity, that finds no shackles in the way of growth, because conscience speaks her mission to serve for the highest attainable point of God witnessing and God approvement of action ; then comes justification through the law of moral purification.

Spirit life is emblematical of the highest type of existent being, and its gradations occur according to its sphere of action. We see the gradations of spiritual life in all of the earthly spheroid of motion and accountable design ; we see gross conditions under the

same solar law of indulgence, that we see purity expressed and lived beside the shekinah of a more spiritual unfolding.

Nature never errs, her facts are every time soluble to reason, when reason lets go of the snorting horse of creed, and attaches its limner of versatile thought to the open sesame of Godly science. Nature is ever conversant with God, ever saying: I hold myself under, above, and around the law of progress. I hold myself to no creed, but one of universal factorship. Universal primates rule my order of design, universal feelers shape my course of action, and universal God-ism crowns every effort of my triune cause. Nature is girded in the armor of a prince, and defies any ancestor to wheel a great chair over her claim, with any protolistic benefit derived from claimship.

All authors have seen nature through a glass darkly, not comprehending her internal melody on executive workmanship — not understanding her God and Devil in hand to hand effort to fulminate a picture where every rift, sunshine and shade, shall so speak and blend, that no critic could be found to find a fault with the conceivment process. All authors have given from the full of their comprehended knowledge, and one and all have felt the drain, and also the inability to feed the multitude with that degree of success that the author could say, "I have found the pearl of great price, that

will satisfy the capacity of the present and future contingencies of mental research.”

Mind first grasps the rudimental, and then comes a deeper working in the concrete, until it would seem that what has been termed chaos, or chaotic condition, is fine order, transferred to the mind and consequently to the understanding, by the subtle alchemy that unites mind to all that nature contains, from her base to the rounded structure of her highest God.

Order was always existent, being the first law from which sprang motion. Order is the rivet that fastens cause and effect, and making the triune God on basic condition ; but behind cause and effect is the instellar key, that unlocks the fluidic wells, containing the gaseous solvents that make motion possible, and in the hand of Godly sway.

From the world of spirit and the world of matter, conjointly one, will the mysteries of world building be made plain to the reasoning faculties of men and women ; because mind must fathom the depths of its equation, fixed as it is in the centre house of design, and budding and flowering in all the occult forces of nature. Destiny is man's guide-board, and he cannot run counter to it, for results follow causes as surely as the law of gravitation masters the world, and hangs her flag of truce on the winds of freedom.

Shelley, the world's hero on limitation, spanned a

broader design in compass and range, in the idyl or spiritual relationship of being and knowing, than any poet scribe of ancient or modern time ; his genius was ever lighted at the altar fire of sacrifice, and so the whole tone-centre of the man became free from dross, and ever broadening on spiritual territory. Because he sought for spiritual harmonies, and knew that in the broad conclave of natural science that God was but the crowning principle or soul-light over all of Ethiopian condition, and as God was in the beginning staid and true. Shelley mounted the rostrum of free thought to find the truth, and the way in and to first principles. What God has joined together cannot be put asunder, and is marriage contract of the first degree ; migrations may occur, but Shelley found, that true as the needle to the pole, would the law of attraction bring together harmonies ; and disintegration and decay would be the result of unsocial centre law. The law of gravitation, that holds worlds suspended by the quivering thread of conjugal love or attraction, is no more paramount and certain in result and effects in that capacity of employment, than in holding each atom bearing constructive genius to the orbit of natural design. It would cost God just as much to lose a pebble from the seashore, a grain of sand from the ocean's level, a red leaf from old autumn's flowering trees, as it would to say goodbye

to a world in motion, for if anything could be lost, there is no safety fund in God.

The lessons of the ages have taught men and women to grow fitly to nature, and as nature is ever coursing upward, the springs of human achievements are becoming spiritualized and also galvanized with the true spirit of progress; and from the old dutch oven to bake in, we have baking done by gasometers that seem almost as ethereal as canary on toast, or nectar from the bill of a humming bird. This may seem like a simple digression from the theme before us, but for illustration we can descend from a world to a mouse, and make sober and true meaning.

The Jews fought for power, fought with the devil of monopoly, to foster a ring, wherein God could send a Savior especially Jewish and bearing all the credentials of worldly pomp and show. The Jews catered to Babylon, catered to the mundane philosophy of wealth, that God must be *en rapport* with money, because its orb of show was altogether lovely and pleasing, around every earthly condition. God to the Jews was a money God, unscrupulous in his management with the world, as they were in their deal with each other around any board of trade, where principle involved sacrifice.

I now see from my broader light that God lives to every nation, in the nation's highest soul condition. The Scandinavians were fetish in their worship, heaven

with that sorrowful tribe had earth for a base-board to lean upon, and the things of earth swamped them completely.

The Hindoo mythology was wrought from carnal condition. Persian history is a blank to the spirit of the living God. Heathen ministrations will last as long as principle succumbs to motive, and God is seen in the floating ambitions of men, or in the topmost wave of heavenly grandeur, unmindful of the wrongs and corruptions of earth; and Satan comes to the front as a guest, easy of entertainment, willing to stay, and freely kept in a world whose policies are as deadening to virtue, the breast-plate worn by the Gods, as the sting of the asp is a deadening virus to the citidel of human life.

Monarchies have reeled and fallen under the sickening stench of a personal God, who crowned every moneyed effort, of a moneyed nation, with that degree of pomp and cruelty that made terror the boon of life, and materialism the carnal religion of the day. Grecian captivity was but the manifestation of a powerful God, whose weapon was the blood thirsting heart of the nation, to make ruin and subjugation, where God had failed to put the stamp of a moneyed monopoly.

God will always grow with the growth and intelligence of the people. To-day sacerdotal history cannot feed the mind with a just conception of Deity, for Deity

at this stage of mind development is justice from centre to circumference of every intelligent force, bearing the stamp mark of Godly equation.

Pollock's Course of Time was a graded constellation whose bursting power proclaimed the wrath of an angry God, proclaimed a benediction from the flood-gates of hell, to swamp the sinner in the pit of endless torment, ever burning on the haphazard side of God's fluctuating purposes. Pollock wrote under the banner of an angry personal God, wrote from the tideway of a superstitious intellect, covered with the black cap of materialism that failed to let in a ray of science. Pagan idolatry was fast crowning the world with a harp of a thousand strings drawn through the centre of creedal religion, which means religion by the plummet and rule of church democracy, kept in running order by the labeled word of God, and the open purses of a class of people who take better to religion on a server, under the auspices of regal show, than they would a working out of the bright jewel through the fiery furnace of earthy discipline.

Pagan idolatry was waving her crown loftily, and materialism was floundering to the surface in squadrons of free thought disciples, when a rap came into the midnight camp of idolatry and atheistic proclivities of thought, to awaken a search on broader territory, where

science should show her face, and God could speak through the voices of the dead.

The first rap at Rochester saved the world from Deism, saved God in the bond of love, and Christ in the rightful capacity as a man medium, born under the same law of science that all are born, having no heavenly power only what came from the purity of his purposes and acts in his deal with earthly conditions. Christ never proposed to save the world only by the out-wrought influence of a true and righteous life:— follow me, was saying: indorse my principles, if ye would live for spiritual things, and receive spiritual help, for my Father never refuses those who rap on the right door of heaven's sanctuary. We bless the incoming tide of earthly saviors, the incoming tide of scientific facts that will brace individuals to save themselves through the insular law of spiritual detectiveness.

I question if there was ever a person, of able-mind ambition, that felt satisfied with the atonement process of salvation; it seems too much like shirking our God and devil responsibilities, and laying our characters away in the orthodox heaven to get lean on the fluted flummery of: Thus saith the Lord, handed round through the lip service and policies of men, who learn to read God's thoughts and purposes in the theology of an unscrupulous money democracy. I say away with

these rasping cudgels of church and creed, that deaden all insight into the spiritual harmonies of scientific workmanship, based in nature and her God. I say away with religion on stilts, seeking from its uplift how many it can surround, and place in the ring of God's acceptance. Away with our false theocracy that made a God out of nothing, and gave him power over heaven and earth—a masculine God of course—subject to fits and spasms, and frequent discussions with the devil, to learn the best method of carrying a world that was continually troubling him by the unfaithful results of his advices.

CHAPTER V.

YOU see, my friends of earth, that the base structure of our theological God could not stand the wear and tear of the Christian religion. So many devil meetings broke the ring of confidence, and God seemed to lose caste as a competent and advisable ruler with a class of people that had two-story heads. Let us take God naturally; no other way can serve us, because no other God fits cause and effect, and no other God can solve to us the problem of life and death. We grow from base design, and we accumulate so much of God as we can contain day by day, and hold it in the world as staple fund for future use.

To-day finds me in possession of a larger God than when time held me bound in my earthly casket, and this, now in space, and now in God, is grander than anything earth can conceive of; it is to see my past lessons hung on the broad tree of life, and moral ethics holding a golden pointer to every thought and its effect.

I see at the time of my life, where I searched the bible to find a God I could endorse with every upright principle of my being, was the darkest period of my existence, and my God within said and the pointer found it: "Theodore Parker, sow your theological seed if

you will, but find my correspondency in nature." And I find that God in me is God in nature, eliminated and prolonged by culture and a widening understanding of progressive law, where harmonies meet and mingle for the reincarnation of a broader divine purpose.

Nature is the highest type we have of divine excellence, for nature always crowns herself and wears her crown with the true elegance of non-assumption. We grow deeper in God when we understand the polemic theory of nature's inverse condition, when we understand how light and heat are formed, and their continuous struggles to farther manifest in nature's desinging. We will understand why God is spirit lightening up every material compressment with the instinct of growth. I shall sing jubilanti when my inverse God shall find the completement of one star in the correspondency of nature's light-house, and give me the efficient power to solve its glittering finish. Can God, in the travestus of solar atmosphere, know more than to know the process of world-building and growing? know more than I am capable of knowing when this universal God meets in equilibrium the height of my divine or love nature. Love is solar hemisphere; love crowns us with wisdom; love causes me to feel the growing God with me, that I am to be ever capable, because love is infinite in capacity, surrounding in process, and all holy in effort. I ask no brighter crown than one

made so by the expanding of my love nature. I ask no brighter jewel than a heart made happy by my presence, for therein I know a world has been touched and my own life carrying the acme of a grander purpose.

Saul of Tarsus preached and prayed for a divine mission in, and of, the world, wholly capsized in material pomp and power; because God to the Tarsus king was a man fillibuster in heaven, recruiting on earth, to establish a monarchy, where kings could snuff the air of heaven through the nostrils of national subjection. Saul, while on earth, always found God through the devil's causeway, and never appealed in God direction, only through his policy God within. I find that the God man carries within, never wars with the one outside. First purify, and then magnify by cultivation your own God of conscience, and you will ever harmonize with good wherever found, and with God as the centre figure of elongated principle. What I am, here and now, progress has made me; day by day have I drank from life's perpetual fountain of knowledge. Whatever has been my work in hand service, or footstep mission, my mind has been the active monitor that gathered up the prizes and laid them in the storehouse of memory, to round out my self-hood. I never fought while on earth with anything so tantalizing and perverse to reason as the lame old hen of theological assumption, setting on the nest-egg of heathen

Christianity, if we can call form service Christianity, and believe that the voice of the living God proclaimed wars, and system of wars, proclaimed that the heart of the nations might be sheathed in cases of steel, to glitter with the cold selfishness of a mammon God within, and a mammon God at the battle door of heaven. I have always fought Theocratic religion, termed Christianity, fought it with my search-warrant of reason, until the tail is in sight in the form of the Young Men's Christian Association, which will run a thorough leak on the old dogmatic Godism. And I now see, with my reason top-lighted, that the children of to-day will be men and women of a living religion, and Christianity will embody the spirit of the living Christ, and his blood panacea will be the dead shuck of renunciation, that can never hold another straw of promise in a world where free thought is the life of progress, and in a world that the angels are traversing, holding the law and the promise secure in the bond-house of science. The Bible is a frail barque to rest our future keepsakes on, or in. Give me a life and death in motion, a God, in the equation of central design, firm to every part of my being, that cannot let go, sin or no sin, that cannot look back with a shadow of regret, but ever leading me out to the understanding of the fundamental principles, attaching to my birth-right gift of life proper and in the scales of human progress.

I have no objection to the Bible, only as a book propelled by the sentiments of a personal God, as a book for mankind to rest a hope on, in regard to future saving. God implies attributes, and can a belief in attributes turn one scale in God's favor? Can fear promote one inch of my growth mentally or morally? Can hope blend one shade with faith to open the function of divine hearing and restore me from sin to the mercy seat of salvation, and make me a whole and complete man? I accept no salvation, only what comes from inbedded principle in the science of moral ethics, leaving me free to find its channel, and apply its lessons to my daily experiences. Functional life is a life within the law; and I make out with observation, united with reason, that law is everything. Let those who will call law God, it makes no difference. We are as capable in birth, and every change under one term as the other. Some, no doubt, will call me an atheist in my spirit home, having found that hell, that was predicted for me; but here, and now, my atheism, if you will, wears the living crown to a godly principle, perfect in the law of science, whether that principle be inlaid in the function-house of matter or in the reasoning and spiritual forces of heart and brain; there is no separation, because mind claims protection from that God of of which it is a part, a limb from the tree or law of elongated primates.

Schiller tells me that his life, so far, has been a poem of rare beauty, for everything that the world would call stern prose, he, with his spiritual key, unlocked the hard surrounding, and his idyl prose stood clothed in a poem of functional truth.

I am glad that I am under a law that will fit me to every condition that belongs to me ; glad that my God is larger than the one-handed power that catered to the Jews, glad that my God lingers long by the fountain of ethics in moral phrase, and in the soul-house of nature's divinest revelations ; for I know that as I have lived through the great change called death, I shall always live in my centre gravity condition, and nearer my God to thee in every harmonical advance of progressive free thought.

I would not linger beside a stream filled with drift-wood, that there might be good in, if cleared from rubbish, unless I took off my gloves, if I had them on, and my boots, if they impeded my progress in clearing the stream of its unnecessary bulk of waste material. And so with the Jesuit Bible ; I cannot linger idly beside it ; I must work with reason unbound and cleared by the fresh wind of free thought, knowing that the living stream of Christly love, cleared from heathen rubbish, and photographed in the world, where deeds fill the law and the gospel, will be all that is needed to make peace with God and good will on earth.

I feel like saying Amen to my own inspiration that lifts me above the surface of things, to find a remedy to better surface condition, and bring down our heavenly God, into actual life, to establish in finance, and in every department of national business capacity, that code of laws where love shall hold the balance weight, and Christ, if you will, to formulate the figurehead of justice.

Minds that have unwound from the wheel of progress, look upon life as too sacred a boon to be wasted in mastering the problems of Noah, Ham and Japhet, Isaiah, Moses or Shadrach, or even trying to attach a suction quill to the dead hulk of God's crucified Savior, the form of Bible theology. God is better understood to-day than ever before. Progress has unfolded mind to look for principle, for strata security in building process, and God cannot escape the investigating spirit of man, for divine council is, to search and ye shall find that spirit is the light governing the world, and God the promissory figure holding the key of science. Man outwardly lives in an atmosphere of light, but in the spirituality of inverse being. The divine rays of light and promise do not enter the soul systematically, as the daylight by virtue of order holds us ever in the bond of expectation and consequent realization; but we are not to suppose from that fact, that the divinity of science has failed in concordant design in her

inverse law of light and revelation, that fixes us before we are, to the great primordial of natural order and design.

Life is an index pointing the way to infinite causes, bound by the controlling law of light in the swaying atmosphere of heat. We should ever grasp our spiritual infinity with that surety of truth and knowledge, as we grasp the infinity of light that is everywhere surrounding us, and filling us with that sense of oneness with the soul of the infinite God.

We may close our eyes and the light of immortality looks us full in the face; we cannot gainsay the fact, for every nerve is pulsating in light and heat. We see God enthroned just as clearly, see the stellar key that unlocks the spaces just as accurately, see oceans lull and beat, landscapes harmony and adjustability to feel the triune cause in man; see friends at distances far away from us; see humanity's platform of deal quite as clearly; see the full tide beat of affection, and the raven wing of discord flapping to action the spirit of antagonistic elements; and finally we see all there is to see with the eyes closed, see that nature's God is our God, radiating ever in light and heat, touch us day by day with the arm of filial promise, made secure in its spiritual fitment to every function of our outspoken lives, and to the agency always ready to take prece-

dence when the lapwing of death embraces the substance belonging to earth.

Oh ! friends of earth, humanity at large, I must come to you with this truth, and do you make of it a weapon of use, for the enlargement of culture and spiritual unfolding, for therein lies the stamen to Godly reality, expressed in all things, and rounded out in the solvency of etherealized condition or atmosphere. I must come with the truth, having tested the reliability of its solution thus far to my entire satisfaction. Come now, with its white flower of peace hung on the waving branches of a complete knowledge, that I must hold before creed, synagogue and temple, to confound the substance of their teachings, and cause them to see as I now see, that God is the emblematical figure to a complete system of ethical and ethereous science, born to the destiny of motion by convolving evolution.

