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SPIRIT COMMUNION

A RECORD

OF

COMMUNICATIONS THROUGH

H. B. CHAMPION

WITH EXPLANATORY OBSERVATIONS BY

J. B. FERGUSON

Revised Edition



PARKERSBURG
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LOVE is the immutable principle that must bind
mony and union this extended Universe. Then w
be God in the Heart of Humanity. CHAM. ON.

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PREFACE TO REVISED EDITION.

A few of the friends of the Spiritual Movement started in Nashville thirty-five years ago have requested the writer to compile and put into permanent form the Inspirational Utterances of H. B. CHAMPION. Mr. CHAMPION wrote and dictated a large amount of matter which he intended to give to the world, but his own life, up to the time of his death in August last, was so beset by one form of difficulty and another that he failed to put his MSS. in a shape that can now be made available for the purposes of his friends. The Communications herewith presented to the reading public, and first published by Mr. FERGUSON,¹ in 1854, are all that we have, thus far, been able to secure for this work. Fortunately these Communications give the fundamental thought of the Inspirational Intelligences who controlled his mental organism.

1. Mr. FERGUSON died at his home near Nashville, Tennessee, September 3, 1870.

These, taken in connection with the "Explanatory Observations" of Mr. FERGUSON, give the reader a very clear idea of the influences which directed the Movement.

Mr. FERGUSON has given, in these Records, such a full and particular account of the development of Mr. CHAMPION as a Medium, that we refrain from trespassing upon the limits of our own work, in a recapitulation. At some other time we hope to be able to give a full and fair estimate of Mr. CHAMPION'S Life and Character.

In arranging the matter in the following Records we have thought it best to preserve the original form of their presentation to the public, expurgating only such temporary and local allusions as would now be out of place in a work of this character; and also such irrelevant statements and obscurities of language in the "Communications" as are unnecessary to a proper understanding of the thought. The latter has been done very sparingly.

In the year 1850 the writer was a member of the congregation of Independent thinkers, in Nashville, Tennessee, over which the Rev. J. B. FERGUSON presided. This relation continued until 1856. During that time an intimacy was formed which cemented a friendship as enduring as eternity. During those years was born a reciprocal thought and affection which culminated in the experiences detailed in these

Records. Mr. FERGUSON was a man of commanding appearance, of undaunted personal courage, an unrivalled pulpit orator and a born leader of men. Although occupying a Southern pulpit, he was a devoted admirer of CHANNING, and preached and sympathized with his broad views in regard to human Freedom, the dignity and worth of Man's Higher Nature, and the attainment of that Moral Perfection which was the leading thought of CHANNING and—the aspiration of FERGUSON. Such a man, in such a pulpit, excited the animosity of the intolerant sects and the hatred of the slave-holding class. His eloquence flamed against human bondage whether of the body or of the mind, and, as a consequence, he was opposed by every influence that could be arrayed for his destruction. Through all his persecutions he stood, a shaft of light, single and alone in those hours of darkness. Amid it all, his faith was serene and trustful in the Providence of GOD.

As we review the past thirty-five years—years memorable in the history of Mankind as witnessing a great struggle for Freedom and Free Thought, for which Mr. FERGUSON, with CHANNING and others, so strenuously struggled—the whole seems like a dream. We can hardly realize that the events which were then heralded with so much ardor and self-sacrifice, have become cold facts; and that only a few now remain to bear witness to the transpiring deeds which at the

time tested our manhood. To be a believer in Spirit Communion, thirty-five years ago, was simply ostracism from all that a man held dear in life. Perhaps no man made more sacrifices than Mr. FERGUSON. With him it was the giving up, not only of social and family relations and ties, but the giving up of one of the largest and most influential congregations in Nashville—a congregation composed of the wealth, social standing and intellectual culture which that city more than any city in the South could boast. He surrendered it for what he believed to be the Truth, and took his place as the leader of those who thought and felt and worked with him.

To one who understands the law of Spirit attraction,—“Like seeks Like,”—there is but little to surprise in the lofty character of the “Communications” received; only a small portion of which appear in these Records. Nowhere else in the world did Spiritualism assume so important and commanding an aspect; nowhere else were such results obtained; nowhere else were its principles so securely fixed in the mind of the Race; nowhere else was trifling less tolerated. We were made to feel that it was a sacred cause which we had espoused. What was then planted will stand the test of Time, and its fruits will be garnered in Eternity.

It was asked at the time why it was that the presiding Intelligences used such a strange form of literary

expression. To the ordinary reader the diction seems strained. It was replied that the work in hand was not for a day, nor for a generation, but for all time; that it had method, purpose, and an end to accomplish; that language is a vehicle for the refining of the influx of thought; and whilst the language used might seem strange to this generation, it would not be so to those coming after.

Again. It was asked: "Do we really hold personal and direct communication with the spirit of Dr. WILLIAM ELLERY CHANNING?" It was answered: Yes, and No. Names have an occult meaning. They bring the person en rapport with the qualities of the person who is named; hence, both the danger and advantage of the invocation of names. The Ancients understood this, and made it a solemn part of their worship. It survives only, in the present day, in the Catholic Church. The name JESUS has an especial significance to all Christians. The name of CHANNING has such a responsive significance to all who love the qualities expressed by his life-work. When in the form he was in spiritual rapport with an innumerable host connecting him mediately with GOD. All bear this relation. Hence, in a sense, Man has a double immortality; that which he holds in the form of the Race—here and there—and that which he holds as an individualized soul or entity. The more Universal the Thought, the more is the individuality of the

spirit of Dr. CHANNING expanded in the impersonal character of the Truth he communicates. The more individualized, local and temporary the Communication, the more is his personal identity preserved. Not every Spirit, however, communicating in that name, is Dr. CHANNING. A wise discrimination only can settle such questions. We care nothing for names, persons, or things; but for the Truth. This is Eternal in GOD. It is GOD. We are forms through which It is reflected to Man through the Infinite Series of Souls in whom He dwells and through whom He communicates His Spirit in adaptation to all necessities.

The law of Spirit, as of so-called Matter, is: Like seeks Like. This law is universal, and is the key to all the problems which have so puzzled Mankind on what is called "Spiritualism." No man, or woman either, should seek to open him or herself to the Spirit-world until Moral and Physical purity insures attractions—both beneficial to the Spirit communicating and the mortal communicated with. It has been the want of this preparation that has wrecked so many hopes and brought to disaster the highest expectations of the more sanguine. No Communication should be allowed that does not comport with the strict Law of Truth and Purity, and none should be sought except for purposes of unselfish good to Humanity. When Heaven's higher truth is appreciated, Man will

look to his Heart for the affinities which hold him to Eternal Life. On his Soul is written the Intuitive Impress of GOD.

One object of the teachings through Mr. CHAMPION is to bring to Man, without distinction, the fact of the existence within his own breast of an "Infallible Monitor, born of GOD," who there unfolds to the self-conscious spirit the Infinite fullness of Divinity; so that Man may no longer be led from without, but from within—a Freeman in the Universal Empire of Being;—holding universal kinship with those affinities which ally him with the Source of ALL-GOOD.

In all ages; in all pure Religions; in all the moral heroes who have stood the martyrs of human Liberty and Faith; in all who have striven for Right and Justice, for Moral and Spiritual Progress: the Inspiration of GOD's Presence in the Soul has ever been a Conscious Living Fact of Experience. It has inspired the noblest Religious fervor, and under its influence the grandest purposes of Human Effort have been accomplished.

M. C. C. C.

PARKERSBURG, WEST VA., October 26, 1887.

Introduction.

THE RECORDS OF COMMUNION with the high-born spirits of another sphere, now presented in the following pages, were made, for the most part, without reference to the Public. We took them down as worthy of preservation among our private records, and the thought never entered our minds that they would be spread before the reading world until we were called upon by our Spirit Monitors to know whether we would confine such blessed intuitions of Divine Wisdom and Love to our narrow circle, or give them forth to relieve and elevate a common Humanity. We were called to a sense of our responsibilities and privileges by being reminded that we were in danger of undervaluing those benign influences intended to follow Man from his cradle to his grave; that the knowledge of their enjoyment by any would serve to awaken our fellow-mortals to a just appreciation of most blessed privileges and bring them to a sense of their gifts as Men, inherited from their GOD, out of which so many have been cheated by false fears and unlicensed assumptions over their Spiritual Natures; that the most hallowed influences would everywhere accompany and surround these evidences of Spirit-influx, awakening desires high and holy that cannot be satisfied short of the great Ultimate of universal good promised and found in the recognition of an Eternal Destiny—when each shall know that GOD is the Universal Parent—Man, the Universal Brother—and an endless Union and Felicity the Universal End of all rational intelligences. We were

fully satisfied, by the most graphic and enlightened evidences, that it was not to destroy or subvert any just conception of the Good, Useful, or Beautiful in Human Organizations for mutual help; not to dim any exalted recognition of virtue or virtuous conduct that makes the man and elevates him above the brutal tendencies of a misdirected fleshly nature: but to instil within the fermentations of his thought that which shall cause it to ascend in unison with every holy desire to be benefitted and to benefit others. We believe they will aid man—every man—rationally and charitably to regard the differences between man and man, and break down the despotic sway over human consciences which has clouded and deadened their highest sense of Right and prevented many from recognizing their true and common paternity in GOD. To believe that the recognition of the Impress of GOD upon every heart, which Spirit Intercourse invariably invites, will breathe forth anything but purity and preparative longings for the highest ends of virtuous devotion is only to reveal, in the heart thus believing, its own traitorous enslavement to an authority that robs us of our highest aims, in our estrangement from the Fount of Life Immortal. Like seeks its Like with unerring aim, and GOD recognized in the soul will only lead us to higher and purer knowledge of His purposes and ways.

