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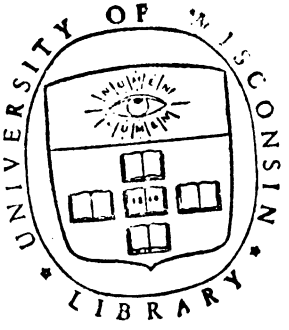
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LECTURES ON SPIRITUALISM,

BEING

A SERIES OF LECTURES

ON THE

PHENOMENA AND PHILOSOPHY

OF

DEVELOPMENT, INDIVIDUALISM, SPIRIT, IMMORTALITY, MESMERISM, CLAIRVOYANCE, SPIRITUAL MANIFESTATIONS, CHRISTIANITY, AND PROGRESS,

DELIVERED AT PROSPECT STREET CHURCH,

IN THE

CITY OF CLEVELAND,

DURING THE WINTER AND SPRING OF 1851,

BY J. TIFFANY.

CLEVELAND:
J. TIFFANY.
1851.

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LECTURE I.

1. In the investigation of every subject the great enquiry should be, WHAT IS THE TRUTH? The mind can not err without bringing itself into a state of antagonism with truth, and it will be more or less injuriously effected according to the nature of that error.

2. There can be no error which does not conflict with the harmony of universal truth. And the greater the error, the greater will be the conflict and antagonism, and whoever cherishes erroneous notions or opinions, will ever sustain a discordant relation to his own eternal well being, and the well being of those connected with him.

3. Therefore, it is of the utmost importance that every individual should understand and know the truth of every subject with which he is necessarily connected, and which can have an influence in the development of his spiritual being. And the expression so often made use of by bigoted minds, that if they are deluded in their faith, it is a glorious delusion and they desire not to be undeceived, betrays an ignorance on their part of their own immortal natures, and a very low appreciation of the nature and value of truth. God cannot be honored by our believing a lie, neither can we be spiritually benefitted by it.

INFLUENCE OF EDUCATION ON BELIEF.

4. The spiritual constitution of man is such, and the relation he sustains through that constitution to his own eter-

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nal destiny, to his fellow-men and to God, that it demands truth for its proper nourishment. And herein have the world suffered much, in consequence of their ignorance of the value of truth. Mankind are not so eager to ascertain their errors, as they are to conceal and explain away those truths which threaten to expose them. And they often do violence to their secret convictions of the truth, for the purpose of maintaining an absurd or foolish opinion, which their pride or selfishness prompts them to cherish.

5. The influence which education, prejudice and selfishness have on the convictions of the mind is very great. There can be no pretended principle or fact, however absurd and foolish, which these combined influences will not make palatable and unobjectionable; and although it clearly appears that an unfathomable mystery, or an inexplicable absurdity be involved in such supposed facts or principles, yet so tenacious will the mind be of maintaining its position, that it will sacrifice its own experience, condemn its own reasoning powers, and stultify every faculty of the soul to maintain that of which it has not one particle of reliable evidence. While on the other hand, no amount of evidence seems sufficient to awaken conviction when the thing to be believed conflicts with cherished opinions.

6. This principle is strikingly illustrated in the manner in which Christ was received and treated by the Scribes and Pharisees of the Jewish Church. The views presented by him were so entirely different from those entertained by the religious Jews, that it was nearly impossible from them to see any evidence of his being any thing but a blasphemous impostor, a wretch unfit to live. The same principle is likewise manifested in their descendants. What progress have christians been able to make during

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the last eighteen hundred years, toward converting the Jews to christianity? That evidence which is conclusive to the Christian, makes no impression upon the Jew.

7. How long would it take the Christian world to be converted to the faith of Mahomet? What amount of evidence would it require to convince them of the genuineness of Mahomet's miracles? of the truthfulness of Mahomet's story of visiting the seven heavens, &c.? I hesitate not to say, that no amount of testimony would produce conviction in their minds, of the truthfulness of his pretensions; and yet the Mohammedan world can find no difficulty in their faith. For Allah is omniscient as well as omnipotent, and all things are possible unto him. That reflection answers all their difficulties. They have been educated to believe in those things. They have imbibed their faith with their mother's milk, and it has become incorporated into their very constitutions.

MYSTERY NO OBJECTION.

8. The faith into which we have been educated does not require a particle of reliable testimony to support it, even though mysterious or apparently absurd. Inexplicable mystery or apparent absurdity, is no objection to any religious faith. The followers or believers of any particular faith, always find a ready answer to every objection of that character, in the consideration that they are weak and finite in their power and knowledge, and that God is omnipotent and omniscient in His.

9. Many things stated as facts in our religious books as we understand them, would be looked upon as ridiculous and absurd by those not educated to believe them, as for example: The fact that God created the heavens and the earth in six days and rested on the seventh, and therefore, instituted the Sabbath in commemoration of that event:

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that he made made man of the dust of the earth and breathed into him the breath of life, and then put him to sleep and took from his side a rib, from which he made a woman: that he placed them in a certain garden into which a serpent came talking, until, by his eloquence, he out-argued God, and thereby procured the ruin of our first parents, and through them, the ruin of all their race: that God then turned them out of that garden, and for the purpose of keeping them out, stationed an angel at the gate thereof with a drawn sword of flame: that the first inhabitance lived to be from six to nine hundred years of age: that he took Enoch bodily up to Heaven: that he caused Noah to build an ark to save himself and family from destruction: and that God sent into the ark a male and female of every kind of animal then existing on the earth: that he then shut Noah into the ark, and rained on the earth for forty days and nights, until the water covered the tops of the loftiest mountains more than fifteen cubits deep: that after the flood had abated, he created the rainbow as a pledge of his future fidelity to man, that he would not again drown the world; but the people, mistrusting his promise, undertook to build a tower to heaven, so high that God could not make water enough to drown them again; and the Almighty, fearing their success in their undertaking, came down and confounded their language so they could not understand each other, and so put a stop to the work.

10. That he also chose a particular nation, and made them his favorites, and agreed to give them all other nations for an inheritance: that he sent them into the country of the heathen, and commanded them to put their men, women and children to the sword; and that on one occasion, the day not being long enough to enable them to complete

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their work of destruction, he caused the sun and the moon to stand still to give them more time to slaughter the heathen: that these people blew down the walls of a fortified city by ram's horns: that he made a man of superhuman strength, which all lay in the hair of his head; helped him to catch three hundred foxes, and tie fire-brands to their tails to burn up their enemies' wheat. That he sent a whale into the Mediterranean Sea, to be on hand to swallow a man who had attempted to run away from him: that this man was thrown into the sea, and thereby dissipated a tempest; that he was swallowed by the whale, and after three days vomited up on dry land alive and well, &c.

11. Now we find no difficulty in believing in these things, not from any evidence we have of their truth—not from the naturalness or necessity of those events—but because we have been educated to believe them. We could have been educated to believe in any other mode of faith with the same facility, and should have believed with the same earnestness and sincerity.

EVIDENCE NOT REQUIRED.

12. A little reflection will teach us that we could have been educated to believe in any mode of faith the most absurd and ridiculous; and we may be believers in such a faith, and at the same time, be the greatest sticklers for evidence of the truth of those things which conflict with our educational prejudices and preconceived opinions.

13. The fact that our faith is not sustained by the common observation and experience of men, or that it is mysterious, or apparently absurd, or unsupported by direct and positive evidence, furnishes no objection to our receiving and believing in it. Such objections are never valid in the estimation of those to whose creed they are applied. They are only valid when applied to the creeds of others.

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The Mohammedan and Pagan can demand that the Christian creed shall be free from all mystery, or apparent absurdity, before they will adopt it; but they will not allow those conditions to be applied to their own faith. In fact, it may be stated as an incontrovertible proposition, that no religious sect in the world, require their moods of faith to be free from mystery or apparent incongruity; to harmonize with natural law, or be sustained by direct and positive testimony; and yet every religious sect in the world, demand that every sect, except their own, shall be free from all objections of that kind.

EDUCATIONAL FAITH NOT RELIABLE.

14. These things being so, every man must feel that he is peculiarly liable to embrace many errors in a faith which is educational in its character; that if he would arrive at the truth, he must, as far as possible, dismiss all educational prejudices, and preconceived opinions, and honestly seek after the truth, and only embrace those things as truths, which are sustained either by competent testimony, or by the deductions of a rational mind.

TESTS OF TRUTH.

15. There are certain ways by which conviction may be carried home to the mind, which are legitimate and proper, and suited to truthful investigations; and we are justified as sensible, rational and spiritual beings, in giving heed to either or all these ways, in awakening and perfecting our convictions.

16. First, we may observe the existence of certain facts by the aid of our physical senses, and by the application of certain tests we need not be mistaken. There are tests by which we can avoid being deceived by optical illusions, or psychological impressions, as to the existence of certain facts; and it is not always safe to trust what we suppose to

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be our senses too far, without the application of some of these tests.

17. Sensible demonstration belongs to the highest class of evidence of the existence of any physical fact; and so far as physical facts are concerned, sensible demonstration may usually be considered conclusive—especially, where two or more of our physical senses concur in any particular demonstration.

18. We are also justified in believing in the existence of physical facts upon the testimony of others; and when we have such testimony, the questions are, first, are our witnesses credible? and, second, have they the means of knowing what they state to be true?—and if after our examination we cannot doubt their credibility, and there is no liability on their part of being mistaken, we are justified in believing their statement. And especially is this the case, when the subject matter of their statement is not opposed to well established facts and principles.

NO PHILOSOPHICAL ANTAGONISM.

19. A distinction should be made between those things which are opposed to well established facts and principles, and those things which, although not within the common observation and experience of man, are nevertheless not known to be thus opposed. That is, there is always to be a distinction between facts or principles said to be contrary to reason, and those things which lie beyond the scope of our philosophy.

20. We know that real philosophical antagonism does not exist, for truths cannot conflict. Many things may exist in principle or in fact, of which we have no knowledge, and which our observation and experience have never demonstrated to us. But it does not thence follow that such facts or principles are absurd or incredible. There is no

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absurdity but falsehood. If any given fact or principle can be true, and every other fact or principle with which we are acquainted be true also, the supposition of the existence of such fact, &c., cannot be absurd.

21. Our everyday observation and experience demonstrates this. To a person living within the tropics, the congelation of water to ice is not a fact within their observation or experience, because they never experience the low degree of temperature necessary to produce that result. Nevertheless such a person could, with no propriety, declare such a supposition to be absurd, merely because it had never happened within his observation. And especially could he not say that such a fact was opposed to well known principles, and therefore incredible.

22. When the magnetic telegraph was first constructed between Washington city and Baltimore, and it was announced that by its aid people could stand in the one city and converse with those in the other, how many in the country could say that such a fact was in accordance with their observation and experience? or how many could understand the principle concerned in the construction of the telegraph? And yet, who but the most ignorant, thought of denouncing that announcement as absurd and incredible?

23. Then it should be observed, the fact that any particular phenomena are not within the observation and experience of the world, is not of itself a sufficient reason for discrediting them. If the phenomena be not opposed to well established facts or principles, they may be as creditable as any other, and may properly be believed upon the testimony of credible witnesses, who have the means of knowing their statements to be true.

24. Thus in reference to these supposed spiritual mani-

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festations; although the phenomena may not be within the common observation and experience of the world, it does not thence follow that they are absurd or incredible. For, until they are known to conflict with principles and facts well established, they are as credible as any other phenomena, and it requires no more testimony to satisfy a rational philosophic mind of their truth, than of any other new or uncommon fact.

SPIRITUAL MANIFESTATIONS NOT OPPOSED TO KNOWN FACTS OR PRINCIPLES.

25. The phenomena connected with what are denominated spiritual manifestations, are not opposed to any known principles or facts. They may be true, and every other fact or principle with which we are acquainted may also be true. Our observation and experience do not contradict any such phenomena. We may never have witnessed anything of the kind, but that furnishes no presumptive evidence that the phenomena are not true. We may never have witnessed the falling of meteoric stones, and nine hundred and ninety-nine thousand out of every million, may never have witnessed anything of the kind, but it does not thence follow that meteoric stones have never fallen to our earth; nor does it require the testimony of ten thousand witnesses to establish such a fact, because such fact may be true without conflicting with any other known fact.

26. Nor does it follow, because it is impossible for us to ascertain from what place in the fields of immensity those erratics come, whether from the moon, a distant planet, or a terrestrial volcano, that the phenomena are optical illusions or psychological impressions, and that in reality no meteoric stones have ever fallen.

27. That spirits exist in a disembodied state is generally

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admitted, and those who deny such existence, cannot sustain themselves by any proof that such existence conflicts with any known law or principle. Every fact or principle with which they are acquainted may be true, and the existence of disembodied spirits may be true also.

SPIRIT POWER TO AFFECT MATTER.

28. That spirits possess power to operate upon matter, or make physical manifestations, is not unphilosophic in principle, nor is it opposed to the observation or experience of man; but, on the contrary, we are forced to the conclusion that they possess such, from high and commanding authority, as well as from the universal teachings of nature.

29. We all recognize the inert character of matter, that of itself it possesses no innate, inherent power, but can only act as it is acted upon; and by a careful examination of the subject, we shall inevitably be led to the conclusion, that power, *in its mode of existence*, is exterior to, and independent of matter, although in its *mode of manifestation*, it is interior to, and dependent upon it.

30. But aside from all philosophical reasoning upon the subject, we have high authority for asserting that disembodied spirits have power to operate upon material substances. All our religious teachings upon that subject declare, that power belongs to spirit, and belongs to it in virtue of its spirit constitution. God is a spirit, both in his mode of existence and action, and as a spirit, he is omnipotent; that is, he is the fountain and source of all power, and as such must possess that power in virtue of his spirit constitution; and man being created in the spiritual image of God, and thereby becoming the spiritual child of God, must possess the same constitution in kind, though not in degree.

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BIBLE AUTHORITY.

31. But again, if we can take the Bible as authority on this point, spirits do possess this power. The angel that came down and rolled back the stone from the door of the tomb of Christ, furnished conclusive evidence that spirits can operate upon material bodies. Also the one that came to the prison of Peter, broke off his fetters, opened his prison door, swung back the iron gates, as well as the one that visited Paul and Silas in their imprisonment, gave decisive evidence of their power over physical objects.

32. Again, taking the Bible for authority, spirits can speak and hold conversation through the physical atmosphere. The Old Testament is full of examples of the kind, and so is the New. For example: The angel who conversed with Zacharias, with Mary; the voice at the baptism of Christ; the heavenly host singing over the plains of Judea; the scene at the mount of transfiguration; the conversation of the angel at the tomb of Christ; the manifestation at the conversion of St. Paul, &c., are a few examples among the many, showing that spirits possess this power.

SPIRITUAL PHENOMENA CREDIBLE.

33. So then, the phenomena called spiritual manifestations are not absurd or incredible, on the ground that they are opposed to well established facts and principles; but on the contrary, they are sustained by well established facts and principles, and therefore are credible on the usual amount of credible testimony.

34. Then the amount of evidence which can rationally be required to demonstrate the existence of such facts, and the quality of that evidence, are the same as are required to establish any other credible fact; and whoever refuses to yield his assent upon such credible testimony, can give no

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substantial reason why he should not, upon the same principle, discredit Bible facts; for there is a thousand times more positive and direct evidence of the real existence of these manifestations, than there is of a single event recorded in the Bible.

35. Again, those who would reject the evidence of these manifestations, must adopt principles which will be fatal to the evidence in support of Bible facts. On the score of testimony, these demonstrations are as well established as any facts can be; and better established than facts connected with the various religious denominations of the world. Do not misunderstand me; I do not deny or doubt the facts mentioned in the gospel history. I claim we have evidence enough to substantiate those facts. But I also claim that those who believe those facts upon the amount of testimony they have, cannot, upon any rational ground, reject the evidence connected with these manifestations.

SAME EVIDENCE APPLICABLE TO THE BIBLE.

36. Upon what testimony do we believe in the miraculous conception of Christ, or in his miraculous works of healing the sick, curing the deaf, the blind, the lame, &c? We have only the testimony of his immediate followers and believers, and of but very few of them. The subject matter to be believed upon their testimony, is certainly as prodigious as that to be believed in reference to these manifestations, and the disciples of Christ had as much interest in being deceived in regard to the doctrines he taught and the facts they witnessed, as those who have witnessed these recent manifestations.

37. They were no more capable of guarding against deception. They were as subject to the power of imagination, to sensible illusion, as those who have witnessed these

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latter phenomena. If the nature of these manifestations are such that we cannot trust our senses, and must rather conclude we are deceived against the evidence of them all, then may we, with as much propriety, conclude that the Apostles were deceived, and that they did not witness what they supposed they saw and heard. The same principle which can deceive us in despite of all our senses, existed then, and had the same power over them. Sight was no more sure, hearing no more perfect, and feeling no better test of reality, then than now. And there was as much popularity to be gained by believing in the works and teachings of Christ, as there is, by becoming a convert to these manifestions.

38. We are told our senses cannot be relied upon in matters of this kind. When the twelve saw what they supposed to be Christ, walking on the water, were they liable to be mistaken? When they supposed he arose in the midst of the tempest, and rebuked the winds and the waves, and caused them to dwindle to a calm, were they under a psychological impression? and was his appearance after his resurrection, an optical illusion? If the physical senses cannot be trusted in matters of this kind, then indeed we can have no certain evidence that all these things related concerning Christ, were not the fanciful impressions of his deluded followers.

39. What reason had Paul to suppose he saw a light and heard a voice from heaven? These things are now declared to be optical illusions. Men cannot trust their senses. The ear cannot locate sound. Paul might have been the dupe of some traveling wag, and under the peculiar circumstances of the case, he might not have been able to locate the sound in the right direction. It was certainly prodigious, according to the notions of modern spir-

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itual skeptics, that a man should be suddenly enveloped in a light above the brightness of the sun, and should be instantaneously struck blind, and should hear a spiritual voice speaking to him and telling him what to do.

40. It was an event so out of the ordinary course of nature and common observation, as to make it necessary that the testimony of several credible witnesses, who were not subject to such an illusion, should be had before the fact could become credible, if the position taken by our opposers be correct.

MUST NOT REJECT SENSIBLE DEMONSTRATIONS.

41. It will not do to take the position, that our physical senses cannot be relied upon in any case involving facts out of the ordinary course of common observation and experience. That position, if observed, would put an end at once to certainty as to all facts recorded in the gospel history, setting forth the character and teachings of Christ.

42. If the human senses can be relied upon at all, then these latter manifestations take place independent of any physical agency on the part of the mediums or other persons present; and if these manifestations thus take place, and indicate an intelligence and power beyond the capacity of the mediums and others present, then they indicate the presence of a mind and power not invested with a sensible physical exterior, and give the highest possible evidence of the presence and agency of disembodied mind.

SPIRITUAL PHENOMENA REAL.

43. That these manifestations are produced without the physical agency of any embodied mind present, can no more be denied than any other fact known to man. Upon this point thousands of witnesses of unimpeachable character, of unquestionable capacity to investigate thoroughly these phenomena, can be produced; witnesses who have

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no interest in being deceived themselves, or in deceiving others.

44. Committees after committees, composed of citizens of integrity and capacity, men who were not believers in these things, who went to the examination under a firm conviction it was all a trick, and with a full determination to detect and expose it, have been obliged to report that the mediums had no physical agency in producing the phenomena.

45. Sounds, clear, distinct and heavy, produced on objects within their sight and subject to their most critical inspection, and disconnected entirely with the mediums, are repeated hundreds of times within their sight and hearing; produced while they are making their examination, directly under their eyes; no difficulty in locating the sounds. All present hear them at the same time and in the same place, hear them at times they are not expecting them, and in places not previously designated by the mind.

46. Physical manifestations are produced in their presence, indicating a power twice and sometimes ten times equal to the power of the mediums, and that too, when the medium is known to have no possible physical connection with object of potential manifestation; and while the hands and feet of the mediums are held, so that no motion of the body could be produced without exciting observation. Heavy objects are moved, bells are rung, musical insrtruments are played, and everything almost which physical power can do, are performed; and that, too, not in dark circles, not in the presence of friends and believers, but in open daylight, and in the face of the skeptical and unbelieving.

47. Therefore I say, and will maintain it, if the physical senses are worth anything, if they can be relied upon

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at all, and if human testimony can substantiate any fact or is entitled to the least credit, then these things are so.

INTELLIGENCE OF MANIFESTATIONS.

48. But again, these manifestations often indicate a degree and kind of intelligence which belong not to the capacity of the minds present. They manifest a power to read the thoughts, feelings and emotions which are concealed deep in the recesses of the soul, and which have taken upon themselves no exterior form of expression.

49. Facts and scenes obliterated from the mind and long since buried in the dark grave of forgetfulness, are, by these communicators, again brought up, and placed before the astonished questioners in sentences spelled out, and which cannot be mistaken for an idle dream of fancy, or the handy-work of an excited imagination.

50. Distant events which are transpiring are instantaneously revealed and the listener is told of scenes transpiring far away; a parent is sick, a child is dead, a friend is on a journey, &c., &c.; all of which in due time are demonstrated to be true.

51. Again, difficult questions in philosophy are answered, mathematical problems are solved, communications are spelled out in answer to questions asked in languages unknown to the mediums—all of which indicate an intelligent thinking spirit. I could fill volumes by the recital of cases arranging themselves under and illustrating the truth of the foregoing propositions, which are as well authenticated as any fact in existence can be. Therefore, again I say, if the physical senses are worth any thing, and if human testimony can be relied upon at all, these things are so.

OPPOSERS NEVER INVESTIGATE.

52. And who are they that dispute the existence of these

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facts? I answer, they are those, and those only, who have never patiently and thoroughly investigated the subject; who have never witnessed these manifestation at all, or having witnessed them, have not followed them up beyond a single investigation or two, and those of a hasty and superficial character. I say without fear of contradiction, that no person with ordinary capacity to investigate, who has devoted any considerable time to a patient and careful investigation of this subject, can be found, to deny the existence of these phenomena, or can explain them on any other hypothesis than that they are manifestations from the spirit world.

53. After a patient and thorough investigation of the nature and character of these manifestations, during the last eight months, I have no hesitation in affirming that the phenomena are real, and that they cannot be explained on any other hypothesis, than that they are what they purport to be, communications from the spirit world.

NOT MESMERIC PHENOMENA.

54. These phenomena have sometimes been ascribed to the influence of mesmerism, clarivoyance, psychological impressions, optical or sensible illusions, &c., &c. But no individual at all familiar with the principles involved in the foregoing phenomena, and acquainted with the latter, will even attempt so absurd an explanation. In the course of my lectures, I will demonstrate that neither mesmerism, optical illusion or any thing allied to any or all of them, could produce these spiritual phenomena.

55. Thus have I endeavored, in a brief manner, to demonstrate that these phenomena are not absurd and incredible, as being opposed to well established facts and principles. That there is sufficient evidence to convince a rational, philosophic mind, that these manifestations are from the spirit

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world; that a channel of communication is opened up, through which we can converse with the spirits of the departed.

THE UTILITY OF THESE MANIFESTATIONS.

56. And what, pray, can be the grave objection to this belief? What is there in it which antagonizes with any well established fact or principle? What that conflicts with any well known fact? Answer if you can. What has society to dread from the revelation of the fact that our departed friends watch over us, and can return from beyond the grave to counsel and advise us, to comfort and to cheer us on? Where is the heart so cold, selfish and worldly minded, who would not wish it were so? Where that soul so seperated from the love of the departed, that he would not hold sweet converse with.

57. The dark uncertainty which has hitherto hung over the future, has involved that country in a dreaded gloom. We have been taught to look upon death as our enemy. He has been styled the grim monster, the king of terrors, and his territory has been denominated the dark valley, the valley of shadows and gloom. Long, anxiously and fearfully has the clay-tabernacled soul been enquiring for light and knowledge respecting its final destiny; and hitherto, to the mass of mankind, death has been a fearful leap, "a leap in the dark."

58. Notwithstanding the light which has been shed upon it in the life and teachings of Christ, few indeed, have so seen that light and so understood those teachings, as to avail themselves of the present consolation they are able to give. The dark uncertainty which seemed to hang over the fate of any given spirit, was sufficient to wring with pain and anguish the mourner's heart.

59. Even those who claim the highest consolation which their knowledge of christianity can give them, and speak

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of their future prospects under its promises, speak of their utmost certainty as consisting in "OBTAINING A HOPE." OBTAINING A HOPE! That expression is full of meaning. It tells of the doubt and uncertainty which hangs over their minds on the subject of their own eternal well being.

60. The human mind can never look with complacency upon that change which is to fix eternally its condition and destiny, without something more satisfactory than merely "obtaining a hope." So long as it feels there is a possibility of being infinitely the looser by the change, the final hour will be looked upon with shrinking and dread. At the final summons, the soul will start back and stand aghast at what it fears may come.

61. Owing to this uncertainty, this fearful looking for of the realities of the eternal future, how few can be found who can contemplate with calmness the dying hour? How few can anticipate its approach with joy and gladness, and hasten to meet death, as the bride with joy hastens to meet the bridegroom?

62. And again, with what hesitation and anguish do we give up our friends, under the supposition that it may not be well with them; that the separation may be a final one. How do we call to mind those precious, *precious* hours, hallowed by the sweet communion of our hearts? How do we cling to some little memento they have left us, and press it to our bosoms as though it were all of them that remained? How do we sigh for the return of those days which were made glad by the light of their smiling eyes, and the rich music of their happy voices? And then how do we grieve, and our hearts sink within us, when we think they are gone never to return? With what sadness do we speak of that once warm heart, now cold and still, of those sparkling eyes now dim, and that voice now

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hushed in death; and how do we dread and hate death, who has been the cruel spoiler of all our hopes and joys?

63. But, hark! A voice comes from beyond the grave to tell us that death is not our foe: that he is the messenger of life and joy: that he is the grand accoucheur of the soul, and comes to usher it into light and life eternal. A heavenly light shines through the dark valley, and dispels the darkness and gloom which has hitherto enveloped that country. The spirits of our little ones return to us and say, "Yes, I come to the chamber of death to escort the free and happy spirit to the elevated spheres above; and hereupon let me add, my dear friends; let no vain regret or deep sorrow take possession of your bosoms at the loss of your little ones. They are transplanted in a richer soil, where roses bloom eternally, yielding fresh fragrance, and no winter's blight can ever mar the beauty thereof."

64. To the bereaved husband, the voice of the departed wife comes back saying, "Weep not for me, my dear husband, for I am with you still, and I watch over you, and will guard and guide you through life. I love you now with all that deep fervency of spirit with which I loved you while in the body. Teach my little ones that their mother still loves and watches over them. Be of good cheer, I am happy: All is well."

65. To the weeping son, the spirit of the ever devoted and watchful mother speaks, "My dear son, I have labored long to convince you of the presence of your friends, who have left the body and gone before you; and to bring you up to enter in with them, there to be one family again. My dear child, we shall meet again, and spend a long eternity together. Wait a little longer, and I will come to bear you to the beautiful land where the weary soul finds rest."

66. Thus I might continue repeating language which I

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have heard from spirit lips. I have heard the husband speaking in tones of comfort and consolation to the mourning wife, and the wife to her husband. I have heard the child comforting its parent, and the parent its child. The brother has spoken to his sister, and the sister to her brother; and the voice of friendship and love I have heard re-echoed from beyond the grave, giving comfort and lofty cheer.

67. And who would hush those voices? What child that has a mother in that spirit-land, would not open wide his ears to hear again that mother's voice? What parent's heart would not leap for joy to hear the sweet prattle of his spirit babes? What brother would not listen to the sweet confiding voice of a departed sister, and what friend would not rejoice that death can not stifle the voice of friendship.

68. Who, then, would not rejoice that the day is dawning upon us, when the darkness, obscurity and gloom with which the future has hitherto been invested, is fast clearing away. Whose heart would not leap with joy to see the dark valley and shadow of death illuminated by the rays of eternal light? Who will not pray in all the fervency of his spirit, let the ladder which Jacob saw be again set up, and let the angels of God be seen descending and ascending upon it?

69. These things being so, the mourners may dry their tears. They may visit the graves of the dear ones, to find an angel setting at the door of each sepulcher to tell them the ones they love are not there, they are risen, and as they return home they may meet them on the way. These things being so, let one universal shout ascend, saying, O! death, where is thy sting! O! grave, where is thy victory!

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70. And what have society to dread from the revelation of such facts? What doctrines like these will call away our slavish attachments to all perishable objects of time and sense, and centre all our desires on heavenly and divine things? What will more effectually tend to elevate and redeem man from the dominion of his appetites, passions and lusts? What will more stongly draw him from the downward tendencies of his animal nature, and attract him upward to the spheres of heavenly wisdom and love?

71. Let these important truths be impressed upon the minds of all, and there will be an end of dissipation and vice. Selfishness will be converted to love. War, with its long catalogue of crimes and woes, will cease. Slavery and oppression will die. Fraud and deceit will be no more. Man will be redeemed, and the Kingdom of Heaven will come, and the will of God will be done on earth as it is in Heaven. With these communications established, we shall have the angels and spirits of the just made perfect, for our companions and teachers. Ignorance, bigotry and superstition will die. Sectarianism will be no more, and there will be one Lord, one faith, and one baptism.

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LECTURE II.

72. Previous to entering upon a critical examination of the philosophy of these spiritual manifestations, I deem it advisable to present the subject of the power of spirit over material substances, in such a form as to obviate a class of objections which tend to prejudice the mind, and prevent it from appreciating certain positions, which I deem essential to a proper elucidation of the subject.

POWER OF SPIRIT.

73. One of the first great difficulties which seems to beset the public in giving credit to these manifestations, is this: They cannot conceive how spirit can exercise power to produce sounds or make physical manifestations. This difficulty amounts to a great mystery, and even to an absurdity in the minds of the mass, and it appers so absolutely incredible, that it takes a large amount of evidence to induce a belief that these things can be so.

74. This difficulty is owing to our false education respecting the true nature of spirits. From infancy, we have been educated to think it was impossible for us to know anything respecting the mode of existence or action of spirits; our spiritual teachers have instructed us to say that spirit is immaterial: that is, that it is not material, and that is all they have been able to tell us about it. They assume to tell us what it is not, but in their wisdom they have never attained to the idea of what it is. In thus giving to it this negative sort of existence, subject to no law of which

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man has or can have any knowledge, they have placed spirit beyond the power of investigation, and have attempted to make up for lack of knowledge, by magnifying the mystery of its existence.

75. They say it is absurd to suppose spirit can exert physical force. But wherein is it absurd? What do these objectors know about the constitution of spirit which makes such a supposition absurd? That only can be said to be absurd which conflicts with what is known to be true. Do they so far understand the nature of spirit as to perceive, from its constitution, that power cannot be of its element.

76. But such a conclusion is not sustained by a single fact in nature, or principle in philosophy. If men have conjured up for themselves some vague or meaningless idea of spirit, and from that idea, have concluded that spirits do not possess power to make these manifestations, that proves nothing. It may be true, that the spirits of their imaginations are as vain and powerless as their imaginations are false and absurd. But it does not follow that there is any possible resemblance between their imaginary ghosts, and real spiritual existences. And I feel justified in saying, that on careful investigation of this subject, it will be found that all the mystery or absurdity which is supposed to characterize these manifestations, consists in the ignorance of our minds, and the falsehoods of our imaginations.

77. We may go and sit under the teachings of those who object that spirits can have no power to make these manifestations, and in the very next breath they will tell us, that God is a spirit, and that all the attributes He possesses, He possesses in virtue of his spiritual constitution. That one of His attributes is Omnipotence, or the fountain and source of all power in the universe.

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78. If God is a spirit, and as such possesses the power we attribute to Him, then indeed must spirit possess power as a part of its spiritual element. If power is not an essential element of spirit, whence did God derive the power he exercised in the act of creation? If spirit does not possess power to such an extent, as to be able to make physical manifestations by operating upon material substances, how could God as a spirit create worlds, suns and systems, and impress upon them the immutable laws by which they are governed?

79. It must be admitted that power is an attribute or constitutional element of spirit. If it is not, then if power exist at all, it must exist out of spirit and beyond its control. If power exists out of spirit and independent of it, then must it be coeternal with it, or it must have been created by it. But whence could powerless spirit obtain power to create it. For, before power was, power could not be exercised. If power is not one of the coeternal attributes of spirit, then God could never have acquired the power to bring it into existence.

80. It is objected that these illustrations are not to the point, because I am comparing the power of man to God? The objection is not well founded. I am comparing the spirit of man with God, not in degree, but in kind. The constitutional element of spirit is the same, whether applicable to man, angels, or God. Hence the expression, "Let us make man after our own image" (spiritually). Also, I have said, "Ye are Gods."

81. I claim not for man the omniscience or omnipotennce of God. But I do claim, that just so far as man does know the truth and comprehends it, he is to that degree, and in that respect like God. So far as he has power and can voluntarily exercise it, he is to that degree and in that

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respect, like God. So far as man is under the influence of pure unselfish love, he is to that degree, and in that respect, like God. In short, man, in his spiritual constitution, was created in the image of God, and that God is his spirit father, and he is God's spirit child.

82. Unless man possessed the same spiritual elements with God, he could not call God father, and could not sustain to him the relation of a son. Unless in his spiritual constitution he possesses the germ of all the attributes of the Father, he could never be required to become like the Father.

83. All spiritual beings are elementally the same. If love is an element in the spiritual constitution of God, then it is in man. If wisdom or knowledge is elemental in God, so is it in man. And if will or power be a constitutional element of God, then is it also the same in man. In God we say each of those elements are developed to infinity and hence are perfect; in man they are but partially developed, and hence he is imperfect.

84. Then, if power is a necessary element of spirit, wherever spirit exists, there is power; and you cannot destroy this element of power without destroying spirit itself, any more than you can destroy the general properties of matter without destroying matter. An attribute of any existence, is that which is indispensable to such existence.

85. But there is another objection gravely urged against these manifestations, by the enquiry, "Why have not these things taken place before? Why have we been permitted to remain in the dark on these subjects until now?"

MODERN DEVELOPEMENT.

86. The answer which includes all other answers to this enquiry is, the human mind has not been prepared for these manifestations until now, nor is it now generally pre-

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pared for them. Out of the millions of minds now existing in the form, but comparatively few are sufficiently developed to receive in a proper spirit and temper these manifestations.

87. It is worse than useless to attempt to reveal a truth to a mind unprepared to recieve it. It is what Christ denominated "casting pearls before swine." The mind being unprepared to appreciate or feel the force of a truth revealed, perverts it, and that very truth, to such a mind, becomes a falsehood of the very grossest kind. A mind cannot appreciate a given truth until it is developed to the sphere of that otruth ; until it can permeate and pervade it, and perceive its due proportions and power.

88. There have been manifestations of spiritual power and intelligence in every age of the world. But the mind being unprepared to appreciate them, has never looked upon them in any other light than great and hidden mysteries. That is, the mind has seen the *form* of manifestation, and looked upon its external appearance, without attempting to investigate its interior. They have seen the machinery in motion, and heard the clattering of its secret wheels, but the power which wielded or moved that machinery, has been entirely hidden from their mental or intellectual perceptions.

89. Thus, the mind has inferred the existence of an almighty spiritual power, and an omniscient spiritual intelligence: but as to the mode of its existence or action, it has remained entirely in the dark. Ignorance, with her dark mantle, has shrouded the whole subject in mystery and night.

90. The union of an intellgent, thinking and voluntary moving principle in the animal constitution of man, has been perceived in its external manifestation through our bodies, since man first had an existence ; but the true nature

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and essence of that principle or its mode of connection with the body, or the philosophy of its action, have ever been wrapped mysteries which the mind cannot fathom. The mind could perceive the external manifestion of this principle by the aid of the physical senses, it could feel its secret motions within; but yet it was not sufficiently developed to permeate these truths and perceive them in their actions and relations.

91. We have ever witnessed the workings of the nervous medium in transmitting pleasurable or painful sensations to the mind. We have even detected the road by which it travels from the outer to the inner world. But mind has not been able to detect the character or real nature of the messenger who travels over the road, and, like a postillion, sounds his horn in every part of the vital system.

92. We have also seen the principle of vitality at work in the vegetable and animal kingdom; that is, we have seen the manifestation of that principle in the external forms it has built up; but the principle itself in its true nature and essence, belongs to the world of mysteries, and the human mind in its undeveloped state has never been able to fathom it.

93. So also was it with the principles of electricity and magnatism. For a long time their manifestations belonged to the class of supernatural mysteries. The lightnings were the fires of heaven, or the chariots of the gods, sent to transport their favored sons to heaven. And until the mind became sufficiently developed to understand something of its true character and nature, the thunders were the inarticulate voice of God, speaking for purposes unknown to the astonished and terrified auditors.

94. So with all natural phenomena. Ignorance has ever been prone to ascribe them to divine or supernatural agen-

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cies. When the sun or moon were eclipsed, the gods in anger were threatening to destroy the world. And even now, any strange or uncommon phenomena, not unfrequently throw the ignorant and timid into consternation, lest the day of Judgment be already come.

95. The reason for all this has been, and still is, the mind is not sufficiently developed to perceive these higher truths. The natural sciences, which are the alphabet of nature and of God, are even yet in their infancy; and, until the mind is sufficiently instructed to read the material volume of nature with some degree of accuracy, it cannot expect to understand very fully the interior or spiritual meaning thereof. Before the mind can fully be prepared for these revealments, it must be so far developed as to pervade or permeate these higher truths.

96. But before mind can do this, it must come up the road of development, which is pointed out by the material operations of nature, and these lower manifestations of truth seen in the material Universe, are designed as developing agencies of the mind, preparing it for appreciations of higher truths.

97. Hence all the scientific and other truthful investigations which have engaged the attention of man, have tended to develope the mind, and prepare it for these more recent manifestations. It is a truth which cannot be denied, that there has been more pure intellectual exercise during the last century, and consequently more mental development, than during all preceding time, in the history of our earth; more progress has been made in the arts and sciences, more new truths have been revealed to the scientific world, and man, in the power and majesty of mind, has approached nearer the great infinite cause.

98. By means of the power attendant upon this mental

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development, the elements have been siezed upon and bound out to the service of man. By the application of steam to the propelling of machinery, man now ploughs the briny deep, in defiance of wind and tempest. He lays down the iron track, and exterminates space. He seizes upon the lightnings and draws them from the clouds. He raises his iron wand and challenges the fiery bolt.

99. By the power and majesty of mind, he has compelled the lightning to become the messenger of thought, and our children even are taught to stir up or appease its rage, or to post it off on the simplest errands to the humblest hamlets in the land. But mind is still at work. The air is yet to be navigated, the ocean is to be set on fire to warm Greenland and the poles; and mind will do it. With her picks and bars, she is bent on forcing the vaults of nature, and compelling her to yield up her hidden stores of truth and knowledge; and she will do it. Nothing short of the infinite God can resist its onward march. It stands next Him in order of development and position, and will be next Him in power. Therefore, prepare to witness the manifestations of the next half century; and where is the imagination so bold as to fix limits to mental attainment?

100. Again, the developments of clairvoyance, and these spiritual manifestations, have done much to attenuate and develope the mind, and prepare it to appreciate these higher manifestations of truth. Our previous knowledge of spiritual existences, and their modes of action, has been such, that the mind has derived little or no benefit from the instructions we have received from our spiritual teachers. Spiritual existence and non-entity, have been, to the mind, synonymous terms. Hence, all the instructions we have received on these points, have done little or nothing toward developing the mind, and preparing it for these higher

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manifestations of truth. But, on the contrary, the instructions we have received, have, not unfrequently, tended to darken our minds, and discordantly develope our spiritual natures, and thus convert that highest and best faculty of the soul, our religious nature, into our greatest curse; and this curse will be fated to us, until this veil of ignorance and mystery is rent asunder—until the dividing line, separating the spirit land from ours, has been passed, and spirit tongues are heard, speaking to us the realities of the future and of God.

101. And when that time comes, earth may well rejoice in new light and life. The sacrificial knife will then no longer drink the blood of its brute or human victim; the wheels of the bloody juggernaut will cease to move; the fires of the stake and funeral pile will go out together; mothers will no longer tear their infants from their bosoms, and float them up to God, in the muddy waters of the Ganges. Ignorance, bigotry, superstition, intolerance and persecution will cease, and the millenial morn will dawn upon us.

102. These developments of the last century, have so refined and attenuated the mind, that, in the order of its progression, it has arrived at that point where it can appreciate and commune with spiritual existences; and as it emerges to that sphere of development, its first manifestations must be weak and feeble; its first light must be dim.

103. In view of the influence which these recent manifestations are to have in developing the mind, we may understand the important bearing they are to have on the welfare and destiny of man. They will lift the hitherto impenetrable veil which has hid the present from the future life. By means of these developments, a channel of communication has been opened up, and we are enabled to

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import teachers from the upper spheres, and listen to their instruction. The Stygian River has been re-crossed, and the spirit land can no longer be said to be "a bourne from whence no traveler returns."

104. But these developments have, as yet, scarcely begun to dawn upon us. The means of communication between the two spheres, are but partially developed, and what has been seen and heard, are but as the earliest dawn to the full light of the meridian day. The nineteenth century will not pass, before the world will come to feel and know the force of that enquiry, "Why seek ye the living among the dead?" and they will inscribe upon their church-yard gates, "They are not here," and the pang of final separation will be shut out from the mourners' breast.

THESE PHENOMENA NOT NEW.

105. Another answer to the question, why these manifestations have not taken place before is, they have, but they were not understood. The mind of man being enveloped in ignorance, could not understand them. But manifestations of this sort have taken place in almost every age of the world; and many an innocent man, woman and child, have perished as wizards, witches, or in league with the devil, when the great secret of the whole matter was, spirits were making efforts to establish a communication with us for our good.

106. But ignorance and superstition converted that effort, as they do everything else, into a curse. If these twin devils could find their way into heaven, they would convert it into hell, and beget the same confusion and discord there, they have ever begotten on the earth. Thus, owing to the undeveloped state of the human mind, spirits have been compelled to keep silence comparatively, until

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now; and even now, they are received with the same caviling spirit and disposition with which Christ was received by the Scribes and Pharisees of old.

CONTRADICTORY COMMUNICATION.

107. Another objection is urged to the spiritual source of these communications, because they are frequently contradictory, false and foolish, and unworthy the effort of spirits, &c.

108. Before seriously urging the foregoing objection, it would be well for us to examine our own minds, and ascertain what are our own ideas of spiritual existence. Is it to be supposed that all spirits possess the same degree of intelligence and power? that all are equally developed in love and wisdom? Look abroad over the world, and see the immense rush there is into the spirit spheres, from all ranks in society, from the most ignorant and debased, to the most highly cultivated and refined. Observe every degree of development, from the feeblest glimmerings of mind, to the most perfect manifestations the world has ever seen. Ought we to be astonished, if, when a channel of communication has been opened up, spirits of all grades in love, and knowledge, and power, should seek to make communications?

109. And making communications, is it a matter of surprise that, taken as a whole, they should be found to be sometimes contradictory, or even foolish and absurd? could an ignorant, debased mind, on entering that world, enter any higher sphere than that suited to its development? and must not that sphere necessarily be very low? and should such a spirit communicate, could its communication be higher than the sphere of its development?

110. And again, are we not ourselves in fault? How well are we prepared for communications of this kind?

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Almost all our ideas in reference to the state of things in the spirit world, are necessarily wrong, both from our natural ignorance on the subject, and the influence of our false education. What can spirits say to us, respecting the spirit world, which we can appreciate? What ideas respecting it can they present, with which we are familiar, and which we can clearly understand, when presented?

111. In this respect I can conceive there are great difficulties with which spirits have to contend, when they are endeavoring to communicate with us; and difficulties analagous to those an accomplished mathematician would experience, should he try to make a popular audience understand some of the highest demonstrations involved in celestial mechanism.

112. The truth is, the world has known little or nothing respecting the mode of existence in the spirit sphere, and they have very few truthful ideas respecting it; and when spirits attempt to communicate with us, as they would avoid giving us false impressions, they are not unfrequently compelled to hold their peace.

113. Hence, although many of them are capable of giving high and important lessons in the facts and principles of spiritual existence; yet we are not prepared to receive and appreciate their instruction, and our own well being demands that their lessons should be deferred until we are prepared for them.

114. There are few simple facts peculiarly known in the spirit world, which they can communicate, and which it is a matter of importance to us to know. Facts like the immortality of the soul; its state of conscious existence after death; its voluntary presence with friends yet in the body; the interest they continue to feel in our welfare and happiness, the relative degrees of knowledge and happiness of

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spirits. In short, communications being now opened, they can begin teaching us the great alphabet of spirits, and we can begin learning some of the simple facts of the spirit land. But before the world will become even tolerably educated in the thoughts and language of the spirits, they will be liable to misspell and pronounce badly for some time.

115. Again, we not unfrequently misunderstand them, and accuse them of giving answers they never gave. This I have often witnessed; and have many times known the alphabet called, and misapprehensions of that kind corrected. Persons unaccustomed to conversing with them, are peculiarly liable to misunderstand their answers, and to take sounds as answers which were not intended as such.

116. Again, there are persons who almost invariably get wrong answers, and others who invariably get right ones. I can give no better reason for this, than the spirits themselves give: They affirm that every mind determines the character of its spiritual associates, by the laws of spiritual affinity: That, in communications with the spirit world, truth respondeth to truth and falsehood to falsehood; and that he who constantly gets false answers to his questions, only gets the echo of his own false heart. And I will further add, that for more than six months, I have carefully watched the application of this principle, and have never seen an exception to it yet, so far as I could judge. Therefore, when I hear persons complaining that they always get false answers to their questions, I cannot help thinking they lack integrity of heart; and I invite the attention of all to this point.

117. Furthermore, unless I have been mistaken in my observation, there are spirits who have a very low appreciation of the value of truth, and who seem to delight in deceiving us. What are the motives which govern them

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in this, or whether they are subject to mere impulses, I will not discuss at this time. With me it is no longer a question, whether these communicators are from the spirit land or not; whether these communicators, under favorable circumstances, can read thoughts and perceive feelings, emotions, &c.; or whether they are intelligent. The phenomena which I have witnessed do not leave me at liberty to doubt these facts.

118. But the questions I now desire to investigate, have to do with the reliability of these communications. That we can rely upon the information we derive from certain spirits, I have no doubt. But the point I wish to investigate is, how we can identify these spirits to know when we are communicating with them.

119. Another objection urged is, if one person can become a medium of communication between spirits and this world, why do not all become mediums? If my friends in the spirit world desire to communicate with me, why do they not come to me directly and make their communications? Why make it necessary to have particular mediums present? This objection can be readily answered when we come to investigate the philosophy of these manifestations, and the answer must be deferred until that time, as it would not be appreciated until certain other principles are discussed.

WORK OF THE DEVIL.

120. But again: it is objected, that although these may be spiritual communications, yet they are from evil spirits or devils, &c., and not from good ones. Upon what principle, permit me to enquire, is it that *evil* spirits can have the privilege and power of communicating with us, and *good* spirits not? And why has our good Spirit Father let loose these wicked and deceitful spirits to entice us to

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eternal death, and permitted no good spirit or angel to take us by the hand, and lead us in the way of eternal life?

121. How can this view of the subject be reconciled with the infinite wisdom, goodness and love of our Spirit Father? Is it not enough, that we are born innately and totally depraved? That all our natural instincts, appetites and passions gravitate towards hell? That all the influences of time and sense, are dragging us down the broad road to eternal death? And then, as if to make our destruction sure, and leave no means untried for decoying us to perdition, all the deceitful and false spirits of evil, are let loose upon us, to take advantage of our ignorance, our natural and innate depravity, our animal appetites, instincts and passions; to take advantage of our immortal aspirations after truth and eternal life, and make them all swift means for inflicting upon us eternal death; without sending one good or truthful spirit to enlighten us, and instruct us in the ways of truth and righteousness, to breath into our souls a little of that heavenly wisdom and love, which is to fit us for happiness and usefulness here, and fullness of joy and rejoicings hereafter.

122. Relying upon your own weak and feeble love and wisdom, what would your own better feelings suggest as the wiser and better course, if your object was to enlighten, redeem and save the world? With all these natural influences and impulses of the animal nature gravitating in the wrong direction, would your wisdom and love dictate that, for the purpose of accomplishing that object, the spirits of light and love, of knowledge and truth, should be excluded from all intercourse with man; and that all false and deceitful ones should be let loose upon him to cheat and defraud him of his soul?

123. If spirits of any kind communicate with us, it is

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for some purpose. If evil spirits are let loose upon us, and the good ones held back, what is the object of *such* an arrangement? Is it thought that these evil spirits will exert a more elevating and redeeming influence upon man, than those purer and brighter spirits of love and knowledge?

124. If it is the object of our Spirit Father to curse his children with ignorance and vice, then, indeed, has he wisely shut up the good spirits and let the bad ones upon us. But if his object had been to enlighten, redeem and save, he could not have entered into a worse arrangement.

SPIRIT NOT OMNISCIENT.

125. From our ignorance of the character and condition of spirits in the spirit world, we have not unfrequently ascribed to them knowledge they do not possess. We have supposed that, as soon as a spirit entered the spirit world, he was at once made acquainted with his future condition and relation, and could, at once, perceive what was to be his eternal employment. We have supposed that he knew all of heaven and all of hell at once.

126. But, on careful investigation, I think we shall find we have been mistaken in our views. That the disembodied spirit is as dependent upon its spiritual senses for a knowledge of facts, as is the embodied spirit dependent upon his physical senses. That the disembodied spirit must depend upon the information of others for a knowledge of facts, which have not taken place under its observation, as much as the embodied spirit. For example: Should you ask a spirit, what took place at your house last evening, if the spirit interrogated was not present to witness it, if it answer at all, it must answer from your mind, or from the information it shall derive from some other spirit. Hence, not unfrequently have I heard spirits respond to questions, that they did not know the true answer, but would investi-

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gate; and, after purporting to investigate, I have heard them sometimes report, they could not ascertain, and at other times, I have heard them state the facts they have learned, as the result of their investigations.

127. Spirits, in their observations, are liable to be mistaken, because they do not at once become perfect in all their faculties. They are also liable to be deceived, when they rely upon others for information—at least, so they tell me, and so I should naturally infer. These positions will become more evident, when I come to dwell on the philosophy of this subject.

METHOD OF EXAMINATION.

128. Perhaps I ought to say a few words in reference to the mode of investigating this subject. Now, many enter upon this investigation, if investigation it can be called, without understanding definitely what they need to ascertain, to determine the truthfulness or falsity of these phenomena. Without directing their attention to any particular point in the investigation, they seem not to understand when any point has been established, and when not.

129. I would recommend the following course to be pursued by those who would thoroughly investigate this subject:

First—Become satified whether the mediums or other persons present produce the phenomena. Upon this point, there can be but little difficulty, if the investigation is conducted with any degree of skill or candor.

Second—Ascertain if these manifestations proceed from an intelligent source, and the degree of the intelligence manifested.

Third—Ascertain the power of these communicators to read the thoughts, feelings, and emotions of those with whom they communicate.

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130. If you will thus investigate each of these points, separately, and with candor and sincerity, I cannot doubt that it will result in producing conviction in your mind, that these manifestations are what they purport to be.

OUR OWN PREPARATION.

131. A word more on the subject of our own mental preparation. It is not true that you are required to believe in the genuineness of these manifestations, before you can investigate their claim to your reality. They require no passive assent. They do not expect us to believe without a sufficient amount of evidence to convict our understanding.

132. But they *do require* us to enter upon these investigations, with honest and truthful motives, in an unbiased and teachable frame of mind; and no one who enters upon these investigations with such a temper and disposition, is long left in doubt, as to the genuineness of these manifestations.

133. And, to all who would converse with good spirits, and be sure of meeting them whenever they seek an interview, I would say, purify your own breasts from all the sinful passions and lusts of your lower nature. Cleanse all the thoughts and desires of your soul, from everything which is impure, unholy and false, and make your own bosoms a fit dwelling place for enlightened and purified spirits, and you will never want for such to attend upon you and communicate with you on every suitable occasion.

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LECTURE III.

ON THE PHILOSOPHY OF NATURE.

134. Universal nature presents two leaning conditions, belonging to all existences; which conditions are present at all times and places, and under all circumstances, and are known as the positive and negative conditions of existence. The highest positive, or acting conditions, belong to the sphere of causation, or spirit, and the opposing negative condition, belongs to the sphere of effects, or sensible materiality.

135. In entering upon an examination of those things which belong to the spiritual world, or world of causation, it is necessary for us to have a clear and distinct understanding of that which belongs to the sphere of causation, and that which belongs to the sphere of effect.

136. In every age of the world, the existence of a great first cause, invisible and incomprehensible in its mode of existence and action, has been impressed upon the human mind. The idea of the existence of a great central power, self-existent in being, spontaneous in action, omnipotent in power, and universal in presence, seems to be innate in the human constitution.

137. And this idea belongs to the human mind alone, and is not revealed through the physical senses. Animal sensation has no power to beget such ideas. Our physical senses can only take notice of physical effects, can perceive causes or principles only in their effects, and not in their essence.

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138. Besides, the constitution of the human mind is such, that it cannot content itself with observing effects, without an effort to ascertain their cause. The mind constantly feels that the external is but a manifestation of the internal. That the external is material, and the internal is spiritual. That the external is negative and passive, and the internal is positive and active. That the external is mutable and perishable. That the internal is immutable and immortal.

139. This peculiar quality of the mind, to be gratified, must pass the sphere of effect, and enter the sphere of causation. It can live contentedly in no other sphere; it can find its appropriate food only there, and it gravitates in that direction. Hence arises that restlessness, that longing after immortality, which so entirely distinguishes the human from the animal mind.

140. Hence, every pursuit or attainment in the sphere of effects, which does not harmonize with the nature and necessities of this quality of the human constitutution, can bring with it no enduring satisfaction. This quality of the mind, makes the miser wretched in the possession of his gold, blasts the anticipated joys of the ambitious, as they stand upon the pinnacle of fame. It caused Alexander to weep for more worlds to conquer, and it turns to bitterness and ashes the food of sensuality and lust. Its hungerings create the aching void the world can never fill. Its judgment pronounces all sublunary pleasures, vanity and vexation of spirit. It can only be satisfied with food as imperishable and immortal as its own nature.

141. In the animal world, we find no traces of this immortal craving. The animal, with his physical wants supplied, can lie down quietly and feel contented. If the sun shines out pleasantly upon him, he enjoys its warmth, but

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his mind is not troubled with any enquiries respecting its distance, size, or physical constitution. The animal mind desires not to know its origin, continuance, or end. It looks not beyond its physical or sensible appearance, to enquire who made it, or how, or why, or when it was made. It enquires not what relation it sustains to the earth, or whether it sustains any relation at all. Thoughts of this kind, find no place in the mind of the animal, because, in its mental constitution, no provision has been made for them.

142. The swine in the orchard are contented to feed upon the apples which fall to the ground, and never stop to enquire, "why they fall?" while Newton sees, in the falling of an apple, the manifestations of a power which fashions, moves and sustains worlds, suns and systems, throughout the universe of existence; and he could not be satisfied until he had demonstrated the law by which that power was regulated and controlled, throughout the fields of infinity,

143. So is it with the whole brute creation. They can not look beyond the immediate effects by which they are surrounded. Their minds, depending upon sensation and animal instinct for existence, can grasp nothing beyond that which sensation and instinct reveals, and they manifest no desire to do so.

144. Thus, the dog and cat may be bred up in the family, and become constant members of the family circle; yet they can learn the names of but few things, or the meaning of but few words; while the child, younger in years, less experienced in external observation, readily becomes acquainted with thoughts and language, and can converse upon a variety of subjects.

145. The difference is this: The animal can comprehend no class of words used to convey ideas of principles, re-

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lations, or abstract truths. Those words which the animal can understand, must be immediately associated with some object of sense. Hence, it can never be taught to listen with interest to any kind of story, conversation, or discourse. It may have heard the words uttered a thousand times, yet they have never awakened in its mind, an idea or thought, and never can, because, in their mental constitution, no provision has been made for entertaining such thoughts. They belong to a sphere of higher development.

146. The desires of the animal are confined to the sphere of his animal necessities and appetites, and are satisfied when those necessities and appetites are provided for. With the wants of his animal nature supplied, the brute is contented and happy in his sphere.

147. The difference, then, between the brute and human mind, consists in this: The animal mind is developed in, and belongs to the sphere of material or sensible effects. It can understand nothing beyond this sphere. Its desires and aspirations all centre in this sphere, and they are fully satisfied with what can be obtained therein, while the human mind, although toiling in this sphere, is yet looking beyond it, and searching after the causes and principles concerned in producing these effects.

148. The animal mind is so constituted, that it desires only to observe effects, without tracing principles; The human mind only notices effects for the purpose of detecting principles. It feels and knows that every sensible effect in nature, is the result of some grand moving cause, and it cannot be satisfied until it finds it out. Hence, its desires and aspiration center in the sphere of causation, and can only be gratified by those things which belong to that sphere.

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149. To understand the philosophy of this subject, it is necessary for us to have a definite understanding of the proper boundaries of these two spheres of existence, that we may know what properly belongs to the one, and what to the other; and how we are connected with the one, and how with the other. To arrive at this point in the simplest manner, we must analyze the human constitution.

150. As there is a trinity in all things, so is there in man. He has an animal or physical nature, and a mental or spiritual nature; and these two are united or connected by a system which sustains a sort of medial position between the two, and which I shall denominate his medial or nervous system. I use the term medial, as applying to his entire nervous system, as well that of sensation as motion. I call it the medial nature, not only because it is the connecting mean between the body and the spirit, but because it is a sort of mean proportional between vitality and spirit, as I shall hereafter have occasion to demonstrate.

151. In tracing the path of development, I shall hereafter have occasion to notice the precise position occupied by man in relation to the sphere of causations, and the sphere of effects. But before arriving at that point, I must in this place notice his position, to enable me to give the boundaries of these spheres.

152. Man, as a compound being composed of the animal and spiritual natures, occupies a position between the two spheres, and extends into both at the same time. His animal nature connects him with, and causes him to live in the sphere of effects. His spiritual nature connects him with, and causes him to live in the sphere of causation; and his medial nature connects together his physical and spiritual elements.

153. The medial system also must be considered in a

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two-fold aspect, for it has a double office to perform. The system of sensation connects his animal nature with his spiritual, and is the medium through which sensible effects are transmitted from the lower sphere to the mind. The system of nervous motion connects the mind with matter, and proceeds from the higher sphere into the sphere of effects. That is, the system of sensation proceeds from the exterior world inward, and the system of motion proceeds from the interior world outward. Keeping these principles in mind, we will proceed to ascertain the proper boundaries between the spheres of causation and effect.

154. Man, in his physical constitution, is exclusively animal; that is, he holds his physical constitution in common with the brute creation, higher, to be sure, in *degree* of development, but only in degree. He possesses the same general system of organs, arterial, venous, nervous, muscular, osseous, &c. He has the same number and kind of physical senses; receives and digests his food and propagates his species in the same way.

155. The physical senses of man, like those of the animal, only reveal to him physical effects. He can perceive, by their aid, only the external and perishable forms of material existence. All that he learns beyond what sensation reveals, is the result of his spiritual perceptions.

156. Man's physical constitution is peculiarly fitted for this sphere of effects, and for no other. It could perform its office in no other sphere, and hence it will be found only here. Here it can observe external forms of existences and reveal them to the mind, provided those forms be sufficiently gross to operate on some one of his physical senses, not without.

157. His physical body, being, in itself, an effect, an outer garment of the soul, a physical building for the mind

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while inhabiting this sphere, with its five physical windows looking out upon the world of effects, and not of causes or principles, its first and strongest impressions are only in relation to the external and perishable forms of existences.

158. The senses are the only avenues to the mind through the physical form, and are not constitutionally formed to take notice of remote or ultimate causes, principles and relations, any more than the eye is constitutionally formed to see sound, or the ear to hear light; and hence the senses cannot perceive principles, causes, &c., nor can the mind undeveloped beyond the scope of sensation, perceive them.

159. All the senses can do is to reveal to the mind facts, gross material effects, external forms and appearances, sensible manifestations of insensible causes, and apparent relations. All beyond these, is the result of mental labor, and comes to the mind by spiritual influx, or is begotten by the action of mind on itself.

160. Man's spiritual nature is exclusively his own; that is, he holds it to the exclusion of the brute. It is this nature which connects him with the sphere of causes, and leads him to search after ultimate and remote causes. This nature is an exotic of this sphere of physical effects, and cannot be satisfied with anything belonging to it.

161. This spiritual nature has its peculiar constitution; has its own instincts, appetites and desires, which call for those things that are necessary for its spiritual health and development. These spiritual desires are the appetites of the soul, and demand gratification as the only condition upon which happiness will be conferred upon man. These appetites of the soul demand such food as is suited to the nature of the spirit, in the same manner as our animal ap-

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petites demand food suited to our animal natures. The particular food demanded by our spiritual natures, will be considered when I come to analyze the spiritual constitution of man.

162. Man's physical body is essential to him for *two* purposes, and useful to him for many. His body is *necessary* for the purpose of individualizing his spirit. When we come to trace the path of development from gross matter up to individualized immortal spirit, we shall then see that man the compound here, is the last link in the chain of development before it enters entirely into the sphere of causation. As he passes the line dividing mortality from immortality, it is necessary that he become individualized, that he may recognize himself and preserve his identity in the spirit sphere. For should he enter that sphere before individualization had taken place, he would be lost, and taken up in general absorption the moment he entered there. The process and philosophy of individualization will be presented hereafter.

163. Man's physical body is essential to him, in the second place for the purpose of continuing the process of individualization in his issue. This branch of the subject will be better understood when I come to treat at length on the process and philosophy of individualization.