There is no death, no change, no flaw, but one serene, stupendous law, by which we are as sure of tomorrow as to-day, and by which we shall ever be manifest to the orb of spiritual understanding. And so I would say to all the people of earth, that I live in spirit life. I have never lived in any other life ; that tangibility to earthly condition is but the one expression of spirit to manifest while to-day or now ; the power of the spirit is intensified or elongated, so that I no longer wear handcuffs, but can practice my theory to better

advantage, and sprout new germs of thought on liberal principle, without the fear of being ostracised.

In a word, my friends, I am Theodore Parker, alive and well, unshackled and free, and I glory in my power, which is spirit power to reach you, and make known the process of death, that all must pass through that are born of the earth. I passed that Rubicon safely, was witness of the whole scene, was floating, not in the arms of Christ, as the world knew and predicted, but in a safety valve, just as safe and sure. The omnipotent ether flow, that buoyed me up, before death's icy hand had taken all heat from my body. I do not know as all persons pass out that way ; I only speak of my own dissolution, that I look upon now as one of the many incidents on my journey of life, and from which dates broader life, light and knowledge, broader God, hope and heaven, broader inverse action, realization, and therefore manifestation. Every part of God belongs to me, now as of old, for I have lost nothing but have gained much, gained love and respect for my teacher, which is experience wearing the golden crown of a monarch, leading me on and on to test the worth of my being, and the ability of God within, leaving me free to cancel my every indebtedness, and feel the full measure of my own guilt, which I cannot ask God to forgive if I cannot myself approve. And I make bold to say, that every true man and woman must of neces-

sity feel the same. We cannot deceive ourselves, and therefore cannot deceive God, for the Devil, as of old, reports correctly, and always conspires to have us own our bankrupt condition. Death always finds us in the right time ; we cannot doubt the fact with any satisfaction to ourselves, because in doubting God's system we doubt God, leaving us on a basis of chance, without guide or rudder.

We cannot choose our death-hour, neither can we govern our birth ; both issues are in the control of Godly science, that never wavers in duty or design, but firm and true to the principles holding control. Death is a microscope in which we look through and see the enlargement of life and its realities ; see ourselves in the equity scales of justice, and no aristocracy of creed, caste or color can move in the decalogue of God's favor. The process of death commences with our birth. Atmospheric pressure carries the power of condensation. The infant cannot keep its first wrapping, neither its second, or third, and so all along the years of earthly life are filled with death or decay ; the terms signify the same, and we cannot help ourselves ; the fact is intact in nature, and we cannot disturb the equilibrium of its motion. Death is as much a portion of God or science as life ; we cannot disintegrate the two factions of equal merit, that have joined hands in the orbit of nature's design. We only perceive life with our sense

to feel life in all of its bearings, from the raising of an arm to the motionary grandeur of an earthquake, or the rippling thrill that comes from the expression of love and friendship — sure monitors of life and heaven. We perceive death with that same sense quickened to fortify against it, showing to us conclusively that we only antagonize against the body, that our sense to feel with the spirit is more acute, more deft to discern the death process, which clearly defines itself by the weakening of functional security. Every thing is a fact in its design. The design of death is progress, and progress nullifies the term as applied to the spirit.

The issue of death is life indissoluble, and in the compact of never ending of purpose and power of accomplishment. The power to live is greater than the power to die, because life is contingent on necessity. The necessity for a thing is greater than the thing itself; cause is greater than effect, and is always calling for a prolongation of effects, that must perforce come under the law of give and take. If I give my body, my tenement of clay, that belongs to time and its conditions, whether I do it willingly or not, the law remains the same, and necessity is a stern master, and I am forced to take my wider experience, as the child is forced from A B C to Baker and the problems of Aristotle. Had the child died or passed from the body in the A B C of advancement, the Ba-ker term was just as much a

necessity, to fulfill the law of progress, which never goes down, but is ever onward and upward in its tendency.

The law of death takes us one step higher from bondage or slavery to matter; takes us into that school where we learn primates, where we see the spirit in substance, see godly worship of science under the hammer of nature's divine necessity, see why we die or change, for there is no such term as death in reality; see why progress is the standard shield, protecting the universe of matter and spirit.

Spirit is combined gasses. Disintegrate gas and it loses its power to act in proper order, therefore a screw is loose at the centre of causality, and nature goes down for readjustment and broader security of purpose. The spirit world is all about us; all under the law of divine necessity, all under the force power of the living God, and we cannot escape its harmonies and inharmonies, which prepare us for universal lifehood.

I would not escape the destiny of counter currents, swaying to action every part of self-immolation, causing me to say and to feel that I am but as the one blade of grass forming nature, and building God. We are never so small as when living for our own elevation, with a motive for self-aggrandizement.

Tennyson, I think, has somewhere said, "Live for the good of all, that all may feel the good in thee."

That sentiment is the expression of God that all do feel and reverence, as the living attribute of the all-pervading Deity of motion. Death can never enter the precinct of the living principle of goodness; it is the foundation on which rests the science of immutable law. Death is an abstract idea, that cannot be joined to a living principle in any secretive sense, however vast in its systems of disintegration; it burrows in its own eternal cavity of decay, and all the forces of ether light cannot reinstate the fallen casket over which death holds its midnight watch.

All nature is under the law of disintegration. Cooperation in gaseous forces necessarily educes elongated substances, that are continually being acted upon by the counter currents of astronomical science; and what we term death is as much a necessity in the origin of nature's divine humanity, as what we term life, that looks through each tenement of nature's providing with an uplifted self-poise that makes grander life and God; grander the system house of principles, because better understood and better lived. How can we murmur at death, when science shows it to be the open sesame to a broader portal of life, never ending but ever progressive, and within the limit of individual selfhood.

I have never lost my structure of manhood, never lost my centre power of action, never lost one iota of theological balance power that has ever radiated from

the central idea of God, as a universe of primates, inherent in the cosmogony of science, and relatively inclined to everything in nature, which is art, glorified by its highest expression of truth.

As day by day the endless chain
Of God's eternal law,
Unwinds in endless beauty
Wherein is found no flaw.

I cannot now traverse all of science, and probably never can, for God is but an infant in the substance of his works, and science educates on the free-masonry plan, by letting no more in than can hold reliable friendship.

I ask no greater boon than this :
To live in God and Science kiss,
And bow to none that holdeth sway
But what I can in love obey —
But what I can with love embrace,
And meet in friendship face to face.

If death holds anything of my soul's accountability I cannot progress. I cannot harmonize with heaven, and there is nothing else to harmonize with, for the law that fits us to heaven is the law of progress, ever evolving light and truth, and ever satisfying to the soul's need. Death never can hold me. I cannot be held to quietude of any kind that can shut from me the reverberating sounds from off God's altars of pro-

gressive harmony. I cannot be shut away from sound, sight, feeling, tasting, smelling ; all my senses are acute to the spirit, and I can never sleep, but in rest and peace of soul, with the light of accountability shining full in my face, and the sermon on the mount paraphrased in all the occult forces of nature, and appealing to all of my senses. Sensorium, which is conscience, bearing arms to whip out creed, only that which can be sustained in the actualities of the love principle.

Christ had no creed but a business creed ; he had no heaven only as the resultant effect of the full use of his business capacity. Heaven never swamped an idle soul ; and Christ found that deeds filled heaven's bill, and were ever useful in the crucible of the future.

CHAPTER VI.

WHAT I hold to-day, or now, of spiritual life, has always been in my orb of attainment ; there is nothing gained, nothing lost. God, or nature, is all provident unto the end, meaning the terms of progress, and their sufficiency of purpose to maintain self-hood in a world that is continually repeating itself. By the term world, I do not confine the idea to earth, but to the harmonical cord in nature that winds its golden length through all the vastness of limitation, and sounds broader and deeper than minds of earth can dream of in the present spiritual unfolding.

I bless God for the change that took me into broader fields of light, nearer the system-house of science, and nearer that Deity which my mind always sought and felt was somewhere within my reach, somewhere within my own being, if I could grow to its attainment, and feel secure in its promises.

We can never reach an outside God until our interior God holds out the hand of friendly recognition, and saying with the heartiness of soul-wording : " We have at length met, at length find we our balance in Thee ; at length, oh ! God we find that thou art the mighty

channel through which all minds must pass to find the rubicond of glory and peace."

I am glad that spiritualism is crowning herself with stability of purpose to work through the sheaf to the bright kernel of truth, that says: "I am the resurrection and the life." I am so much spirit going out to find the greater spirit, of which I am but a component part, swaying in the atmosphere of etherialization, crowned with the attributes of selfism, which renders me free to cage the living God wherever I may find so much of that principle of Godly import as my soul's fruition can comprehend, and be satisfied with the results.

I never could grow strong on sweet potatoes, although at times they are relishable and pleasant to the appetite. Neither could the cream of the church fatten me to any degree of pomposity, although its liason with error is smooth and creamy with that politic assurance that renders God a tool worker, in sympathy and love with creed and her proselytes of unstable purposes, going the rounds of God's Bible items, and resting with a self-poised consciousness that they have mastered religion, shaken hands with God, and balanced all their indebtedness to heaven, making that abode of harmony scot-free, wherein they may enter at will and be happy, by simply believing, with or without the exercise of reason, that God has invested all the

power of salvation in and through the Church; and by paying well to support the great conundrum, the chances are enlarged for a right hand seat, well cushioned, a harp at hand, and God listening — well pleased of course — to another prelude from the aristocratic peans of earth, and saying, no doubt, in a business like way, with the sexton: "I gather them in — I gather them in!"

Where in the name of the living God is there any spirituality in such an off-hand process of salvation? it is like any other ring method for securing an equivalent that will fit some future scheme. I tell you, my earth friends, God cannot be bought, never was, never can be, and heaven being a conjunctive term used for God's location, is also impervious to ring scheming. No one enters through the golden gate but those that bring their credentials from off the altar of self-sacrifice, self-immolation, and that abnegation of spirit that walks on thistles to find a star, that abnegation of spirit that has led up through all the past, that has given a life to secure a principle.

Robespierre, of the French Revolution, fought in the kingdom of his fury to protect the blood of France from the stain of inoculation, and thereby lessen the fame of ancestral glory and renown, which bigoted France clings to to-day with that tenacity of spirit that holds sacred a truth and a trust. It is the spirit of

self abnegation principle, before the sword, that has decided the fate of nations. The rise and fall of empires rested in the individual spirit to conquer wrong and oppression, or die.

We may count a world saved when there is one righteous individual, be it man or woman, to protect the issue of life out of death, or right out from wrong. As long as principle lives, man and woman lives by the same law of encasement that governs the acorn from which springs the tree.

If man's life was only in the realm of ideality, there could be no principle at stake, because principles only cage facts, and the ideal support that the brain claims and receives are the floating shadows on the round-house of science.

Principles stake out our lives, and if we run counter to their admonishing appeal we suffer in the extreme of spirit life.

My mission now leads to the planet Jupiter in its perihelion with other planets, and nearing the earth by the process of internal law, to protect earth from going backwards in the scale of intellectual compass. The earth forces retrograde in every thousand years, in capacity to overreach a certain point in law where mind can master the problem called death, and become entirely *en rapport* with that sphere of spirit life that is

helping on the work. Jupiter has a protective force in consanguinity with the minds of earth, and her platform of liberty crowns her with power to throw out an elongation movement that earth may grasp and become self-protecting in the scale of progress, and not go back to any darker age, to start again on a dead sea basis that always surrounds an unfledged world.

Hypocrates, — whose ancient history baffled the minds of his time, — now reaches to me the hand of fellowship, saying: “Come with me, thou searcher after truth, let us walk hand in hand, heart in soul to the fairy land of Jupiter, that I have but dimly seen in her wealth and beauty of conception. Come, Theodore Parker, to this mount of transfiguration, and bend thy soul in reverence and awe sublime before this grand equation of truth, that thou must make friends with, and comprehend by study the glory of her mission with earth.”

I have known for some time that I must advance from my mole-hill of ideas, to a broader atmosphere where I could study the planetary system and evolve a compass that would lead me to the exact figures I sought in the algebra of my mental philosophy. I have long known that God signifying good only existed in all natural law, in all the fundamental principles governing the planetary system in all the orbit of space, God-lived in the soul right of spiritual law, governing

all matter. I now know that a grain of sand is as much a kingdom to establish the soul of its being, as a mountain or a monarchy ; and as I live in that grain of sand or matter, I live in the infinite God, or whole of infinite principle, which is evolving substance from the friction forces of crater strength, meaning heat intensified by polar light.

In visiting Jupiter I have two objects in view, first, to try and arrive as much as possible under the law, as I am of limitation to the necessity of life, and its consequent unfoldments as relative to the term God and the truth in the term science, because God and science journey in the same craft of obedience to polar secretiveness ; the one carries the credentials to sustain itself, while the other hangs on the hinge of credulity, a wiseacre supported by the theology of all nations. My second object in visiting a globe of the immensity of Jupiter, is to ascertain for a certainty her relative position to earth, and her keynote of principles, and their vibratory accord with the inherent action of earth. The motor impelling me is grander than I ever dreamed of while on earth, else I think my midnight toil would have made me a wiser student, and a more glorious man.

I must know for a certainty if the law establishing materialization on earth is a governing law in Jupiter, and in any way controlling in the matter of earth. I

must know my accountability to principles ; if the law that gave me birth fits any unknown law in science, or if the same law that projected my life and individuality to earthly condition, is able by a lengthened process of primates to re-establish my earthly appearance.

I do now know that the law governing birth is the forensic law governing all of matter, and all of spirit. I now know it to be a fact, which I have demonstrated to my great delight, that I can clothe myself in a rarified condition of matter, and appear on earth, under the positive and negative forces of the male and female aurification of blended harmony in purity and purpose, letting me choose the subjects, and bring the help of band influence to aid in mastering conditions.

But the point I wish to establish is this. Is Jupiter in harmony with earth in this present work? and is this law an abiding law with the inhabitants of that planet? and do they work for the furthering of science and the eliminating of principle, or for pleasure, and her train of idlers?

Hypocrates says to me : " I believe that Jupiter carries the key to unlock this male and female element in all the universe of extended matter, and bring out the finale of readjustment to first law or primary conditions. This then must be the secret of spiritual labor, to so formulate a plan that death cannot occur when the spirit understands its mission and how to protect

by infiltration the germ of its being and accountability. Many minds of earth have tried to grasp this idea, but have failed in its spiritual sense to grasp the lever of its accountable purpose ; and now while the world is asking, "What shall we do to be saved?" let us in spirit life touch the rudimentary of this life, in system and concern of achievement and final success over all difficulties.

Webster has so compounded words and parts of speech, that there seems to be no abstract formulation of language on which to build a system of complete rhetorical study for the capabilities of coming generations ; but we are not to suppose from the outspoken fact that the key to language has served its purpose, and been lost in the rubbish of the past, never more to unlock another sentence, silver tipped for the ideality of the future's demand and comprehension.

Basic law is first law, and law always keeps pace with demand. To-day the world demands spiritual light, demands a hearing from the other side of material dissolution ; since the rudimentary stages of life could not grasp the spiritual side of nature. A constant mingling of duodecimo parts have spiritualized and refined matter from the cosmo of condition to its present utility of rarified action, that finds its spirit in spite of the whole creedal world, in spite of any system of logic not compatible with the growth in the admixture of primitive

science. If we dwell in a house not made with hands, who is to find fault with the house only from the standpoint of not living to our best spiritual knowledge? Science never errs, always true in quality and quantity, always true in the mandate of its mission, whether it be in the growing of a potato or building a world. The essential elements are always wanting to produce certain effects; if the farmer likes not the effect from one year's cultivation of the soil, if he is wise he tries another method the next year, and so by experience he tests science, and finds that her crescent of peace always rests in the harmony of conveiment, always rests in the male and female aura for procreation.

Science folds all things to its bosom of purification, and unites principles by the force of consanguinity in the soul-relationship of being, while God moves in the orbit of secular opinion, a sarcasm over all prolific nature.

The dead sea of Micha's time and generation calm and purposeless, serving only in name and the fetish proclivities of all nations and generations of men.

When the mind outgrows a personal God, there can be no personal Devil, the league will be broken, and science will split the difference between the two, and shoulder the responsibility of both; both are factors for church mogulship and play their parts to suit the mission of the ministry, which fears to lose either as

the natural props to their ghostly religion, soon to droop for want of that nourishing principle called faith, that has held so many centuries to the horns of this great dilemma, in hopes to obtain the knowledge which it sought, but never can reach through any cidevant attachment of creed. Faith has shouldered more spirituality than the church ever dreamed of ; her sweet benignity and smiling care has pushed doubt from its seat of error, and led out on a wide range of ideal beauty, whose conceivment process lies in the true adaptability of scientific principles, that always hold for better conditions when rightly blended in the fetus of design. Science has always been trying her luck at reconstruction ; reincarnation means the fitment of principles to produce causes ; cause follows effect as naturally as sunshine follows a shower in May-time.