It is not the interests of one, or many, we feel in presenting this work; but the interests of all. We do not publish for a class, to meet their applause or parry their criticisms, but to serve and awaken all who would rather be true to their natures and their GOD than dwell amid the hosannas of thousands whose praise is as ephemeral as the promptings from whence it flows. It is not the cause nor the right of one man, or of one family, however unspeakably favored, but the great chart of Human Rights, that Spirit-guides seek to protect and perpetuate to all coming generations. Of this we are well assured; and our hearts beat responsive to the inspirations of

so noble and glorious an object. Blessed privileges of liberty of thought and sentiment once came forth to this great American family, in all their majesty; and they have decorated our fair heritage with all it can now claim as permanent and hopeful: and it is only in the highest and most solemn exercise of these privileges, we have recorded and now publish what is here presented, believing it will challenge the admiration and open the fondest hopes of every lover of GOD and MAN.

We can but feel—it would be inhuman did we not deeply feel—for those who have been deprived of that immortal solace we have learned to prize so dearly. Such realize no true life. They are but as signets set to remain in fear and doubt and, perchance, in hatred for ages yet unborn. This solace has more than compensated for every unnatural opposition, unfriendly misrepresentation, physical or mental suffering, we have been called upon to bear, and it has made them as nothing, to the rich repast daily spread for our longing desires. Our comfort and our strength may prove a beacon-light upon the outer walls of the Temple now opening to all, in the dim distance of the Future, and guide their steps amid the darkness of superstition and the countless wrongs of human assumption over the best mental gifts of Humanity. And could we but bring to a single soul the joy we feel beneath these genial rays of Angelic Wisdom, breathing light and liberty into the darkest abodes of sorrow and injury, it would be ample compensation for all of ridicule or derision they may excite in the minds of the unfortunately servile or fearful. It is sufficient apology to any man, having the heart of a man, to say we realize what we present, as true. We would stand before the world as a man, recognizing and desiring its good. This is what we need personally; it is what all need. Do any ask, what is good? We answer, prompted by Angelic Wisdom,—that which gives character. To bring forth the long-hidden treasures of the Soul, in any, is to bless Mankind.

The Soul is the abode of Truth, and the opening of its doors is the freedom and glory of the world. The tainted and cumbrous inheritances of the Past, found in dainty books and supercilious Institutes, have invaded this sacred retreat, till men almost doubt that they have souls, and quite fear to use them except at the beck of self-constituted and selfish authority. We feel that the common interests of Man call for these evidences of his native birth and destiny in a Divinity that makes sacred and eternal every natural tie. We would ask: Is the measure of man's standard of knowledge so high that he needs no more? We deem it not amiss to give additional reasons why we present these Records. The wants and necessities of our human brethren cry aloud. We offer them our measure of present supply, and know that it will return to us laden seven-fold.

Every Spirit must receive, and does receive according to the form of his genius, the measure of the powers of its attraction, adaptation, and the use made of its privileges, the influences of that perpetual inspiration out of which, as from an exhaustless fountain, flows every stream that dignifies, purifies, or elevates the Individual or the Race. The antagonisms of life, springing from a repression of the True Instincts of the Soul, sometimes almost crush, and quite cloud this Divinity within, and then its capacity and privileges are unnoticed, dwarfed, or encased in the hard, cold covering of vice and crime. The Soul is not free. Too often it is regarded by its possessor, and treated by those who have momentary power over its manifestation, as though it were capable of but one note; and that in praise of the unnatural influences that enslave it. When Man shall regard the diatonic harmony of the scale GOD has impressed upon it, the dead and monotonous tones it too often utters upon all subjects, will be tuned in a diapason of full, grand and infinitely varied worship and praise.

We claim nothing in the following pages but what we believe to be open to all. We do not believe the world rests upon our shoulders any more than upon those of the priests who ascribe every unaccountable phenomenon to the Devil. The attractive forces that sustain all minds may be recognized by all. A higher development of freedom and patience will secure a higher degree of illumination than any, however we esteem it, presented in our experience. But no truth nor true privilege can be enjoyed unless we comply with the conditions by which it would attract and fill the small or large vessels of our souls. The Divine Spirit is indwelling in the Soul of Man; its outflow may be suppressed; its glorious manhood dwarfed; its purity and integrity tainted; and its sovereignty over its external and transitory circumstances prevented—by its own neglect and by organized aggressions upon its inborn rights: and thus it may, for a time, be despoiled of its real life, its only liberty, and its sustaining happiness. We say, then, confidently, that whoever lives in Justice, Liberty and Love, amid all the varieties of human character, will see and realize every truth, and greater truths, than those presented in these pages. But where we turn the continual inspiration to Love and Justice into Hate and Iniquity, we cannot expect the Soul to bloom and expand in the atmosphere of its native purity and power.

Although we have witnessed most, if not all, the phenomenon called physical demonstrations, yet we never regarded them as sources of reliable intelligence. To us they but indicate the presence of Spirits, and invite to that recognition of our powers of Soul by which we may hold the communion they seek, in all gentle and peaceful teachings; in bright and blessed assurances of immortality; in the opening and refining influences our natures demand; in expanding our perceptions and conceptions of Truth and Right, and thus, by brightening our own Spirits, make them as a clear mirror of Heavenly Wisdom and Love.

This Earth—this human form—these Heavens acknowledge an Author. Were we to spend an age philosophising upon their origin, still we would be compelled to call it—GOD. If the Infinitude of Creative Power placed it here, are not its laws as eternal as its existence? Is the law of Spirit Intercourse, claimed by every form of Religion and Government that ever honored or disgraced GOD'S heritage of blessing to Man, buried and lost? Is there an overruling Providence for good? If so, nothing can be good to us unless it be realized. O, that I had language to express the force and bearing of my own experience of this truth! I can but say, O GOD! receive the thanks of a grateful heart for the privileges we enjoy! To Thee, as a token of our gratitude, we give these memorials of our privileges and hopes. Let Angel-messengers whisper peace to the troubled heart, whenever it ponders over the truths that have brought to us, in all our imperfect surroundings of language and habits, the sweet consolations of another sphere. May they awaken in each, emotions that shall lead to a clear recognition of the kindred ties that bind them to the departed, and to our common paternity in GOD. May they help them to feel as men created capable of recognizing their greatest good. And when their God-given faculties, inherited by their birth, and not dependent on the forms or ceremonies of human wisdom or infatuation, are elevated; O! then, lift them to Thee! above all fear, all doubt, all grief, till by ties of kindred affinity with loved ones departed from fleshly sight, they may realize that though dwellers upon earth, they live in GOD and He in them!

Without these direct evidences of human immortality, we know that many minds have accepted the hope of Future Existence, and perhaps no sane mind has been entirely bereft of the desire to live after the dissolution of the body, but the hope has often been made to sanction the most enormous assumptions over

human consciences, and clouds of the darkest superstitions have everywhere gathered over it, which have denied to it its natural privileges and made it more a dread and slavish fear than a buoyant and purifying anticipation. To believe the Soul formed merely for the present uncertain and unsatisfying mode of existence, to an enlightened mind, was to believe it created without a worthy purpose, in a Universe everywhere displaying most happy adaptation of means to ends. Possessed of desires that are never fully gratified; aspirations never reaching their ideals; loves, severed but not destroyed; hopes, disappointed but not obliterated;—it seems to exist only as a splendid failure and tantalization, unless it is regarded as sustaining Spiritual Affinities yet to be realized, after its present organization is dissolved. Such considerations as these give to many, a ready and strong perception of human immortality; but the revolting imagery with which our future life has been reflected in the consecrated pastimes of fanatical and selfish forms of Religion and Political Despotisms, has deadened or dwarfed the loftiest conception of the mind. As the pliant tool of bigotry and superstition, or the consuming flame of blinded fanaticism, it has come to be doubted by the priest, dreaded by the multitude, and rejected by those cultivated intellects that have ascended the heights of the physical sciences and arts. False and bewildering imaginings, so numerous and so intermixed with all the duties and trials of life that they could no longer be classified, has so covered up the few grains of truthful intuition, beneath immense beds of chaffy superstition, that help is called for by every sincere Philanthropist and devout Christian. And it has come! And every Enfranchised Mind will hail it as the reflected grandeur of Humanity's Dawn.

It would be premature to attempt an anticipation of its results. A few may be noted as already indicated in its present tendencies and effects:

Spiritualism will correct the materialistic tendencies of human philosophy.