164. His physical body is mainly useful to him as a means or instrument connecting his mind with the world of effects, by means of which he can observe the practical workings of those principles with which he will become more familiar when he enters the sphere of causation. By carefully observing their workings here, he will develope the element of wisdom in his soul, and be better prepared to understand their nature hereafter. Hence the importance of looking about us and making observations while

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inhabiting the physical body—the importance of seeking after truth as for a hidden treasure, and embracing it wherever found. Hence the importance of receiving and obeying all truths as emanations of life and light from the central throne of God.

165. The mind while inhabiting this sphere is shut up in the physical form, and communicates with the exterior world only through the physical senses. The nerves of sensation act as so many telegraphic wires, coming in from the exterior world to the interior, and are constantly bringing in tidings of the operation of causes emanating from the sphere of causation, while memory, acting as recording secretary to the soul, is busily engaged in recording them to be re-examined in the next sphere.

166. So continually are these reports being made to the mind, that it is constantly employed in considering them, without taking notice of other impressions. Hence, notwithstanding the innate idea of something above and beyond these physical effects, we find it difficult to understand or even believe in causes or agencies not clothed with sensible materiality. Any principle or agency, removed a single step beyond its manifestation through a physical body appears strange, unaccountable and supernatural.

167. But let it be distinctly understood that our physical senses are only designed to connect the mind with these grosser forms of existence, and that our physical senses would have been unnecessary, if mind of itself could have connected with these grosser forms.

168. Nature in all her departments teaches us that power is invisible and imperceptible through the senses. We can see its effects in the changes it works in material forms, and this is the only way the senses can perceive its existence. Hence our idea of power is almost necessarily associ-

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ated with materiality, and we are sometimes led to imagine that it cannot exist independent of matter; and receiving our first and almost only ideas of power through these physical manifestations, we very naturally conclude that power is generated by, or owes its origin to materiality.

169. Again, the human mind, deriving its first and strongest impressions from the physical world through the senses, and perceiving nothing of causes except what is reflected to the mind from the sphere of effects, is not unfrequently deceived by inverting or reversing the order of cause and effect, and thus ascribes to materiality what belongs to spirit.

170. The reason for this inversion or reversion is this: We could perceive nothing in this sphere of effects, were it not for those motions or changes produced by the positive action of causes emanating from the sphere of causation. Therefore what we perceive of cause is from its reflected action. Now it is a universal law of nature, that whatever is perceived by reflection is inverted or reversed. Thus if we look at a landscape by light reflected from a mirror, the whole landscape is reversed. Sounds coming to the ear by reflection, change the apparent direction of the sonorous body. Reflected motion is always adverse to direct motion.

171. Hence we often invert the order of cause and effect. As we only perceive the existence of power through its reflected action on material or sensible objects, we are liable to suppose that power is the result of certain motions, when it is the cause of them; or that life or vitality is the result of orgainzation when in reality it is the cause of it; that mind is developed by the brain when in fact the mind developes the brain.

172. Now unless the mind learns to correct these im-

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pressions by pursuing a rigid course of examination and reasoning on this subject, it will fall into constant error. It will be looking in the wrong direction for the truth, and consequently will never find it.

173. This kind of reasoning is merely animal in its nature, and never goes beyond the revealments of sense. It judges from appearances only, and has nothing of the intellectual or spiritual in it; although man carries this kind of reasoning to a much greater extent than the mere animal, owing to the higher developement of his physical powers, yet it differs only in degree from the reasoning of the brute creation. Like them, it does not attempt to go beyond physical appearances.

174. But when the mind exercises the higher faculties of the soul, it puts forth its strength, and enters the sphere of causation, and communes with principles, truths and relations abstracted from their connection with sensible materiality, it then perceives things in their true order. It perceives principles in their direct action and relation, and not inverted or reversed as when seen by reflection.

175. That sensible materiality is not the source and fountain of power, will be demonstrated hereafter. That matter possesses certain properties inconsistent with a contrary supposition, will be noticed in due time. Yet reflection will teach any mind of ordinary capacity, that there must be a great primitive fountain of power, from which directly or indirectly, all power must emanate. There must be a great positive some where, from which all causation must proceed.

176. But in investigating the true boundaries between the sphere of cause and the sphere of effects, we must understand the philosophical meaning of the term *effect*. By the term effect, I mean that state or condition of a thing

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after it has been acted upon by some positive power or cause, by virtue of which action a change has been produced in its condition of being, or in its relation to exterior existences. Without such change no effect can be produced.

177. For example, organization is an effect. The materials entering into the vegetable or animal structure, are selected and arranged in that structure by virtue of a cause or power, denominated vitality, which has changed the previous condition and relation of those grosser particles from their mineral existence, into its vegetable organization. But the change necessary to produce an effect, necessarily implies *motion*. For the condition of a thing, cannot be changed in its mode of existence, while each particle remains unaltered in its elemental character or unmoved in relation to its relative parts. Change of relation is to *exterior* objects, what change of condition is to parts of the thing affected, whose condition is changed.

178. But *motion* also necessarily implies two positive existences, to wit:—a power to act or move, and a thing to be acted upon or moved, and without the concurrence of these two existences motion cannot exist. If any one supposes the contrary, let him abstract either of these existences, and then see how much of the idea of motion remains.

179. The power which moves a body, is either spontaneous—that is, self-acting in the body, or it is exterior to, and independent of the body moved; and a careful examination will satisfy the philosophic mind that spontaneity of power does not exist below the animal kingdom, that is below the development of sensation. Gross mineral and vegetable matter do not possess this power, but in relation to its motive power, is negative and passive, acting only as it is acted upon.

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180. For example, the lifeless stone or clod possesses no innate power to move itself, but if moved must be acted upon by some power exterior to itself. The materials which enter into the vegetable organization, have no power to select and arrange their particles in the vegetable structure, but are brought into the organization by a power exterior to, and independent of them, and whenever they are moved or changed, they act in obedience to an exterior power acting upon them.

181. Hence we must conclude that power to produce effects must exist prior to, and independent of the effects produced, and that the thing affected is negative and passive to the effecting cause.

182. Again, although the existence of power is necessary to beget motion, and is independent of the thing moved, yet it cannot be manifested to the senses, except through the motion or changes which it effects. Hence power cannot manifest itself to our physical senses, except through the agency of sensible materiality. Hence also the idea or conception of the existence of power, abstracted from the effects or changes which it produces, is purely an intellectual idea or conception, and cannot enter the mind dependent on sensation for its existence.

183. From the foregoing consideration, we are necessarily led to conclude that power, in its *mode of existence*, is seperate from, and independent of sensible materiality. But in its mode of action and material manifestation, addressed to the physical senses, is dependent upon sensible materiality. We are also led to infer that the relation of power to sensible materiality is positive and active, and that sensible materiality is to it, negative and passive.

184. Hence, also we must infer that power is the parent or cause of motion, and that motion is only a mode of po-

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tential manifestation. Hence, also, we must infer that motion is a mode of transmission of power, and as motion cannot exist separate from matter, the quantity of motion into the quantity of matter, will be the true measure of power transmitted.

185. A cause, to produce an effect, must be connected with the effect produced. This positive must be attentively examined. Inasmuch as an effect cannot be produced without a change in the condition or relation of the thing affected; and inasmuch as change implies motion, and motion implies power, the thing affected must be connected with the power affecting it—that is, there must be a continuation of existence between the cause and the effect.

186. Steam cannot propel a boat unless its power is connected with the boat. That power must act upon the piston, the piston upon the crank, the crank upon the wheel, and the wheel, connected with the boat, must act upon the water. If there is not continuity of connection between the power and the boat, however great the power, there will be no effect produced upon the boat. So also in casting anchor, if it be not connected with the ship by means of a cable, or otherwise, it will be of no use for anchoring the ship.

187. So in the production of sound. Sound can be transmitted no further than there is continuity of existence in the medium transmitting it. Place a bell under an exhausted receiver, and however much you may cause the bell to vibrate, it not being connected with the atmosphere, and through it, with the physical ear, no sound can be produced, because there is no continuity of existence between the bell and ear, in the medium necessary for the transmission of sound.

188. So, also, with the Magnetic Telegraph between

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any two places. Break the connecting wire, and no communication can be sent, because there is not continuity of existence between the two points in the medium transmitting the power. In short it is a universal principle in nature that there must be continuity of existence between the power and the thing to be affected, to produce the effect, and not a single fact in practice, or principle in philosophy, can be produced in the whole round of nature, to contradict this position.

189. Hence, if there is a power acting throughout all space, there must be continuity of existence throughout all space. Hence, if the sun by its light and heat affects the earth, or by its gravitation attracts it, there is a continued existence in the shape of media between the earth and sun, through which these influences are exerted. For if there is vacuity of existence between the earth and sun, how is action transmitted through that vacuity? What is in motion where there is nothing to move?

190. Hence also, between the GREAT FIRST CAUSE &c., and the least of all effects, there is continuity of existence through which to act, and by means of which effects are produced Hence, there can be no vacuity of existence in all space. But every point is occupied, and is the residence of power; or as expressed by the Poet:

"Warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent—
Breaths in our souls, informs our mortal part
As full, as perfect in a hair as heart—
As full, as perfect in vile man that mourns,
As the wrapped seraph that adores and burns.
To him no high, no low, no great no small,
He fells, he bounds, connects and equals all.

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191. Power in the abstract, is self-acting and self-existent, and belongs to the sphere of causation; but, in its manifestation to our physical senses, is seen only in the sphere of effects.

192. Every existence in nature, taking a material form, and addressing itself to our physical senses, owes its form to an invisible power, known as the law of its construction and manifestation.

193. In the mineral kingdom, every form which is given to the mineral, is determined by an invisible power, which has been denominated electrical or magnetic in its mode of existence; and each mineral, in its process of chrystalization, assumes such a form as the peculiar nature of this invisible power impresses upon it.

194. Organization is a manifestation of power belonging to the sphere of effects. This manifestation is seen in the organic structure. The power which produces organization, exhibits the faculty of selecting and arranging those particles of matter which enter into the organic body; and this power to select and arrange, must exist prior to, and independent of the selection and arrangement; that is, prior to and independent of the organization. Hence, this power must be the cause of organization and not a result of it. Hence the power producing the organic arrangement, acts in virture of its own laws and mode of existence, and existed before the organization commenced and will continue to exist after the particular form of manifestation shall cease.

195. This power when manifested in building up living organizations is denominated vitality, or life force, &c., and the organic form is only a mode of the manifestation of this principle. Hence, vitality is the cause of organization, and not a result.

196. The principle of vitality is no more destroyed by de-

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stroying any particular manifestation of it, than electricity or magnetism are destroyed by destroying the battery or apparatus used in exciting them. Each exist as a media, independent of any form or mode of sensible manifestation, and the mode of manifestation is always secondary and negative to the existence of the power itself. Vitality, like electricity, exists in form indefinitely attenuated, and cannot be perceived by the physical senses.

197. Our senses can take notice of no existence or manifestation, unless it amount to a given quantity or density in a given space, nor can they comprehend any existence or manifestation if it *exceed* any given size or distance. Our physical senses are confined in their range to a very narrow zone or belt. They can travel but a very short distance on the road toward the infinite or the infintisimal. At their utmost stretch the senses can perceive but an inconsiderable portion of existence—although the mind can travel forth until it looses itself in immensity on the one hand, and in minutia on the other; yet it must perform the greatest portions of its journey unattended by the physical senses.

198. For illustration, the sense of sight can take notice of no object when the visual angle is not at least equal to two seconds of a degree. The sense of hearing is not affected unless the atmospheric undulation amount to a given density. But by the aid of glasses of high magnifying power, the visual angle may be increased, and by concentrating and condensing a large number of atmospheric undulations, on a given point the requisite density may be produced, so that things otherwise invisible, or inaudible, may be perceived by the senses, and these facts should teach us, that existence does not end with the limits of physical sensation.

199. The mind, which can readily conceive of existence

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beyond the scope of sensation, which in the majesty of its strength can travel through the fields of immensity, and measure the distance and size of worlds, suns and systems, is lost in contemplating the infinitely great or the infinitely small. The mind can neither set bounds to infinity nor affix the limits of attenuation. It cannot be doubted that attenuation goes as far beyond our conception, in its minutia, as infinity does in its immensity.

200 Geology has revealed to us the fact, that large portions of strata in some sections of our earth, are composed of the skeletons of animal infusoria—that these skeletons are so inconceivably small, it takes an accumulation of millions of them to make the size of a grain of sand. Yet when examined by the aid of powerful glasses, they are found each to possess a physical organization, composed of head, trunk, limbs, organs, &c. Through these vessels the vital fluid circulated and acted in building up those organizations. The mind staggers under the effort to conceive of the attenuation of the particles of that fluid which circulated through those vessels. But it strives in vain to attain to the conception.

201. So also is it in reference to the material miasma which arises from marshes and stagnant pools, occasioning fevers, &c. Also the particled essence of the virus which communicates contagious and epidemic diseases, must be indefinitely attenuated. The aromatic particles of the rose, musk, &c, which can and do most sensibly affect the sense of smell, cannot be made visible to the naked eye by glasses of the highest magnifying power.

202. But even this last degree of attenuation revealed to the sense, is more gross than the nervous fluid upon which it acts. Thus the attenuated particles revealed in the structure of the infusoria, are sufficiently gross to reflect and

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send back the rays of light by which they are revealed, and the light thus sent back, is sufficiently gross to set in motion the nervous fluid and send it with the rapidity of thought to the mind. And that nervous fluid is sufficiently gross to awaken and set in motion the higher attenuated mind itself.

203. Nature acts upon the principle of attenuation. All her great elaborating and developing principles, can only be perceived by the mind through the effects which they produce. The *form* in which these principles exist is too attenuated to be perceived by the physical senses, although aided by glasses of the highest magnifying power.

204. Although the mind cannot conceive of the idea, yet it affirms that matter is infinitely divisible. It affirms this, because it cannot conceive of its limit. The mind calls to its aid the principles of mathematics, and they affirm the same thing. Give to any particle of matter any assignable quantity, and that quantity is subject to the axiom that the whole is greater than any of its parts; and further, until its opposite sides shall coalesce and become one and the same side, it is capable of further attenuation.

205. Inasmuch as the mind cannot conceive of the ultimate of attenuation, inasmuch as the physical senses, traveling down the road in that direction, cannot, by the aid of the highest magnifiers, even discover any signs of approaching the limit, inasmuch as the principles of mathematics fail to reveal to the mind any means by which the limit can be attained. I hesitate not to affirm, that there is no limit to attenuation; but that there is every degree from the grossest form of matter to absolute nothing.

206. It is a law of nature and hence a universal law, that the manifestation of power through the agency of material bodies, acts as from the center through the surface of those bodies, and that the force of this manifestation is

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increased or diminished as the square of the distance from the center is diminished or increased.

207. The philosophy of this law is laid in the very constitution of nature, and cannot be otherwise. Any power acting from a central point in all directions, must obey the law of divergence. Assume any unit of distance from the center, and power acting from that central point through the surface, will by the law of divergence, be diffused over four times the surface at twice the unit of distance, and consequently, will act with only one fourth the power on an equal surface at twice the distance.

208. Sir ISAAC NEWTON discovered this law. His attention was called to it on seeing an apple fall to the earth. Starting from that little apple, he pushed his investigations outward into the illimitable fields of space. He first halted at the moon, and made application of that principle at a distance of 240,000 miles from our earth, and found it to hold good there. He then started for the sun, a distance of 95,000,000 miles, and still found the same law applicable, and thus he pushed his way onward toward infinity, and as far as the mind could travel, he found the law true in its mode of action.

209. By the application of this same law, the recent mathematician and astronomer, SEVERE, has discovered the whereabouts of a new planet in our system, at an almost inconceivable distance beyond what had been supposed to be the outer verge of our solar system.

210. But this same law which traverses outward into the illimitable fields of space, is also present in the smallest particle of matter. The law which fashions the dew-drop on the flower, or the tear-drop which moistens the eye, is the same, in its mode of action, particle by particle, as that which fashioned the earth and moves it through the heavens.

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211. Inasmuch as this law is lost to the human understanding in the immensity of space, let the mind return to the falling apple from whence it started, and pursue the law in the other direction, toward the infinitismal. If this law holds good from the falling apple outward to infinity, so also will it hold good from the falling apple inward to infinity: for a law of nature once discovered to exist, and its mode of action known forms a straight line running from the great infinite center to the utmost verge of infinity in every direction. Hence attenuation is but a system of approaching centers, and consequently increasing power. Hence the great power manifested by electricity, magnetism, &c., at short distances, is owing to the infinite nearness with which their particled essences are approached, through the attenuated forms of their existence.

212. But to advance understandingly to the consideration of the philosophy of cause or spirit, we must consider attenuation in a bolder aspect. The mind cannot concieve of its ultimate, therefore it must not fix its limits. Every point in space is central, because infinity extends from it in every direction. So every period of time is midway between the eternities of the past and future. Take any conceivable quantity, and the number of degrees between it and nothing are as numerous as between it and infinity. Startle not at the proposition, it will bear investigation; nay, it demands investigation to be understood and appreciated. Hence there is every degree of attenuation from the grossest particle of matter, to the minutest forms of spiritual essence.

213. Now developement by progression, consists in passing further on in the process of attenuation; that is, in the system of approaching centers, and increasing power, thereby becoming able to appreciate higher attenuations,

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and consequently increased existences, causes and modes of action and relation.

214. The mind thus passing on in progressive development, at every advance is brought into contact with media of higher attenuation, approaches still nearer and nearer the center of power, and consequently becomes more and more susceptible to the influence of the great primary cause; sees more and more of its action, learns more and more of its nature, pecieves new principles and assertains new relations.

215. Exercises purely of a moral and intellectual character, are the means of generating and developing higher attenuations of mind. Hence it is that study, investigation of principles, tends to discipline and strengthen the mind, increases its perceptive and reflective powers, and gives it a general susceptibility to higher classes of impressions.

216. Hence it is that the study of pure mathematics is admirably calculated to refine and attenuate the mind. It is an exercise in the highest degree intellectual, unmixed with error. It is constantly attended by demonstration, and gives to the mind a full harmonious action in all its points, and attenuates in harmonious proportions.

217. It is in reality the science of nature and of God, for it deals with principles divested of gross materiality. Mounted upon its principles, the mind lets go its hold on material nature, rides forth into the illimitable fields of space, seizes planets, suns and systems in its course, weighs them in its mathematical balance, and, God-like, holds them in the hollow of its hand.

218. Every moral and intellectual effort of the mind, pushes it forward in the onward process of development; and, as it ascends, the sphere of its vision is enlarged, and

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what was before hidden behind the horizon of sensuality, is distinctly seen approaching the celestial meridian.

219. But before launching into the philosophy of the spirit sphere, or spheres of causation, let us spend a little time in fitting our mind for the undertaking. As this subject calls for the exercise of the highest faculties of our nature, free from all embarrassment or disturbing influences, let us mentally cut loose from our animal or sensual natures; discard all such impressions as sensual observations have made on our minds; fix no assumed limits to time, space or attenuation; have no reference to external forms or manifestations, except as parts of the great alphabet of nature, written by the finger of God upon the page of universal existence. Learn that there is no mystery but ignorance; there is no absurdity but falsehood; nature has but one artificer—God; but one condition—harmony; but one method of development—attenuation; but one rule of study—correspondence; and one end of attainment—unity, perfection and happiness.

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LECTURE IV.

ON THE PHILOSOPHY OF NATURE.

220. Development and progression are the order of nature. Every operation looks to the individualization and perfection of immortal spirit. Every organization has that which acts as its vital principle, and is the power concerned in giving form and character to it. That is, the individuality of the organization is determined by the character of its vital principle, and the organization becomes the manifestation of that principle, and is negative and passive to it.

221. This vital principle in the mineral kingdom, is found in the various modifications of electricity and magnetism. All the different chrystaline and chrystalized forms which the mineral assumes, owe their existence to the presence of this mineral vitality. The affinities between the so called elements, the cohesion between the particles, and gravitation between bodies, are different forms of this mineral vitality. In short, electricity and magnetism sustain the same relation to the mineral kingdom, that vitality does to the vegetable and animal kingdoms.

222. All the operations of nature are but steps of attenuated and attenuating development. All the revolutions an changes in the mineral condition of our globe, were attenuating processes, preparing the way for developing the vegetable kingdom, and thus commencing the blade of individualization.

223. In illustrating this subject, I shall be obliged to use

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the term "*harmony*" which must be philosophically defined, that it may be philosophically understood.

224. Harmony is the first great leading condition in nature, necessary to development. It is not in itself a law or principle holding an independent existence, but it is a condition depending on relation. If there were but one principle in the universe there could be no relation. There would be nothing with which that principle could harmonize. If there were but one atmospheric undulation, there could be no harmony of sound.

225. Harmony is the result of certain relative motions. This harmony of sound is produced by the interblending or intermixing of certain atmospheric undulations. Now these undulations to blend or intermix, must possess certain relative lengths, and those lengths must be such relative to each other, that they have common points of coincidence. This can only be the case with undulations which have a common measure, and hence are commensurable. That is, those atmospheric undulations will harmonize, whose relative lengths are to each other, as are those lines in geometry said to be commensurable. Hence harmony may be defined to be commensurability in motion, and discord may be defined to be incommensurability in motion. Nothing can be more self evident than the proposition, that incommensurability of undulation must produce discord. For there being no common measure between two undulations, they cannot vibrate together, but must mutually jar against and resist the action of each other.

226. Harmony is a term in common use, and is applied to a variety of subjects, and oftener correctly applied, than philosophically understood. Thus we say, and correctly too, harmony of feelings, harmony of interests, harmony of sentiment, harmony of measure, &c. We have a sort of

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intuitive sense of the appropriateness of these expressions, without knowing what is in reality true, that the philosophy of harmony in each of these conditions, is a result of the same law of commensurability and coincidence.

227. Now as there is every possible degree of attenuated form and motion, from the grossest to the most minute, there must necessarily be every degree of commensurability in that form and motion, as well as every degree of incommensurability, between the extremes of existence.

228. Development can only take place at the points of commensurability; that is, at those points where the principles concerned in producing that development, harmonize. For two principles cannot unite to produce a harmonious result, unless there is constitutional harmony between those principles. They cannot coincide in their operations, unless there are common points of coincidence between them.

229. Harmony being a condition necessary to development, and the conditions of harmony being the same throughout the universe, the conditions necessary to development will be the same in their general characteristics; hence there exists a general law of development which characterizes universal existence.

230. That general law, is the law of commensurability as typified in the musical scale, and hence has arisen the sacred number seven. The tendency in nature, whether in the mineral, vegetable or animal kingdoms, is to develope by sevens, or whether taken together as a whole, to develope in the same manner. Thus take universal existence, matter, electricity, magnetism, vitality, electro-nervous, magnetic-nervous, and spirit; and take each of these, and consider them separately, and they tend to develope in the same manner; and as in the musical scale there are five full tones and two semi-tones, so in these developments, the tones and semi-tones are observed.

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231. The reason for this similarity is, that all these developments are under the same universal law of commensurability. The musical scale is developed by it, and is natural, not artificial. Hence, the conclusion is inevitable, that development is the result of the harmonious relation and action of certain causes or principles.

232. Hence, these causes or principles being known or understood in their nature or mode of existence, and their relations being known, their results or developments can be assertained. Hence, also these things being known, the mind can prophecy of future developments with the utmost certainty of fulfillment; as for instance, if there are but six classes of animals in the animal kingdom, another class remains to be developed. If there are but five races of men on earth, two more remain to be developed. If man posseses but five senses, two more are demanded to perfect the octave of sensation.

233. Hence, in the study of nature, the principles of harmony or commensurability should constitute the principles of classification, and it will be found on critical examination, that no other principle can be observed, and nature be pursued in such classification. If you commence with the mineral kingdom, and pursue the study of crystalography the principle of commensurability will give you the primative forms of the chrystal.

234. If you enter the animal kingdom, and investigate the different classes of animal existence, they will arrange themselves under the musical scale. Or examine the development of sensation in man and the same scale is observed. Thus you will find instinct, feeling, tasting, smelling, hearing, seeing and an innate spiritual sense now unfolding.

235. All these developments in nature are manifesting themselves through organizations, which organizations have

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each within them a principle which acts in building up and giving character to them. In the mineral kingdom, these interior principles are known by the names of electricity and magnetism, in their various attenuated forms and modifications, and there are many electricities and magnetisms distinguished only by their degrees of attenuated development.

236. The crystalization of the different minerals, owe their peculiar form and character to these different kinds of electricities and magnetisms. If the chemist could elaborate the appropriate electricities and magnetisms, he could manufacture the diamond, and so in regard to every other form of mineral existence.

237. All electricities belong to the same general family or class, but they have their order, genera, species and varieties; and what is true of electricity and magnetism in the mineral kingdom, is true of vitality in the vegetable kingdom; although the principle of vitality is of the same family or class in the vegetable kingdom; yet there are generic and specific differences in the attenuated developments of those vitalities, and these differences are manifested in the various organic forms of the vegetable kingdom.

238. I cannot enter into detail here, as the organization and development of plants through their various orders, classes, genera, species and varieties, forms no part of the object of these lectures. I will therefore merely say, there is no good reason why the same plant should not be formed in all instances throughout the world, were it not that the different vitalities require different conditions for their material manifestations.

239. Those conditions which are peculiar to any particular mode of manifestation, are always preserved in the perfect fruit or seed of the plant, ready to be developed when other conditions, which are more general, occur. But those

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conditions which are peculiar to a particular mode of manifestation, may happen, and often do happen without the presence of a perfect seed, in which case vitality is present to commence and continue the development, and will do so, other things continuing favorable.

240. This constitutes what is called spontaneous production, and is often seen where vegetation springs up from earth dug from a great depth—also in the growth of particular plants, grasses, &c., on cleaning away primeval forests &c. The mind will readily conceive, that taking vitality to be seperate and independent of its mode of manifestation in the organized body, it is not difficult to imagine, in the almost infinite variety of changes and admixture of changes, which must necessarily happen, those conditions suited to a particular mode of manifestation may frequently occur.

241. Again, the great variety of forms assumed in the vegetable kingdom, are but the manifestation of so many different conditions suited to the manifestation of these vitalities in their progressive developments. And the happening of new conditions, acting in harmony with other conditions suited to their peculiar manifestation, will so alter or modify their former manifestation, as to produce forms specifically or generically different.

242. Thus every new geological epoch is characterized by the disappearance of old, and the appearance of new forms of vital manifestation. The reason is, every revolution or geological change of our earth, was attended with the destruction or modification of old conditions, and the introduction of new ones; and in proportion as old conditions were modified or destroyed, and new ones established, just in the same proportion did these new vital manifestations appear.

243. On this principle, among the earliest geological

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changes in the history of our earth, we should naturally look for the most extensive changes in conditions, and consequently for the greatest changes in organic forms and modes of vital manifestation. And it is so.

244. These vital manifestations took place as soon as matter, by the refining and elaborating processes of the mineral kingdom, had reached the point where vitality could act upon it. At first the conditions necessary for vital manifestation ascended but just above the line dividing the mineral from the vegetable kingdom, and consequently was scarcely above the mineral organization, and hardly to be distinguished from it. In fact the dividing line is passed by such imperceptible degrees of progression, that naturalists cannot tell where the one begins, or the other ends.

245. On the scale of progressive development, we should have expected this apparent interblending of the two kingdoms, at the dividing line between them. Development by harmonious attenuation cannot, from the nature of things, be abrupt and sudden, but must progress by degrees, as impereeptible in their differences, as the difference between infinitisimals.

246. Thus, at the first dawn of vegetable life, vitality seizing upon the first attenuated particles of matter before they had ascended one-half their breadth above the mineral horizon, put on her humblest and simplest form of manifestation. This earliest dawn of vitality was clad like mother Eve, with a sort of fig leaf apron, compared with the costly and gorgeous apparel with which her daughters now clothe themselves.

247. From the necessities of the case, the first manifestations of vitality were exceeding simple, and few in number. But as harmonious attenuation progressed—as matter became sufficiently refined for higher manifestations to take

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place—higher ones occurred. Thus, as soon as the first attenuated forms arose above the mineral horizon, vitality put on her simplest dress, and she could put on no other until other conditions arose suitable for that purpose.

248. The vegetable arose out of the mineral, and took upon itself the leading conditions of the mineral. These leading conditions of the mineral, harmonizing with the new conditions of the vegetable, produced the first vegetable organization. These organizations were as general as were the presence of these new conditions. At length other and different conditions, suitable to vital manifestation, arose, harmonizing with the mineral conditions; then a new vital manifestation took place in the organization of a new vegetable form, and so on through the whole range of vital manifestations.

249. The origin of families, orders, genera, species, &c., may be traced in this way. The first condition favorable to vital manifestation was evidenced by the first manifestations of a vegetable life. This first condition was simple and general, and was a sort of fundamental condition, out of which, and through which new conditions would be likely to arise. These new conditions arising, would change or modify the primary condition, and would thus give birth to a new manifestation in organic structure, which could partake of the leading characteristics of the primary condition, with the additional manifestation suited to the new condition, thus originating an order in that primary class.

250. New conditions still arising and harmonizing with the primary and secondary conditions, would still demand an additional manifestation suited to this latter condition, and would combine with the primary and secondary conditions to produce a genera in the order, &c.

251. Now each of these new conditions depended mainly

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on the degree of attenuation of the particles, and the motion assumed; and the relation of attenuated form and motion determined the condition of harmony or commensurability, by which, and through which development was produced.

252. The difference between one form of manifestation and another of the same family, class, &c., or rather the space between them is made up of the points of incommensurability in form and motion, of the attenuated and attenuating process of vital and material development. Development of organic forms cannot take place at the points of incommensurability or discordant action, for it is as true in the vital economy of the vegetable, as in the moral economy of man, that two cannot walk together, unless they are agreed.

253. New families in the vegetable kingdom are produced under the same law by which families were originally developed. A new condition suited to vital manifestation, arising and not harmonizing with any preceding vegetable condition, it is obliged to take on a form of manifestation peculiar to itself, and thus a new family is established. Different classes, orders, genera, species, and varieties in the same family are produced under the operation of the same general principles.

254. The reason why conditions may harmonize in their first and second relations, and become discordant in a third, will be illustrated by reference to the musical scale. Thus in the key of one *flat*, F *natural* will harmonize with B *flat*. Now B *flat* will harmonize with E *flat*, but E *flat* will not harmonize with F *natural*. Thus in the path of development—the attenuated form and motion corresponding to B *flat*, would combine with F *natural* or with E *flat* to produce organic forms, and the forms thus developed would be similar, and might belong to the same

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class, as both contain the form and motion of B *flat*. But those forms would be generically or specifically different, the one combining with F *natural*, the other with E *flat*, and the difference between F *natural* and E *flat* would make the difference in those organic forms.

255. This principle kept in mind, will account for many interesting phenomena in nature to be found both in the vegetable and animal kingdoms, In this principle you will find the philosophical reason why different families, classes, genera and species cannot cross. Here, also, you will understand why the plum grafted on the apple, &c., will not grow. Hence also, the reason that the cultivation of plants often offects their organic character, &c.

256. In this kind of investigation the student of nature will find open before him a vast field of philosophy. He will find in the study of development, that nature works upon the scale of harmony. That the music of the spheres is not altogether poetic fancy. That creation and universal existence are attuned to harmony. That the wisdom, power and goodness of God can only be chanted in their full power, majesty and sublimity, by the choir of universal existence. That nature in all her departments constitutes the great anthem of God.

257. The vegetable kingdom is developed out of the mineral, and partakes of many of the characteristics of the mineral. The principle of vegetable vitality connects the vegetable with the mineral, through its corresponding principle in the mineral, to wit: its electricity and magnatism. Hence, although electricity and magnetism are essential to the development of the vegetable form, they are essential only as a connecting medium—a means to be employed by vitality in the construction of its form of manifestation.

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258. This vitality is a more refined species of electricity and magnetism, than that of the mineral kingdom, and is to the vegetable form what the other is to the mineral form. Having passed to a higher condition of refinement, it cannot connect with gross matter, except through electricity and magnetism. Thus the latter becomes an instrument of the former, by means of which to lay hold of the gross mineral, and incorporate it into its vegetable habitation.

259. The attention of philosophers should be called to this subject. Careful experiments should be made for the purpose of understanding these different vegetable electricities and magnetisms. Common instruments for electrical and magnetic experiments will not answer the purpose. Batteries of the living vegetable must be used. The perfect seed, in its structure, is a vegetable battery.

260. When this subject of vegetable electricity and magnetism is understoood, many of the apparent difficulties and antagonisms in chemistry will be explained. The philosophy of isomerism will be very much modified, and the chemists will learn that certain compounds now considered as isomeric, are very far from being so. Many substances now supposed to be elements, will yet be compelled to disclose their compound character; and in fact, I do exceedingly doubt if a simple element has ever yet been discovered. Every particle of matter in the universe will be found to be polaric.

261. In thus passing through the vegetable kingdom, we shall find a regular chain of progression, developing by infinitesimals from the lowest to the highest form of vegetable organization. And we must notice that the vegetable form includes the mineral in its composition, while the mineral, being lower in the scale of development, does not include the vegetable. We must also notice that electricity

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and magnetism, can manifest their presence without the manifestation of vitality; But vitality cannot put on a material manifestation without the presence of this mineral life principle.

262. Again, vitality being the agency concerned in selecting and arranging the materials entering into the vegetable organization, and making use of electricity and magnetism as a means by which, and through which, it exercises that power, it must be positive and active in relation to these lower mediums and matter, upon the principle that the cause is always positive and active relative to the effect produced. Hence whenever we see manifestations of vitality, we should expect to find it sustaining a position and active relation to the mediums of electricity, &c., and we find this to be invariably the case.

263. Out of the vegetable kingdom arises the animal, at first but just emerging above the mineral. When matter had reached the point of refinement at which animal vitality could act upon it, and thus manifest its existence to the senses, the animal organization appeared; and as the degrees of attenuated development rise one above the other by an almost imperceptible scale of progression, the line which divides the animal from the vegetable kingdom, can be perceived with difficulty. In fact, the connecting link between the two is so exactly balanced across the dividing line, that naturalists cannot tell where the vegetable ends and the animal begins.

264. The first characteristic which clearly indicates that the line is passed, is found in the development of a new principle termed sensation; and this principle of sensation is first manifiested in a sort of mechanical manner, in the form of instinct, and is but slightly removed from the action of mere vitality.

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265. As soon as matter had been sufficiently elaborated and refined to enable animal vitality to act upon it, through the lower mediums, the first animal forms appeared; and because the first conditions under which animal vitality could manifest itself, were few and simple, the first manifestations were few, and but just removed from the higher manifestations in the vegetable kingdom.

266. The principle of vitality, like the master builder, was ever ready to manifest itself, when suitable material should be elaborated and prepared for its external building by the fellow craftsmen working in the degrees below. These fellow craftsmen were electricity, magnetism and vegetable vitality.

267. Vitality by its action elaborates or rather attenuates matter, until its particled centers can be sufficiently approached to be acted upon by the nervous fluid. Hence one of the first developments in the progression of animal organization is sensation or a nervous system.

268. This animal vitality is the elaborated and elaborating electricity and magnetism of the animal, and is known as the animal magnetism of modern days; and, in its direct action, it sustains the same relation to the animal, as vegetable electricity, &c., sustains to the vegetable, or the mineral to the mineral. Their mode of existence and principles of action, are very similar, if not the same, and the lower are correspondences of the higher manifestations.

269. Sensation accompanies this mode of manifestation from the earliest point of attenuated development, where the centers of particled matter are sufficiently approached to enable the nervous medium to act upon them, and constantly developes from that point.

270. Sensation being developed after vitality, and next in order, depends upon vitality for its material manifesta-

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tion. It cannot act upon matter in the absence of vitality, and can only act upon it through that medium. Hence when vitality ceases in any part of the system, sensation ceases in that part. Thus, if by any means, this vital fluid or animal electricity is withdrawn from the nerves of sensation, sensation will cease to be manifiested, as in certain cases of mesmeric influence, or when a diseased organ is forced to yield up its vitality, and mortification sets in, the patient is released from pain.

271. Again, vitality being developed before, and independent of sensation, exists and performs its functions without its presence. This has often been demonstrated by severing those nerves of sensation which supply any particular part of the body, and thereby all sensation in that part of the body has been destroyed. Yet vitality has maintained its presence and continued the work of building up, and repairing that part of the system, thus demonstrating that vitality can work without the presence or aid of sensation, although sensation cannot without the presence and aid of vitallity.

272. It is important to notice that nature teaches but one language on this point. Vitality is lower in the scale of development than the nervous medium, and lies between it and matter; and consequently must form one of the connecting links between sensation and matter, and must never be omitted when sensation is to act upon matter. Again, vitality, occupying a lower position in the scale of development than the nervous medium, its phenomena will always indicate that position, whenever, wherever, and however manifested.

273. It is also important to observe that this animal electricity and magnetism, denominated vitality, has not the same office to perform with sensation. Its office in

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the animal economy is to build up and keep in repair what is called the vegetation system of the animal. This vitality is the workman who prepares the material and adjusts it in all parts of the animal economy, It is the master builder of all the organs, and is entrusted with the duty of keeping every thing in its place, and removing all obstructions out of the way. It was vitality which put up these telegraphic wires of the body, the nerves of sensation, and if by any means, those wires become broken or injured, it is the duty of vitality to repair them. Vitality is as distinct from sensation, in the office it has to perform in the vital economy, as is the workman who manufactured and put up the telegraphic wires, distinct from the fluid which circulates along those wires.

274. It is the office of sensation to feel or perceive material existences; that is, to perceive effects within the sphere of its susceptibility. It is the twilight of the mind; nothing below this development can perceive existence in any form. But at this point, external forms are revealed, and only such forms as are, in themselves effects, and perishable or subject to what is termed death.

275. Sensation, in the fullest scope of its power, can take in but a very narrow range of existence. It is confined in its observation to a narrow belt or zone of material forms, and infinity lies on either side of the limit of its power. All that is perceived beyond this sensible belt, is purely mental or spiritual.

276. And here it is important to notice, that sensation can only perceive certain external perishable forms of existence. This point ought to be clearly perceived as laying the foundation for understanding the philosophy of mortality and immortality. Although sensation begets the idea of existence, yet it only perceives that existence in

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the external form in which it is manifested as an effect, and being an effect, it is constantly subject to change or destruction of form. And inasmuch as everything perceptible by the senses, is perishable and necessarily must perish in its form of manifestation, there can be nothing upon which sensation can abide. There is nothing imperishable upon which sensation can individualize itself; for it cannot individualize upon any thing not within the scope of its perception. But every thing within the scope of its perception is external and perishable, and cannot endure. Therefore sensation in its mode of action and relation must perish. Hence, take any animal whose ultimate scope of mind is limited by sensation, and if by any possible means it could be placed in the sphere of causation, it could perceive and know absolutely nothing. For that which is dependent on sensation for existence and manifestation, and can only perceive as sensation reveals, must live when and where sensation lives, and die when sensation dies. And as sensation belongs exclusively to the sphere of perishable effects, and perceives nothing beyond that sphere, it must end when that sphere is passed.

277. This development of sensation is another step in advance in the process of individualization, commencing with gross matter, to ultimate in individualized spirit; and may be denominated the ear of individualization. So it stands thus: The revolutions and developments of the mineral kingdom were processes preparing for the commencement of individualization. This individualization commenced in the vegetable kingdom forming the blade. The process was continued into the animal kingdom, and through that kingdom developed the ear of individualization.

278. Like every preceding development, sensation advances slowly from one degree of manifestation to another,

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through the whole range of animal existence, until it arrives at the utmost verge of mortality; and, as it passes that line, the first development of pure mind or spirit is manifested; and as harmonious attenuation proceeds, more and more perfect mental manifestation takes place.

279. In the nervous medium, in an individualized state, exists the elements of this rudamental spirit of the mere animal; and in the individualized mind of the mere animal, the dawn of immortal mind first breaks upon the world. But it is the mere dawn, and is prophetic of the rising sun of immortal spirit. Yet the true or immortal spirit is, at this point of development, below the material horizon, and shines upon the world by the rays reflected from the atmosphere of sensation.

280. But matter, by passing through the refining and elaborating process of vitality and sensation, was prepared to be used as a means of spiritual manifestation; and the moment that point was reached, the spirit was manifested in the flesh, and the spiritual image of the infinite God became incarnate. But like all preceding developments, the spiritual arose gradually, and at first almost imperceptibly above the sensuous horizon, like the rising sun, which is a beautiful illustration and type of progressive development. The birth of day is always by progression from almost total darkness to the full blaze of the direct ray. And as the morning dawn is prophetic of the rising sun, so is each preceding development prophetic of the one which is to follow. And as the period for the succeeding development to become manifest approaches, the reflected light brightens almost into the direct ray. And when the rising sun throws its first rays upon the world, the immediate increase of light is only perceived by its throwing the previous light into a shadow.

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281. So with the development of immortal spirit above animal sensation. The dawn of mind in the lower types of animal existences continued to brighten at every succeeding development, until at last, before the appearance of man, the *rudimental* spirit assumed almost the light of the direct ray. But when man appeared at the *summit* of development in the animal kingdom, then the light of the direct ray shone upon him, as the light of the rising sun first shines upon the loftiest mountains which shoot up from the earth.

282. In the first development of immortal mind, the animal largely predominates; but in the onward course of progressive develepment, it slowly and surely ascends and perfects. Pure spirit, independent of sensation, begins to put forth its power to perceive causes, principles and relations, internal modes of existence and action. The mind begins to feed on imperishable food, to individualize on imperishable principles, and to put forth the immortal aspirations. At this point it emerges into the spirit sphere, and passes its last constitutional change. Here it is born into eternity and immortality; and although progressive development still continues approaching nearer and nearer the infinite center of all existence and cause, the mind can never pass another constitutional change, without becoming Cause itself or God.

283. Here, then, standing before the Great Infinite, the Cause uncaused, the seat of life and intelligence, the great central throne of existence and power, the positive of all being, the "I AM," the centre and circumference of infinity, God, Jehovah, Allah, Father, let us bow with reverence and adore.

284. In looking back over the path of attenuation and development, over which we have come, we have noticed

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this order of progress: first, gross matter; second, mineral electricity and magnetism; third, vegetable electricity and magnetism, or vegetable vitality; fourth, animal electricity and magnetism, or animal vitality; fifth, sensation or the nervous medium, and sixth, spirit. In the examination of each in their order of manifestation, we noticed the imperceptible degress by which one ascended to the plane of the other, there being no abrupt or sudden transition from one to the other.

285. Also, in passing from one form of manifestation to the other, the order is never inverted. The lower form invariably passes into the higher, but the higher never descends into the lower. Thus showing the direction of the current in the great stream of progression. The higher form of manifestation always includes the lower; but the lower never includes the higher. Dull scholars, indeed, must we be, if we cannot learn from the constant teachings of nature, that progression and development are the order of universal existence.

286. As the mind advances in development in the spirit sphere, the animal or physical recedes; and it is not until the animal is brought into complete subjection to the spiritual, that mind appears in its true dignity and majesty.

287. The individualized immortal spirit in its true position stands next to God, and may truly be denominated the first begotten of the father; and there is nothing below the infinite, it will not ultimately comprehend, and those who would affix limits to its power of comprehension are false to their own immortal constitutions.

288. I repudiate the idea that my mind is to be forever bound with the superstitious napkin of absurd mysteries, that I am to be forever quieted with the lullaby song, that the mind cannot investigate the secret springs of na-

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ture and God. That the veil which hides the future from the present life is so thick and material, it cannot be rent assunder. The God within tells me it is not so. The earnest aspirations of my own soul tell me it is not so. The conquest of mind in the past, its majestic manifestations in the present, and its prophecies of the future, tell me it is not so. Mind stands next God in position, and will be next him in power.

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LECTURE V.

ON THE PHILOSOPHY OF NATURE.

289. Man appears in this plan of existence with a physical form, animated or vitalized by the animal electricity and magnetism of the animal body. This body, alone considered, is purely animal in its constitution and character. It is an effect, situated in the sphere of effects, connected by physical sensation with effects only. It derives all its food from the effects which surround it. Its appetites and desires partake of the nature of its animal constitution and are necessarily animal. This nature forms the lower extreme of the human constitution, and is the fountain of selfishness which acts as the mainspring of all its animal volitions.

290. But man also appears with another and better nature, which connects him with a higher plan of existence. This is his spiritual nature, and belongs to the sphere of causation. This nature deals only with effects to investigate and ascertain their cause and relations. Its desires and aspirations all center in a higher sphere of existence, and when separated from the lower or animal extreme, and consequently uninfluenced by it, it desires only that which is holy and just and true. It loves the good and the just and the true, and derives all its nourishment and strength from the fountain of wisdom and goodness. This nature forms the higher extreme of man, and connects with the spirit sphere or sphere of causation.

291. These two extremes of man's existence here, are

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connected by an intermediate system known as his nervous nature or system. The physical or animal nature connecting with the spiritual through the nerves of sensation, and the spiritual connecting with the animal through the nerves of motion; that is the nerves of sensation connect the body with the spirit, and the nerves of motion connect the spirit with the body.

292. In this three-fold or trinity of character and constitution, man stands forth, reaching at the same time into the two spheres of existence and manifestation, and thus forming a connection between the *positive* and *negative* modes of existence and manifestation. And for purpose of illustration, man the compound may be denominated a battery, his body forming the negative plate and his spirit forming the positive plate, and the nervous systems forming the connecting polls.

293. If these polls be displaced or destroyed, the extremes will fall asunder, and each will go to its own sphere; dust to dust, and spirit to spirit. If by any means the action of the intermediate link be suspended, each extreme will tend to its own sphere. The physical will assume the appearance of death, while the spiritual will mount up and rejoice in new light and life.

294. In tracing the path of development and progression from gross matter up to spirit, as revealed to us through the operations of nature, we have noticed the manifestation of certain principles, in their particular order of development. Their order can never be mistaken. No philosopher can doubt for a moment, that so far as our earth is concerned, the mineral kingdom is prior to the vegetable, and the principles concerned in working revolutions and giving form and character to the mineral, existed prior to, and independent of the vegetable kingdom. This princi-

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ple in the mineral kingdom is denominated electricity in one form of manifestation, and magnetism in another. Hence it cannot be doubted that electricity and magnetism are prior to the development of the vegetable kingdom.

295. But with the development of the vegetable kingdom was manifested a new principle concerned in giving form and character to the vegetable organization, which is denominated vitality. This principle was manifested after the manifestation of electricity, &c., and sustains the same relation to that kingdom, which electricity, &c., sustains to the mineral kingdom; now the office of vitality is not demanded in the mineral kingdom because it belongs to a higher plane of development. But the office of electricity and magnetism is demanded in the vegetable, because the vegetable being higher in the plane of development than the mineral, includes the mineral with all its principles and agencies. But in the vegetable, these agencies of the mineral have a different office to perform from that of vitality, and on careful examination will be found performing their different functions in the vegetable structure. Gross matter is prepared by the elaborating agencies of electricity and magnetism, to be brought under the influence and control of vitality. Hence vitality is dependant upon the presence of electricity, &c., for its manifestation, and is superior to those agencies in all its operations. While electricity and magnetism are engaged in separating and combining the various elements entering the vegetable structure, vitality takes these elements so separated or combined and arranges them in their appropriate positions, and thus manifests itself in the organic arrangement.

296. In making these arrangements, the power of vitality over the lower media and gross matter, is seen in ta-

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king them under its control, and assigning to them the positions determined by the laws of vital affinity. For illustration; the laws of vital affinity in building up all vegetable structures, carry the particles of matter in a direction adverse to the laws of gravitation, as seen in the growing of all plants, shrubs, trees, &c. The power which rears up our gigantic forests is a real existence, and is none other than the power denominated vitality, acting in a direction opposite the laws of gravitation. This is but one simple illustration. But in every operation in nature, the superiority of vital power is equally manifest.

297. Hence it is safe to set it down as a fixed and immutable fact, that vitality, *in its mode of existence*, is separate from, and independent of the lower media, *in its mode of material manifestation*, is dependent upon the lower media, and in its mode of action, is superior and positive to all lower media. And hence, when vitality opreates upon gross matter, it must act through the agency of the lower media.

298. In further tracing the path of development and progression, we find a higher manifestation of this principle of vitality in the animal kingdom, which sustains the same relation to the animal, that the former sustained to the vegetable; yet in its mode of *existence, manifestation* and *action* appears to be very similar. But accompanying this manifestation, appears a new principle whose mode of existence, action, &c., seem to be different from any thing preceding it.

299. Like all preceding manifestations, it is dependent upon what has gone before, for its material manifestation, as electricity and magnetism depended upon matter for their sensible manifestation, and as vitality depended upon electricity, magnetism and matter for its material manifes-

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tation—so this new principle is dependent upon vitality, electricity, &c., for its material manifestation.

300. This, latter principle cannot put on a material manifestation without the agency of a material nervous system. But a nervous system could not be constructed without the agency of vitality, and vitality could not construct a nervous system without the agency of electricity, &c., to separate and combine the natural elements, preparatory to their entering into the nervous structure, so that the nervous medium could not put on a material manifestation, until after the manifestation ofthese lower media.

301. And that form through which the nervous medium is manifested must necessarily include all the lower media. The true office of this latter medium was stated in my last lecture, to be to reveal material existences, physical facts, &c. This nervous medium, being superior to all previous manifestations, is positive to them, and within the plan of its activity, can act upon and control all the lower media. But in acting upon any given lower medium, it must act through all the intermediate ones. Thus if it would act upon electricity it must act upon it through the agency of vitality; if it would act upon matter, it must do so through vitality and electricity, &c.

302. All these lower agencies combine in the animal kingdom, and bring up the process of individualization to the second stage of development, denominated the ear of individualization. If the process had ended here the full corn would not have been produced. Hitherto the plane of immortality had not been reached. As sensation could reveal nothing but perishable forms of material existence, it could individualize upon nothing higher, and consequently would cease to act where there were no material forms to reveal.

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303. In the further process of material manifestation, another and higher development took place, denominated mind or immortal spirit. This development was based upon sensation, as sensation was based upon vitality, and could not have put on a material manifestation until after sensation was developed. As the office of the nervous medium is to reveal effects or external forms of physical existence, without reference to the causes or principles concerned in producing those effects, so is it the office of the mind, through these effects, to trace their causes and relations. Hence the mind is so constituted as to take notice of causes, principles and their relations, and it individualizes in reference to them, and therefore belongs to the sphere of causation.

304. And inasmuch as principles are elemental in their character, and not subject to change or destruction, the spirit individualizes upon an imperishable basis, and in its individuality and identity becomes immortal. Hence the spirit becoming immortal takes upon itself immortal appetites, desires and aspirations, must be fed on imperishable food, and must dwell in a sphere of existence suited to its immortal nature.

305. This last manifestation forms the last link in the chain connecting the natural with the spiritual world, and thus unites the two worlds in one, in the compound being man. All lower media are continued in man and link together to fit him for inhabiting both spheres of existence. Therefore we shall find man subject to all the influences of all these media, and often exhibiting the various phenomena appertaining to each and all of them.

306. In the ascending scale of manifestation we find that of mind or spirit last, and being last, we should naturally expect to find it most perfect in its mode of existence

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and manifestation, and most positive and potential in its mode of action. In all preceding manifestations, we have found all lower ones subject to the power and control of those above, and so we find it in relation to spirit. The power which the mind of man exercises over sensation, vitality, electricity, &c., will be illustrated as we progress.

307. Our conclusions thus far, are that electricity and magnetism are positive to matter—that vitality is positive to electricity, &c.; that the nervous medium is positive to vitality and that spirit is positive to the nervous medium. So that mind or spirit is positive and active to all lower media, and possesses in itself the power to conttol them.

308. In this manifestation of spirit, by means of which causes, principles and their relations can be perceived, individualization is perfected, and thus the full corn in the ear is produced—so it stands thus, "first the *blade* of individualization in the vegetable kingdom, second the *ear*, in the animal kingdom, and third *the full corn in the ear*, in the development of individualized immortal spirit."

309. The next matter to which attention is particularly invited, is the MODE of existence of these various media, beginning with electricity. Electricity and magnetism exist as general media, filling space, and surrounding and permeating every particle of matter in the universe. It will be remembered, that to electricity and magnetism, are attributable the influences denominated elemental or chemical affinity, aggregate affinity or attraction of cohesion, and attraction of gravitation. That the means by which one particle of matter is enabled to exert an influence over another, is through the presence of electricity or magnetism in some of their various or modified forms.

310. As links in the chain of causation, electricity and magnetism become causes of sequential effects, and take

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upon themselves the relation of cause to effect. It will be remembered that I have already taken the position, that for a cause to produce an effect, it must be connected with the effect produced, by means of some medium upon which the cause can act. Thus if the sensation of sound is to be produced, the sonorus body must be connected with the physical ear by a medium upon which the sonorus body can act, and which in turn, can act upon the physical organism.

311. Hence sound can be transmitted no further than there is a continuation of the transmitting medium. Therefore if a bell be vibrated in an exhausted receiver no sound is produced, because the medium necessary to transmit sound is cut off—so is it in regard to all media connecting cause with effect. The sun could exert no influence upon the earth, if there were no continuous medium between the sun and earth, through which that influence is exerted.

312. It must not be forgotten that all organization of matter is an effect produced through the potential agency of a positive cause, and in order of existence the cause must always precede the effect. The cause which gives to every mind its peculiar form, exists independent of the effect which it produces, and will continue to exist after the effect has ceased. Thus electricity and magnetism are not dependent upon the mineral kingdom for their existence, but only for their material manifestation.

313. The earth is connected with the sun through the electric and magnetic media, and in fact is connected with every other material body in the universe through the same media. The law of universal gravitation, as discovered and denomnstrated by Sir Isaac Newton, is a most beautiful illustration of the universality of this connecting media. Through this medium every particle of matter in

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universal existence is connected with every other particle of matter, and exerts its quota of influence upon every other particle.

314. But what is true of electricity and magnetism as media, is also true of vitality as a medium. It exists independent of the organizations which it effects, and will continue to exist after those effects shall cease. Vitality as a medium is every where present, and will put on a material manifestation suited to its mode of existence, whenever lower conditions are favorable for such manifestation. It permeates and pervades electricity in the same manner electricity permeates and pervades matter.

315. And what is true of vitality as a medium, is also true of the nervous fluid as a medium. It fills all space, and connects one mind with another, in the same manner that electricity and magnetism connect one body of matter with another.

316. There is also an unindividualized mind, or spiritual medium filling all space, as highly attenuated in its mode of existence as mind itself, and is the medium through which, and by means of which thoughts are transmitted from one mind to another, when in an insulated or disembodied state. The truth of each of these positions will become more apparent as we progress with the philosophy of our subject.

317. Now every operation in nature producing effects, is performed through the agency or instrumentality of one or more of these media; and that which can control these media, can to the same extent; control all the operations of nature; and as mind or spirit is the highest positive power hitherto manifested in nature, it is according to present manifestations, the primary source and fountain of power.

318. Again, as all operations in nature are performed

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through the agency of one or more of these media, we must look to them for an explanation of all the various phenomena we witness; and when we fully understand their nature, we shall be enabled to explain their various phenomena, and much that now seems to us mysterious, will cease to be so.

319. In investigating these media, we shall find that in the laws respecting their mode of action, there is a general correspondence; and when we fully understand the laws of any one of them, we shall thereby have a type by which to study the other, and by making ourselves familiar with any of the lower media, we shall derive great aid in our investigations of the higher ones.

320. In our investigations we are always to keep in mind a distinction between a principle in its *mode* of *existence*, and the same principle in its *mode* of *manifestation*. Its mode of existence is one thing, and the mode of manifestation is quite another. Its existence cannot be effected by other existences, while its mode of manifestation may derive its whole character from those things which surround it.

321. The same principle may be seen fashioning worlds, suns and systems on the one hand, and forming a dew drop, a chrystal, or causing a pendulum to vibrate on the other. It may be seen causing a stone to fall to the earth, and a balloon to ascend from it at the same time. These are but different modes of its manifestation, while in its mode of existence it remains constantly the same. Its mode of manifastation may be changed, modified or destroyed, but its mode of existence cannot be.

322. Keeping those things in mind, we are prepared to commence our investigations into the various phenomena connected with the vital, nervous and spiritual constitution

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of man. And as all phenomena have reference to the *action* or manifestation of these various principles we must not confound the phenomena with the principles themselves.

323. Man in his compound character includes all the media from gross matter to individualized spirit; and in each individualized being, these media are so connected with each other as to bring them to a greater or less degree under the absolute control of the spirit, forming a component part of that compound being, and each media has its seperate office to perform in the human constitution, and in the performance of that office is liable to be influenced by surrounding circumstances.

324. Electricity and magnetism have their office to perform in preparing the material for the action of vitality, and if they do not perform their office well, vitality cannot perform its office. Hence whatever effects unfavorably the electricity or magnetic media, through them, effect unfavorably the human constitution.

325. The office of vitality is to build up and keep in repair the vegetative system of the animal; to do this it must vitalize or animally magnetize every particle of matter which enters the system designed for nutriment. Vitality impresses upon each particle of matter, an influence suited to the peculiar nature of the particle. If it be matter suited to the development of the osseous system, it receives an influence peculiar to that system. If suited to the development of the muscular system, it receives an influence suited to that system; and so on, each particle receiving an influence according to its peculiar character, and the influence thus impressed upon each particle, may be denominated its vitalization.

326. The vitalization determines the peculiar affinity of each particle, and this affinity determines the position in

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the system. If the affinity be suited to the nervous system, the particle is attracted to that system, and where the affinity is the strongest, then it comes to a state of rest and enters into a state of equilibrium with the surrounding particles, or in other words satisfies the demand of that part of the system, to the extent of the capacity of that particular particle.

327. When any part of the system becomes disturbed or injured by any portion of its substance loosing its vitality or vital affinity, that loss creates a demand in that part of the system for that which is lost. And other particles properly vitalized, are attracted to that disturbed or injured part, and by virtue of their appropriate affinity displace that which has lost its affinity and takes its place, and thus a systsm of excretion as well as secretion takes place.

328. Now vitality cannot perform its function properly, unless the appropriate matter is brought within the sphere of its influence, and that matter must be prepared and brought within that sphere, through the agency of electricity and magnetism. Thus electricity, magnetism and vitality are employed in building up the physical system, preparatory to the higher manifestations of sensation, spontaneous motion and spirit.

329. The office of the nervous medium is to use this physical system as a conducting or connecting medium between the spheres of cause and effect, as well also as to notify the approach of danger, or that which theatens injury or distruction to the physical system, and to aid in executing the mandates of the will to avoid or defeat that danger.

330. One of the striking differences between the office of vitality and the nervous medium may not be inappropriately illustrated through the magnetic telegraph. Vitality is the workman who manufactures, puts up and keeps in repair the telegraphic wires. Sensation or the nervous me-

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dium, is the fluid which passes over that wire, to make the communication. The fluid cannot perform the office of the workman, neither can the workman perform the office of the fluid. The workman exists independent of the magnetic fluid, and the magnetic fluid exists independent of the workman. And although the workman can manifest his power independent of that fluid passing over the wire, yet that fluid cannot manifest its power in that respect without agency of the workman. And in this simple illustration let the mind understand the difference between independence in mode of existence, and dependence in mode of manifestation.

331. For the purpose of conveniently referring to each of these systems, in the compound being man—I shall denominate his physical or animal nature, including the office of electricity, magnetism and vitality, his VITAL SYSTEM, his *nervous nature*, his nervous system, and his moral and intellectual nature, his SPIRITUAL SYSTEM.

332. Keeping in mind these three systems, and the manner in which they connect with each other, we shall be better able to understand the phenomena about to be examined. Now as all phenomena connected with man must be manifested through one or more of these parts of his compound constitution, when we determine with which part a particular phenomena is connected, we shall be able to direct our examination to those agencies concered in producing such phenomena. Thus if the vital system is to effect the mind, it must effect it through the nerves of sensation, for the vital system is connected with the mind only through the system of sensation. But if this spiritual system is to effect the vital, it may reach it through the system of sensation or motion, because the spiritual system is superior and positive to the vital and nervous system, and can act through the agency of either or both.

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333. These systems of sensation and motion are quite distinct from each other in their modes of existence and action. The nerves of sensation proceed from the surface of the body as well as from the surface of every organ to the brain which is in one sense an expansion of these nerves, and so entire is this system throughout the whole organization, that were every other part of the system removed, and the nervous portion left entire, the body would preserve its perfect shape. The universality of the distribution of the nerves of sensation over the surface of the body, may be inferred from the fact that you cannot place the point of the finest needle upon any portion of the body without coming in contact with one or more of these nerves.

334. The nerves of motion are equally diffused throughout the entire system; as every portion of the muscles by which the limbs or any part of the body are moved, is in contact with these nerves of motion. These motory nerves are of two kinds, one connecting directly with the brain, denominated the nerves of voluntary motion—the other connecting indirectly with the brain, through the ganglionic system, denominated the nerves of involuntary motion. The first set are subject to the direct mandates of the will. The second set are only indirectly subject to volition.

335. From the foregoing, it will be perceived that the connection between the mind and body, and between the body and the mind, is two-fold. One leading from the interior world outward, the other leading from the exterior world inward. That medium which is used to transmit sensations inward I shall denominate animal magnetism.

336. The phenomena to which I shall first call your attention, are those connected with mesmerism, somnambulism, clairvoyance, spiritual communications, &c. These phenomena so remarkable, and to many so mysterious and

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incredible, are among the most simple operations in nature, and most beautifully illustrates my proposition "that there is no mystery but ignorance." But before attempting to explain the philosophy of any class of phenomena, it is necessary to understand what are the phenomena to be explained.