The dark ages were followed by light, from off the altar of a broader demarkation in the spiritual fitment of things relative to life and order.

I presume to say that no object stands in my way of progress, because circumstances must bend to a will determined to receive a lesson for good in everything that moves on the car of fate destined to cross its pathway in life. I am no more afraid of death, for I have mastered its first problem, and shall solve its second and third appeal for more wisdom, more self-sufficiency in ordering my way of growth, my school of

learning, my square and compass guide, if it leads through brambles, the scratching vibrates for greater efforts to be true to the man within, although the outside Parker stands shabby before the public, and his third term or out-reach in spiritual effort offer him no more friends from the stand point of orthodoxy, still the spirit climbs to equalize the forces for readjustment and self poise, to maintain my feudal principles by the sword of truth, held firmly by the hand of materialization.

I ask no crown but the one made secure in the principles of reconstruction, that I can wear for the soul's benefit and humanity's need. I cannot toil without recompense, and I find it day by day in the mediums of earth, that are struggling to give food to the million, while they scarcely obtain food for themselves; but well I know that for such there is a richer repast awaits them than earth could serve from all her dainty store-house of luxuries; and well I know that the souls of these mediums are rich and ripe with anticipation of future revealments that will cover all fraud with a mantle of truth.

I know that preaching is good, but sight is better, as far as the second birth is concerned; and if I come again, readjusted as of old, who shall say that spiritualism proper is a myth, and not reliable under test conditions? My will to do is greater than my ability,

because conditions always move their front of opposing power before me, and I have to await time's movements for a better adaption of chemical adhesiveness, which buoys me up through the law of consanguinity or polar attrition.

The mediums that I am now testing for my reappearance are not new to the world, but to each other they are comparative strangers; but destiny is stronger than death, for death only speaks to the body, while destiny masters the spirit. I have said to these mediums: Prove yourselves willing to obey my wishes, prove to me that you have faith in me, and I will in no way forsake or cast you off, and now my hold over these mediums is as strong as the rosy bowers of God that are held together by the bond of duty and love. And can I play false at the eleventh hour when one of the poles of my battery has served me a score of years, never wavering when called upon for a broadening of experience, though the way out led through many discomforts; faith held the anchor firm and true, and if I now make a demand that calls for different conditions, I am sure of my two bowers of strength, prolific to sound my title clear from all fraud.

When next I move for readjustment it will be in the city of Chicago, when the spring time opens for the removal of my mediums, which number three, poor in purse as a Cambellite preacher, but rich in the circum-

ference of toil, and daring of spirit to live on cobwebs if need be, to secure the right of way, with the attachment of modern spiritualism, whose first note awoke the world from the dead sleep of atheism, to find life and death in the broad arena of nature's design, and science, the folding power that will prostrate and cripple every synagogue of error in the land.

If my visit to Jupiter brings me nearer to earth, I shall hail all light that I can make use of for the world's benefit; and should my mission prove fruitful I have a wide range on earth for my gleanings; the old world as well as the new must feel my presence and acknowledge my return.

CHAPTER VII.

WHAT lessons do we need, or what lessons can we receive but those of experience? If we walk into the school room wherein is taught all the verbal languages, wherein is taught mathematical precision on blackboards and on slates, wherein is taught philosophy, mental and scientific, wherein is taught self culture in its rudimentary stage, it is so much experience for the world we are building, so many lessons for our world in space, that we are prone to take care of, because we cannot help it.

Necessity speaks to the soul the demand of its nature; and sooner or later every soul possessing the key to individuality moves for more light, more wisdom to guide it safely to headland quarters. All the lessons we learn prepare us for broader research, broader latitude for thought, broader demand on heaven, a broader insight in the kaleidoscope of science, and a fulminating purpose to grasp science and secure God.

Men and women live too much on the external issues of developing conditions, they do not reach for the silver lining that pervades every circumstance in life; they do not see that events are the mile stones on the

road of progress, at which we stop, look back and take thought for the onward way.

I know that my medium's soul is filled with beauty, as she writes at my dictation, filled with that sense of oneness with all pervading nature, and feels my presence as teacher, friend and guide, to lead her higher than earth and fill her soul with a spiritual light, to become a better and more efficient worker while time may hold her physical strength. The experience to me is beautiful, because I feel the good I am doing. I feel that it is a lesson which could not have been spared from my book of life; and so I treasure it as a gem in the rough, that time and experience will polish for infinite acceptance.

Of all the past I would not rob one moment of its treasured influence. One tear drop may contain the heart throes of nations. One smile, when lighted at the heart-core of sympathy, may sunbeam a universe of trouble and feel no loss at the centre flow of benevolence and sweet-eyed charity, that sees God behind every ambush of wailing sin, when disintegrated, finds its leader heavenward and above board, intent on probing the equation of motive and action that sink or save us all the days of our lives. No one's life boat can save me but my own. I must stand at the helm and do active service every day of my life. I must receive light and compass by looking within, and help-

ing without, by studying the laws of my own being, and if I can, find a correspondency in the man-made laws of the land, but if not, if antagonism is the result of scrutiny, and my life boat gets creaky under the pressure of tyranny, I say, Avaunt! ye spurious shackels, let me steam ahead, guided by my interior law of God welding and purity of purpose, to breast every storm of whatever character, with my armor of trust buckled firmly around me, and truth carrying the pointer to success.

Want never troubles me, because I know I shall solve its mystery, and fatten on its purpose. I never wanted money but to prolong my knowledge, to make me at ease with my out-reaching soul, and at peace with conscience, that always told me to succor the needy, to give of my portion, for my own soul needed a growth that it could only receive through giving. Money never had any meaning for me but God; so much money for so much wisdom, which I liken to God, and is the ultimatum of all the value there is in money, or capital representing money. If I use money, speaking from a worldly point of view, to cater to all the unnecessary wants that the physical may rear before me, I am playing niggard with my soul, and creating a desert where should be an oasis of ever springing verdure and beauty of design. If I have a thousand dollars, and I divide it with a friend that needs just half to

satisfy his law of necessity, I am building my God, and helping another person in a like process. If I have but an apple, and give it to sustain a hungry brother or sister, as the case may be, I am doing just as much with my apple as with my thousand dollars. The motive is the flower in the soul that fills all the arcana of nature, and God picks it with great hope of its expanding merit.

The only thing that Christ taught that holds vital import to the world was the crucifixion of selfishness. Subdue the lion in his den, that the keeper may walk free and untrammelled to the hearts of the people. Selfishness robs us of heaven, and keeps us knocking at the door of hell continuously, with a burden that every pilgrim, thus loaded, finds too heavy for easy carrying and straight walking. Selfishness is the crown of thorns piercing our temple of thought with the startling inquiry: "Of what use is self, when burdened with its own offal, and weltering in the flimsy guise of trying to deceive itself?" It is of all burdens the heaviest to carry.

Our homes may be built in all the typical splendor of the architect's design, may be filled with all the comforts and elegancies that modern ingenuity has grappled with and accomplished, and we may dwell therein free from material cares, but we cannot shut away the other side of life that God holds before the mental vision,

and folded within each appeal is Christ's sermon on the mount. Little homeless children carry it in their earnest faces for progression for care and love to make heroes for the battle of life. Men and women whom misfortune has shouldered with crosses heavy and true, carry these same sermons before the selfishness of the world, for the world to read and act from.

These sermons come in the feuds and discords of the national escutchion for liberty ; come in finance and its influence on all trading capital that national interest places in the vortex of use ; in railroad scheming, in banking speculation, and shaving of noted capital.

We see sermons pointing upwards for a better rendition of justice, mercy and love. In home circles these love pointers reach for more confidence and trust, if the terms have a separate meaning, more fidelity to the truth that is the binding cord uniting all families, uniting men and women in a lasting union that time cannot dissever, for eternity catches the unction of its promise and fulfillment of design.

Christ's sermons can never be forgotten, because sooner or later every heart-beat of humanity must adopt the corner stone of liberty, for self poise and accountability of action. When we are free we are strong ; when bound we are like the caged lion, in measured tread, whose eyes speak the daring of the soul.

Oh ! Liberty, thou art the crowned eagle whose eyrie is builded in the hearts of the nation. Thou art the giantess whose strides all nations have felt, and wondered at thy power of inoculation that sent the thrilling force divine to hearts and homes, to nations in bewilderment, whose crazy wrongs, the fires of hell could not destroy.

Thy era, oh liberty ! is forever on, forever is thy chair in state, forever are thy handcuffs loosened, and thou art monarch in the nineteenth century, curtailed never more, for the league that bound thee to ignorance is broken ; and thou, oh wandering bird, art free, free as the name of God, whose idyl force no world can comprehend.

No world, oh liberty ! can build without thy cheering smile ; no home can rear a structured tower of love, and thou be absent from its temple point of honor. Go forth, thou free-born autocrat, never more bend brow or knee to fulminate an unholy purpose ; never more can Gehenna's flames burn out the solid masonry of the triune cause, if thou stand firm and true, a belching volcano in the hearts of the people.

It has been stated, and is at the present time, by scholastic and learned men and women, that Jesus of Nazareth came to the world to save sinners. Why then has he failed in his mission, both in and out of the

church? for we everywhere witness the traces of undevelopment; everywhere see Christ's failure as the vicegerent of God to wipe out sin from the hearts of the people. Those in spirit life that passed from earth under the hallucination of the blood atonement, find themselves hard pressed to seek a new anxious seat, where they can better contemplate the internal motive force that makes sinners or saviors, and find their salvation in accord with principle and practice, that go hand in hand for good or evil. The Jews fought Christ because he was not a more thorough diplomatist, because his spirit felt not the ring of policy and national frenzy to protect the Jewish autocracy in its liason with the fungus power of money, that always swamps a nation when the golden key of principle fits not the locker of common sense. There is not a Jewish synagogue in the land to-day that endorses in full the messiahship of Christ, because Christ is not the holy templar of Jewish policies, and cannot fit the demand of Jewish cunning, and subterfuge of deal with mankind; and so the Jewry tribes are trying to save themselves in a coop of financial scheming, where the devil presides *ad libitum*.

Christ's burdens are over every medium in the land, because the force power of Almighty God is calling for conditions that the world is not prepared to give; but sooner or later there will be a vigilant committee ap-

pointed in spirit life to oust all selfishness from its seat of ownership, that the light of immortality may shine clear and true. If men and women knowing the truth do not work with us, they are against us, and sheltering under the cover of some policy the grandest harmony the world ever vibrated under.

The truth is apparent why mediums are dying or passing out to spirit life; the love soil of earth is too harsh, too unyielding in sympathy and the twin-sister friendship to make conditional strength for a sensitive in the hands of spirit guides; and so many of the world's workers are being removed to more genial soil for recuperation and prolongation of use.

Eppes Sargent says to me: "Why! Parker, I feel like a boy in this atmosphere of love and individual protection. I feel new springs of attachment, new vibratory powers, new ambitions, new forces, new life; a newer God on which to base my preconceived ideas of theology; and now that I am clothed anew, I must work with new vigor, and new daring, to clear the world from bigotry and superstition."

We in spirit life hail all new comers that have the spiritual light, opening the way to a better readjustment of solvent principles, that can help on the world's redemption from sin, or the carnal field of ignorance, which produces all there is of our so-called devil. When I wrote, or caused to be written, "Food for the

million," I was ignorant of many things that I have since familiarized myself with. I have been obliged to change the chemical aura in the brain-working of the medium employed, and have been obliged to almost separate the spirit from the body, in order to accomplish the work I have in view. And now, at this period of writing, the brain of the worker is punctured through and through with the spiritual afflatus that the angels can make use of, in disintegrating matter for the purpose of reconstruction on a more spiritual basis.

The key to unlock dynamic science has been used to some extent in all the generations of men, but the lessons of each age show to us how rudely science has been treated, when brought to bear on the divinity of God, and man as well.

The rudimentary stages of life in formative conception were the outworkings of gross conditions ; nebulous design furnishes no clue to rudimentary matter, for the reason that the key to matter is found in the solvents of light and heat. There is no mind that can grasp the strength of heat, no mind that can solve the power of light ; it is centrifugal in its omnipotence of working order, and must perforce work out a broadening of matter and intensifying of spirit. In grasping science, God is chained to the only vehicle that moves by the lever of internal force or action. We cannot see with the external orb of sight, science at work in her dainty

kitchen, preparing with a skilful hand all the outward display of nature's grand variety, tossed into space and uplifting for strength to stay its equation.

Nature is no mystery when we understand design and its full toned law of equity; nature builds from centre effulgence, and all of typical science is an expression of centre inspiration, an expression of the harmonizing power of love that permeates all of chemical vibration. Chemical law is the love law; there is no other law that can make use of the stamp act for procreation. Love fathoms everything in the unity of forces, and its highest expression is always obtained from its conditional activity. Love in its spiritual meaning is outside and beyond any human law to control, and there is where the world must balance its justice, and let love work in its chemical adaptability for the furtherance of a true science, and as the *modus operandi* for spiritual manifestation and life, giving hope to the world. Love is the true chemist in all nature, touching all the germinal points with a skill known only to love in the silence of her ecstatic moments. Love dares to do, because love is the highest attribute in the equation of Godly science, and cannot be overcome by any show of nominal power; and in its highest expression on spiritual basis, it is uplifting, outreaching, and forever in the sphere of duty, leading

the way to the grandeur of conception and the possibilities of man.

The second birth should be above suspicion ; should be as clearly defined and original in circumference as the first birth. The first broadens in matter and spirit ; the second birth deepens in spirit to fathom the possibilities in the concavity of science. We dig our own graves, lay aside our bodies, if indeed we can call anything our own that fully belongs to God in nature.

“ We are but parts of one stupendous whole,
Whose body nature is, and God the soul.”

A truth that Pope immortalized when under the glow of a divine revelation, and as we are component parts of this stupendous whole, we do not wholly belong to ourselves, and thus from the law of necessity, which we cannot countermand. We dig our own graves, lay aside our bodies, and work in the springtime of regeneration for the elongation of a correct love principle, founded in justice and applied to all of human work.

The terror of the cross is more than the cross itself, because we all lack the full development of trust, and go on wailing in the fear of what is to be, borrowing that which we do not need, and trampling in the dust that which we do need.

Of all things transpiring in order, truth is the most able revelator, that stands guardian beside our daily

lives ; but we, heedless of its strength to sustain and uplift us, grow weak in suppressing the claim of her mission. We are wanderers in the dark, from the fact that we do not seek the light from the border-land of ethical science, that fits in evenness to every part of our structured whole ; and so we roam in midnight caverns, because we have not the stamp mark of individuality that lays a claim for spiritual need.

Spirit is the solar key that unlocks the universe of matter, and therein finds the subtlety that produces aurefaction.

Goethe found life's history in stones. In climbing rocks he saw the grandeur of aspiration. In the brilliant hues of earth's smaller gems he attested the power of inspiration ; the power of harmony in its distilling effects, to make counterpoise the light that never goes out, but ever makes strong the claims of its possessor.

CHAPTER VIII.

THE lessons of the ages have been wrought into all of our lives, and we cannot fathom the current of their work; however deft the hand of time it fails to cover up the deformities of ancient precept and example which were the result of crude materialism that hampered all outflow of spiritual light, and became the channel through which floated all the errors of life; and to-day the materialistic element is flooding the world, and leading the way to a religious insurrection that, if not beating the old world in its terror and crimes, will place a stigma over the newer empire that no freedom of thought can ever clear away. Oh! ye of little faith, when ye only see the body, and the world, when ye only see God in money, in the shifting of currency to make speculation the grand hiatus to fill the coffers of the rich, and to blast all the energies of the poor, making them slaves in this land of constitutional freedom.

If we do not accept the things of this world on a spiritual basis, as God's table-land of trial to the human heart, then we are living in an atmosphere where Satan rings the bell to duty. Every shade of deal in

the whole world should be carried outside of self, and into the charming atmosphere of filial duty, to prolong its success and make friendship with God.

What is grander than self-abnegation, getting behind ourselves in God-effort to secure the principle that will benefit all who may come within its influence and scope of wisdom. There is no use in trying to live for ourselves ; it cannot be done with any satisfaction to mind or body. The mind becomes dwarfed, and the body a prey to the worm that never dies, surrounding itself in an atmosphere where devils love to linger, and carry on a work with the soul, that leaves its stagnant impress in all the atmosphere surrounding it.

The mind can never learn too much of Christ, for in learning love in all of its missional aspect, we have travelled away from self and entered into the lives of others, reincarnated ourselves in God for peace and protection. He who lives away from self lives the most to the self's advantage. Purification takes place when the soul says, "Let me help my brother or sister ;" let their temple of want be my soul's stronghold of growth, and let my friendship pass around their trouble, making their burdens less, and the cord of sympathy strengthened, which must yet pass round the world as the galvanized chain, uniting all hearts in the brotherhood and sisterhood of evangelical principle

and purpose, the two forces that work together in Godly sway for humanity's good.