It will make the Spiritual Life a reality to the conviction of every inquiring mind, and thus save it from the lamentable gloom in which it has groped its way, amid clouds of sorrow and mourning, seeing only a threatening sky and the frown of an angry GOD.

It will open a power and privilege of thought upon all that pertains to human happiness, such as the world has never recorded. It will present and promote a Purer Morality than has ever been recognized or practiced by the religious or political organizations of the world.

It will make a basis for Human Charity, more rational and more reciprocal than the world has yet recognized.

The teaching from the Spirit-spheres accords with the rational culture of the present age in an unmistakable view of the Spirit-Life, that relieves it of many difficulties. It shows, most uniformly, that every man commences the future life in the precise state of development in which he leaves this; that it is an advancement upon the privileges of the present life, in light or the degree of knowledge; but does not change the essential nature and tendencies of the Soul. That is to say: The Future Life gives a more perfect knowledge of the True and Good, in contrast with the False and Evil; a knowledge so much more perfect that the desire for improvement is anew generated and proportionally increased. The punishment, therefore, of that state is that which arises from a sense of incapacity and ill-desert, and there is no such thing as eternal, objectless, vindictive punishment.

Now when we remember that the vast majority of human beings who do evil, do so from feebleness of vision more than from deliberate, wilful intention, we will see the justness of this conclusion. But some seem to do wrong with their eyes open, and with free will. The latter, of course, must suffer greater intensity of disappointment and regret than the former. But even then, in the ideas a pure mind would form

of that state, they must become the objects of compassion to the nobler natures filled with unselfish, not to say ineffable love. They are more the objects of compassion than any; and as such, need the very highest in Love to desire their relief and to help their advancement.

It is not Love that despises or disregards the condition of the suffering, because it is intense. And the man who supposes that he would be perfectly happy in some glorified state of changeless felicity, while any were suffering the tortures of an endless misery only shows himself more an animal than a man—with a Soul yet to be opened to the pure influences of the Spirit of CHRIST. He has not partaken of the Life of Changeless Love, and, in the proportion in which he has not, he is indifferent to the condition of the debased and suffering around and beneath him. Tired of the folly of selfish imaginings, in whose revolting glare we clothe the future good or ill of our kind, we are now turned by High Intelligences from another sphere to behold an infinite series of cycles of being,—from the lowest forms of soul development, which barely vegetates with the life of Love, and scarcely feels the darkness of its earthly dungeon, to the mighty expansion of a Christ-like Soul;—and we may know that into one or the other of these circles we will enter at death, corresponding to the state of mind and character with which we leave this life, and to the means which are best adapted to secure improvement. We are informed of the fact, which, in our minds, admits of no question and which we believe to be within reach of every human soul, that in that state as in this, the higher or more advanced Spirits ever visit the lower or less advanced, to inspire them with desires for holier associations and more blissful enjoyments. Thus, friendship or fellowship there, depends, as it should depend here, upon desiring and doing good; and all are interested in the elevation and perfection of all souls, so as to finally secure the crowning glory of a long severed Brotherhood, in its

Endless Union and Felicity. This evidence, we think, is all the human mind, in its calm reflection, can desire.

When the reader reflects, that Fear never improved him, or anyone; that at best it can but restrain, and is the necessary possession of a soul that has never felt the full freedom and power of Love; when he calls to mind his own experience, which unmistakably reveals, to all, that Love and Hope inspired by those who possessed them in larger measure than others, alone help to throw off the burdens of grief and wrong from any soul, he may of himself see the principle of progressive improvement that regulates and measures all departments of the Rational Universe. More light then; a clearer vision of the unity of human interests and destiny, is called for, and we already see from whence it is to come, to work out all Hatred, even upon earth. When extirpated and outgrown, what will we behold? I ask, what principle will then prevail? And whatever we decide it to be, that is the principle of the only real life the Soul can ever enjoy, and as it enjoys it, it secures its own highest advancement and the approach of Humanity's Triumph.

Apply this brief reference and conclusion to Man's Spiritual relations in a Future Life. There, as the vision of Wisdom and Love must necessarily enlarge, the wish to become perfect must open. The improvement of Man ever begins with the wish to improve. The wish cannot exist without some revelation of the possibility. Companies sympathising with that wish, be it ever so low, and capable of enlarging it to a strong and active desire come near to influence for Good, and immediately an advancement will begin; and we can conceive of no limit to Spiritual, as there is to fleshly progress. Are you now, and here, struggling for self-improvement? There, you shall start from a higher eminence, and receive the Divine Father's approval in every endeavor. That approval, for which the Soul ever longs, redoubles its ardor and opens anew the upward career with infinite joy. Thus we realize in advance the applauding "Well

done! enter, ever enter into the joy of thy service, which is the joy of thy GOD."

But look once more abroad over the earth and view its most elevated societies and individuals, whom you know are seeking Good and not Evil. Do you not see that some particular attribute characterizes each? In that attribute most of the band—if it be a band—concur, while they differ in almost every other respect. So is the Spiritual state revealed. The circles are infinitely varied, so that each individual entering will find the society for which he is suited and which is, therefore, best adapted to his improvement.

It may be asked, are we subject to defeat and failure there as we are here? Not so liable; as that state is an advance upon this, but still liable; for failure and defeat must be predicated of all fallibility. Mind—all mind save GOD'S—varies in its states of efficiency and in its power of sustained effort. It must, therefore, be subject to weakness and ill-success. But there, as the well-developed and disciplined mind here has already realized, our failures are but stepping-stones to more inspiring and earnest effort; and when success comes, as come it must to all persevering endeavor, it comes with more clear and thrilling triumph to those who have often failed and desponded. So infinite and infinitely wise and good are all our Father's provisions for the growth and glory of his children. Certainly we may expect to be delivered from all the weakness and liability to failures that grow out of our fleshly bodies; but to suppose that by putting on the Spiritual body we will be made equal to GOD in power, wisdom and love is to suppose an absurdity that shocks all common sense.

Brought to a clear point in this department of our investigation, we would say: The Soul, in its essential nature, is the same everywhere. Its advances from fleshly to Spiritual corporeity is a change of circumstances and conditions. But in all conditions, the Law of Improvement is its ever present and only natural law.

We advance in this life by first feeling the want of a new relation to some person, persons, or thing. This sense of want creates a desire for information as to that relation. This desire attracts us to those, or that, which we esteem capable of supplying our want. We are directed wisely when we meet the appropriate satisfaction—unwisely when we do not. Every failure reveals the necessity of a more successful effort and, in a pure mind, increases the desire. And as an immortal thirst can never be fully gratified, Eternal Progress is made the Law of laws throughout the Universe, while the measure of Wisdom and Love is increased at every step in our upward path.

The mind begins by inference as to what will do it good; but is never happy till it arrives at certainty. TRUTH, in its full and satisfying proportions, is never obtained merely by desire, nor can it be given by force. WE GROW INTO IT.

This illustrates and confirms the great doctrine of a Universal Brotherhood. It shows, not only how our life reacts upon our own natures, but by what delicate agencies it sends forth its influence upon others. Every one sees this influence in our outward relations, for the effect of outward actions upon the welfare of other minds is visible to all who have eyes to see. A word spoken in childhood reaches in its effects to maturer years, and through that child, when he becomes a father, goes forward to another and another, and so on almost endlessly.

But, some one will say, will not a false word or deed go forward also by this endless line of human relationship, and produce evil endlessly? We answer, no—emphatically, NO! It will go forward, doubtless, till it is corrected, whether the line of its march be long or short. For the False can be corrected by the True; but the True needs no correction and, hence, its influence is as eternal as its nature. Thus, the Good and the True are seen to be Absolute; the Evil and False, Relative. To see this is to realize the Supremacy and Eternity of Good, which is our best definition of Faith in GOD!

But it is not the outward effect of merely outward action to which we would call attention. Not to what is generally seen and heard; but to what is unseen and Spiritual. Our thinking, feeling and willing, also affect others, and influence them in exact proportion to the affinities of our natures and the intimacy of relation subsisting between us. This truth the reader can corroborate by reference to his own experience.

In unrecognized ways do many truths become apparent to us. We feel the grief, the anger, the love, the vice of a friend—and often before we have externally witnessed, we feel it with delectable approval or painful repulsion, according to our existing affinity and the amount of interest that unites our hopes and fears. And thus “no man liveth to himself, nor dieth to himself.” No man falls into error or wrong without affecting others. Such a phenomenon cannot happen in a creation the links of whose chain are united in universal dependency. However secret the lapse, it weakens our own vigor of moral action, and that of others. And so, also, every victory over temptation not only creates its hero but makes heroes of others.

Let this doctrine be generally understood; let its fearful yet glorious power be fully appreciated; and the highest motive possible to the human mind for individual improvement and social elevation would be gained. From the outer husk of the fleshly body to the inner core of the Spirit-life we would know that we rise and fall together. This knowledge is the only knowledge that will enable a man practically and uniformly to fulfil the command: “Love thy neighbor as thyself.” The improvement and happiness of my neighbor, in this light, become my improvement and happiness.