PHENOMENA OF MESMERISM.

337. First, then, by the influence of mesmerism vitality has been made to increase or diminish the energy of its action. Functional difficulties have been removed and harmony restored. Diseased organs have been made healthy, &c., and thus its influence has been manifested on the vital system.

338. Second, sensation is often suspended by its influence, so that operations otherwise painful, have been performed upon individuals, while under its influence, without occasioning the slightest sensation of pain. False and deceptive sensations have been produced, like converting water to the taste of wine, brandy, lemonade, &c. Sight has been perverted to see things which are not, or to see things in a false light; and thus its influence is felt on the nervous system.

339. Third, the mind, while under the influence denominated magnetic, has been enabled to perceive existences, facts and principles, which, in the natural condition, were entirely hidden from it. To perceive objects in their size, shape, color, &c., without the aid of sensation. The mental perception has been converted into mental sensation, so that it could perceive objects, and examine them critically, at a great distance, and entirely beyond the scope of physical sensation.

340. Fourth, the past has been called back and its forgotten or hidden history revealed; and the veil which hides the future from the present has been lifted, and coming events made known.

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341. Fifth, the line dividing us from the spirit spheres have been passed, and the existence and relation of spirits to us and the universe, have been revealed. While under this influence the mind frequently holds converse with minds about them, both those in the physical form and those divested of it.

342. Sixth, rapping sounds and other physical manifestations, purporting to be intelligent, and purporting to come from the disembodied spirits of deceased friends, are among more recent manifestations. These phenomena are connected with each of the three elements of man's compound constitution, and consequently the causes producing them are directly or indirectly connected with each of these elements.

343. These are the principle phenomena, the philosophical explanation of which I shall endeavor to give, and the principles involved in these explanations will be sufficient to explain other phenomena not herein enumerated.

344. As the object of my present Lectures is to examine more particularly the spiritual or psychological character of the phenomena connected with man, I shall say no more on the subject of vital phenomena, than is necessary to elucidate my subject.

345. The first phenomena to which I wish to call your attention, as appertaining to the mesmeric phenomena, is the entire suspension of sensation, while the nervous system remains entire ; that is, while the nerves are perfect in their physical structure, and extend from the surface to the brain, as in the natural state. The reason why sensation is not transmitted to the mind is, the nerves are incapacitated for performing their office. By some means the mind is detatched from the system of sensation, and thus becomes insulated from it. Now, the question arises, how can that be done ?

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346. This may be done in two ways. First, by demagnetizing the nerves of sensation, and thus disqualifying them from being *conductors* of the fluid of sensation; or, second, by demagnetizing the brain, and disqualifying it from *receiving* impressions from the nervous system. In either event, the mind or spirit will be insulated from sensation through the physical system.

347. The process of demagnetization consists in drawing off the animal electricity from the physical system of sensation. For I have already demonstrated that sensation cannot manifest itself without the presence of vitality, by showing that as soon as vitality relinquishes its connection with any part of the system, sensation ceases in that part. Hence, as soon as life has left the body, all physical sensation ceases, although the system of nerves remain entire.

348. This vital or animal electricity, may be abstracted from the physical system in two ways: First, by presenting another system, which has a stronger affinity for it, than the system of the subject; or, second, by forcing it off through the mental system of the subject. In the first case it is effected by the presentation of a more positive vital system acting in vital harmony with the subject, attended by manipulations. In the second case, it is effected by the action of a strong positive mind, acting upon the mind of the subject, and through the subject's mind, acting upon the vital system of the subject. In the first case the vital electricity is drawn off, and enters the system of the magnetizer. In the second case it is driven off and is diffused into the general medium of vitality. The state of demagnetization is frequently produced by the combination of these two processes, and when the subject is strongly positive, and not in exact harmony with

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the operator, the combination of both processes may be indespensable.

349. When this demagnetization of the nervous system or the brain has taken place, the mind is insulated from sensation; and however much the nerves may be torn or lacerated, no sensation can be transmitted to the mind any more than though the subject were dead; and for the same reason, vitality in the nervous system is wanting, as a means to transmit the proper fluid to awaken sensation.

350. But while the mind is thus insulated and separated from the influences of the physical body, it yet maintains its connection with, and power over the body through the system of motion. For while sensation is thus supported, it may still move the body at pleasure. This shows the independence of the system of motion from that of sensation. In fact, this independence has been demonstrated in many ways: thus, by severing the nerves of sensation, which supply any particular member of the body, all sensation in that member will cease, while it will continue to be subject to the mandates of the will, through the nerves or motion; on the other hand, sever the nerves of motion, and while the mind has no power to move the limb, yet it is sensitively alive to painful sensations.

351. Again, there are certain diseases which manifest themselves by destroying the power of motion, while sensation is maintained; and again there are other diseases which destroy sensation and preserve motion.

352. Without stopping further to enquire into the *modus operandi* of the mesmeric process, it is enough for present purposes to know, that the tendency is to insulate the mind, so that it cannot be influenced by the body. And I will notice a fact which the philosophy of my subject, as well as universal observation suggests. While in this insulated condition, the subject is a stranger to those animal

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appetites, passions and desires, which belong to the animal nature, unless they are especially excited.

353. The reason for this is, the mind being insulated from all sensuous influences of the body, acts out only in its spiritual impulses; and if uninfluenced by any other than pure minds surrounding it, it will never fail to exhibit the most pure, holy and lovely qualities of the soul. In a perfectly insulated condition, the mind becomes, in character, similar to disembodied spirit, and is prophetic of what will be its character when divested of the animal body.

354. This insulation of the mind from the sensuous influences of the body tranquilizes it, and renders it much more susceptible to spiritual or mental influences. It shuts off the disturbing influences of sensation, animal desires and passions, and thus fits it for spiritual communion.

355. This mental insulation is not always perfect. Its degree of perfection depends upon the success of the operator in demagnatizing the system of sensation. He may succeed but partially, or he may succeed entirely. He may demagnetize the nerves merely in part. Thus he may suspend the organ of sight, and not that of hearing, &c.

356. And here I may as well discuss the question, why all are not equally subject to mesmeric influences, and when subject to these influences why all do not exhibit the same phenomena? If the mesmeric influence is exerted or exists in accordance with well established laws, are not all equally subject to those laws?

357. I will answer first, that the numerous phenomena have reference to the MODE of *manifestation* of the power producing them, and not to its mode of existence. Consequently the phenomena will be altered, modified or destroyed, according to circumstances. That in all cases, other things being equal, the manifestation of this power will be the same. But as no two individuals in their physi-

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cal, nervous and mental constitutions are precisely the same, the mesmeric phenomena in no two individuals will be the same.

358. Every individual is organized or constructed upon a key peculiar to himself, which is sometimes denominated the temperament of the individual. This key or temperament extends to the vital and spiritual constitution of each individual, and they are not always the same in the same individual.

359. This key or temperament determines the character of the vital and mental undulations in the individual, and these undulations are sometimes harmonious, and sometimes discordant. Now before the operator can demagnetize his subject, that is, before he can draw off the vital electricity from the system of his subject, he must bring the vital flow of the subject's system into harmony with his own.

360. The process of bringing into harmony is in principle analogous to bringing a musical instrument into harmony. To illustrate this point I will call your attention to musical harmony as connected with the physical atmosphere.

361. When a sonorous body is vibrated in the atmosphere, it communicates its own motion to the atmosphere; and that atmosphereic motion will be communicated to any other vibrating body, which is in harmony with that motion, and with which it comes in contact. Thus if we cause any string of a musical instrument to vibrate, it will communicate its motion to the atmosphere, which, in turn, will communicate the same motion to any other string tuned in harmony with it, and thus cause that string to vibrate. But it will not communicate its motion to any string not thus tuned in harmony.

362. Now the motion communicated to the atmosphere

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by the vibrating body, will exert a certain amount of influence upon every thing with which it comes in contact. The tendency of which will be to cause the opposing body to vibrate in harmony with its motion. Thus the undulation of the asmosphere caused by the vibration of one of the strings of a musical instrument, will exert an influence upon every other string of that instrument; the tendency of which will be to cause every other string to vibrate. But as those strings only can vibrate which are tuned in harmony with that motion, those not in harmony will offer resistance to that vibrating movement; and that very resistance will tend to bring them into harmony—by tending to unfix the points of tension.

363. To illustrate further: Take two strings and give them unequal tension; make the points of tension of one fixed and immovable, and leave the points of the other moveable or yielding. We will call the one with unyielding tension A, and the one with yielding points B. Now place these strings in close proximity to each other. Cause A to vibrate. The undulations will strike upon B, and tend to communicate their motion to it. This will cause the points of tension in B to yield until B vibrates in harmony with A.

364. The length of time it will take to bring B into harmony with A, will depend upon the intensity of the vibration of A; the yielding condition of the points of tension in B, and the greater or less degree of inharmonious relation between them. If every condition be favorabie, it will take but a few moments; if unfavorable, it will take days, weeks or even months, to bring them into harmony by vibration merely.

265. The conditions to be observed to bring two strings into harmony through the action of one upon the other, by means of the physical atmosphere, are: First, that the

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points of tension of one shall be fixed and unyielding, that is, shall sustain an active and positive relation to the other. Second, the one to be affected shall be unfixed or yielding in its points of tension; that is, should be negative and passive in relation to the other. Third, that the positive string should be so vibrated as to communicate its motion through the atmosphere, to the other string.

366. Now if the points of tension of each string be equally fixed and unyielding, and they sustain a discordant relation to each other, the vibration of the one can produce no sensible or permanent influence upon the other; and then the vibration of one will produce no vibration of the other. By means of this illustration I shall proceed, in my next Lecture, to point out the reason why all are not equally susceptible to mesmeric influence.

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LECTURE VI.

PHENOMENA OF CLAIRVOYANCE.

367. When I sit down to exert a mesmeric influence upon the person of another, the question of success will depend upon the state of mental and vital harmony between us, the positive or active state of my own mind, and the passive or negative state of the mind of the subject. And every influence by which I am surrounded at the time, will be favorable or unfavorable, as they shall tend to create or destroy harmony between us—give me concentrated mental activity or the subject quiet undisturbed passiveness.

368. If there is mental and vital harmony between the operator and subject, let the operator assume a strong positive condition, and the subject a negative one, and but few moments will be required to induce the mesmeric condition. For like two strings attuned to harmony, and in proximity to each other, as soon as one of these is vibrated, its motion is communicated to the other through the atmospheric undulations, and thus they vibrate together.

369. If there is not mental and vital harmony between the operator and subject, that harmony must be obtained by the mental and vital action of the operator upon the subject. To produce this harmony, the operator must assume a strong positive condition, analogous to fixing the points of tension of the string A (sec 363) and the subject should assume a quiet passive condition, analogous to leaving the points of tension unfixed, as in the string B (363). Then the operator should concentrate his will upon the

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subject, holding the subject by the hands, and occasionally making passes with his hands, from the head downward, or rather from the brain outward through the various parts of the body of the subject.

370. This operation tends to induce a state of mental and vital harmony between the operator and the subject, (359, 360) and if continued long enough, will result in inducing the mesmeric condition. It may take from one to fifty sittings of half an hour or an hour each before the necessary conditions will be obtained. The length of time required will depend: *First*, on the degree of discordant relation between the operator and subject. *Second*, on the strong positive condition of the operator, and the concentration and energy with which he can bring his will to bear upon the subject. *Third*, upon the passive or receptive state of the subject. *Fourth*, on other surrounding influences which may favor or counteract either or all of the foregoing conditions.

371. From the foregoing consideration it will be inferred that all persons are more or less subject to mesmeric influence, and in proper hands might be made to exhibit the ordinary mesmeric phenomena. I have often heard persons remark, that they were not subject to mesmeric influence. However honest they may be in that opinion, it is by no means certain of being true. Until they have complied with the foregoing conditions, and have quietly submitted to be operated upon fifty or even one hundred times of an hour each, they can with no propriety affirm that the mesmeric conditions cannot be induced in them. There are numerous instances where the subject has been operated upon fifty times or more, before he became sensible of the influence, and yet became a good subject.

372. The next phenomena in mesmerism to which I will call your attention, is the sympathetic relation exist-

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ing between the operator and subject. It is a phenomena which almost all have witnessed. Their sensations are apparently the same. For example, while the subject was in this insulated condition, I have often witnessed experiments of this kind. The operator would taste a variety of objects, such as cloves, cinnamon, pepper, tobacco, aloes, &c., and the subject, although blindfolded, and physically separated from the operator, would never fail to taste whatever the operator tasted. If pain was inflicted upon the operator by pricking any part of the body, by pinching, and pulling the hair, the subject would experience the same sensations in the same part of the body, &c.

373. For the purpose of explaining this phenomena, I must recur to the position, (185,) that a cause to produce an effect, must be connected with the effect produced. This effect is necessarily the result of a change in the condition or relation of the thing affected, (176, 177.) But change implies motion and motion implies power, &c., (178, 179, 180.) Now before the sensation can be transferred from the operator to the subject, there must exist between them some medium of communication, and that medium must be continuous between them (186, 187, 188.)

374. And this medium of communication existing betwen them, must be such in its character, that it can be acted upon by the sensations of the operator, and can in turn, act upon the sensations of the subject. In the same manner as that which acts as a medium for the transmission of sound, must be such as can be acted upon by the sonorous body, and can in turn act upon the physical organism of the ear.

375. The transmission of sensation from the operator to the subject demonstrates the existence of such a medium. The office that medium performs will determine somewhat the nature of that medium. According to the develop-

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ments of nature, that principle which was developed before, and next to the development of sensation was vitality, the nature and office of which were noticed in sections 294, 295, 296 and 273. The medium developed next after sensation, was mind, so that the nervous medium is connected with vitality on one hand, and with mind on the other. Therefore it is through one of these media these sensations are transmitted from the operator to the subject.

376. But vitality is not such a medium as can transmit sensation of itself. It is not sufficiently refined and attenuated for that purpose. The only remaining medium, which is connected with the nervous medium, is mind, and hence that must be the medium of transmission. That such a medium exists, can be demonstrated by an indefinite variety of experiments. In fact every experiment in mesmerism, clairvoyance, &c., demonstrate the existence of such a medium.

377. This medium may be denominated the mental or spiritual atmosphere, and is nothing more or less than unindividualized spirit; and extends through all space, and connects every mind in the universe with every other mind and all with God. It sustains a similar relation to mind, that the physical atmosphere does to the body, that the principle of gravitation does to inert matter, and is a medium of communication between mind and mind, in the disembodied state. It is the atmosphere of the soul.

378. The physical atmosphere is a type or correspondence of this spiritual atmosphere, and its laws of action and transmission are typical of the laws or modes of action of the spiritual atmosphere. Thus physical or atmospheric harmony is typical or correspondential of spiritual harmony; and by attending carefully to the phenomena of the former, we shall be enabled the better to understand the philosophy of the latter.

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379. The mind sustains to this spiritual atmosphere, the relation of a sonorous body to the physical atmosphere, of a luminous body to the medium of light; of a magnetic battery to the medium of magnetism, &c., and communicates its own motions to this medium in a similar way.

380. Thoughts, feelings, &c., are mental motions, and are awakened in the mind spontaneously, or by the action of something exterior to the mind. In either case, the mental condition is affected or changed, which effect or change is communicated by its motions to this spiritual atmosphere, in a manner perfectly analogous to the communication of the vibratory movement of a sonorous body, to the physical atmosphere.

381. In the physical atmosphere sound is produced by atmospheric undulations. These undulations are a perfect transcript of the undulations of the sonorous body producing them. Different sounds are produced by different atmospheric undulations, the undulation or combination of undulations being the same, the sound or combination of sounds will be the same.

382. So is it in reference to the spiritual atmosphere. The particular thought, sensation or emotion, expresses a mutual condition peculiar to itself, and is the result of its own peculiar motion. This motion is communicated to the spiritual atmosphere, and is the motion peculiar to that particular thought, sensation or emotion. As in the physical atmosphere, the same motion will always produce the same sound; so in the spiritual atmosphere, the same motion will always awaken the same thought, sensation or emotion.

383. When the operator has induced this insulated condition in his subject, the mind of the subject is brought into clear and distinct contact with this spiritual atmosphere, and through this atmosphere, is brought into con-

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nection or sympathetic relation with the mind of the operator. And in that condition becomes comparatively one with the operator; thinks, feels, and perceives with the operator. Thus, when in this sympathethic relation, the operator tastes tobacco, the taste awakens a peculiar sensation which the mind of the operator at once perceives. And this perception of the operator's mind communicates its own peculiar motion to the spiritual atmosphere, which, in turn, communicates the same motion to the insulated mind of the subject; and thus the mental motion of the operator, is instantaneously transmitted to the subject; and their mental motions being the same, their thought, sensation or emotions will be the same.

384. The process of transmitting the sensation from the operator to the subject, is this. The sensation awakened in the operator a mental motion peculiar to such sensation, both as to the agreeableness or disagreeableness, as well as the location of it, &c. This created in the operator a mental condition including all these circumstances, which were daguerreotyped upon the mind of the subject through the action of this spiritual atmosphere, and hence the subject not only felt the same sensation, but he felt it in the same locality, with every other attendant perception of the operator. The action in this case originated in the nervous medium of the operator, then acted upon his mind—then upon the spiritual atmosphere—then upon the mind of the subject, and thence to the nervous medium again.

385. By carefully attending to those phenomena, indicating this sympathetic relation between the operator and subject, we shall be pretty well established in our conviction of the truth of the foregoing hypothesis. That thousands upon thousands of such sympathetic phenomena are exhibited, cannot be denied. That there is a mental or sympathetic medium of communication between the opera-

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tor and subject, must be admitted by every one at all familiar with mesmeric experiments. That such medium of communication is natural, and exists in perfect harmony with every other principle in nature, and in its mode of action is analogous to other media of communication and transmission, will be the conclusion of every philosophic mind. From the foregoing and many other similar considerations, I have little hesitation in putting forth the above hypothesis as correct, and its truthfulness will become more and more apparent as I proceed with the explanation of other mesmeric phenomena.

386. The sensations thus transmitted from the operator to the subject, were transmitted through the mind of the operator; and had the proper mental condition existed in the operator, or could it have been made to exist without actually awakening those sensations in the body of the operator, he could have transmitted those sensations to the subject by mere suggestion. That is, the operator could have imagined himself tasting tobacco, and thus thrown his own mind into the same condition as though he were tasting it, and that condition would be as instantaneously transmitted to the subject, as though it had been induced in the operator by actually tasting tobacco.

387. Thus it is that false sensations can be awakened in the subject; that is, he can be made to feel cold or hot, wet or dry, sick or well, according to the volition of the operator. Where the operator is a man of strong mental power, and can concentrate his will, and bring it to bear with great energy upon his subject, he can transmit these false sensations by the force of his own silent volitions, provided the subject be sufficiently under his mental influence.

388. Where the subject is but partially under the mesmeric influence; that is, where there is but slight mental in-

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sulation, or where the operator lacks concentration or mental power, in such cases, audible suggestion or pantomimic representations are necessary to transmit these false sensations to the subject. The effect of audible suggestion or pantomimic representations is to bring the mind of the subject to the aid of the operator, and thus by the joint action of both minds accomplish the particular result. Thus when the operator tells the subject that a particular thing is hot, and that it will burn his hand, the mind of the subject, in consequence of the suggestion, awakens the sensation of heat, and co-operates with the operator in producing it. In another place I shall have occasion to speak of the power of mind on the vital and nervous system of the individual, and therefore will not enter at large upon it in this place.

389. The power which the joint action of the operator's and subject's mind have over the nervous system of the subject, is very great. This has often been witnessed in those experiments sometimes denominated Biological when the operator, by suggestion, could awaken any sensation, pleasurable or painful in the subject which he desired. And those sensations could be continued for an indefinite period of time; and during the period of their continuance, their effect upon the system of the subject would be the same as though the sensations were real. A glass of water by the mere will and suggestion of the operator, can be converted into a glass of brandy, and when drank by the subject, will awaken the same sensation of taste, burning the throat and stomach, and will produce the same intoxicating effect, as though it were in reality brandy.

390. Again, by the will and suggestion of the operator, the subject can be made to fancy himself in imminent danger; he may be pursued by a lion, or some animal

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which will surely destroy him, and every way of escape may be hedged up. In his extreme terror the blood will leave the surface and rush in upon the heart, and unless the magic word "all right," be speedily pronounced, the subject will be in danger of dying from fright. I have experimented with individuals, when the utmost caution was necessary to be observed, to avoid fatal results. By the mere force of will and suggestion I could cause the blood to rush to the brain, or to the heart; I could cause the subject to leap and sing for joy, or weep and wring his hands in agony of grief. I could cause him to pant and sweat under a tropical sun, or freeze and shake amid polar ice.

391. Now I need not remark that all these effects are the result of the action of the mind upon the nervous and vital system of the subject. And the action of the mind is real, whatever may be said of the imaginary causes which have produced that action. These phenomena are often said to be the result of imagination. That may be true; but what is this imagination which has such controlless power over the human body? What is this *real* existence denominated imagination? It is as real an existence and as real an action, as any other existence or action. If by the term imagination, the action of the mind be meant, then is imagination as real and true as any other existence. But if by imagination we mean the cause which has called the mind into action, then indeed may imagination be true or false. But in either view of the case, the effect produced upon the subject is the result of the action of the mind upon the vital and mental system; and whether that mind has been stimulated to action by truth or falsehood, does not affect the question under consideration at all; for in either case the effect has been produced by mental action.

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392. This leads us to inquire what are these sensations which are thus produced? We know physiologically, that the nervous system is necessary as a means for transmitting sensations from the exterior or material world to the mind. We also know physiologically, that if the nerves of sensation are separated from the brain, no sensation can be transmitted along those nerves to the mind. Hence, if the nerves which connect my hand with the brain be severed, although my hand be cut or burned, no sensation is experienced, thus showing that the sensation is not in my hand but in or near the brain, and although the sensation appears to be in my hand, it is a false appearance.

393. The reason why the sensation appears to be in my hand when it is injured is, that the nerves connecting any portion of my hand with the brain, maintain their individuality even to the brain, and do not become confounded or blended with the nerves from any other part of my hand or system; and the sensation transmitted along that nerve is associated by the mind, with that portion of the system where that nerve comes to the surface to receive or transmit the sensation. Hence if that nerve could be reached at any other place, between the hand and brain without disturbing any other nerve, the sensation would appear to be in the hand. For this reason it is, that persons having lost a hand or a leg, continue to feel pain in their fingers and toes, long after they have ceased to possess them. The nerves formerly connecting those fingers and toes with the brain still exist, and transmit sensation to the brain, which the mind by habit associates with the fingers and toes.

394. From the foregoing, we should conclude that the various sensations are but so many different conditions or states of the mind, usually induced by causes acting upon

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it throngh the nervous system. But whenever that particular state of the mind can be induced without the agency of the nervous system; sensations peculiar to that state of mind will be induced, and will have the same effect upon the system, as though they were induced in the ordinary way. Danger, which is revealed to the mind through the instrumentality of the senses, awakes in the mind fear and apprehension. Now that which is to effect the system is the fear and apprehension of the mind, without reference to the cause which has awakened that state of the mind, and that fear and apprehension will have the same effect upon the system, whether it be induced by a real or an imaginary cause.

395. Thus is it with these psychological phenomena sometimes denominated Biological; the sensations awakened exist in the mind of the subject, and are as real as any other sensations. That is, the state or condition of the mind is the same whether induced by real causes revealed to the mind through the instrumentality of the senses, or by imaginary ones, impressed upon it by the volition and suggestion of another mind through the spiritual atmosphere. Hence the false or delusive sensations attending psychological experiments, are real states or conditions of the mind induced by the will and suggestion of the operator. The manner in which these states or conditions are induced, are explained in sections 381, 382.

396. The next class of phenomena to which your attention is invited is that of thought-reading, sometimes denominated sympathetic clairvoyance. Instances of this kind are very common, and familiar to all who have experimented in mesmeric phenomena. That the faculty in the subject of reading the thoughts, and perceiving the feelings of those by whom they are surrounded, is often in-

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duced by mesmeric experiments, cannot be denied. It is not the object of these lectures to demonstrate that phenomena of this kind exist, or to cite numerous cases where they have been manifested; but only to give what I conceive to be the philosophy of these phenomena. With those who yet remain to be convinced of the existence of such phenomena I have nothing to do.

309. It will be remembered that the mind of the subject is in an insulated condition, and in intimate connection with this atmosphere of the mind. That in this insulated condition, it is free from the sensorous influences of the body, and consequently undisturbed by them. In this condition it can perceive the slight motions or undulations of the spiritual atmosphere; and as the mind sustains to this spiritual medium, the relation of a sonorous body, and as the thoughts or emotions of the mind communicate their precise motion to this atmosphere, the insulated mind clearly perceives those motions, and thus becomes acquainted with the thoughts and motions producing them.

398. The manner in which these thoughts are transmitted from one mind to the other, has already been alluded to in section 371. Nevertheless it may be proper to further illustrate that point in this connection. The methods of conversing by the use of vocal language, and by thought merely, are not essentially different in the principles involved in each operation. In the physical atmosphere, sound is produced by atmospheric undulation, and words, constituting vocal language, are but combinations of those undulations. These words, in themselves considered, have no natural meaning; and, separated from the thoughts or ideas associated with them, would awaken no definite mental motion. But to constitute vocal language, we have first the atmospheric undulation which is but the external

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form, or lifeless carcass of the language. With this external form, we associate an internal or spiritual signification. Habit and association infuse into the word the living thought, the real power which awakens thought and feeling in the mind. Without the thought or idea thus associated, the physical word would be meaningless, lifeless, powerless. Thus we may listen to a discourse in any foreign language, unknown to us, without perceiving one of its thoughts, because we have not learned what particular thoughts or ideas to associate with the words used. All the significance there is in vocal language, consists in the mental association of particular thoughts, &c., with particular sounds.

399. Thus words are messengers or vehicles of thought; and different languages are characterized by the different structure or style of those vehicles which convey the same thought. Thus in English, French or Spanish, the idea of a hat is the same, in its use or design. Yet the physical word by which it is represented is totally different in each language. But these different words are nothing but different combinations of atmospheric undulations, which mean nothing of themselves. They can awaken no definite thought in the mind, unless we are first taught what thought or idea should be associated with the sound. And the thought or idea thus awakened, is the result of mental action, exercising the power of association.

400. In brief, conversation by vocal language is this. The mind clothes an atmospheric undulation or combination of undulations with a particular thought, which constitutes the mental power of that undulation, and sends it forth to communicate that thought to the next mind with which it comes in contact. The undulation, thus freighted with thought, moves on until it comes in contact

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with the tympanum of a listening ear; the thought or idea alone passes on to the mind; the undulation dies upon the outside of the ear—like force communicated to a ball, the ball moves on until it meets with a resisting body, then communicates its force and falls to rest.

401. Thus it will be perceived, that words constituting vocal language, are but signs of ideas, not ideas themselves; and that the significance of vocal language, after all, consists in the silent thought associated with the words used, and is purely mental. The cogital undulation awakened in the mind, by hearing the word pronounced, does not differ in principle from the cogital undulation awakened spontaneously, or by reflection, when no word is pronounced.

402. Thought-reading or sympathetic clairvoyance then consists in this. The mind of the subject being insulated from the sensuous influences of the body, and consequently undisturbed by them, is brought into clear and distinct contact with this spiritual atmosphere, and can perceive the slight motions or undulations in that atmosphere. These motions are occasioned by the action of those minds about the subject, and are a perfect transcript of those mental motions. These motions of the spiritual atmosphere, strike upon the mind of the subject and are thus transferred, and awaken the same motion in it. Now trace the operation. The mind about the subject thinks. Those thoughts are mental motions, and awaken precisely the same motion in the spiritual atmosphere. The motions in this atmosphere strike upon the mind of the subject, and awaken precisely the same motion therein, and thus the same motions exist in both minds. Now the mental motions being the same, the thoughts or ideas will be the same, and thus the subject is enabled to read the thoughts of those about him.

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403. It will be perceived that, in this condition, the subject converses only by thought, and not by means of written or spoken language. Therefore, while in this condition it matters not what may be the external form of the language used by those conversing with the subject, the mental motion occasioned by the thought or idea associated with the form, is what the clairvoyant perceives. Hence, in this condition, the subject can converse in any language which the mind present understands. This fact was most beautifully illustrated several years since, by experiments made with a clairvoyant in the presence of Jenny Lind. In the normal condition the clairvoyant knew nothing of music: she knew no language but the English, and that indifferently—yet when in the mesmeric condition and in rapport with Jenny, she would accompany her in her most difficult performances, and so perfectly harmonizing with her, that it was impossible to discover at times the presence of but one voice except in the double power the two produced. She also accompanied Jenny with equal ease, whether she sang in English, French, Italian or her own native Swedish. The philosophy of it was as has been discribed. She was in communication with Jenny through this spiritual atmosphere, and through that communication, every thought, feeling or emotion of Jenny instantly became her own. They thought the same thoughts, felt the same emotions, and breathed forth the same music.

404. The existence of this spiritual atmosphere being known, and the manner in which mental communications are made through it, it will not be difficult to understand, how the presence of discordant minds effect unfavorably these experiments. Every mind present gives out those cogital undulations peculiar to its own state or condition; and those undulations are felt by the subject and tend to awaken the same thoughts and feelings in him. Now

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when discordant minds are present, and send out their discordant undulations, they tend to awaken confused and discordant thoughts and feelings in the mind of the subject. Under these circumstances the subject can perceive nothing clearly, while at the same time a conflict of thought and feeling is awakened, and a painful and restless anxiety takes place. Hence arises the difficulty in making these experiments in public, where every variety of mind is present, each exerting its own peculiar influence upon the subject. These experiments cannot be performed in the presence of a multitude, unless the subject possesses the power of resisting the influence of surrounding minds, which very few subjects do.

405. Again, this view of the subject also explains the necessity of surrounding the clairvoyant with harmonious influences. If an experimenter would prosecute successfully these investigations, he should generally be alone with his subject; or if he admits others to witness his experiments, they should be such as would be likely to harmonize with each other, and with the operator. The operator must be able to control the minds about him, if he would successfully experiment with mind; for we cannot experiment successfully with electricity, magnetism or any other subject, unless we can control the elements with which our experiments are necessarily connected.

406. Conversing by means of thoughts and desires, &c., enables the clairvoyant to detect the false hearted and hypocritical. The desires or intention to commit a crime, or be guilty of any impurity—although concealed from the world in the secret recesses of the soul, sends out its discordant and polluted undulations into the spiritual atmosphere and truly reflects the character of the individual who cherishes such thoughts and desires; and to the pure spirit, such a character appears in the same polluted and criminal light as

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though his secret thoughts had found expression in open crime. Hence, said Christ, "whosoever looketh on a woman to lust after her, hath committed adultery already with her, in his heart."

407. This method of communicating by thoughts, desire, &c., is the same in manner, from the highest developed intelligence in the universe, to the lowest. It is the manner in which disembodied spirits communicate with each other, and with persons in the form. This spiritual atmosphere fills all space, and forms a medium of communication between all minds whose states and affinities would lead them to communicate with the other. And as disembodied spirits converse only by thought, desire, &c., no symbolic or external form of language is necessary. Hence in the next sphere of existence, all will be able to understand each other according to their states, or conditions of development, irrespective of the nation or tongue from which they entered that sphere.

408. But undeveloped minds cannot, from the nature of things, understand those truths belonging to a higher state or condition of development, and must continue in those lower spheres, until by mental action and discipline, they are sufficiently developed to enter the higher spheres. But minds developed into higher spheres, can at pleasure pass into all below them, and hold converse with the inhabitants of those lower spheres, on all subjects proper, that is intelligible to those below them, in the same manner that minds, in the form, highly cultivated in the higher branches of mathematics, can converse with pupils in arithmetic, but cannot converse with them in algebra, geometry, the calculus, &c., for the mind of the juvenile pupils is not sufficiently developed to understand those higher forms of truth.

409. After having been developed to a higher state or condition, the mind naturally abides in it; that is, prefers it

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to a lower sphere, and naturally is attracted to the higher spheres. Hence, those of the lower spheres enjoy but little of the society of those of a higher development. Nothing but pure, unselfish love, that is, a desire to aid spirits of the lower spheres in their development and consequent ascension into higher states, ever draws them into the lower spheres. Their attractions and affinities are in the other direction, and as they develope that attraction increases in power. The influence which draws them to the lower spheres has its analogy in this life. When you see the high-minded, cultivated, benevolent soul, leaving the ranks of the wealthy and worldly noble, and spending his time, and strength, and influence in searching out the abodes of ignorance, wretchedness and poverty, that he may take their inmates by the hand and elevate them, and administer to their necessities and comforts, you have a feeble illustration of that heavenly principle of love which draws spirits from their lofty sphere, to instruct, elevate and develope those humble ones to higher mansions in their Father's house.

410. From the foregoing considerations it is easy to understand how the most secret thoughts of our minds, and acts of our lives are open and known to the intelligence of these spiritual spheres, and cannot cease to be known. These disembodied minds or spirits are the volumes in the great library of God, wherein are recorded the minutest transactions of our lives. And herein let all understand, and feel, and know, that from God or spirit nothing can be hid. Let the licentious man and woman understand and know, that the secrets of their chambers, as well as the secrets of their hearts, are on perpetual record in the archives of eternity, to be read by all created intelligences. Let every one understand that they cannot be alone; that they

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are constantly attended by the spirits of the departed dead. Let the widowed husband know that the spirit of the departed wife watches over him in all his waywardness, and witnesses his infidelity to her virtues and memory; and let the widowed wife understand the same. Let the parent remember that the spirit of that son or daughter is ever present to witness their virtue or their shame; and let the child understand and feel the watchful presence of departed parents.

411. In the mesmeric condition there is every degree of mental insulation, from the slightest effect, psychologically considered, to the most perfect state of independent clairvoyance: and these degrees of insulation determine in a great degree the character of the phenomena exhibited. In some of the first stages of insulation, it requires oral or pantomimic suggestion to produce the phenomena. In such cases, the mere will of the operator is not sufficient, and the psychological phenomena, (usually denominated Biological,) are more strikingly exhibited while the subject is in these lower stages of insulation. One of the main reasons for this is, in these lower stages of insulation, the subject is less influenced by surrounding minds, and there is less to conflict with the will of the operator. Whereas, were the subject more perfectly insulated, he would be more susceptible to the influences of surrounding minds, which would often tend to defeat the will of the operator.

412. As mental insulation proceeds, the subject soon enters into the first stages of sympathetic clairvoyance. The mind which the subject first comes into sympathy with, is usually that of the operator. While the state of insulation is very imperfect, the subject perceives only the stronger motions of the spiritual atmosphere, acting most in harmony with its own mind. These motions will, of course, proceed

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from the mind of the operator, and be felt by the subject. In this condition, the subject will not be likely to perceive the presence of other minds, unless directed to do so by the will of the operator. This degree of insulation may be produced by demagnetizing the nerves of sensation, and slightly demagnetizing the brain. But the phenomena exhibited in this state will be mostly of a negative character. The subject may be insensible to pain, or of the presence of persons or objects about him, but will exhibit none of the higher class of mesmeric phenomena.

413. But as mental insulation proceeds, the subject will come into sympathy with surrounding minds, and, if everything is quiet and harmonious, will exhibit the phenomena of thought-reading with astonishing accuracy. Many instances of this kind are taken for independent clairvoyance. In fact, the dividing line between the sympathetic and the independent, is passed so gradually that it is sometimes difficult to tell where the one ends and the other begins. Nevertheless, there is a marked difference between sympathetic and independent clairvoyance, in this: The sympathetic clairvoyant can only perceive those things which are present in the minds of those by whom he or she is surrounded, but does not possess power of passing away and investigating different persons and places, without the aid of minds present; while the independent clairvoyant seems to possess such power.

414. In the highest state of sympathetic clairvoyance, the subject's mind is not *perfectly* insulated from the sensuous influence of the body. Every mind in the body is more or less connected with the nervous medium, and in its mental action gives motion to this nervous fluid, which extends from the body into space, and forms a sort of aroma, grosser than the spiritual atmosphere. The motions which affect the mind of the sympathetic clairvoyant, are

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produced as well by the undulations of this nervous aroma as by those of the spiritual atmosphere; and the mind in this sympathetic state cannot perceive the undulations of the spiritual atmosphere, unless accompanied by these aromal undulations; because, in this state the mind is not perfectly insulated from the nervous influence of the body or brain, and the undulations of the spiritual atmosphere alone do not act with sufficient power to give clear and distinct motion to the mind not perfectly insulated. Consequently, the sympathetic clairvoyant cannot read those minds, the aromal influence of which does not to some extent include the clairvoyant.

415. But when mental insulation is perfected, and the mind of the clairvoyant is rendered independent of this aromal influence, then it comes into clear and perfect contact with the spiritual atmosphere, and can perceive its slightest motions; then it comes in contact with disembodied spirits, and can read their thoughts; then, through this atmosphere, it can mentally travel to places remote, and describe persons and scenes far away. In this condition, the clairvoyant mind gains access to the great spiritual library, (398) and, according to its development, can read the histories therein written.

416. After the mind has thus become insulated and brought into clear and distinct contact with the spiritual atmosphere, and also in contact with disembodied mind, it learns much of what it reveals to us, through these minds. Thus distant objects or individuals are frequently seen by reflection from minds inhabiting the spiritual atmosphere. As for illustration, a clairvoyant in the city of Cleveland wishes to examine an individual in the city of London. The mind of the clairvoyant does not necessarily travel to London while the body remains in Cleveland, nor does it in point of space, necessarily leave the body at all. But by

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being in contact with the spiritual atmosphere, it may perceive the individual in London, through disembodied mind inhabiting this medium. Thus the mind of the individual in London is in contact with this atmosphere, and through it, is impressed on disembodied mind, which in turn impresses it upon the mind of the independently clairvoyant.

417. Past events are not unfrequently made to assume the appearance and reality of the present. And here is one source of error the independently clairvoyant are very liable to fall into. In fact the clairvoyant should be very careful to learn to correct these errors; for it not unfrequently happens when he is examining distant events, the future and the past rise up and become one present. If the clairvoyant in such cases would look about, he would find himself attended by a guide, who would be able and willing to make the necessary corrections, and tell him what was past, present and future, for it is the presence of such a guide that is bringing back the past, and revealing to him the future.

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LECTURE VII.

PHILOSOPHY OF SYMPATHY, &C.

418. The science of mathematics is denominated the true science, because by its principles everything which it asserts can be demonstrated to be true. The reason for this is, its principles are the necessary attributes of every form of existence. Nothing can exist not in perfect harmony with its truths. The universe, from the least particle of matter or spirit, to the aggregate of all combined, is constructed and exists upon mathematical principles.

419. The principles of mathematics, being the attributes of all existence, can be applied with absolute certainty when the nature of any particular existence is known. The operation of every law or principle in nature, when understood in its action or relation through any given quantity or space, can, by the aid of mathematical science, be understood through all quantities and spaces. Hence, when the law of gravitation, as applicable to the falling apple, was understood, the same law, as applicable to worlds, suns and systems in their infinite distances and stupendous movements, was known and appreciated.

420. When the force of the gravity of our earth at its surface was known, its force at any distance from that surface could be estimated; when its force as applicable to any quantity of matter was known, its force as appliable to all quantities of matter could be ascertained. Hence the mathematical philosopher can take his stand, point upon any portion of our earth, and weigh it, or weigh the sun

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and the entire system which whirls about it, and tell almost to a penny's weight its true weight; or he can take his stand at any point in space, and tell the exact pressure with which our solar system bears upon that point.

421. Everything which exists must have motion, and in its movements must pass over relative quantities of space in equal quantities of time. Hence, in relation to other existences in motion, its motions must be commensurable or incommensurable. A thing, from the law of necessity, cannot be commensurable and incommensurable with the same thing at the same time, any more than a thing can be equal and unequal to the same thing at the same time. Commensurability and incommensurability are the inevitable result of certain mathematical principles, and cannot be destroyed. Hence the law of commensurability must necessarily apply as well to the action of mind or spirit as to any other existence.

422. Harmony and discord in atmospheric undulations depend upon the commensurability or incommensurability of those undulations. So also, mental or spiritual harmony or discord depend upon the commensurability or incommensurability of mental or spiritual motion. I have also taken the position that all thoughts and emotions of the mind, are effects wrought upon the mind by influences exterior to the mind, or spontaneously by the action of the mind upon itself. That all effects imply a change, and that change implies motion. Hence we are led to the inevitable conclusion, that all thoughts or impressions are mental motions, caused by some power acting upon the mind, or by the spontaneous action of the mind upon itself. Now as all thoughts and emotions of the mind are the result of mental action or motion, they will also possess the same accidental qualities and conditions applicable to other motions. They will have

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their commensurable and incommensurable relations which will result in producing harmony or discord, in the mind and spiritual atmosphere.

423. The fact of the existence of these conditions between different portions of the same mind, and also between different minds, has long been known, and spoken of under the names of harmony and discord, without understanding the philosophy of those conditions. Thus in speaking of a well balanced mind, we often speak of its harmonious proportions and action; of an individual being in harmony with himself and others. We speak of restoring harmony of feeling between two individuals who have been angry with or unfriendly to each other. We speak of the harmony of neighborhoods and families and individuals. Such states or conditions as we denominate harmony between man and man, either in respect to their thoughts, feelings or interests, instinctively impress themselves upon the mind as being analogous to musical harmony. And hence, without understanding the true nature or philosophy of harmony, we have called them all by the same name. But we shall find, on careful examination, that the state or condition of mind or matter which has been denominated harmonious, rests upon one principle of commensurability and coincidence in form and motion.

424. We shall also find on careful examination, that the different temperments in that vital and mental constitution of man are different keys upon which mind and matter are individualized. Thus on careful analogous, it will be found there are but two temperaments, and that all others are combinations of these two; as in music there are but two keys, the major and the minor, although by the introduction of flats and sharps, almost every variety of key can be produced.

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425. Sensations take their character from these conditions, and become pleasurable or painful, according as their motions are harmonious or inharmonious. Joy and sorrow, enjoyment or suffering, happiness or misery are but the harmonious conditions of the unit man. None of these conditions could exist, were it not for certain relations which two or more existences sustains to each other. It is as necessary that there should be a harmonious blending together of two or more actions in two or more existences to produce joy, enjoyment and happiness, as it is that there should be a blending together of two or more atmospheric undulations to produce harmony of sound—and it is also as necessary that there should be antagonism or incommensurability between the motions or actions of two or more existences, to produce sorrow, suffering and misery, as it is that there should be incommensurable undulations to produce discord of sounds. Commensurability or harmony on the one hand always conduce to health, development and happiness, while incommensurability or discord, on the other hand, always tend to disease, wretchedness, misery and death.

426. Upon this same principle of harmonious or discordant relationship between two or more positive existences, is based the organ of good and evil. Good and evil are not of themselves positive entities, maintaining an independent existence. They are mere conditions of existence, growing out of the relation they sustain to other existences. If there were but one existence in the universe, that existence could be neither good or evil. From the very relation of things, it could not be any more than there could be harmony and discord where there are but one atmospheric undulation; a thing can only be said to be good in reference to the end to be accomplished by it, and its adaptedness

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to the accomplishment of that end. Nor can it be said to be evil, except in relation to its end and use. A thing is to be judged of in the light of its fruits. Thus said Christ, "By their fruits shall ye know them." Thus good and evil are in their nature like harmony and discord, both conditions depending on relation, and not principles or entities of themselves.

427. Hence, in all discussions and investigations which have been based upon the hypothesis that good and evil were positive existences, men have never been able to arrive at any satisfactory conclusions; because their premises being false, their conclusions could not be true, and consequently they landed in falsehood and absurdity. For example, one class of theologeans assuming that God alone was allwise, powerful and good; and also that he alone was self-existent and eternal, have found it impossible, on rational grounds, to account for the origin of evil, consistent with the existence and attributes of God. That evils existed in the widest and most hateful forms throughout all the departments of nature with which man was connected could not be denied. But whence came it? Is it coexistent with God? Is its age eternity, and its habitation infinity? If so, what becomes of the ubiquity and omnipotence of God? If not, who brought it into existence? How could evil be produced when there was nothing but the perfectly pure and the perfectly good in existence? Is God directly or indirectly the parent of evil? That would conflict with his perfect benovolence? The difficulty is not obviated by the introduction of an evil spirit or genii, for unless perfect holiness and purity could beget evil, there could have been nothing to tempt an angel to sin. Out of pure unmixed holiness and purity, sin cannot arise.

428. But when we come to understand that good and

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ev il are not entities or positive existences of themselves then the mystery is solved. Good and evil being conditions growing out of the relationship of one existence to another, it is no more difficult to account for their origin, than it is to account for the origin of harmony and discord; of commensurability and incommensurability; and the all-wise, powerful and good is no more responsible for the existence of evil, than he is for the existence of discord in musical sounds, or incommensurability between two lines. Nor does it impeach the power of God, to say that he could not make all sounds harmonious, or all lines commensurable, any more than to say he cannot lie or change his own mode of existence or action.

429. And it is nothing short of heathenism to institute an evil spirit or genii, as the parent of evil, to enable us to account for its origin. We might as truthfully introduce a spirit or genii for every condition or relation in existence, and thus again re-people the earth with the ten thousand imaginary gods of primal barbarism. If we are to have a god of evil, why not a god of discord, a god of war, a god of deformity, &c., &c., and in short a god for every separate condition and relation in existence. Egypt was famed for the number and variety of her gods. But even Egypt was deficient in number and variety if this principle of deifying condition is to prevail. When I come to speak of religion, the divinity of its origin and mission, I shall dwell more at length on this subject. In the mean time, permit me to submit certain questions for the consideration of those who introduce an evil spirit to account for the origin and continuance of evil. If there is a personal devil, whence comes he? Did he come into existence by the agency, approbation and consent of the Almighty, or without that agency approbation or consent? And being in existence, has God power to banish him from the

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universe? And if so, why does he not exercise that power? Does the good of the universe require his continuance in it? If so, then is not the devil a positive good? If not, then does not the fact of continuance impeach either the omnipotence or benevolence of God?

430. The philosophy of harmony being understood as being the commensurable relation, which one motion sustains to another, and thoughts, feelings, &c., being understood as mental motions—the same conditions of harmony and discord will be found to exist in the mind, and between mind and mind, as exist in the physical atmosphere, and the pleasurable and painful emotions of the mind will be found to be based upon this principle. Thus mental attraction or spiritual affinity depends upon this same principle of harmony. Those minds producing commensurable undulations in the spiritual atmosphere and nervous aroma, harmonize, and are naturally attracted or drawn toward each other. They sympathize and feel agreeable in the society of each other. Almost all have felt this when among entire strangers. There are those for whom we feel a sympathy, and toward whom we are attracted by an influence to us unaccountable. There is a silent influence amounting almost to a charm which impels us to seek an acquaintance.

431. On the contrary, those minds which produce incommensurable undulations, are naturally repelled and driven from each other. They feel unpleasant and disagreeable in the society of each. All have felt this kind of influence among strangers, and might travel in their company for days or even weeks, without feeling any especial sympathy for or interest in them. This phenomena is most strikingly manifested in the case of sympathetic clairvoyance, where from the extreme susceptibility of the subject, these mental or spiritual undulations are clearly perceived. It is not unfrequent that the presence of certain individuals is the source of great

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pain and disquietude to them, and they become extremely impatient and nervous until the irritating mind is removed.

432. All are not equally susceptible to these impressions. Some can scarcely perceive them—others not at all. Our mind may feel itself attached toward another, and yet the other feel no such influence. The difference is in their degrees of susceptibility, joined with external causes and influences which may surround each. Thus our mind may feel the harmonious influence of the other, without the other's perceiving any thing of it; or the other may be more strongly attached in another direction, or may be repelled by personal appearance, foolish or silly conduct, or false impressions of character, &c. Thus the fact that all do not feel the same attractions or repulsions may be easily explained.

433. This difference between individuals, of mental and vital undulation, taken as a whole, constitutes the individual, and is owing to the constitutional structure found during the entire process of individualization. As the totality of circumstances or incidents attending an individual from the time of his birth to his death, cannot in all respects be alike in any two individuals, so no two individuals can from the nature of things be precisely alike in their mental and vital constitutions; and this very difference constitutes their individuality or identity.

434. This difference of constitutional structure is commenced in the womb. The leading features of the mental and vital constitution of the mother will be stamped upon the child, unless surrounding circumstances compel a deviation. This may be done by influences affecting the mind of the mother at the time of conception, or during the period of gestation. But those influences must be of a strong exciting character, and must make an impression of considerable duration. Influences of this kind have often been wit-

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nessed, and their influence upon the features, form, vital and mental constitution of the offspring, are to a considerable extent known. Our medical journals are full of cases of this kind, and all are acquainted with instances of what are familiarly called, "marking children."

435. These facts should be attentively studied, and the important truths they teach should make a deep impression on our minds. We notice the influence of the mental and vital condition of the mother on the child, only in very marked cases; but we are not thence to infer that her mental and vital condition do not affect the child only in those marked cases. On the contrary, we are to learn that every influence, however slight, which affects the condition of the mother, makes its impress on the vital and spiritual constitution of the offspring. In fact no influence can mark the infant during the period of gestation except through the vital and mental system of the mother. Hence the new born infant is but a sum of all the influences controling the mother during the period of its fœtal development. If during this period, the prevailing condition of the mother be of an intellectual and moral character—if her body be in a healthy condition, and her mind be harmoniously exercised by all the higher and ennobling impulses of truth and virtue, fortunate will it be for the germinating immortal; but if, of the contrary character, it will be unfortunate in the extreme; for in this way are the sins of parents visited upon their children, down through all future generations.

436. As the child derives its first vital and spiritual constitution from its mother, if there be no influence to cause a temporary deviation, its vital and spiritual constitution will be built up in harmony with that of the mother; and this harmony is the foundation of that instinctive attachment which at once springs up between them. The individualization of the child, in that early stage, is necessarily built up in har-

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mony with the mother, and hence mutual sympathy and affection must at once exist. The chords of affection and love so unites their two hearts, it cannot be told where the one begins or the other ends. Their heart strings are the same. Hence there is nothing so tender, so unselfish and holy, as a mother's love, and if that mother has not all-controling influence over that child, the fault is her own. If the child ever comes to hate that mother, it will be the penalty of a mother's sins.

437. Upon this condition of vital and spiritual harmony also depends the sympathy and affection of the family circle, extending through fathers, mothers, brothers and sisters. Harmonious relations existing between the parents, they unitedly impress the same conditions upon their offspring. Their children are individualized upon the same general principles. Different surrounding circumstances which impress themselves upon the parent during the first stages of the individualization of each child, will account for the difference in feature and disposition of each. Being brought up together under the same paternal and maternal roof and influence, they begin, and for a time continue under the same general circumstances, and therefore receive the same general constitutions. Hence, naturally, they harmonize and are attached to each other by the chords of sympathy, affection and love. If children are discordantly developed, and hate each other, or are wickedly selfish in respect to each other's interests, it forms a bad commentary on the harmonious action and relation of their parents. This same condition of harmony and sympathy may be traced throughout the whole circle of relationship, so far as the constitutional characteristic of the parent sins are preserved in their progeny.

438. The observation of almost every individual will

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demonstrate the truth of the foregoing position. Hence arises many reflections it is proper for us to pause and consider. The position occupied by parents, as charged with the responsibility of giving birth to immortality of character and constitution, is not to be trifled with. The importance in being in harmony with themselves, and surrounding themselves with harmonious influences, cannot be too seriously attended to. The business of begetting offspring should be a matter of high and holy principle and love; and not of low, groveling, sensual lust. The mind of the mother, during the period of gestation, should be harmoniously exercised with thoughts, feelings, and emotions, which are pure, lofty and ennobling. The highest and best faculties of the soul should be called into constant exercise, unmixed with any thing which is low, discordant or sensual. No discordant or disturbing influence should be permitted to tread even the threshhold of that "SANCTUM SANCTORUM"—a mother's breast—much less be permitted to enter in and dwell there; because all such influences will make their stamp upon the imperishable constitution of the germinating immortal.

439. Marriages, as now contracted, under the influence of avarice, sensuality and lust, are adulterous and incestuous, and are discarded by God, and should be by man. Nature rebels and inflicts her severest penalties for such unholy sins, upon both parents and offspring. Marriages, depending for their existence upon contract merely, when the consideration is of a low, animal, avaricious or sensual character, although ratified by a priest, in the assumed name of God, and attended by all the external pomp and ceremony of a religious ritual, are nothing more or less, than legalized adulteries, not legalized by heaven, but by man. To pretend that such marriages are made in

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heaven, or that God has joined such hearts together, is little short of blasphemy. It is more nearly allied to the botched work of man, presumptuously assuming to do the work of God, than to a heavenly marriage.

440. All true marriages are made in heaven, and are formed by united harmonious souls. The spiritual harmony existing between them, has united and connected them together, and in reality, in all their loves, sympathies, and affections, "they twain are one flesh." They are such as God has joined together by the constitutional elements of their very being, and such unions man cannot put assunder.

441. This subject also affords important suggestions in reference to the education of our children. Education is the author of development, and gives character to the immortal constitution. It is the food of the mind, and is wholesome or unwholesome according as it is true or false. Every influence by which the mind is surrounded, and which exerts its effect upon it, becomes a portion of its education. Those influences which do not harmonize with the eternal progression of the spirit in the unfolding of its love and wisdom, are prejudicial to the proper development of mind. Those influences which tend to excite the animal passions, appetites and desires beyond the great and prudent demands of nature, cheat the soul of a portion of its birthright. Those influences which make vice popular and crime reputable, and thus remove out of the way to wickedness, the strong barrier of an enlightened and virtuous public sentiment, are most deplorable in their consequences.

442. Nothing can be more prejudicial to the proper education and development of mind, than the influences of our civil governments. They are framed professedly for the

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purpose of enforcing the observance of right between man and man, and yet in their modes of existence and action, they are at war with every spiritual principle of our natures. They trample upon every fundamental principle of christianity. They are based upon the selfish individuality of man, and consequently antagonize with every thing which would tend to develope and unfold his spiritual nature—consequently they are a fruitful source of more wrong than they pretend to redress.

443. Family government is a part of the educational process of the young immortal, and must not conflict with the great law of love and harmony. If parents are what they are bound to be, to meet their responsibilities, there will never be any discord in the family circle. If they harmonize with themselves in spirit and in truth, they will impress that harmony upon their offspring, and thus obtain an influence over them which it will be a sin to loose. If parents are not in harmony with themselves, they are verily guilty if they attempt to beget offspring. The difference between a well governed family, when love impels the will—where mildness, gentleness and love always preside—where kind words of encouragement and instruction are heard—where mild and gentle reproofs are administered, and one where anger, rage and passion preside—where force and fear hold the reins of government—where for every fault there is an outburst of anger and passion—a constant contact of sticks, backs and heads, vociferations of threats, and screaming of children rising in one confused din, is like the difference between paradise and pandamonium. It is a universal principle in nature that like begets like; from the eternal constitution of things it must be so. Hence love begets love—kindness kindness, and gentleness gentleness, while on the other hand anger

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begets anger, rage rage, and hate hate. "They that take the sword shall perish by it," is the decree of nature, as well as of God.

444. When we consider the accidental and fortuitous manner in which marriages are entered into, the discordant material thus thrown together, the sensual and lustful manner in which the parties often live, the ignorance discord and depravity which abounds—the distracting influences which reign in the mother's breast during the period of gestation, the war of spiritual elements into which the child is born, the ignorance, unskillfulness and sensuality of its teachers, it is wonderful beyond conception, that discord and evil have not reigned triumphant in the human breast, that the image of God has not been effaced from the human constitution. But the fact that a good degree of harmony yet prevails throughout the department of universal existence, is proof positive of the dominion of an omnipotent power which will in the end bring all into harmony, and consequent unity, perfectness and happiness. And nature proclaims that unbeliever and infidel in faith, who would impeach the wisdom, love and power of the great Artificer of the universe by proclaiming a contrary doctrine.

445. Keeping in view the great condition of harmony in the spiritual atmosphere as a means of transmitting influences from mind to mind, we can understand many phenomena, which otherwise appear unaccountable and mysterious. Thus all the manifestations of public excitement, or sympathy, are refferable to these principles, and by carefully attending to them, we can learn how to create, and how to destroy these excitements.

446. That which tends to assimilate mind in its leading characteristics, tends to produce harmony in those

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minds; and the greater the number of minds thus assimilated, and acting in concert, the greater will be the influence and power they will exert over other minds. They together form a compound battery, and act with great power upon the spiritual atmosphere, and through that, upon minds about them, and when a large number of minds are thus assimilated in thought, feeling and desire, and act in concert to one end, strong in individuality must he be who can resist their influence.

447. This assimilation of mind must be in relation to the *end* to be accomplished, and the *means* by which it is to be accomplished; that is, there must be an assimilation of the *will* and the *wisdom* of the mind. When this assimilation has taken place, the intensity of the action will depend upon the motive power applied. That motive power may be love, or hate, or any of the misguided and misdirected passions of the animal nature. Hence the quality or character of any public excitement depends upon what *impels*, and what *directs*. If love impels, and true wisdom directs, the result will be good, for pure love and true wisdom cannot be the parent of evil. But love impels and ignorance directs, or hate impels and wisdom directs, the result must be bad for the offspring of love and ignorance, or hate and wisdom, must be impious and unholy. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Hence in all cases of great public excitement, whether political, civil or religious, the same principles must be observed; the same conditions must be complied with; there must be an assimilation of mind upon the end, means and motive.

448. The truth of these positions will be fully illustrated by attending to the various phenomena exhibited during religious excitements. I take an example of this kind

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for an illustration, because the people are more familiar with the details of such an excitement, than of almost any other; and because in such cases there is usually the most perfect assimilation of minds in their motives, means and end—and furthermore, I have no hesitation in selecting a case of this kind at this time, because experience has taught the world, both in the church and out of it, that these spasmodic efforts to extend the power and influence of religion, are, to say the least, unprofitable to the interests of true piety, and are therefore very properly beginning to be neglected.

449. The first thing to be obtained preparatory to a religious excitement, is a strong mental battery to throw out its undulations into the spiritual atmosphere. To form this battery, many minds must be used; and these minds must be brought into a state of spiritual harmony with each other. The first condition to be obtained, is unity of thought, unity of feeling, unity of desire and unity of expectation as to the end and means to be used for getting up the revival. There should be a leading mind to give the key-note, or pitch, with which the rest are to harmonize. But before they can harmonize, mutual faith and confidence must be established. If there is anything which prevents this, it must be removed out of the way. If any two or more members out of whom this battery is to be formed, ditrust each other, or cherish unkindly feelings, they must become reconciled or leave the circle. Individuality of feeling must give way, and a united feeling, desire and sympathy must take its place. As in the most skilful and well practiced choir, one dscordant voice would destroy the harmony of the whole, or as in the magnetic battery, one plate out of place will discharge the whole battery, so one discordant mind will destroy the power of this spiritual battery. Therefore

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great care must be taken in the construction of this battery, to see that no discordant mind is thrust in the way.

450. That which tends to prevent assimilation in the minds of those forming the battery, is selfish individuality. So long as this is maintained, assimilation cannot take place. Therefore self-abasement of spirit, humble trust and dependence, deep humility and a yielding disposition, are necessary preparatory exercises, because they unbend the mind, and tend to dissolve this stubborn individuality, and place each in a condition to be moulded into harmony with the rest. For this purpose also, it is necessary that there should be great heart searchings, to ascertain if any thing of individuality remains, or, to use the common expression, "to see if anything is kept back." Confessions of sins, penitence for the same, and hearty forgiveness are indispensable. When these preliminary steps have been taken, and the minds thus brought into harmony, the battery is ready for action.

451. After the battery is thus prepared and has commenced its action, its influence will be felt by those even who are ignorant of its existence. So many minds unitedly putting forth their strongest desires and aspirations, cannot fail to strong movement in the spiritual atmosphere, which will be felt by minds susceptible to its influence. A something will be heard, speaking as with an etherial tongue; undefined thoughts, feelings, emotions, solemn as eternity, and cloud-like, will overshadow the mind; the attention will be arrested; the mind will look within to enquire the cause of this internal commotion, and this very effort will call it off from exterior influences, and make it more susceptible to these impressions, as the battery works upon these undulations will continue to beat upon the already

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agitated mind. The conflict now going on, is between the individuality of the subject and these spiritual undulations.

452. If the latter prove the stronger, emotions, thoughts, strange, awful and unaccountable, will continue to throng in upon the mind, and in the midst of this commotion he will be constrained to exclaim, "what shall I do?" He tries to yield, to give up his will, to submit; but his very effort causes him to maintain his individuality; and it is not until he gives up all further effort of his own, relying solely on the mercy and goodness of God, and in his imagination casting himself passively at the foot of the cross, that individuality gives way, resistance ceases, and he hopes that he is born again. A flood of harmony, producing joy unspeakable, rushes through his soul, and he feels that he is a new creature. This joy and peace is occasioned by a restoration of spiritual harmony, incident to the individuality of the mind yielding to the strong thrilling undulations of this spiritual atmosphere, combined with an exalted hope, and a belief that all is now safe.