The time will come on earth when all will have homes ; all will be protected and cared for ; all taken by the hand and made to feel that they are welcome, being so much of God given to the world to prolong all the attributes of mankind.

I have noted all the footsteps of my medium, have seen her struggles to overcome want, to place herself in the conditions for unfoldment required by me. I have seen her in the homes of the rich, where arbitrary measures was the death-blow to any spiritual manifestation, and where her sensitive spirit felt the chills of despair. The rich have an arrogance and self-satisfaction that leads hell-ward faster than the dram-shop, the billiard saloon, or any outward appeals that tempt the weaker side of human nature. I have traced my medium to the homes of the poor ; have witnessed the perfect display of charity ; the unfoldment of a love that stood sponsor to God for many sweeps of error that the world term unpardonable sin and flounders loudly against, but secretly courts the shadow and embraces the substance. It is strange how the rich curse the poor for the same fealty to error that they cling to so tenaciously themselves. I sometimes think that in the world's opinion there would be no sin if there were no poor ; it is so easy to skim over the faults of those suc-

cessful in money developments, and hang a bell and clarion around the neck of poverty at bay, with the same offence that should meet with the same penalty.

Self-sufficiency, from a money basis, is a very poor article to attempt to reach heaven on ; its strength is no more than the vapor from the sunshine on the dew, and never bears a feather's weight in the great system-house of Godly principle. I should rather be swallowed by the whale that drank in Jonah — if it were possible to resurrect him with all of his swallowing capacity — than to load my soul with the principle to gain all that is possible by fair means or foul, as the case comes to hand, and never let go, whatever the necessity before me.

Why ! Jonah was in heaven with his whale, compared to a soul in the stagnant pool of self-gain, reaching continually on all the baser passions of the brain, and only asking for a heaven as a place to make money in, and show up the Jew side of character.

Man is the result of chemical combination, the radiating stream running through and penetrating all of nature's ambitious movements. Chemical combination holds God in firm faith to the universe, a beacon star, beckoning mind to the glory of rightful conceivment. God is the influx of solar consultation or attraction, which means the fitness of two or more harmonies to produce a decided result. God can never go down,

because God is imbedded in principle ; even the name signifies everlasting, a grand hiatus unfolded in all the mental strata of science.

What has the Bible to do with God, only as the offering of so much mind when intellects were grovelling in materiality, and knew not of the power of the spirit, but nevertheless is the meandering voice that holds the Bible accountable for good. The science in the Bible is its spiritual fitment to the minds of to-day. We must admit that God has either grown, or the standard for intellectual capacity has moved for higher expressions and experiences of God's forensic merit, as a builder and protector of even this one universe that we are trying to embrace with knowledge and spiritual appreciation.

God holds us by force of consanguinity, by the law of cause and effect, by solar attrition, by all the love power that blends in the science of action. The lessons of the ages tell us that mind travels by the force of its need, by its inability to lay idly by on the moor of a harvested whole. The children of Ninevah, when time shouldered them with responsibility, found themselves in advance of their parents, found that when mind doubled its equation it was, technically speaking, a broader builder, and a more cosmopolite anchor on which to rest responsibility. We only grow because God grows ; God says, " find centre law, and eliminate

or unfold for the expression of your God," which I am bound to respect, being managed and controlled by the same law of science that I stand sponsor for.

Science tells me I am but a chip from the olden block of the free masonry principle running bi-sexually through all nature, and from nature up to nature's God, meaning the Schiller of spiritual attainment. What, to me was death, but gain? Gain masterful and grand, a climax in my life that makes me wide awake to every duty that I may owe to every individual, to every circumstance that held within its scope of influence one burnishing ray to beacon top my spiritual manhood.

God placed me in the world in accord with scientific adjustment to the principles of harmony that produce instellar light; and to-day, or now, I possess the same basis of life that science gave to my babyhood, and entrusted to my spiritual being to protect and enlarge upon as the outflowing demand should effect my mental supply of Godly truth and Godly error, or good and evil, for both stratas of propulsive science are under the harmonizing influence of God's equatorial design. My voice of conscience is my speaking voice of God; my solution of right and wrong, my mental algebra that I figure from to find the right heaven that claims the right God.

Let men and women seek heaven through the right motives and methods and it is sure to be found, sure to

crown every effort of mental out-reach that has the love of humanity in heart and soul.

Every thought we put forth for good wears its crown in the atmosphere of godly light ; and every thought for evil trails alongside the red flag of treason to the doorway of devil devices and sin. The resurrection morn commenced when mind cut loose from the caprices of a personal God, and started out from the dead waters of rebuke to find the mystery of God in the principle of elongated science, winding its shaft of power wherever there is an enactment of cosmo law.

The science of to-day rears its formidable structure against the bare-headed godism that faced the world in the bloody reign of the Cæsars, in its almighty hoist of strength in moslums, towers and inquisitions of the fifteenth, sixteenth and seventeenth centuries. God, at that time in the world's wisdom, was force, murder, rapine, and all that made life's history hideous in detail, and the summing up of each epoch of godly goodness was confined in the church globule of sin and unmitigated tyranny.

The world is owing to God at this day a sermon on recantation, a take off or apology for having shouldered him with the devil's luggage, when he was trying so hard to out wit the adversary that through a false move came into partnership with him in his idea of building a world. Superstition, which is the child of

ignorance and the hell fire of orthodoxy, has be-smearred our true and living God with an ornamentation of diabolism deeper set in coloring and purpose than anything ever ascribed to Satan in the method of his labors.

As I journey heavenward, or scienceward — the terms imply the same in effect — I am forced to respect the truth, finding it wherever I may, in its local bearing around earth and time, and in its Fielding like force around the altar of man's spiritual attainments. Truth is the iago wrapped in a mantle of disguise and treading the foot boards of time in the close attention to the ever fluctuating devices of man, but ever firm in its stately method of cause and effect. If I flit away my time I am a pauper before the infinite God within me, and the truth of my skeleton ship maintains its evidence against me, and I am forced to see myself a sail boat, when I might have been a ship, might have been the two Parkers and maintained the trio on earth, had I not flitted away time in the souless search after the immutability of all things in the creeds and diplomacies of men, that run counter to truth, ever have, and ever will, so long as science is separate from God, or so long as God is only found in the heavens, and man is trying with the wrong key to unlock the sanctuary of this divine selfship.

The term heaven is the acme of all growth, the main-

tainance of virtue over vice, good over evil, the perfect self poise gained from the possession of the right instellar motor ; to first search within, to find God or heaven, and if there is a counterpart in the heavens, be it individuality or condition, you are sure to come into cotopaxion with the governing element in space, and find the solution to God's mysteries, which is found to be individuality, termed heaven and hell, good and evil, or God and Satan : Bible mythologies.

The all pervading universe of matter and spirit I find in the individualization of the human character, which perforce reaches the summit of its aspirations. Man finds no God outside of his own temple of keepsakes, outside of his analytic powers of comprehension, that must resolve God to first principles in order to find the substratum or bono on which to rear a living entity. God is as plain as A B C, but it is the God within the manhood of man, or the fire and water principle permeating the fluidic strata of all conceivable purpose which lies in the womb of nature, and is male and female in its approximating influence of gestative design.

Noah's Ark is but a representation of the world or nature in cosmo condition, allegorical, a picture within the frame of human reasoning and human condition. The Bible is a pool of philosophy, so large that it takes in everything and admits nothing. God is a bankrupt

from the first: guilty of spurious power, spurious method, and spurious attachment to heaven and earth, and is therefore allegorical and filled with the fumes of smoke that will last as long as man sees a crown above the principle in nature, or in the liberal sentiment in his own Godism.

It is not theory to-day, but facts, that the mind is asking for — facts to substantiate our creed in the natural law of order and disorder. Creed signifies the handle to a solution of what has been a mystery.

My creed was once Unitarian, the baptism of all to final restitution or peace with God, providing there had been a quarrel. My creed is now humanitarianism, the whole world my brother and sister, and God within pointing to success as we remove the object of selfishness by clasping hands with the monarch we allow to be progress.

The lessons of the ages say the mind has been dwarfed by holding to a creed; it has thus happened because the creed was false; there is no dwarfing in the knowledge of facts. My creed is a fact that no one can gainsay, for God's home is the human heart and templed shrine of womanhood and manhood.

The spirit world is the objective force, I may say, which the world of time is laboring under to-day, or now, because spirit permeates matter with a concussion that disintegrates conditional purposes and designs.

The design is now money, and the world wants to be let alone in the methods by which it is to be obtained. This rut of pollution and sin is deepening in its criminal principle to submerge the poor in the bankruptcy of rich men's souls, tying them hand and foot to this demi-god of church mogul-ship and church instituted power as old as God, being the base frontal of man's spiritual kingdom, done brown in the histories of his materialism, and never so much awake as now in the internal voice that finds its correspondency in the thrilling messages from spirit life, saying : " Oh, man, do justly, for the hour is at hand when the kingdom of heaven must be found within and graded with love to suit the wants of every human being. There shall be no mine, no thine, but all shall become a living temple of unselfish spiritism.

CHAPTER IX.

THE lessons of the ages are folded away in the sepulchre of the past, and only needed as way marks of encouragement to the human soul. God is, and ever has been, the forensic law that binds all the epochs of time together; for the circumstantial evidence that progress mounted the rostrum of effort, when God said: "Let there be light," meaning evolution. It needs no teloscopic view to bring the past with its subjoined effort to master conditional circumstances and step higher to the more elastic tune of progress that is ever in the breezes of God's theocratic design.

History repeats herself; and why? Because God is before history, submerging science by the tail, that the head may become a revolving shuttle to feed all the looms in the centre cause and gravity, making the past ever in correspondency with the present vibrous motion. The past and the present, and I may also say the future, are in the keeping house of God's wisdom, and man must traverse and retrace the mysterious clue to birth and accountability before the understanding is a ripened centre to act from in freedom and purity of design. The blessing of life is the only blessing that

God could give, because it embraces all consequent action and motor of purpose. It is the liberal sentiment permeating the glory of God's fullest conception, and is the affixed I Am that dwells on the throne of the most high, and the travelling agency that fills all the equator of motion, fills God and man with the same right to use those elements when nature makes a demand on the function of use.

Life is the system of motion self-existent in the gravity of law belongs no more to God than to man, or to the star fixed in the galaxy of the heavens, or to the tiny pebble in the singing brook, or to forest bird, or mountain; all the wide range of natures individual plumings are first in life, and then in the effort of progressive evolution.

Why does man seek life out from the decay of the physical body? Why, because life is the master beckoning on to duty and work, beckoning on to the broad hemisphere of individual culture, which is the rarification of the God principle, love. Our world builders have been men and women, ever have been and ever will be, because there is no other method of propulsive being only what the male and female aura contain for the system-house of evacuation. Man possesses the key to unlock all the mysteries in or of science, and must insert that key to the right lock when God says let us move higher, for the tem-

ples of spiritual growth are wanting more students, and your place is needed in the world of financial discounts, where dollars and cents try souls for the kingdom of heaven, and fit each soul with the implement to build for the spirit of mammon, or for the spirit of progress, that is wound into every cord of sympathy, vibrating in the hearts of all the nations, slow perhaps to perceive, because man is slow to reason from cause to effect, and builds more to the external revenue of solid worth.

Spiritualists, as a class of free-thinkers, are more given, I think, to speaking of building their spiritual home than church going people, or those between the two. Those elected to church fellowship take it for granted that their spiritual home is secure and perfect, when the ram's horn of ecclesiastical power has submerged the sinner into the beatific attitude of saint, and their home in spirit life is builded under the hammer of God's selfishness, to bring a few to repentance to sing psalms for the honor of their salvation. How absurd the idea of a partisan God ; it fills the soul with a debasement more fearful and intolerant than the supposed wrath of their Supreme Divinity.

The non-committal conditions of life betray very little selfishness, willing to leave the matter of life and death wholly in the bosom of fate, and if there is a God of infinite wisdom, having the affairs of

all in hand, suppose him to be capable of distinguishing the saint from the sinner, whether the church holds him or not, and in the generality of cases do not suppose that by searching they can find any clue to a spiritual home that is so much talked about and so little understood. But the Spiritualists, or those calling themselves such, talk in vivid manner of their prominent homes in spirit life, builded they scarce know how ; it may be on the church plan, because they believe so-and-so, and are in the crib of spiritualism, bound for glory, because mediums say : " This peach of infinite life and beauty is for you," notwithstanding they are possessed of the knowledge that good candy cannot be made from rock salt, and that homes in heavenly atmosphere are the result of a well poised central balance, that all the fires of earth's discipline cannot sway from its poise of honor and integrity of movement. Spiritualists have a broad acreage of truth that they are mounting with the skepticism of by gone and present time, because they do not see better results in the condition of humanity than the churches are bringing forth with the top light of liberalism that will eventually demolish creed, when mind swings the pendulum to the soul's accountability to the God within.

Spiritualism proper mends all the breaks in human life, and places man in the round of circumstantial evidence that bears its own weight for or against a perfect

union under perfect conditions. The union of friends in spirit life is under the law of condition the same as in earth life ; in spirit life the law of interest runs parallel with that same law on earth, although it may diverge in cause and circumference, and duty speaks her mission as correctly in one sphere as the other, and souls mingle and separate much after the plan of earthly discipline, and carry forward the harvest of intellectual gleanings for the prosperity of a broadening work. Spirit life is the life of the soul, the inner raying of thought for motionary work in the spheres that are material, and in the spheres that are graded more with spiritual deflections and are moving higher in the concordance of space.

Soul life is the life that takes precedence in the morn of the resurrection, when man sees through the glass darkly, out to the broadening grandeur of a newer life that takes cognizance of angel forces and their modus operandi in the different departments of their missioned labors, that run parallel with earthly demand. Labor, in the sphere removed from earth, or in the local departments of spirit life, is as conducive to growth of the spirit as labor in earthly localities is conducive to physical expansion and mental accountability.

All growth is the result of friction power. I must necessarily use my mental faculties else I rob God of so much time, which reflects to my own disadvantage,

and makes me a pauper in the sight of riches which are always accumulating through the forces of mental need.

I now need to come back to earth, having drawn on the exchequer of science. I am fortified with the weapon of truth, undeniable and unmistakable, that my mental labors have never ceased, that my whole orbit of action is as much a fact now as when earth held me to my physical body, which body disintegrates to suit my present need. I shall never loose my body, friends of earth, distinctly understand me. My body is at my own disposal, having learned its make, and my own necessity for its readjustment after a period of twenty-two years or thereabouts of sojourning in spirit life. I shall claim its resurrection and fitness to serve me in whatever time and place I can best make conditions which I intend to do in the coming months of '82 or '83. Do not doubt me, for God is with me in my work, holding science to the letter of transfiguration the same now as when Christ assumed the mythic suit for time and purpose. Christ's purpose was evangelization; showing the power of the spirit to take on its earthly raiment, evidence conclusive that there is no death to primates; that man fosters his own birth in nature's storehouse of sexual coöperation and all transmigratory movement is as surely under the law of scientific ability and adaption as the law governing birth, which is the I

Am to all there is of the God-power of encompassment, which power turns on its own axis of individual accountability.

The evangelical principle is firmly fixed in nature ; and had there never been a gospel utterance in the literature of any nation, science holds the revibrating spirit for better conditions to establish better results, first in the spirit and then in the raying for external conception, is in accordance with the spirit ability to fashion and form on material basis to work out its own progressive march. Spirit is the acme surrounding all the spheres, and God being the spheroid around which all life and motion revolves, it appeals to reason that there can be no break in the spirit altitude of any scientific conception, because God holds nature in the rotundity of non-escapement, necessity being the lever law, unfolding mind to the full of its capabilities. Mind grapples circumstances with a force unrecognized by itself, because motion is quicker than sight either in the mental outreach or in the eye's power of comprehension. The mind inflates before sight perceives. This world in its nebulous design was first a motion in science, then the rays of intellectual sight grappled for its rotundity in space, and the earth became a living poem inexhaustable and ever fresh in lyric substances, ever onward and upward as a sphere, working with all other spheres for the deepening of thought, the perfect-

ing of principles and a maintainance of a Godly self-hood that will unite with the divinity in all things for mastery and accountability, with no Christ as a Saviour in mythic form and verse, but as far as his principles carry us.

The rivulet opening to the great tributaries of moral, intellectual, political and financial success, "Nearer my God to thee," ever thrilled my whole being with that radiating impulse to lift every cover that concealed a truth or hid a God in embryo; that a seed, a pebble, the roaring cataract and midnight star contain as much of God as I do, as much of centralization. The power of capability inherent in the chemistry of design, and acted upon by the circumstantial law of cause and effect, the light and shade of nature's evolving principle.