Nor will this doctrine, as some have supposed, lead to Pharisaical and officious espionage or intrusiveness. It turns the mind upon itself and its own highest interests and thus frees it from all desire for intermeddling suspicions and oversight. Self-development for the elevation of others! who would call that intrusive?

Assuredly, then, to know that ignoble and base states of mind drag down others, as well as the mind indulging its low feelings, would give a new aspect to all sensuality and vice, and make many pause on the road to a ruin that would involve so much more than their own individual degradation. This very thought has turned many to nobler paths. To know that all clear and energetic thoughts, all noble aspirations, all holy volitions, not only bring us nearer and nearer to the ever-accumulating power of Eternal Life; but also, in a thousand ways, seen and unseen, go forth to raise the tone and stimulate the faculties of others;—of those who are now wasting blessed hours of holiest privilege, and are gravitating to the plane of the brute, that seeks only the supply of its own animal instincts;—surely this is the knowledge from whence cometh the never-failing endeavor of human souls. The vital power of Spiritual Energy, in the most humble, awakens many from their lethargic dreams and inglorious pursuits; and from being mere nebulous spots upon the great surface of Humanity's chart, they are rounded into stars and suns of never-dimming brilliancy. It brings the everlasting guerdon of a rational life to selfish, scheming and irresponsible indulgence, and consecrates it to holy affections and beneficent aims.

Now, when we add to this the assurance of the power of the Eternal Truth, brought within the reach of every man by Spirit Manifestation, that the future life is but a continuation of the Spiritual part of the present;—when we come to know, and not merely to accept, upon the interested or fanatical testimony of others, that we only throw off the mere modes and customs of life, and not Life, itself, at death,—our steam engines, railways, ships, shops, banks, farms, houses, offices, and apparel,—and that ever their Spiritual meanings are as eternal as the Spirits out of which they were made; that the outside covering conceals only a part of our nature, and that all our higher faculties can be exercised, even now, in a purely

Spiritual direction, and are so exercised in every effort to separate Truth from Falsehood, in all high meditation and devout abstraction; when we are made to see that even those of our faculties that are wasting in the using, can be made servants to the Purer Life, and that the channels of their exercise, in our business and pleasures, may be penetrated by the influences of our kindred, of nobler development, beyond the fleshly hindrances of the body: we may make our lives on earth flow, almost without a break, into that of the heavenly spheres. And, thus, we would not so much prepare for Eternity as live it now. Not fix the eye so impatiently on the distant future as to cause us to stumble over every object before us and ingloriously waste our days in needless repinings and disappointments, but make our every step here an advance to our Ideal of hereafter. This life would become but a part of that. The same Law would be found to regulate both. High Aspiration and holy Duty would be seen as the means—the only means—to create the atmosphere of unbounded confidence everywhere. And to carry out the highest conception of beauty and excellence possible to the present condition; to extract and enjoy the real and not the factitious sweets of the passing moments, and we would daily feel that a wholesome Future can only grow out of a healthful Present. Our sickly sentimentalities and despondencies would be outgrown, and the present and future would be so enrapt that the twain would be as one, united by GOD, so that Death would but seal the Union.

Thus are we taught that our present life predicts our future. "As we sow, we reap." The judgment is always "to come;" and the issues of the present conduct are always before us. He that does nothing is nothing and tends to nothingness. If we are not growing better we grow worse. We cannot stand still; and the desire to do so reveals an ignoble and degenerate character, taking us back to the sloth and degradation of feeble animals.

All good thought elevates; all evil thought degrades the thinker; and no thought weakens till we almost lose our identity and become machines.

The outward appearance of vice is repulsive to all. Spiritualism proves that the inward ought to be more so. If a man would not speak a lie, Spiritualism would say: Do not think it. The atmosphere of evil thinking makes the miasma that destroys Spiritual health. You cannot breathe it freely; you cannot feel while breathing it the immortal beat of a God-like nature.

Thus, Spirit-Intercourse opens up hope for all, and provides its conditions. It makes every thought and wish of the Soul proof of its reality. It says to every honest questioning: Examine your own Soul—in solitude, alone, afar from the grosser considerations of fleshly demands and it will become a mirror of Spiritual Light it could neither create nor destroy. It teaches that a pure thought in any Soul, however sunken, generates a light that opens up glories and attributes that may yet adorn it with Brightness and Beauty Eternal.

Hail! then, thrice hail! ye bright evidences of Human Immortality, now brought to bear upon the highest interests of suffering Humanity. They swell the heart with the fondest anticipations in token to the great and inestimable boon bequeathed from the GOD who gave us life! They penetrate the portentous cloud of to-day with the rays of the glories of to-morrow. They stay the desolating hand of sectarian animosity as it would destroy the fairest prospects of all who look beyond the mortal conflict to the Immortal Peace! They bring to lost Man—lost amid the chaotic waste that has left him scarcely a pillar of hope to which to cling—the restored vegetation that shall out-live all the monuments of Time! They lay low the foolish conceptions of all whose greatest aims are personal aggrandisement over the misfortunes of their fellows, and rob the hydra-headed monster Vice of the false decorations that have ever enwrapped proud ambition in an iron grasp and fiendish hate.

They bring a fellow-sympathy with the cares and misfortunes of those who make up the great pale of Mankind, in every age, which absorbs them in one common end. They tell our desponding hearts that GOD LIVES IN MAN, though the murky mire and the clodded earth weigh down all that would adorn and beautify him as the Archetype of the Eternal One! and we already know that the sparkling gems of that life as the glory of night will span with hope his midnight Heaven! They assure us that every frail barque of Humanity is launched upon a fathomless ocean, and however tossed by the diverse currents of human reasoning, the gentle zephyrs of Peace shall yet waft it placidly to the longed-for haven! and the fierce winds that threatened it shall sing a requiem over the burial of all its fears! They help all to stand unappalled at the darkest and most trying hours of human responsibility, for they illumine the drooping soul with hope, and point unerringly to the untold treasures it bears above the aim of every bolt of injury or death! They carry the bright visions of life's early morn to the meridian of its strength, and extend their serenity and peaceful hope to its hastening decline, and, amid all its gloom, make each become brighter and brighter until it ascends in honor to its kindred gone before! They give calmness to the conflicting elements that boisterously roar over the world, by revealing the same o'ershadowing Heaven and the same great destiny to which we may triumphantly march even amid the terrific howlings of disappointed scheming at the expense of Humanity's dearest hopes; and they make us know that there is no hour so sweet, no day so bright, but that its equal succeeds, in its turn, to bring the conscious reflections that carry us back to the trying scenes forever passed, with a joy no tongue can utter, no language express.

“A leaf before the eye may hide the Universe.”
So a prejudice or misdirection of mind may confine its narrow vision, and the grandest and sublimest

Truths that ever exercised the reason or won the affections of our nature may pass before it in vain. This observation will be found especially true with respect to all that class of subjects that relate to the Spiritual Nature and Eternal Progression of the human being. Fixed and confined views of the conditions of the Future Life are too readily accepted by all. They save the labor of thought. And although they seldom or never secure strength or joy, and often, if not always, promote selfishness and intolerance, we find them clung to as by a death-grasp. Before our minds are opened to see the just and hopeful relations of our nature, we are, from the necessity of our ignorance, ever ready to grasp the Shadow for the Substance. For this men should not be blamed, as the shadow is perhaps all their eyes are opened to see; but when new truth and new phases of old truth rise up before us, it is degrading to our intellect to deny or neglect what alone can bring us enlargement of mind and satisfaction of soul.

The doctrine of a Future Higher Life is alike the doctrine of Human Instinct and Direct Revelation. The sacred books and monuments of every people corroborate this statement, and the Records presented in the following pages prove it to us and place it within the power of all to demonstrate the reality of that Life. But clear, definite and satisfying conceptions of that Life depend upon the clearness of our Reason, and our moral capacity to appreciate disclosures from the Spiritual world. Men do not, as a general rule, believe in that world vividly, because of the vagueness of their ideas and a blind acceptance of sensuous views respecting it. We need to remember that every new disclosure of a Law of Mind throws a light upon the futurity of that mind by revealing a new power or privilege to its Spiritual nature.

In making this statement, in connection with these happy disclosures, we fully appreciate the objections they will awaken in many minds. It will be said, there is danger of giving a too free exercise to the imagina-

tion. We admit the danger, but ask that we shall be allowed the same honest desire to avoid it, as others claim. We would ask, are the popular views of a Limited Heaven and an Endless Hell the result of Rational or Imaginary decisions? Did they originate in cultivated or barbarous eras of human development? Come they from the hidden recesses of the Soul, that the progress of Humanity has opened in Science, Art and Philosophy, or from the superficial decisions of unbridled and often stupefied imagination? For myself I would say, the subject is of too much importance to allow me to trifle with it upon the field of imagination. It is too dear to the human heart, too necessary to human happiness, and indispensable to human improvement, to allow me to receive Imaginary Descriptions in the place of Substantial Realities. Hence, the Speculations of a thousand ages are nothing in comparison with the Direct Disclosures from the Spiritual world accompanied by irrefragable proofs. And when these Disclosures are seen to correspond with a rational view of the past experience of the world and to awaken a response in every soul true to its native desires, it will be easy to see who leans most to the bewilderings of imagination,—the Faith in a Future Life which we present, or that which crushes the hopes of thousands around us.