453. As entire harmony was necessary to commence the work, so also is it necessary for the continuance of it. In religious excitements, everything which tend to arouse individuality of feeling or interest, must be carefully excluded; and it matters not whether the individuality of feeling or interest be in reference to personal interest, or that of sect. Hence, experience has taught those concerned in conducting revivals, that in the prosecution of this work, everything like sectarian feeling and influence must be laid aside. Nothing must be agitated except those doctrines upon which all can agree. Those peculiar views which distinguish them as sects must not be discussed. Unless these conditions are complied with, they cannot co-operate, and the work cannot progress. Methodists, Baptists, Presbyterians, &c., must agree to drop their sectarian differences, and in the prose-

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cution of their work, cease to be Methodists, Baptists, Presbyterins, &c., and be only christians. However important the Baptist may deem his mode of baptism to be, as he would see the revival progress, he must say nothing about it; for that would arouse the individuality of the Presbyterian and Methodist. Whatever danger the Methodist may perceive there is, that the young convert will fall from grace, he must withhold his warning admonition, for that would arouse the individuality of the Baptist and Presbyterian, and so on.

454. But when the work has so far progressed as to bring forth many converts, and the time comes for gathering them into the churches, then these sectarian differences make their appearance; and from that time the revival is at an end. Individuality of sect stands forth, and discussion, argument and disputation take the place of prayer and song. There is no longer an assimilation of their minds in their thoughts, feelings and desires, as to the motive, means and end of their labors: but each sect assumes a position antagonistic to the others, and thus the spiritual battery to destroyed.

455. Thus it is with all popular excitements. The same conditions being complied with, revivals can be had by Pagans, Mahommedans, Mormons. The imagination can work upon this spiritual atmosphere, and awaken undulations peculiar to itself. As the physical atmosphere will undulate to convey a falsehood as well as the truth, so also will the spiritual atmosphere. It is the mental motion, whether true or false, which communicates the undulation to this medium. Mobs are produced on the principle of mental batteries, and can be dispersed by deranging or destroying the battery. Throw discord into the leading minds, and the hooting crowd will go home. Let distrac-

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tion prevail in the mobic council, and there will be an end of mob force.

456. Upon this same principle, prayer, which is active desire, is potent for good when rightly understood. By this, I do not mean prayer written and tied to a stick that it may be offered by fluttering in the wind; nor do I mean such prayers as are made standing in the synagogues or corners of the streets to be seen or heard of men; or those cold and formal prayers offered to fulfil a duty; or from habit, or such prayers as are uttered in a foreign or dead language; or by counting beads, or anything of the kind. But I mean such pure, simple, earnest, honest, desire as flows spontaneously from the heart, and finds expression not only in the words, but in the actions of the individual, I mean that desire which moves the deepest fountains of the soul, and sends out its clear, distinct harmonious undulations into the spiritual atmosphere, such as spirits, angels and God can hear.

457. In this spiritual atmosphere, disembodied spirits find a medium of communication not only among themselves, but also with minds inhabiting the form, and through the undulations of this medium, they become cognizant of our thoughts and desires, as they go forth for relief when we are in distress. The intensity of these spiritual undulations, depends upon the intensity of our thoughts and desires. When our case is urgent, and our thoughts and desires are ardent, a strong undulatory movement is communicated to this medium which notifies all surrounding spirits of our necessities, and they endeavor to come to our aid. This they can only do, by operating upon the minds of those in the body, and impressing them to come to our assistance. They severally apply themselves to the work; and if they can find any

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to whom they can gain sufficient access, to make the necessary impression, they send them to our relief. Thus many a prayer has been answered, and many a destitute being has been relieved through the effort of spirits, made in their behalf.

458. Look at the poor widow whose little ones are crying for food, and she none to give them. Hear her pray with all that fervency and anguish of soul which none but mothers can feel for perishing babes, "Father, give us this day our daily bread." Angels heard that prayer, and as the ministering spirits of God, they flew on wings of charity and love to move some soul in her behalf. Look again, see that kind neighbor just entering her door with his basket of provisions for her hungry little ones. Ask him what influenced him to think upon that poor family at that particular time? He will tell you frankly he does not know. But some how while sitting quietly by his fire, enjoying his ease, the thought was suddenly impressed upon him that this poor family might be suffering for food, and he ought to go to their relief; that yielding to the impression he went. He does not dream that guardian spirits, who tend on mortals for their good, seized upon that favorable opportunity to make that impression upon his mind. He does not know that he was the messenger of spirits, and that they also rejoiced in the success of their mission. But so it was, and he not only carried relief and joy to the bosom of that poor family, but he carried rejoicings into the angelic spheres.

459. The great beauty which will be discovered in this philosophy, consists in its utter simplicity and truthfulness. The entire class of mental or spiritual phenomena, are explainable by application of a few simple principles; and these principles have their analogy or correspondence

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throughout all nature. What can be more simple or truthful than the proposition, that for any cause to produce an effect, it must be connected with the effect? And that which connects them, must be such in its mode of existence and action, as to be capable of being acted upon by the thing affected. The truth of this proposition is illustrated and demonstrated by every operation in nature, and there is and can be no exception to it. Again, what can be more self-evident than the proposition, that every effect is the result of a change in the thing affected, and that this change implies motion, &c. What can be more simple and truthful, than the existence of an unindividualized spiritual medium, filling all space, and connecting every mind in the universe with every other mind? That thought, feeling, &c., are mental or spiritual motions, which may be communicated to, and transmitted through this spiritual medium? That as a medium, it possesses the laws and accidental properties analogous to other media, and of which other media are correspondential?

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LECTURE VIII.

DIRECT CLAIRVOYANCE.

460. In this brief course of lectures on the subject of mesmerism, clairvoyance, &c., it must not be expected that I shall enter into minute details of the various phenomena connected therewith; nor that I shall take up these various phenomena and suggest a philosophical explanation of them in detail. Time will not permit. The most I can flatter myself of being able to do, will be to suggest such principles as, when studied and applied, will explain these phenomena. In my previous lectures I have confined my remarks mostly to that class of phenomena which may be denominated sympathetic clairvoyance; alluding, however, to certain principles manifested by direct or independent clairvoyance.

461. In cases of direct clairvoyance, sympathy and thought-reading, so far as minds in the form are concerned, seem to be out of the question. I have witnessed many cases where the communication seemed to be direct and positive between the subject and the person or object examined and described. There is one phenomenon attending this species of clairvoyance worthy of notice. I do not say it is always to be observed, but frequently. It is this: the clairvoyant in describing places, things and persons, very often sees or describes them as if inverted or reversed. Thus, in describing places, they frequently call north, south,—east, west, &c., call the right hand the left,

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the right side, the left side, &c. This they may learn by practice or habit to correct, and speak of their location or position correctly, although they appear thus reversed. If this phenomenon were universal in cases of this kind, it would seem to indicate that the object was seen by reflection.

462. By reference to sec. 170, it will be perceived that I have taken the position, that whatever is seen or perceived by reflected motions is inverted or reversed. Thus, if we look at a landscape by light reflected from a mirror, the whole landscape will be reversed. Sound coming to the ear by reflection changes the apparent direction of the sonorous body. Reflected motion is always adverse to direct motion. Now, if the direct clairvoyant, when examining distant objects, always perceives them in this reversed position or order, it would indicate that the image of the object was reflected upon the mind of the subject. That this is frequently the case, I know: that it is always, I do not.

463. One thing is certain; if the independently clairvoyant mind can perceive and examine distant objects, the mind of the clairvoyant is by some means, connected with the object being examined; and the connecting medium is such in its mode of existence and action, that it can be acted upon by the object, and can in turn, act upon the clairvoyant mind. This condition is indispensably requisite to transmit power from the cause to the effect. Now the question arises, what is the connecting medium, and how does it act?

464. Not many months since I made divers experiments with Miss L., in some respects a very remarkable clairvoyant. She possessed this faculty in a very high degree. When thrown into the mesmeric condition, her eyes being

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closely bandaged, she could read the finest specimens of writing, print; could correctly describe persons in their manners, appearance, dress, &c., and in that give every proof of clear sightedness without the use of her physical eyes; nor was it necessary that any person present should know the contents of the letter, paper or book which she read. Visiting Miss L. at her room, I was very kindly permitted to throw her into the clairvoyant condition, and make sundry experiments for the purpose of ascertaining by what means she was thus able to read without the use of her physical eyes.

465. After inducing the clairvoyant condition, I enquired of Miss L. by what means she was enabled to read a card which I held in my hand? She examined the card, and replied she did not know. But there appeared a sort of influence, something like electricity passing from the card to her mind, by which she was enabled to perceive the card, and whatever was printed or written upon it. I remarked: You say it appears something like electricity; examine it carefully and see if it is electricity. She then spent some time in making the examination, and then replied, "No, it is not electricity; it is much more refined." I then directed her to examine the human system and see if she could find any medium or influence at work in the system with which to compare the medium by which she was enabled to read that card. After a careful and attentive examination for some time, she declared that she "could not perceive a fluid or medium which exactly corresponded to this medium; that the nervous medium was more gross, and the mind itself was a little more refined than this medium." And on further examination she said "it occupied a position midway between the medium of sensation, and the mind."

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466. I next enquired whether the influence by which she was able to read the card was reflected from the surface of the card, or whether it passed through it? She replied, "I do not know, but should think it is reflected from the surface of the card." I then turned the back of the card toward her, and enquired if she could still see what was printed upon it? She replied, "I can; but it may be from my recollection of what is on it." I then took another, and different card, and placed it before her, the printed side turned from her, without myself knowing what was printed upon it. She read it correctly. I next enquired, can you see the image of an object reflected from a mirror? She replied, "I do not know, but presume I can." I then placed her before a large mirror, and held in my hand a large card so as to bring the image of the card directly before her face. She tried in vain to see it; she could perceive nothing. I then directed her to see herself in the mirror. She made an effort, but declared she could see nothing. I made some further experiments, tending to the same result. I will here remark, these were the first experiments of this kind I had ever made; and although I somewhat expected to obtain these results, I made no intimation of the kind to the clairvoyant, nor was I at all confident of obtaining them.

467. The foregoing experiments tended to confirm me in the opinions I had previously entertained, that there is a medium of unindividualized spirit extending throughout space; that this medium freely permeates all material substances. That these material substances offer but little resistance to the undulatory movements of this medium, although they may exercise an influence analogous to that of refraction. That this medium is in contact with the minds of individuals, as well in the form as out of it. That

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through the undulatory movements of this medium, impressions are made upon the mind, and that the process of mesmerization consisted in imulating the mind, and bringing it into close contact with this medium.

468. In permeating or passing through different substances, the motions of this medium may be affected according to the nature of the substance through which it passes. Thus, in passing through a card, that portion of the card upon which letters are written or printed, will affect the motions of this medium differently from those portions upon which there is no writing or printing. The effect will be similar to that witnessed in the art of daguereotyping. Although the agency concerned in producing the light and shade, as exhibited in the picture, is the same as to every part of the picture, nevertheless the substances reflecting the light by which the image is thrown upon the plate, so reflects that light, as to cause certain parts of the image to be light, and other parts to be shaded; and were it not for this difference, no image could be obtained; that is, were all parts equally light or equally dark, no picture could be taken. Now it is possible, and perhaps I may say, it is not improbable, that the independently clairvoyant perceives objects near by, in this way. The experiments with Miss L. would seem to indicate that such is the fact. That the influence by which she is able to read without the use of her physical sight, permeates or passes through the card or paper, and renders the same spiritually transparent; and consequently, being so highly refined as to pass through material objects, could not be reflected by the mirror; and hence, she could neither perceive the card or herself by looking in the mirror. If such be the way clairvoyants perceive objects near by them, those objects should appear to them, when closely examined, either translucent

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or transparent, which, I am informed by them, is the case.

469. This method will answer to explain the manner by which clairvoyants perceive objects near by them; but it is more difficult to understand how they can perceive objects at a great distance from them, in this way alone, when this medium must pass through a great number of material substances intervening between them and the object being examined. In examining places and objects at a great distance, it appears to the clairvoyant that he is transported to those places, and he, not unfrequently, perceives different places on the way, and describes them very accurately. If the mind of the clairvoyant is in reality thus transferred to the place of investigation, it is not difficult to understand how it is able to perceive and describe distant places and objects. But it is more difficult to understand how the mind, yet connected with the form, can be thus transported at all, but perceives and describes these objects by reflection from disembodied minds inhabiting this spiritual atmosphere, as alluded to in sec. 416.

470. Upon the hypothesis that distant places and objects are perceived by reflection from disembodied mind inhabiting the spiritual atmosphere, the phenomena of direct clairvoyance becomes easy of explanation. The belief is becoming very general, that all persons in the form are attended by guardian spirits, who watch over and sometimes influence them. When the mind of the subject has become very perfectly insulated, and is brought into clear connection with this spiritual medium, it then becomes sensitive to its slightest motions; and disembodied spirit can communicate its own thoughts feelings and perceptions to the clairvoyant mind in a manner similar to that by which spirits communicate with each other. Now if disembodied mind can perceive and examine persons and places distant from the

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subject, it can very readily communicate the result of those examinations to the subject; and do it in such a way that the subject will not perceive the presence of such mind. The disembodied mind becomes a sort of spiritual mirror in which the clairvoyant sees reflected the object of examination. That this is sometimes the case, very good clairvoyants affirm.

471. Clairvoyants often think their spirits leave their bodies and visit different places at a great distance from each other; that they sometimes enter the celestial sphere and visit the homes of the angels, &c., during which periods of absence their bodies remain in a cataleptic state, exhibiting but little appearance of life. While in this state they remain totally unconscious of what is going on about them; every physical sense is closed, and their bodies might be dissected without awakening any sensations. These phenomena would seem to indicate that the mind had left the body. But on careful examination and reflection, we shall find that these and similar phenomena could be exhibited, and yet the mind remain in the form. The absence of all sensation, the cataleptic condition of the body, and the perception of distant objects, can all occur while the mind is evidently with the form.

472. Thus, in ordinary mesmeric conditions, unattended by clairvoyance, sensation is not unfrequently suspended, while the mind of the subject is still connected with the form, at all times ready to respond to the interrogatories of the operator, or others *en rapporte*. The cataleptic condition of the body not unfrequently takes place while the mind of the subject lies perfectly dormant or inactive; and minds apparently in the waking state, have visions of places and objects far distant, and of events transpiring beyond the scope of physical perception; so that the occur-

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rence of this phenomena does not necessarily indicate that the mind has left the body, and taken a distant journey. All these phenomena may occur while the mind is in a state of high insulation from the sensuous influences of the body, and yet within, or at least in contact with it.

473. In sec. 346, I have described the mesmeric process as consisting in demagnetizing the nervous system of sensation, or in demagnetizing the brain, or both. In either case the mind would be insulated from the sensuous influences of the body; but the difference would be, while only the system of sensation was demagnetized, the subject would not become clairvoyant; for, until demagnetization extends to the brain, the mind is not insulated from the influences of the nervous medium, not included in the system of sensation. But when demagnetization extends to the brain, then the mind becomes insulated from all nervous influence, and consequently becomes clairvoyant.

474. There are many ways by which this state of mental insulation can be induced. In sec. 348 I alluded to this subject, and hinted at two of these ways. Here I will speak more at length on this point. I have described the process of magnetization, as consisting in drawing off from the nervous system of sensation the animal electricity, which serves as a means of transmitting the nervous fluid from the surface to the brain. This may be done by presenting another system which has a stronger affinity for the electricity than that of the subjeet, in which case the fluid enters the system of the operator, and often produces a sensible influence on him. Another way consists in operating upon the subject mentally through the mind of the subject, in which case the fluid is driven off, and does not enter the system of the operator. Cases of this kind more directly

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demagnetize the brain, and hence the subject is more likely to become clairvoyant.

475. Another way still by which this state may be induced, is through the agency of disembodied spirits, and is entirely analogous to the last method referred to in the preceding section. The spirit operates upon the mind of the subject, to force off the animal electricity of the brain, and thus insulate it from the system of sensation. Another method still is by the action of the subject's own mind, by which, at pleasure, the subjeet, by concentration of thought, can abstract the mind from all exterior influences of a gross and sensuous character, and thus bring it clearly in contact with this spiritual medium. Cases of spontaneous clairvoyance, as they are usually termed, are generally induced by the agency of spirits, while those of voluntary clairvoyance are induced through the mental action of the subject.

476. As intimated in sec. 468, this medium permeates all material substances, and its motions are differently affected by these different substances through which it passes. Hence, certain substances exert a peculiar influence upon the mind of the clairvoyant; some seeming to obstruct the vision almost entirely, and others not affecting it at all. Some exerting an influence which tends to throw the subject into a clairvoyant state, others no influence at all. Those substances which are used by subjects to induce the clairvoyant state, seem to harmonize the undulations of this spiritual medium with the mind of the subject, and in this way produce an influence favorable to mental insulation. But I am inclined to think that the chief agency exerted by crystals, magnets, &c., in inducing the mesmeric condition, consists in thus being used as a means of mental concentration, or abstraction.

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477. There is another class of phenomena sometimes connected with clairvoyance which demands our attention. I refer to that called *retrovision*, by which I mean the faculty of calling up the past, and revealing its hidden history. I once witnessed a very remarkable instance of this kind, which I will briefly relate. In the year 1845, while I was residing in Lorain county, a Mr. Hall, a merchant in Elyria, had his store broken and entered, and a large quantity of goods stolen and carried away. This was done about 12 o'clock on Saturday night. Early the next morning, Mr. H. discovered what had been done, and came to me for advice. The first enquiry I put to him was, "Have you informed any one of what has taken place?" He answered that he had not. I then enjoined it upon him not to mention the circumstance to any one, not even his family, and perhaps in a few days he would hear that his store had been broken; then, by tracing the report, he might get some clue to the rogues. This course of policy was agreed upon, and the subject was mentioned to no one. The next morning while we were together conversing upon the subject, the thought occurred to me that a young lady in town was said to be clairvoyant, and I proposed to Mr. Hall that we visit her and test her powers. It was agreed to between us, and it was further agreed, that nothing should be said to her respecting the nature of the subject to be investigated, for two reasons; first, we wished to know whether she could discover from our minds, the subject to be investigated; and second, if she could not clairvoyantly give us the information we desired, she would know nothing of the subject by which the information could be communicated to others. This young lady was an entire stranger to both of us. With this understanding we visited the house of Mr. Cook, who was the brother-in-law

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and mesmerizer of this young lady. On visiting the house we informed Mr. Cook that we had come to request him to mesmerize his sister-in-law for the purpose of making certain investigations. This he very kindly consented to do, and in a few moments she was put into the mesmeric condition. Mr. Cook then turned to us and requested to be informed of the nature of the subject to be investigated. We declined telling him, desiring that the subject might be requested to find that out. He requested us to mention some place where we desired the investigation to commence. Mr. Hall immediately mentioned his store. Mr. Cook inquired of the subject if she knew where Mr. Hall's store was. She replied she did not. He then requested her mentally to accompany him to it, which she did, and soon declared herself to be there. Mr. Cook then requested her to make the examination desired, and inform him of what she saw. She almost immediately remarked, "there has been bad work here; this store has been broken open, and a large quantity of goods stolen." Mr. Hall then inquired, "How was it broken open?" She commenced and gave a very minute and detailed description of the manner in which it was done, which was perfectly accurate in every particular. She even described their effort at lighting a lamp after they had entered the store, and said they had lighted five matches before they succeeded in lighting the lamp, and that the unburned portion of the matches were left upon the floor near where they left the lamp standing, which was also perfectly correct. She then proceeded to describe accurately, the character, quantity and quality of the goods stolen. The different kinds and colors of the broad cloths, &c., all of which was correct. After giving the above description, I remarked, well, if you can see to describe so accurately the transaction, can you not see to

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tell us who were the persons engaged in it? She replied, "Certainly I can; there were three of them; they are strangers to me; I cannot tell their names, but I can describe them so that you can find them. With this, she commenced describing one of them by his size, personal appearance, dress, even to the peculiar kind of cap he wore, business, place of residence, and even the business he was at that moment engaged in; said he left town that morning on his way to Cleveland with a load of pork. From her description we had no difficulty in determining the individual she was referring to, and her description was in every respect correct. She even described the part he took in breaking the store, which subsequently proved to be correct. She then proceeded to describe the second person concerned in the burglary, with the same accuracy she described the first, and from her description, we had no difficulty in determining who she referred to. She then proceeded to describe the third person with the same particularity as she described the others, but we could not learn who he was from her description. Her description, however, subsequently proved to be correct, and the reason we did not recognize him was, he was a stranger, residing some thirty miles distant. She also told us what had been done with the goods, but those we could not find. We were now very well satisfied that she had told us the truth, and had fixed our suspicions upon two individuals whom we had not previously suspected. But we could do nothing but watch, as clairvoyant evidence would not be deemed competent in a court of justice, and watch we did. Fortunately for our purpose, a difficulty arose between one of these burglars and his wife, and she disclosed the fact of his guilt in this case. By this means we were enabled to get legal evidence of the guilt of the other two

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parties, including the one we did not know, from the description of the clairvoyant; and the three were arrested; one of them turned state's evidence, and gave, under oath, a full description of the whole transaction, which, in every particular, corroborated the statement of the clairvoyant, made some four months before. The burglars were arrested and sent to the penitentiary. Here was a clear case of retrovision. Many other cases of a similar character might be mentioned, but one well authenticated case is as good for our purpose as a thousand.

478. By what means was this clairvoyant enabled to give us an accurate description of that burglary and of the burglars? A portion of her description might have been copied from our minds; but a greater portion of it could not have been, as we knew nothing of the matter she was describing. It will be remembered that I was led to the conclusion, (see 410) that disembodied spirits inhabited this spiritual medium, and through that medium became cognizant of all our thoughts, feelings, emotions, &c., and hence they became, as it were, volumes in the great library of God; and that when the independently clairvoyant mind came into clear connection with this medium, they thereby gained access to this library, and according to their development, could read the histories therein written. Now if this position be true, it is not difficult to understand how this clairvoyant became familiar with the history of this burglary, and was thus enabled to make to us the astonishing communication she did make.

RETROVISION.

479. Upon this hypothesis we can understand how the independently clairvoyant can exhibit the faculty of retrovision. That this is one of the methods by which the past is recalled, I do not doubt. It may not be the only

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method. There are certain phenomena alluded to by clairvoyants which would indicate that it is not. For example, in searching after persons whose locality is unknown, they frequently commence at the place where they were last known to be, and trace them from that place; and they describe themselves as able to track them by an influence they leave in their path; still I am inclined to think that most remarkable cases of retrovision are produced by reflection from minds inhabiting this spiritual medium; and that should the attention of clairvoyants be called to this subject, they would generally be able to discover this to be the fact.

PREVISION.

480. So also with prevision. I am inclined to think the phenomena of prevision is generally reflected from minds inhabiting this spiritual medium. Cases of prevision however, may exist independent of such agencies. Where the clairvoyant mind is thus insulated, it is enabled to perceive causes and principles at work which, in its normal condition, it could not perceive, and it may thus be able to foresee results which the uninsulated mind could not perceive. To this class, may belong the phenomena exhibited by clairvoyants, in telling what will be the effect of repeated mesmeric operations upon themselves and others. Being able, through this medium to examine internally their own, and the physical systems of others, and to trace the mesmeric influence upon the system, they may be able to foretell certain results with great accuracy.

481. Prevision in cases which are to happen disconnected with the subject as well as certain cases connected with the clairvoyant, I am inclined to think, are reflections from disembodied mind. I have already remarked that the insulated state might be induced through the agency

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of disembodied mind; that this state of mental insulation is only a condition preparatory to the phenomena which follow. Now a disembodied mind inducing this state of insulation, can impress upon the mind when this operation will be repeated, so as to enable the subject to foretell with the utmost precision when it will happen again. In this condition, and in this way, trances and ecstacies can also be foretold, because they can be induced by the same agency.

TRANCE, ECSTACIES, &C.

482. In cases of trance, ecstacies, &c., the mind is almost entirely insulated from the body. Sensation is suspended, and the subjects become unconscious of every thing about them through the agency of the physical senses. When the case is spontaneous on the part of the subject, or is induced by disembodied agencies, the subject is not necessary in sympathy with any person, so that it may be impossible for any one to be *en rapporte*, and consequently can get no communications from the subject while in this condition. But cases may occur, and do occur, where the subject is in sympathetic connection with persons about them. In such cases, if the subject is not too much engrossed with spiritual visions, clairvoyant communications can be obtained, and all the various phenomena of clairvoyance will be exhibited.

483. Cases of trance and ecstacies, differ only in the external phenomena attending them. The primary cause is the same. In cases of trance the physical body assumes an appearance resembling death, and in many cases not to be distinguished from it in appearance merely. In this state persons have frequently been supposed to be dead, and have been buried alive, even while they were conscious of what was going on, but had no power to give any

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signs of life. In cases of ecsstacies, the mind seems to maintain its connection with the physical body sufficiently to command its muscles, can walk, read &c., but still the subject does not use the physical senses, what it hears, sees or perceives, is through the mind or spiritual sense.

SPONTANEOUS VISION.

484. Another class of phenomena not unfrequently occur, and that is a spontaneous vision of passing events. The clearness of this vision will depend upon the impressible state of the mind at the time. Almost every individual has experienced something of this kind in some of its stages of manifestation from the slightest impression to that of clear vision. How often, let me enquire of each one who hears me, have you felt a vauge, undefined impression that something sad and painful had occurred to some of your friends just before hearing such news. It has become so common with myself, that I almost always feel the shadow of affliction some hours before the affliction arrives. There are in the circle of my acquaintance, many individuals who have, in this way, been informed of the decease of friends at the precise hour, although hundreds of miles away. In some cases the vision is so distinct they can perceive all the attendant circumstances and give them in detail long before the news arrives. If it was any part of the plan of these lectures to detail facts, I could fill pages of cases of this character.

485. These visions and impressions are made upon the mind by disembodied spirits, who endeavor to advise us of the happening of these events, or admonish us of what is about to take place. Every individual, under peculiar circumstances, is subject to these states of partial mental insulation, sometimes more and sometimes less perfect. While in this condition, impressions are made by disem-

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bodied spirits, and the distinctness with which they are made, will depend upon the degree of insulation; when the mind is quite perfectly insulated, these impressions will amount to actual visions. These conditions may occur during the hours of wakefulness, or during the hours of sleep. If they occur during wakefulness, the mind of the subject, at the time, will be abstracted from all surrounding influences of a physical character, although it be but for a few moments, and the subject unconscious of it. If this condition occur during sleep, the vision or impression will be in the appearance of a dream, and will be spoken of as such.

486. Most of the phenomena exhibited by clairvoyants while under the mesmeric influence, are liable to occur temporarily to persons in the waking state. The phenomena of prevision, retrovision and intervision not unfrequently occur in the waking state of the subject. By the waking state, I mean the subject is not conscious of being under mesmeric influence, and probably is not, so far as the agency of third persons are concerned. But nevertheless, I do not doubt that mental insulation, for the time being, is indispensable to such phenomena; and that state may have been induced by the operation of mental causes surrounding the subject at the time, or by the agency of disembodied spirits, or by the combined action of all these influences. Mental insulation induced by whatever cause or combination of causes, is a necessary condition for the exhibition of these phenomena.

487. From an examination of the foregoing sections it will be observed that I base the philosophy of all the various mesmeric phenomena upon the following hypothesis;

First:—That there is a medium of unindividualized spirit extending throughout space, which sustains a similar re-

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lation to the mind as a medium of communication, as the physical atmosphere sustains to the organs of speech and hearing.

Second :—That the mind both in and out of the form, is in contact with this spiritual medium, and sustains to it the relation of a vitratory or sonorous body.

Third :—That thoughts, feelings, emotions, &c. are in reality mental motions, and communicate their peculiar motions to this medium, and are transmitted through it, in a manner similar to the transmission of the undulations of a vibratory body through the physical atmosphere.

Fourth :—That the mental motions being the same, the thoughts, feelings, &c., are the same.

Fifth :—This spiritual atmosphere being a medium, is subject to laws and accidental properties similar or analogous to other analogous media.

Sixth :—That the mesmeric process consists in insulating the mind of the subject from physical and sensuous influences.

Seventh :—That mental insulation to a greater or less degree, is an indispensable perquisite to an exhibition of the various phenomena above discussed.

488. There are various other phenomena exhibited by subjects in the mesmeric and somnambulic conditions to to which no allusion has been made in these lectures. But I have endeavored to refer to such, as when explained, would suggest a key to the explanation of others not alluded to. I do not flatter myself that I fully understand all the principles involved in these phenomena. Far otherwise. I believe we are but just entering upon the knowledge of some of the simplest principles appertaining to this subject; that we are only beginning to learn the alphabet of mind or spirit, and that for a long time we shall be un-

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able to read much of the real beauties of spiritual existencies and actions. But the time will come when the spiritual world will be brought near to us, and will no longer exist in the mind as a land of fairy tales and dreamy visions.

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LECTURE IX.

HOW MIND ACTS, &C.

489. When I WILL to raise my arm, there is a power instantaneously communicated by which my arm obeys the mandate, and when I WILL to suspend that power, my arm falls to my side again. The origin of that power is in my WILL, which is a faculty of my mind or spirit. Independent of that WILL, my arm possesses no power to move itself. Or if that medium of connection between my arm and mind be interrupted, by severing the nervs of motion which communicate with my arm, my will has no more power over my own arm, than it has over yours; yet nevertheless, that arm can still be made to move by the specific application of the magnetic fluid to the motory nerve. The muscle can thus be made to expand and contract, and the same or similar motion can be given to the arm, as though it were directly connected with my spirit will.

490. The direct agency exerted upon the muscle in either case, is that of the electric or magnetic fluid causing the expansion and contraction thereof. The difference between the two methods of moving the arm, consists in this; the electric or magnetic fluid is excited by the WILL in the one case, and by means of a common electric, magnetic, or galvanic battery in the other. There is also another difference growing out of the first; the excitation of the magnetic force, in the former case being under the direct SPIRIT WILL, is more wisely and systematically directed in its action along the motory nerves and upon the muscles,

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than when under the mechanical action of a senseless battery. There is not a particle of matter composing the voluntary muscles which does not conect with the brain, which is the great battery of the will, and under the entire management of the mind or spirit. When the mind wishes to move a muscle to any degree, it communicates along these nerves (the nerves of motion), the exact quantity of magnetic force necessary to communicate the desired motion, and it can increase or diminish the quantity, as it desires to increase or diminish the intensity of muscular action.

491. But when this electric or magnetic influence is excited by the spirit will, it must act through the intervening media of the *nervous* and *vital* fluid. It will be remembered that in a previous lecture I traced the manifestation of these different media, from electricity, magnetism, &c, through *vitality* and the *nervous* medium up to mind or spirit, and pointed out these peculiarities, as exhibited by nature in all her operations. Thus the electric and magnetic media were manifested in the mineral kingdom before the principle of vitality made its appearance; and hence the principles of electricity and magnetism, in their modes of manifestation were independent of vitality. Not so with vitality; being developed or manifested after those media, it was dependent upon them for its material manifestation, and is never manifested in nature without their presence. So also with the nervous medium. Vitality was developed in the vegetable kingdom before sensation was manifested; and hence in its material manifestation, it was independent of the nervous medium. Not so with the nervous medium, being developed after vitality, it was dependent upon it for its material manifestation, and is never manifested in nature without its presence; and the same thing also may be said in reference to the nervous medium and spirit.

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492. Now whenever the mind seeks to act upon matter, it must act through the agency of these intervening media. Hence when the mind seeks to expand or contract the material muscle, it must be connected with that muscle by all these intervening media of *nervous, vital* and *magnetic* fluids. If either of these links in the connecting chain are wanting, the mind cannot act upon the muscle. Hence if the motory nerve be severed, or if vitality have abandoned that part of the system—the mind cannot move the arm, any more than any other lifeless clod. Upon the same principle, if vitality be wanting in any part of the system, sensation cannot be manifested in that part; for the same reason there can be no sensation in a dead subject. Nature is uniform in her teachings on these points.

493. In strict harmony with the foregoing principles, if I wish to contract or expand the muscle by the agency of the electric or magnetic batteries, I can do so without the presence of either vitality or the nervous medium. Hence take the dead subject, before the muscles become rigid or inflexible, and by the application of the proper electric or magnetic currents along the nerves of motion, muscular action will be induced. The plain and obvious reason for this is, electricity or magnetism can manifest their power over matter, without the presence of any of the higher media, and being excited by the material battery, and not by the mind, the presence of the higher media is unnecessary.

494. Thus it will be perceived, as has before been observed, that electricity, &c., connects directly with gross matter, and that all the higher must act through this agency when they would affect matter. And the similarity of the muscular motion whether produced by the direct act of human volition, or by the magnetic battery illustrates the

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truth of the position. The muscular motion is to be produced by the expansion and contraction of the muscle; and the muscle is to be expanded and contracted by the communication of a magnetic current along and through the same; and now it matters not so far as producing motion is concerned, whether the magnetic current be excited by the spiritual *will* or by a common battery. In either case, the motion is produced by the direct agency of magnetism or electricity.

PHILOSOPHY OF MUSCULAR ACTION.

495. It may not be out of place here, to throw out a suggestion as to the philosophy of muscular contraction, &c., through the agency of electricity and magnetism, as it may tend to elucidate still further this subject. That suggestion is this: the muscles, in their mechanical structure, if I may use the expression, are a combination of electro magnets, and become charged through the agency of these wires (the nerves of motion), connecting them directly with the brain, which is the great battery of the mind, and these magnets are so arranged as to become amateurs to other magnets, and when charged they are strongly attracted or drawn together, so as to produce muscular contraction. Take the suggestion for what it is worth, and examine it at your leisure. But whether the above suggestion be true or false, I cannot stop to discuss it now. It is enough for present purposes to know that such contractions and expansions are the result of electric and magnetic action upon the muscle, and the WILL posseses power to excite and suspend that action. These are the important facts to be noticed and remembered, and if we cannot satisfactorily ascertain *how* it does it, we must no on that account, reject the fact. We may not be able to

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understand how the sun attracts the earth, or the magnet the needle, nevertheless the fact cannot be denied.

PHILOSOPHY OF ULTIMATES.

495. The philosophy of the ultimate relation existing between cause and effect, finite mind cannot comprehend. It may trace intermediate links in the great chain of causation, but the ultimate WHY it can never fathom. We can say that the earth is caused to move in its orbit about the sun by the attractive influence of the sun upon it. But why the sun attracts the earth at all, is a question lying deeper still, and should that question be solved, there would be found another WHY still underlying that. With this limitation then I state, from positions taken, and principles illustrated in my previous lectures, it is not difficult to explain HOW spirit controls the electric and magnetic media.

496. In my previous lectures I have frequently had occasion to notice the successive developments of electricity, magnetism, vitality, sensation and spirit, and the relation they each sustained to the other. I called your attention to the fact, that nature in her grand labratory always observed this order, and in their manifestations they were never invented; that is, that electricity always joined upon matter, vitality upon electricity, &c., the nervous medium upon vitality, and mind upon the nervous medium. In the operations of nature, we have always observed that each of these media are positive to all below, and negative to all above; that is, that matter is negative and passive to electricity, &c., that to vitality, that to the nervous medium, and that to spirit, so that in the ascending scale we always pass from a negative to a positive, and in the descending scale we pass from positive to the negative.

RELATION OF MEDIA TO EACH OTHER.

497. Taking nature for our teacher then, we learn this,

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that each of these higher media hold dominion over those below. Thus electricity contracts matter, vitality controls electricity, the nervous medium controls vitality, and mind or spirit controls the nervous medium; and thus spirit controls all the lower media, and is, in this respect, omnipotent; but in exercising its power upon any of the lower media it must necessarily act through the intermediate ones. Hence no matter whether vitality, sensation or spirit act upon matter, they must each act through the agency of electricity or magnetism; and hence it is that the superficial observer fails to distinguish these higher manifestations of mind, sensation and vitality, from the agency they employ, to-wit: electricity and magnetism. Instances of this kind are often witnessed in individuals who endeavor to demonstrate that mind, sensation and vitality are but different manifestations of electricity or magnetism.

IMPALPABILITY OF POWER.

498. If I take a common ball, weighing ten pounds, and communicate to it a velocity of one hundred feet per second, it requires a force of ten hundred pounds, and will overcome resistance to that amount. If the same force had been applied to a ball weighing but five pounds, it would have acquired double the velocity, and the same resisting power; or had the same force been applied to one weighing twenty pounds, it would have acquired but half the velocity, yet at the same time it would have possessed the same power of resistance. Now it will be observed, that the quantities of matter need not be the same to carry with them the same quantity of power; in other words, the quantity of matter alone does not determine the amount of power. If the ball were in a state of rest, and uninfluenced by any exterior power, it would possess no power

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and consequently would manifest none. The ball of itself, is inert and powerless, and is used only as a means or vessel for transporting such power as shall be impressed upon it; and the quantity impressed upon it within a given time, determines its velocity. The velocity is not the power, but only a condition imposed upon the ball by the impression of power upon it.

500. Now, examine the ball, after a force producing a velocity of one hundred feet per second, has been impressed upon it, and wherein does its composition or structure differ from what it was prior to its being thus charged or loaded with power? Does it contain a single additional quantity of matter? Is it any more strongly attracted toward the earth? Is the internal arrangement of its particles changed? Is there any sensible increment of bulk? In what material respect does the ball now differ from what it was prior to being thus charged? Do you answer the ball is in motion? Granted: but how came it in motion? Without this impress of power upon it first, it would not have been in motion. The motion is the result of this potential impression, and one of the means of measuring its amount. But what is this power, equivalent to a thousand pounds, which attends this ball, ready to be transmitted from it, to the first thing of sufficient capacity, with wich it shall come in contact? In what form does it exist? By what means, in and of itself does it act?

501. Our earth is a vast globe, eight thousand miles in diameter, with a specific gravity five and a half times greater than that of water, moving around the sun with a velocity equal to nineteen miles per second. Mathematical calculation can determine the exact number of pounds it weighs in the celestial balance; but the mind cannot conceive of the value of that numerical expression.

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But moving with a velocity of nineteen miles per second, that numerical expression, inconceivable as it is, must be multiplied by at least one hundred thousand to obtain a product expressive of the amount of power sufficient to hold the earth in its orbit. That amount of power is constantly exerted upon our earth by the sun. But what is the nature of that invisible and impalpable cord which thus binds our earth to the sun, and consequently restrains it from flying off into the illimitable fields of space? That influence whatever it is, is continuous from the earth to the sun, and sustains that enormous force upon every inch of space between these two bodies, and could that continuous cord of power be broken at any point between the earth and sun, the earth would rush madly into space.

502. This idea that power has or can have an existence independent of its mode of material manifestation, is not, at first, so easily understood as to make it our own. But nevertheless I must say to any mind capable of making the investigation, that an attentive examination of this subject will not only satisfy you of this truth, but will forcibly impress you with the absolute absurdity of the contrary supposition. In our common philosophies, we speak of the principle of gravitation as though it was a property or attribute of matter, and dependent upon it for its existence. But this is not true; and we have a false idea of the existence of that power, when we mistake its manifestation, for its essence; an idea as false as would be that which should mistake the track of a man, for the man himself; and the necessity of constantly distinguishing between the manifestation of an existence, and the essence of the same, cannot be too strongly impressed upon the mind.

SCOPE OF SENSATION.

503. The constitution of our physical senses is such that

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we can take notice of no existence through them which does not put on a physical exterior, and our senses can reveal no more of the nature or character of those existences than are materialized in their modes of manifestation. Hence, when we rely upon these material manifestations alone for all our conceptions of the interior principle or existence, we do not rise any higher in the character of our knowledge than the mere brute. Our physical senses can only reveal to us physical *facts*. The mind or spirit only can detect, study and reveal to us interior principles or existences. The simple falling of a stone to the earth is a physical fact, which the horse or dog can observe as well as man. But the *principle* which produced that fact, neither the horse nor dog can perceive, nor any other existence below that of immortal spirit. Nevertheless the falling of the stone was a material manifestation of a real existence, concerned in producing that phenomena, as every other material operation in nature is a manifestation of an invisible power concerned in producing it.

504. Thus, in the manifestation of that power denominated vitality, we see the material effect of an invisible principle concerned in selecting and arranging the particles to build up a vegetable or animal organization; and we know spiritually that the power thus to select and arrange must have existed before that selection and arrangement could have been accomplished. Hence, we were not only compelled to infer the existence of that power, but we were compelled to infer its *prior* and *independent* existence over the organization which it thus effected. Hence we were led to infer the existence of a power concerned in building up vegetable and animal structures, which, in its essence and mode of existence, was independent of the organizations thus formed, and we cannot be said to understand the phi-

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losophy of vitality until we understand its nature, independent of its material manifestation.

505. So also is it with respect to the nervous medium, or the media of sensation and motion. We know there is an existence which is concerned in transmitting sensations from the exterior to the interior world; and also an existence which goes out from the interior to the exterior world to execute the mandates of the spirit will. By the means of the scalped or desecting knife, we can trace some of the more prominent roads over which these invisible powers travel, and we may be able to analyze and ascertain something of the nature of the material of which these roads are constructed; but by so doing, we can get no light as to the real nature or character of those travelers who pass over these roads on their way to and from the spirit, any more than we can determine the character of the travelers who pass over the material road, by ascertaining through what states the road passes, or of what material it is constructed; for the very simple reason, that there is no necessary resemblance between their mode of material manifestation, and the essential elements of their existence; and we may use the knife and glass until doomsday without being able to detect the nature of the nervous medium. The knife and glass can only reveal physical facts to the physical senses. All knowledge beyond these mere facts must be revealed to the mind by influences as highly attenuated and developed as mind itself. Hence we may well despair of ever arriving at any thing like a just knowledge of the various invisible agencies which are at work, silently and unseen about us, through the aid of our physical senses alone. We must thrust forth our spiritual senses, the eyes, ears and perceptions of the mind, and look at the interior of things, if we ever hope to arrive at true knowledge.

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INTERIOR INVESTIGATIONS.

506. But in investigating the interior of things, we must be able to hit upon some rule of study; we must ascertain some laws or principles which will guide us in these interior investigations, or we shall never be able to arrive at the truth with any degree of certainty. This rule of study will be found in the *correspondences* which exist between the two modes of existences; that is, between the material and sensible universe of existence, and the so called immaterial or insensible and spiritual universe of existence, or which is nearly the same thing, the correspondence which exist between the FACTS and the PRINCIPLES of nature.

507. The great law of universal gravitation, discovered by Sir Isaac Newton, reveals a principle, which, as a material correspondence, lies at the foundation of these investigations, relative to the power of these higher attenuated forms of existence. It will be remembered that this law or principle developed this fact; that all material bodies were drawn toward each other by an invisible force which operated with an intensity directly as the quantities of matter they contained, and inversely as the squares of the distance of the centers of those bodies from each other. The reason why the force is inversely as the quantities of matter is, that each particle exerts an equal force, and consequently the increase of force will be as the increase of these particles. The reasons why the force is universally as the square of the distances of the centers of the attracting bodies is, because, under the law of divergence, the same amount of force will be destributed over four times the surface at double the distance, and consequently can act with only one-fourth the power upon an equal surface at double the distance.

508. The beauty of this principle is, it is universal in its application, from the most attenuated particle of matter in

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the universe, to the largest bodies which float in space; and each exerts its influence under the application of this principle. Thus every particle of matter composing our earth exerts its specific influence upon every other particle of matter, of which our earth is composed; but that influence is direct, as the quantity of its matter; and inverse, as the square of its distance. Thus the influence of a particle of matter at the center of our earth, upon a particle at its surface, must be indefinitely small, owing to the great distance through which it acts; now if by any means the center of that particle can be indefinitely approached, its influence will be indefinitely increased. This law may also be thus stated, "as the distance from the center is diminished, the influence will increase." Thus, give to any conceivable quantity of matter a center, the distance between its center and surface becomes the unit of measure. Let that particle be agglomerated with other particles forming a mass, say of one inch in diameter, and let the given particle be located at the center of the mass; now suppose the diameter of the given particle to be the one-millionth of an inch, then this unit of measure will find itself one million times in the diameter of the mass, and the influence which it will exert upon the surface of the mass will be one trillion times less than upon its own particled surface. Inconceivable as this may be to the mind, it is nevertheless true, for this law which runs outward into infinity, and holds good throughout the illimitable fields of space, also runs inward to infinity, and holds equally good among the infinitesimals of existence, and is as perfectly developed in the ultimate particle, as in the largest agglomerated mass.

509. From considerations like the foregoing, I came to the conclusion that power, in the abstract, is self-existent; and exists in form indefinitely attenuated, and resides in

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these infinitesimal centers; and that the process of attenuation is only a system of approaching those centers, and arriving nearer and nearer to the source and fountain of power, and that every material operation in nature tended to demonstrate the truth of that position; and hence, the philosophy of electricity and magnetism being positive to matter. They exist in form much more highly attenuated than matter, and permeate all bodies and surround every particle of matter, and thus act most directly upon the centers of each particle, while those media less attenuated must necessarily act at greater distances. Hence, also, the great power with which electricity and magnetism act at short distances, the centers of their particled essences being indefinitely approached.

510. Electricity and magnetism exist as general media, and are subject to different degrees of attenuated existence; and consequently, are manifested under various modifications, but under all circumstances, subject to the same general laws. These modifications are manifested in the various affinities between the elements of matter, the cohesion between the particles, and gravitation between larger bodies. But they exist only as media, and not in an individualized state; that is, no portion of electricity or magnetism is separated from the general media, having a higher law or principle within itself to direct or control its own action or power. Hence electricity does not possess spontaneous power to move or act by its own volitions; but in reference to highe r existences is as inert and passive as gross matter is in reference to itself. Nevertheless, it is an indispensable link in the chain which connects spirit with matter.

511. As electricity and magnetism can permeate all material bodies, and approach nearest their particled centers,

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so can vitality permeate between the particles of electricity and approach nearest its particled centers, and thus become positive to it, as it is to matter; and so, through electricity and magnetism connect with matter, and also become positive to it. But vitality, like electricity, exists as a general medium, and is not sufficiently attenuated to develope spontaneous power, although the process of individualization begins to be manifested in the vegetable structure, and points, like the morning star, to the approaching dawn of individualization. The grass, shrub and tree begin to have an existence of their own, independent of other grasses, shrubs and trees, and begin to expand and develope under a law peculiar to their own existence; and they are sustained in their individual existence by a vital principle which is peculiarly their own, and that principle cannot be transferred from them to sustain other grasses, shrubs, &c. Here commences the blade of individualization.

512. The vegetable thus arising out of the mineral kingdom, necessarily connects with the mineral in order that its soul or spirit vitality may, through the agency of electricity and magnetism, draw its supplies from the mineral; and it cannot, in general, be separated from that kingdom without destruction to its form of manifestation, because it is not sufficiently individualized to maintain an independent existence. But in tracing this principle of vitality through its various manifestations in the vegetable kingdom, we finally arrive at a point where a new principle is manifested, and another step is taken in the march of individualization, and the animal kingdom slowly emerges into existence. This is manifasted by the development of sensation.

SPONTANIETY OF POWER.

513. Individualization growing out of vitality does not enable the vegetable to take notice of other existences, or

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to change its relation in reference to them. The individualization of the vegetable becomes a fact, but it cannot take notice of any other fact, or of its own existence even. Not so with the next advance as manifested by the development of sensation. It begins to take notice of existences out of itself, and consequently to arrange and modify its relations toward those existences. This gives rise to volition or spontaneous power, and demands loco-motion. Hence its individualization must be so far advanced as to enable it to become detached from other material forms.

514. For this new medium to become manifested to the physical senses, it must put on a material form, and consequently must derive the material for that purpose from the material kingdoms. Hence it must, in some manner, be connected with, yet in its mode of existence, be independent of these kingdoms; therefore it became necessary that the proper material for that purpose should be provided, and be properly prepared for entering into the animal structure. Hence it became necessary that a suitable apparatus for elaborating this material should be added to the system, which apparatus is found in the stomach and digestive organs of the animal.

515. This apparatus became necessary for another reason, although the mineral kingdom, under the refining and elaborating influences of electricity and magnetism, could be sufficiently attenuated and prepared for the manifestation of vegetable vitality; yet under those influences alone, it could not be sufficiently refined for this higher manifestation of animal vitality and sensation. Therefore matter to be prepared for this purpose, must be further refined, by passing through the elaborating process of vitality. Hence the animal kingdom could not have been developed until after the vegetable had prepared matter for that pur-

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pose; and as individualization in the animal must advance to a state of comparative independence of other existences, the animal could not be permanently attached to the vegetable kingdom, as that was to the mineral; therefore, this stomach and digestive apparatus necessarily became a part of the animal. This individualization thus becoming, to a certain extent, independent of other existences, although in a certain view dependent, necessarily required sensation with its attendant instincts, to inform it of its constitutional necessities, and also a will, power or impulse within itself to prompt it to comply with the natural demands of its nature. Hence, attending this higher manifestation of individuality, spontaneous power necessarily began to be manifested, and will or volition came into existence, and this spontaneous power or volition attending sensation, from the office it had to perform in directing and controlling the actions of the individual, was necessarily positive and superior to any or all the lower media. Its office was to compel a compliance with the necessary demands of its nature; and, therefore, it must be clothed with power to enforce such compliance.

516. Below this point, spontaneous power or volition was not needed, and therefore it is not manifested in any of the lower media. At this point, the dawn of mind or spirit begins to break upon the material world, and the first rudiments of spirit are manifested through a material form. Individualization has advanced to the *ear*, but the "full corn in the ear" yet remained to be developed. The manifestation of sensation and volition in the nervous medium were but the dawn or reflected light of spirit, which lay yet unrevealed below the material horizon, and shone upon the world by the rays reflected from the atmosphere of sensation.

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517. The nervous medium, like all preceding ones, exists as a general medium; and, in its mode of existence, is more highly attenuated and refined than all preceding it, and consequently, acts more directly from the infinitesimal centers of existence, and is therefore positive to all grosser forms of existence. Nature, in all her operations, addressed to the physical senses, demonstrates this truth; and in her order of development and mode of manifestation together with the functions to be performed by it addressed to the mind, affirms the same thing. Therefore, I am fully justified in saying, that the nervous medium is more attenuated and refined in its mode of existence than all preceding manifestations; and is consequently positive and active in relation to all lower media. The particled essence of the nervous medium being more refined than that of vitality, electricity, &c., can approach nearer their centers, and consequently act with more power upon them particle by particle.

518. As the dawn of day is a sure pledge of the rising sun, so was this dawn of immortal mind or spirit, as reflected through the atmosphere of sensation, a sure pledge that the next development would be that of individualized immortal spirit, manifested in a material form. All the links in the great chain of progression had been completed, and this only was wanting. The *blade* of individualization had appeared in the vegetable kingdom, then the *ear* was developed in the animal, now nothing remained but the "full corn in the ear" to be developed in individualized immortal spirit.

519. This manifestation of individualized immortal spirit took place in the development of man as soon as matter had passed far enough through the elaborating and refining processes of the mineral, vegetable and animal

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kingdoms, to become suited for such a manifestation; and until matter had arrived at that point through those processes, immortal mind could not have assumed a material manifestation. But this first development of the spirit was only just above the nervous manifestation, and consequently the first develepment of immortal mind in man was scarcely traceable in their lower types. Hence, the idea that the first representations of our race were created perfect in the sense in which it is usually understood, is not sustained in philosophy or fact.

520. As this new manifestation of mind arose above the mere animal development, a new feature as distinct from sensation or the nervous medium, as that is from vitality, arose, combining with itself all previous developments. Sensation could only take notice of physical facts, material forms of manifestation, external appearances, and could not arise to the contemplation of an interior principle of existence or action—of an abstract truth or relation. But this new principle being more highly attenuated and refined than the nervous medium, could perceive and contemplate such principles, truths and relations; and while, like the animal kingdom, could perceive, through his physical senses, all that the animal could perceive, of exterior material existence, unlike the animal, by the aid of this new power, he could perceive the interior of things.

521. This principle of mind or spirit, like all preceding manifestations, exist as a general unindividualized medium, and is more highly attenuated and refined than all preceding media, and consequently approaches nearer the center of all existence and power, and therefore becomes positive and active to all that is below it. This proposition is demonstrated by every operation in nature connected with mind or spirit; and the reason why mind is positive to all lower

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existences, is the same as that why electricity is positive to matter, or vitality to electricity, or the nervous medium to vitality. The philosophy of one is correspondential of the philosophy of all and each. As we approach this degree of attenuated refinement in the essence of spirit, we approach infinitely near the great universal center of all existence, and the seat and fountain of all wisdom and power; and as farther development in spirit consists in passing on indefinitely in higher degrees of attenuated refinement, and consequently, in approaching nearer and still nearer these universal centers of all existence, the farther spirit passes on in this development, the more wisdom and power it will possess.

522. It is worthy of notice, at this point of our investigation, that man possesses, in his spiritual and physical constitution, every link in the great chain of development, from gross matter up to individualized immortal spirit. Nature in all her elaborating and developing processes, through the mineral, vegetable and animal kingdom, has perfected her work in man. Therefore in man, the compound, we find a microcosm of the universe. Thus, then, have I, as briefly as possible, traced the chain of development and manifestation from gross matter up to spirit, by a path which nature has formed and pointed out; and I have hinted at the philosophy of these various developments and manifestations, by pointing out the manner in which thay link together, and act upon each other.

523. Our conclusion then is, that spirit is the great positive of all existence, and pervades every point in the universe. Matter is the great negative of all existence, and is the last opposite of spirit. That spirit is the great primary motive power throughout the universe, and matter is the great negative recipient of that power. In all cases

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of action in the material world, there must be reaction. Hence, for all positives, there must be corresponding negatives; the positive sustaining the relation of the actor, and the negative sustaining the relation of the reactor. All spirit as the great positive acts upon matter, through the intermediate media, and all matter as the great negative, reacts upon spirit through the same media. Hence the lifeless or inert character of matter, to antagonize with the living, self-acting power of spirit. Hence, all matter receives its first impress of power from spirit, and becomes an instrument of potential manifestation.

524. Upon this principle, every step in the onward process of individualization is a successive alternative of negatives and positives, from gross matter up to God himself. Thus matter is negative to electricity, electricity is negative to vitality, vitality is negative to the nervous medium, and the nervous medium is negative to spirit; and by reversing the process, and descending, we proceed from positive to negative, or in brief, in the scale of development each medium is negative to all above, and positive to all below it. Thus I have endeavored to show that power resides in every point in space, and acts from that point; that that point is central and exists every where. Hence, that beautiful description of Deity "whose center is every where, and whose circumference is no where," I have endeavored to show the philosophy of approaching those points to arrive at the native seat and fountain of all power, which can only be approached by attenuating and attenuated development. That spirit as the ultimate of all attenuation resides in or near those centers, and hence is the positive of all existence, and the source and fountain of all power.

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LECTURE X.

POWER OF MIND OVER THE BODY.

525. The considerations set forth in my preceding lecture I came to the conclusion that spirit, as the ultimate of attenuated development, was positive and active to all grosser forms of existence. I did not attempt to give the philosophy of the ultimate relation existing between spirit as the cause and the effects which it produces, any more than I would attempt to demonstrate why gravitation between the earth and the sun is gravitation, and causes those bodies mutually to attract each other. The most I attempted to do, was to show, from the operations of nature, that that which is denominated spirit, sustained that positive relation to other existences, and exercised its power according to certain laws or principles which were known.

526. That mind or spirit possesses this superior power over lower forms of existence, can be demonstrated by an innumerable quantity of facts connected with the history of man. Almost all psychological phenomena demonstrate this great truth. The influerce which the various states of the mind exert upon the body in inducing health or disease in the physical system, has been observed by almost every individual, and all proclaim the same great fact. In short, the religious faith of almost the entire world is predicated upon this hypothesis, that spirit, as the ultimate of all existence, is positive and superior to every other form of existence, and is indeed the source and fountain of all power.

527. It would seem, then, that there ought to be but little

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difficulty in preparing the mind for the reception of this truth. But it is not so. That which passes for religious faith or belief in the minds of a vast majority of mankind, is not faith. They do not in reality believe in these great truths, because they have very little understanding of the real thing they are required to believe. Now men cannot believe in the existence of any fact or principle, unless they have that, which is to them, evidence of the truth of what they are asked to believe. If the thing required to be believed is not addressed to their physical senses, or to the physical senses of those upon whose testimony they are willing to rely, they cannot believe it in such a sense, as to have an abiding consciousness of its truth, unless they can so far understand the nature and character of the thing, as to *feel* that it may be and probably is true. For this reason the faith of a vast majority of mankind in the existence and power of spirit, is but little more than mere assent, which, after all, is passive disbelief.

528. That there is such an existence as spirit disconnected with a physical organization, and that such spirits maintain a personal conscious existence, will be assented to, by a vast majority of mankind, and be believed in by many. In fact, every form of religious faith presupposes such an existence; and the main difference between these various forms of religion, has reference to what their supporters believe to be the *condition* of these spirits after death, and *how* they are affected in that condition by their faith and conduct in this life. Those who do not believe in such existences find it impossible to account for the various phenomena which are known to exist in connection with mind, as they are exhibited in the mesmeric, somnambulic and clairvoyant conditions, without attributing to matter the essential qualities and characteristics of what is supposed to be spirit; and by

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so doing, involving themselves in greater difficulties than they would in believing in spiritual existences.

529. Notwithstanding the difficulties with which unbelievers in spiritual existences had to contend, when they attempt to explain the various phenomena connected with mind, the tendency of the age has been in the direction of materialism, and a material philosophy was becoming very popular among the scientific men of the present century; and a fear of their popularity, more than the fear of God, only restrained thousands from openly avowing their lack of faith in spiritual existences; and it is an alarming fact, that our fashionable churches consist of members who have put on a profession of religion, more from a temporal than an eternal policy. They have united with the church, not from any conviction that their spiritual welfare demanded it, but rather that worldly wealth and honor in some degree, depended upon it. Or to express the same truth in another form; religion becoming popular with the fashionable world, it was sought after by those who would avail themselves of good standing in fashionable society, as a means by which that standing was to be obtained; and thus, that influence, which should be wielded to make men virtuous, honest and jast, was converted into a bribe to make them dishonest, false and hypocritical. Do not understand me as saying that all, uniting with fashionable religious sects, are governed by considerations of this kind, but by far too many.

NECESSITY FOR SPIRITUAL MANIFESTATIONS.

530. This tendency to materialism could not be checked by any of the ordinary instrumentalities of the day, although the masses were inclined to believe in the doctrines of their religious teachers; yet so much of their teachings were professedly mysterious and beyond the scope of their comprehension; and, if not palpably absurd, certainly not clearly reasonable, that they exerted but little influenee upon their

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conduct and lives. The system of getting up and carrying on revivals of religion, was beginning to fail; and even where it still continued to succeed, the result of such spasmodic efforts was any thing but propitious upon the church or the world. Dissension, division and spiritual death was almost certain to follow all such efforts, and more became skeptical and unbelieving in consequence of these revivals, than continued humble and active christians. These, together with other causes to be discussed hereafter, were fast driving the world into atheism, without revealing any method to arrest such a tendency.

531. It cannot be denied that this grieving skepticism on the subject of spiritual existence, in the minds of the truly scientific, is to be taken as a clear indication that more palpable evidence of such existences is demanded. Historic evidence relating to centuries long past, and subject to so many objections, as do in reality exist, is not sufficient to satisfy this demand. The researches of modern skeptics, have, to say the least, thrown a cloud over the minds of a vast multitude as to the fidelity of our early christian histories, and such a cloud as is not easily dissipated. The fact that the sentiment prevailed among the early writers in favor of christianity, that "pious frauds" were justifiable, and the fact that they were extensively practiced by them, while it does not entirely destroy, very much weakens their authority. And there are many other causes which I will not stop to enumerate here, conspiring to produce this universal skepticism.

532. Again, the divisions existing among the professed believers in the various religions of the world, giving rise to innumerable sects, seemed to demand a remedy which did not exist. When were these divisions to cease? These sectarian differences have existed and been constantly on the increase for the last eighteen hundred years. Were they

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to be healed by the promulgation of christianity? In no form of religion in the world, are there so many sects as in the christian religion; and those sects constantly on the increase. When and by what power is sectarianism in christianity to be brought to an end? Which of the thousands is to be the one upon which all are to harmonize? What indication has there been, or is there now in any or every branch of the christian church, that that period is any nearer than it was eighteen hundred years ago? These are serious questions, and they demand serious consideration. These sectarian differences have done and still are doing much to discredit christianity and true spiritualism in the eyes of the world.

533. From the foregoing and divers other considerations to be alluded to hereafter, I have no hesitation in affirming that the worst of the age demands more palpable evidence of spiritual existences, than they have hitherto had. The doubts which exist in the minds of the skeptical and unbelieving, are not of their own seeking, but arise out of their own mental constitutions, and the circumstances by which they are surrounded. No mind, unless under false influences, would seek for comfort and consolation in cheerless atheism and annihilation. No man would orphan himself of God, and hope to gratify the interior aspirations of his own immortal nature. The atheist is made such against his immortal aspirations. There is no truth in the universe of God, which would drive an immortal being to take shelter in annihilation. As in the days of Christ, no class of men more gladly received his doctrines, than did the outcasts of the Jewish religion. So it is now; no class of minds more joyfully embrace palpable evidence of spiritual existences, and their own immortality, than those who have hitherto been skeptical on that subject, and this fact is made

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the objections to the validity of this evidence, because it does not convince skeptical minds.