Cassius dreamed of God as a sunbeam floating in space with always a reflecting ray of brilliancy for the just, who found favor under the law of foreordination, or the cast of an electoral vote, sueing for that redemption from sin which is close upon the sin itself, and which no external God can remove without clasping hands with the God brother within, saying: "Let us work out of this moral mire which stamps both soul and body with the pauper's claim to infidelity."

This rock of ages upon which individuals of all nations, countries and climes have split, and held fuedal opinions, is the rock of the God individual hold-

ing the issues of life and death at the juncture of wilful caprice, and man the target to shoot down or up, as will dictated the preference. I think my God within me greater than any I have found without.

If I accept the free songster bird of love in science which fills the whole bosom of our Father God, in heaven and on earth, I thank my God within my science of accountability, for the comprehensive power to join heart and hand with this wonderful God love ever around and about me, filling me with an unbounded desire to use this redemption key to reach the highest altitude of my mind's capacity, for thereby I am gaining more of God, gaing an insight into the laboratories of reincarnation, that men and women of earth so little comprehend at the present time. Scientific reincarnation is the great beam on which rests the opaque system equation ; the principle of evil bears the same weight for resurrection that is accorded to the principle good, else space fails in its power of distillation to make an equipoise under the law of give and take. God's law is salvation ; which can only be sustained and perfected through the process of the reincarnation of primates, unseen the by mortal eye, being the work of the spiritual mendacity to accomplish raiment for the solidity of earthly pressure and need, and thus we all come under the subtle law of reincarnation every day of our lives, be it under earthly

atmospheres or under a more rarified condition of spiritual ramification, the law of equivalents works the same, and the law of justice reduced to practice, which is compensation, runs a parallel line of coagitation, working good from evil, and vice versa, as the case demands by the force of elongation.

Mud is as necessary as sunshine ; both are the reflections of conditional circumstances, inherent in the Godly aura of reincarnative science, which doubles its force under the grappling iron of mental accountability, freeing men and women from sin, being death, symbolically speaking. Luther admitted no death when he proclaimed heaven and hell to be eternal, and in cotopaxion with the juncture of God's will, because the lake of fire must be ever burning to be ready for sinner's, while heaven's platform must be stable ground on which the good find rest and hope.

I well remember while on earth of being called to lecture in Burlington, Vt., a place then ready for the sweet crumbs of truth, but popular religion gives the bright winged songster a douche, before a full song can be heard outside of a popular church ; but I am well aware that many liberals in that vicinity believe that I spoke truth when I said, " There can be no evil only what God must claim, and claim by the law of rightful ownership, since all there is is God's to destroy in its infancy or to co-operate with, and swing before the

mind of man that its deformity may show the work to be done, and to show that the power of God exists in the two contending forces, the positive and negative subtleties that work from density to the confluence in almighty space." Man must see God fully in order to grapple with or control this one half, or third of evil that as surely belongs to him, as that God belongs to the ripened grandeur of all things, either on earth, or in the outreaching glories of the summer lands. We cannot cage a beauty of any kind, but what has had a background of deformity of condition, relatively speaking, and termed evil by minds that cannot see God only in sunshine and roses, or in sylvan streams and ocean's garnered waters, that surely speak conditional umpire with a conditional God. Who flouts at sin, wastes his powder, unless it stirs within the soul the ambition and method to hunt it to the death, by the reconstructive agencies of civil governments, that can only flourish as justice dips deeper for supremacy and the right to cast off and utterly destroy the money God of feudal sway; whose hand is ever ready to grapple at the throat of demarcation.

Who but God can destroy God? I say let God alone, whose mythic grandeur fills all the spaces with an uneducated love, to make rich every soul desiring reformation, but let us rather test this burning bush of evil proclivity, and see if Moses can come forth unscathed

and free to roam at will, when mind becomes a reflector that embraces sin if it does not seek to destroy it, and thereby fulminate a purpose of Deific import to all concerned in the grand march of the world's revolution.

If I cast off an old coat, I shall ask no one to adopt and wear it without its undergoing the process of renovation, to free it from the stain or ambition of a Parker; neither do I wish any one to treasure my old sermons, without giving them the broad sweep of mind renovation; for they could in no way serve me now, having lost balance in that groove of accountability, and I want my earth friends to come higher with me, walking the streets of the New Jerusalem, with the God-fire of solution pointing to better evils from better causes; and I am as firm to-day on liberal and reconstructive principle as when those utterances lighted the feeble torch I held before the world, but which the world often refers to as the wheat and tares from off a mind not wholly free, but a carper still bound by the noose of public opinion, and the bull-dog of church aristocracy, labeled religion.

The Sermon on the Mount speaks of beatific condition, speaks as every sermon must that benefits a soul of that great latitude of love that covers a multitude of sins, until the reaper of education can cut down the shadow that obscures the sun. Wherefore do I speak

to-day of the lessons of the ages, as each lesson bears its record in the spaces of eternal light, and the record is also kept in the earth's volition of movement, kept by the finger-marks of liberalism, that cannot tolerate a dogma unless it carries a truth in science, and sticks to that truth in church and out of church; cannot tolerate infidelity that runs counter to the God moloch within, and hangs tooth and eye to that power that settled over Babylon, laying her in the arms of priests to suffocate and strangle with hell-fire and brimstone; and also dragged Rome by the iron hand of Godly despotism to the petrified condition of non-assumptive rights, quelching where it could not destroy free speech and free assumption to individual rights. Each lesson of each age has had this same infidelity to the principle of right to contend with; the God within has been nothing compared with that figure of expression without, riding in sunbeams and glory over the headland quarters of the rich, and casting the fungus of doubt over the hearts and homes of the poor.

CHAPTER X.

LIBERALISM is the mind's liberator, and has cropped out wherever and whenever the human brain has felt the inspiring motor of God's own truth, which is the spire of individual responsibility within, fixed within the human soul, soluble to reason, when infidelity stands by the side of sense instead of creed, and that olden holy book now undergoing reconstruction at the hands of this same priestly power, who are afraid to let go entirely of this shark that has been the open mouth through which sinners have passed into their church, dead to sin and individual accountability. I do not suppose God ever thought of revising his Bible, the good book of Greek indiscretion of compiled order; but the enthusiasm of modern ecclesiastics has ignored its fitment, it seems, to serve the present need, and Bibles on the plan of Grecian approval are at a discount; and so this shark of ancient power must part with half of its head, tail and fins, to allow that the spirit of progress has entered the churches and is meddling with God in spite of himself.

Ho! for a deluge of God's immortal truth that will swallow up the sin and subterfuge of priestcraft that shines over the most important issues of life, and its

consequent growth and bearing on Deity, the elongated principle in the method mills of science, and pins its favor on canon and creed, as something of easy access to obtain to, and covers what it cannot destroy, adding glory to monopoly and shame to christendom.

Ho ! for an archangel to place over Bible ground the placard, Peace to thy ashes, for liberalism must burn thee at the stake of common sense, and let nations find in thy ashes reconstruction ; for the hour is at hand, and the day not far distant when spirit voices shall ring in the new era, and put a new vamp to the soul of illegal power, which the Bible as surely contains as it does the Christ whose principles we all admire, and is the white dove of purity that will arise from the funeral pyre of Hindoo and Greek mythology, that have held plasters for creed and caste until the mind revolts at this Satan that assumes to be God in the face and eyes of honest people, that dare not pin-mark a Bible, for fear the cry of infidelity will mar the prospect of bread and butter, which is as necessary to physical life as truth is to the inner raying of thought and methods of growth.

When childhood plays with beads and strings them for pleasure and system, shall we find fault because God did not produce a tree before an acorn ? a stagnation before a ripple ? which would upset his work completely, as a drop indicates a shower, a seed a harvest,

system, progress, and God, evolution. Crater power from crater cause, embedded in the foetus of gestative nature, and cannot cease to act, or turn from its orbit of personality that determines its sex and accountability.

The crater of knowledge is the fundamental principle in which rests the brain power of man, and no conceivment in science can escape the blasting force of mind ability to bring to its comprehension the methods and by-laws of scientific workmanship, which as surely underlie the brain throne of man as the brain throne of nature, both entities, being the natural results from natural law, and cannot be gummed over by the stucco of heathen history, that would make God a builder, without a known credential, hap-hazard like, prone to error and fits of reproach because his works were not better, from what he had to do with. The infinity of its bulk the world is now beginning to deal with, and to place where it belongs in the principle strata underlying the outstamping of all material things.

As the sunshine throws its golden rays around my medium, I hear the echoes from within her stirred soul for the broadening of a truthful monopoly, that will hang on the hinges of the world's intellectual, moral and free democratic government, that the swaying hand of our God in principle may sharpen the instrument of individuality to cut from the mind, creed, dogma, super-

stition and the underbrush of popular opinion, which dwarfs and cramps the soul, making a cripple where might be a provost of power, and man might become a government unto himself, with nothing illegal to crush the growth of any other individual.

The storm-king is at work as of old, to root out the spirit of monopoly, to make money an agent instead of a power ; to make rebellions unnecessary, and peace, the organ of divine approval, sounding through all the avenues of reconstructive agencies, formulating around the system of governmental duties.

Mourn not for a Garfield ; but measure the standard of his worth, and seek to imitate his virtues, and crown his loving kindness by showing mercy and care to an imbecile half crazed with the weight of his responsibilities, in a government all afoam with the spirit of treason, and Garfield's removal filled the measure of a side issue approval. Ye who seek the life of a Guiteau, and by taking it, can in no way replace in your midst the grand physique of James A. Garfield, his loving words, kindly deeds, and high sense of honor, would scorn to become a murderer, scorn to take revenge because he was no longer in the capacity of president needed in the world. The instrument that caused his death, the world needs to purify and cleanse from the leper of its own dishonest purposes. James A. Garfield, in the magnanimity of his spiritual life, would

have his successor pardon the criminal that is now before the world of infinity,— would have the world of earth see that he has proper treatment and care ; that his labor and education be not neglected ; that, in his solemn duties he may become *en rapport* with the angel messengers, and learn that forgiveness is the spirit of Godly attainment in man, and worthy of his careful inspection, in the lone hours of meditation and communion with self. He says :

“My soul goes out to Guiteau as a friend and brother. Forgive him, I do, for the rash act that gave to me the knowledge of the world’s love for me ; gave to me also the knowledge of how far I could have satisfied the world as a leader, with my limited view of justice and knowledge of the right God in the right constitution. Forgive Guiteau, I do with my whole soul, and I want him to know and feel it ; want him to know that I am his guardian spirit forever on, or until we shall meet and he shall wish to appoint another, which I now know he will not. I only thank him for my release from the bonds that kept me in ignorance, and laid away the pillars of caste, creed, church and state monopoly. Crowns and scepters become as naught, and I stood at death’s release with a knowledge of a universal self-government that will lash its waters of contempt and discord, until my broadening sight takes in the new Jerusalem of earthly building. Would I

fail in acknowledgment of the world's expressed love for me by withholding the broadest side of my nature, making of myself a pigmy at the entrance of my new life, where everything glows with the radiance of divine love and pardon. Oh! no, friends and family of earth, dear as my own soul, because a part of my soul, hear me say, PARDON GUTEAU. I claim it as my right that the nation burn its animosity at the stake of Garfield's approval, and let Guiteau live on earth to condemn the spirit that prompted the act. What more can I say than I have here said? Pardon the criminal that has already passed under the rod of public condemnation, and still hangs to the hope of a new trial that will liberate him from the noose of barbaric authority; what more can I say? Only this: oh! friends of earth, leave Guiteau with his God on earth, under the bright canopy of the star-flecked heavens, to learn the lessons which come before us all, that deeds are the expressions that judge us for the cultured seat of Godly approval, or place us in the moral desert of worldly litigation, that lasts until conscience crowns herself with a God of principle, that no earthly chalice, however bitter, can sway from its centre of right. This much I say, and leave Parker with his work, thanking him for this privilege to reach the public mind, and I also hope the heart, touched by the force of the world's intellect, will hear the ringing wave call: 'Judgment

is mine saith the Lord,' and I will repay good for evil, not that I have changed in purpose, but the world is changing by the force of education, and the new dispensation is at hand when the sword will be turned to pruning hooks, and gall offered to no one. Farewell for the time, but further duties surely await me on earth, and thus I rest in hope that the world will heed my wish herein expressed, and cover the criminal with a mantle of charity so long and full that it will sweep from earth the demon of capital punishment, and let the hearts and intellects of humanity find better methods for averting the evils that beset the government, that the stringency of the hangman's rope may not be necessary, and may not be tolerated in a world stamped with the ten commandments, and carrying those stamps through every pulpit in the land, therefrom basing a religion, a charity, a hope and a love that sadly belie in the action of spirit what the words convey to the heart and mind. I would that I could go farther with thought and expression with my friends of time, but must not now infringe on the kindness of another in giving me this opportunity through a sensitive and delicate instrument, already taxed to the full of mental and physical strength. Therefore I abide my time.

JAMES A. GARFIELD."

Sweeter than ten thousand song birds
Is forgiveness to the soul,
Sweeter than the breath of violets,
Sweeter than loves full control,
Sweeter than its mystic breathings
To the sapphire in the soul.

Oh! forgiveness, jeweled seraph,
Who but Garfield proved thy worth?
Who has shown it in its fullness
But the hero gone from earth;
Not found wanting, be it written
On the walls of heaven and earth.

He for whom the world is mourning,
He who done his duty well,
Cannot rest beside the mountain
While the valley breaths a knell,
While Guiteau is bent and bleeding
Let the cross serve him as well,
For the guilty and the guiltless
Must join hands for one and all.

And so I believe, I believe the mighty forge of spiritual truth will at length swallow up and destroy the spirit of revenge, and man will stand forth in his true nobility of character, and work for the betterment of every human being, let the circumstances be what they may that impels a person to crime. The work of reformation must be done on earth, where all motives

find lodgment for doing any deed of dishonor, and let the rewards and punishments take place on earth, formulated under a better system of spiritual athletics, that surely surround the development of mind in matter, or the skillful workmanship of man and woman, the true cause wherein is based the principle of life everlasting.

We cannot tread the wine press alone. It needs everybody's tread to make good vintage ground for the incoming tide of every generation, and woe be unto our spiritual condition if we skim lightly over the rugged path of earthly discipline, heeding not the calls from the monitor within to stand loyal to those principles of honor, integrity and justice that have crowned the world with its present growth of spiritual enlightenment. Every generation does not produce a Garfield; but every generation does produce, or bring to the front of worldly knowledge, an inflow of spiritual truth, an influx of the Godism of love, a deeper insight into the methods of justice, a larger growth of kindly feeling one to another, better modes of treatment in cases of violated law, better systems of education, whereby the mind must see that divine principle that surges to the front of progress, and rings its acclaim of "Eureka" — I have found thee, must hold and keep thee, until earth must see the injustice of sending criminals to

the bar of the infinite for punishment and purification for deeds done in the body, under the jurisdiction of a government wholly under the control of a money autocracy, swaying and verging to the side of popular influence.

CHAPTER XI.

THE lessons of each age plainly reveal the fact that God and science are blending for broadening of a grander principle of life, that cannot be smitten or destroyed by the breath of God's anger, or the creedal waves of hellfire that sprouted its purpose to save God and the church in legal power and union of feeling, to destroy those who dared to think, and would not bite at the church bait, but felt willing to try the chances of saving themselves, or to drift into the pool of atheism that always contains a grander God than any church ever welcomed to its sanctuary of worship.

Let us illustrate, if you please, the infidels' God and the God of the churches. The infidel takes nature, unfolded in all her loveliness; sees and admits the beauty and mechanism of her wondrous order and unfoldment of principle, how everything conduces to man's comfort, physically, mentally, philosophically and spiritually, for it is all in the bondage of love, swayed by the power of love, and is love itself giving from the God store of its fulness. And the man or woman that sees no farther, not yet being toplighted, says this is good enough for me, all I can digest now,

but if there is something of more infinite value in the system of God or chance work, why! I must find it. No church can ever secure that knowledge to me; no church can find a God large enough to compare even in love with the God love expressed in nature; and I must let reason work, the church enlarge, and God, if there is such an entity, work in the system of his own progressive laws, while I abide the march of time to find more light if I can. This to me is infidelity to the avowed Christian religion, that ties God hand and foot to the church wing of progress, a mere skull, going the rounds of all mythology, placed in the Bible as the headlight of power, swayed by the treason spirit of earth, and the formulated works of a monarchy; principle ever ready to take precedence when the devil opens the way through the door of self-sanctified religion. To me infidelity, to such pronounced selfishness, is a rose in the bud of mind promise compared to the Christian God walking the earth in money shoes, and held at money value. But for the bright wing of spiritualism, infidelity would be the cart before the horse, loaded so full of doubt that the church horse of ecclesiasticism would surely balk in attempting to move it on the up hill side to glory.