We hold it to be as irrational as it is distressing to believe that our present fleshly life is the All of Man. There are higher modes of existence than any our poor eyes can see; modes where the mind is less circumscribed and the affections throw off the clogs of earth. Of this we present positive and direct proof. And, hence, we assert, from the clearest decisions of Reason and Experience, that we believe in the Spiritual World and Life and look forward to it as a life of progress in the infinite power of mind.

But we are well aware that many will not accept this view of Man's Spiritual relations. Many are hindered from seeing the future as a promise of limitless progression. And, we ask, what hinders so rational

and inspiring a hope? False views of what they have been taught to regard as Divine Revelations respecting that life. We propose to notice a few of these, and we select the most prominent, that the reader may see how blindly men accept the crude and contradictory notions that dwarf their Reason and often almost obliterate their Hope.

1. You frequently hear it said, that the Bible declares that "as the tree falleth so it lies;" and this supposed declaration of divine truth is quoted as referring to the Spiritual world. You will allow me to tell you there is no such Scripture in our Bible.

In the book of Ecclesiastes, chap. xi, 3, we read: "If the clouds be full of rain they empty themselves upon the earth; and if the tree fall towards the north, in the place where the tree falleth there it shall be." The writer is referring to common and acknowledged natural phenomena; such as the visible sources of rain, the course of the wind, the mysterious growth of bones in the womb; and he draws a conclusion, leading to humility, in the view that we know but a very little part of the works of GOD, who, he says, "maketh all." He makes no reference whatever to the Spiritual State. His lesson is an admirable one, and might be stated thus: Be humble, be teachable, be industrious; for you cannot alter the established laws of GOD, but must adapt yourself to them. The whole lesson is a direction for docility and charity—for charity, under the thought that you, yourself, may some day need it; and should you, in your prosperity, fall as "the tree falleth," there you may lie, uncared for and neglected; while if, as the clouds, in the day of your favor, you have poured out the refreshing rain of your goodness upon fallen hearts you may be lifted up and blessed. There is no allusion to Death nor the Future Spiritual World in the passage, and, consequently, no warrant for its popular use save that of ignorant priestly assumption over matters that have never been rationally examined.

2. Another passage of the same Book is also frequently referred to with a similar application. Eccl. ix, 10: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge in the grave whither thou goest."

I regard this Scripture as a sceptical objection placed in the mouth of a man who had serious doubts of a Future Life. It surely never was intended as an oracle respecting the Spiritual State. If it were, it affirms the doctrine of the baldest Materialism or annihilation of all men, righteous and wicked. The whole chapter seems devoted to the proposition that there is no difference between the lot of the good and the bad, affirming, "that all things come alike to all."

But, were we to regard it as a wholesome lesson, its application could not be made to any part of man save his fleshly body. Mark you: it says of all the dead, good and bad, "there is no knowledge, wisdom, device, or work." This, you discover, is annihilation—an absurdity. It may be affirmed of the earthly body, but never of the Spiritual part of man. It may be said of the grave, but cannot be said of the Spiritual State. Unless we are prepared to affirm the annihilation of all men, just and unjust, holy and unholy, the general use of this Scripture must be abandoned. Do the men who use it, I would ask, believe there is neither knowledge nor wisdom in the future state? The best critics, ancient and modern, have concurred in the opinion that much that is dark and obscure in this Book has its rise in a failure on the part of the writer or transcriber to note what was intended as a dialogue, and what as a treatise.

3. But, once more: We frequently hear it referred to as invalidating the Spiritual Disclosures of these and similar Records, that CHRIST says, [John, ix, 4,] "I must work the works of Him that sent me, while it is called day, the night cometh, wherein no man can work." But, I ask, has this any allusion to Death, in the abstract? The season of CHRIST'S mission was rapidly closing—closing as every day is closed by a

night. He must, therefore, speedily finish His earthly work. But it does not follow from this that there would be nothing to do in the Spiritual State. If it did it would contradict the facts of the case. At His death He represents Himself as ready to enter Paradise with a malefactor. His apostles describe Him after death, and even after His ascension, as appearing to many; as "preaching to Spirits in prison;" as bestowing Spiritual gifts upon men; as ruling over Principalities, Powers, and Invisible Authorities of every name; as reconciling things in Earth and in Heaven; &c., &c. Surely this could not be said of a state in which "no man can work." It was, therefore, evidently His earthly labors to which He referred, and not to that grandly active and blissful state beyond the experience of death.

But suppose it a description of the final and unalterable state of the dead—then CHRIST and all the dead, good and evil, wise and foolish, have ceased to exist; for this Scripture says, "the night cometh wherein no man can work."

How foolish and absurd must that superstitious view of death be which would annihilate CHRIST and all Souls by a legitimate following of its own rule of interpretation; that would deny half the New Testament, descriptive of the direct and indirect labors of CHRIST after His death, in order to sustain the dogma of the inactivity of mind after it is freed from fleshly clogs.

The idea of a future final cessation of knowledge, wisdom or work, to the Spiritual nature of any soul, is not true. It is an assumption of ignorance and sensual philosophy, made to support the rotten sophistries of dead creeds that have tyranized over large portions of the Human Race by assuming a knowledge of the Future conditions of men, exclusive and authoritative—predicated upon false conceptions of Man, and the communications from the Spiritual state to a generation long since passed away.

The Future Life, as a life of opening privileges and helps to all the Souls that GOD has formed, is the Dictate of Reason and the Demonstrated Disclosure of these times. Death does not necessarily change the Character but it does change the Relations of the Soul. Many are content after death, as before, with false occupations, amusements, and works of ignorance; but their state is not a hopeless one. The sunlight of Divine mercy never grows dim. It shines on forever, and sooner or later it will reach every soul with the genial rays of its pure wisdom, and warm the winter of its indifference and purify the miasma of its sluggish corruption by the warm flow of its Love, consecrating every kindred tie as a channel that neither ignorance nor assumption can destroy. The unvarnished truth upon this subject is: That until men learn what is wise, pure and truthful, the beautiful and glorious wear no attractive charms. Content with vanity and vexation they pass their monotonous years and see not the Elevating and Progressive until some terrible revolution separates them from the sleep of their God-given faculties.

Man must be brought to a just estimate of the physical organization and its product of a rational spirit before he can take his truly dignified and hopeful station among his kind. He must see himself greater than the world—alike in the simplicity, mystery and grandeur of his nature. He must be brought to see that everything in the Universe points to him, and tends to his development. He must realize that his fleshly body is but a vessel into which the Stream of Spirit that encircles the Universe pours itself to receive shape and individuality; that his mind is the mirror through which, according to the degree of its purity and elevation, GOD would reflect the nature and use of all things—suns, earths and Spiritual glories. He must know himself as designed to be the highest issue of Nature's creation. In his form and shape he admits of no improvement. In his spirit, immortal. In the disorganization of his body he loses

nothing, but gives back to Nature what GOD gave for a temporary use, to be laid aside when its accidents and diseases would not allow his Spirit to be longer confined by it. He must come to know that Death is a wise and unalterable Law of physical organization, stamped upon all bodies, and that it is only fearful to the undeveloped soul, in the freshness of youthful or immature imagination, or to the dark and forbidding views of GOD and the 'Universe, and mistaken notions of the nature and purposes of our being—views that make that Universe an abortion, and the designs of Almighty Love a failure. His enlightened reflection and sanctified Reason, illustrated by the faith and victory of every opened soul, will come to regard Death as but another step in Life; a great and momentous step, indeed, but, like Birth, appointed by Infinite Wisdom and guided by unchangeable Love. A step by which we advance beyond the outward struggles and discipline of earth, to where all physical and moral deformity may be removed, under the power of that holy sympathy that reigns throughout the empire of Spiritual Intelligences, foretastes of which we all experience in every feeling of pity and hope. A step by which the Universal Father would lead upward all the images of His intelligent and purified creation; all the diversified members of His immeasurable household, to fill the "many mansions" of the Home of the Spirits with His ingathering family and open to them blessings and blessed missions amid worlds of beauty and harmony, immeasurable and indescribable. There, anew, He throws the bands of kindred affection tenderly around them; anew He opens the greater elements and energies within them; anew He spreads the unspeakable glories over them; and through millions of centuries that no arithmetic can number He holds them on to the greater and more perfect, and still greater and yet more perfect, in Eternal Progression. O! my soul, and soul of my brother, however hardly used and fallen I find thee—whether fallen upon a

polluted pulpit where denunciation has taken the place of Love, or upon an editorial tripod whose fumes are the poisonous steam of decay and detraction instead of the grateful incense of help and salvation, or in the pit of vice,—to bring to thee the knowledge that Life is engirdled by angel bands of sweet and helping friends; that Death is the way of the Spirit to the shining paths where angels tread; to the opening communications which Seraphs speak, and to the celestial enjoyments of the Eternal House not made with hands,—is there any help above this to inspire thee to live justly and purely, and to win and woo thee away from unworthy worldliness, selfish scheming, and the low ways of folly, sin and shame?