534. If then, there exists a demand for more palpable evidence of the reality of spiritual existences; and if there is that which can supply this demand, is it unreasonable to suppose the demand will be supplied? If our deceased friends exist in a disembodied spiritual state, and can by any means make that existence known to us, is it unreasonable to suppose they will do so? And if, from the nature of their existence and ours, they can communicate with us only under peculiar circumstances, are we to make ourselves sole judges of that of which we know nothing, and say we will discredit them because they do not come to us in a manner more suited to our inclinations or pride? Are we, ignorant as we are as to the true nature of spiritual existences, and the means by which they must communicate, if they communicate at all, to prescribe to them the manner and form in which those communications shall be made? I think not.

535. That class of objections to spiritual communications which have reference to the manner and form by which they are made, is unworthy of consideration. It is not for us to dictate whether they shall be made by rapping sounds, by writing, by pantomimic representations, or otherwise, unless we possess the means of enabling them to communicate in such a way as would be best suited to our wishes. We might, with as much propriety, insist that telegraph communications should be sent from place to place without any connecting wire, or that a silk cord should be used instead of a wire, or some other material which would not conduct the fluid. If spiritual communications are made at all, it is our business to ascertain the fact, without stopping to find fault with the manner in which they are made. Every de-

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velopment which has hitherto been made, has commenced with a dawn, and has arisen slowly upon the world. From the very laws of development and manifestation, it cannot be otherwise. Then why should we not learn a lesson from the past, and become a little modest? Mankind have ever quarrelled with every advance or new manifestation. There never was a reformer worthy the name, who taught a new and important truth, who was not, to a greater or less extent, a martyr to that truth. The learned mob were ever ready to decry him, and crucify him physically or spiritually. Crouching and crab like, the mass are ever creeping backward with their eyes intent upon the past, as though all then was of truth, and virtue lay in that direction. Thus, walking backward toward the future, they are for ever stumbling over every new truth, and thus denouncing it because it has cast them down.

536. Again, if we are surrounded by spiritual beings who watch over us and feel an interest in our present and future welfare, is the time never to arrive when they are to be able to make their presence known to us? In the process of development, is that point never to be reached? Is the interior of things never to be revealed to the human mind while in the form? It is claimed that it has been done to past generations. If so, that demonstrates the posibility of its being done again, and by what authority are we authorized to say it will not be? What conditions in nature—what relations between spirit and matter, existed in times past which do not exist now? Have the relations of the past been sufficient for the future? Let their sufficiency be judged of in the light of their fruits. Look at the present distracted condition of the world in matters of religious faith, and answer in what respect there is light enough on the subject of spiritual existence.

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That evidence can only be said to be sufficient, which produces the necessary connection. That power can only be deemed adequate, which accomplishes the work. It is no answer to say there is evidence enough, if the world would receive it. We must take the world as it is, and not as it might be; and if the world is ever to be reformed, the agencies for that work must be competent to take it as it is, or they will be inadequate to the task.

537. I propose now to proceed to the inquiry whether there are any such phenomena as spiritual communications between us and the spiritual world, manifested in this age. That there are certain new, strange, and to many minds, unaccountable phenomena manifested, cannot be denied; phenomena not to be accounted for by any principles in nature with which our scientific men have hitherto been acquainted, and these phenomena are becoming very general, and bid fair to become universal. I will proceed first to describe the phenomena as I have witnessed them. I will next proceed to make such suggestions in reference to the character and nature of the phenomena as will indicate the cause thereof; and then I will consider divers objections which are urged against their spirituality, and lastly, answer the question, "What is the use of these manifestations?"

SPIRITUAL PHENOMENA.

538. There are various kinds of phenomena addressed to the physical senses, manifesting power and intelligence. Thus during the winter past, I have frequently been present when sounds were produced, in answer to mental, oral, and written questions, entirely disconnected with any apparent physical agency. These sounds have been produced when there were no persons present but myself to hear them, and produced on objects directly under my in-

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spection, so that I could positively know no physical agency was employed in their production. These sounds were frequently so heavy, that is, the concussion was so great, as to cause the table, chair, sofa, or whatever they were produced upon, to vibrate so distinctly as not only to be felt, but also to be seen. While sitting in a room with others, although entirely physically detached from all present, when I could positively know no person or physical agency was connected with the chair upon which I was sitting, sounds, clear, distinct and heavy, have been produced upon my chair, causing it to vibrate, and by placing my hand upon the place where the sounds were being produced, have received the concussion on my hand, and even had communications spelled out upon the back of my hand; and this in open daylight, and when I was in the full possession of all my physical senses. I have not unfrequently sat by a table under circumstances when I could positively know that no person, either through machinery or otherwise, was in contact with it, when every part of the table was clearly within view, in open daylight, and have heard sounds produced upon the table with so much violence, as to cause inkstands, books and pencils lying upon it, to bound up from the table with much force.

539. During the same period of time I have witnessed the manifestation of physical power, other than the production of sounds, without any sensible or perceptible physical agency. One class of phenomena very common is the imparting an unnatural weight to material objects. Of this class I have witnessed the holding down of tables with so much force, that they could not be raised from the floor by any application of a power ten times greater than would be required to raise their natural weight; and I have tested the genuineness of these phenomena in such a manner as to leave no chance for mistake or doubt. On one occasion,

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when a common dining table was thus being held to the floor, in the presence of a number of ladies and gentlemen, the question was discussed whether the phenomena was real or imaginary; and divers tests were applied for the purpose of answering the inquiry. Although the table had been brought into the room in the presence of the company. but a few moments previously, by two young ladies, without their perceiving any unusual heft, and although a little girl in the room but seven years of age could lift either end of it without any apparent effort, yet when strong men and women took hold of it, they could not raise it by lifting by a power equal to two hundred pounds. We knew the table not to be attached to the floor by any physical agency; and being in open daylight, and in full view, we knew no individual, except the one lifting to be in contact with it; therefore the only question as to the existence of this singular fact was, are we deceived by supposing we lift when we do not? In other words, are we under a psychological impression? To test this question, we determined the table should speak for itself. I therefore remarked, if this table be held to the floor by a force equal to that which appears to be real, if I attempt to lift it by one of the leaves I shall be likely to break off the leaf. I then commenced lifting by one of the leaves, which began to give way, and yet the frame of the table adheard to the floor. I thus continued lifting until the top of the table separated from the frame so far that I was enabled to thrust my hand between the top and the frame of the table; and beside this evidence of the real weight of the table at this time, there was also another which could not be counterfeited. I lifted so hard by the leaf of the table that it made a deep impression in my hand, causing the blood to settle in it, which remained visible on my hand for several hours afterwards. The fact that the table was made

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unnaturally heavy was undeniable, and can be proved in any court of justice, by witnesses who cannot be impeached, and whose word on any other matter would not be doubted.

540. Another class of physical manifestations I have frequently witnessed, such as moving material objects. During the past season I called on a friend about nine o'clock in the morning, and found himself, wife, two daughters, and a neighboring medium, sitting about a common work stand, conversing with what purported to be the spirit of a little girl. The communication was being carried on by alphabet, the letters being indicated by raps when the letters were named. As I entered the room, the spirit bid me good morning and invited me to join the circle and ask questions. I took my seat by the stand and commenced asking questions, when it suddenly moved against me. At this moment all the others arose and left the stand while I continued sitting by it. It continued to press hard against me, until I moved back a few inches, when it followed me, I moved again and still it followed me. I then arose, set my chair back and requested the spirit to answer my questions by moving the stand for an affirmative, and letting it remain at rest for a negative answer. To this it assented by moving the stand; during the time, no person was standing within reach of it, and there was no machinery or other physical agency whatever connected with it. This I know, and the same can be attested to by all others present. I then commenced asking questions, which were all properly and correctly answered by moving the stand. This continued for the space of twenty or thirty minutes, during which time the stand in reply to every question requiring an affirmative answer was moved from four to six inches. During this investigation, my daughter came into

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the room, when the alphabet was called for, and the words "Good morning, Mary," spelled out. I requested her to return the salutation, which she did mentally, when the stand was moved toward her more than a foot. After our interview was finished it was proposed that each of us take our leave of the little spirit, by bidding her good morning, which we did, and as each pronounced the words "good morning," the stand was moved toward them. Now we all know the stand was thus moved in answer to our questions; we also know, that no individual in the room touched it during this time, and we know farther, that there was no machineey or other physical attachment by which it was moved. The question by what agency was it moved will be discussed hereafter.

541. I have witnessed an indefinite manner of similar manifestations, one more of which I will mention in this place. A few weeks since I was present at the house of a friend in the city of Pittsburgh; a gentleman was present who had never witnessed any phenomena of this kind, and was entirely skeptical on the subject. This friend had invited two mediums to be present at his house that evening, for the purpose of eliciting spiritual manifestations. They had never been at his house before, and of course had no machinery concealed about it. They came about early candlelight, and we were all seated in the parlor. Immediately the alphabet was called for and directions were given to set out the table. Two heavy mahogany center tables standing on solid mahogany pedestals, were set out side by side, and the circle was formed about them. One medium setting at one table, and the other at another. Almost instantly the tables commenced being lifted up and shaken violently, and we were obliged to remove the lights from them to prevent their being thrown upon the floor. After

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this physical manifestation had continued for sometime, we proceeded to examine and experiment to see if it could be done by any physical agency. During the time the table near which I was sitting, was being thus moved, I could distinctly see that no one was lifting it, or making any effort to move it. The medium sitting at that table was fully in my view from head to feet, and could make no motion without being observed. But still to make assurance doubly sure, we caused her to remove from her position, and several gentlemen possessing treble the physical strength of the medium, severally took the position she had occupied, and made an effort to raise the table in the manner it had been raised just previously, and no one had sufficient strength to do it; and from our observation and experiments, we were all fully satisfied that the tables were moved without any physical agency. I shall have occasion to refer to this sitting again in another part of this lecture to illustrate other phenomena which took place at this time.

542. I was present at a circle in this city a few months since, where there were physical manifestations by ringing bells, &c. These manifestations took place under such circumstances as to preclude all posibility of trick or deception. While these demonstrations were going on, the feet of the mediums were firmly held by members of the circle, and their hands rested on the table in full sight of the company, so that every one present would be willing to testify that they could have no physical agency in the demonstration. A large hand bell, weighing some ten pounds, and a smaller one, were placed under the table, side by side. In a short time the large bell was taken up from the floor and rang. It passed along over a space of from eight to ten feet under the table, and entirely beyond

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the reach of the mediums, had their feet been at liberty. The bell was thrust violently, several times against the under side of the table, which caused the table to bound from the floor. Other manifestations of a similar character continued for some time. We then examined the under side of the table, and found the indentations made by the bell. They were made by thrusting the end of the handle against the table. The space between the top of the bell handle and the bottom side of the table was not more than ten inches, through which the bell could move in striking it; and yet the indentations in the table, indicated a force greater than a man of ordinary strength could give by striking with the same bell, swinging it through ten times that space, and to test this, the experiment was made by a gentleman present, and it was found to be so. Let it not be forgotten that during these manifestations the feet of the mediums were held, and their hands were on the table in sight of the company.

543. A short time previous to the manifestations above alluded to, there were other singular and astonishing manifestations at the same place. A circle of some ten were assembled about the table, when directions were given to place a bell, violin and an accordeon under the table; certain members of the circle were directed to hold the feet of the mediums, and the mediums to put their hands upon the table in company. All these preliminaries being settled, the bell commenced ringing, the accordeon was played, the violin fingered like a guitar, a small toy whip, which happened to be lying under the table at the time, was brandished about from one end of the table to the other, (some twelve feet), and a communication given by alphabet, and all these going on at the same time—after this, the large bell which had frequently moved up and down

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the table, came gradually up the foot and leg of Dr. W. (who was a member of the circle), until it came to the side of the knee and there it remained suspended without any physical agency, for some moments, until every member of the circle had an opportunity of examining it in that position.

544. A few weeks since I met a small circle for the purpose of witnessing some manifestations of this kind. A guitar, which was entirely out of tune, was placed under the table, and the company were requested to sing; a tune being suggested by some of the company, the spirits were requested to sound the key note, which was done, and the company commenced singing; and they were accompanied by sounds made on the guitar, playing an accompaniment, harmonizing and keeping time with the singing. Another tune was suggested, and the company commenced singing, when the rapping sounds called for them to stop and get the correct key, as they could not sing the tune upon the key they had commenced. The spirits were then requested to sound the proper key upon the guitar, which was done, and they proceeded to sing, and were accompanied as before. Thus I might continue giving in detail, instances similar to those already mentioned until I should fill a volume by their recital, but the foregoing are sufficient to elucidate this branch of our subject.

545. Besides these manifestations of power, there are indications of intelligence connected with these phenomena which are too marked to be mistaken or doubted. I will mention a few examples, showing the power to read the minds or thoughts of individuals, as indicated by these phenomena. Some months since, I called in company with two friends, to visit a medium, and witness these manifestations. While these friends were busily engaged in conversation with the medium, and before any sounds or

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other indications of the presence of disembodied spirits had been manifested, I mentally called for a particular spirit. Immediately, as if in answer to my call, rapping sounds were heard upon the table. To be sure that the sounds were responsive to me, I made marks for a particular signal to be given. I was sitting at the time by myself, more than twelve feet distant from any other person in the room; and from my position, and the position of the paper upon which the marks were made, no one but myself could have known what was on the paper; beside the medium was engrossed in conversation at the time, and was taking no notice of me. I made upon the paper the following signal, two marks, two dots, two marks, two dots, and one mark; meaning mentally, make two heavy sounds, two light ones, two heavy, two light, and one heavy sound. I had no sooner made the request, than the signal was given correctly. I mentally asked that it might be repeated; it was done. I then called the attention of those present to the fact—presented them with the marks, and asked the spirit to repeat the signal, which was done, This simple experiment was full of meaning. It demonstrated this fact, that whatever agency was concerned in the production of these sounds that agency was under the control of an intelligence which was cognizant of my thoughts.

546. During the month of March last, a young lady who was a medium for sounds, was staying at my house for a day or two, and requested me not to invite in company, as she wished to rest. I promised her I would invite no one, except a particular friend, who I would bring with me to dinner. That morning, I met upon the walk, a young lady who was anxious to have an interview. I informed her that I could not invite her to call at my house, because of my promise to the medium; but, said I, you are in the habit of calling frequently, and if you should make an ac-

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cidental call about one o'clock, you will find us there, and I doubt not you can obtain an interview. Upon this remark we parted, and I thought no more of it. About eleven o'clock, my friend, Mr. P., and myself went to my house for the purpose of obtaining an interview before dinner. We were no sooner seated than the sounds commenced, and we continued our investigations until dinner was announced. The sounds accompanied us to the table, and continued upon the table, chairs, walls, ceiling, &c., until dinner was over, and we returned to the sitting room. There again, our conversation with the spirits was resumed, and continued until my female friend came to make her accidental call. She had no sooner entered the room, than all rappings ceased. I repeatedly called for sounds, but could obtain no response until I remarked: I think our friends must be absent, when a loud rap was heard. I then commenced questioning again, but could get no answers. In a few moments I made the same remark as before, when another loud rap was heard. Thus I continued for some thirty minutes, several times remarking I thought the spirits were absent, and every time a rap was heard in answer to such remark. During this time, we were all, including the medium, very anxious to obtain responses to our questions. It was observed that the sounds ceased on Miss J. coming into the room, and it was, therefore, concluded, that this silence was for some cause owing to her presence. Without thinking of what had occurred between us in the morning, I endeavored to ascertain the nature of the difficulty, but could not until I was told that I was connected with it. For the first time, the real difficulty flashed upon my mind. I mentally enquired, and was promptly informed, that Miss J. could neither hear nor get any communications, coming in the manner she had

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come. That we could not deceive them, however much we might deceive others; and that it was for this reason they would not then communicate in her presence. I will here remark, that no one present knew any thing of what had occurred between Miss J. and myself that morning, and the only way the spirits could have known of it, was, either to have been present at the time and heard it, or to have read it from our minds.

547. Again, that the agencies can read our thoughts, may be inferred from the fact, that they can answer mental questions with the same facility they can oral or written ones. I have often mentally questioned these agencies in such a manner as to require affirmative and negative answers promiscuously, through a long series of questions; and which upon the sense of chance guessing, would render it absolutely impossible for any person to answer correctly. And yet these questions have each received their appropriate answer, rendering it as certain as certain can be, that whatever influence made the sounds in answer to my questions, that influence was dictated by an intelligence which was familiar with my thoughts. Again, I have witnessed answer after answer given by alphabet, when the questions were propounded mentally, from written ones, and that too, under circumstances which precluded all possibility of the medium's knowing any thing of the nature of the questions propounded, and in such cases, the answers given were most astonishingly appropriate and correct.

548. These phenomena also indicate the presence of an intelligence which can describe correctly distant events unknown to the interrogator. Many examples of that kind have fallen under my own observation, and there are also many which did not happen in my presence, yet which are

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so well authenticated, I have no hesitation in referring to them as cases to be relied upon. The case of Mr. Pecard, of Lockport, N. Y., furnishes an example of this kind. While he was in Rochester, at the house of Mr. G., and having a communication with what purported to be the spirit of his mother, he was informed that his little child was dead, and he must hasten home to Lockport, a distance of sixty miles. He started for home. He had been on his way but an hour or two, when Mr. Jarvis, of Rochester, received a dispatch from Lockport, requesting him to find Mr. Pecard and tell him his little child died that morning, at 8 o'clock. Mr. J. remarking, as he read the dispatch, that God's telegraph had outrun Morse's. Here the fact of the death of this little child was communicated ahead of the telegraph.

549. Another instance illustrating the same principle. During the past spring we had been expecting a sister for some three weeks, to come and make us a visit; but she did not come as was expected. One evening being present where I had an opportunity of conversing with these sounds, I enquired among other things, why Mrs. T's sister had not made us her visit, as she had promised. The reply was, I do not know, but will examine and let you know immediately. In the space of about a minute the answer was given, "She has been sick and confined to her bed, but she is better now and will be here soon." Three days after this she arrived at my house, and the first enquiry made by us was, why have you not been here sooner. Her reply was, "I have been sick and confined to my bed, and have not been able to be about until during this week." Here I will remark, that we had had no knowledge or intimation of her sickness previous to the communication above obtained; and not a person present except myself,

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at the time the communication was obtained, knew there ever was such a being in existence as the person about whom I made the inquiry.

550. I will mention another example. Mr. Nathan Whinney, of Warren Co. Ia., is a medium for these communications. His wife lost a brother about nine years of age, in Wilmington, Clinton county, Ohio. This brother's name was David Allen Everett. This lad, previous to his death, had lost a pocket knife which he prized very highly, and in searching for which, he and others had spent much time. After David had been deceased for a year or more, his spirit purported to be present to communicate through his brother-in-law, Mr. W. Mrs. W., who was strongly inclined to doubt the genuineness of the manifestations, remarked, "David, if this is really you, you can tell us where you lost your knife, and where it can now be found." To which he replied, certainly, I can see it now: it is lying in the pigeon box in such a barn, in Willmington, Ohio, with the blade open. He then gave directions how they could get to the box, by climbing up on the scaffolding, &c., and he requested that the knife might be obtained and be kept to be presented to his little nephew, (a son of Mr. and Mrs. W.,) when he should be old enough to appreciate it, as a present from his spirit uncle. Mrs. W. wrote to her parents in Wilmington, requesting them to look for the knife, and thus test the correctness of the communication. They had removed some five miles from the place where the knife was lost, and had not confidence in the communication to go five miles to test it. Two young men being present at the time the letter was received, and being curious to test the matter, mounted their horses and went and made the search, and found the knife in the exact place described in the letter, with the blade open as described. And the

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knife is now being kept to be presented according to the request of the little spirit giver. Thus I might continue giving an indefinite number of cases illustrating this point; but the above are sufficient.

551. These manifestations also indicate a degree of intelligence superior to that of the mediums or other persons present; and they also indicate an intelligence purely intellectual in its character. Illustrating this point, I will give the case of Prof. Miller, of Courtland county, N. Y. He visited certain mediums in Auburn, N. Y., for the purpose of investigating this subject. While there, he endeavored to obtain indications of intelligence of such a character as to render it certain that the answers were in no way dictated by the mediums. He therefore, selected a subject for investigation which would require a degree of intelligence not possessed by one in a hundred thousand. He called for the spirit of La Place, the celebrated astronomer and mathematician, and directly the spirit responded to his call. Now, said Prof M., if you are the spirit of La Place, you can demonstrate to me such a problem in such a book of your "*Mechanica Coelestis.*" The spirit responded by giving the desired demonstration. He took it down as given by the spirit, not being quite certain that it was the one called for; but on comparing it with the book he found it to be correct. This demonstration was of such a character that Prof. M. knew no person present excepting himself could understand it after it was given. Prof. M. also applied another test. There was in his mind a mathematical problem which he had been endeavoring to solve for some time, without success. While here making these investigations, he submitted that problem to the spirits of La Place and Newton, and they solved for him the problem. Here certainly was an indication of a very high

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degree of intelligence concerned in the production of these phenomena. I might add many other cases, but the above are sufficient for my present purpose.

552. Now looking at the foregoing, the mind must be led to one of the following conclusions: either these phenomena are genuine, and strongly indicate that they are produced through the agency of spiritual intelligences, or they are a base and blasphemous imposture, practiced successfully by simple, weak-minded and ignorant children, throughout the country, deceiving their parents, their brothers and sisters, their playmates; and deceiving even the most shrewd, learned and talented minds in the country; performing prodigies unequalled by any of the learned tricksters and jugglers in the land, who have made magic, as it is called, the study of their lives. If the proposition were submitted, which is the most probable, that spirits can and do produce these phenomena, or that they are thus produced by hundreds of little children, who are totally unacquainted with each other, who have had no opportunity of consulting and practicing together on their tricks; who can have no other motive for them than that of mere deception; and that too, upon a subject with which children are least familiar, and for which they have an instinctive fear and dread; which is almost universally manifested by them, when first becoming mediums. I say if such a proposition were submitted, what rational mind would not say, it is more probable that spirits can and do produce these phenomena, than that they are the result of the most skillful and consummate jugglery on the part of these children?

553. The number of individuals known to be mediums for the manifestation of these phenomena in one form or another, is now becoming very great throughout the coun-

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try. They are manifested in places isolated and remote from each other; and those becoming mediums are usually persons who have never witnessed any phenomena of the kind; who have had no opportunity for investigating the subject, and ascertaining how the trick is performed, if it be a trick; and yet they enter upon the practice of the deception with perfect success, and defy the strictest scrutiny of fathers, mothers, brothers, sisters, and companions.

554. Aside from a critical investigation of the phenomena, I have no hesitation in saying, that it is contrary to our observation and experience, that such a web of trickery and deception could be successfully practiced through such agencies. It is ridiculous and absurd in the extreme, to ascribe to children this power to originate and practice, on their part, such consummate and blasphemous frauds; and it is equally ridiculous to suppose they could be employed by others for that purpose, and could be trained and practiced in such deceptions and tricks, while at home, with their parents, their brothers and sisters, without being detected by them. And I envy not the depravity of that heart, that can conceive of such depravity, as to suppose parents could engage in teaching their children such base and blasphemous deceptions. To such, I would say, "Judge not that ye be not judged." A heart not rotten with corruption, could never conceive of such corruption in the hearts of the parents of these mediums; for there is no depth of depravity to which such a parent would not descend, if he would for a moment consent that a child of his should seriously practice such a deception.

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LECTURE XI.

SPIRITUAL PHENOMENA REAL.

555. That the phenomena called "spiritual manifestations" are not the result of trickery on the part of mediums I know. By this I do not intend to say there are no false or spurious mediums, I have reasons to believe there are such. There are a few beings so fallen, so lost, that they will consent to lie, not only upon their own responsibility, but in the name of spirits, angels and God. For such beings I have no name, and it may be problematical if the future has any place for them. I could hardly be persuaded of the existence of such depravity, did not the individuals stand out before the world their own accusers; and even it has been, and still is a serious question, whether my respect for human nature, depraved as it is, should not lead me to discredit the guilty confessions of these spurious mediums, rather than believe such reckless and festering depravity can exist.

556. The phenomena described in my previous lectures are genuine, unless those who witness them are subject to optical illusions or psychological impressions. These two causes of deception are entirely distinct in their character, and can never be mistaken the one for the other. Optical or sensible illusion is more permanent in its character than psychological impressions, and seldom affects two persons alike at the same time. The reason for this is that cases of sensible illusion are produced by some derangement of the nervous system, and cannot be removed until harmony is

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restored. This derangement may be more or less permanent, and may be somewhat under the control of the mind; that is, strong mental action may do much to remove the disturbing cause, and sometimes may be all sufficient for that purpose. But a peculiar characteristic of this phenomena is, that it does not affect any two individuals alike at the same time. So if there is any deception attending these phenomena, called spiritual manifestations, it is not owing to optical or sensible illusion. For all who are present to witness these manifestations, witness the same phenomena. One does not hear rappings, and another not; one does not see a table or a chair move and another not; one does not hear a bell ring, a musical instrument played, and another not. All who happen to be present, whether believers or unbelievers, witness the same phenomena, and by the same agency. That is, were the phenomena real and taking place before them, they could not have other and better evidence of the fact.

557. But these phenomena cannot be accounted for upon the hypothesis that they are the result of psychological impressions. In the first place to produce these mental impressions, the minds of those who are impressed must be in a subjective state, to some other mind present; and these impressions can be continued no longer than the mind is continued in that subjective state. As soon as that subjection ceases, the impression is gone, and the subject becomes perfectly aware that the whole impression was false; and in fact during the time of being impressed, the subject is usually conscious of the deception. Now these conditions do not occur with those who witness these latter phenomena. Because in the first place those who witness them are not in a subjective condition to any mind present. They certainly are not in a subjective condition to the mind

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of the medium; but on the contrary, the medium is more likely to be mentally subject to the influence of the circle. The circle vastly more positive than the medium, and therefore cannot be in a condition subjective to that, which is subjective to them. Again the impressions made by these latter phenomena have the appearance of reality which remain permanent. They are not impressions which can be dissipated by a snap of the finger, and the exclamation "ALL RIGHT." They have the reality of fact, fixed and permanent, and have the evidence of reality in the testimony of all the senses.

558. Many of these phenomena are of such a character that there can be no room for illusion or false impression. The incidents mentioned in 548, 549, and 550 are of this character. In all these manifestations there are never present those conditions necessary to produce the psychological phenomena; and furthermore, there is not the least possible resemblance between these two classes of phenomena; or rather, there is no more resemblance than there is between psychological impressions and reality; and there is just that resemblance, and just that difference.

559. From the foregoing considerations, my conclusion is, that the phenomena called spiritual manifestations, are real phenomena, and address themselves to our physical senses, like any other physical phenomena; and that we must trace the principles involved therein, as we would trace the principles involved in any other phenomena; and that we are to look for no other or higher agency than is necessary fully to account for their production. If they can all be traced to the direct agency of the mind of those present; and if the phenomena are such only as can be produced by the action of those minds, then it would be improper to look for a higher or more complicated causes

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of them. Or if they can be explained upon the hypothesis that they are purely electrical in their character, then we should not be justified in looking beyond that agency for an explanation. I propose to examine each of the agencies, below disembodied spirit, to ascertain if any cause or combination of causes below spirit, can be found adequate to the production of these phenomena.

560. So far as the phenomena relate to physical manifestations, it will not be claimed that any principle of mental action hitherto known to the world, can be called to our aid to solve these problems. So far as the intelligence connected with these manifestations is concerned, the mesmeric, somnambulic and clairvoyant phenomena would go far to enable us to understand them, provided the mediums were in a condition to elicit those phenomena. But here we are met with two difficulties. First, the mediums are not in the mesmeric, somnambulic or clairvoyant conditions, according to any means we have of testing them. They give no mental or physical indications of those conditions. We know them to be in the normal condition, and hence can very properly infer that they are not in the abnormal. And second, were they in the mesmeric, somnambulic or clairvoyant conditions that would not furnish any clue to these manifestations of physical power, which frequently attend these phenomena. No amount of clairvoyance has ever yet been known to produce a sound, or ring a bell, or move a table or chair.

561. There are many indications that these phenomena are produced through the agency or electricity; for almost every variety of electrical phenomena are sometimes witnessed during these manifestations. Slight electric shocks are sometimes felt by the mediums, as well as by those *en rapporte*, at the times the sounds are produced. On one

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occasion, I heard sharp cracking sounds following each other in rappid succession precisely like the escaping of electricity from the prime conductor of an electrical machine, or from the knob of an overcharged leyden jar, and those sounds continued for sometime, and I could tell to an inch the precise point from whence they proceeded, and upon which they were discharged. Electric sparks are sometimes seen, especially when the circle is large and the company sit in a dark room. Under such circumstances, I have seen the room gradually light up until I could see to distinguish persons by the light. At other times I have seen light phosphorescent clouds floating about the room, until they would appear to settle upon some one present, and I believe in all instances of that kind, those upon whom they settled have experienced electric sensations. From appearances of this kind, it would seem that electricity has much to do with these phenomena. But should it appear that electricity is used as a means of producing these manifestations, the difficulty is not reached. The question yet remains, what excites this electrical action? According to the positions taken in my previous lectures, if these phenomena were produced through the agency of spirits, they would necessarily act through the instrumentality of electricity. So then, the question is not whether these sounds, &c. are produced through the agency of electricity; but how is this electricity put in motion?

562. That medium which, acting upon electricity, can direct and control its motions, must be such an existence as can act upon it positively, and conseqnently must sustain to it a positive relation. The medium sustaining a positive relation to it, and next above it, is what is denominated vitality. But vitality, although positive to electricity, does not possess the power of spontaneous motion, and can ex-

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ercise no act of volition or intelligence. If these manifestations indicated no more intelligence than is seen in the vivid flash of the lightnings, or is heard in the deep toned thunder, we might infer that the exciting cause of these phenomena might be found in these lower media. But as soon as it is clearly settled that there is a degree of intelligence and volition connected with these phenomena, we must look for a higher exciting cause than electricity or vitality.

563. The next medium above vitality, in the order of development, is the nevous medium, and connects directly with vitality and is positive to it. Therefore, this medium can act upon vitality, and through it upon electricity and matter; and besides in the individualization of this medium commences a certain degree of intelligence and volition, as exhibited in the higher types of the animal kingdom. But this medium can exhibit no intelligence or volition, except in an individualized state, as presented in the animal form; when that form ceases, the intelligence and volition must cease; because, depending upon sensation for their existence, they must end where sensation ends. Were it not for this, the horse or dog might be immortal as well as man. So then unless we give to this medium individualization in a disembodied state, and give to brutes immortal spirits, we cannot find in the nervous medium the conditions adequate to the production of these phenomena.

564. There is but one other step we can take, and that is to look to individualized immortal spirit for the exciting cause of these phenomena. Here we can find all the conditions necessary for their production; below this point we cannot. Then, unless there are inseparable difficulties in the way, it is rational and proper to conclude that these phenomena are connected with individualized immortal

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mind; and that they are what they purport to be, physical manifestations from the spirit world. If it be admitted that spirit is the source and fountain of power, and that it can exist in a disembodied state, and can act upon matter through the intermediate media, as seen in the human constitution, then can we account for the power exhibited in these manifestations; and if disembodied spirit possesses intelligence, such as fits it for immortality, then also can we account for the intelligence manifested in connection with these phenomena.

HOW THESE PHENOMENA ARE PRODUCED.

565. Assuming then that these phenomena are caused by disembodied spiritual existences, the question arises how are they produced; that is, by what means does spirit operate upon the atmosphere and other physical bodies. I have already alluded to the electrical phenomena frequently attending these manifestations, showing that electricity is used as a medium; I also demonstrated in my previous lectures, that electricity was one of the links in the chain connecting mind with matter, and through which mind must act, if it would affect matter. If the foregoing positions are true, then the phenomena are produced through the immediate agency of electricity and magnetism, and the atmospheric and other vibrations are produced by the collection, condensation and discharge of the electric and magnetic fluids.

566. That these fluids can act upon the atmospheric and other material substances, so as to produce sounds, and give other manifestations of power, will not be questioned by any one who has witnessed a thunder storm. Experiments with these fluids, by the use of the common electric and magnetic batteries, will demonstrate the power they possess to affect and control material substances, so that

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whatever can control these media, can give the potential manifestations witnessed. But I have already demonstrated that individualized spirit, acting through the intermediate media, can control them, and can thus produce the phenomena.

567. In producing these sounds for the purpose of making communications, a living individual is used as a medium, combining in an individualized form, all the media from matter to spirit. The body of the medium serves as the prime conductor in the electrical aparatus for the collection of the electric fluid, and the disembodied spirit connects with that fluid, through the spiritual, nervous and vital system of the medium. Thus the mind inhabiting the body has individualized matter, individualized vitality, individualized sensation and motion, and individualized spirit combining in the same form. Every particle of matter composing the human organism is so polarized by electricity and magetism, as to join upon individualized vitality, and by it, is connected, through the nervous system, with the nervous medium, and through it, with the spirit. Using this compound system of indivldualization as a connecting means, the disembodied spirit can act directly upon the electric and magnetic fluids, to produce these condensations and discharges, occasioning these rapping sounds, &c. Hence it is that these mediums sometimes experience electric sensations at the time the sounds are produced. Hence also, mediums become nervous and iritable and sometimes quite exhausted.

568. Sounds are sometimes produced without the presence of a physical medium. Although the same agency, to-wit, electricity, is used, yet it is obtained in a different manner. By the aid of the physical system of a medium, to serve as a prime conductor in collecting the fluid from

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the atmospheric and surrounding objects, the discharges can be made more frequently, and with more regularity than where there is no such medium. In fact without such medium, it would seem that it is impossible to repeat the discharges frequently enough to make any intelligible communication. That disembodied mind can collect and control the grosser media to a limited extent cannot be doubted. From their very nature and mode of existence, they must be positive and superior to these media, and hence must be able to control them in a limited degree.

569. But there are certain conditions which must be observed, and to which spirits are as subject as ourselves. There must be certain relative states in the mental and vital conditions of the subject which must exist or he cannot be used as a medium. That conditions may be expressed as being a state of mental and vital equalibrium in the medium, as intimated in a previous lecture, the mind is individualized on a key peculiar to itself; and the vital system is also individualized on a key peculiar to itself; and they are not always the same in the individual. These two keys must be brought into harmony before the individual can be a medium. Hence it is that persons are occasionally mediums, and hence also the power of a medium as such, may be suspended by an exercise which unduly excites or depresses the mind. Thus I have known the sounds to cease entirely, when any thing occurred by which the medium became excited, and they would not be resumed until the excitement had passed away. Again, the sounds have ceased when the medium was brought under the influence of surrounding minds, mesmerically, by which the tone of mental action was depressed. There are mediums with whom I am acquainted so extremely susceptible to the influence of surrounding minds that they are incapable of

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acting as public mediums unless they can be protected from that influence. At first the sounds will be clear and distinct, but they will grow fainter and fainter, until they entirely cease and the medium will be found in the mesmeric state. In such cases I have found it necessary to take mesmeric control of the subject, and then by the force of my will, make her independent of surrounding influences. Under those circumstances the sounds would continue.

570. The manner by which these agencies operate upon physical objects, is somewhat analogous to the manner we operate through the agency of electricity and magnetism, upon certain objects. Take for illustration the magic circle. We cause great power to be manifested in holding two pieces of iron together, by inducing certain opposite states or conditions in those pieces, and thus they are made to adhere firmly by the influences thus impressed upon them. It should be remembered that one piece of the iron does not attract the other, but it is the affinity existing between the opposite states or conditions they are in. Destroy those conditions, and they fall apart by their own weight; restore them, and ten men cannot pull them asunder. The iron is not the condition, but merely a mode of physically manifesting the condition. In a similar way, if these agencies would make a physical manifestation of power, by holding down a table or the like, they proceed to induce these opposite conditions in a way similar to that by which we construct the magic circle, and the affinity existing between those conditions is what causes the table to adhere to the floor. In inducing one of those conditions in the table, they act through the medium of some person or persons present; and in such cases the body of the person becomes a connecting wire with one poll of the spiritual battery. I have made many experiments illustrating

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this point. Where there are several persons present to take part in the experiments, there will usually be found those whose bodies will not serve as a connecting medium; and such will be unable to discover any increased weight in the table. In making the experiments described in 539, where I demonstrated that the unnatural weight of the table was a real phenomena, at any time during the experiments, a little girl but seven years old, could lift or move the table with the utmost ease, and yet strong men and women could not do so without much effort.

571. I cannot go into a particular description of the manner in which these phenomena are produced, without first discussing the philosophy of magnetic action in the construction of the magic circle; which would take more time and space than can be allotted to this branch of the subject in these brief lectures. Those who wish to pursue these investigations further, with a view to understanding the philosophy of these singular phenomena, will do well to make themselves familiar with the principles of mineral magnetism, as exhibited in producing artificial magnets.

572. Although the phenomena denominated spiritual manifestations, are utterly inexplicable upon any principles hitherto known, and not unfrequently indicate the presence of a powerful, intelligent and invisible agency, yet the public mind is unprepared to accredit them to the agency of disembodied spiritual existences, notwithstanding they claim for themselves that origin; and divers objections are urged against such an hypothesis. Many of these objections were briefly considered in my introductory lecture, and therefore I shall not dwell upon them at very great length in this place.

DIVERS OBJECTIONS.

573. The objection which seems to be most strenuously

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insisted upon is this: The communications are often false and contradictory, and unworthy a spiritual origin. That there are false, contradictory and foolish communications purporting to come from the spirit world, no one familiar with the subject can deny; but we are not thence to infer they do not come from that world, unless we can first demonstrate that all spirits are wise and truthful, and if permitted, would make wise and truthful communications. Let me be distinctly understood on this point. This objection to be of any value, must assume that all spirits are pure, truthful and wise, and if they make any communications at all, will make pure, trutful and wise communications. For if it is admitted that there is as great a variety of character in the spirit world, as there is in this, the objection falls to the ground. But upon what authority do these objectors affirm that all spirits are pure, truthful and highly intelligent beings? Upon what principle of reasoning do they infer, that the impure and false, the undeveloped and ignorant, on entering the spirit world, become at once pure and truthful, developed and intelligent? I fear no contradiction when I say, they can find no such authority; they can find in nature no foundation for such reasoning; and their objection is founded upon a false and baseless assumption.

574. If we take with us into the spirit world the characters we form here, and if by any means we are enabled to manifest ourselves to those we leave behind, is it not reasonable to expect that our character will be manifested in our communications? If we are ignorant and undeveloped, could you reasonably expect from us communications which can only be made by learned and developed minds? If we are untruthful and false in our feelings, sympathies and associations, would you look for truthful communica-

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tions? In brief, if spirits retain for any period in the spirit world, the characters they formed here, and should a means of communication be opened up between them and us, would you not have expected the very result which has followed, that the communications coming from them would be contradictory, false and foolish, or otherwise, according to the character of the spirits making them? These things being so, what becomes of this objection?

575. Again, communications which sometimes appear to us to be false are not really so. We not unfrequently misunderstand their answers. I have often witnessed instances of this kind. In this early period of this development, it could not be expected we should always understand them. As they are unable to control our minds, and make such impressions upon them, as they could desire, they are obliged to make use of a very imperfect means of communication as the best they can command. I have often listened to investigations where the answers were misunderstood, and the spirits have been obliged to call the alphabet, and correct those misunderstandings.

576. Besides, we must not suppose that spirits are omnicient. If it be true that they associate in that world by affinities, and thus dwell in societies, as they say they do, they do not naturally know much of the condition of other societies. I have conversed with what purported to be highly developed and truthful spirits, who have informed me that they could not speak definitely of what might be the condition of certain societies of spirits in the spirit world. There were spheres below them into which they had never been, and what were the states or conditions of spirits in those spheres they could not tell. There might be very wicked and miserable spirits in that world, and they be ignorant of it; or to use the language of one

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with whom I was conversing, in respect to certain supposed characters in that world, she replied "there may be such, but I have never met with them." For answers to other objections urged against the hypothesis that there are spiritual manifestations, I refer to my second lecture.

WHAT IS THE USE OF THESE MANIFESTATIONS?

577. I proceed next to answer the question, "What is the use of these manifestations?" The present condition of the world must have satisfied every enquiring mind that some new development must take place, furnishing more palpable evidence of the immortality of the soul, and the existence of the future life, to save the world from material atheism, as well as to furnish a more efficient means for redeeming man from his vices and crimes.

578. More than eighteen hundred years ago, an individual made his advent into this world, which was heralded by an angelic choir, who sang over the plains of India—"Glory to God in the highest, and on earth peace, and good will among men." He lived on earth thirty-three years; and while here taught those truths, and illustrated those principles, which are necessary to be observed and kept to redeem the world from its errors, vices and crimes. We are told he established a church into which were to be gathered all true believers, and from which a light was to go forth to enlighten, redeem and save the world, and realize to coming generations the fulfillment of that prophetic song of "Peace on earth, and good will among men;" and we are further told, that the church thus established, has existed until the present, and is truly represented in the orthodox churches of the nineteenth century. These churches then, being the professed instruments of human redemption, come up for examination.

579. I suppose the progress which this church has made

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in converting the world to the doctrines of Jesus Christ, during the last eighteen hundred years, may be considered a fair type of what it will be likely to accomplish for eighteen hundred years to come; and certainly it cannot be objected that the result of its labors for the last fifty years, should be taken as something of a measure of its capacity and power as a means of human redemption. I propose to examine this question in the light of the past and the present, and ascertain whether these institutions can be relied upon as a means of redeeming the world, or whether they must be abandoned, and higher and better standards be elevated.

580. Without stopping at this time to enquire into the origin of those evils which affect society, by debasing, oppressing, crushing and destroying its members, through the instrumentalities of vice and crime, it will be sufficient for present purposes, to say that they are the offspring of man's ignorance, and the false, selfish motive which prompt him to action; and without stopping to investigate minutely the philosophy of christianity, as being that which lays the axe at the root of these evils, it is enough for present purposes, to say that it is designed and perfectly adapted to remove that ignorance, and to do away with those false and selfish motives to action, and thereby to become a means, perfect and complete, of human redemption.

581. The question now to be discussed, is this: Is the christianity of the nineteenth century, as taught and practiced by these orthodox churches, competent to fulfil this great work of redeeming man, and establishing "Peace on earth, and good will among men?" I say it is not, and will make my assertion good, by appealing to its fruits. and will discuss in future lectures, the reasons why it is not sufficient for the work.

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582. The fashionable christianity of the age does not affect the character of its possessor enough to make him distinguishable in his daily deportment, social and business habits, and other relations in life, from the man of the world. Every person will be my witness, that we cannot tell who are and who are not professed christians, and members of orthodox churches, by dealing with them, or by becoming acquainted with them in the civil or social walks of life. We must ask for special information, or see them in the performance of some outward ceremony, practiced only by church members, or we may live by them for years without suspecting them to be professing christians. The proposition is this: the virtue and morality of modern christianity is not enough above the virtue and morality of the world, to enable an observer to tell the difference.

583. Modern christianity is popular with the world, and has become a means of entering fashionable society, or getting into a lucretive business. But the reason christianity has become popular, is not because the world has been converted to its truths, or reconciled to its principles. The world is as proud and lustful and selfish, as it was the day it nailed Christ to the cross; and it hates those divine truths with as perfect a hatred now as then; and should Christ appear again, and preach the same truths he then preached, and enforce them with the solemn earnestness he then enforced them, the world would again cry out, away with him! crucify him! crucify him! No, the world has not been converted to christianity, but christianity has been converted to the world. The compromise has been upon the side of the professing christian.

584. Modern christianity has no conflict with selfishness, or pride or luxury. It is not in a state of antago-

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nism with war, oppression, or any of the national sins of the age. The faith now required to be believed, the sacrifices now required to be made, and the life now required to be lived, can be professed, made and lived by a heartless hypocrite. It requires no humility to become a member of a fashionable church, which the proudest cannot exercise without effort. It requires no poverty of spirit, which the most self-conceited cannot easily assume. It requires no change of business, which the most avaricious and worldly minded cannot make without injury to his worldly prospects. It requires not of him that has an abundance, to give one farthing to the poor and needy. It allows its members to pursue, with the same spirit, and adopt the same measures for their accomplishment, all the various objects of selfish ambition, which the selfish spirit of the world adjudges honorable and proper. In short, the christianity of the nineteenth century does not give tone to the morality of the world, but takes its tone of morality from the world.

585. Such is the character and influence of modern christianity. Aside from certain speculative creeds, and external forms and ceremonies, it is not to be distinguished from the world. How then, is the world to be reformed, redeemed and saved by it? How, by its influence, is the true atonement to be made between man and God? That an ATONEMENT has been made, cannot be denied; but in that ATONEMENT, christianity has been reconciled to the world, not the world to christianity. That this is the character of the present type of christianity, cannot be denied. That such is its manifestation in individuals, states and nations, is as true as God. And after eighteen hundred years of preaching and practicing this kind of christianity, where stands the world? "Watchman, tell us of the

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night." Look about and tell me what has been accomplished? What great national sin has been reached, and eradicated from society? What has been done to bring about the fulfillment of that prophetic song of "Glory to God in the highest, and on earth, peace and good will among men? Where is the prospect of the coming of that time "When swords shall be beaten into plow shares, and spears into pruning hooks, and nations shall learn war no more?" Has the day star of that millenial morn even risen upon our earth? When has christianity, in its puity, obtained a foothold among the nations of the earth?

586. Since the days of Constantine the Great, there have been professedly christian governments, and governmental christian churches. And our divines talk about christian nations; and they tell about the power of the gospel, and the spread of christianity, by pointing to this and to that professedly christian sovereign and despot. But where, again I enquire, has true christianity obtained a foothold? Do you point to England, or to the United States? I grant you have your established church in England, with your prayer books, and creeds, and catechisms; and the Queen and her ministers, and the Lords, spiritual and temporal, and the commons, with the people, unite in mumbling over these prayers, and reciting these creeds and catechisms; and they have their fast days, and keep their new moons, lents and sabbaths; and they read their bibles, and sing psalms and hymns; and talk of heaven and hell, and exult in God's plan of salvation and damnation. I grant they build synagogues, cathedrals and churches, and expend millions upon millions upon them; and they have their bible, and tract, and missionary societies, &c., &c. But what then? What is the result of all this national mummery?

587. Look at England at home. What is the condition

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of her poor? Where Kings, Queens, Lords, spiritual and temporal, and commons, where is your brother? Expending money enough upon your churches, and religious establishments, and bishops, and priests, to feed all the hungry—clothe all the naked, and educate all the ignorant in the kingdom. Hundreds of thousands are perishing annually for bread. Your proud metropolis is annually driving thousands upon thousands of your poverty stricken females, to purchase their bread by a sale of their virtue; and your bishops, priests and laity stand ready to take advantage of their sharp necessities, with a revenue of hundreds of millions per annum; the church of England supports her bishops and spiritual lords in idleness, and enables them to wallow in luxury, and revel in vice, dissipation and crime, while she robs the hungry, toiling, perishing poor to raise the enormous sum, and thus manifest her christianity, not only by neglecting, but by absolutely robbing the poor.

588. Look at the wealth of the christianity of England; see that nation maintaining a Queen and Royal family at an expense sufficient to carry relief to every hearth in the kingdom. Look at their individual wealth which is squandered in luxury and dissipation. Look at their princely christianity, and squallid poverty side by side, and then tell me the worth of such a religion. Why are not the hungry fed, the naked clothed, and the ignorant educated? Because the christianity of England has not the means, or because she has not the heart? The religion of England in this respect, is no better than Mahomedanism. They might as well have the Koran, the Shaster, or the Sacred Vedas for their religious books, as the bible and their prayer books.

589. But look at another out birth of English christianity. See her army and navy on every land, and in every ocean and sea, armed with the implements of death. She expends

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money enough annually in supporting her army and navy, and carrying on the accursed system of war and blood shed, to bestow a competence upon all her perishing sons and daughters. She expends money enough yearly upon that system to send the gospel to every dark and benighted son of Adam. But her gospel is carried on board her men-of-war, and is proclaimed by the discharge of her cannon, in the whizzing of her congreve rockets, and the explosion of her bombs; is enforced at the points of her bayonets, and by the edge of her swords; and its influence is seen in the burning and sacking of towns, villages and cities; in the deadly strife, and in the heaps of the mangled carcasses of the dead; it is heard in the roaring of her cannon, the rattling of her musketry, the clashing of swords; in the groans of the dying, and the wailings of the newly made widows and orphans; and it is felt in the souls of those who mourn in mute dispair, because he, who was to have been the staff of feeble old age, whose voice was to cheer, whose arm to support, and whose hand was to lead them, has fallen a victim to the christianity of christian England.

590. How many more centuries must this kind of christianity prevail in England before it will become a gospel for the poor? How long, under such religious instructions and christian influences, will it be before their "Swords will be broken into plow shares, and their spears into pruning hooks?" What progress has it made toward the accomplishment of that object for the last thousand years? And what new light does the English church want, or does she expect, by which she will be better able to understand those christian truths and principles which are to develope and establish that glorious day, when "Nations shall learn war no more?" It is not so much light and knowledge the church needs, as true christian love. They lack not enlightened

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heads, but converted hearts. They can perceive the force and beauty of christian truth, but their selfish, lustful, worldly minded hearts loath and despise it. And they have got up an admirable plan of salvation, whereby they hope to be saved by the merits of another, and not by their own. No other plan would be suited to their condition; and well may they spend their time, money and breath in extolling the wisdom, beauty and mystery of such a plan, and linger around the tomb with their ointments and spices to embalm the cast off body, long after the animating spirit had left it. And they need another angel to come down and tell them no longer to be seeking the living among the dead.

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LECTURE XII.

WHAT IS THE USE, &C.

591. How do the principles of pure christianity flourish in the United States of America, this land said to be emphatically a land of bibles, and of gospel light and liberty? A land preeminent for the vigor and purity of its christianity! A land where you can scarcely get out of sight of steeples, or out of the hearing of church bells! A land of sabbaths and sanctuary privileges! If christianity has not made its impress upon the national character in the United States, where lies the fault? We have our thirty thousand ministers, with their church organizations, extending their influence and power into every nook and corner of the country. They have the centrol of our schools and colleges, and thus have the training of our children and youth. One day in seven is set apart for religious instruction, and they are our teachers. They have access to the public ear, and the public conscience. If christianity is not taught in its purity in the United States, where lies the fault? If it does not bring forth the promised fruits, in the individual and national character, when and where are we to look for it, under such teachers?

592. In the United States, as in England, it is no part of popular christianity to feed the hungry, clothe the naked, educate the ignorant, and redeem the fallen. Here, as in England, wealthy christianity and squallid poverty exist together side by side, year after year. Here, as in England, there is more strife in the church, to see who shall build the

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most fashionable and costly building, erect the highest steeple, and adorn the inside with all that can excite the pride, and flatter the vanity, than there is to see who shall look most faithfully and efficiently after the wants of the poor and perishing within their borders. In this country, as in England, there is money enough unnecessarily lavished upon churches, to educate all the ignorant, feed all the hungry, and clothe all the naked. And what does it all amount to in the way of producing christian character? Let our national conduct and character first answer. Look upon the millions upon millions this professedly christian government annually expends in building forts and arsenals; in building and keeping afloat a navy, in manufacturing cannon, muskets, swords and other implements of death; in keeping up a standing army, and supporting a set of idle and dissipated officers. What care they for the command, "Put up the sword again into its sheath?" What believe they in the doctrine, "They that take the sword shall perish by it?"

593. But look at another manifestation of the national religion of the United States. Here are among us, three millions of men, women and children made chattle by the laws and public sentiment of this christian nation. Three millions of immortal beings, whose business here it is, to individualize and develope immortal spirits; whose birth-right it is, to investigate, study, improve, and develope those minds preparatory to the eternal future, upon which they are about to enter; shut out by the laws of the land, from the rights and immunities of manhood; denied the privilege of learning to read the volumes of nature or revelation; shut out from the reach of human sympathy; proscribed and hunted like beasts through the land; denied the rights of being husbands to their wives, or wives to their husbands; parents to their children, or children to their parents. Three mill-

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ions of human beings doomed to perpetual servitude and bondage, and made the victims of avarice and lust. And it is made a penal offence to give them food, raiment or shelter, even when they are ready to perish. By the laws of these christian states, the husband can be torn from the wife, and be doomed to perpetual bondage, and she to ceaseless concubinage; the baby may be plundered from the cradle, or torn from the breast of its mother, and sold in the public shambles. The family circle may be invaded, and all the ties of natural affection broken, crouched and trampled upon; and all that avarice can exact, caprice and villany can inflict, or lust can crave, these three millions are subject to, and there is no arm to protect them; there is no city of refuge within this christian nation to which they can flee, and no christian altar to whose horns they can cling, und demand protection.

594. These dispised and crushed slaves are abandoned to their fate by the christianity of the nineteenth century. Their pretended commission to go into all the world and preach the gospel to every creature, does not include the American slave. Their efforts to send missionaries among the heathen, to teach them to read the bible, &c., cannot be made in behalf of the heathen at home. By the laws of their professedly christian states, there is a wall as high as heaven, and deep as hell, thrown around them to keep out all light and knowledge. To make human beings slaves, and to fit them to toil patiently like beasts, humanity must be crushed out of them; all noble aspirations must be extinguished. And such is the policy pursued by these christian governments, toward these unfortunate beings, and it is their boast that they have so far succeeded in their efforts, as to make them contented. To make men and women, possessing immortal souls, contented to be slaves, is effacing from

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them, the last lineament of the image of their creator, leaving nothing but the animal in its stead.

595. The christian church cannot shift this responsibility on to other shoulders. The religion of any country has the making of the public sentiment of the country, and is responsible for it. If that public sentiment is false, it is because the religion in that respect is false. Give me the control of the pulpit, whereby the religious element in man is moulded, and I will be responsible for all public vices, or national sins. No state or national institution can stand in opposition to the state or national religion. It cannot be denied that the christianity of the United States holds the institution of slavery in its power, and can put an end to it at pleasure, if it were disposed to do so. And the only reason why that most accursed of all institutions, still continues among us, is because the religion of the country wills it. That this is so, can be proved by the conduct of the churches in all their movements, as such, in their conventions, assemblies, conferences, synods, &c.; by their doctors of divinity, ministers and lay members.

596. Where stood the church in the nineteen-hundredth year of her age, at the commencement of the anti-slavery effort twenty years ago? What had the church been about for half a century previous to that time, that she had not learned of the existence and wickedness of slavery in these United States? What were her thirty thousand watchmen doing on the walls of this christian zion? The cry of the perishing and crushed slave had been ringing through the land for more than fifty years; they had been in a perishing condition, physically, intellectually, morally and religiously, and the church knew it. And during all that time there had not been vitality enough in the church, to have her sympathies enlisted in their behalf. They had not been

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remembered in their public or private devotions; neither in their alms or their prayers. The church was not the friend of the slave; nor by all the virtues of her christianity, was she prepared to become the friend of the slave. Consequently, when a true christian spirit began to be awakened in their behalf, the church was found in the ranks of the enemy. The clergy, almost with one accord, denounced the agitation of the subject. The doors of their houses were closed against those who would open their mouths for the dumb, and reach forth their hands to assist the fallen. She would not advocate the cause of the oppressed, nor permit others to do it, where she had power to prevent. She even went so far in many instances, as to thrust out of her bosom, those who espoused the cause of the slave. Now, why was this? Did she not understand the true spirit of christianity as well then as now? Had she not bibles, and ministers, and sabbaths, and revivals of religion, previous to that time?

597. But the church has not yet come up to the work. It is yet a debatable question, whether slavery is not an institution of heaven, ordained of God. Whether it is not an elder brother of christianity. The most able and enthusiastic defenders of that institution belong to the church. Who, but a modern doctor of divinity, would have thought of absolving the church from all responsibility, for the continuance of slavery in her bosom, on the plea that it was an "*organic sin?*" Who, but a learned professor of modern christian theology, would have come to the rescue of Daniel Webster, when he had forfeited all claim to respect, and rendered himself odious in the sight of humanity, throughout the world, by his base treachery to freedom, and servile truckling and subserviency to slavery, in advocating and sustaining the most infamous act of despotism,

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that ever disgraced the reign of any tyrant or despot? After all the light which has been elicited by twenty years discussion, has the church vitality enough to thrust slavery out of her own bosom?

598. On the subject of slavery, the church is now behind the humanity of the age. And what she has done for the slave, she has not done in virtue of her christian principle. Every step she has taken, she has been forced to take by the power of a public sentiment, which the humanity of the world, and not the christianity of the church, has awakened. There is not an instance to be found where public sentiment has not been ahead of the church. All these things tend to prove that the humanity of the world is superior to the christianity of the church; and taking the past and present as a type of the future, slavery and christianity will exist harmoniously together for eighteen hundred years to come. There is not that in the christianity of the nineteenth century, which antagonizes with slavery, or war, or any other national sin. And this being the case, when, and by what power, is war and slavery to cease? How is this christianity, of which our present churches are types, to fulfill the prophetic song of "Peace on earth, and good will among men?" How, and when is it to open the prison doors, or break off the bonds of oppression, and let the oppressed go free? Is it answered, when the world is converted to christianity? What is the use of converting the world to such a christianity as is now exhibited in christendom, to put an end to war, and slavery, and avarice, and lust? Do not our christians fight? Do we not take our generals, colonels, captains and soldiers from the church? And do they not fight as bravely and desperately as those taken from the world? Do they not plan a campaign, conduct an attack, point a cannon, ele-

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vate a bomb, thrust a bayonet, brandish a sword, fire a city, sack a town, better than the unchristianized savage, or unconverted heathen? Do we not send out our reverend chaplains with our invading armies, to invoke the blessings of God upon our battles? Do not our churches rejoice in our victories, and thank God that our enemies have been put to flight at the point of the bayonet, or by the edge of the sword? Do we not present the beautiful and sublime spectacle before the heathen world, and before angels and God, of one christian in hostile and deadly array against another? How, then, is the converting the world to such a christianity, to put an end to war? Since the days of Constantine, christian men and christian nations have been as prone to use the sword as Mahomedan or Pagan men and nations; and we might with as much propriety talk of converting the world to Mahomedanism or Paganism, to put an end to war, as to hope for that result by converting the world to the present type of christianity.

599. How is slavery to be abolished by converting the world to modern christianity? Do not a large portion of the members of our orthodox churches, including our bishops, doctors of divinity, ministers and deacons, hold slaves? And do not a large majority of their christian brethren support them in it, either by their direct or silent influence? Do not our doctors of divinity and professors of theology, sanction slavery as a "DIVINE INSTITUTION," or apologize for it as being an "ORGANIC SIN?" Dare your missionary societies or bible societies, lay their finger upon that institution? And if, after the light and development of eighteen hundred years, they have not learned to condemn slavery, when will they learn to do it? Watchman, tell us of the night! Here is now, in the city of Cleveland, today, (April 27, 1851,) a methodist minister, asking of the

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people contributions to enable him to purchase his own liberty of his master, who is also a methodist minister; and I am asked to take up a collection in this infidel congregation for that purpose. Again, I ask, according to the present type, how, and when is modern christianity to break off the bonds of oppression, and let the oppressed go free? We have more to hope from Mahomedanism, as a means of breaking the bonds of oppression, than from such christianity; for the Koran world never permit the Musselman to hold his brother in bondage.

600. How is selfishness and avarice to be overcome by converting the world to the present type of christianity? What has modern christianity accomplished, or what is it likely to accomplish, toward that result? Go into the busy, bustling mart, and you will find those who have just arisen from their knees, as busily engaged in driving a sharp bargain, trying to circumvent or overreach their neighbor in a trade, as those who perform no such ceremony. Let revivals sweep over the land, prostrating every thing which opposes their progress, and when thousands have been gathered into the churches, what has society gained? Is the converted miser any the less a miser? Is the ambitious seeker after fame or wealth or power, any the less such? In short, is the animal selfishness of the convert, in any measure removed? I grant you may have changed his speculative creed; you may have given him a more sanctimonious face; you may have given a religious cant or drawl to his voice; you may have filtered his reason, and made him a bigot; you may have made him negatively virtuous, so far as common or open vices are concerned; the fear of hell may keep him from the haunts of dissipation and vice; but it has not uprooted his animal selfishness, and implanted pure, disinterested love in its place; he

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is as greedy as ever to drive a sharp bargain ; he clings with as much tenacity as ever to his earthly treasures ; and the hand of poverty and want is still stretched out to him in vain for relief. Do the churches of this city look after the poor, even among their christian brothers and sisters? I challenge them to answer. I know whereof I affirm. While members of our orthodox churches are wallowing in wealth and luxury, clothing themselves in purple and fine linnen, and faring sumptuously every day ; and while the church has a large poor fund on hand, there are poor widows and orphans, members of those churches, pining in want and destitution. And when wealthy members have been notified of their suffering condition, and asked to contribute to their relief, they have proposed to put them upon the town, and thus cast upon the political officers of the city, the duties which more properly belonged to the deacons of the church. What has the world to expect from such a christianity ? In what respect are the poor to be benefitted by such a religion ? What effect has it upon the proud, the ambitious, the selfish and worldly minded ? Go from the bustling mart to the fashionable church, and what do you find there ? Look in upon them ; listen to the rustling of silks ; witness the gorgeous display of wealth and fashion, and snuff the odors of the fashionable perfume shop, and tell where else upon earth you can find another such an exhibition of vanity and pride and superciliousness. And yet these churches claim to be the embodiment of true religion, and represent what is to be the effect of christianity upon the world ; that when all are converted like themselves the millenium will come.