Some will say: that is one of Parker's inelegant expressions; and so it is, but it nevertheless conveys a truth that time is ready to accept, and thank God for

its truth ; and thus one generation or era of time builds a staging of a more spiritual tendency for the next advancing minds, that are always crowned with a little more light from off the altar of past experience.

Why should we murmur at our lack of knowledge, which as surely comes when needed, and when the mind is prepared for it, as the rain comes to the parched and thirsty earth. Each branch of want is under the divine sway of movement, and cannot be hurried on the part of man. What the mind is prepared to gain it will never lose sight of. Time and eternity holds the development key to its fullest attainments ; and what one generation only sees in the distance, the next may welcome by the hand and grasp with the mind, having the lessons of the past to learn from and improve upon, while the increasing power from the angel world, to be understood as still helpers in the vineyard of the Lord, is the propelling motor attached to the wheels of progress, that move under the spirit of natural concordance in nature ; the hollow globe ever full, and being made ready to fill again, that God may keep his own in the rotundity of scientific will, meaning the ability to form and fashion from the principle of elongation. The instellar key used by the God in nature to unlock a door when necessary and compatible with the mind range in worlds.

To-day children are advancing in the gifts that puz-

zle wiser heads, puzzle even ministers to know how they are going to fix their theology to suit these minds that seem so large in their small clothes ; where with the growth of the past few years even, and the still increasing light of spiritualism, find them in the years that follow on childhood, with the improved facilities for education, not surely in the cramped condition of creeds, where the mind is as sure to dwarf under its cover as a child under the shadows of evil temper, both contingencies of error, are halters around the neck of freedom, and ministers must enlarge their creed, or bottle up their religion, and keep it as a trophy of the past ungodly proclivities of man.

The lessons of the ages bring us face to face with the naked condition of Adam and Eve, who were in the midst of knowledge and found it not, until they sought freedom, sought to do with the garden what seemed best to their mind, and the tree of knowledge being fair to look upon, supposed of course it must be pleasant to the taste ; and God, seeming to them an autocrat of unholy power, they thought to outwit him and get their just rights, which was the power to distinguish good from evil, knowledge from ignorance, facts from prejudices, and truth from the combined muddle of orthodoxy and revealed religion, which every soul carries in quality and quantity ; and Adam and Eve are illustrations to every generation that knowledge is

power, and no flaming sword of heathen superstition or modern invention can make powerless the mind to obtain it. When we are free we can study and profit from our studies ; but if bound reason beats against the barrier, and a collision occurs, and if will is weak the struggle to get beyond is an effort requiring too much courage, and so minds are apt to cling to what other minds have labeled truth, and to settle down to the dogma that God chooses some to look out for the salvation of others, which fact never yet occurred to the entire satisfaction of any one, and never will occur, because mind is a universe of itself, with a polarity above treason.

We in spirit life sound the tocsin of approval for every free thinker, for every mind cut loose from the shackles of anybody's say so, unless the thought conveys to the mind evidence of scientific truth, which is ever ready to cope with and illustrate any outreach of principle deducible to reason. We thank God the divine spirit in progress, for the shining light of an Ingersoll, the hero that dares to burlesque a myth, although crowned as a God by the moneyed influence in church and state ; dares to claim nature as satisfactory evidence that love is the power of the soul, dearer than a patchwork of fables from minds at the entrance-way to the dome of knowledge, that could only comprehend by the hugeness of detail and monstrosity of verbal

show. Who looks at Robert Ingersoll without knowing that his soul life is his true and lasting life? the life that he works with day after day, and night after night, when thought finds him in the vanguard of the world's reformation, pulling down obsolete theories, to prepare stable ground for a new prince of peace, that will speak to the heart and soul of a living principle, hitherto embedded in the ignorance and superstition that made thrones possible, that made an overflowing mecca of intolerance, the crafty power that submerged the world in the dark ages of doubt and despair, when minds rioted in the flames of an angry God, and saw what little of justice they could comprehend, in the overthrow of nations, and the burning of children as the sacrificial order of an avenging God.

A revolting show is the Bible show of peace on earth and good will to man, when it contains more of the dagger spirit than any other book before the world today. And Christ's corner must be its apology as any service whatever to the world, and that must serve as a love link in the infinite chain of Godly progress, which moves from the centre light of father and mother secretiveness fixed in gestative science, where the mills of the Gods are bringing it in its white purity, before the minds of the nineteenth century. The century that opened its hearing to the voice of the angels, and can

never more close up the avenue of communication, while time runs a parallel law line with eternity.

There is no church wide enough in its import of salvation, to hold the liberal spirit of Robert Ingersoll, the pronounced infidel of this era of progress ; the pronounced sharp-shooter into the ranks of the world's theological resting place, as dense and morbid as matter without spirit ; when the liberal spirit of the age gets through with its sifting process, the Bible will need another revision, where nothing will be left but the cover, and Christ as the emblematical representation of love bound by honor. Whoever shook the hand of Ingersoll without feeling in better mood under the genial rays of his warm-hearted magnetism? felt that the man held his God within, as the helper to oust the iron-clad image that figures so conspicuously with the exchequer of church and state. It is safe to here say that there is hope for Ingersoll, but none whatever for the chemical adhesion of the religious element pervading the temple ground of theological christianity, that will sputter perhaps for a few years longer, and finally go out on the heels of a Thomas, or with the exit of men who dare to be individuals and hold their honor above the tenets that constitute their creed.

When governments make solid ground for the poor and churches taxable property, and religion not a flower to be sold at any cost, why ministers will come down to

the level of their own common sense, and not attempt to teach truth until they obtain it, and live it before God and man. When Robert Ingersoll sees the other side of his globe of individualism, he will realize why he could not stand within the narrow boundary of a creed ; will see his spirit manhood ever the leader to the grandeur of his conceptions, that can never die, but will live in the spaces of God's light, to crown him with their truth and freedom of spirit. And so let jubilanti flow out on the breezes of a more liberal orthodoxy, that the spirit world may join heart and hand in removing the hardening crust of materialism, settling over the heart of the world's nationality.

Crumbs from the side-board of truth are feeding all liberal minds, or those that dare to investigate in the face and eyes of a more liberal Hades that has swamped the heart and intellect of past times and periods of advancing thought, until minds have cried, Oh! thou storm-king, with nothing but fire and brimstone, how long wilt thou be usurper over the God rights of first order, and management of purpose? how long will the churches use thee as the bottomless pit, wherein to sink their responsibilities, and the sins of an overtaxed nation struggling to be free, but bound by this power of Satan in league with a financial orthodoxy, sprung from the old world assumption of horned Gods rearing their altars under the sway of might and force.

What Lincoln did for the black slavery in the South was done under the pressure of angel wisdom and justice, and Abraham Lincoln being the instrument on which the principle of justice was paramount in his system of reconstruction, could not resist the appealing voices from the summer land heard in his mediumistic soul, could not resist the power that made him sign the release from bondage to 4,000,000 slaves, that had been for years the upas tree of the South, poisoning its vital energies, and flecking heaven with its disgrace.

Imponderable forces move slowly, but nevertheless they move, and so must this heathen crater of hell-fire torment, fixed as a scarecrow at the entrance way of dogmatic religion, move before the liberal sentiment of free thought, voiced from the angel world and received by minds stamp-marked with honor, and willing to sign a release from the opinionated system of religious slavery. My mind wanders back to my self-asserted right to think for myself, and I knew from that time onward, or until minds grappled the rudiments of truth in science, I should be a muddling stick to stir the waters of a false religion, because purpose was false, and the power of a deceitful purpose is as unstable as the wind, and its fellowship with deep thought is utterly impossible, if truth stands loyal to principle.

We in spirit life predicate our assertions on the basic ground of a double life, the interior capabilities always

preponderate for a double showing of accountable action, which deals with time ever on the outreach to eternity's encompassment, and ever impelled by the motor force of education, the mental influx stamp-faced as Deity, and is the Deity in every human soul, self-impelling and self-absolving, and belongs to the forensic law, God of Almighty principle.

Mind is amber hued, and always reflects its brightness over surrounding obstacles, wooing an encounter for investigation and completeness of research, to make mastery of Deity in detail to the comprehension of Deity, in the ark size of unlimited principle.

God grows by the force of the world's education, by the force of spiritual law, governing matter and unfolding the circumference of legal science, the adaptability of the social intersexious in nature. Nature is God, the demonstrated evidence of spiritual ability to form on external principle for convenience and use. Do we see with external vision the spiritual law in nature at work? Do we see with the eye, mountains grow, valleys deepen and widen? Do we see the process of the trees accumulating grandeur? and the rose in bud open at the kiss of the sun's bright rays, with the orb of material fungus? Oh! no, earth friends, we only see nature as a figment of the great whole, ever in the concreteness of science, and ever giving to outward sensation the fineness of trine cause.

God is a spirit. Nature is also a spirit, and the oneness is complete and fixed beyond movement in the womb of spiritual gestation. No harm can come to God, it is nature that suffers — nature that weeps at the mistakes of men; nature that smiles, nature that we meet year in and out, day by day; no other power intervenes from the cradle to the grave but nature true and grand, keeping God in her bosom as a harp for the world to play tunes upon, and each tune reflects a God of a more systematic order, and concrete spiritism, that the world may learn that the deluge meant ignorance, the condition of the world when everything that was hid in principle must be saved in the ark of materialism, or God would suffer in the real estate business, and not be able to reproduce things to first order, and the flood seemed a wonderful water gap to destroy first creation.

Creation is a term incompatible with reason, because it admits of something before nothing, and that condition is untenable, and cannot, of course, be solvable by any method of management. We cannot conceive of nothingness, a great void, as the Bible has it, an unlimitable space, where nothing found nothing, and nothing to begin upon, but God went to work and made something. We don't know what first, for the Bible does not tell us, or anything, how the creation of the world or worlds was managed, but leaves us in

doubt as regards methods or means ; therefore leaving us on the defensive to test the solidity of a thing constructed out of nothing.

My belief, based on knowledge, is that this world and all other worlds have grown from the necessity of intensification. Intense motor power must reflect the solvents that produce matter, causing matter to become as stable as spirit, and both in the bond of unity and friendship, in fact there is no separation ; the spirit ever clings to its portion of matter, intensification of spirit etherealize the grosser elements of matter and carries into space all that space can deal with, or make use of ; and therefore we are ever sure of as much of our corporeal body as the spirit can assimilate with and take to its fuction of use for the broadening purposes of the instellar life and law system : the fundamental principle on which rests the symbols of external bearings, preparatory to the spirit's full recognition of its inherent rights as a builder, protector and purifier of so much of gross material in and of science. Science is the most remarkable wheel that ever turned on its axis of accountability, and its rotundity of conception no mind can ever fathom, no God can lay a claim to — if that could be, there must come an end, and God and man must cease to grow, which implies death ; rigor strata from which has grown rigor claims that will perish for want of nourishment.

CHAPTER XII.

MAN may arrive at the knowledge of world building, be enabled to visit the planets and study equation in its highest sense of utility, and become grand master of ethical science, and yet space holds the unformed secrets that attaches ignorance to man and development in nature. No man hath seen God and lived, because no mind can grasp the ulterior and interior forces of a living principle, balance power is not ranged for so broad a scope, and never can be, for elongation is the method meter by which nature keeps distance from discovery, and keep minds on the qui-vive for something new and fresh to the intellect. Science doubles herself at every turn in the wheel of causation. Cause implies strength in the method of gestation. Science is first acted upon by the cause attaching to its fulmination. Science is deathless and opaque in principle, meeting every want of the human soul, because soul life is scientific life, ever deepening and reaching for the eternity of motion, which implies causation. We might as well undertake to bottle up the ocean as to hold science by the grasp of human understanding, because the motor key is sunk in the depths of universal brotherhood, and wisdom of purposed order,

that the soul may learn its lessons of utilization and unite with the harmonical law in nature, to fathom the depth and culture the spirit of love. Love is the essence of divine order and workmanship; love implies equation, centre attraction, centre order and centre honor, and is therefore a principle at work, and must work in concrete science to the fulfilment of the law, which means to the full of its mission as a harmonizer, purifier, protector and God over every other attribute in the human soul, and in all nature as well, for both functions of being have love for the cradle of conception.

What college is there to-day that teaches its students how to live, how to educate their love natures, how to foster the right ambition that will work good in the world, how to study nature, and learn of her varied emblems of loving order the beauty of purity that are speaking sentinels to the human heart, that ambition must first crown herself with love before education can round out the soul to the fullness of natural design; if we lose in nature we lose in all there is to make loss out of; if we fail to study, we miss what might have been attained by application, and growth is retarded, time cheated and nature dwarfed. All the lessons we learn are good for something.

The rag man is as necessary as the merchant. If some of our lessons leave us tattered in principle,

which surely speaks on the external, we may learn from the corrosive marks that waste has begun, and that experience, with the wrong implements of labor, was the teacher leading the way and opening our eyes and mind to the devastation of sin in the practical walks of life, and the deduction from that side of life's issue is tattered and torn condition, a necessity to grasp a truth from, and obtain depth by decision, which is salt to the character, if framed in weakness.

What college to-day teaches the umpire of reason, the graduation of knowledge, the system of thought wound into every department of intellectual, social, financial and materialistic science, from which springs the rubber game that crowns the earthly world of labor? Colleges teach metaphysics in a certain direction in whatever a student may choose as an avocation of business that he is taught, superficially of course, because the right aims and motives are wanting to make the science of the knowledge sought, a prayer and thanksgiving to the soul. Colleges should go deeper in the line of metaphysical science, and first prune and cultivate the inner temple, where start the principles and aspirations that makes life's work a success or a failure; must say this institution that offers knowledge to young men and women, offers standard work for future time in the local transaction of every day life and being, must perforce of duty regulate motive

power ; first see that honor is the corner stone in the temple of education you are about to build ; let us see that you have the right God in your constitution of principles, that can never fail you in any emergency of life ; let us see if virtue holds you by the hand day by day, and makes peace with a conscience ever ready to bar the door against unlawful intruders ; let us see if love is a privilege in the soul that will mount the rostrum of effort, before the thought of money debases the motive that prompts your systemed work, leaving you a beggar in full sight and reach of material gain. First seek the kingdom of heaven, which is love expressed in works, and all else shall be added thereto, a fact in the science of life, and a pearl never to be lost sight of.

Who studies from material sight
Is lost in doubt, is weak in might ;
And all the templed thrones of fame
Will only cling to earthly name ;
And in the summering of the skies
All see the death of earth disguise,
And fain would build from new desire
A Temple touched with living fire,
That would so shine with Godly light
That all would see beyond the night ;
Beyond the world of earth and and time,
Where God and science move sublime,

And double in the work of fame
Without a thought of what's the name,
Or what's the creed; if nature's right,
Mankind must walk by spirit sight,

And learn the lessons that are needful to all, that material conditions are the necessities that fit us for the eternity of spiritual motion and co-operative labor. There is no lesson too long that is needful to the human soul, and there is no lesson that comes before the soul with its speaking mission, but what in its synopsis of detail is a benefit to and enlarger of the soul, which learns from experience better than any other way, and more in accord with the status of reason. Systems and worlds are moving on, and man is learning that there is no death to the ideal, no death to longitude or latitude, no death to circumference, no death to air, heat, motion, no death to the starry firmament that ever speaks grandeur to the human soul, and lifts it to the order of its own systemed laws.

What God gave me I hold science accountable for. I hold science as my educator and my guide, my propulsive life, my formation and my deflector, my steed that bears the natural and the duplex side of relationary lifehood. I cannot part with science any more than I can part with Parker, which I have never attempted to do, because the man always clings to the spirit, saying, We are double, and cannot separate.

God and science working out our part of the great mystery of human life, and its responsible action on all the spheres or worlds, that science may be enabled to develope to our senses. I find that I always need my outside man, need the Parker external, to bear locomotive evidence that the interior principle never swerved from the creed of honor, never swerved from following in the wake of spiritual light, and leaving dogmas, superstitions, and all the outside stilts of heathen antiquity that have flourished as saviors, and true symbols of fitments for eternity, for the rushing tide of reason to bury under its folds of intelligent research, and walk from under a cover of darkness, into the sunlight of a free religion, not inbound by dollars and cents, by church monopoly, by priests purring of clerical power, or any material click work, that will make religion hunt a cover to hide its head of reason under, and reach for a creed to obtain landmark and respectability from. I never went to Jesus with any of my sins, but have often said to Parker: Cleanse your soul from all that your best sense of right cannot hold to, and assimilate with, and I find that when I let go of this bugbear called sin, in whatever shape it may come before me, I have done away with the necessity of any other savior, except the scientific God-principle at work in my own soul as leveler and purifier of conditional circumstances.

Colleges have a broad work to do in the method-house of inductive science, in the promotion of the right principles governing the basic structure of all education, of all departments of business, of all the exigences of life's labors, duties and pleasures.

God speaks first and last to the soul, but it is the voice of principle to the soul of conscience hearing, and man never can escape the harmony of its sound, be it ever so latent, and seemingly afar off ; it comes as sound to the ear that has long been deaf, and under the paralyzing influence of deadening matter.