What an eternal value does this view of man give to his soul! It shows it, never mature but ever maturing, with appropriate delights provided for its every step. It reveals that soul as the offspring of GOD, to make the physical form and then wear it out by contact and collision with the gross world in which it has the nursery of its being. It makes the material eye, and when it becomes glazed and dim, it opens its Spiritual essence to the clear vision of eternal light. As its outward ear becomes closed and deaf, the Spiritual ear opens to the melodies of eternal sympathy. And when the whole form stiffens and falls as a clod, to rise no more, the Spirit, young and undying, soars gracefully over the bright fields and through the joyous scenes that awaken its life anew to everlasting sympathy. It finds its home in that bright world out of which every form of beauty in this receives its essential origin, and into which, at their decay in form, they return. No language can describe its boundaries; no pencil paint its beauties; no intellect grasp its grandeur. It is worthy of GOD; and our moral and intellectual progression mirrors its scenes as we are prepared to receive their grand ideals. Were we really just, and pure, and free, we would feel, as these disclosures come to us, a God-like nature opening within that would give us more reali-

zing views than any imperfect description can ever command. If the native nobleness of our Nature were opened, so that its vision would rise above the mists that gather o'er the ways of deceptive and iniquitous indulgence and perversion of the passions and appetites we bear, we would see a world of meaning in every object of sight or sound, and daily rekindle the eternal flame of Love at altars over which no strife nor battle's roar are heard. Little Spirits in the flesh, whose years had revolved but half a score, have given me, in their happy trances, brighter visions of the land to which we all are rapidly moving than have ever been open to me along the plodding ways of Philosophy or the dark aisles of a formal Religion. They have said, and seemed scarcely to know why they said it, that its mounts were glorious—"festooned with vines and blooming with flowers"—that its broad rivers were variegated with cascades and cataracts, and flow ever amid the eternal bloom of purest blossoms and the bending burdens of the Tree of Life; that sweetest strains of music pour forth from myriad voices—not one discordant note—while hosts of happy Spirits move to the melodious notes, in offices of duty and ecstasies of Love. And their little voices, tuned by Spirit hands, spoke so simply, so sweetly, and yet so grandly, of that Immortal Land that I, even I, with all my unworthy grossness, almost heard the strains that came so gently on their innocent ears; and I, too, longed to pass away from a world and a church that had met my best and purest motives, my daily and nightly labors in their behalf, with so much of misconception, injury and wrong. But then the strain swelled to clarion notes of victory and glory, above as well as within the strife of human passion, and revealed that it would be servile and traitorous to leave while one hope for good remained. Ah! yes! Spirits have descended from their native home and given to us revelations of the deep indwelling realities of those expanded fields of Almighty planting, whose shining glory penetrates the deep azure by day, and

whose myriad lights span the dark archway by night, and they invite our purest affections thitherward. Would we but freely exercise these affections, we could know that these things are so. If we will not purify them, no amount of evidence can make them realities to us! Then

Come! And let the Spirits guide
Where doubt and darkness never come;
Where purest blossoms by the side
Of living streams forever bloom.

There have been, and doubtless will be, a variety of speculations as to our views of the Spiritual or the Future Life, and it seems necessary that we should at least disabuse the public mind of false impressions and injurious inferences, as well as give our private records to the world. Never having indulged a desire to make a party to any view of a subject so unavoidably indefinite, and so dependent upon the nature and extent of our personal spiritual culture and experience, we have not deemed it necessary to reply to every representation that sensitive egotism or ambitious fear has seen proper to make. To add another to the many petty and conflicting parties of the great family of Christendom, or to become the leader of any peculiar philosophy of the Future Life, is repugnant to all our views of religious duty and our hope for the rational liberty of Man. What we have written upon the subject was written in the freedom of a faith that had been established by years of investigation and we have no desire to change a single sentence. Our principal positions remain unscathed, and the kind of opposition they have occasioned is no mean evidence that they have their foundation in unalterable Truth. As far as we have gone, we feel assured that our faith stands upon a rock of truth, and will yet become the strength of many inquiring Souls.

We have taken our stand upon the broad, and we think, impregnable basis, THAT FUTURE LIFE IS THE DEMAND OF MAN'S SPIRITUAL NATURE, AND ITS

PROMISE IS THE PROMISE OF PROGRESSION TO ALL SOULS. Hence, we regard all interpretation of ancient Scriptures as subordinate to this Truth, and that any interpretation that foregoes it is destined to be numbered with the things that were. Our position may be plainly stated thus:

1. There is a Life—Spiritual Life—to all human beings, that Death cannot destroy.

2. That Life is PROGRESSIVE in Knowledge, Happiness and Power. From which we infer, and our experience corroborates the inference,—

3. That a belief in this truth will enable all who appreciate it, to labor for their own enlightenment and elevation, and for that of others.

With this statement of the result of our humble investigations and imperfect experience, we proceed to a brief review of the ancient idea of a Future Life.

We know not of a nation of people so sunken in sensuality and barbarism that it has not entertained some ideas of life beyond or despite the physical appearances of death. Their ideas have been rude or refined according to the degree of intellectual and religious culture of those who gave expression to them. All ancient and modern research may be appealed to as corroborative of these declarations, with a confidence that no one will deny them who has given an unprejudiced attention to the facts of human history.

There have been two methods of accounting for their origin and prevalence. First, that they are the debris of an original revelation, made to the Father or Fathers of the Race, and preserved by recorded or verbal tradition. Second, that they are the imperfect expression of the desires and aspirations of the human spirit, by which GOD has provided for the faith and hope of the Race. We take the latter view, as most accordant with facts, as being fully sustained by the witness of every opened soul; and we make the single addition, that every man whose soul is truly opened may have a demonstration of the nature and reality

of the Spirit-life. GOD has provided for faith in immortality by giving to man a religious nature, capable of indefinite religious culture.

It is the general belief of Mankind that we shall live forever. The fact is as Universal as the Race; the doubt is the exception, and only proves, here as in everything else, that we may, for a time, silence or pervert the clear witness of our nature. People who have no houses, who live in tombs of the dead or the caverns of the mountains and who know not even the use of fire or of garments, believe in the immortal life. The dirt-eaters of the Rocky Mountains and the bird-voiced and monkey-shaped Ajetas, of the Phillippine Islands, in common with the astute Philosophers of Greece and Rome and the acute Theologians of all Christendom, have expected to live beyond the dissolution of death. The form of their idea is silly or wise, grotesque or consistent, according to their amount of intellectual development,—but the Idea is there, underlying the jabbering cries of the Ajetas, who place the betelnut, the bow and the arrow upon the grave of the dead, believing that as the night darkens he will quit the grave for the sport of hunting—as well as in the finished periods of the artistic oration, sybiline prophecy, or poetic description, of the most classic or spiritual,—Asiatic or European. It has been taught, in all ages, by all people, whether believing in miraculous revelations or making no pretence even to letters or organized government.

It is not the result of reasoning; though reasoning may clear the conviction from the mists and fears of superstition and dogmatism. People not capable of the art of thinking, are as well confirmed in its belief as those who apply logic to inspiration and measure poetic feeling by the miserable square of cent-per-cent. This Truth was never thought out; it was never proved by logic; it never needed a miraculous disclosure, except to deliver it from the darkness of human tradition. It belongs to man's Nature as much as does his capacity for mathematics or music, and comes

as the belief in GOD, the love of man and the sense of justice. It is a spontaneous act of the Spirit of man, and may, like his need of GOD and his sense of justice, be grossly perverted and misdirected; but it is there, and cannot be wholly removed. As men see without glasses and before they can establish a theory of optics, so they believe before they establish a theory of Future Life. The theory only gives form and distinctness to what originally existed. No words can make it more true. Immortality is a part of the Nature of man—an instinct of that nature, and has its endless ties in the links of life that gave us birth and still bind us to GOD, the fountain of all life.

It is dogmatism that has denied or slandered the nature of man; and dogmatism never reasons. It starts with an assumption, and that assumption, in this case, we utterly deny. Our appeal is to the Nature of Man, and to Universal Experience. So far as we represent that nature and experience truthfully, our statements will be confirmed. We assert again, then, that man instinctively believes in his immortality as he believes in his present existence. He asks proof of the one no more than he does of the other, and he attains to clear knowledge of both, as he awakens to the consciousness of his mental powers and thirsts. As the eye belongs to the body of man, and may be clouded or clear, so immortality belongs to his Spirit, and may be dimmed by ignorance or sensuality, or cleared by knowledge or Spiritual purity. It is a truth that comes to our consciousness as light comes to the eye. It is written of GOD, in our nature—in all human nature; it is written as a desire, and it is written as a fact. It asks no argument, and need not wait for death for infallible certainty. It is a truth that cannot be proved except by the on-going experience of every one, and in this respect is not singular. Many things are true that no man can prove to another. My personality is impenetrable, and so is my immortality. It is, therefore, one of those truths that may be safely taken for

granted. Let us proceed, then, to clear it of its mists and fears, according to the measure of our knowledge in the reality of things. It is an interesting investigation to go over the ancient Ideals of immortality; and, if attentive, we may see in them the basis of most modern superstitions and absurdities; and also a confirmation of our repeated declarations.