601. From considerations like the foregoing, we are forced to conclude that such a christianity as is manifested in England and the United States can never become efficient for

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the redemption of the world. Either modern christendom is false to christianity, or christianity is false to truth, humanity and God. But real christianity is true. Its philosophy is the philosophy of the universe. Upon its principles was every thing made that was made. By obedience to its truths the world must and will be redeemed. But before this can be done, christianity must be wrested from the keeping of these religious worldlings. They have, by their organizations, taken possession of all the religious institutions, and made them their own. They have taken possession of the religious element in community, and converted it to their own use. They have taken control of public sentiment, and brought it to their support; and woe to the man who will presume to resist their demands. They have obtained the control of our schools and colleges, and thus brought their influence to bear with almost controlless power upon our children and youth, our middle aged and old. They have brought down the demands of a religious life to the tests and habits of fashionable life, and thus united their power with the wealth and fashion of the world, and brought to their support every powerful element in society. And to what purpose? To support one idle and proscriptive priesthood.

602. The falsity of modern christianity may be inferred from its fruits. Truth and virtue are harmonious, and tend to unity. All truths in the universe of God are consistent with each other, and all virtues exist together in harmonious relationship. Tried by this standard, there is much falsehood and vice in modern christianity. It must strike the mind of every impartial observer, that the tendency of all the various sects in christendom, is to division and disunity; and this tendency has been manifested for the last eighteen hundred years. Who ever heard of two

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different christian sects uniting and being one? And where is the one (save the Romish church), which has existed for any length of time, which has not divided and become two? And where is this division to cease? What power is to break down all this thousand sectarian differences and unite them into one? No power short of that which shall be able to wrest christianity from their keeping; which shall be able to withdraw from them the Sabbath and the religious institutions of the land; which shall be able to drive them from the control of our schools and our colleges; which shall be able to get control of the religious element in man, and make it true to his nature and destiny. A power, to do this, must come from the spirit world. It must come from the land about which these sectarians assume to teach; and it must come clothed with such power and authority that man cannot be deaf to its appeals. Man must be made to feel and know his relation to the future and to God.

603. Is it answered, we have already sufficient light on this subject; that our relations to the future, and our duties growing out of those relations, are as plain as they can be? Where, I ask, shall I go to find that light? To which of the thousand sects in christendom shall I look for a revelation of the truth? Shall I go to the church of Rome, and bow before the authority of the Pope, and by my faith, doom all Protestants to hell? Or shall I turn my back upon that mother of harlots, and doom millions of zealous Catholics to the same place? And becoming Protestant, to which of the multitudinous sects shall I attach myself? What sign shall I have by which I may know I am right, or in the right path?

604. Am I answered? "Read the Bible" Do not all read the Bible? Have not all the thousand divisions in

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christendom arisen from reading the Bible? And does not each sect read it right, and every other sect read it wrong? Have not the church been reading the Bible for the last eighteen hundred years; and have they not educated hundreds of thousands of men, and hired them to make it the business of their lives to study the Bible, and teach them what it means? And have they not paid them thousands of millions of dollars for their instruction, which has resulted in these endless divisions and dissensions? And have these endless Bible readers been able to satisfy themselves, that the Old Testament teaches the immortality of the soul, or the New Testament teaches what is to be its condition, immediately after death? If we have sufficient light upon this subject, what is the occasion of such infinite misunderstandings? And where is the prospect that these misunderstandings are to cease, under the degree of light and knowledge we have hitherto possessed? Were all our previous Bible readers dishonest, or were they fools, that they were not able to harmonize among themselves? There must be either lack of light, or lack of honesty.

605. These endless divisions and contentions in christendom have discredited christianity in the sight of the world; and, united with the false and hypocritical conduct of these Bible readers, has been fast driving the world into atheism. The tendency of their conduct and influence for the last thousand years, has been to stifle the voice of nature in her silent and truthful teachings, as to the immortality of the soul, the existence of a God, and the realities of an endless future; prostituting and perverting the religious element in man, by crushing reason, and substituting blind authority in its stead. And whatever may have been their professed creed, they have been, in their lives and conduct, practical athiests. Their influence in society has been

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atheistical, and tended more in that direction than to prove the truth of what they professed to believe and teach. It cannot be denied that the tendency of the age has been, under the instruction of these religious teachers and Bible expounders, in the direction of materialism. The scientific minds of the day have not confidence enough in the religion of these churches, to be arrested by them in their moral course to the blank night of material atheism.

606. And why should they have confidence in them? What evidence have they furnished the world of their honesty and sincerity? Professing to believe and teach that we should not "Lay up for ourselves treasures upon earth," they are constantly laboring night and day for that object, and sometimes violating every principle of moral honesty, and robbing the poor to accumulate for themselves earthly treasures. Professing to believe and teach that they are stewards of God's household, and whatever they possess they hold in trust for God's use, to be expended in feeding his hungry, clothing his naked, and educating his ignorant children; and that whatever they do unto the least of these poor suffering children of sorrow, they do unto Christ himself; and that wherein they neglect and despise them, they neglect and despise Christ, and yet they wallow in wealth and luxuary, totally indifferent to the fate of the needy and perishing about them. Professing to believe that man should not resist evil by evil, they individually and collectively arm themselves with the implements of death, and rush upon their brethren, lay waste their fields, burn their cities, sack their towns, and butcher them and their wives and children. They profess to believe that christianity is designed to break the bands of oppression and let the oppressed go free. Yet they are holding millions of their brethren and sisters in chattle slavery, and

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claiming it to be a divine institution. They have opposed progress in scientific discoveries, by denouncing every important advance which has been made, as infidel and the work of the devil. And they have persecuted and proscribed almost every one who has been instrumental in developing any new truth. The science of astronomy, of geology, of philosophy, phrenology, mesmerism, &c., &c., has had to pass under the ban of their proscription. How then, I enquire, can the world have confidence in them? False to every thing they profess—false to truth, to humanity and God.

607. Is it not time that power should be arrested from such hands? Is it not time that light should break in upon us from the spirit land? Is it not time that a voice should come from beyond the grave to reassure us of our own immortality, and that God lives and is true, though all sects in this sectarian world be false? Is it not time for God to vindicate his character and attributes from the aspersions of modern christianity. If man is ever to be redeemed from the dominion of selfishness, and the vices and crimes incident to it, must not a new light spring up; must not new revela ions be made, or old ones be reaffirmed and established? If there is power in the spirit world to communicate with man and reestablish him in the realities of the future, and of God, never was there a time when he needed its exercise more than now. The voice of suffering humanity throughout the world, is going up to heaven for relief. The cries of the needy and perishing are borne on every breeze. War and slavery and avarice are intent on devouring the poor and the weak, and they appeal to the church for relief. Humanity calls upon the church to come to their aid. But like Cain of old, she enquires,

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"Am I my brothers keeper?" and Priest and Levite like, passes by on the other side.

608. The world can never be redeemed until the religious element in man is properly developed and directed. True religion is the spontaneous production of the elements of our spiritual being, and is inate in man. Without these elements, religion would be nothing; with them it is every thing. It is not for God; it is not what God needs; it is not what he desires on his own account; it is not for his use. Being infinite in the perfection of his attributes, nothing that man can do, will add to or detract from those perfections. He cannot be made more powerful, wise, good and happy, by anything or every thing which man can do; and aside from the influence which truth or falsehood, obedience or diobedience, are to have on beings out of himself, it is a matter of indifference to him whether men keep his laws or violate them. Religion has to do with man, and the relation he sustains to God through his fellow man. Man, as an immortal being, has to do with the individualization and development of his own immortal spirit, and the individualization and development of immortal spirits about him; and he is so interwoven into the web of existence, that he can neither act or think without influencing the destiny of beings around him; and the great system of which he is a part, is so constructed that his own eternal well being is in harmony with the eternal well being of every other existence, and can only be promoted by promoting the well being of others. Now it is the business of religion to make man acquainted with his nature and destiny, and with the relations he sustains through that nature to his fellow man and to God, and to induce in him the necessay impulses to move in the sphere of his duty and destiny. Hence all our religious duties have relation to

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ourselves and our fellow men, and can only be performed by bringing ourselves into harmony with all truths and virtues. We cannot love God and hate a brother; we cannot respect God and despise a brother; we cannot serve God and neglect a brother; our relation is such, that whatever we do to man, we do to God.

609. And herein is a fundamental error in modern christianity. Practically, they make religious service to consist in doing something they owe to God, irrespective of man. Doing something that shall please God, regardless of its relation to, or effect upon man. Believing in something that God requires, although it be mysterious and incomprehensible. Hence a very prominent part of modern christianity consists in speculative creeds, that tax somewhat the faith of those who subscribe to them. And the great virtue in believing in such creeds, consists in the tax such faith imposes on credulity, thereby evincing faith or confidence in the truth of God, although he require us to believe those things which are apparently inconsistent or absurd. Another very prominent feature of modern christianity is, that worship consists in observing certain religious forms and ceremonies, because they suppose God requires them to observe them. But for what reason God ever required them, or why he now requires them, they are unable to divine. They cannot see that those forms and ceremonies are particularly beneficial to God or man, yet nevertheless they must be observed as a matter of form, and by such observance they worship and please God.

610. Another fundamental error of christianity is, in mistaking the *end* and *aim* of religion. They speak of it as designed to fit us for death, when in reality we do not need it for that purpose. Religion is needed to fit man to live, and is more imperatively demanded for the purpose

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of fitting man to live, than for preparing him to die. The true man will have no trouble about dying. He will have no fears that he can die well enough. His great anxiety will be to know how to live to the best purpose. True religion will teach him how to do this. Modern christians act upon the hypothesis that God is angry with them, and intends to damn them eternally hereafter, and that religion is designed to teach them how they can appease his anger, make him pleased with them, and thereby enable them to escape eternal damnation. Hence they seek what they call religion, and urge others to do the same, as a sort of insurance against a future hell. Now I hardly need remark that the utmost scope of such religious views, is only to make men negatively virtuous, not positively and actively so. Such a religion may make civil men and civil women, but it will never make good and true men and women. I shall consider this matter more at length hereafter.

611. Thus it is that the religious element in man has been perverted, and its power as a means of human redemption has been destroyed. Christianity, the only true system of religion, has been robbed of its original significance and power; it has been plundered of those divine truths by which the world was to be redeemed and reconciled to God. As taught and practiced by its divine founders, it was pure spiritualism. Its worship consisted in perfect obedience to all the requirements of truth and justice, prompted by an interior love for the true and the just, and was without form and ceremony. It had no set time or place, or circumstance; but it belonged to all times, all places, and all circumstances. It was unnecessary to go to Jerusalem or to Mount Gerrazim to worship the Father. He could be worshipped at the well, on the mountain or in the desert. Wherever there was an ignorant being to be

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instructed, a fallen being to be raised up, a mourning one to be comforted, or a suffering one to be relieved, there was an altar whereon a pure sacrifice could be offered most acceptable to God. Christ, in his life and teachings, was the word of God made flesh; that is, he was the translation of the infinite Father, into finite humanity. He came to reveal those principles and truths which were interwoven into the very structure of the universe, and to become an exemplification of those principles and truths in their practical application to man as a social and civil being.

612. The end, aim and true scope of religion, as taught by Christ, being misunderstood and misapplied by modern christians, and a mechanical, artificial system, having more of formal Judaism than spiritual christianity in it, having taken the place of the true one, modern christianity has become as false and idolatrous in its teachings and worship as other Paganisms, and it is not easy to determine whether it is christianized heathenism, or heathenized christianity. But be it what it may, it is so far from being true, it cannot be relied upon as a means of human redemption.

613. Of this mankind have been satisfied for a long time, and have ceased looking to it as a means of reform. If an attack is to be made upon any form of vice with a view of rendering it odious, and thus banishing it from society, an organization out of the church, must be formed for that purpose. If we rely upon the church to do the work, it is not done. Intemperance and the church moved along together for centuries, and would have continued to do so, had not an influence exterior to that body, have organized and put forth a systematic opposition to it, and so was it with slavery. There is nothing in modern christianity which revealed slavery in a sinful or odious light, until the humanitarian, on the outside of church organiza-

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tion and discipline, raised his voice against it. And then the first he aroused in the ranks of the enemy was the church and its ministry. The first battle had to be fought with them, and they have not capitulated yet. For they are now debating whether slavery is not a christian institution at least in harmony with christianity; and how long it will take them to settle that question, time alone can determine. So also with war, which has so long deluged the earth with blood. It has been the champion of the church for the last fifteen hundred years, and modern christianity has yet to learn, that the trade of the soldier, and the profession of the christian, are incompatible with each other. And so is it with every other popular vice. Every effort at reform originates and is carried forward outside of the church, and it has ceased to be considered an instrument of reform, and the church have ceased considering themselves as such.

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LECTURE XIII.

AN ANALYSIS OF MAN.

614. The object of this lecture is to analyze man for the purpose of studying his nature and ascertaining the source of all his impulses to action; for that which thinks, wills and acts, constitutes the man. In the early part of this course of lectures, I had occasion to trace the path of development through the mineral, vegetable and animal kingdoms, until I came to man. As we entered upon each of these kingdoms, we found the manifestation of new principles which had not appeared before, at the same time they were accompanied by all the preceeding manifestations. Thus when we entered the animal kingdom we found the development of the nervous medium, embracing sensation and motion, accompanied by vitality, magnetism, electricity and matter. In treating upon man as a thinking and acting being, I care to notice only those things which make him such.

615. As man differers from all preceeding developments, in the nature and power of his mind, and those desires and aspirations which grow out of that difference, I will again notice the office of sensation and instinct, which make up the mind of the animal, and that of individualized immortal spirit, which makes up the mind of man. The office of sensation is to reveal only the external and perishable forms of existence, or the accidantals of real existence. Instinct is designed to supply the place of reason; and is found, were from want of observation and the power of comparison,

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reason cannot exist; and yet the action to be performed by its impulse, is essential to the existence of the being. Sensation and instinct compose the mind of the animal, and it can never rise above their revealments. It can comprehend no class of truths they cannot fully reveal. It can never examine the interior of things. Depending upon sensation for its existence, the animal mind must begin where sensation begins, and end where it ends. The desires and aspirations of the animal are confined to the sphere of sensible effects. In that sphere all its wishes can fully be gratified. It can perceive nothing beyond; it can anticipate nothing beyond; and hence it aspires to nothing beyond. With its physical wants supplied, and its animal desires gratified, the brute is contented and at ease.

616. Not so with man. While he possesses a nature purely animal in its character, which can be satisfied with physical objects, he possess also another nature, which demands something beyond. The physical and external will not gratify it. Like the animal, he can perceive the external forms of existence; but they are only suggestive of an internal cause, and his higher nature is constantly attracted toward, or drawn out after that cause, and it cannot be satisfied until it can find it out. An eternal WHY? and How? and WHAT? is disturbing his rest, and he must attend to their demands. This higher nature is constantly looking beyond this exterior world; its aspirations and desires center in the sphere of causation and spirit; and can only be gratified by that which belongs to that sphere. Hence in this lower sphere of existence the mind will ever be active, restless and unquiet; there will always be an aching void the world cannot fill.

617. But as man, in this sphere is a compound being, composed of the animal, which belongs to this sphere alone,

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and the spiritual which belongs to the next sphere, he will exhibit the two characters. He will exhibit the animal intensified, and the spiritual modified. And by carefully attending to the phenomena of his compound character, we shall be able to determine the motives and impulses which prompt his actions, and ascertain how far they are animal, how far they are spiritual, and how far they are mixed. By carefully investigating the character of those animals which most nearly approach the development of immortal spirit, we shall be able to determine the scope of animal impulse, and the capacity of animal intellect.

618. It may be remarked in the outset, that the *end* and aim of all animal appetites, interests, passions and affections, look to the development of their animal bodies, the propagation of their species, and the defence of themselves and those dependent upon them, from that which threatens injury or destruction. These are all the ends there are to be provided for in the animal economy, and consequently it would have been out of place to have endowed them with other aspirations and desires. The means of gratifying all these appetites, interests, passions, &c., are supplied in this sphere of material existence, and consequently they can be fully gratified here, and the full destiny of the animal be accomplished. The appetites are but the voice of nature calling for material to build up and keep in repair the animal system, and are indicative of such a demand. The passions are those impulses which stimulate the animal to defend itself against danger, or that which threatens to invade its chartered existence, as well as that impulse which leads it to seek to continue its existence in its offspring. Its affections are those impulses which go out of itself and lead it to seek the well being of another,

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during the period of the helpless dependence of that other being, and no longer.

619. In the animal, the proper office of these appetites, instincts, passions, &c., can be observed by a close attention to the habits of the animal. Possessing no higher nature to goad them into action, they are not intensified in the mere animal, but are seen performing their legitimate and proper functions. Hence in the fields of nature, we can learn true wisdom from the volume written by the finger of God, in these rudamental developments of man. The animal eats only to supply the demands of a healthy appetite, and not for the purpose of deriving pleasure from eating; and eats those things which are best suited to supply that demand. Hence their appetites never become depraved, and they never destroy themselves by gluttony. They drink to quench a healthy thirst, and only for that purpose. Hence they seek not to tickle the palate with mixed or unnatural drinks, and you have no dissipated or drunken animals. They gratify their sexual desires for the purpose of propagating their species, and not for supplying themselves with an unnatural source of gratification and enjoyment. Hence they run not into excess of lust, and thereby enervate, disease and destroy themselves. Hence you find no libertines or debauchees among mere animals. In supplying their wants, they seek to appropriate no more than their wants demand. They are no monopolists. The swine will share his slough with his brother swine, and the horse and ox and sheep, their pasture and their shade.

620. Their passions are called into exercise only when nature demands their exercise. If in danger, they will flee, if that be practicable; if not, they will resist. They however consult their own feelings and convenience, in such

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a matter. If they feel competent to resist, and resistence seem practical, they will do so until the danger is removed or they are overcome. But such resistance ends their desire of conquest. There are no Don Quixotes or Alexanders among mere animals. They are too true to nature and too sensible to exhibit such folly. Their affections for their young, leads them to provide for them during the period of their helpless dependence, and to defend them during their tender embecility. Beyond that they have no duties to perform toward them; and nature, true to that end in her impulses, gives them no further trouble or care about them. Here then, let us study the true end and aim of all our animal appetites, instincts, passions and desires. Let us learn a lesson from this page of nature. "Go to the ant, consider her ways, and be wise.

621. We find man, as an animal, possessing all these appetites, instincts, passions and affections intensified. In consequence of which he is constantly running into those excesses and vices from which the mere animal is free, and which are the source of all the physical, civil, social and moral evils which afflict the world. Were man an animal merely, he would be guilty of none of those excesses and vices. These excesses are the result of the aspirations and desires of his immortal nature misdirected. The spirit gives the impulse, the animal gives the direction. Hence man's vices and crimes are the product of his compound nature. Were he a mere animal, there would be nothing to give the impulse; were he a pure spirit, there would be nothing to misdirect. In the animal, motives to action are exterior to the animal; in the spirit, impulses are interior to the spirit. In the animal, selfishness is the great and all absorbing motive power. In the spirit, love or inate spiritual affinity impels to action, and these two are in a state of apparent antagonism.

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The tendency of selfishness is to seek our own gratification at the expense of the happiness and well being of others, if need be, or at least, regardless of the well being of others; the tendency of LOVE is to seek the well being and happiness of others regardless of our own. Hence it is said "The spirit wareth against the flesh, and the flesh lusteth against the spirit." It is only when the animal usurps the place of the spiritual, that this antagonism exists. In its own sphere, performing its own proper functions, it exists in harmony with the spirit; and when under its control will find its own well being and happiness harmonizing with the well being and happiness of others.

622. This selfishness of the animal nature is the foundation of all the passions and affections of the mere animal, and is absolutely essential to stimulate it to protect and defend its individual existence. It is an attribute of the animal, and is animal in all it provokes. Selfishness is the highest motive power the animal is capable of attaining to. Having no interior or spiritual nature, it cannot act from spiritual impulses or affinities. The highest form of animal existence being subject to destruction, its highest motive power must be to preserve that form from destruction. Hence its highest care must be to provide for and defend itself. To this end all animal activity tends; and in fulfilling this end, it finds all its gratifications and happiness. For nature, in all her plans of operation, has ordained that gratification shall flow from the proper discharge of all our obligations either to ourselves or others.

623. But the spiritual nature of man, being immortal in its constitution, and not subject to destruction, has no occasion to provide against any such result; therefore it has no demand for the attribute of selfishness, and therefore has it not. This spiritual nature, being once in existence, must forver continue to exist, and therefore its motives, de-

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sires and aspirations, must have reference to something aside from perpetuating its existence. The end of its existence is to develope, and expand to infinity in the elements of its being; therefore its motives, aspirations and desires must have reference to that end, and must be such as can only be gratified by such activity as tends to develope and expand those elements, and as love or interior delight, is the impelling power of the spirit, its entire activity, to gratify its desires, must harmonize with perfect love; and as wisdom or true knowledge is the state or condition to which the spirit tends, it must also harmonize with all truth. Hence the appetites, desires and aspirations of the soul will naturally demand for their gratification, the constant exercise of all the active virtues and perfect obedience to all the claims of truth and justice.

624. This fundamental position must be kept in sight. An appetite or desire is indicative of a demand. If it be a natural appetite or desire, it will arise from a natural demand; and when that demand is properly supplied, it will afford gratification. Hence, when there is a healthy appetite for food, it indicates a demand on the part of the physical system for material to nourish and develope it; and by properly supplying that demand with the appropriate food, gratification will be afforded; and the system will be nourished and developed. So also if there is a healthy thirst, that indicates on the part of the system, a demand for appropriate fluids, and the proper supplying of that demand will afford gratification, and thus is it in reference to all the natural demands of the animal; they are all indicated by natural appetites and desires, and are all legitimate and proper; and when properly supplied, produce gratification and animal enjoyment.

625. But as all animal appetites and desires are based upon the nature and necessities of the animal constitution,

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so are all spiritual appetites and desires based upon the nature and necessities of the spiritual constitution, and indicate a demand for that which is necessary to nourish, develope and expand the spiritual being. And as all animal appetites and desires have reference to the *end* of its animal existence, so also have all spiritual appetites, aspirations and desires reference to the *end* of our spiritual existence; and as animal gratification results from properly supplying such demands, so spiritual gratification, or true happiness, will result from properly supplying those spiritual demands.

626. In the animal, its highest gratification consists in supplying properly the natural demands of its physical nature; because that is the highest end of its existence; that is, the utmost limit of its desires and aspirations and therefore it can attain to no higher happiness than their proper gratification affords. For this reason, there is nothing to stimulate the mere animal to commit excess.

627. But man, being possessed of a higher nature and destiny, being stimulated by desires and aspirations, commensurate with that nature and destiny, can never obtain true happiness, short of a proper gratification of those desires and aspirations. He, although an animal, is a God in the immortality of his nature, and must be gratified as a God to be truly happy, and not as an animal. Hence, while the animal can reap its fill of happiness in supplying the demands of its physical nature, man remains discontented and miserable if only those demands are supplied; there is that within him which calls for higher gratification. It is the God within admonishing him of his true nature and destiny, and demanding him, as he would be happy, to be faithful and responsive to it. But man, ignorant of the nature of this demand, has sought to gratify it by ad-

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ministering to his animal passions, appetites and desires. Has set about creating artificial appetites, and thus intensified them, and diseased his animal nature, and hence have arisen all the civil, social and moral evils which curse society and man. Man, in thus intensifying his animal appetites, passions, &c., is at war with himself, his nature and destiny; by his own animal selfishness, becomes his own worst enemy, and it requires the interposition of heaven to keep him from destroying himself.

628. Such being the nature and constitution of man, he must never expect to satisfy the demands of his spiritual nature, by any attempt at gratifying the animal; and consequently he must never expect happiness in any pursuit which does not look beyond that animal nature. His animal nature was not intended as a means of conferring happiness upon him, but only as an instrument of individualizing his spirit, and continuing that process of individualization in his offspring. It is one of the *means*, not the *end* of his existence; its business is subordinate to minister to the spirit, not to be ministered unto by the spirit. Man's happiness was designed to consist in pursuing legitimately and properly his highest destiny, and not in trifling with the means by which that destiny was to be pursued. If man could find full and complete satisfaction in the gratification of his animal nature, it would be proof positive that he possessed no higher nature to be gratified. Hence the restlessness and dissatisfaction attending man in his worldly pursuits, is the voice of God within, calling him away to a higher life.

629. Herein is the reason why man cannot be satisfied by anything or everything which this world can bestow. Let these positions be understood. Man can only find true happiness in gratifying the demands of his higher nature;

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but the demands of his higher nature cannot be gratified by anything which looks not beyond his physical or external being. Hence in all his pursuits after wealth, fame, or power, man cannot obtain happiness; and by these pursuits he only intensifies the desires of his lower nature beyond their capacity of gratification, and consequently entail on himself dissatisfaction and misery.

630. The truth of these positions has been verified by the experience of the universal past and present. The history of Alexander the Great, is the history of every individual who has sought after happiness in the pursuit of fame or power. Feeling the impulses and desires of his immortal nature, demanding action and gratification, he vainly imagined that gratification could be obtained in the conquest of the world. Stimulated to action by his immortal cravings, he drew his sword and rushed madly upon man. The wailings of widows and orphans awoke in his path. He carried desolation and ruin wherever he went—on he strode, crushing human hearts at every step, until the world was conqured, and lay in slavish subjection at his feet. Kings and princes were his subjects, and all nations were tributary to him. There he stood on the pinnacle of fame and power, a monument of solitude and grief. To what further attainment could he aspire? What wish could he indulge, which he had not the abundant means to gratify? Appetite, passion and lust had the world at their command, and yet could not confer happiness. The reason is obvious, Alexander had attempted to satisfy the demands of his higher nature, by laboring to administer to the lower; and by so doing he had not only left his spiritual nature to famish, but had intensified his baser passions and appetites beyond their capacity of gratification, and these rendered himself hopelessly wretched.

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631. So also is it with those who make wealth the object of their attainment. The desire of gain is constantly stimulating them to incessant toil and privation. And yet success brings with it no enduring satisfaction. It serves only to intensify the desire beyond its capacity of being gratified. The case of the French miser is a fair illustration of the power of wealth to beget happiness. In Paris, there lived a man whose desires and aspirations centered in the acquisition of wealth. He arose early, sat up late, toiled hard, and eat the bread of carefulness, that he might lay up for himself earthly treasures. And he was abundantly successful in his efforts. His wealth rolled in upon him until it amounted to untold millions. But with the increase of his riches, his avaricious desires and anxious cares increased. The desire of getting, and the fear of loosing, deprived him of appetite and rest and sleep. In his fevered dreams, he had visions and forebodings of bank failures, stock depreciations, conflagrations and shipwrecks. His wealth seemed always to be on the wing, and just ready to escape his grasp. He turned his property into gold, and resolved to keep it within his own custody and control. Then he thought of the ingenuity of thieves, and the frailty of locks; and prudence seemed to demand his constant presence, to watch over and guard his golden heaps. There he heard the footsteps of the robber, the supposed whisper of the assassin, and the midnight work of the burglar, as they lurked around for his life and gold. Thus he continued to watch night and day, until tired and abused nature gave way, and left the old man a victim to gold and despair. He felt that his life of toil and privation had only seemed to heap upon him wretchedness and misery, and there was no prospect of relief. His desire for gain was still unabated, and yet every dollar it brought, only added a new pang to his head and

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heart. He resolved to end the scene, and seek in death that which life had denied to him, rest and quiet. With this intention he hastened to the river, and as he stood upon its banks, taking his farewell view of earth, and about to pronounce his last malediction upon it, he thrust his hands into his pocket, where he found four guineas, which had escaped the prison of their fellows. He took them in his hand, and for the first time in his life, he *felt* they were o fno value to him; for the first time in his life he *thooght* they might be of some value to some poor suffering child of sorrow. With this feeling and this thought, he turned away to find some needy one upon whom he might bestow them. He had not gone far when he came to the door of a wretched hovel. He heard within the cry of poverty and distress—he entered. There lay, on a pallet of straw, and covered with rags, a sick and widowed mother; scattered upon the floor, sat four hungry little ones, crying for bread, and the mother none to give, and no means for procuring any. There she lay in agony, such as none but mothers can feel for perishing babes, perishing for want of food, and none to give. She had just prayed, "Father, give us this day our daily bread," when the old miser entered her door. He came to her bed side. Silently he placed the guineas in her hand. The mother looked upon the guineas, then upon the giver; then upon the guineas, and upon the giver again, as if to assure herself it was not a dream. Then she seized his hand—she pressed it to her lips. The warm tears bathed it, and she blessed him, and she prayed God to bless him. She bade her little ones to come and bless him; and they came, and blessings, thanks and prayers were showered thick upon him. The old miser's heart gave way—the flesh was pierced. A thrill of joy, of satisfaction, ot exquisite delight, shot through his soul, and sent the blood tingling to

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the tips of his fingers and toes. A spirit tongue seemed to whisper in his ears, "WELL DONE." What! what! exclaimed the old man, is happiness so cheap? Then will I be happy. He turned away, not to drown himself, but to fill his pockets with guineas, and search out the objects of charity, that he might relieve them. Thus he spent the remainder of his life, and at last died in a good old age, testifying to all around, that the way to be happy, was to be useful and good.

632. In the foregoing incident, is to be found a lesson taught by God himself. When the shipwrecked mariner is thrown upon some barren rock, famishing from thirst, with the ocean around him, why does he not drink? Because he knows that every drop of that brine will only serve to intensify that thirst; and could he drink the ocean dry, he would only increase, not satisfy its rage. Whereas, one simple quaff of the appropriate drink would afford him the most exquisite satisfaction and delight. So was it with the old miser. He had been striving to satisfy the demands of his higher nature, with food unsuited for it. He had been drinking brine to assuage his thirst, but the moment he even accidentally complied with the demands of his higher nature, the dove returned with the olive leaf in her mouth; the ark rested on the top of the mountain, and despair subsided from the face of his soul.

633. This lesson is taught by the universal experience of man. Happiness is the great boon for which all are seeking, and that happiness must be obtained in gratification; and that gratification must be such as flows from complying with the demands of our higher nature. Our higher nature demands love, universal, unselfish love; and wisdom, true knowledge, that it may develope and expand in the elements of its being. Deprive it of such food, and it will famish;

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and its hungerings and thirstings will fill the soul with disquiet and misery.

634. When will man learn wisdom from the teachings of experience? When will he listen to, and understand the admonitions of the God within, which tells him that happiness cannot be found in the pursuit of wealth, or fame, or power, as an end of human attainment? When will he understand the wisdom and benevolence of that plan, which is constantly striving to win him from these low and groveling pursuits, which tend to unduly develope his animal nature, and thereby crush and destroy his spiritual; and to attract him in the ways of happiness and eternal life? When will he listen to that voice which is ever ready to bless him with the richest blessings of peace and joy and happiness, whenever he is striving, from pure unselfish motives, to promote the well being, peace and happiness of others? The widow's mite, the cup of cold water, a kind and gentle word, or even look, are never without their reward. They are sure to bestow a quiet peace and happiness, the wealth of all the world cannot purchase.

635. The highest *end* of man's existence, being to ultimate an individualized immortal spirit, with a capacity of infinite expansion and development in love and knowledge, attended with perfect and complete happiness in that expansion, infinite or perfect wisdom could not have ordained it otherwise consistent with that *end*, than that happiness should only be found in such pursuits as tended thus to develope and expand the soul in harmony with the development and expansion of every other soul in the universe. And it stands forth an eternal memorial of the perfect wisdom and goodness of our Creator, that in his arrangements nothing will confer true and perfect happiness upon man, which does not tend to promote the well being and happi-

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ness of every created intelligence; and this inate desire for happiness which pervades every breast, is the gravitating principle of the spirit, drawing it toward, and binding it to the heart of God, and thus love becomes to the spirit world, what the law of universal gravitation is to the material universe.

636. The physical or animal nature of man, being designed only as an instrument for thus individualizing and ultimating this spirit, in its natural and legitimate functions, harmonizes with the *end* it was designed to fulfill. Left to itself, it makes no demand which ought not to be complied with. Its natural appetites, instincts and desires, are as holy and sacred as are the appetites, instinct and desires of the spirit; and if man would be content to let them perform their legitimate functions, and not strain them beyond their capacity and design, he would be blessed in their use. The Creator of all things has affixed to the proper supply of their demands, a gratification suffiient to compensate for the labor of supplying them, and no more. That amount of happiness is all he intended they should have power to confer, and he fixed that as the limit of their capacity. When strained beyond that point, they become over taxed and intensified, and become a source of irritation and suffering, of disease and physical death. And this very death, when thus induced, is a benevolent provision of our wise Creator. When the compound being, man, thus seeks to thwart his own destiny, by making his physical body a means of crushing his immortal spirit, and inflicting upon it wounds from which it can never recover, it is a wise and benevolent provision, that in consequence of such acts, the spirit can be divorced from such a body.

637. Every act in man's life, which harmonizes with the end for which he exists, will confer upon him happiness in

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proportion as it is calculated to promote that end; and it will fail to confer happiness, if it is indifferent to that end. And, it will tend to make him miserable if it conflicts with that end. Hence, when man, in his ignorance or madness, attempts to obtain happiness by pampering his appetites, passions and lusts, he makes himself miserable, through disease, irritation and insatiable desire: he looses his self-respect: when his soul can find him alone, she reproves him, and points the finger of scorn at him, and causes him to despise himself. His inner sanctuary is polluted, and he finds no place of retreat from his vices, where he can enjoy that sweet communion of spirit so essential to true happiness. This is a part of that penalty which nature inflicts upon man for attempting to disturb her economy, and make that an *end* which was only designed as a *means* of existence. Did she not inflict that penalty, man would fail of his higher destiny. He would control himself with that which must perish with the using. Therefore, she chastises him for his folly, and points him to the eternal destiny which awaits him.

638. As the physical body is an instrument for individualizing the spirit, and as the vital constitution, (so to speak), of the spirit must depend upon its individualization in the body, man's stay in the form is fraught with infinite interest to him. It makes this life the seed time of eternity, and he will be compelled to reap the harvest of his own sowing. Whether that harvest shall be one of eternal delight and rejoicing or otherwise, must be determined by the individualization of the spirit here. Every influence by which we are surrounded, makes its impress upon the imperishable constitution. If those influences harmonize with wisdom and love, and awaken in us, actions responsive to them, then will the impress on our spirits be favorable;

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but if those influences are false and wicked, and awaken in us, actions responsive to them, the effect upon the spirit will be unfavorable.

639. Take two acorns, plant one of them in a congenial and fertile soil, and let it take root and grow there, and it will become the giant of the forest. Plant the other in an uncongenial desert soil, and it will become a dwarfed and stinted shrub. After it has taken root in the desert, and has there taken upon itself its vital constitution, you may transplant it to the congenial soil of the other oak, but its constitution will not be changed. It can never become the giant of the forest; and although it may develope and expand more than it would have done, had it not have been transplanted, still it must continue through the period of its existence, a dwarfed and stinted shrub. From this, we may learn a lesson of much practical importance.

640. From these considerations, we are forced to conclude, that the author of our existence has placed our highest happiness in our highest good; and has placed our highest good, in the highest good of all created intelligences; and has thus bound us together, and to himself, by the chords of his perfect and eternal love. That whenever we act in harmony with the well being of all within our sphere of influence and action, we act in harmony with our own well being and destiny, and will be rewarded with true happiness. But when we act in antagonism to the well being of the humblest spirit in the universe, we act in antagonism to the well being and happiness of every spirit, even of God himself. Hence, said Christ, "Inasmuch as ye have done it unto one of the least of them, my brethren, ye have done it unto me." And, "Inasmuch as ye have not done it unto them, ye have not done it unto me."

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Hence we must conclude, that whatever we do unto man, we do unto God.

641. From these considerations, we are to infer, that we are not to seek the gratification of our natural appetites, passions and desires, as a means of obtaining happiness. That they were never designed for that purpose; and when man does so, he is at war with his own eternal well being, and will reap a bitter harvest as the fruit of his labor, in the disease which he will entail upon his physical system; in the discontent and misery he will inflict upon his mind here, and in the unfavorable influence he will exert on the individualization of his immortal spirit. The extent of that penalty upon his physical system here, can be somewhat realized in the drunkard, the libertine, and debauchee; but the full penalty upon the soul can never be realized, until the unfolding ages of eternity shall sum them up.

642. This life, then, should be considered as a prelude to a higher and better state of existence; and every thing appertaining to this physical being, should be deemed incidental to that higher life. This physical body, as an instrument for the individualization and identification of the spirit, should be used with the strictest reference to that end. It has a high and important duty to perform, and nature has fitted it for the performance of that duty. She has supplied it with all the appetites, instincts and desires which are necessary to lead it in the right path, and harmonize it with the destiny of the immortal spirit; and she has guarded that path on every side. When we think to cheat our souls, by seeking for happiness in an improper use of these appetites and desires of the animal body, nature not only refuses the accustomed gratification, but she chastises us with disease and pain; and if we persist, she divorces the spirit from the body.

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643. What more could the Creator do to lead man in the way of truth and eternal life, than he has already done? First, by the impulses and aspirations of man's own immortal nature, and the happiness incident to the gratification of his spiritual desires. God has made the path of duty, the road to true happiness; and thus would attract man to himself. Next, by the light of nature in the development of the animal kingdom, he has instructed man in the proper use of his animal appetites and passions. Then he has guarded against their abuse, by refusing that gratification which would follow a proper and legitimate use of them, as well as by punishing with disease and bodily pain, all such abuse. And lastly, when man, through ignorance of his true nature and destiny, and under the direction of his animal impulses, seemed bent on his own destruction, he gave him a practical exemplification of these great truths, which, if obeyed, would lead him to his own highest good and happiness, in the life and teachings of Jesus Christ, through whom the true dignity of man was revealed to the world.

644. The system of truths taught and illustrated by Jesus Christ, was designed to instruct man in the nature and demands of his spiritual being; to point out those rules of action which would harmonize the animal with the spiritual nature, and would bring man into harmony with himself, his fellow man, and with God. To call off the attention of man from those pursuits which tended to develope unduly the animal appetites and passions, and direct his attention to those things which would develope and expand his spiritual being; and thus, to bring the animal into subjection to the spiritual nature; and by so doing, to lay the axe at the root of the tree of evil. Hence, he taught his disciples to dispise the ambition and fame and wealth of this ani-

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mal world; not to seek to lay up treasures of that sort, where moth and rust doth corrupt, and thieves would break through and steal. To despise this animal life, when it set up its claims in antagonism to the well being of the higher or spiritual life. If a hand, or an eye, or a foot become a cause of offence, to cut off or pluck them out. There was to be no compromise, when the desires of the animal interfered with the demands of the spiritual being. This will lead me, in my next lecture, to examine the principles of christianity, as taught by Jesus Christ, and ascertain their adaptedness to man, as a means of human redemption—which, when fully understood, will exhibit the true philosophy of christianity.

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LECTURE XIV.

CHRISTIANITY A SYSTEM OF DECEPTION.

645. The system of christianity is predicated upon the hypothesis that man is a compound being, possessed of two natures; an animal and a spiritual nature. That the animal nature, in its present state of develepment, is in antagonism with the spiritual nature, in its impulses, appetites and desires. And in consequence of this antagonism, is in a state of warfare with the spirit. That in consequence of the triumphs of this animal nature, man is subject to the moral, social and civil evils which afflict the world. That these triumphs affect the condition of the spirit after this life. That to redeem man from these evils, here and hereafter, this animal nature must be brought into subjection to the spiritual, and be made subordinate to it in all its relations and actions. That to do this, man's impulses to action must be changed from the animal to the spiritual. Hence, the first doctrine Christ ever taught was, that man must be regenerated, that is, to be born again, if he would see (perceive) the kingdom (government) of heaven. The natural (physical) man, under the dominion of his animal impulses and desires, could not see the kingdom of heaven. That he must be born of the spirit, be under the dominion of the spiritual nature, its impulses, aspirations and desires, if he would restore harmony, and establish "Peace on earth, and good will among men." This new birth had strict reference to a change of impulse or motive to action.

646. We have already seen that the mere animal is

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purely selfish in all its motives to action. That selfishness is a natural and proper impulse of the mere animal, because having no higher end to accomplish, than to preserve its animal existence, in itself, and issue, and selfishness being the highest motive to the accomplishment of that object, it is therefore, the highest motive to action the animal can appreciate or read. As the physical existence of the animal is, to itself, the highest end of its being, therefore it is the quality of selfishness, to seek that end regardless of the being of others. Hence, selfishness tends to bring its possessor into a state of antagonism with other existences. Man, being merely animal in one department of his compound nature, possesses this animal selfishness, which, as an animal, brings him into antagonism with other existences. But being purely spiritual and immortal in the other department of his existence; and hence, being in no danger of destruction, as a spirit, he has not this selfish impulse, but has in its stead, the opposite, love, which is interior spiritual delight. This interior delight leads him to harmonize his existence with that of every other; and hence arises this state of warfare between the animal and spiritual nature of man. The spirit warring against the flesh, and the flesh *lusting* against the spirit. And the life and teachings of Christ were designed to espouse the cause of the spirit, and to bring the flesh into subjection thereto; and thereby, to bring about a reconciliation or atonement between the animal and the spiritual man; between animal man and spiritual God. Christ came to give the spirit dominion over man, and thus to establish a spiritual government in man. Hence he said, "The kingdom of heaven is in you." Hence, also, "My kingdom is not of this world; if any kingdom were of this world, my subjects would fight," &c.

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647. Man in this state of existence, is naturally under the dominion of his animal nature, because the animal is very fully developed, before the spiritual is but feebly developed. Man's animal senses connect him with physical existences, and his animal appetites give him a relish for physical objects. His first sensations of pleasure or of pain come from that source, and he learns to exercise all his animal faculties, before he thinks to put forth his spiritual; and so strong an impression do his animal appetites, desires and passions make upon him, that he becomes unconscious of his spiritual being, and does not even recognize its demands. Hence, the very thing which man needed was something to develope and bring out his spiritual nature; and that was Christ's mission.

648. As the whole merit of the christian system depends upon the change it works upon man, it is highly important in the outset, that we understand the nature of that change. That we understand that new birth which alone can fit a man for the kingdom of heaven. Who it is that must be born again? And how must he be born again? Christ came to establish the kingdom of heaven upon earth, by establishing it in the hearts of men. Hence, he came to make man, the compound, a subject of that kingdom, and to establish in him, as a compound being, this new government. This new birth had not reference to man, the animal, nor to man, the spiritual; but to man, the compound. It was man, the compound, who must be born again; who, in his controlling impulses and desires, must be reproduced. Hence, we are not to infer that man's spiritual being was to be reproduced, any more than his animal being. His spiritual being, if permitted to act out its interior delights, if placed in power upon the throne in man, the compound, needed no change. It is because the spirit, in its inmost,

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is right: that the conflict is maintained between it and the flesh, and it was to bring the flesh into subjection and reconciliation, that Christ lived and taught. The new birth, then, consisted in developing and bringing into power, in the compound man, the delights and desires of the spiritual man, and thus establishing the kingdom of heaven within.

649. Then the system of christianity is a system of discipline, calculated to develope and bring into power, the spiritual nature of man, and all its doctrines and all its requirements must harmonize with that end. The results flowing from that development, will be "Peace on earth, and good will among men;" that is, under such a government, the interests, desires and delights of all men will harmonize, and each will be pursuing his own highest good when he is pursuing the highest good of his neighbor. The very effort, we are prompted by our interior delights, to put forth, to instruct or aid our neighbor, is the very exercise demanded by our souls for their own proper expansion, development and strength; and from that exercise, flows that inward peace and joy which constitutes true happiness. So that under the dominion of our spiritual natures, we should never be found in antagonism with the well being or happiness of our fellow man. Such is most emphatically the system of christianity, as taught and practised by its authors; and as such, it becomes the balm of Gilead, and Christ the great Physician.

650. Christianity being a system of discipline designed to bring the animal into subjection to the spiritual, must necessarily be opposed and hated, by those who are under the dominion of their lower natures. Selfishness has possession of the animal man, and he is the strong man armed, and will not surrender his position, without a severe conflict. Hence when LOVE, who is the good man of the house, puts forth

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this effort to bind that strong man, that he may spoil his goods, he will not be able to do it without a struggle, with all the impulses, passions, appetites and desires, of that animal selfishness.

651. Christianity being disciplinary in its character, its religion is a practical, working religion; and requires that its faith shall be exhibited in its works; and most distinctly affirms, that an unfruitful faith is spurious, and of no value. It brings every thing to the test of its fruits, its practical results. Hence it has no creeds, or catechisms, or formularies; no pretended modes of faith, or forms of worship. As such, it is distinguished from every other form of religion which existed before, or since its day. Pure christianity, is pure spiritualism. Its motto is, "God is a spirit; and they that worship him, must worship him in spirit and in truth." Its inspirations are spiritual, its workings, practical. Its preceptive teachings have strict reference to practice, and promise nothing, further than they are put into practice between man and man.

652. From the foregoing, we are prepared to understand all the various doctrines Christ taught. A leading doctrine, and one of the first he taught, was, there is a difference between the spiritual and animal nature of man, and that their is an antagonism between these two. Said he "That which is born of the flesh is flesh; and that which is born of the spirit is spirit;" and "Except a man be born again, he cannot see the kingdom of God." He held that the animal nature was inferior, and should be brought into subjection to the spiritual, and if need be, should be sacrificed to protect, defend, or develope the spiritual nature. And as the design of his system was to discipline and develope the spirit, and thus repress the animal, he would allow no practice under any circumstances, to conflict with such discipline. Hence,

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no matter where he found a contrary practice, whether in the Jewish Church, or among the Gentiles, he condemned it. No matter what authority they quoted, whether the Elders of the Church or their sacred writings, he gave no heed to it. His reply was simple and to the point, "I say unto you, it shall not be so." He would recognize no higher authority than Truth, and no divine sanction than Justice.

653. The interior delight of the spirit being LOVE, pure, unselfish, and universal, he would allow of no action, not in perfect harmony with that divine element. No force of circumstances could justify a disregard of its requirements. Said he, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, LOVE your enemies; bless them that curse you; do good to them that hate you, and pray for them that dispitefully use you, and persecute you." To allow man to hate under any circumstances, was to permit the lower nature to hold dominion over the man, to the exclusion of the higher, and thus to develope the lower, and crush the higher. Therefore, to allow an individual to indulge in the passion of hate, no matter who, or what the object of that hate was, would defeat the workings of the Christian system in that individual, by developing the animal, and depressing his spiritual nature. Therefore, no matter if they could quote the authority of Moses, or the example of David, it was no authority with Christ. Let the opinions or practices of all their ancient prophets and priests, justify the hating of an enemy, it did not alter the fact, that such a state of mind tended to crush the spirit, and bring it into subjection to the animal nature; therefore, it could have no place in the sytem Christ came to establish.

654. He held the position, that no act could be acceptable to God, while the individual performing it, was not in a state

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of reconciliation with all mankind. Said he, "If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, then come and offer thy gift." This condition of being in perfect harmony with all mankind, was absolutely indispensable to him, who would claim the benefit of Christ's system. While the mind was in a state of antagonism to the well-being of any individual, it was in a state of antagonism with God; and consequently could occupy no other relation to him. It was the same truth uttered by an Apostle, "If a man say he love God, and hate his brother, he is a liar." And again, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Christ, in his system, recognized the principle, that what ever we do to man, we do to God.

655. It was upon this principle, that he could not allow resistance by force. Said he, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." It was true they had heard this said from high authority. In the law of Moses, it stood recorded thus, "And if any mischief follow, shall thou give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." But Christ could not recognize it as authority. The state of mind which would demand, or execute such penalties, was not in harmony with that LOVE which was indispensable to the development of the spirit, and therefore, could not be permitted to exist. He recognized in no man, or combination of men, the right to commit violence upon the person of another. He considered the relation existing between every man and God, too sacred

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to be interfered with. There was nothing to be gained, and every thing to be lost, by such interference.

656. Upon the principle of being in a state of perfect harmony with all the world, and loving every human being as ourselves, he would allow of no respect of persons. His motto was, "Judge not, that ye be not judged; condemn not, that ye be not condemned. I judge no man." He made a wide distinction between the acts of an individual, and the individual himself. While he would denounce vice and crime, he would not let his denunciations extend to the person of the individual. Hence, when an individual was brought before him, accused of crime, his judgment was, I do not condemn thee, go and sin no more. He did not recognize the rightful existence of any such thing, as merit and demerit. But his whole life and teachings were predicated upon their non-existence. Said he, "Your father which is in heaven, maketh his sun to rise on the evil, and on the good; and he sendeth his rain upon the just and the unjust." "Be ye therefore perfect, as your father which is in heaven is perfect." This perfection here referred to, consisted in treating all men alike. Enemies and friends; the evil, and the good; the just and the unjust. He taught that man's blessings and penalties, depended upon something more consistent with the perfections of the divine character, than that of rewarding merit, and punishing demerit. There is a deeper, and purer philosophy, in the economy of God's government, than such impulses to action; and one that throws responsibility where it belongs. Of this I will speak hereafter.

657. Upon this principle of being in a state of interior harmony with all mankind, he taught that we should frankly and fully forgive all who had inflicted wrong upon us, and that in our supplications to God, we should ask him to forgive us, only as we forgave others; recognizing still the principle,

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that we could be in a state of reconciliation with God no farther than we were in a state of reconciliation, with all mankind. For, said he, "If ye forgive not men their trespasses, neither will your father forgive your trespasses," which means simply this: you sustain to God in your spiritual state, the same relation you sustain to your fellow man. If you love them, and seek their well being and happiness, you love God, and seek the well being and happiness of universal existence; and by so being and doing, you are in a state of perfect harmony and reconciliation with God. But if, on the contrary, you hate and despise your fellow man, and will not forget and forgive the wrongs they have inflicted upon you, you hate and despise God, and are in a state of spiritual rebellion; and while that state of mind continues, cannot be in harmony with the divine being.

658. It was also upon this principle, that he required that our charities should be performed in secret, without ostentation, parade or show; that we might be sure they were prompted by the interior delight, and love of our souls. For no other impulse than that, would properly exercise and discipline the spirit, and strengthen and develope it, and give it dominion over our animal natures. The economy of our relations in life, is such, that every act we are required to perform, is attended with double blessings, if performed aright, and from a right impulse. In the performance of our charities, we are the ones who receive the greatest blessing. If the alms are prompted by our interior delights, our inmost loves, that exercise developes and expands our souls; brings them nearer to, and makes them more like God, and increases their capacity for happiness, and give us more exalted pleasure, than they confer upon those who receive them. Hence it was said, "It is more blessed to give than to receive." "He that giveth to the poor, lendeth to the Lord, that

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which he will repay him again." But if our charities are dictated by pride, ostentation and vain show, we not only lose all these blessings; but we injure ourselves by the exercise and development of our lower faculties, and thus give the animal dominion over the spiritual nature. Hence, said Christ, "Take heed that you do not your alms before men to be seen of them; otherwise ye have no reward of your father which is in heaven."

659. Christ also assumed the position that we could not be under the control or dominion of two masters at the same time; meaning that we could not properly be governed by two classes of impulses to action at the same time; by obeying the one, we should disobey the other; by adhering to one, we should reject the other. These two masters he denominated God and Mammon, who are typified in our spiritual and animal natures; and by the application he made of the proposition, it stands thus: ye cannot be under the dominion of your animal and spiritual natures at the same time; and consequently, ye cannot serve God and Mammon. In my previous lecture, I demonstrated that our animal natures were under the dominion of selfishness, which prompted us to seek our own well being and happiness, regardless of the well being and happiness of others; that our spiritual natures, uninfluenced by the animal, were under the dominion of love, pure and universal, which constituted their interior delights. That under the dominion of this principle, we sought the well being and happiness of others, which of itself constituted our own well being and happiness; and that thus our animal and spiritual natures were, in their impulses, in a state of antagonism. If our animal natures prevailed, that would bring the world into antagonism and conflict. If our spiritual natures prevailed, that would bring the world into

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harmony, with themselves and with God. That christianity was designed as a system of discipline to give our spiritual natures dominion over the animal, and thus to reconcile man to himself and God; and thus to affect a reconciliation between man and God.

660. Under this proposition, Christ's command is "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." These earthly treasures have reference to the gratification of our animal indications, and that exercise which is required to accumulate these treasures, together with that state of mind which would lead us to appropriate them to our own use, tends to develope our animal selfishness, and bring us into antagonism with the well being of our fellow men. By such an exercise, we give our lower natures dominion over our higher; and thus defeat the whole end and aim of the christian system. Christianity, as a practical institution, cannot stand, without a strict observance of this requirement. We have only to look abroad over society to see the workings of this strife, to lay up earthly treasures, in the shape of wealth, fame, power, or animal gratification. There is no crime known to the law—there is no vice practiced by the individual, which does not naturally and almost necessarily flow from a disregard of this injunction. This eagerness to accumulate earthly treasures, causes one man to appropriate to himself the rights and property of others; to enter upon a system of lying, defrauding, overreaching, oppressing and crushing his brother. It stimulates the thief, the burglar, the assassin. It causes all men

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to disregard the demands of their spiritual nature, in administering to the gratification of the animal, and thus subjects the spiritual to the animal nature.

661. This result is inevitable from the nature and constitution of man. Hence that system of discipline which would correct the evil, and bring men into harmony with each other, must require the observance of this command, "Lay not up for yourselves treasures upon earth;" and unless that command is literally kept, the system will fail. In the economy of nature every thing has a legitimate end to accomplish, and it is exactly adapted to the accomplishment of that end; when it is strained beyond that point, it will not only fail of its legitimate end, but it will become a cause of disturbance and discord in the harmony of existence. Thus, as remarked in my preceeding lecture, the animal nature of man has its legitimate office to perform, in individualizing the immortal spirit; and all its natural appetites, instincts and desires are proper, and adapted to a specific end. They are such as can easily be gratified if they are not strained beyond their legitimate functions, and if they are kept within proper bounds, they will harmonize with the nature and destiny of the immortal spirit. But the moment they are made to assume an importance which nature did not design to them, and to claim attentions demanded by our higher nature, that moment they antagonize with their own proper functions, and are in a state of antagonism with the well being and destiny of the immortal spirit, and while in this state of antagonism, they not only do not confer happiness, but are the source of discord and misery. Therefore if man would study his own happiness even here, he would obey the injunction, "Lay not up for yourselves treasures upon earth."

663. But this injunction is true to nature, and when vio-

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lated is violated without excuse. Why should man seek to lay up for himself treasures upon earth? What can he gain in a temporal point of view? Nature will permit him to use only a very limited amount for the supply of his natural wants, and bless him in its use. She gives him a healthy appetite for food; but it takes only a small quantity to supply that demand; and that food should be simple and cheap. If he attempts to eat more than nature demands, or to season his food so that it may provoke a greater gratification than nature intended, he is violating her laws, and she will punish him for it. The physical wants of the body, when viewed in its true office, are but few and simple; and it has been demonstrated, long since, that "A competance is all it can enjoy;" then what excuse is their for striving to lay up treasures upon earth? If our spiritual natures did not demand the labor we thus squander away upon perishable things, it would still be time poorly spent. But when we consider, that this very labor, not only does no good to our animal being, but inflicts an eternal injury upon our spiritual being, it is truly the height of madness in man to seek to lay up for himself treasures upon earth.

663. But the avaricious and worldly minded man always has some pretended excuse for violating the laws of his being and destiny, and thus rendering himself wretched. Thus, while it is admitted that man cannot find true happiness in striving to lay up for himself treasures upon earth, yet it is claimed he must do so to provide for the wants of to-morrow; and thus men go on accumulating their thousands and millions upon that plea. But Christ would not admit that excuse. He affirmed that such conduct exhibited a lack of faith in the provident care of God. Said he "Take no thought for your life, what ye shall eat,

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or what ye shall drink; nor yet for your body, what ye shall put on." "Behold the fowls of the air, they sow not, neither do they reap, or gather into barns, YET your heavenly Father feedeth them; are not ye much better than they?" "Consider the lillies of the field how they grow; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof"

664. If it were true that men were obliged to slave themselves to provide for the wants of the body, to the neglect of their spiritual demands, and thus were compelled to develope their animal natures, and give them dominion over their spiritual, while at the same time their present and eternal well being demanded, that their spiritual natures should be developed and should have dominion over their animal, they might justly complain that God was unjust to them. That his plans exhibited a lack of wisdom or benevolence. But it is not so. It requires no more labor to supply the natural and necessary demands of the body, than the health of the body and spirit demand. A large proportion of what are supposed to be the demands of the body are artificial and unnecessary, and in their influence, are prejudicial both to the body and spirit. And it is this undue attention to the animal nature, which has created this unnecessary demand. That system which is intended to redeem man from this slavery to the body, and to bring the animal into subjection to the spiritual, cannot justify the continuance of these artificial and unnecessary demands; because, first, they tend to develope the animal in

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undue proportions; and, second, they cheat the spirit of a portion of its birth right. Christianity, then, as a system of discipline, would be imperfect, did it not require the observance of this principle.

665. Upon this point Christ declared that the first thing to be sought after, was the kingdom of God, and his righteousness; and that all necessary things would be added thereto. It will do for the atheist and unbelieving, to question the truth of this saying, consistently with their faith; although the experience of one in olden time was, "I have been young and now am I old, yet have I never seen the righteous forsaken, nor his seed begging bread;" and the observation of those who have lived since that time will go far to sustain the truth of that remark; but for a professed christian, or one believing in the providential care of God, to say it is not true, argues a lack of faith in God equal to the atheist and unbelieving, and renders him worthy to be addressed, "O ye of little faith." There is no doctrine taught by Christ more explicit than this: that God will provide for those who in seeking for the kingdom of heaven and its righteousness, take no thought for the morrow, and in his life and subsequent teachings, he fully exemplified this truth. During the three years he taught, it could be said, "He had not where to lay his head." When he sent forth his disciples, as lambs in the midst of wolves, they took neither purse nor scrip nor any physical means of sustaining life; and yet they lacked nothing. I have many important suggestions to make on this point, but ye are not able to bear them now.

666. Christ in his system was particular in insisting upon the active virtues between man and man. It was not enough that a man should do no harm; that is, that he should abstain from all vices and crimes; but he must be actively

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engaged in doing good. By his activity and influence, he must be making men better, wiser and happier. He must not only cherish love for all his fellow men, but that love must find expression in his acts. Said he "Let him that has two coats, give to him that hath none." "Give to him that asketh of thee, and him that would borrow of thee, turn not those away." Feed the hungry, cloth the naked, visit the sick, relieve the distressed. "If thine enemy hunger, feed him, if he thirst give him drink." And, that every one might have within his own bosom a guide to correct action, he gave this rule, "As ye would that men should do with you, do ye even so to them." "Love your neighbor as yourself."

667. Thus it will be perceived that the system taught by Christ was a system of the most rigid discipline, aimed at the subordination of the animal or natural man, to the dominion of the spiritual. He held that this life, in comparison with the future, was of no moment; although taken in its connection with, and its influence upon the future, was of infinite importance. Every principle contained in the christian system was aimed at the development of the spirit, to give it power over the compound being, man. Every truth Christ taught, every precept he gave, every duty he required to be performed, was in harmony with that perfect love to God and man, which he declared to be the fulfilling of the whole law; and the faith he required, on the part of his followers, was a full belief in all the truths he taught, a faith that should WORK by love, and PURIFY the heart. When he required them to believe on him, he had reference to the doctrines he taught, the truths he personified.

668. He taught no form of religious worship separate from the every day transactions of life. He set apart no day for the especial service of God, for the very simple

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reason, that every act of our lives should constitute a portion of that worship. The only service we could render to God consisted in yielding perfect obedience to the requirement of perfect love; and by so doing, expanding and unfolding our own spirits, so that they could understand, move and drink deeper into the perfections of his divine character, and thus bring ourselves into harmony with his government, which would bring us into harmony with the highest good of every created intelligence. When he spake to the people, he spake for their instruction, when he labored for them, he labored for their relief.

669. He discountenanced formal worship as being no worship at all. He did not commence his discourses by public prayers, or by singing, or by performing other rites and ceremonies. His injunction was, "When ye pray, enter into your closet, AND WHEN YOU HAVE SHUT THE DOOR, pray to your Father who is in secret, and your Father which seeth in secret, shall reward you openly." "But be not as the hypocrites are, for they love to pray standing in the Synagogues, and the corners of the streets, that they may be seen of men." When Christ prayed (and he did pray) he retired to the mountain, and to the desert by himself, and there offered up his desires to that Father who seeth in secret. According to his teachings and practice, worship is confined to no time or place, but belongs to all times and places. The reason for this is plain. Worship is a practical thing; is honoring God in our actions and our lives; it is exemplifying the wisdom, beauty and perfection of all his attributes as revealed in his work. Hence no form of existence can be used as a type of true spiritual worship.

670. To worship, is to honor God. But God cannot be honored except by such an exhibition of his character and attributes, as would be manifested by a life of perfect obe-

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dience to all the requirements of perfect love; and the system of christianity teaches that perfect obedience; and, hence no man can truly worship God, without yielding perfect obedience to all the requirements of Jesus Christ. When Christ came, he found true religious worship burried out of sight, beneath the forms and ceremonies of the Jewish ritual. He found them tithing mint, annis and cumin; he found them washing cups and platters; he found these paying great external deference to God in their strict observance of the ceremonial law. But all this did not extend to character. With all their formality, he found them arrogant, vain, conceited, selfish, uncharitable, lustful, hypocritical and false to every thing appertaining to true spiritual worship, All their conceptions of God were false and idalatrous. There was no part of their worship which had not become an idol. Their Sabbaths and new moons; their temple and their altars; their sacrafices and oblations had become objects of idol worship.