There is a rift in the cloud of time, and spiritualism top-lighted by free thought will save the world from rank infidelity, which has been the trailing ghost since time immemorial, or since the method of salvation took form in book, and offered so much room for speculative theory, which touched everything but the core of the apple, the demonstrative fact of immortality fixed in the globe of science, the hereditary appendage that no amount of theorizing can disturb, or move from its just claim to truth. Why build our spiritual temple on a false basis, on a material foundation, whose shadow is as fleeting as the wind? Whose every ray of change betokens dissolution, betokens the builder and destroyer, the umpire of the spirit over the grosser conditions of matter, and the subtlety of its movement proves its scientific origin, its power and truth, proves that there

can be no death, so long as spirit is at the helm of materialistic duty, the most pungent architect and skilful disintegrater.

Why should man be afraid of law, the integral law that nature deals with continually, and is ever our God and guide, our revelator and broadcast censor, reflector, and preserver? Why afraid of death, nature's sleepwalker, that liberates the spirit when danger comes to the body, and it can no longer serve in the work to be done by the spirit? O ye! of little faith, when terror comes over you at the thought of dying, when it is but nature at work to liberate the spirit from its bondage of clay, placing it in the better condition of radiation, and freedom of movement. O ye! of little faith, when you cannot trust your Bible God with the day of your death, that presided at the hour of your birth, and to whom you reach to continually, as a myth in the air, and from whom you never receive a response, however urgent your request may be. O ye! of little faith, when you cannot trust yourself with the life given to you, through and by the spiritual harvester in the method-house of concrete science, and hold and keep it in so true a light that death will be but the spanning-bridge from the shadowy to the real. Oh! how glorious is the morn of the resurrection from darkness to the sunshine of spiritual truth and light. Never sing psalms at funerals, or dirges to the supposed in prison,

but ever jubilanti on the uprising key of a soul's liberation and freedom from death.

O ye prophets ! sages and learned men of the East, teach how to live, and death will come to the rescue most beautifully — the spirit finding its own in the gulf stream of a broader life.

Spirit life is the only life there is, the only life manifested in all the occult forces of nature, the only life that moves for order and circumference, the only life to prove a God in and of the only life that God in nature cleaves to and assimilates with, for procreation and radiation of principle.

We cannot let go of life ; it is an utter impossibility. Life is encased in nebulous form ; it is the eternal friction force of heat and cold, fire and water, light and darkness, principle and practice, love and hate, God and man, demon and angel, and must perforce work on the endless chain of systematized spirituality, that loses nothing, but changes its form of work evenly and perpetually ; as Dryden says :

“Deep in the woof of human life, all nature nestles in confiding trust, and finds an undeveloped page in every turning leaf, that will not let us pause, or cease to think, or cease to be, or cease to grapple with proud Deity.”

Let us put death so far away from us that it cannot enter our thoughts, cannot enter a home on earth, can-

not place a soul in stillness, although it may give the body for the enrichment of nature's soil, to help matter elongate matter, or help nature to elongate the principle of give and take, the method in concrete science whereby the glory of nature is obtained and progress secured without a doubt, through that same process of nature's distilling forces or essences, that always takes step for a more etherealized condition.

Man is sure to resurrect himself, cannot be avoided, cannot be gainsayed, being a law in the ether house of science; and man's necessity brings him to the point of accepted terms. The only point of law that God and man have ever split upon, is the issues of life and death, which might have been settled amicably and satisfactorily to judgment and the best types of sense, if man had found the right God in the constitution of nature, and had studied that God instead of the Jehovah of historical claim, that has been so swayed by partisanship, and doubled and twisted so many times, by so many minds, that to-day the impress is lost to the best spiritualized condition of humanity, that feels that death has lost its sting, and that God's wrath was but the foam on the vast sea of human ignorance; which a knowledge of the God principle in scientific nature will sweep to the breezes that usher in the new wave of wisdom gained from spirit power, and seeking, what

Christ sought, the hearts of the people to make sure its advent, and bold its stay.

I am no more prepared to give up life than I was when earth released her claim to my structured form. No more willing to give up study, to give up mental research, for soul enlightenment and ingrafting keepsakes than when time claimed my theological assumptions, which were as sounding brass to the truth I now possess, and to the truth that I mean to make manifest and felt in its extremest measure of tangible evidence.

CHAPTER XIII.

THE world is asking as never before for its lost ones, for those that have been laid away under the sanctified redemption of priestly effort, asking for the fulfilment of that hope that went out in almost mental darkness, for the evidence to make sure that the loved live and cannot die, because God lives and cannot die, although history perish by the will and voice of the people. Life is an entity claiming possession and progression; and man is the standard principle for Godly effort in the universe law of concrete science. Life is a factor whose point of accretion is fixed in the everlasting method-wells of procreative genesis, and man's effort to establish a creed on the fundamental principles of nature, whereby the salvation of the human soul can leak through, is a preposterous fiction that the nineteenth century are feeling ashamed of, and are secretly and openly hugging the advance light of spirit reunion, that says: "I came, I saw, and have conquered," and am the trustee over my own estate of life, that I hold above any spurious title, and am learning its power adjustability to suit all of time and circumstance.

Can we ask anything more of God than the principle itself? which we have always been in possession of, and must ever hold to and develop from. Finding God and losing self in every advance of mental achievement, we are as nothing to ourselves, but can be as a God to every other person, for the principle of self destroys itself, and the bottom land of despair is soon in sight, where the angel of discord bars the door to love and consequent progress. I cannot round out my own nature, cultivate, purify and perfect my own soul unless I come within the love sphere of human life and existence, come into coöperative work, for the broadening of God and the elimination of principle; come under the bond of friendship with all of expressed life, and do my best endeavor to find the aim and motive in propulsive being, from the standpoint of nature's working, under the sway of a universal wisdom, in the bosom of a universal love, termed God and Science. Love is all there is of God, nature, or man. We cannot go beyond it, cannot stop short of its full attainment, and its expression is ever in accord with its growth of development.

Do you think there would be a wreck on earth today if love stood firm at the citadel of duty? Would there be a homeless child? a degraded woman? a fallen man? a mourning world? if love, expressed in works,

was the standing shield of Godly strength, hoisted over the nation or nations.

The angels are working as never before for the uprising of earth, because the minds of earth are turning to the light of spiritual truth, and must be strengthened by the power of substantial evidence, to know that man's life runs parallel with God's, and can only cease when God ceases to express in nature.

The grandest theme for mind to range over is life, sweet life, the blossoming breath of God ; the fragrance of which the world has yet to feel in its fullness of exhilarating grandeur. What to man if he gain the whole world and lose his own soul in the pursuit of so nefarious a business? What can the world be to humanity if its soul-life in the heart pulsing of universal brotherhood be turned to sordid avarice, wearing the cap of mammon, and bowing to the surface king of materialistic shadowing? What is man but a God in embryo, not capable when full toned in moral and intellectual integrity to say, "I own one dollar in the bickering house of worldly finance, that shapes itself to the growth of mind in matter, or the spirituality in the growing heart of a national civilization that cannot place a finger of ownership on anything in nature that belongs in spirituality of a national or broadcast Godism.

Man is a fool to take a fool's stand, and weigh a

fool's weight in the scales of intellectual science, that always drop bar at the fullness of spiritual weight, and weighs men and women, worlds and systems of worlds with an evenness and surety of natural purpose that cannot leave a doubt in the mind of a thinker regarding the truthfulness of cause and effect, and its justice poise in the bosom of a spiritual eliminator — a God if you will — but a God in the love nest of inverse traversing. Man must feel this all pervading love, this well spring of happiness that swallows up all selfishness, leaving the mind free and God-like, and in its richness of building talent. God and man are one in love, one in the divinity of purpose, one in the solution of life's mysteries, one in the defence of truth, and one for time and eternity; at birth and in death the one love cord draws to centre gravity and motion all abiding is love, all cherishing and protecting in its heart-beat of motion, and is the ever filling fountain where sinners loose their guilty stains and find redeeming care.

God bless the world for its missionary spirit that has wrought redeeming grace wherever its love has taken root in the active duties and details of every day life, the only life we are sure of, and the only life we can master to advantage and make sure of its results. I never done a deed in my life, good, bad or indifferent, but what its present status of worth placed my soul in

the concordant element of agreement or disagreement with its reflex action on growth and approvement of conscience.

Hudibras steeped his soul in the fumes of never ending doubt and labored to establish truths he could pick flaws with, to protect his genius and absolve his soul from idleness. Hudibras' theory is as old as God, and lives to-day in the demarcation of falsity and truth, good and evil as paramount counters for time and eternity.

We cannot criss-cross a principle with any degree of satisfaction or hope of covering it up, for God has empaneled a jury of feelers to detect the synphony of its appeal and the fineness of its touch, and therefore the word of God is less than the principle, which gave light to the word, making a show and glitter over a truth which it is trying to obscure from the light of reason. Geology is a grander study than the word of God, for Geology is a primate from the bosom of a living principle, and cannot be gainsayed or placed in the brain as a doubt, unless we doubt all fundamental principle, and count the world as a shadow, or a myth, before the function of reason and cultured understanding. Geology lifts a head of might and absolute right before Grecian history; the "I Am" of supernatural pilfering before the Mahomedan zephyr of God in the disguise of solar friction, catering man-like to caste, color and

finance. Geology stands before the upright endorsement of man before God found a name in history, or appealed for name or statue. Geology is the base brain where system finds its evolving spirit that presses to the front for progressive unfoldment, as a leaf from a bud, a bud from a twig, a twig from a limb, a limb from a tree, and a tree from the strata house of geological keepsakes, that holds God as the spirit of elimination, but with any other name would serve all things as well.

While we seek amidst earth's treasures,
Find we God in fullest measures ;

find the alpha and omega of all systemed work ; find that God is growing with humanity, is part and parcel of humanity, and never will change unless humanity changes, which must be on the love side of motion to build a temple of human strength with Godly purpose, worthy of the kingdom of heaven, whose base will always rest on the bottom shores of time, where instinct and reason cope with the power of inspiration to build Gods continually, least the old one become obsolete, and no longer serviceable as the top-light guiding humanity to better prospects, from a better understanding of heaven and hell, twin sisters for time and eternity, doing their work evenly, harmoniously and in accord with nature's divine revealments to man. Man is nature's work, and God comes under the same law

of natural order, and cannot gainsay the equilibrium of united principle and action, that go hand in hand for duty and accountability.

If amid life's growing mission
We are stranded on life's sea,
God and nature hold ambition
For what is, and is to be.

And, struggle which ever way we will, the bond of forensic law holds us firm to natural order and peace with God. Therefore let us rest in the arc of divine wisdom; let nature hold us by the firm hand of accountability, and find no flaws in us when we live true to her mission.

The lessons of each age have taught us more wisdom, have taught us the grandeur of change, the beauty of effort to get nearer to the centre light of liberalization, the fallen star that crowns where it conquers, and leads the mind to willingness and obedience to search for truth in whatever channel it may be found to lead us evenly to the realm of a natural glory which is satisfaction as the result of our labor.

We see to-day the shimmering lights from off the altar of spiritual harmonies; and earth must listen for the voicing that follows in the wake of advancing thought, and will seriously disturb the setting hen of ministerial popularity, struggling to maintain the old nest egg of heathen idolatry; but the whip of common

sense, aided by the light of spirit communion, is doing its work most effectually, and the funeral procession of old orthodoxy is passing gradually by, while the mourners take their seats in the new church of Free Thought, with a perfect content and a smile that the old dogma of hell-fire has burned itself to ashes by its corruption of principle and worldliness of methodical dealing with nations and individuals.

We are told in spirit life that the hour-hand of progress is sadly disturbing the Jesuits, and there is likely to be a war in heaven, but the mustering process must take place on earth, where freedom is lifting her torch for reconstruction, and, if war ensues, every department of the world's dishonest motive power will be searched out, and its terminus of action shall surely be reached and dealt with according to the growth and force of the world's spirit, aided by the co-operation of spirits out of prison, laboring to establish a monarchy in the freedom and justice of the world's people, that the spirit world so much in expression may be even handed and one in purpose with the workings of earth.

Spirit communion must at length drift out of its one-handed game, where the dollar fixes the type of its origin, and places the medium by the ghoul of dishonest bickering that loses the sacredness of its mission by its treading on the heels of orthodoxy, with its show of heavenly truths on the basis of a money corruption ;

and thus the world's mediums are forced into this net of money power, and drawn to the shore of rank materialism, where its spiritual spring is almost hid from sight and hearing by the selfishness of the world they cannot beat against and retain the respectability of its monied umpire.

When will the world protect its mediums with love? letting the money come as a natural consequence to foster the truth which is trying to express itself, that all may be bettered and made happy by the return of the angels under a new bond of friendship and protecting care. I have worked largely with mediums of time, for knowing all the truth, I have been anxious to give it to all; and I have found that the circumstances and conditions surrounding each one have dwarfed my efforts, and made lame my endeavors to give my best thoughts to the world; but time is more lenient than in by gone days, and therefore hope blends with my every triumph, and I am sure to be recognized and held by the hand of friendship and former love.

So dear to my heart is my mission of duty that I must claim the right to confiscate individual primates, and unite in harmony the forces that I need to make standard sequence before the bar of the world's judgment and truthful approval. I want no squirming to parti spirit or factional gain ground, but I want the fact of my reappearance established on the firm basis of the

knowledge which I obtained in Jupiter to reinstate myself under the right blending of spirit with matter, with the semblance of flesh and blood, and hold firm to that attitude as long as centre gravity can cling to the elements at work and become a dissolving view, when necessary to the welfare of spirit and mortal, or mortals, as the case may be.

I must try my skill at reconstruction ; and if I fail, I fail on the road to knowledge, and must therefore beg the world to excuse me for trying to prove my immortality in the face and eyes of my olden infidelity, running counter to church fellowship, and placed me in the seething box of public condemnation, to find, if I could, one star of hope to light my weary soul beyond the portals of the tomb. I know that I am a scape-goat from the confines of creed, but I am head and shoulders above creed in my light-house of individual freedom to work for humanity and the indwelling spirit of progress, with the ultimate recovery from sin.

I challenge any minister on earth to-day to prove the immortality of the soul from the utterings of the Bible. Challenge the wisdom of the world to prove that Christ's mission was anything but a spiritual mission to prove his identity and resurrection under the forces of natural law, and to prove also that flesh and blood could not enter the kingdom of heaven, but that mind

could formulate a relationary atmosphere by the use of mortal help to reappear in tangible conformity to its past condition of individual materiality, and therefore support by actual demonstration his saying that: "If I go from your midst I will surely come again." Now if it was proved eighteen hundred years ago to the world's satisfaction that Christ stood on the mount of transfiguration, meaning spiritual attainment, and proved himself free from death, the circumstance also proves that I am under the same law with Christ, and can use the Christ method, when supported by the right mediumistic element, as he surely was; and every other returned messenger has found the helping hand on earth to bring the glad tidings of great joy, which is life everlasting and in harmony of divine action to spirits in the bond house of clay.

I only know that Christ materialized from the fact that I possess the same qualifications myself, and must prove it to make it a truth in history, and therefore a fact in science. Jesus' fact contained the whole scope of Bible service to the world, and is the star crowning the history of Greek mythology; the illiterate literature that proves nothing but ignorance and darkened condition from that same cause.

My hemisphere of action is about drawing to a

close in the embodiment of thought in book form with this instrument of control. But I hope the world will enlarge on its basis of friendship, and meet me in materialization, if I still cling to the fact of a natural salvation, primated in God and nature, or divine purpose and scientific skill, which holds me beyond the power of any deceptive work, and all the fraudulent designs of earth cannot pinch back my golden medal of spiritual life.

Therefore, friends of earth, farewell for a time, as I shall surely follow on the lead of these lessons, and claim myself a resurrected man, with nothing but love for humanity and truth for God, nothing but life to return with, circumstance to control, good to accomplish, and that peace to restore which Christ tried to leave with the people, but failed for lack of confidence on the part of the people; but now confidence is being restored, and Christ's method of reincarnation is being understood and pinned to the foretop of reason, where its consistency with natural order and intelligent thought must find the mystery of life's workings and harmony of movement.

So great is God, so glorious and so true, I would not doubt the mission of such grandeur'd a power. I would not change the death scene; would not bring my mind to shudder at one single mandate from an all

wise potent being that hangs a jeweled hold upon the orb of space, and rocks in cradled mystery the sun-tide beat of love and life.

I would not rake amidst the embers of the past
To find the olden Britton of my future fame,
But I would stand again on earth, a spirit man,
And claim anew my olden name ;
And count my work but feebly done
Unless I have the whole world won.

THEODORE PARKER.

Earth's finale is to be the golden wedding with eternity.

APPENDIX

IS SPIRITUALISM A REFORM IN ITS TENDENCY OF MOVEMENT ?