For the sake of perspicuity, we give the general idea of an Invisible Spiritual State that was prevalent in the times of the writers of the New Testament. It was essentially the idea of Locality. It gave a local habitation to GOD, Angels, Devils and departed Spirits. GOD and sinless Angels dwelt above the stars. Satan and his rebellious company had their habitation in our atmosphere, where they brought on storms and pestilence and all the ills that afflict Mankind by atmospheric agency. Man, as an embodied Spirit, dwelt upon the surface of the earth; as a departed Spirit, down below or under the earth—from which subterranean abode no one of woman born had ever been freed, save Enoch and Elijah, and, perhaps, Moses, until the Messiah passed through and led captivity captive. It will be easy for the most superficial scholar of our day to see that the whole foundation of these localized ideas is baseless and absurd. Modern Astronomy has swept the whole away and left not even a wreck behind, in the mind that accredits its indisputable truths. No one can point upward and say GOD or Spirits are there—nor can he point downward and say they are there. We may be loth to give up the long cherished idea that Heaven must needs be above, and the place of the dead beneath; but it must go to the tomb of many a favorite ideal of human ignorance and superstition, such as we all inherit. The Spiritual idea alone is left to us; but men may be expected to hold on to the fleshly and traditional, till they labor and suffer enough to see that the flesh profiteth nothing, and it is the Spirit alone that giveth life by giving knowledge and joy.

In the Scriptures, Heaven is described as the abode of GOD, as a city, as a garden, as a Paradise, as the region of the sun, moon and stars, and of the atmosphere; Hell, as an underworld, dark and prison-like, below the grave, and either in the center or "clean through" the earth. The reason is obvious. The teachers of GOD spoke in the language of their age, then as now, and from the very necessity of the case. The unknown is learned by the use of and through the known. The clearest Spiritual idea of Heaven found in the Scriptures is that of Society—the society of the Pure, the Blessed, and the Glorified. The presence of GOD and of congenial Spirits makes the true, the Christ-like idea of Heaven. He, CHRIST, therefore, abode in Heaven though He dwelt upon earth;—Spiritually, His constant abode was Heaven. He was always with the Father, and He conversed with the dead as with the living. This idea embraces Knowledge, Purity, and Power. The Spiritual idea of Hell is darkness, ignorance, sensual slavery, and misery. Farther than this, my investigation has not gone.

This localizing idea of the invisible was not confined to the Hebrews. It belonged to all the ancient nations and belongs to us; for it grows out of the fact that in the incipient stages of all individual and national culture, we personify and localize everything. Even the great GOD, Himself, appears before the fleshly eye in the image of a Man, a Beast, a Bird, or a Reptile. The human mind, ever intent on realizing its Ideals, seeks to give them habitation and name; and all this is well, and unavoidable; but its abuse is terrific when it leaves the Ideal for the Form—makes the Spiritual I AM like to a man or a four-footed beast; its Heaven an Eastern city; and its Hell a heated furnace, into which the creatures of GOD are arbitrarily moved, as by locomotion. This is idolatry, whether it appear in the worship of a leek, on the banks of the Nile, or the fear of Eternal Torture, on the throne of the Hudson or Mississippi. Having pre-

mised this much, we proceed to collect, briefly, the ancient ideal of a future life, or life of the departed.

The dead were supposed to dwell deep down in the earth, as far removed from the surface as the surface is from the firmament above; entirely shut out from the light of day. It was the realm of darkness, penetrated only by the faint lights of night, and they, clouded and gloomy. Upon the borders of this realm of the departed, were all the calamities that befell Mankind, clothed in æriform bodies, terrible to behold. Wan Sorrow, wasting Disease, revengeful Malice, heart-piercing Remorse, pale Fear, squalid Poverty, morose Age, frantic Discord, terrific War, and voracious Famine, had each its place and mission, and moved forward as with the heels of iron, the vehemence of Furies, and the coils of vipers. Even delusive dreams and midnight spectres had their trees, upon which, owl-like, to perch, in that dolorous realm. There, too, was the half-man-and-half-horse, the hundred-handed giant, the double-formed Scylla, the fifty-headed snake, and the filthy Harpy. A river separates the departments of this realm, and old Charon conveys over, all who had been buried, and sternly repels all unburied, till they have completed the wanderings of a hundred years. The three-headed dog, Cerberus, with mouths wide open, guards the entrance into the interior borders of Hades, where we find three departments, answering to three classes of dead: first, infants whose wailings never cease; second, all who have died by the injustice of others, and suicides; and all the other dead, variously divided and ranked according to the absurd distinctions of life. Here, also, are haunts and walks for deceased lovers; and beyond are the ghosts of warriors,—whilst far, far beyond, are the adamant walls of Tartarus, which neither gods nor men can demolish; and upon the right the flowery plains of Elysium, where sunny skies are spread, and beauteous streams flow on forever, upon whose banks the trees of immortality perennially bloom and cast their golden fruit. As we

get nearer to the traditions of particular nations, this description may be extended; but the information is within the reach of all, and we have not room for farther particularity.

The Israelites, after their sojourn in Babylon and Persia, believed:

I. There was a world of immortal bliss over the earth, the abode of GOD, a few of earth, and all sinless Angels.

II. There was a region between this abode and the earth, to which Satan and rebellious Angels had fallen, who were hostile to Man and delighted in his affliction and torment.

III. That upon earth, Man had a temporary abode.

IV. That there was a dreary world of darkness under the earth, the abode of all departed Spirits; which was divided and subdivided according to the prevalent views of rank and character with GOD.

There was a gradual development and increase of distinctness in these Ideas according to the nature of mental culture that prevailed in each writer. In the days of Isaiah, the good and the bad dwelt together in that dreary abode. In the days of CHRIST, they were separated, as in the parable of the rich man and Lazarus. In the days of Homer, all men are in the same shades and are there partitioned off according to his idea of earthly rank. But in the days of Virgil, the region is divided—a few are in perfect bliss—the mass in a sort of purgatory, and the daringly impious in the excruciating torments that were endless. The Catholics got their idea of Purgatory from this old notion, and Protestant notions of an “intermediate state”—a modern phrase—has the same origin. A world of bliss for the saintly, and one of hopeless misery for the wicked, and an intermediate state for all who can be purified, was the orthodox doctrine of the church for many hundred years.

The Nature of Man demands a Future Life; his ignorance clothes the idea with an erroneous and absurd imagery, and he gives form to his ridiculous

fancies and foolish conjectures, till the assurances of his hope become so burdened with superstition that they fall of their own weight. Happy for us, if we are willing to fall back on the original and simple truths to which our nature more and more responds as it becomes more developed and elevated;—the truths which CHRIST, and every truly illuminated mind, taught and illustrated in the language of their people and times. They are few, they are simple, and they alone meet our wants. He taught the Fatherhood and constant providence of GOD; the Brotherhood of Man, and an accountable immortality. The most lowly souls long for these truths, as the hungry long for food; and the most elevated cannot dispense with them. There is one GOD—one Universe—one Family—one Destiny;—but every man in his own order in that destiny—and that Destiny, now proclaimed by thousands who have entered upon its realization beyond the change of death, is the harmony of all heavenly and earthly relationships, and the brightness of the Father's glory, as it shines in humanity on earth, and of our Immortality as it will appear when we shall enter its shining ranks, to surround the founts of Wisdom and Love.

If it be asked what good we expect to effect by the statement of these facts, we answer: the spread of Truth upon the dearest, purest and holiest relations of man, and the breaking away of the clouds that gather around the mind of man in view of Death and Futurity, the darkness of which can nowhere be more distinctly felt than in the asking of such a question. The Purity, Angelic Loveliness and Divine Holiness that such a faith, if firmly based, must secure, inspires the Loyal Soul, as with heavenly beatitudes, in the contemplation. It has power to restrain and reform; to soften the hard heart of evil indulgence; to expose the still harder heart of bigotry and religious denunciation; to moisten the eye of criminal effrontery, which the hypocrisies of the world have made stern and fixed; to bring the strong man of selfish apathy,

as a child, once more in company with his brother children at the feet of Maternal or Sisterly Tenderness—through the ministration of those whose earthly bodies have long since been entombed; to keep down the unnatural separation of families, beneath the manly wisdom and fatherly affection of one who claims all as his, and still needing his care; to turn the scoff of Godless ribaldry into loving faith, and the shame of pulpit curses of eternal doom, pronounced upon Human brethren and by Human beings, into blessings of eternal help; to make all, yes, All! realize an Inner Religion which worships at the altar of Eternal Truth and Unchangeable Love.

With such aims and prospects before us, to ask what is the good of general, tangible Spirit Intercourse, is to ask the good of Immortality, of Heaven, and of GOD.