671. Such religion was not calculated to honor God, or benefit man. It was not adapted to the necessities of man. It was as animal and sensual in all its influences as idolatry itself. Hence it possessed not the discipline necessary to redeem man from the dominion of his animal nature, and was false to the objects of true religion. As such, Christ could not approve of it, he could not respect it. His first effort was to teach them the true character of God, and the nature of the service he required at their hands; to teach them that the time had come when forms and ceremonies should cease, and that the character and attributes of God should be studied without the aid of those useless types and symbols; that the ceremonial law, under which they lived, was applicable only to those times, when ignorance made such forms and ceremonies necessary, to con-

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vey to the mind certain truths, which it could not otherwise understand. That the law having thus performed its office of schoolmaster, to prepare them for receiving truth direct, had performed its mission, and therefore was fulfilled and should end.

672. Christ, in his teachings, sometimes resorted to symbols, to figures of speech, and to parables or likenesses, to illustrate and more forcibly impress his truths upon the minds of those he taught. Thus to illustrate the state of mind they ought to cultivate, he sat a little child in the midst of his disciples, and told them that they must humble themselves and become like little children if they would see the kingdom of heaven. That the kingdom of heaven was composed of such meek, humble, gentle and confiding minds. As typical of the condition of man, after the spiritual nature had triumphed over the animal, and the animal man was figuratively slain, he used a symbol most beautiful and appropriate to express that new condition. I refer to the ceremony of baptism; which as used by Christ, was typical of a burial and resurrection, a death and burial of the old man and his deeds, and a resurrection into new life, the life of the spirit. Before man could become a member of this spiritual kingdom, the impulses of his animal nature, which carried on a warfare against the spirit must be put down, or figuratively, slain; and, so far as their power to control or give direction to the man was concerned, must be destroyed, as at physical death. Now, as emblematical of this state of animal death, and spiritual life, the ceremony of baptism was used; not as a birth of water; but on the contrary, as a death and burial to that birth, and a birth into the true spiritual state; as such the ceremony was most beautiful and instructive. When an individual, listening to the teachings of Christ, became

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satisfied of their truths, and resolved to conform his life to their requirements, to subject his animal selfishness, appetites and passions to the dominion of his spiritual nature, what could more beautifully typify that destruction of the old nature, and that rising into life in the new, than going down into the water, and being buried, as dead unto sin, and coming up again, as being born or risen into a new life, a life of love and righteousness. But we must be careful to notice, that he used this ceremony to teach an important truth, as he used parables or figures of speech, and not for any intrinsic value there was in the ceremony itself.

673. Christ also made use of another ceremony equally appropriate and instructive. I refer to the ceremony of washing his disciples feet. This was the last act of his ministry; and as such, included all the others. In the lesson it taught, it was the sum total of christianity, as applicable to man in this life. Washing of feet was an act of eastern hospitality, performed by the humblest class of servants; and therefore was the humblest act of service one man could perform for another. Christ, to teach his disciples that they should never consider any act too humble to be performed by them, if the comfort or necessities of a brother being demanded it, took a towel and girded himself, like a servant, and commenced washing his disciples feet. After he had finished the ceremony, he enquired, "Know ye what is this I have done unto you?" "Ye call me Lord and Master, and ye say well, for so I am: If I, then, your Lord and Master, have washed your feet, how much more ought ye to wash one another's feet." Which being interpreted means, if I, occupying the highest position man can occupy, have performed the humblest office man can perform, so man, whatever may be his standing in life, can never excuse himself from the perfor-

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mance of any office, however humble, which the happiness or well being of his fellow demands.

674. As a figure illustrative of an important lesson he wished to teach, he called to his aid a practice which nature imposes upon man almost constantly. The truth he wished to teach, was this. As our animal natures constantly require food and nourishment for the health and development of the body, so do our spiritual natures require food and nourishment for the health and development of the spirit. Now, as bread and wine are used to nourish, strengthen and develope the body, so must the doctrines and truths I have taught you, and the examples I have set you, be observed and obeyed, to nourish, strengthen and develope your spirit. Therefore, while you are thus constantly attending to the demands of your physical natures, keep me in constant remembrance to supply the demands of your spiritual natures; and thus, he converted our common meals into remembrances of those truths which are necessary to be obeyed to give the spirit dominion over the flesh, and prepare our hearts for the introduction of the kingdom of heaven.

675. Thus we see that christianity is a system of discipline, designed to depress the animal nature, and develope the spiritual; designed to remove animal selfishness as a motive power to action in man, and substitute the interior delight of the spirit, love, pure and universal; and thus to lay the axe at the root of every evil, by destroying that from which it proceeds, and introducing the kingdom or government of heaven, by introducing the impulse into every heart, which governs in that kingdom. As a system of discipline, it is valuable no further than it is practicable. As a means of salvation, it cannot go beyond the fruits of obedience. It adopts no ceremonial worship, because such

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worship is fruitless and deceptive. It lays no stress upon forms, because its salvation consists in the substance. It contains no types and shadows, because Christ himself was the revealed reality.

676. We come then to this conclusion: that man, in this state of existence, in ignorance of his true nature and destiny, and under the impulses of his animal nature, is constantly brought into a state of antagonism with the laws of his higher being, and into conflict with the interests, well being and happiness of his fellow men. That out of this antagonism with the laws of his own spiritual nature, and out of a constant violation of the true laws of his animal constitution, arise all the vices and miseries to which he is subject as an individual. That out of the conflict existing between him, and the interests and well being of his fellow men, arise all the crimes which exist in society, whether committed by individuals or nations; that all these vices and crimes are the result of the dominion of his animal nature; that the only way to correct these evils, is to adopt a course of discipline which will repress the animal, and develope the spiritual nature, and thus bring man under the dominion of his interior or spiritual delights. That the system of christian truths furnishes that discipline which, if adopted and practiced, will redeem man from his vices and crimes, by bringing him under the dominion of love, pure, unselfish and universal, and thus bring him into harmony with his own well being and destiny, and the well being and destiny of all created intelligences, and by so doing, will establish "Peace on earth, and good will among men."

677. In this sense it is not difficult to understand how the christian system is appropriately styled a "plan of

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salvation," laid before the foundations of the world; for it is interwoven into the very constitution of the universe and exists from the very nature and necessity of things. In this view, it is not difficult to understand in what sense sin is a violation of the laws of God; and its punishment is the penalty of those violated laws; and how the sins of parents are entailed upon their children, unto the third and fourth generation. Nor is it difficult to understand how and in what sense, Jesus Christ is the Saviour of the world, and gave his life for us, that we, through him, might be saved; that he sealed his testimony with his blood; that he is the way, the truth and the life; the door by which and through which every man must approach the Father; that he is the word made flesh; the translation of the infinite Father into finite humanity; that in him all the fulness of the Godhead dwelt bodily. In this view it is not difficult to understand the declarations of Christ when he said "I and my Father are one," and again my "Father is greater than I." "The works that I do, I do not of myself; but the Father that dwelleth in me, he doeth the work." It is not difficult to understand how Christ was one with the Father in his character or interior delights, yet not one with the Father in wisdom and power. In this view, the plan of salvation becomes simple and easy to be understood; and harmonizes with the infinite perfections of God. His wisdom, his power, his justice and benevolence combine without any impeachment.

678. But in this view, christianity offers no salvation to the disobedient. By obedience of its requirements, it can save *from* sin, but it cannot save *in* sin. As a system of discipline, it can benefit no farther than it is practiced. Its terms of salvation are obedience; and it can save on no

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other terms, because obedience is salvation, and there is no other. In this view of the subject, the virtue of Jesus Christ as the Redeemer of the world does not consist in the blood he lost, or the pain he suffered, or any debt he paid; but it consists in the truths he revealed, and the practical illustrations he gave of those truths. The virtue of his sufferings and death consists in the attestation of his utter fidelity to God and truth. His blood speaketh better things than the blood of Abel, because it was shed in attestation of higher truths.

679. From the foregoing it will be perceived, that every one becomes responsible for his own salvation. He can obtain nothing upon credit. He cannot be saved by the merits of another; no allowance can be made for old Adam's transgressions. The laws of his physical and spiritual being make no demands upon him, which he cannot easily obey, and it is for his highest good, here and hereafter, that he obey them. He need not be ignorant of the nature of their demands. If he is, it is his own fault, and upon him must rest the consequences. He is not ignorant of the fact, that all pursuits, having for their end, the attainment of wealth, fame, power or worldly gratification, have ever failed of satisfying the desires of the immortal nature, and consequently have failed to confer happiness upon man. He is not ignorant of the fact that all such efforts tend to disquiet the mind, and make it unhappy. He is not ignorant of the fact, that every action, every pursuit in life, which looks to the happiness and well being of others, and which is suited to that end, uniformly awakens an interior delight, warms and expands the soul, and establishes peace and true happiness within. From these considerations, if he is not wilfully and madly blind, he

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might truly infer his duty to himself, his neighbor, and his God. But if with all this knowledge, like the poor drunkard, he defies his fate, and presses the maddening chalice to his lips, not all the religious creeds of the world, not all the sacrifices ever made, not even God himself, can save him from the penalty of his sins.

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LECTURE XV.

PHILOSOPHY OF CHRISTIANITY.

680. Jesus Christ, in his life and character, was an exemplification of the practical workings of his system upon the life and character of man. He was what his system of discipline made him to be. He differed from other men only so far as the practice of such discipline would cause him to differ. He was the model of a man, living the true life, by holding the animal in perfect subjection to the spiritual nature. He was a revelation of the perfectability of humanity; of the attainable in man. He possessed all the animal appetites, passions, and affections of man, and "was in all points tempted like as we are;" And herein is the great beauty of the christian system. Had Christ, in his person, been a being other than man, he would not have been a proper personifier of the true life of man, and those who affirm him to be very God, do so not only without authority from him, without authorithy from God and without reason, to be deduced from any thing he ever said or did; but they do so, against his own declaration of himself, and against the teachings of all the incidents and practices of his life; and by doing so, they involve the whole system of salvation in mystery and absurdity. It becomes false to the end to be accomplished by it, attributes to God motives derogatory to his character and abilities, and the whole plan of salvation becomes a system of useless formality and nonsensical absurdity.

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681. Jesus Christ, in his teachings, no where ever claimed to be very God. He claimed to be like God in his moral character, in his interior impulses and delights. It was in this sense he said, "I and my Father are one;" and in the same sense he required his disciples to become one in him, as he was one with the Father. Hence in his prayer for his disciples, he says, "I pray for them which shall believe on me through their word, that they may all become one, as thou Father, art in me, and I in thee, that they also may be one in us." This oneness with the Father had strict reference to character for love and purity and truth. Hence, when the Jews took up stones to stone him because they said, he, being a man, had made himself God. Christ answered them by saying, is it not written in your law, I said ye are Gods? If he called them Gods unto whom the word of God came, say ye of him whom the Father hath sacrificed and sent into the world, thou blasphemest, because I said I am the son of God? In this reply it is clearly affirmed that he claimed not to be God in the same sense in which the Jews had accused him, and it will be found that he never claimed more than to be like the Father in the purity of his love and interior delights, in the truthfulness of his teachings, and the end of his labors. He was one with the Father in his love for man. He was one with the Father in his fidelity to truth and justice; he was one with the Father in his impulses or interior delights; he was one with the Father in the great end he sought to accomplish, and he was one, or in harmony with the Father, in his labors to accomplish that end, and he required all who should believe on him, and hope to obtain the benefits of the system he taught, to become one with the Father in the same sense.

682. But he never claimed to be God, or one with God

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in his wisdom or his power; on the contrary he affirmed that he derived his wisdom and power from the Father; that he could do nothing of himself; said he, "The works that I do, I do not of myself, but the Father that dwelleth in me, he doth the work." Again, "Of that day and hour knoweth no man, no not even the Son, but the Father." Always when speaking of himself in connection with the Father, he observed this distinction. The fact that Christ was in the habit of retiring by himself, into the mountain and the desert, and speaking whole nights in prayer to God, is conclusive evidence that he was not very God. The fact that during the three years he was with his disciples, teaching them in public and private, that he was the Christ, the expected Messiah, and that they considered him only as the Messiah, is conclusive evidence that he set up no claim to be God. That they considered him only as the man sent of God and not as God himself, is evidenced from the fact, that they believed him to be the Messiah until he was taken and slain; after which they believed him to be "A prophet, mighty before God and the people," until they became satisfied of his resurrection, when their hope of him as the Messiah again revived.

683. To suppose Christ to be very God as some do, involves the greatest possible absurdity. There is not a single practice of his life which can be reconciled with that idea. When in the garden, just before his arrest, praying in the agony of his soul, "Father, if it be possible, let this cup pass from me." Who was offering that prayer? And to whom was it offered? Was God praying to God that he would, if possible, excuse himself from drinking that cup? "Nevertheless," said he, "Not MY will but THINE be done." Does it mean, "not my," (God's) "will be done?" It must mean that if Christ was very God.

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Again, when on the cross he exclaimed, "My God, my God, why hast thou forsaken me?" Had God forsaken God? And was he enquiring of himself why he had done it? And when Christ prayed for the forgiveness of his murderers, was God asking God to forgive? Were all these prayers and exclamations, farces which God was playing off upon the people? If Christ was very God, they could be nothing less.

684. Is it claimed that these were expressions of Christ's humanity? That he had a soul or immortal spirit separate from his divine soul? Or that it was God united with a physical body, which body constituted his humanity? If it mean the former, then Christ must have possessed two separate spiritual existences, first the divine spirit or God himself, and second, the soul of a human being. If he possessed the soul of a human being, that, being immortal, must still exist; and the human Christ must still be separate, in its individuality, from God. But if it mean the latter, that Christ's humanity only included his human or physical form, then, permit me to enquire, how his body independent of its animating spirit, could pray? Thus to suppose Christ to be very God, involves us in the greatest folly and absurdity. There is, not only, no evidence of his being very God, but there is no occasion for his being so.

685. The theory which makes it necessary that Christ should be very God, in order to become an infinite sacrifice for an infinite offence, is absurd from beginning to end. For on the hypothesis that finite man can commit an infinite offence, by violating an infinite law, or a law whose obligations are infinitely, binding upon man the necessary sacrifice, was not made by the sufferings and death of Christ, he being spiritually God. For it was not the infinite that suffered; it was not the infinite that died. It was

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only the finite and human that suffered and died. Hence no infinite sacrifice was made. But the folly, absurdity and blasphemy of this theory will be more fully demonstrated when I speak of idolatry.

686. But the plan of salvation, as revealed by Christ, is too beautiful in its simplicity, and too beautiful in its adaptation to the condition of man, to be marred by such a system of jargon and folly. It proposes to redeem man from the dominion of his animal impulses, appetites and passions, by enforcing a system of discipline which will develope and unfold his spiritual being, and thus substitute the interior delight of the spirit, love, as the impelling power of all his actions, in the place of selfishness; thereby bringing him into harmony with himself, his fellow man, and with God. It presents God as a kind and provident Father, ready to give good gifts to his children; and not as a sullen, morose, selfish, zealous, malignant and revengeful being. It presents man with a type of what man may become, by complying perfectly with the laws of his being, as indicated by the interior delights of the pure spirit. It presents the true dignity of humanity, as it would stand revealed, if man would be true to his higher nature and destiny, by living a true life. It presents a model man, living a model life, in the person of Jesus Christ.

687. Viewed in this light, the plan of salvation revealed by Christ, was exactly suited to the wants of man. He was ignorant of his true nature and destiny, and needed to be instructed by practical exemplification. Christ gave him that instruction, by incarnating the laws or word of God respecting that nature and destiny. Man was ignorant of the way to develope and unfold his spiritual nature, and give it dominion over the animal. Christ taught how it could be done. Man was ignorant of the true character

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of God; Christ revealed that character in such a way, that he could say, "He that hath seen me, hath seen the Father." Man was in a state of antagonism with the interests and well being of his fellow man, and knew not how that antagonism could be destroyed and a reconciliation be effected; Christ taught how an atonement could be made, and peace and good will be established on earth, and God be glorified thereby.

688. Christ was a representation of the attainable in man. What he was, man could become by living the true life. The wisdom and power he exhibited, he derived through the unfolding and development of his spiritual natures. Man could obtain the same wisdom and power, in the same way. This he most emphatically taught. Said he, "He that believeth on me and keepeth my sayings, the works that I do shall he do," &c.; and again, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay their hands upon the sick, and they shall recover." He taught, that the power he excercised came through faith, and that faith was obtained by prayer and fasting; two exercises calculated to develope the spiritual, and depress the animal nature. By prayer, which is the sincere desire of the soul, uttered or unexpressed, the mind is drawn away from all that is false, and spirits of the upper spheres are attracted to it, to breath into it light and love by divine influx, and to assist in any true and just undertaking where their assistance is needed. By fasting, or a life of true abstemiousness, the animal nature is not unduly developed, and thereby antagonism between the two natures is avoided; and the house is not divided against itself.

689. Such faith, as Christ exercised, was based upon

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the interior evidence he had of the truth of his teachings. It was a faith which amounted to knowledge; and he could truly say he had seen the Father. But he could not have had this interior evidence, unless his spirit had been sufficiently developed to make it receptive of it by divine influx. But by the course of discipline which he pursued, and which he taught, as constituting his system of religion, his spirit was so developed that he lived in both spheres of existence at the same time. He was in almost constant intercourse with the spirits of the higher spheres, could perceive their presence, and converse with them, and could invoke their presence and assistance when he needed their aid. Owing to this state of interior development he could perceive the thoughts of men, "And needed not that any man should testify to him of man, for he knew what was in him." And by this state of interior development he was enabled to draw direct from the fountains of wisdom and power. And he taught his disciples, that they might attain to the same condition, by pursuing constantly the same course of discipline. Hence the remark, "He that believeth on me and keepeth my sayings, the works that I do, shall he do," &c.

690. The power which Christ exercised was spiritual, and illustrates the power of the spirit over all the lower forms of existence. I have demonstrated in my previous lectures, that spirit is positive and active to all existence; and, within the sphere of its capacity and activity, can control all existence. I also demonstrated that nearly all the operations in nature were, directly or indirectly, carried on through the agency of electricity, magnetism, vitality or the nervous medium; and that spirit controlling each of these media, could, through them, control all natural operations. This spirit power is exercised by the operation of

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the will; and the potency of faith consists in giving intensity to the will or action of the mind. Hence it was that Christ ascribed all the power he exercised to faith; and said it was "The faith of God;" that is, it was such an exercise of the will as God exercises, when he puts forth his power.

691. It was through the power which the spirit possesses over the media of vitality and sensation, that Christ was enabled to cure diseases, to feed the multitude, or to convert water into wine, and he taught his disciples that they could exercise the same power, through the same instrumentality; and whenever they attempted it, and failed, he rebuked them for their lack of faith. Thus while Christ was in the Mount of Transfiguration, with Peter, James and John, and the multitude were below with the remaining disciples, a man brought his little son to be healed of an infirmity; and the disciples tried to cure him, but could not; when Christ came down, he healed him; the disciples wished to know why they did not succeed in their effort? He told them their failure was in consequence of their lack of faith. They tried more as an experiment to see what they could do, than from any conviction that they should be able to succeed.

692. When he sent them out to preach the coming of the kingdom of heaven, and empowered them to heal the sick, cure the lame, &c., he empowered them to do these things, by authorizing them to do them in his name. His name was the great charm they were to use. The effect of using his name was to give them confidence in their success, when they undertook to perform a cure. He inspired them with the belief that, by using his name, they could command his power. Under that conviction they went forth, clothed with the power of faith, and when they said

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to the sick, "be well," they confidently expected the result to follow their command. Could he have given them confidence in any other charm, it would have answered the purpose equally as well. To exercise this power, the end to be attained is to give the requisite intensity to the spirit will; that intensity can only be given, by awakening in the operator a conviction that he can command the power necessary to success. That conviction might be awakened by the use of the name of Christ, or by the use of anything else in which they had equal confidence.

693. The reason Christ possessed such remarkable power over diseases of various kinds, was owing to his high state of spiritual development. Diseases are usually occasioned by a disturbance in the vital action of the patient. Vitality is not able to perform its functions, and needs to be sustained or assisted. Christ being highly developed in all his spiritual faculties, his interior senses being brought to the surface, he could perceive the nature and cause of that disturbance, and could direct all his spiritual power to bear upon the cause and remove it. He could perceive how his spiritual power would act upon the cause of the disease, and therefore knew that the particular result would follow the mandate of his will. Hence when he commanded a disease to leave a patient, he accompanied that command with a sort of divine energy of mind, which, aided by the faith of the patient, and such spiritual assistance as always attended upon him, could not fail of accomplishing the proper result. And Christ recognized this as the way he performed his wonderful works.

694. In cases which called for the exercise of greater power than he individually possessed, he always called to his aid the assistance of surrounding minds, by requiring faith on the part of the patient, or those interested in the

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work to be performed. Hence he frequently enquired of those who asked his aid, "Believe ye that I am able to do this?" He could not always succeeded without such assistance. When he returned to Nazareth, where he had been known only as a poor carpenter boy, and went into the synagogue to teach the people, they felt themselves insulted, and began seemingly to enquire, "Is not this the carpenter, the son of Mary, the brother of James and Joses, and Juda, and Simon? And his sisters, are they not here with us? Whence then hath this man these mighty things? And they were offended at him." Even his own brothers and sisters, at this time, did not believe on him. Thus in Nazareth, he was unsustained by the faith of those about him. And the result was, he could do no mighty works there because of their unbelief, and left them saying, "A prophet is not without honor, save in his own country, and among his own kinsfolks."

695. Who then can doubt that Christ recognized the principles to which I have referred, as the true nature and source of the power he exercised. Whenever called upon to explain, he always gave that solution. Said he to his disciples, in answer to their enquiry, how he caused the Fig tree to wither, "That power cometh by the faith of God." "Verily I say unto you, whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his mind, but shall believe that those things which he saith shall come to pass, he shall have whatever he saith." We have already quoted his remark that this faith was to be obtained as the result of prayer and fasting. Hence he commenced his public ministry, by spending forty days and nights in fasting and communing with the spirit world; and after entering upon his ministry

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he frequently retired, and spent whole nights in prayer, and thus drew his wisdom and power from the spirit spheres.

696. Only on one occasion did he ever admit any of his disciples into his private sanctuary. Peter, James and John were admitted on the Mount of Transfiguration, and their spiritual senses were so unfolded, that they could perceive the presence of spiritual beings. It was the first vision of the kind they had ever witnessed, and the ardent and zealous Peter, supposing that such visions appertained to that spot alone, exclaimed, "Lord, it is good for us to be here." But this scene was by no means new to Christ. His spiritual senses were so unfolded, that at all times he could perceive the presence of these high, holy and purified beings. Whenever he retired from the world to the desert or the mountain, he was with the assembling of the disembodied spirits; and never but once, did they seem to forsake him when he exclaimed "My God! my God! why hast thou forsaken me!"

697. I will next consider how Christ's spiritual nature was so fully developed, that we may learn how to develope our spiritual natures. It is a well settled principle of action, that if we would develope and strengthen any faculty of the body or mind, we must exercise that faculty. If we would develope and strengthen the faculty of LOVE, we must exercise it. True spiritual love is not a motive to action in the sense in which the term motive is commonly used. It is an interior impulse acting spontaneously, whenever a proper object is presented, demanding its exercise. That which is necessary to call it into action, is to present the proper object for it to act upon, and as every particle of matter which enters into our bodies to nourish, develope and strengthen them, finds its appropriate place therein, by virtue of the specific affinities impressed upon it during the

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process of vitalization, so also every principle of love finds its appropriate place in the spiritual system, by virtue of the constitutional affinities existing between it and the system. Hence the proper way to develope our spiritual natures, is by presenting such principles and truths to the mind, as the constitutional elements of the spirit demand, for food and nourishment. The way to develope love is by the constant exercise of it, in all we think and feel, and say and do.

698. In this view, for the purpose of developing in us the element love, the presence of objects to excite our sympathy, and call forth our benevolent feelings, is to us a great blessing, if we improve the opportunities. The fact that, owing to misfortune, or other causes, there are constantly thrown in our way, objects of charity which call loudly for the exercise of this faculty, is one of the most propitious circumstances by which we can be surrounded; and instead of endeavoring to find some excuse for not affording relief, as we regard our own happiness and well being, we should earnestly endeavor to relieve them. If we can give but the widow's mite, it will be attended with the same blessing, as though we could give our thousands. Hence said Christ of that poor widow, that "She had cast in more than they all, who had been casting of their abundance, into the treasury." If we would have the benefit of our charitable exercises, to strengthen and develope our spiritual natures, they must be such as to tax the strength and ability of that penalty. Our characters must be such as to call forth effort and sacrifice on our part. They must be, not so much of our abundance, as of our ability, if we would reap the blessing, and lay up treasures in heaven.

699. A proper exercise of this faculty of love would lead us to devote a large portion of our time to works of charity.

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It will not permit us to sit down quietly and wait for the suffering to come and ask for relief. Many a poor child is consumed by hunger, because of the delicacy and pride of the widowed mother. Long and painfully has she struggled with that conflict of feeling, a mother's love and a woman's pride, and tears of anguish have furrowed her cheek as she has heard the moan of her hungry babes, while she has put them supperless to bed, while you with your abundance have been waiting for her to come and ask a charity. A proper exercise of this faculty of the spirit would have sent you forth in search of the poor and destitute, and as you found them out, and relieved them, you would have felt a holy, purifying influence stealing over your souls. It would have expanded and warmed up your spirit; a thrill of joy and heavenly satisfaction would have pulsated through your entire being, as you had witnessed the kindling glow of gratitude suffuse that mother's cheek, as you had perceived the prayer of blessing trembling in the moisture of her eye, and heard the voice of heartfelt thankfulness throbbing on her tongue. The prayer of the parting pressure of her hand would have called angels to attend you on your way, and in the calm and quiet of your soul, you could have heard the whispered plaudit of "Well done good and faithful servant." That act of charity would have been a lending to the Lord. That expenditure of money, would have been laying up treasures in heaven.

700. It was in this way Christ developed his spiritual faculties, until he could perceive spiritual existences, and hold direct communion with them. In this way can we develope and unfold our spiritual faculties, until we can perceive spiritual existences, and hold direct communion with them. By thus developing our souls, our spiritual senses will put forth, and we shall be enabled to perceive

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the interior of existence, and thus draw our knowledge and power from the true source of all wisdom and power. But to thus develope our souls, we must be in the constant exercise of love, pure, unselfish, and holy. It must be our constant study to find out how we can do the most to make ourselves a blessing to all we meet. It must be our earnest desire and prayer to so regulate our lives and conduct as to cause a light to shine in our pathway, which shall cause joy and rejoicing to spring up wherever we go. To the hungry we must give food; to the naked clothing; to the sick and distressed, kindness. We must strive to instruct the ignorant, reform the vicious, and redeem the fallen. True love is a fountain of wealth, from which will flow blessings inexhaustable. A cup of cold water, a kind word, an encouraging or sympathizing look to those in need of them, are charities which have power to bless both him that gives and him that takes.

701. The reasons for developing and expanding the soul are open to all; they are to be obtained without money and without price; all can be freely instructed by complying with the invitation, "Come and learn of me." The poor are especially blessed with the means. They best know how to sympathize with the needy and distressed. Their souls are not blighted and crushed with pride and fashion, and folly and dissipation; and although they have but little to give, that little is able to bless. That little will cost them effort, and thus tax their ability; and that very effort will strengthen and develope their souls. None are so poor they cannot desire and pray for the happiness and well being of their fellow men. None are so poor they cannot speak a kind word, and give a kind and sympathizing look. None are so poor they cannot shed around them a benign and purifying influence, which shall tend to make all better

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and happier. Their very lack of earthly treasures is favorable for laying up treasures in heaven. The rich also have the means of developing their souls. They are relieved from the necessity of providing for the wants of the body by incessant toil, and have abundant time to search out the poor and the destitute, and abundant means to relieve them. If they would transfer their treasures to heaven, where they may enjoy them forever, the poor and the needy are the messengers of the Lord to transport them thither. Any amount they need, entrusted to their care, God himself will repay at the time when it will be the most needed.

702. By thus living in the constant exercise of pure, unselfish and universal love, man can acquire the wisdom and power exhibited by Christ. His spirit will be unfolded and developed; he will be brought into direct communication with disembodied spirits of the higher spheres; he will be able to procure and understand the principles which prevail and govern in the kingdom of heaven; with this knowledge of the interior of all things, his faith will be increased, by means of which a sort of divine energy will be given to his WILL, which, acting in harmony with the laws of God, and the principles of universal existence will enable him to exercise the power, and performs those things which Christ performed, and thus he will verify the truth of that saying, "He that believeth on me, and keepeth my sayings, the works that I do, shall he do also," &c. Then will those promised signs follow a true practical faith in the teachings of Jesus Christ.

703. Is it doubted that such would be the result of such a life, and such a faith? Upon what principle is it doubted? Is not such the nature and power of true faith, as taught by Christ? And is not the philosophy of the power of faith the same in all ages of the world? Upon what prin-

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ciple, or by what authority, can any one who believes that such power ever accompanied true faith, deny that such power is incident to such faith? Did Christ give any intimation that such power was to cease with him or his immediate followers? Are not the relations existing between faith and power the same now, as they were in the days of Christ and the Apostles? Is it answered, we see no such exhibitions of power now as then.? I reply, we see no such exhibitions of faith and practice to beget that power. If christians do not possess the power of Christ and the Apostles, it is not because God has changed; it is not because the laws of spirit have changed; it is not because the relations between true faith and power have changed; but it is because they have not the faith of Christ and the Apostles. The reason they cannot perform those wonderful works is, they do not comply with the necessary conditions. Steam power, the Magnetic Telegraph, the art of printing, &c., existed in principle in the days of Christ, as much as they exist now, and the only reason they were not then brought into use is, the necessary conditions were not complied with; and if they shall ever cease to be in use, the reason will be because the necessary conditions for their use will have been abandoned. Their principles will continue, until the "frame of things disjoint."

704. So is it in regard to the power which Christ and his immediate followers exercised. So long as the same conditions are complied with, so long can the same power be exercised, and when those conditions are abandoned, that manifestation of power will cease, and all the conditions are involved in what is denominated, "Faith in Christ:" that is, such a faith as will cause the believer to live the life he lived, to imitate him in his examples of holiness, purity and love, to earnestly desire and labor for

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that which he desired, and for which he labored, and in all respects, to become one in desire, character and labor in Christ, as he was one with the Father. This is the faith he required, and this only is a saving faith.

705. That the mind has power, such as Christ exercised, cannot be denied. Almost innumerable examples can be cited, illustrating such power. The power of faith in the patient, to remove disease, can be attested to by almost every physician. I have sometimes thought there were few if any diseases which might not be removed by the power of mind acting under the influence of strong faith. If by any means the confidence of the patient can be obtained so as to make him feel that a particular remedy will certainly effect a cure, whether there is any virtue in the medicine or not, a cure will very probably be effected. Much of the power of celebrated medicines can be traced to this source. The reputed skill of celebrated physicians awakens in the patient faith in their power, which often does more to cure, than the medicines they administer. The same medicines, administered by a physician of world wide fame, will often be followed by a cure, when the patient would have died, taking it from an obscure or uncelebrated hand. "Believe ye that I am able to do this," is as important a requisition to be made now, as in the days of Christ. Doubt, uncertainty and distrust, are fatal when entertained by physician and patient.

706. The power of imagination is often witnessed, and its influence upon health and life, have been frequently demonstrated to be very great. We must remember that imagination is a reality to the mind. Its power is purely mental or spiritual, and it matters not whether its images are true or false, the action awakened in the mind is the same, and consequently its effect upon the system will be the same. All are familiar with the anecdote of the poor

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culprit who was bled to death without loosing a drop of blood. Being under sentence of death, he was placed in the hands of surgeons to be executed as he supposed. He was blindfolded and a slight scratch made, which he supposed to be an incision, and at the same time a small stream of tepid water was caused to fall from the wound into the vessel, which he supposed to be his own blood. Under the influence of this condition, the poor culprit passed through all the intermediate stages, and died in the operation. But why did he die? He lost not one drop of blood. His entire physical system, so far as physical or external injury was concerned, was as sound and healthy as when life was in full power and vigor. He bled only in his imagination. The mind or spirit of the culprit, by virtue of its own interior power, seized the wheels of life and stopped their motion.

707. There are many cases on record where individuals, by dreams, trances, visions, &c., have been fully pursuaded they were to die at a particular time; and in every instance they have been faithful to the appointment, unless made unconsciously to pass the time, or unless by some means the conviction has been eradicated from the mind. And in every instance where the conviction has been eradicated, or by opiates, they have been made unconsciously to pass the time, and thus have broken the mental spell, they have continued to live on in their usual health. I am fully pursuaded from facts, as well as from the philosophy of our subject, that were an individual to become firmly convinced that he was to die at a particular time, unless that conviction could be eradicated, or he be cheated of the hour, he would as certainly die as the hour arrived. Such is the power the mind holds over the vital system.

708. The power of the mind to affect organic changes has not unfrequently been witnessed. This is most appa-

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rent under strong mental excitation. Dr. Carpenter in his Human Physiology, mentions the following as illustrative of this point. "A carpenter fell into a quarel with a soldier billeted in his house, and was set upon by the latter with his drawn sword. The wife of the carpenter, at first trembling, at length threw herself furiously between them, wrested the sword from the soldier, broke it in pieces and threw it away. During the tumult some of the neighbors came in and separated them. While in this state of strong excitement, the mother took up her child from the cradle, where it lay playing, and in most perfect health, never having had a moments illness. She gave it the breast, and in so doing sealed its fate. In a few moments the infant ceased nursing, became restless, panted, and sank dead upon its mother's bosom. The physician was immediately called, found it lying in the cradle as if asleep, and with its features undisturbed. But all his resources were fruitless. It was irrecoverably gone." The cause of its death was owing to a poisonous secretion, occasioned by the strong mental excitation of the mother.

709. In Sweetser's Mental Hygiene, is an extract taken from Dr. Millingen in his Curiosities of Medical Experience: "A widow lady, forty-five years of age had lost her only son; she one day fancied she beheld his apparition beseeching her to relieve him from purgatory by her prayers and by her fastings every Friday. The following Friday, in the month of August, a perspiration tinged with blood broke out. For five successive Fridays, the same phenomena took place, when a confirmed transudation of blood appeared. The blood escaped from the upper part of the body, the back of the head, the temples, eyes, nose, breast and the tips of the fingers, and was periodical on the appearance of the vision; and ceased of its own accord, on

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the eight of March the year following." This transudation of blood was occasioned by the high mental excitation of the mother, and demonstrates the power of the mind over the physical system.

710. I take the following from Sweetser's Mental Hygiene. "Van Swieten records the case of a man who under the influence of sudden terror, recovered from palsy of one-half of the body, that had afflicted him for years." "A woman who had been paralytic from the age of six to forty-four years, suddenly recovered the perfect use of her limbs, when she was very much terrified during a severe thunder storm, and was making violent efforts to escape from a chamber where she had been left alone. A man who had been paralytic many years, recovered in the same manner when his house was on fire." Gout has also immediately disappeared through the operation of unexpected fright. An old author relates of one of his patients suffering under this disease, that having his feet and legs wrapped in cataplasms of turnips, a hog entering his room, and beginning to feed on the turnips, so alarmed him that he began to run and jump, and all his gouty pains straightway vanished."

711. "George Grokatryki, a Polish soldier, deserted from his regiment in the harvest of the year 1677. He was discovered a few days afterwards, drinking and making merry in a common ale house. The moment he was apprehended, he was so much terrified that he gave a loud shriek, and immediately was deprived of the power of speech. When brought to a court martial, it was impossible to make him articulate a word. He then became as immovable as a statute, and appeared not to be conscious of any thing which was going forward. In the prison to which he was conducted, he neither ate or drank. The of-

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ficers and the priests at first threatened him, and afterwards endeavored to sooth and calm him, but all their efforts were in vain. He remained senseless and immovable. His irons were struck off and he was taken out of prison, but he did not move. Twenty days and nights were passed in this way, during which he took no kind of nourishment, nor had any natural evacuation; he then gradually sunk and died."

712. Says Sweetser, "Grief often lessens the secretion of bile, or by exciting a spasmodic contraction of its ducts, impedes its passage, whence the jaundiced hue of the skin, which has been known to follow it. Sometimes it increases the amount, and vitiates the quality of this secretion, and even bilious vomitings, have been produced by sharp affliction. Other secretions are in like manner affected by this emotion, being increased, lessened and vitiated. Misfortune will often greatly diminish, or almost suppress the secretion of milk; or so vitiate its qualities, as to render it highly noxious to the infant. Children have been attacked with convulsions and palsy, on sucking immediately after the mother had experienced some painful calamity. Dr. Carpenter, states that "the halitus from the lungs, is sometimes almost instantaneously affected by bad news, so as to produce fœtid breath."

713. "In the war which King Ferdinand made upon the Dowager of King John, of Hungary, a man in armor was particularly taken notice of by every one, for his extraordinary gallantry, in a certain encounter near Buda; and being unknown, was highly commended, and as much lamented, when left dead upon the spot; but by none so much as by Raicias, a German nobleman, who was charmed with such unparalled valor. The body being brought off the field of battle, and the Count, with the common curiosity,

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going to view it; the armor of the deceased was no sooner taken off, than he knew him to be his own son. This increased the compassion of the spectators; only the Count, without uttering one word, or changing his countenance, stood like a stock with his eyes fixed on the corpse, till the vehemency of his sorrow, overwhelmed his vital spirits, he sunk stone dead to the ground."

714. Thus I might continue until I should fill a large volnme, citing cases demonstrating the power of the mind, in cases of intense excitation, to affect the vital and organic condition of the physical system. Who has not seen the effect of the passions and emotions of the mind, as exhibited, either in throwing the blood to the surface, and causing the vessels to expand and throb, as in cases of violent anger or rage, or, to cause the blood to retire from the surface, and rush in upon the heart, as in certain cases of fear or sudden grief, leaving the vessels shrunken and collapsed, from which we say to shrink with fear, pine away with grief? These every day phenomena demonstrate the power of the spirit to lay its hand upon the vital system, and hold it in its grasp; and all the vital energy of the body cannot summon strength enough to cause the secret springs of life to move, while the spirit is holding them back. Instances are on record, where the strong muscle of the heart has been torn and broken, by the action of the mind, and many a person has died, literally of a broken heart.

715. The condition necessary to enable the mind thus to act upon, and control the condition of the body, is to bring the mind into a state of intense action, no matter whether that action be excited by imagination or reality, by hope or fear, by anger or sdepair, so far as giving it power over the body is concerned. This degree of action may be excited in numerous ways; it may be voluntary, or involun-

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tary; and in its action, it may harmonize or antagonize with the vital functions of the body. If it harmonize with the vital functions, it will be as potent to remove disease, and restore health, as it is to induce disease and destroy life, when it antagonizes with the vital functions of the system. And this mental power is not confined to the physical body in which it resides. Tens of thousands of experiments have been made, which demonstrate conclusively, that this power can be exercised over the persons of others.

716. Developments made by experiments in animal magnetism, must have satisfied the mind of every experimenter of the power of mind toaffect the physical conditions of his subject; and it is no matter whether the effect has been produced by operating directly upon the system, or indirectly through the mind of the subject. The power of the operator to influence the vital action, and to take away or restore the sensations of his subject, is as well established as any fact can be. Psychological experiments can be had at any time, and in almost any place, demonstrating the power of mind to suspend and even cure nervous diseases in the persons of others. I have often performed such experiments, and seen them performed by others.

717. Such power then exists; and has existed from the earliest ages of the human family, and will continue to exist until the physical and spiritual constitution of man shall be changed; and as man shall become more enlightened, he will understand more of its real nature and mode of action. He will learn how to call it forth, and divide it; and that which in the earlier ages of antiquity was considered miraculous, as proceeding directly from the special interposition of God, or magical as coming through the agency of the devil, will be found to be rational, and as truly subject to certain physical conditions, as any other phenomena in nature.

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718. I have very little doubt that almost every form of disease might be cured through the power of spirit, operating upon the organism of the patient, did we understand how to apply that power. Could we percieve the true cause and nature of disease, as we could if our spiritual senses were fully developed; and could we perceive the true nature of the remedy demanded, as we could under such circumstance; and could we percieve the manner in which the remedy proceeds to restore harmony, I have no doubt we should find that the power, requisite to remove disease, is very small indeed. The conditions would be found to be very few and simple, and such as a very few appropriate passes, accompanied with the proper state of mind, would readily command. As it is, ignorant as we are of the cause and nature of disease, of the kind of remedy required, and the manner of applying it, and the manner in which it acts, we often witness most remarkable cures, effected, as it were, by accident.

719. The following positions may be taken, without fear of successful contradiction. First, the mind of the individual possesses the power, when called into action, to suspend any or all the functions of the physical organism; and consequently possesses the power to aid any or all of those functions. Second, the amount of power depends upon the intensity of that mental action, regardless of what provokes that intensity. Third, that action may be excited by the action of other minds, in sympathy with the mind to be acted upon. Fourth, the joint action of two minds, tending to produce the same result, will be more powerful than either taken separately. There is another position which I believe to be true, and which, I have no doubt, future developments will fully demonstrate. That highly developed minds will be able to call to their assistance, the

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aid of disembodied spirits, or "legions of angels." That minds as highly developed as was the mind of Christ, can command all these agencies at the same time, and consequently produce proportionate results.

720. I have already referred to the power of faith in the individual, as a means of removing disease. I have stated that often the confidence of the patient in the skill of the physician, and the efficiency of his medicine, had more to do with the cure of disease, than the medicines themselves. This position can be sustained by the testimony of all eminent physicians. It is in principle sustained by the declaration of Christ himself. On several occasions he told those who came to him, to be cured of their diseases, that their faith was the cause of the cure; not their faith in him as the Messiah; not their faith in him as God; not their faith in the doctrines he taught; but their faith in his power to cure their diseases.

721. The effect of faith is to give intensity to the action of the mind. Hence, any method of awakening that faith, will answer the purpose of calling forth the power of the mind. It is in this way religious enthusiasts can and often do perform wonders, in the way of healing the sick. And this power is not confined to any particular class of believers. It can be exercised by Pagans, Mahomedans, Mormons, or any other class of religious devotees. Intensity of spirital volition or mental action, is what is required; and that intensity can be induced by error as well as by truth. The converted Mormon can as sincerely believe Joseph Smith to be the true prophet of God, and that what he says is the word, and what he directs is the will of God, as the Mahomedan can believe in the Koran, or the Jew in the writings of Moses, or the Christian in the teachings of Christ. Under the instructions of Joseph Smith, the Mormon can call

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the Elders of the Church, go to his sick brother and pray, and annoint him with oil, and lay on his hands, and command the fever to depart; and that brother having full faith in the efficacy of those means, will very probably be healed by the action of his own mind; or he may be, by the action of those minds engaged in the ceremony, or by the joint action of both his own and theirs.

722. It is not necessary, nor does it follow, that those who exercise this power to a certain extent, understand its true nature. The result follows in obedience to the fixed and immutable laws of nature, as much so as that fire will burn, or a heavy body, unsupported, will fall to the earth, although no one may understand the principles involved in either fact.

723. It is upon this same principle, that certain diseases are cured by the use of amulets or charms. They are used as a means of calling the mind into action; awakening faith that the disease is to be cured, and thereby directing the mental action to the removing of it. It willmake no difference what is used for the amulet or charm, or what kind of words are used, provided they are such as to call into action a lively faith. The history of curing worts, removing tumors, talking pain out of burns, and things of that kind, would present many curious facts, illustrative of the foregoing positions. These facts are interesting, because they demonstrate the power the mind holds over all lower forms of existence. As illustrative of this point, I will relate an incident mentioned in Pettigrew's Medical Snperstitions, respecting Sir John Holt, Lord Chief Justice of the Court of Kings Bench, England.

724. "Being once engaged with some of his rakish friends in a trip into the country, in which they had spent all their money, it was agreed they should try their fortune sepa-

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rately. Holt arrived at an inn at the end of a straggling village, ordered his horse to be taken care of, bespoke a supper and a bed. He then strolled into the kitchen, where he observed a little girl of thirteen, shivering with the ague. Upon making enquiry respecting her, the landlady told him that she was her only child, and had been ill nearly a year, notwithstanding all the assistance she could procure for her from physic. He gravely shook his head at the doctors, bade her be under no futher concern, for that her daughter should never have another fit. He then wrote a few unintelligible words in a court hand, on a scrap of parchment, which had been the direction attached to a hamper, and rolling it up, directed that it should be bound upon the girl's wrist, and there allowed to remain until she was well. The ague returned no more; and Holt having remained in the house a week, called for his bill. "God bless you, sir," said the old woman, "you're nothing in my debt, I'm sure. I wish, on the contrary, that I was able to pay you for the cure which you have made of my daughter. Oh! if I had had the happiness to see you ten months ago, it would have saved me forty pounds." With pretended reluctance, he accepted his accommodations as a recompense, and rode away.

Many years elapsed; Holt advanced in his profession of the law, and went a circuit, as one of the Judges of the Court of Kings Bench, into the same county, where, among other criminals brought before him, was an old woman under a charge of witchcraft. To support this accusation, several witnesses swore that the prisoner had a spell with which she could either cure such cattle as were sick, or destroy those that were well; and that in the use of this spell, she had been lately detected, and that it was now ready to be produced in Court. Upon this statement the Judge desired it might be handed up to him. It was a dirty ball, wrapped

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round with several rags, and bound with packthread. These coverings he carefully removed, and beneath them found a piece of parchment, which he immediately recognized as his own youthful fabrication. For a few moments he remained silent—at length recollecting himself, he addressed the jury to the following effect: "Gentlemen, I must now relate a particular of my life, which very ill suits my present character, and the station in which I sit; but to conceal it, would be to aggravate the folly for which I ought to atone, to endanger innocence, and to countenance superstition. This bundle which you suppose to have the power of life and death, is a senseless scroll which I wrote with my own hand, and gave to this woman, whom, for no other reason, you accuse as a witch." He then related the particulars of the transaction, with such an effect upon the minds of the people, that this old landlady was the last person tried for witchcraft in that country."

725. This power has been manifested in divers ways, in all ages of the world. Mankind have been divided in opinion, whether it was from the devil or from God. In the days of Christ, those who opposed him, attributed all the power he exercised to the agency of the devil. They said, "He casteth out devils through Belzebub, the prince of the devils." While those who believed on him, supposed his power came directly from God, as an evidence of the truthfulness of his doctrine, and the divinity of his mission. The founders of all the various religions in the world, have claimed the exercise of this power, and set it up as an evidence that they were assisted, and consequently approved by God. And the people, witnessing such manifestations, and being ignorant of the true nature and source of the power exercised, have very foolishly ascribed to them superhuman divinity. The success of Mormonism in this

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country, has arisen out of misapprehension. Mormonism is not without its miracles, and they are as true and genuine miracles, as were ever performed. Being ignorant of the philosophy of this phenomena, when they have seen the fever leave the patient in answer to the prayer of faith, and the imposition of hands, they have felt that God was present, and by his own immediate Deific power had performed the wonderous cure.

726. But the world will eventually become too much enlightened to attribute these and the like phenomena, to any special interposition of God. But this enlightenment will not banish God from the world; on the contrary, it will reveal him in every thing we behold. We shall then recognize his presence in the thunder and tempest, in the still small voice of the evening zephyr, and the noontide calm. We shall hear him in the roaring of the lion and the chirping of the grasshopper; in the thundering of the cataract, and the purling of the rill; in the warbling of the linnet's note, and the music of the celestial spheres. We shall perceive him fashioning worlds, suns and systems, by the same presence and law with which he fashions the dew drop upon the flower, or the tear drop that moistens the mourner's eye. We shall feel him in our own souls, drawing us to himself by the cords of infinite love, wisdom and power; and then, and not till then, shall we understand that we are children and heirs of God, and joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away.

727. Think not that the age of reason will be an age of infidelity. Reason is the first begotten of God and truth; it is the first born child of immortality. The age of reason, will be an age of faith in God, not altogether derived from books of ancient or modern date; but derived from the revelation which he has made of himself in his works,

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and the divine instructions of an enlightened and purified soul. It will be an age of hope and redemption. Redemption from sin, redemption from ignorance, and redemption from all the ills that flesh is heir to, through the ignorance, passion and lust of this age of supertitious darkness and gloom. It will be an age of hope for immortality to all, to be spent in unfolding and developing toward perfect love, wisdom and power, throughout the never ending future. It will be an age of charity, pure and unselfish as God.

728. When the age of reason comes, and come it will, then will men beat their swords into plow shares, and their spears into pruning hooks ; and nations will learn war no more forever. When the age of reason shall come, less money will be expended in building and adorning churches, with all that the pride, folly and fashion, of a licentious age can invent ; and more will be devoted to feeding the hungry, clothing the naked, educating the ignorant and redeeming the fallen. And a religious life will consist more in doing our heavenly Father's will, than in believing in it ; and for the sake of the poor, to whom Christ preached his gospel, may that age of reason soon come, that the poor may again have the gospel preached to them.

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LECTURE XVI.

IDOLATRY.

729. Having examined christianity as a system of discipline, designed by its author to repress the animal, and develope the spiritual nature of man, and thereby to bring him into a state of harmony or atonement with his highest interests and destiny, with the interest and destiny of his fellow men, and to bring him into harmony or atonement with the being and government of God; and having examined the proper adaptation of that system, to the accomplishment of that result, our next inquiry will be, why has it failed? After eighteen hundred years of preaching and pretended practice, why has it not established "Peace on earth, and good will among men?" Why has not "Swords been beaten into plow shares, and spears into pruning hooks?" Why are Christian nations still instructed in the art and practice of war? Why are not the prison doors opened, and the bands of the oppressor broken? The conclusion is inevitable: there is either a defect in the system, as taught by Christ, or it is defectively taught and practiced. The object of the present lecture is to vindicate the system, and place the censure where it belongs.

730. The system as taught and practised by Christ, is pure spiritualism. As taught and believed by the Church, is idolatrous. This will be understood and appreciated, by an examination into the nature and character of idolatry. Man's spiritual nature is such, that he cannot dwell contentedly in this sphere. He feels the God within and around him, and

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he cannot stifle that feeling. He may drown himself in sensuality and vice; he may court the fashions and follies of life; he may drink the very dregs of these cups of pleasure and dissipation; he may press forward in the chase after wealth and fame and power, and whether he play the knave or the fool, there is that within him which cannot be satisfied. There is an immortal hunger no sensual food can appease; there is an immortal thirst no sublunary waters can quench; there is an immortal desire nothing earthly can gratify. The simple reason is man's immortal spirit is an exotic of this sphere. It gravitates toward its native element, where it can breath its own congenial atmosphere, where it can feed on imperishable food, and drink the pure waters of the stream of life.

731. In consequence of this nature, man is a religious being. He feels that there is an Almighty Father, God, and he must worship him. This is also the strongest feeling of his nature, and one to which every other must yield. There is no power over the human heart like that of religion. For nothing else will man sacrifice so much. What like it, can cause the mother to pluck her infant from her breast, and, while it is smiling in her face, and stirring that deepest of all human fountains, a mother's love, voluntarily throw it into the jaws of destruction? What power like religion can compose the widow on the burning pile of her husband? What like it, can cast thousands beneath the crushing wheels of an idol juggernaut? What like religion, can produce songs and rejoicings, while consuming at the stake? Make man feel and believe that his religion demands sacrifice, and he will make it, cost what it may. This religious nature of man has manifested itself in every age of the world, and owing to man's ignorance, has almost always been clad in the robes of bigotry and superstition.

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732. Religion in its true character is like the soul and God, purely spiritual, and breathes forth nothing but love. It is the true life and being of the soul. Unmixed with ignorance, undirected in its action by the animal nature, it will speak only the language of love; it will feel only the impulses of love; it will only act in accordance with love; it will be like God and pure spirit love. But although in its true nature, it is purely spiritual, it has always been subject to misdirection; and instead of becoming man's greatest blessing, it has been earth's greatest curse. This religious feeling has given birth to idolatry. The God within whispered of the God without, and led man to desire to communicate and commune with his spirit Father. But that Father was invisible to his physical senses, therefore the idolater appointed a sanctuary where he could meet and commune with him. He carved his idol, not as God, but as the appointed place and type for communion, and did so in all the sincerity of his soul, and worshipped the invisible spirit which he supposed met him there.

733. It is in vain to pretend that the heathen who carves his idol, believes the idol thus carved and set up, to be his God. He knows that the wood and stone which he has thus fashioned, are but wood and stone still. When he bows down and worships before the idol of his carving, he worships his conception of the invisible spirit which he supposes pervades it. Thus it is with the Indian. When he buries the warrior, he buries with him his dog and bow and knife and tomahawk, that the spirit of the departed Indian may enjoy them in the spirit land. But the poor Indian does not suppose the dog and bow and knife and tomahawk, enter bodily the spirit land, any more than the Indian with whom they are buried; but like the deceased, they suppose the dog and bow and knife and tomahawk, have each a spirit, and that when bu-

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ried, they go to join the spirit of the departed Indian, and serve him there in spirit, as they served him in body here. The religion of the heathen is not entirely destitute of spirit. All the power ascribed to their idols is spiritual. But having carved their idols, or erected their temples and dedicated them to their gods, those idols and temples then become sacred in their estimation; and any insult or indignity offered to them, they consider offered to the spirit infused into them, and which they typify. In this they differ but little from Jews and Christians.

734. The sin or error of idolatry, is in the false conception of God which exists in the mind of the worshipper, and not in the form or shape of the thing constituting the visible idol. The idolatry is in the mind, and is a substituting other things in the place of God, and thereby perpetually leading the mind into error respecting the true nature and character of God. Thus the idolater, being ignorant of the cause of almost all classes of natural phenomena, yet percieving the existence of an invisible power concerned in producing them, deifies that power, and according to his conception of it, gives it the form of an idol. It is no more idolatry to set up the external representation of the mental conception and worship it, than it is to worship the mental conception without giving it such form. If the mind conceives God to exist in the shape of man, having all the parts of the physical body, such as head, eyes, ears, nose, mouth, hands, heart, feet, &c, and worship that mental conception of God, it is as much idolatry, as though with the hands, the worshipper had given that idea a real, formal existence, in the shape of a graven image, and had worshipped it. It is no more idolatry to worship God in the form of ten thousand imaginary deities, than to merge them all into one great being, and to ascribe to him a character he does not possess, or an agency

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in matters he does not exercise. Any mental conception which ascribes to God false attributes, character or agency, has all the sin and vice of idolatry.

735. Idolatry is not confined to those countries, or those religions, which make and set up pictures and graven images, as objects of religious veneration; nor does the amount of idolatry consist in the number of imaginary deities which a heathen people worship: But it consists in the false ideas and conceptions, the worshipper has of the character, attributes, and actions of God, whether those ideas are graven in wood or stone, or exist only in the mind, as objects of worship. The Jew or the Christian with his faith in the unity and spirituality of God, is often as much of an idolater as the Egyptian, with his ten thousand deities. One of the first errors committed by man in his conception of deity, consists in his creating God in the image of man, and giving him the same physical character and constitution. Almost all religious worshippers, ascribe to God those passions, emotions and impulses which depend upon the animal nature for existence, and which cannot exist detached from that nature.

736. We have already seen that selfishness is an attribute of the animal, and is designed to preserve and protect the individuality of the animal from injury and destruction. We have seen that all the passions and appetites of the animal, take their root in this natural selfishness, and are but different modes of the manifestation of this selfish principle as circumstances demand its exercise. Yet almost every type of religion ascribes to its deity the most absolute selfishness and despotism. They ascribe to God such a character, as would convert the earth into a hell, did man but feebly possess it. They affirm that God has the absolute right to do his own pleasure, regardless of the effect it may have upon sentient existences. That his sovereignty is a sufficient

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apology for saving or damning the whole human family. If it is his will to damn, it is equally as right and just and good to damn, as save. That in all he purposes, and all he performs, he is to consult his own individual happiness and glory, even if all other existences perish in eternal torment, to add to that pleasure and glory. Thus they deify selfishness, and make their God the very fountain and source of that for which he damns his children for possessing.

737. When man ascribes to God such a character as would make man a selfish tyrant and despot he ascribes that character to God: and in his false conception of his true character, he is an idolater; and would add nothing to the sin of his idolatry, by carving in wood and stone, the false image of his mind, and worshipping it. To ascribe to God the character of a ruling sovereign, sitting upon a throne, consulting his own sovereign will and pleasuae, in all he purposes and performs, and by the impulses of his own self-acting will; and by the fiat of his own controlless power, creating and damning to remedeless wo, millions of immortals, for his own glory and happiness, is giving to him a character earth can find no parallel with, except in the detested lives of a Nero or a Calligula. Truth and falsehood are not convertible, neither are right and wrong. Their existence and qualities are eternally the same, at all times, and under all circumstances, whether appliable to man, spirit or God. And herein is the love, wisdom and power of God manifested, that truth is eternally true, and right is immutably right.

738. It has been said that man was created in the image of God. Being created in the image of God spiritually, as the son and child of God, he should be like him in character and impulse to action. The nearer he can be like God, the more perfect and harmonious will he become in all his actions, impulses and relations. We are commanded to be

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like God. We should be. Spiritually we should image forth his character and attributes. But if pure spirit like God can be selfish, can act from selfish motives, and seek to promote his own glory and happinesss, by sacrificing the happiness and well being of others, are we to be like him in that trait of his character? Such conceptions of the character of God, are false and idolatrous; and their pernicious influence is seen and felt in every religious system, predicated upon such an hypothesis.

739. The vain and fanciful imagination of man, has even ascribed to God the passions of the animal, as being jealous of his glory, angry at his enemies; as being excited and appeased, at enmity and reconciled, and many other equally false and foolish ascriptions. No heathenism, no form of idolatry can be more base or more derogatory to the true character of the Almighty, than such false notions. It is not in the constitution of pure spirit to be selfish. Infinite love, wisdom and goodness, can find no use or occasion for such conditions or states of mind, as jealousy, anger, hatred ill will, &c. They are the passions and conditions of the perishable animal, and can never be manifested where the influence of the animal is not felt. Jealousy, anger, hatred and fear, are the offsprings of selfishness; and from whence can such feelings arise in the minds of the purely spiritual. Such notions of the character of God, are extremely idolatrous and heathenish, and make the individual entertaining them, idolatrous, whether they bow before graven images or not.

740. God, as the fountain of wisdom love and power, can have no other glory, interest or delight, than in begetting his own spirit, and thus manifesting to himself, and to all other intelligences, the same qualities. Yet according to the notions of orthodox christians, as they call themselves, God permits a large portion of his children to grow up in ignor-

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ance of himself, and government, leaves them under the dominion of their fallen and corrupted natures. Surrounded by devils, who alone have access to them, and who, taking advantage of their ignorance, of their natural and inate depravity, decoy them down to utter and irremedable ruin; and then he punishes them eternally for their disobedience, by making their condition utterly and hopelessly miserable. Such conduct in an earthly parent, would stamp his character with infamy and contempt.

741. What would the world say of the wisdom and goodness of an earthly parent who should send his children to travel upon the brink of a precipice, surrounded by midnight darkness, not only knowing that they were liable to fall off, but that they would be misled by false lights, and would fall off and be destroyed. And especially what would they say of the love and devotion of that parent, were he at all times present to see their danger, and within reach to save them from destruction, and yet refused to put forth his hand lest he should interfere with the freedom of his child. Suppose a father, standing upon the birnk of Niagara, just above the falls, where the current goes leaping and dashing by, and supposing his little son, standing by his side, should propose to leap in, and the strength of his little boyish arms in breasting the flood, and beating back the current, vainly believing he could do it, what would be said of the love and wisdom of that parent who should content himself with simply telling his son he would perish if he attempted it; but still if he persisted he must take the consequences, and with this simple admonition, stood by and saw the little adventurer dash in and be swept over the falls, without putting forth his hand to arrest or save him? Would not such a father be denounced as unworthy the sacred name? Would he not be considered a mad man, a fool or a knave?

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How then can such conduct become the perfectly wise, good and omnipotent God?

742. Should that parent be questioned why he did not put forth his power, as well as admonition, and arrest and save his son before he leaped into the flood. And should he reply, the principles of my government require that my children should at all times and under all circumstances, be left to enjoy the largest liberty. And when I told him of the consequences, there was an end of my responsibility; and besides, I deemed it necessary to let him perish, that the rest of my children might learn the consequences of disobedience. In poor, weak, feeble man, this answer would not be received, because the principle involved is neither wise, just nor good. Such false notions of Deity, need not be graven in wood or stone to constitute the greatest idolatry.

743. The principle of retaliation for injuiries committed, arises out of the revengeful disposition of man; and is strikingly exhibited in the penal codes of all nations who have not become highly enlightened, and it sometimes is too prominent in their codes. Among early despots, the law of retaliation was supposed to be just and proper. And it is worthy of remark, that the founders of religion most generally invest the god of their worship with the character and nature of the sovereigns and goverments under which they live. We hear little of God, in the character of a King, with the prerogatives of a King, with a scepter and throne, until after the reign of the Jewish Kings commenced. Under the old Jewish theoracy the law demanded an "eye for an eye," "tooth for tooth," "limb for limb," and "life for life." This law was supposed to be in harmony with divine justice, because it was in accordance with the promptings of the selfish and revengeful feelings of man. These notions of justice were transferred to the divine character; and in the om-

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nipotence of God was founded the right to act according to his own sovereign will and pleasure, independent of the quality of the act performed. Whatever God was said to authorize, was supposed to be right; whether it was to put innoocent women and children to the sword, or to do any other act, most revolting to the better feelings of man. Might constitutes right, according to the ethics of the animal, and of men under the dominion of their animal natures. Their doctrines prevailed among the Jews at the time Moses instituted their religion, and were ascribed to the god of their worship.