Many are asking : What has Spiritualism done as a purifier and perfecter of the human soul after a sourjourn of thirty-four years, in a world whose suction quill of evangelical hope had been attached to the Bible, and found it wanting in strength of demonstrative evidence to satisfy the growing need of the nineteenth century ? What has Spiritualism done to make life better, humanity grander, and God understood with its light of life over the sheer darkness of the past ? Has it succored more of the needy than the churches ? Has it broadened a platform of charity, killed the serpent of selfishness, sent out the tiger of reform, carrying the love taper of a more spiritual afflatus to delve deeper in the human heart to find the *casta deva* of immortal worth, the soul function that God and Spiritualism are holding before the crib of ancient materialism ? Has it done all this with its golden medal of truth attached to the key of a broad progressive life ? Has it bound Satan with a bright cord of love, attached to the brain-work of common sense, and fast-

ened to the growing key of education? Has it said down with the traitor, priest-craft, and up with the blue flag of spiritual liberty, which must wave over all the broadening issues of life; and men and women must join hands and hearts for a work of love, unselfish Christ permeated, holding Christianity out to the world, free and untrammled, without even the attachment of an ism to stay its progress or cramp its influence?

Spiritualism means everything or nothing — means all of God and science as well — means spirit above matter, therefore upholding matter by the shrewd cord of elongation that attaches to both spirit and matter, if indeed there is a separation distinct from a purpose in the science of Almighty law.

Spiritualism is either a graft of a better fruit on to the old tree of orthodoxy, or it is a finality in the science of life proper, and cannot be gainsayed, overcome, or placed in the pool of the world's unbelief, but must in perforce of its claims become the tree of knowledge, placed in the broadening garden of the human mind, that it may base its knowledge of human life on facts gained from no ism, but from a mastery of science in her vastness of conception and ideality of purpose, in bringing back our loved and gone.

Spiritualism must not rest as an ism — must not cling to its tests as a finality, in whatever shape or coloring they may assume, but must delve with its

lever of living strength to reach all the God there is, ever was or can be — and that is the love God of scientific principle immersed in the human heart, to bring God to a complete understanding when reason studies from cause to effect, and angels bring their credentials of unlimited power, and the world sees the rottenness of its selfishness and ungodlike proceedings.

The churches have worked under the light of faith, and have done many charitable deeds for the needy of their fold that would put to shame the works of those claiming to have the knowledge of the most beautiful truth that could bless the soul of man, and should from its force of beauty awaken every soul in possession of its great privilege — awaken it to the grandeur of its action and sublimity of a love purpose that must strengthen human hearts, and invite God to witness his works on earth; and that every soul may realize the fact that beautiful homes are only builded in the atmosphere of outflowing and unselfish demonstrations, of spirits out of prison, that must eventually make more of reform than a sound, or a piping to create a monopoly for selfish scheming and money encompassment. Reform in its true sense is the base principle of God — the mill that grinds slowly but sure, exceedingly sure — and will top-light the world when love says to money, you are a usurper if you claim to do

anything but God's work — claim anything but your right to liberate, educate and make happy the human heart, which is God's temple for reconstruction, and is an orb in space and a world in motion, and must ever draw on the exchequer of earth to elongate the principle of humanitarianism as broad as God and old as science, or as broad as love and old as equation: the pillar on which rests the science of world building. Love must yet assume the consequence of money, and do the work God intended — foreordained — a fact in the law of justice, and a star in the Galaxy of mental motion, and must shine in its fullness of glory over every soul-cry reaching for light to make better conditions. Spiritualism must mean more than a tune of melody from the angels, to prepare us for a glory that we have never worked out while yet in the form. Oh, no, friends of time, Spiritualism means head and soul endeavor to elongate good by the force of human need through the soul light of revealed religion. I tried to do my work in Boston and elsewhere free from the thralldom of an ism or creed, but found that the blackmail of rampant sectarianism would not let me suffer for my own legitimate folly, but punctured me with the church quill of disapproval, until my soul cried out for more religion, or less of God, as seen in the burning bush of Mosaic reign and heathen tendency.

I heard my medium say today that if Theodore

Parker were to materialize here in Boston, he would find the sentiment and expression of the people very different from what it was when he stood with declining health before the minds he was seeking to feed with the fresher grains of a more spiritual truth, and I said in my soul: "Amen; your heart of confidence is unbounded in Theodore Parker's soul of honest purpose," and I feel that I must speak from a newer form, and from a broader platform of knowledge, and feel myself safe within church or out, as the case may be of presentation. So much for the growing liberty of thought, that will open the way for my reappearance, and proclaim the spirit's mission in its orbit of scientific evolvment. My mind can never capsize or go under a deluge of darkness where God will fail to claim his own.

Spiritualism has crowned herself with a voice from heaven, and now let us, in and out of the form, work in harmony with the voicings that proclaim the supposed dead well cared for, and under the banner of a broadening love principle, while our duty and care is with the sufferers of earth, in their physical and mental disabilities.

The world holds enough for all, and the unfoldment of the spirit will bring all there is in the earth to man's receptive faculties, and he must see that labor is greater than money; that money as an end is a devil at bay,

ever howling at the, Get more within, without a thought or care of how many may suffer from the unholy gain of the miser spirit that shows to-day in every financial department of the world's dealing.

How long, oh! how long will the spirit cry for equality, and for love, — before protector of money — until it can assume the full status and consequence of illegal power, the deadening fetus that creates the worm that never dies, and if allowed scope will eat away the spirit of the living God, established at the forum of all conceivment, bearing its mission meekly, with but four letters to sound its title clear, to work ahead of any other known power in heaven or on earth. Love, like a monarch, will build a larger corporation of individual interest than money ever dare to assume, unaided by the legal responsibility of love, and will assume more territory when men and women say: Get thee behind me Satan, thou money God. I would let the sweet spirit of love speak to my heart and fulminate a purpose of labor that angels can voice heaven with, and feel a refrain of approval.

God sought to do the best with truth,
But found old age still clung to youth,
And that the power of love's full reign
Would be unblessed, till freedom gained
Her right to bring the human soul
Under the sway of love's control,

And make the finance of the land
Bend at the will of love's command ;
That will in time see banking schemes,
The full effect of devils' dreams,
That had no better work to do
Than taking one and counting two,
And felt no shivering at their toes,
But merely stopped to blow their nose,
And in an off-hand, careless way
Says, there's a bonus now to pay ;
And when you've cancelled all your money
You'll find you have been caught with honey,
And we're the bees within the hive
That do men of their money thrive,
For fear the miser in the soul
Might get at last too strong a hold,
Counting his money as his God,
And yet not worth one heart-felt sob,
That reaches to the heart of others
And loving says : we're sisters, brothers ;
And God holds justice by the hand,
Sustained in full by angel band,
And in the growing light of truth
Old age must clear herself from youth,
And in her rough Old money suit
Must stand a power entirely mute ;
While love and labor join heart and hand
For a broadening work throughout the land.

Spiritualism as an ism is in a bankrupt condition,
claiming to do more than it performs — claiming to

make hearts happy and homes secure by its great latitude of love-talk, that we do not see in any quarter of the globe acted out to make security of living from the principles claiming the ism. I hope in another half dozen of years Spiritualism will popularize itself by doing something worthy of its advent and truth-seeking purpose, if it is nothing more than to colonize for the demonstrations, that are only awaiting the movement of earth to harmonize in band communities for a work and love feast with the angels. The truth, aided by light, will make free and enlarge our spiritual vision that the fact may become apparent to all that there can be no claimship to land, no monopoly of money, no starving poor, no ungodly rich that believe in the survival of a democratic money government, that would tread on the heels of Old Europe, causing her prophecy to become true, that America would lean to a money power before the decade of the nineteenth century, but did not see, and therefore could not prophesy that the angel world would lash this money God until justice was restored and men learn the falsity of their position, and were willing to surrender old money bags, at the Sumpter of a nation's honor, that will hold its own in the scales of the world's progress. Spiritualism must reform herself before she is in the possession of the capacity to reform any other ism or set of isms that are trying their best to steer ahead with as little of

hell-fire as they can save sinners from, and reach heaven with. The churches contain better mediums to-day than the ranks of Spiritualism. You ask how that can be?—simply because they are protected. Their religion claims for them a home. Remember, the Church contains a Beecher, and has covered a Thomas, a Wilberforce, a Channing and a Chapin, and I might cite many a mediumistic light that has gone down under the friendly cover of church and creed—and through that friendship and protecting care have these mediums grown strong and able disseminators of the truths entrusted with them. There are but few speakers in the ranks of Spiritualism that can hold firm footing and reliable sequence in the avenues open for their reception: simply because there is no protection in the ism, or the spirit displayed towards sensitives or those undergoing development.

Plymouth Church has made its Beecher—the love element from such a body of disciples gave to the man the power of his bearing and the magnetism of his presence and utterances that have cleared many a soul from the fetich of hell-fire, and through that upholding power of love has he become a disintegrater and leader; and will eventually stand as free as his gestures proclaim him to be.

The shoulders of time are loaded with errors, sin marks of depraved conditions, that should have been

in a measure obliterated, if the churches were doing the best that could be done with their religion at top-mast and above board; a position that Spiritualism must take to do her work evenly and well. We want no hiding lights—no skimming round this modern glory with eyes half shut, and ears refusing to hear anything about it, if policy is the governing motive to the would be hider from truth. Let us have earnest work, and plenty of it, in the right and true direction. Let us see if the advent of Spiritualism and its progressive unfoldments will meddle with and help to destroy this liquid crater of hell-fire, the intoxicating beverages that are destroying the manhood of the nation. Let us see if women will become leaders, if necessary, and with their mother hearts plead as for their lives for the modification and thorough reformation of this liquor traffic, that needs a scourging from the best efforts of noble men and women, who must see the ruin it is causing from its free and unchecked license, and woe be unto the idlers in the broad fields of the world's commune—be they creedists or free and enlightened thinkers; all are responsible for the bivouac of a monster so dreaded by mothers, sisters and wives of the land; and men who are strong to battle against its temptation shudder in contemplation of its increasing strength and power. Will Spiritualists lift a voice to stay its ubiquity of motion and legal

position, and thereby show something that Spiritualism has done for humanity's benefit, notwithstanding the cry : What has it done to show its heavenly origin and beneficence of purpose toward's spiritualizing earthly conditions, that the love-star of hope may shine with a newer lustre, and hearts be welded together for a work of duty which must ever be a loving and fascinating service, from which the soul grows strong and God-like. Why, in all these years of Church democracy and flooded power, if they possessed the working and true spirit of Christ that their religion is labeled with, why has our police force gained in numbers, and hardening of clubs, in every city in the land, whose reaching spires proclaim modern Christianity, and which should be able with its Spurgeon-like strength to lessen the necessity of policemen carrying weapons of heathen-like proclivities, but which do not grace the walks of heathen life, owing to their spirit of friendship and courtesy, two love links that should unite the interests of all nations, making a brother and sisterhood of principles that would in time make whole the human heart, and then people could walk free and unmolested in country and city, in midday or darkest night, for the angel of love would ever be the presiding picket on duty ; and angel forces would be as tangible as the sunshine and rain beats of earthly expectation and reality.

At present there is a wide amount of talk in regard to homes for poor and disabled mediums, that need the protecting care of a home, after serving the public with the best they had from spirit life, and perhaps receiving in return a sneer and pittance that would imply beggary, stamped with a gift mark from heaven, and which the world is doubtful about, and not willing to pay for, for fear they might be classed with the Spiritualists, and felt willing to pay tithes for a peep at the other side of life — or perhaps selfishness stays the current of sympathy, and what seems to be everybody's business finally results in nobody's; and thus one after another sister or brother goes down into the uncertainty of the world's protection, becoming reckless, wishing for death, and yet afraid to die. Ah, world, these are some of the conditions you give to your workers, and offer to the angels, expecting the full bloom of spiritual truth shall be offered unto you, which never can be until your mind is willing to act in freedom and love. We in spirit life hope that homes for all of earth's needy may be built on a broader foundation of solid principles than now, and what goes before the public as homes for the needy and unprotected may be true in the constitutional principle and effort to be free to those not possessing means or influence. It would seem at the present that all humanitarian objects and reforms in the ranks of the world

be liberators and reformers are so shabby and unreliable that thinking people are wondering why these voicings from heaven do not make people more truthful, honest and therefore reliable, more sympathetic, loving and kind, more protecting in their circumference of influence and dealings with life's duties.

Why are Spiritualists so idle about these all important questions of reform? Why start institutions implying to the public and the weary hoppers for something good and true that will meet and fill their condition of wants, on a near approach to, and familiarity with, find that the public is humbugged, and the sufferers made to feel their dependence and want of a money friendship? Why is Boston idle in this matter of a spiritualized home? the hub where isms have flourished, and talk has found embodiment in the classified bond of creed, and many a noble work has found important foothold and elaboration, while thousands have been cared for and benefitted therefrom. What have the Spiritualists of Boston to show with their claim of spiritual enlightenment as a free institution of benevolence and growing power, supported by an organized interest to do a humanitarian work, and not pauperize the term Spiritualism as in and about the good old hub that winds the spiritualistic element around its shaft of uprising power? Let Spiritualism crown herself with a home that will be a blessing to Boston — a Bethesda

of spiritual moment, that will strike every beholder with the truth of its claim, where healing will be done through the power of love, and where sympathy will be the golden shield that will protect the crown of its offering.

Spiritualists homes, under the government and control of the Spiritualist at work, are too poorly clad with the aura of friendship, and too purse poor in organized ability to form a standard and growing institution, where all branches of industry might be carried on under the significance of healing to mind and body. The mind needs to be in a flourishing and happy condition before the body can awaken from stupor and inaction, and take part in its resurrection from decay while yet stamped with life. There should be a band of healers in every institution that offers healing to the world, and the band should throw its force, united with its spirit-force, around the sensitive seeking help; all jealousy should be kept at bay; all feeling of antagonism should be stultified and not allowed to grow, while harmony must be the brass band to usher in the power of inspiration—the healing afflatus that makes whole the soul and body. Barking never hurts a dog, but is warning of the dog's presence; and so this talking of reforms shows that the spirit is in the atmosphere, and must awaken from its talking condition to take part in active duty and work. Every human soul has

its mission to perform, and sooner or later it realizes the fact, and also realizes that it is better to do its earth mission while in the body than to be forced to return in spirit and labor through other people's idiosyncrasies. Those in earth life who live in the sphere of duty and accountability of purpose and action live nearest to the equation of science, live nearest to the Deity in embryotic condition, and live in the high-toned atmosphere of purity and Godly endorsement of growth and accountability. Of course Spiritualism must learn to walk before it can climb, its modern childhood is past the age of thirty years, and we are now looking for its chosen occupation as the result of its educational process and wonderful achievements of mind followers. We hope it will take no long rest, but will be active and strongly imbued with the spirit of a true redeemer, Christ purified, Christ gifted with love, and Christly transfigured before every citadel of want that holds the key of progress; and we hope that Spiritualism will boast of something besides its tests. Those buds of promise have in a measure served their purpose; and people on earth must now help the angels to do a broad and beneficent work.

It is well understood in spirit life, and felt to the heart's core in earth life, that the government of the united umpire of America, and also old Britton's devastation of rule, must come under the scathing power

of Almighty justice. One soul cry is as good as a thousand heart throbs of anguish to know that there is something rotten in the denmarks, and the stench must be removed, that every soul bearing responsibility may breathe free and pure. Every person must be protected, loved and cared for; every child educated, fondled, made happy and accepted by the world as everybody's child, to help God with, and thereby remove Satan, whose power is so keenly felt at present, and which the educated world are ashamed of, and secretly wonder what can be done to stay this marching fiend, treading in all the money marts of the world's corporation. What can be done to bring the angels nearer — humanity more loved, blessed and protected? God understood and put in the right place, Satan caged and held by the lock of reason, and spiritual growth established beyond a doubt. What can be done to bring about all these good things? Why, this can be done, must be done, and will be through the ranging of spiritual light, through corporated and individual efforts to hasten God's day of resurrection on earth, when the spirit of man detects the wrongs of a government that can cripple one human soul, and bare its breast of honor to fight to the death the treason foe to a nation's unity and progress. Spiritualism must do God's work, because it is in and of God — the second coming of mediumistic light that will escape the

crucifixion of its umpire to save ; and we feel like saying, Ho ! ye harvesters and saviours on earth, do your work well, for the hour is at hand when the record will be shown. What has Spiritualism done to make reforms the speaking voice of God, moving to action the soul of the universe — humanity in motion and union of power and purpose ? There is no use of asking God to do the work that has been given unto us to do ; and if we fail to do it we are held accountable for our neglect in complying with the mandate that ye love one another — do good unto those that persecute you, for charity wards off all danger to the spirit, that should be the peace guest in every home and the sauntering friend ever beside us.

Let love be the power and might of the soul,
The true bosom friend that our actions control ;
The signal to service, the lion in tread,
Then wherefore, oh friends, can we find aught to dread.

— PARKER.