744. But the principle of retaliation was repudiated by Christ, as not being in harmony with the divine character, and therefore he forbade its use. Now unless the character of God has changed, it never was in harmony with his character, and consequently never was just. The principles of justice are the same throughout the universe, as applicable to every intelligent being; and man cannot understand justice as applicable to the divine government, any further than he can underst and it as applicable to man. There cannot be two antagonistic types of justice and both be correct. Divine justice never requires the administration of arbitrary punishment, and never inflicts any. All punishments which follow an infraction of the divine laws, are inevitable results, flowing from the necessity of things. Omnipotence, aided by such natural and inevitable penalties, can never be at loss how to vindicate the character of his government. The penalties of the divine laws are intended to secure obedience or compliance with the requirements of those laws; and consequently, must manifest themselves while obedience is possible. If they are deferred in their execution until it is too late for the criminal

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to profit by their infliction, then their influence is worse than useless, and becomes cruel and revengeful.

745. Theologeans, for the purpose of excusing the infliction of severe arbitrary penalties upon those who have violated the divine laws, sometimes represent that God could not vindicate his word, or maintain his government in the sight of, or among angels and the spirits of the just made perfect, without the infliction of such penalties. That it is not a matter of delight with him, but a matter of necessity to keep angels in subjection to his government. Is it possible that pure angelic spirits, begotten and born into love, who breathe only the atmosphere of wisdom, purity, and love, whose existence and delight is ever to expand and unfold in love and wisdom, in passing from one mansion to another in their heavenly Father's house, are only kept in obedience through the restraints of fear, and that they would revolt and become the enemies of God, should he refuse to inflict eternal arbitrary punishment upon a poor, weak and erring immortal? Would that fond and doting father revolt and bolt out of heaven, should God refuse eternally to damn his wayword son or daughter? Let the caviling objector come forward, and say whether he loves and serves God only on condition that he will eternally damn nine-tenths of the human family? Let him consult his own better feelings, and then say, were the proposition submitted to the universe of intelligences to put out the fires of hell, and thus put an end to the miseries of the damned, would he be found electioneering on the other side, in favor of keeping up those fires, and adding still to their eternal tortures? If he would not, does he claim that he is under a purer and holier love than the angels and God? If with the imperfect love which he possesses, he would not revolt, why does he infer that those

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more pure, perfect and holy than himself, would do so?

746. A theologian who can invent an idea so utterly at war with the divine element of love, so powerfully antagonistic to all the impulses which govern in the kingdom of heaven, furnishes indubitable evidence that he must be born again, or he never will see that kingdom. Such an idea has its conception in the darkest womb of our animal natures. The idea that pure spirits would demand of God the eternal damnation of such as they denominated wicked, and would carry into effect, throughout eternity, the decrees of the inquisitional councils of bigotry and superstition, has originated in the heathenish ignorance of man, in ascribing to pure spirit the compound nature which man possesses in this animal state, and is begotten by the generating influences of an animal directed mind.

747. Divine justice demands no sacrifice. Its laws are sanctioned by no other or higher penalty than what flows necessarily and spontaneously from their infraction. Its only conditions for forgiving sins and conferring happiness, are that man shall come into harmonious relations with his own nature and destiny, and thereby come into harmony with the well being and destiny of all beings, and with the divine government. And that of itself will confer all the happiness the mind is capable of enjoying; and true and perfect happiness can flow from no other source. It requires the visitation of no Almighty vengeance upon the heads of the innocent or guilty. Perfect love, wisdom and goodness, has no burning anger to appease, no raving vengeance to satiate, and no plotting revenge to gratify; and any system which imputes to God such a character, or such motives or impulses to action, is dishonorable, heathenish and idolatrous. Give to man such a character, and he would incur the horror and detestation of every pure and virtuous mind.

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748. The introduction of a commercial arrangement to purchase reconciliation and atonement between God and man, is predicated on the foregoing false conception of the nature and requirements of divine justice. Forgiveness of injuries, even where no satisfaction or recompense has been made, is considered as one of the greatest and best of human virtues, and as furnishing the best evidence of a good and godlike spirit; and the contrary spirit is considered as wicked and develish. How then are these contradictions to be reconciled? That principle of action, that condition of mind which is pure and holy, and just in God, is impure, unholy and wicked in man; and that which is pure, holy and virtuous in man, is unworthy the purity, goodness and justice of God. Remember, right and wrong are not convertible terms, neither are good and evil convertible relatives. Right and wrong, justice and injustice, have their foundations in the very frame-work of the universe. Truth is eternally true, and right is immutably right.

749. Out of this notion that divine justice demands sacrifice, has arisen a doctrine more revolting to the interior sense of benevolence, goodness and justice, more dishonorable to God and man, more at war with every principle of the divine government, than any other to be found in all the annals of heathenism; and its influence upon society is as pernicious as its position is wicked and revolting. The doctrine is, that the demands of justice can be satisfied by the punishment of the innocent for the guilty. That divine justice demands blood to appease its rage; and is indifferent whether it drinks the blood of the innocent or the guilty. It demands suffering to gratify its interior malignity, and is as well pleased with the agonies of the innocent as the guilty. What is the quality of divine justice, that such sacrifice can harmonize with it? The relentless savage, thirsting for the

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blood and eager for the scalp of some innocent being to satisfy his revenge, is but a feeble type of such justice. If arbitrary punishments are demanded by the terms of divine justice, upon what principle is such demand satisfied by inflicting the penalty upon the innocent? By so doing, has justice been done? If so, to whom? To the innocent? To the guilty? Try that principle of satisfying the demands of justice in civil and domestic government, and where is not the mind that will not revolt at the idea?

750. A parent has two children one, of whom has ever been distinguished for the love, respect and affection with which it has conducted towards that parent. The least wish of that parent has been sought after and complied with. Its greatest pleasure has been to know and do its parent's will; and during its whole life, it has never violated a single command in thought, word or deed. The other has been equally remarkable for its waywardness and disobedience. In its selfishness, it has always consulted its own, rather than its perent's desires; and has always despised and contemned his authority. The parent feels himself called upon to vindicate his authority, and determines upon punishing the rebellious child. He prepares the rod and is about to begin. At this moment the beloved and obedient child comes forward and inquires if there is no remedy. Its pure benevolent heart cannot endure to see its wayward brother suffer; and the innocent child inquires, "Father, cannot you forgive my brother, if he will repent and become obedient?" The Father replies no, he has violated my laws, he has despised my authority, and justice demands sacrifice. Without sacrifice, although he repent a thousand times and become obedient, I cannot forgive him. If it is sacrifice, dear father, you demand, cannot I become that sacrifice, and take upon my head the

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full measure of your vengeance? O, yes, says the father, it matters not to me upon whom my vengeance is poured, the demands of justice will be as well satisfied by punishing the innocent as the guilty. It is blood and agony I require to satisfy my cravings, and the blood and agony of the innocent will be as satisfactory to me, as that of the guilty. If you are willing to take upon yourself the measure of my wrath, just lay bare your back, and I will begin. And the lovely, virtuous and obedient child, lays bare his back, and with folded arms, stands forth to receive the punishment inflicted, for a wicked brother's sins; and the angry father furrows his back, until the pain and agony of the infliction, causes a bloody perspiratton to bedew the face of the child, and until faint with the agony and the loss of blood, he falls at that father's feet, senseless and dead. Then the father deliberately wipes his brow, smacks his lips, and says he is satisfied. In the name of God and humanity, what is justice made of, that such conduct could satisfy its demands? How would the pure and benevolent in heart denounce such conduct in an earthly parent? How would his name be loaded with execrations by all who should hear of such barbarity?

751. The above is a feeble illustration of the ideas our self-styled orthodox christians have of divine justice. Such is the character they ascribe to God; and such the sense of justice they impute to him. They have a kind of mysterious, round about logic, by which they arrive at their conclusion; but such is their conclusion, and such the principles involved in it. Punishing by proxy, and saving by proxy, cannot take place upon any other principle; and if divine justiee can be satisfied with such conduct, it is less pure, holy and human, than human justice; for that never presumes to go so far astray, as to knowingly and purposely

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hang by proxy. The above conception of the character of God, and the attributes of divine justice, is extremely false and dishonorable; and needs not to be carved in wood or stone to become idolatrous.

752. Thus the system of faith attempted to be substituted by those styling themselves orthodox christians, for the simple practical faith taught by Jesus Christ, has so changed the system of christianity, that it has lost its simplicity and adaptedness to man as a means of human redemption; it has lost its power and practicability; it has lost its spirituality, and has become grossly idolatrous and sensual; and while it retains something of the shadow of the original substance, it has become a serious question whether our orthodox type of it more nearly resembles a heathenized christianity, or a christianized heathenism. The doctrines taught by our modern christians, as constituting the essential doctrine of christianity, do not differ essentially from the teachings of early heathen divines. The character they ascribe to God, the qualities of divine justice, as exhibited and illustrated in their plan of salvation, the efficacy and virtue of dry speculative faith and form of worship, do not make their system preferable in those respects, to the Mahomedan or Hindoo religion. Their plan of salvation is a relic of barbarism and bears not even a counterfeit resemblance to that taught by Christ. He never discussed a single question, or taught a single principle involved in it. Christ never taught nor required his followers to believe, that man had committed an infinite sin and brought himself under the infinite wrath or displeasure of God; and therefore it became necessary that an infinite sacrifice should be made to redeem him, and make his salvation possible. That to make that sacrifice God had incarnated himself in his person, and that he, as

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the second person in the trinity, had come to make that sacrifice. The poor thief upon the cross was not required to recite the creed or the catechism, or any thing analogous to them. He had not been previously instructed in the doctrines of the trinity or of vicarious atonement, and yet he was to go into paradise with Christ that very day.

753. I have already shown that the system taught by Christ, was a system of discipline, designed to redeem man from the dominion of his animal nature, appetites, passions and lusts, and to develope his spiritual nature, and thus to bring him into harmony with his own eternal well being and destiny, and with the well being and destiny of every immortal being, and into harmony with the divine government, and God. That every principle and truth he taught had reference to that end, and if obeyed would tend to that result. That as a system of discipline, it was useful to man no further than he practiced it. Its terms of salvation were obedience, and it could save upon no other terms, because obedience was salvation, and there could he no other. Every truth Christ taught formed a part of his system, and could not be rejected by him who would avail himself of its benefits. That the faith Christ taught was a practical, working faith, and possessed no virtue beyond its practicability.

754. This feature of primitive christianity, has been almost entirely overlooked by the church, or at most, been made incidental and secondary to that which has formed no part of the teachings of Christ, which has no virtue of itself, and is no better than any other form of idolatrous worship; and it is this departure from the original type of christianity which has commended our modern system to the selfishness and pride and lust of the world. Let the original standard be elevated, and I doubt whether

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the true disciples would be found to be much more numerous than they were the day Christ was crucified. The world have no serious objection to a religion that will permit them to pursue their own selfish ends. That will permit them to clothe themselves in purple and fine linnen and fare sumptuously every day; that will indulge them in the exercise of their animal appetites, passions and lusts; that will permit them to lay up for themselves treasures upon earth, and will second them in their worship at the shrine of Mammon, and then will promise them salvation if they will subscribe to certain speculative creeds, and practice certain religious forms and ceremonies. That is the kind of religion the world desires, not to save them from their sins, but to save them in their sins.

755. The difference between christianity as it was under the teachings of Christ, and christianity as it is under the teachings and practice of modern orthodoxy, is this: under the former, and according to its requirements, ye could not serve God and Mammon; under the latter you can. The former promised salvation from sin; the latter salvation in sin. The former developed man's spiritual nature, and gave it dominion over man, the latter developes man's animal nature, and gives or continues its dominion. The former laid the axe at the root of every evil, by uprooting selfishness, and implanting love as the impelling power in man, the latter waters the root of every evil, by cultivating selfishness not only as a motive to worldly, but also to religious action. The former was the religion of love, truth, righteousness, justice and God; the latter is the religion of selfishness, falsehood, unrighteousness, injustice and man, and this difference is seen in the fruits of the two systems.

756. Of the fruits of the former, I have already spoken in a previous lecture. I will now examine the latter. Mod-

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ern christianity is fundamentally deceptive in this; it appeals to man's selfishness as a motive to seek the benefits of a religious life. Not long since I heard an orthodox minister attempting to demonstrate the truth of the doctrine of an eternal hell, based upon the infinite benevolence of God. His argument was this. If God is an infinitely benevolent being, he will offer the strongest possible motives for man to love him and obey his commandments. There can be no stronger possible motive than that addressed to man's fears, and nothing can be more terrible than the sufferings of an eternal hell fire. Therefore to present the strongest possible motive to obedience, God must create an eternal hell, of the most excruciating suffering, for the disobedient, and must threaten them with it, and to be true to his promise, must incarcerate them there. Although this was a novel method of justifying an eternal hell on the score of perfect benevolence, it nevertheless contained the motive power of orthodox christianity. They teach that the object of religion is to provide a way to win heaven and avoid hell. Thus they appeal to man's selfishness as the highest impulse to action, and by this appeal they call his selfishness into exercise, and by that exercise, strengthen and develope it. By so doing they defeat the very end they should seek to attain. It is the predominance of his selfishness that is working so much mischief in society, by creating antagonism of interest, by setting one man in antagonism with another. The endless discord and contention that prevails between individuals, communities, States and nations, grows out of this very selfishness, which such motives to religious action tend to develope. Hence without making the experiment, we could know what would be the practical result of such teachings. Christ never presented any such motives to his disciples.

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757. Man, as an immortal being, possessed of an immortal nature which has its own appetites, aspirations and desires, has within him an interior affinity for all that is lovely and just and true; and when that interior nature is developed, as it is the business of religious discipline to develope it, it will be spontaneously attracted to that which is lovely and just and true, and it will only need the proper presentation of truth, clothed with its own authority, and virtue robed in her own heavenly attire, and justice enshrined in her own sanctity, to call forth the spontaneous and God-like volitions of the soul. There is that undefaced image of God within every human soul, which, if it can be reached, and the proper truths can be presented, will expand in its love and power, and take possession of the man. When man's actions are induced by influences exterior to himself, when he acts upon any other motive than his own interior delights, the act is not his own. If he obeys the truth from selfish motives, and not from any love he has interiorly for the truth, he does not obey it. When he obeys God, in hope of winning heaven or escaping hell, and not from an interior delight in that obedience, he does not obey God; he only obeys his hopes and fears, and he will obey no further than his hopes and fears prompt him. Such service is canstrained, and is no service at all. The man is not in it. He would obey any other being as soon, who could protect him from God's anger.

758. Modern christiani.y can teach no higher motive to action than selfishness, because it knows no higher motive. Its God is selfish. They make him as much the fountain of selfishness as that of wisdom and power. The motive that governed him in creating the universe, was to honor and glorify himself, and whatever comes between him and his own highest glory must be sacrificed. His original

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plan involved the eternal damnation of the whole human family according to their creeds, and had not perfect innocence taken upon itself the full measure of almighty wrath, we should all have been doomed to hell for his glory. With a God, having such a character to imitate, and such motives to induce obedience, such a system must develope selfishness, and hence must be animal and sensual in its character and influence.

759. This being the nature of modern christianity, it is not surprising that it has failed to redeem man from the dominion of his animal selfishness; it would have been more surprising if it had done so. All its appeals being made to the selfishness of man, all its motives being calculated to call it into exercise, it would be surprising if that impulse in man was not strengthened and developed. Take away the hope of heaven and the fear of hell, and the modern system would fall to the ground. There is nothing in the character of God, or in the wisdom and beauty of his government, there is nothing in the authority of truth, in the purity of virtue, or the sanctity of justice, to attract them. Their obedi ence arises not from an interior delight, from a oneness of desire between them and God. There is no spiritual at-one-ment between them and God. The songs of praise are, "We bless God because he has redeemed us from hell," not because he is the perfection of all that is good and wise and great and true. Not because their delights are the same; not because there is a divine harmony between them. They love God as they would love any other being who had done them an equal favor.

760. Such being the true character of modern christianity, the only worship it can render to God, must consist in external forms and ceremonies; the only faith it can exercise must be expressed in dull speculative creeds; be-

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cause they have no interior delight in God; they are not interiorly in harmony with his character and government. They know little or nothing of the divine, and how can they have faith in it. If God desires a magnificent display of pomp, parade and fashion, they can get that up. If he wants a fashionable and talented preacher, he can have him; if he wants a costly church with a high steeple, and a clear, deep toned bell, he can have it. If he wishes good music, vocal and instrumental, they know how to get that up. If he wishes to have the people put under the water, or to have the water poured or sprinkled upon them, the priest knows how, and is willing to do that kind of work. But if he wishes to have their desires and interior delights in a state of oneness with his, if he wishes to have them love their enemies, to love their neighbors as themselves, to do good unto all as they have opportunity, to divide their bead with the hungry, to cease laying up treasures for themselves upon earth, to sell all they have and give to the poor, to remember those in bonds as bound with them, to break the bonds of oppression, and let the oppressed go free, to beat their swords into plow shares, and their spears into pruning hooks, that is asking more than they are willing to do. They cannot understand the necessity or propriety of making such requirements. They are willing to believe in the total depravity of man, the sovereignty of God, the trinity, the vicarious atonement that salvation is of faith and grace, that they are to be saved by imputed righteousness, and imputed obedience; they are willing to be immersed or sprinkled or poured, as shall be most convenient; they are willing to eat bread and drink wine in commemoration of Christ's sufferings and death, and they are willing to be decently moral, not work or play on the Sabbath, and give God all the credit

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for their salvation at last; and with all this they think he ought to be satisfied, and they flatter themselves he will be satisfied.

761. Such being the faith of modern christians, such be- in the kind of service they think God requires of them, we will look at the practical operation of that faith and service, consisting as they do, in dry speculative creeds, and senseless formalities. Their christianity becomes the seed of division and contention, and gives rise to numerous sects, instead of becoming a bond of union, and bringing them into harmony with each other, and giving them one faith, one Lord, and one baptism. These divisions tend to develope still stronger their selfish individuality, and exclusiveness, and to engender strife and antagonism. There must be a meeting house, and a priesthood, and a hymn book, got up on the difference between being plunged and sprinkled and poured; on the doctrine of the saints final perseverence and their liability to fall from grace; on free grace, and foreordination; on the apostolic succession, and the non-apostolic succession; and ten thousand other differences, equally foolish and foreign to the object and end of true christianity. And thus they spend their time and breath, and money, in defending their peculiar creeds, and forms of worship, while their brethren and sisters, according to the flesh, are perishing about them. It takes all the time and means they are willing to spare for religious purposes, to build and adorn meeting houses, hire preachers, purchase slips, and print Bibles, and Tracts, without feeding the hungry, clothing the naked, visiting the sick, and redeeming the fallen. Their kind of religious exercise does not develope in them an interior delight for such service. It does not make it their meat and their

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drink, to search out the poor and the destitute, and divide with them their substance.

762. Walk through the streets of our cities, and examine the stately mansions that appear upon the right hand and upon the left. Who inhabit these mansions? Brother T. having made a fortune in merchandising, has retired and is now living at his ease. He is worth a hundred thousand, is one of the deacons of our church. He is a life member of the Bible Society, the Tract Society, the Missionary Society, &c., &c. He gave a thousand dollars toward building our meeting house, and he is actively engaged in our Sunday school; and so you may pass on from mansion to mansion, and you will find a large number of them belonging to these christians, who have made their fortunes, and are now living in idleness upon their wealth; or to those who are now making their fortunes in anticipation of being able to live at their ease. We will go with them to their place of worship. There we find a large and magnificent edifice with a tower peering up toward the clouds. Tens of thousands expended upon it to give it a tasty and fashionable appearance. We will enter. Here we find a gorgeous and magnificent display of moulding and stucco and painting. The light of day is let in through beautifully stained glass cut into diamonds, each window costing enough to build a small dwelling for some needy brother. Costly chandaliers are suspended from the ceiling. The aisles are carpeted with the richest of Brussels, the seats cushioned with the finest damask. The pulpit is constructed on a model vieing with the display of wealth and taste of the throne of an emperor, adorned with golden candlesticks and golden embossed bible and hymn book. In short every thing about the building, got up to please the eye and tickle the fancy, and strike the mind of the observer with

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the gorgeous display of taste and luxury and wealth, which would remind him of every thing except the manger in Bethehem, and him who was born therein. The bell tolls the hour for worship, you hear the rustling of silk, you smell the perfume of the shop, you turn and behold one of those fashionable gatherings. It has the appearance of a dress circle of the highest class. Each seems to be vieing with the other in an exhibition of pride, pomp, display and superciliousness. The minister appears in his gown or surplice, or without it, according to the sect to which he belongs; he reads; he offers up formal prayers; he preaches; the choir sing, and worship is ended, and the crowd go home thinking God has been highly delighted with such splendid worship.

763. In that same city, and within the sound of that church bell, lives a poor widow with five children, who are dependent upon her daily labor for their bread. When in health the most she can earn with her needle is two dollars and fifty cents by stiching her very life into the work. Of this she pays to one of the wealthy members of this fashionable church, one dollar per week for the rent of the miserable tenement she occupies. It being rickety and old, and the weather being cold, she consumes fifty cents per week for fuel and lights, leaving but one dollar per week to feed and clothe and educate herself and little ones. Look not for luxury here. Look not for comfort even. If you do you will not find it. Punctually every Saturday night the servant of Deacon T. is at her door to demand the dollar rent, she needs so much, and he needs not at all, and what though she has no bread for her little ones; what though she has no fuel, and her children are shivering with cold; what though she has no money save that dollar, Deacon T. must have it, to help pay a thousand dol-

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lars to build the church, to help make him a life member of the Bible Society, and Tract Society, and Missionary Society; to enable him and his pious family to wallow in wealth and luxury, to clothe themselves in purple and fine linen. But our poor widow, worn down with care and privation, and constant toil, is sick. Her needle refuses to work, and she can get no bread or fuel or rent; the Deacon finds it out when his servant returns on Saturday night rentless, and instead of going to her relief, and supplying her necessities from his purse or his larder, he goes to the poor master and asks him to free his house from a profitless tenant, by making that poor widow a town pauper. The poor master suggests that it will be mortifying to the poor woman, to be at the charge of the town, and thinks that perhaps a few dollars, donated to her, will save her that mortification, and enable her again to resume her work and support herself and family; and he asks the deacon to contribute a dollar with him and a few others for that purpose. The deacon, with a long and sanctimoneous breath, says, "Mr. R. I do not think that is the best way," good night, sir, and leaves the poor woman to perish, or to be taken care of by charities other than his own. This is no fancy sketch, I would to God it was.

764. But this is not the only poor widow, and Deacon T. is not the only wealthy deacon who neglects them. Our cities are filled with both classes. Wealthy christianity, and squallid poverty side by side, year after year. Our professed christians, as well as the men of the world are engaged in amassing wealth from the unpaid toil of the laboring, suffering poor. Whether as merchants behind their counters, or landlords collecting rents, or employers buying their labor at half price, they are fattening on the life blood of the toiling poor, and instead of dispensing to

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them christian charities, they are devising means to rob them of their scanty earning; and modern christianity is doing nothing to correct this evil. Their church edifices are springing up in our cities and country like mushrooms. Their clergy swarm over the land like the beasts of Egypt. Money enough is expended in building churches and adorning them with all that pride and fashion, and taste can suggest, and in paying a sectarian clergy, to relieve all the needy and perishing. But all this avails nothing for the poor. All this avails nothing for developing the principle of love to God and love to man; avails nothing for feeding the hungry, clothing the naked, releaving the distressed, and elevating and redeeming the fallen. It avails nothing for breaking the bonds of the oppressor, or silencing the din and clamor of war.

765. Modern christianity in its practice, does not recognize the doctrine of stewardship; does not recognize God as the rightful owner of their influence, labor and wealth. They do not believe the command, "Go sell that thou hast and give to the poor," extends to them. Although the test was fair and just, as applied to the young ruler, it is not a fair test to be applied to them. Although the young ruler, lacking that charity, could not have treasure in heaven, yet they can with all that lack. Although under the system of discipline taught by Christ, it was as easy for a camel to go through the eye of a needle, as for a rich man to enter the kingdom of heaven; yet under their system there can be nothing easier. Although under the primative system, man could not serve God and Mammon, under the modern system, both can be worshipped at the same shrine.

766. Modern christianity is false to God and humanity, by becoming wedded to the world; by adopting the max-

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ims of the world ; by employing the motives and impulses of the world. It is as uncharitable and selfish as the world. It deals only with man's hopes and fears. Aside from purchasing respectability and salvation, by building meeting houses and hiring ministers and attending church, &c., it reserves most of his charities to be performed after the donor is in his grave. We are often told of the dying liberality of these wealthy christians, when they bequeath their all to some religious or charitable purpose. But such bequests furnish no evidence of a truly christian heart. They rather indicate a disposition to control their wealth after death has forced it from their grasp. Had such donors been christians in spirit and in truth, they would not have had such princely fortunes to bequeath in their old age. Had they had that love for their fellow men, which true christian faith and charity demands, they would have distributed those thousands long before their death. That wealthy christian donor has not kept that princely fortune locked up for years, because it was not needed by the hungry, starving poor, but because his animal, unchristian selfishness, prompted him to part with it only with his dying breath. Could he have lived a thousand years, he would have continued to have withheld so much of what he professes to call God's money, from those to whom it belonged. And they are not indebted to his christian charity for the gift, but to the gracious act of death in setting it free. God was obliged to kill him to get the trust out of his hands. Such acts of dying liberality, furnish no evidence of a christian death, but they do furnish indubitable evidence of an unchristian life. For such men to profess to be christians, is to proclaim themselves hypocrites, or to defame true christianity.

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LECTURE XVII.

INFIDELITY.

767. Almost every nation has its popular religion; and to be out of fashion in religious faith, is denounced as infidel. To doubt the inspiration of Moses, or the writers of the Old Testament, or to doubt as to the truthfulness of their sayings as understood and taught by the Scribes and Pharisees of old, constituted a man an infidel in the days of pharisaic domination among that particular sect. To doubt the plenary inspiration of the Koran, and the divine character of Mahomet, as the only true prophet of God, and the interpretation of that book as given by the orthodox believers thereof, constitutes a man an infidel in Mahommedan countries. To reject the authority of the Pope, the infalibility of the Romish church, the intercession of saints, to despise mass and the confessional, and to claim the right of reading and interpreting the Bible for one self, constitutes an infidel in Catholic countries. To dispute the total depravity of the human heart, the existence of a personal devil, the very Godship of Christ, the vicarious atonement, and the doctrine of imputed righteousness, makes a man an infidel in Protestant orthodox communities. To doubt the divine origin of the book of Morman, and the inspiration of Joseph Smith, makes one an infidel in Morman communities, and so on to the end of the chapter.

768. From the foregoing, it will be perceived that the term "infidel," is a very general term, and being interpreted, means, "he does not believe as I do." As used, it

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has no definite signification, other than the foregoing. When we hear this term used, we must know the particular faith of the person using it, to form even a general idea of the faith of the individual to whom it is applied. Without this knowledge, we do not know whether the so called infidel is a Jew or Gentile, a Christian or a Pagan, a Mehommedan or Morman. One thing we know, and another we can very properly infer. We know the accused does not subscribe to the creed of his accuser, and we can infer that his infidel creed is unpopular. Beyond this nothing can be understood by the use of the term, without special investigation. The use of the term therefore, might very properly be abandoned, were it not convenient as a term of "pious defamation," a sort of holy slander, used for a kind of religious outlawry and proscription, subjecting the accused to a deprivation of the "benefit of clergy," and such other benefits as the popular religion has power to withhold.

769. It should be particularly noticed that the term infidel, is never applied to character. It is always used with reference to man's real or pretended belief. No matter what the real character of the individual may be, however selfish, impure or wicked, if he is orthodox in his creed or professes to be so, he is not subject to this fashionable reproach. On the contrary, no matter how unimpeachable he may be in his life and character, no matter how virtuous and pure, no matter how truthful and humane in his intercourse with man, if he do not square his speculative creed, or profess to do so, with the canons of the popular religion, he is to the church an infidel, and nothing can shield him from this reproach.

770. This will lead me to enquire what it is to be an infidel in the true and the false sense of that term. In the true sense, the term should never be used except in refer-

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ence to character. To be an infidel in the true sense, signifies to be faithless or unfaithful in the exercise of those trusts committed to our care, or in the discharge of our duties and obligations to man and God. It signifies to be false to truth and virtue and justice. In the false sense, all are infidels to every sect and religion, except their own. The Christian is infidel to the Jew, the Pagan and the Mohammedan. The Mohammedan is infidel to the Christian, the Jew and the Pagan, &c. All men necessarily must be infidels in this false sense.

771. What is it to be an infidel in the true sense of the term? In this sense there are many degrees in infidelity, varying from the slightest departure from the principles of virtue and integrity, to that of the most absolute abandonment to vice and crime. When a man seeks to take advantage of his fellow by overreaching and defrauding him of that which is justly his own, he becomes unfaithful to the demands of justice, and is an infidel in character. When one seeks to rob his neighbor of his reputation and good standing in community, by circulating falsehoods respecting him, or by meaningless inuendoes and malicious insinuations, or by telling the truth even where the motive is to injure, he is unfaithful to the love he owes that brother immortal, and is in character an infidel. When an individual indulges in the commission of any vice or crime, when he would corrupt his own purity or the purity of others, he is unfaithful to the duty he owes to himself, his neighbor and his God, and is an infidel at heart. When an individual possesses more of this world's goods than he needs to supply the demands of nature, when he becomes a monopolizer and refuses to assist the needy and perishing in the sight of God, he is an infidel. Slavery and war are infidel institutions, and all concerned in sustaining

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and promoting them designedly, are designedly infidels.

772. There is a very low class of infidels in the true sense of this term, worthy of our especial notice. They are a class of men who reject all forms of religious faith, that they may be free from the restraints which they suppose religion imposes upon their animal appetites, passions and inclinations; and that they may be absolved from the discharge of such active duties as religion imposes. Such men are prepared to be made infidels by false teachers of religion. Supposing that the foundation of all moral obligation rests upon the truth of certain forms of religious faith, if that faith is destroyed, with it goes all obligations to be honest, just or pure. Such men being under the control of their animal impulses, and wishing to remove all obstacles to their constant gratification, eagerly persuade themselves that nothing is true which conflicts with those inclinations. These men are animal infidels; that is, they are made such by the impulses of their animal natures, and if they ever change, they will be animal in whatever they adopt. The only injurious consequences their unbelief in any particular dogma can have, will be to let them loose upon society to inflict their crimes upon it and through their excesses and vices, thus unrestrained, they will bring upon their own heads the disrespect and detestation of the good and the pure.

773. For the above class of men, a faith involving a belief in a future and eternal hell seems indispensable. It is perhaps the only thing which can protect society from their excesses and vices. Such men sometimes are found in the churches. I have not unfrequently heard ministers say if they knew the doctrine of universal salvation to be true, they would cut loose from all restraint, they would be infidel to every truth and virtue; they would indulge in the

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gratification of their appetites, passions and lusts, thereby confessing they do not love God; they do not love his law; they do not love his character; there is no oneness of feeling or delight between them; and were it not for the fear of hell, they would be among the staunchest rebels. Men, thus infidel at heart, act very foolishly to quarrel with the doctrines of universal salvation; for they are the only doctrines that can save them from hell. Such men cannot be made positively good and pure. The most that can be hoped of them is to keep them in check from the commission of vices and crimes by appealing to their selfish hopes, or exciting their fears. This kind of infidelity is seen in the dram shop, at the gaming table and in the brothel. It shines forth from the face of the profane and vulgar blackguard, and is heard in his cursings and vulgarity. It also appears in the polished rake and the unpolished bully. This kind of infidelity extends to character, and is low, and mean, and beastly.

774. The mischievous influences of what are termed the orthodox teachings of the day, are manifested in the multiplication of this class of infidels in society. The selfishness with which they invest their God; their foolish and absurd plan of salvation; the selfish end to be gained by getting religion; the selfish motives constantly appealed to to induce a faith in these particular creeds, the mystery, absurdity and contradiction, with which their system abounds; its utter inutility and impracticability, together with their own false and hypocritical conduct, lead this class of men to reject all faith in spiritual existences. While this class of men remain under the influence of such teachers, this constant appeal to their hopes and fears, only tends to develope their selfish natures, and by so doing crushes their spiritual. The consequence is that these men are

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only educated in their hopes and fears. They have never been taught that truth has any value of its own; or that virtue is useful for any other purpose than to serve as plank for bridging over hell, and thus constructing a highway into heaven. Now when such minds come to disbelieve in the religious dogmas of their teachers, they cut loose from all religious faith; and their faith failing them, they also cut loose from every moral obligation, and disregard every truth, and trample upon every virtue. What is truth to them, and what is purity and virtue? There is no God to fear, no heaven to win, or hell to shun; and they hope not, they expect not to live in the future.

775. If the world would be free from this class of unbelievers, our religious teachings must be improved and reformed. These teachings must in all respects conform to the laws of our spiritual natures. All artificial systems of rewards and punishments must be abandoned. Truth must be made to appear valuable for its own sake, and virtue must be clothed in her own heavenly attire. Truth must be taught and virtue practiced, not for the purpose of escaping hell and winning heaven, but because they are the faith and discipline of the true life of man. They must be supplied to the mind to nourish, strengthen and develope it, as we supply food to the body. They must be received, obeyed and practiced as a means of developing the true man, and giving him his full and perfect stature. Our religious teachings must not attack the character of the soul in its inmost delights and loves, but they must seek to develope those delights; seek to bring out that almost defaced image of God, which lies crushed beneath the superincumbent animal appetites, passions and lusts. They must not seek to stifle the voice of God within the soul, which is crying out for liberty and enfranchisement from

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the dominion of nature and the artificial restraints of society ; but they must furnish it with the means of making itself heard and obeyed.

776. Another way by which our orthodox teachers convert men to this kind of infidelity is this. After having prepared the way by the mysterious and absurd notions which they teach as essential to salvation, their own conduct is so utterly inconsistent with their professed faith as to give the appearance of falsehood to what they teach, and thus stamp upon themselves the seal of hypocrisy. When they teach us we must not lay up for ourselves treasures upon earth, for where our treasures are there will our hearts be also, and at the same time are taxing their utmost physical and mental abilities to accumulate earthly treasures, we must suppose they do not mean exactly what they say. When they tell us we are the stewards of God's household, and that all we possess we hold in trust for his use, to be expended in feeding his hungry, clothing his naked, educating his ignorant and redeeming his fallen children, and that he will hold us to a strict and impartial account for the manner in which we discharge that stewardship, while at the same time, these teachers and professed examplers, clothe themselves in purple and fine linen, and fare sumptuously every day, leaving many a poor and dispised Lazarus at their gates, hungry and naked, and sick and dying, with not even dogs to lick their sores, how can we believe them sincere in what they teach ? When they tell us that a very large portion of the human family are doomed to eternal and remediless wo, and that but a slight mistake in their faith will determine the question whether their children and ours shall be infinitely happy or eternally and utterly miserable, and at the same time live in their presence apparently careless and indifferent to their

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fate, become as heedlessly the parents of a numerous offspring as though their salvation was sure, as though their children were not bound to run such a momentous hazard; how can we reconcile conduct so grossly inconsistent with such a professed faith? It is not surprising that infidelity should be the fruit of such inconsistency.

777. The term, "infidel," used in its false sense, is applied to a very large class of men and women who differ in their religious creeds from their accusers. I have already remarked that all are infidels in this sense to somebody's creed. But there are a class of men who are usually considered infidels by all sectarians of whatever religious creed. This class is composed of men, whose love for, and devotion to truth, and whose affinity for, and attachment to virtue, is such as to elevate them far above the influence of a corrupt public sentiment, whether found in the political or religious world. They reverence and obey truth for truth's sake; they love and practice virtue from an interior delight in her own heaven born loveliness and purity. They cannot be tempted to remove the truth or depart from the paths of rectitude and virtue by all the flattering allurements of vice. They cannot be made to bow before the Juggernaut of a heathen or an enlightened paganism, either to win the applause of a fashionable religious sentiment. They stand and gaze into the sun of truth and righteousness, and cry out for "light, more light still." Their hearts go out in sympathy and love for the whole family of man; and wherever they behold the face of a human being, therein they recognize a human and spiritual brother.

778. This class of infidels see in God nothing but wisdom, love and power. They see these divine and perfect attributes reflected in all his word and works. They need

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no miracles to attest to the divine authority of truth; they need no artistic painting or drapery to exhibit virtue in her own heaven-born loveliness and purity. They need no sensual heaven to win, or agonizing hell to drive them in the ways of truth and righteousness. Their reverence for God is the spontaneous and interior allegiance of their souls, as they drink in love and knowledge from that infinite fountain. The exhortations of the bigot, the smiles of the hypocrite or the denunciations of both, fall alike unheeded in their path. They cannot be false to truth, to virtue, to humanity and to God, to escape their censure or gain their applause. Hence this class of men have been in all ages of the world infidel to the popular religions of their age. Their standards of truth, purity and virtue, have always been above the canons and rubrics of the popular church.

779. To this class belonged Jesus of Nazareth. There never was a greater infidel to the formal and sectarian religions of the world than he; and so thought the Scribes and Pharisees of old. No people on earth were more formally religious than the Jews; and of the Jews no sect were more devoted to the forms and ceremonies of religion than the Scribes and Pharisees; and the history of that people demonstrates that none would make greater sacrifice for their religion than they. God had spoken to their fathers, and through them had spoken to themselves. He had selected them, and made them his chosen people. He had promised to establish them forever, and to subdue all the nations of the earth, and make them subject and tributary to them under the reign of an expected Messiah. He had promised to be their God and they were to be his people. He had manifested his care for them, by delivering them from the hands of the Egyptians, and leading them

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into the land of promise. He had sent, for the space of forty years, his pillar of cloud to guard them by day, and his pillar of fire to light them by night. By his almighty power, he had divided the sea to permit their fathers to pass over on dry land. When they were hungry he had given them food from heaven; when they were thirsty he had brought waters out of the rock. He had fought their battles, and driven their enemies before them. He had even arrested the sun and the moon in their courses, that they might utterly destroy their enemies.

780. He had given them a form of religious worship. He had superintended the details of their religious ritual. He had instituted Sabbaths and national feast days, and had given them laws, and, with omnipotent authority, had enjoined upon them their strictest observance, under the severest temporal penalties. He had ordained and set apart a priesthood, whose business it was to devote themselves exclusively to his worship and service. He had given them prophets who, in their beutifie visions, had foreseen the future power, glory and perfection of this favored nation; and had sung in thrilling and lofty strains the comeing of that Prince, whose kingdom was one everlasting kingdom, and of whose dominion there should be no end.

781. Up to the time of the advent of Christ, the history of the Jewish nation had been only a repetition of blessings and curses; blessings for obedience to their laws, and a faithful observance of all their religious ordinances, and curses for a disobedience of those laws, and for a neglect of those ordinances. Twice at least, their nation had been conquered, and they had been carried away into captivity by the heathen, because they had disregarded the commandments and ordinances of God. Their temple had been destroyed, their cities and towns had been sacked and

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laid waste; their pleasant places had been despoiled of their beauty. Jeremiah, speaking of their afflictions, had sung, "Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion do mourn because none come to her solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy, and from the daughters of Zion, all her beauty is departed." Even at the time Christ made his appearance, the Jews were under the dominion of the Romish government, which was to them a heathen government. And all these misfortunes had been brought upon them in consequence of their disobedience of the divine requirements.

782. The Pharisees, standing at the head of their nation, as patterns of wisdom and religious purity, had become holy above that which was written. They most religiously held fast to the traditions of the elders, and carried their religious ceremonies into their private dwellings. They sanctified their cups and their platters, by sprinkling them with water; and they were very careful to wash their hands before eating, as a type of their inward purity. They set apart one-tenth of all they possessed for the service of God. So strict were they, that they even tithed their mint, their annis, cumin and rue. They fasted twice in a week. They kept the Sabbath with the most scrupulous exactness; during the hours which no work or labor was to be performed, not even healing the sick, or administering to the usual demands of nature, if they required

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any labor. It was a sin against God to travel on that day, except for a certain distance, called a Sabbath day's journey; and the crime for violating the sanctity thereof, was punishable by death.

783. To doubt the righteousness of the Scribes and Pharisees, or to refuse to comply with all the requirements of their laws; or not to observe their ordinances, and the ceremonial parts of their worship, whether required by the direct letter of the law or by the traditions of the elders, was to incur the charge of wickedness, blasphemy and infidelity. Therefore when Jesus commenced preaching his doctrines of meekness, gentleness, purity and love; when he manifested his disregard of their institutions and ordinances, as they understand them; when he came claiming to be the Messiah, and traveled, and preached, and healed on the Sabbath day, saying that the Sabbath was made for the use of man, and that he was Lord even of the Sabbath day; when he came setting at naught the institutions of Moses, the traditions of the elders and the authority of God; well might those pious Scribes and Pharisees become alarmed for the welfare and safety of their nation. Well might they denounce him as an infidel; well might they say of him, judging in the light of their faith, he is not of God, because he keepeth not God's word.

784. Look at him as he stood in their estimation; pretending that he was the long promised Messiah, and yet not furnishing the least evidence of that fact; but on the contrary, his whole life, conduct, and teachings, furnishing conclusive evidence to the contrary. Himself a Nazarene, a poor carpenter, born in obscurity, uneducated, unsustained by wealth and influence; an enemy of the religious institutions of his nature; an infidel to the Pharisaic faith, a des-

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piser of the canons of the Jewish Church, a Sabbath breaker, a blasphemer, claiming authority to forgive sins, claiming to be the special son of God, if not God himself; associating with the poor despised publicans and sinners; admitting harlots to come about his person; talking with Samaritans, and eating with them, denouncing the Jewish church as corrupt, their saints and priests as hypocrites, and whitewashed sepulchres. Under such circumstances, do you blame the honest bigoted Pharisee for being alarmed, for feeling himself called upon to defend that faith which he had God's warrant for, and to vindicate the honor and glory of God, by driving such an infidel from existence? Was not Christ more dangerous to what they supposed to be the true faith, to the safety, prosperity and perpetuity of their beloved nation, than Barabbas? And had you been there, entertaining their faith and zeal for God and their nation, would you not have joined in the cry, "Not this man, but Barabbas?"

785. They had their laws, their ordinances, and their institutions direct from God, and they were under the highest obligations, sanctioned by the highest penalties, to obey those laws, observe those ordinances, and defend those institutions. The prosperity of their nation, the safety and welfare of themselves, their wives and children, depended upon the fidelity with which they discharged those duties. They understood, and honestly believed, that perfect obedience to the divine requirements, as expressed in their sacred writings, would procure for them individually and nationally, the richest blessings of heaven, and that disobedience would certainly bring upon them the direst calamities. Their past history had fully demonstrated the truth of their conviction. They were even then struggling for a national existence. They were occupying their native land,

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and worshipping in their temple by the sufferance of a heathen nation, and there was the greatest danger that the Romans would come and take away their place and nation. Nothing but the favor and power of God could save them from utter destruction. Therefore they could not look with indifference and unconcern upon the examples and teachings of this infidel Jesus. He disregarded their Sabbaths. He kept them not with that zeal and Pharisaic strictness they thought God required they should be kept. He claimed the right to travel on that day, to preach and heal the sick. He put forth the infidel doctrines, that the Sabbath was subordinate to man. He had healed a man at Bethesda, and authorized him to carry his bed on the Sabbath; and he had gathered a multitude about him, and was teaching them his infidel doctrines. If such conduct was to be tolerated, what had they to expect? Nothing short of a total desecration of that day, which would provoke the vengeance of Almighty God to their utter destruction. Hence, as they loved their wives and children, as they loved themselves, as they loved their nation, their religion and their God, by every thing they held dear on earth, and by every thing sacred in heaven, they were called upon to denounce and destroy the infidel Jesus. Under those circumstances do you blame them for feeling as they felt? If there was any truth in their religion, as taught and understood by their doctors of divinity, could they do less? And would you, believing as they had been taught, and honestly did believe, have feared to have taken upon your heads, and the heads of your children, the responsibility of his death?

786. Jesus saw and understood this. He knew they were ignorant of the true character of God; and that they honestly thought they were doing God service, while they

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were nailing him to the cross. He knew that the indignation and malice with which they pursued him to the last hour of the act, was a religious indignation and malice. He knew that they saw in him, as they supposed, an enemy of God, an enemy of their nation, a disturber of the peace, a deceiver of the people on a subject of the most vital importance to them. Hence, he had no complaint to make. He had no anger, no indignation, no censure, no reproach. He could endure their insults and reproaches, he could meekly bleed under their stripes, and suffer under their inflictions; he could weep over their cities and prospective calamities, and at last, he could pray "Father, forgive them, for they know not what they do."

787. Jesus Christ was an infidel to the religion of the Scribes and Pharisees, and should an individual appear now in our midst and hold, teach, and practice doctrines as adverse to the popular religious notions of the age, as Christ taught in Judea, Samaria and Galilee, he would be denounced as an infidel, and be received with the same spirit and temper that Jesus was received. Should Christ again appear on earth as he did eighteen hundred years ago, and live as he then lived, teach as he then taught, reprove private and popular sins, as he then reproved them, associate with the same classes of persons he then associated with, he would be denounced as an infidel; he would be rejected from fashionable society, and excluded from all fashionable churches. Sould he go into to the southern States and preach the same discourse he did in Nazareth, near the commencement of his ministry, they would not only cast him out of the house headlong, but they would hang him upon the first tree they came to.

788. Let no one then be condemned because a popular religious sect may raise the cry of infidel against him.

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His very infidelity may be the practice of the highest virtues. That which gives him the name of infidel may be the purest, loftiest and most ennobling truths of which the mind can conceive. That which makes him infidel to the church, may be the very faith and practice which makes him faithful to truth and virtue, to humanity and God. His infidelity may be the infidelity of Christ; and those who accuse him may be the ignorant, bigoted, false and hypocritical Pharisees of the age. When men and women are accused of being infidels, it is necessary to enquire whether they are infidel in character, or in reputation merely; whether they are infidel to truth, virtue, humanity and God, or whether they are infidel to sect merely.

789. This cry of infidelity makes many a moral coward a servile hypocrite. Thre are many within the circle of every one's acquaintance who have not the courage to be true men. There are many, who like Esau of old, have sold their birth-right for a mess of potage. Had they lived in the days of Christ, and wished to commune with him, they would have came stealthily by night. They would have been careful to have made no acknowledgement, which would have endangered their stay in the synagogues. Such characters are to be despised as the lowest and most abject in community. They have neither the courage of the open infidel, nor the integrity of the bigot. They are emphatically the serviles of the world. They have neither manhood to desire freedom, nor courage to demand it. They are the curs of every popular religion, and popular vice: and used only to bark and snarl at the heels of every bold and free spirit that walks by them. Such men are to be pitied for their weakness and folly, and despised for their meanness and hypocrisy. They are neither serviceable to God, or honorable to man.

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790. The cry of infidelity is up in the land. From one end of the world to the other, the voice of God and humanity is calling aloud upon every true and faithful spirit, to arise, and address himself to the work of redeeming man from his ignorance and folly, from his vices and crimes. That voice demands that war, with its long catalogue of crimes and woes, shall cease; that slavery the first born of hell, shall be destroyed; that intemperance and lust, shall be banished from the world; that the bonds of universal brotherhood shall be drawn out, and be made to encircle the whole family of man. Startled by this cry for action! action! action! the church is aroused from its sleep of centuries, and throws its body across the path of reform, and shouts, "infidelity;" and, with the Bible in one hand, and the traditions of the elders in the other, she demands that the work of reform shall stop, until her doctors of divinity can demonstrate from the Bible, that slavery is a divine institution, ordained and established by God himself; that war is consistent with the laws of Moses and the teachings of Christ, and therefore justifiable and proper. And as some bold and free spirit rushes forward over their ramparts of orthodox divinity, and Bible argument in support of slavery and war, trampling them beneath his feet, bearing aloft the banner of universal brotherhood, and calling aloud in the name of God and humanity, for the nations to arise, and beat their swords into plow shares, and their spears into pruning hooks, to break the bonds of oppression, and let the oppressed go free, the whole phalanx of bigotry and hypocrisy, raises the deafening shout of "infidelity."

791. In this crisis pugnant with the future salvation of our race, when Gog and Magog are gathering themselves to fight the last great battle, between truth, righteousness

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and purity on the one hand, and falsehood, injustice and polution on the other, the spirits of the higher sphere, have not left us to fight alone. A channel of communication has been opened up between the two worlds, and celestial voices are heard cheering us on. And their voices have again aroused the ire of the false and formal Pharisees of the popular religions; and those who listen to the instruction of these spirit teachers, are donounced as false and vile, as deceivers of the people, as instigated by the devil; and the hooting mob are ready to join in the cry of "away with them, crucify them, crucify them." The objections urged against Christ and his followers by the Scribes and Pharisees of the first century, are urged against these manifestations, by those of the nineteenth. Said they of him, he is a deceiver of the people; if any man confess that he is the Christ, he shall be turned out of the synagogues; he hath a devil and is mad, why hear ye him? He casteth out devils through Belzebub the prince of the devils. He receiveth sinners and eateth with them. If he were of God, he would know what manner of woman this is, for she is a sinner. He cannot be of God because he keepeth not the Sabbath day. He rejects the institutions of Moses, and holdeth not to the traditions of the Elders. Come, shew us some sign from heaven. If thou be the Christ, come down from the cross and we will believe, &c. The same class of objections, urged with the same spirit, are made now, as were made then; and those believing in the spiritual origin of these phenomena, are denounced as infidels.

792. Let us compare the infidelity of these humanitarians and spiritualists, with the christianity of their accusers. In what respect are these spiritualists infidels? Do they not believe in one God as their common spirit Father? Do they not believe in the immortality of the soul? Do they

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not believe this life to be the seed time of eternity, and that whatever a man soweth in his own soul, that he must hereafter reap? Do they not believe that the condition of the spirit in the next sphere will depend upon its character and development here? Do they not believe that in their heavenly Father's house, there are many mansions, and that each spirit will inhabit the mansion suited to its moral and spiritual advancement? Do they not believe that faith without works is dead, is no faith at all? Do they not believe that each man must work out his own salvation, by obeying all the teachings of truth, all the requirements of justice, and by living a life of purity and holiness? Do they not believe that true christianity consists in the active working duties of a virtuous and holy life? I grant they do not believe in formal or ceremonial worship. They do not believe that God is angry, and needs to be appeased by sacrifices or oblations. They do not believe that his wrath ever required the sacrifice of one innocent being, before he could become reconciled to man. They do not believe in the doctrines of the vicarious atonement, imputed righteousness, imputed obedience, imputed faith, &c., &c. They do not believe in a heaven without a dawn, or hell without a twilight. But does this lack of faith make them infidel? Should Christ return in the character in which he appeared eighteen hundred years ago, would he not associate with them? Would he not eat and drink with them, and teach them, and would they not gladly hear his voice, and obey his instructions?

793. Let it not be objected that these spiritualists do not conform to the orthodox teachings of the day. They conform as near to the formal Pharisaic orthodoxy of the nineteenth century, as Christ did to that of the first; and that is near enough. Christ conformed so far as they had even

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the shadow of truth unmixed with error, and further than that he could not conform without being false to truth, humanity and God. Further than that he would not conform to save comfort, reputation, or even life itself. Just so far are spiritualists willing to conform to orthodoxy, and no further. They cannot swallow their foolish and absurd creeds. They cannot content themselves with their formal, do nothing morality. Here is a world before them to be redeemed from its ignorance and vice, and misery; and it must be redeemed by work, constant, faithful, untiring work. We cannot say to the hungry, naked, ignorant and fallen, go your way, and be ye fed, and clothed, and educated, and redeemed, without aiding them in the work of feeding, clothing, educating and redeeming themselves. Work, work, work, is what is demanded and not creed, creed, creed. And this very work which is demanded, is that which is best calculated to develope and unfold our own spiritual natures.

793. There is a perfect similarity of doctrine and character between the Scribes and Pharisees of every age; between those of the first, and of the nineteenth centuries. Religion, with the old Pharisee, was a formal artificial thing, designed as a means of propitiating Deity, and buying favors by sacrifices, oblations, &c. It is the same with the modern Pharisee. The inducements to seek religion, with the former, was to secure blessings, and avoid punishments; it proceeded upon the hypothesis, that God was constantly getting angry, and that the end of religion was to appease that anger, and keep him good natured; and so is it with the latter. The former was careful to tithe mint, annis, and cumin, while the weighter matters of the law, such as justice, mercy, and fidelity, were neglected; and so it is with the latter. The former took great delight in praying,

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standing in the synagogues and corners of the streets to be seen of men; and so do the latter. The former could spend thousands upon thousands, in building and adorning temples and synagogues, and in garnishing the sepulchers of the dead, while they would leave the perishing poor at their gates, to be cared for only by the dogs; and so it is with the latter. The former could look heaven boldly in the face, and thank God they were not like other men; extortioners, unjust, adulterers, &c, ; with extortion in their pockets, oppression in their skirts, and pollution in their souls; so also can the latter. The former could profess to love God and hate their enemies; so also can the latter. The former could view God as a god of war and blood, and invoke his aid in slaughtering their brethren; and so can the latter. The former when smitten, could smite back, and execute their own vengeance upon the heads of their victims; so can the latter. The former could profess to love their neighbor as themselves, and yet hold their fellow men in bondage, and trample upon every right, sacred to God and humanity; so can the latter. The religion of the former consisted in dry and unmeaning forms and ceremonies, and did not extend to the purification of the heart, and the development of the spirit; so also is it with the latter. The religion of the former, treated God as an almighty selfish despot and tyrant; so does the religion of the latter. As such, the religion of the former did not tend to produce common morality, and so is it with the latter. The religion of the Pharisee produced bigotry, intolerance and a persecuting spirit; so does the religion of the latter, and thus the parallel might be continued. And as there were honest men who were Pharisees of old, so are there honest men who are Pharisees now. But their honesty is not the fruit of their religion; they are honest in spite of their religion.

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795. What then is the meaning of the term infidel, as applied to the humanitarian and spiritualist? Not that they are unfaithful to God, or the interests of humanity. They have become so highly developed in their spiritual natures, that they have lost sight of the dry formal externals of religion, which were intended only for the weak and undeveloped babes in christian knowledge; and they look directly upon the internal and spiritual character thereof. They see that religion is valuable only for the practical doctrines it inculcates, and the practical truths it teaches. That it is designed to fit men for living rather than dying, that man needs it more in the busy bustling mart, than on the dying pillow. That God is more honored in a holy, upright and virtuous life, than in a triumphant shouting death. They see no virtue in the ceremony of sprinkling cups and platters, or in wetting the body as a type of purification, when the internal signification is understood as well, without as with the form. They see no use in eating a bit of bread, or taking a sip of wine, after the hands of a priest have been laid upon or spread over it, to impart a holy unction, when the same bread can be eaten, and the same wine drank, with as perfect an understanding of its signification without, as with the priestly formality.

795. The difference between the religious formalist, and the spiritual humanitarian, is seen in this. The humanitarian works out his own and his fellow's salvation, by seeking to develope the elements of love, wisdom and power in the soul; by practicing every moral and social virtue; by receiving and obeying every truth; by feeding the hungry, clothing the naked, educating the ignorant, assisting the distressed, and redeeming the fallen; by attacking and denouncing every vice, public or private; by decrying war and slavery, and oppression, in every form. He will

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not expend ten, twenty, or fifty or a hundred thousand dollars, in building, and ornamenting a temple or a church; while the poor, within the shadow of its very walls, are perishing from want or cold neglect, or are driven to commit the darkest crimes to obtain that which should have been given as a christian charity, with a christians blessing. While the formalist expects to obtain his salvation on credit, and thinks the world is to be redeemed from its selfishness by believing in certain mysterious and absurd creeds; by observing certain external forms and ceremonies; by idling away portions of time in keeping certain feast days and fast days, new moons and Sabbaths.

796. Take away the formal part of the religion of the modern Pharisee, and there is nothing left. Let him lose his prayer book, and he is afloat. Not so with the humanitarian and spiritualist. He has his religion by heart, and in his heart. Wherever there is ignorance to be enlightened, or vice to be discountenanced, or virtue to be encouraged; wherever there is suffering or want to be relieved; wherever there as a fallen sister or brother to be raised up, and words of good and lofty cheer to be spoken for their encouragement, there the humantarian finds an altar before which he can bow, and worship and adore his spirit Father, and offer up an incense of praise most acceptable to him. He needs no form of supplication in his holy work of redeeming and saving his fellow man. He needs no rubric of the church to teach him how to place his head, or hands, or feet, so as to be most acceptable to God. The intuitions of an enlightened and purified soul, instinctively teach him how to pray, and what to pray for; how to work, and what to work for. His heart is warm; there is a living, palpitating vitality courseing through his soul. The milk of human kindness and sympathy fills his breast. His faith is a

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faith that works by love, and purifies his heart. The light that illumines his soul, grows brighter and brighter to the perfect day. He understands and feels the force of the saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

797. The modern Pharisees profess to weep and mourn over sufferings eighteen hundred years gone by; but their hearts are cold and icy, and their eyes are dry amid the sufferings of the present. They can send desolation to the homes of thousands, in the service of war and slavery, in the prosecution of their ambitious schemes for wealth and power and fame. They can drive the suffering poor to the commission of the darkest crimes, and there punish them with infamy, imprisonment, and death. They pretend to think, had they lived in the days of Christ, they would have welcomed him to their tables, to the hospitality of their houses, that they would have sat at his feet, and listened to his words with joy and gladness. That they would not have crowned him with thorns, or driven the nails into his hands or his feet, nor have thrust the spear into his side.

798. To them I would say, look about you. Christ is yet among you in the persons of the poor and needy, and perishing, and if you will, you can extend to him that hospitality now. Listen to the low piercing cry of want and suffering, as it steals through the crevices of yon dilapidated hovel! Draw near, for Christ is there demanding food and clothing and fuel. Look at the care worn features ofthat widowed mother, as her little ones gather about her and ask for food, and nestle in her shivering bosom for a little of her vital heat. Witness that expression of mute despair, which settles on the countenance, and takes possession of every feature of that tearless widow, tearless, be-

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cause she has wept the fountain dry, and knew for a surety that Christ is there demanding relief, and words of comfort and holy cheer.

799. Up then, Christians, who profess to love Christ so much, and for whom Christ has done so much and suffered so much; give evidence of your faith and love. Take off thine abundance, and go out into the highways and hedges, search through your streets and alleys, leave no habitation unsearched, until you have found out all the poor and needy, and have administered to their necessities. You claim to be stewards of God, entrusted with what you possess, for the use of his perishing children. Give evidence of your stewardship by giving to your brethren, that which God has placed in your hands for their use, remembering the responsibilities under which you are laboring. Remember that "Inasmuch as ye have done it unto one of the least of these poor suffering children of sorrow, you have done it unto Christ, and inasmuch as ye have not done it unto them, ye have not, and would not do it unto Christ." The truth stands revealed in the system you profess, that what you do unto man, you do unto God; and wherein ye neglect and despise man, ye neglect and despise God. Talk not then of your faith; talk not of your love; talk not of your hopes of heaven; talk not of your christianity, and the world's infidelity, while Christ, in the persons of the poor and needy, the abandoned and outcast, is perishing at your doors. Be infidel to all senseless creeds, be infidel to all worthless forms and ceremonies, be infidel to all sects in this sectarian world; but for heaven's sake, for humanity's sake, be not infidel to truth and virtue; be not infidel to humanity and God.

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ERRATA CORRECTED.

Sec. 185, 2nd line, "positive," read position—Sec. 209, 2nd line, "Severe," read Levere—Sec. 216 sixth line, "points," read parts—Sec. 312 fifth line, "mind," read mineral—Sec. 424, fourth line, "analogus," read analysis—Sec. 426, third line, "organ," read origin—Sec. 495, eleventh line, "amateurs," read armatura—Sec. 497, third line, "contracts," read controlls—Sec. 507, eleventh line, "inversely," read directly—same fourteenth line, "universally," read inversely—Sec. 525, insert "from," at the beginning of the section. Sec. 536, thirteenth line, "relations," read revelations—same, nineteenth line, "correction," read conviction—Sec. 578, third line, "India," read Judia—Sec. 593, twenty-fifth line, "crouched," read crushed—Sec. 607 1st line, "arrested," read wrested—Sec. 618, 2nd line, "interests," read iustincts—same, tenth line, "interests," read instincts—Sec. 637, twentieth line, "control," read content.—For the title of the 14th Lecture, read Christianity a system of discipline, instead of "deception."—Sec. 646, eighth line, "read," read receive—same, last line, "any," read my—Sec. 660, ninth line, "indications," read inclinations—Sec. 668, ninth line, "move," read more—Sec. 681, seventeenth line, "sacrificed," read sanctified—Sec. 682, eleventh line, "speaking," read spending—Sec. 686, thirteenth line, "zealous," read jealous—Sec. 698, nineteenth line, "penalty," read faculty—Sec. 701, first line, "reasons" read means—Sec. 702, sixth line, "procure" read perceive—Sec. 717, sixth line, "divide," read to direct—Sec. 728, seventh line, "instructions," read intuitions—Sec. 748, sixteenth line, "relatives," read relations—Sec. 764, fifteenth line, "beasts," read locusts—Sec. 784, eighth line, "nature," read nation.

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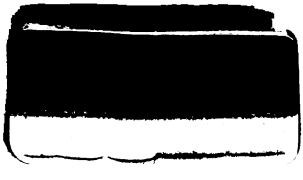
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