J. B. F.

NASHVILLE, October 26, 1854.

Spiritual Communion.

MUCH that purports to come from the Spiritual world, we regard as the unburthening of the mind of the Medium, under a Spiritual impulse, indeed, but as merely preparatory to a more perfect impression from that source. When the control becomes perfect, and only then, should we expect communications such as the controlling power desires. Upon this subject Spirits have frequently admonished us of what our own good sense did teach, or should have taught, us. Indeed, they say we cannot imagine the insufferable sorrow they feel when misunderstood or when their imparted knowledge is misjudged and abused. Mediums, in such cases, usually lose their privileges. A mass of undigested writings, half prose and half poetry, is often presented to the world as pure Spiritual Teaching, though it consist of almost every form of ignorance, sectarianism and duplicity, while every person concerned is, in every such instance, admonished of its true nature, and should state their admonitions to the public. We believe it will be found that the Spiritual teaching of this age presents a more harmonious uniformity than can be claimed for that of any religious sect in Christendom; and that, too, in the infancy of its movement, and from every variety and diversity of temperament,

culture and character of the persons used as Mediums. But while we state this undoubted truth, the difficulties represented above should not be lost sight of if we would go forward to the highest forms of wise and considerate discrimination. We have found that the least anxiety manifested by the persons witnessing; the most perfect quiet and composure of mind—nay, we would more truthfully say, the greatest amount of calm aspiration of mind after the Pure, the Good, the Eternal; the least said to the medium, in the normal state, as to what you desire; and a willingness to learn before we assume to teach and guide: are the conditions upon which we have received the most satisfactory evidences and inspiring truths. So well satisfied are we, by every sense of our bodies and faculty of our minds, that Spiritual Intelligences do commune with us, that we deem everything objectionable that would excite or make anxious the mind of the Medium, fearing that in that anxiety the Intelligence communicating may so mingle with the desires of the instrument that we cannot distinguish between them. In a word, we know of but one condition of perfect Mediumship; a condition easily remembered, but not so readily complied with. That is: we should neither aid nor resist the influence brought to bear upon the Medium. We and the Medium should be sufficiently free from our fleshly or personal anxiety, to be willing to receive first, and afterwards judge of what we had received. Or, we might say, we will always find that communication is governed by the laws of mind; and the conditions necessary to any and all mental improvement must be observed; and in the exact degree of that observance will be the degree of advancement by all concerned. We get what we seek, when we

are prepared to receive it. A due consideration of the laws of the mind and the conditions of all mental experience will satisfactorily explain all of folly or disappointment that attends the approaches of men to this high form of intellectual and moral improvement. Let no Medium suppose that he or she can be perfect in more than one type of development at the same time. When you seek Physical demonstrations, do not expect Intellectual; or when receiving Intellectual Thought and Love, ask not to see a table turned, or a man suspended in the air; for though the one may be seen, and the other realized, you need never expect them through the same Mediumship.

It is known to the Spiritualists, and many others, of Nashville, that Mr. CHAMPION has been developed, in the past two years, into one of the most remarkable Mediums of the age. The nature of his development will be fully presented in a volume now preparing under Spirit Direction. The volume referred to is a commentary upon the Bible, critical and expository, and is regarded by all who have examined it, as a volume worthy of the highest commendation. He has already reached some one thousand six hundred pages, and it will be published so soon as the Spirits communicating it shall direct.

Mr. CHAMPION was, some two years since, informed that he was a Medium—at a time when he regarded the claims of Spiritualists as an unmitigated imposture. He makes no pretension to literature—had not read the Bible for fifteen years, and scarcely ever looked into any book. When he received a communication from the Spirit of Dr. CHANNING he did not know that such a man had ever lived. Under his

influence he frequently sent me, contrary to his own desires, for we were strangers to each other, but by an almost irresistible impulse, communications, criticisms upon my sermons, and details of my investigations of various metaphysical and theological subjects, conceived in a comprehensiveness of idea, a beauty and forcè of style, and an appropriateness of application, that would compare with any documents, ancient or modern. Of course I sought him, and, to my astonishment, found him able to converse with me, when under Spirit Direction, so as to appropriately and forcibly answer questions, and offer criticisms upon treatises he had never seen or heard. I have held interviews, for hours at a time, without uttering a syllable, writing my questions at one table in a room, and receiving answers from him at another, in the presence of the most respectable witnesses, leaving me without a shadow of doubt as to the reality of his claims. I could publish a small volume of communications received from him, but as the great work upon which he is engaged will be given to the public, it is not necessary. The following, as making part of my records, is presented as worthy of the attention of all honest and candid men. I ought also to say that Mr. CHAMPION will write in two hours more than any ordinary clerk can copy in two days. I regard him as the most remarkable psychological phenomenon of the age.

Mr. CHAMPION is both a writing and a speaking Medium. He was developed as a speaking Medium very unexpectedly to himself, at my house. He frequently, by interior vision, sees Spirits; is carried by them through a variety of pleasing and mournful scenes, and seems to live, for a few hours, in the

magnificence of the Spirit-state. His experience, in this respect, would make an interesting volume. The process of death; the re-forming of the Spiritual body after its freedom; its rank and habits; its power and pleasures; are often presented before him; and the effect of beholding their serenity, harmony and elevation, swell his heart with gladsome emotions, altogether inexpressible. Most of the communications from him have been given me without solicitation and on occasions that neither he nor I provided. They seemed accidental, but were evidently arranged by his Spirit-Guides.

Mrs. FERGUSON is a Medium for visions as well as writing. She always sees the Spirit while communicating; whether through herself or others. Frequently, while engaged in her household duties, she receives a request from some Spirit-friend to give forth a communication. In such cases she sometimes refuses, and then, after her duties are over, will sit down and in a few moments, pour forth the wishes of her invisible visitants. She often recognizes them while engaged in ordinary conversation with her friends; while visiting among her neighbors; at church, and on the street: and refers to such greetings only in the sacred privacy of confiding friendship, and then with evident wonder that all do not realize their presence. She sees them come and go; marks their pleasure and disappointment; and were it not for the materialistic scepticism she meets, would, perhaps, never meet an earthly friend without calling attention to a presence near them, they may still cherish in their memory, or may have forgotten

COMMUNICATION I.

In what follows, I sought Dr. CHANNING through Mr. CHAMPION, upon Spiritual Training, a subject to which he had frequently called my attention.

YOU need, sir, composure of mind if you would have all your wishes gratified. You need it unmistakably—quietude of mind under any and all events that present themselves to your mature deliberation. Man can only realize the pure and native elements of his Soul, when it is abstracted from the grosser elements of his body. All communications should be free. Never restrained nor forced, as undue evidence of this still marks and mars our most cherished desires. In this they fail to appeal to the understanding in a manner that would be productive of the greatest good. When we are abstracted from the grosser considerations of life we are well prepared to entertain those Spiritual Affinities that ever urge us on to higher and nobler ends. Man is the arbiter of his own desires, and not unfrequently precipitates his noblest treasures. Spiritual Communion is born of GOD, and is as legitimate as the breath we breathe. Because the diamond may be obscured it does not detract from its brilliancy. Its nativity is the clodded earth, and once beheld, it decks the Soul in living fire to illuminate the pathway of life.

I wish you to state or write, pointedly, what you desire, and let it be expressed audibly and distinctly. No man is prepared to impart to others unless candid in his desires and honest in the great end to be attained. Let me say, dear sir, you have passed the Rubicon, and are now prepared to explore more lofty and ex-

tended eras. Consequently, it is not to satisfy any peculiar notion you may entertain, but a consciousness that Truth is mighty and will stand the test of time, and adorn Man in his noblest nature, in the Semblance of his GOD. Your investigations, hereafter, are desired to be of that character that shall bespeak a due regard to what may be presented, bereft of many peculiar notions that may be entertained, at best of a speculative nature, recognizing no fixed principle or extended basis. Various degrees of culture not unfrequently present various aspects in different views. Consequently, let not any opinions entertained invade. But understand me as ever advocating the supremacy of Thought as the Intuitive Impress of the Infinite One. And whenever I am requested, I will do ample justice to one and all that may be presented to your reflections. Your questions you will please state.

1. What am I to understand by Spiritual Training, so far as I am personally concerned, in view of the great end of Spirit Manifestations?

Spiritual Training may be understood as encompassing a variety of aspects—all equally momentous in their bearing; for the great Ultimate of Life is Death, so-called, by which man is born anew to more extended views of his being. Spiritual Training is that which leads man to acknowledge that affinity which exists between the departed and those of earth. Shall we regard this as a definition without an application? No!

First: Man should ever endeavor to inculcate the lessons of private judgment, and it is but vain and idle to expect to realize a great moral truth, bereft of this prerequisite of Divine Parentage. Next: Present and suggest to the many who look to you for direction,

what will add to the advancement of man, as Man, and this can only be made visible by that great and Infallible Monitor, born of GOD. It will speak, when judiciously applied, beyond the terrific fires of a Sinai or the lamentations of an expiring GOD o'er the perverseness of Humanity. I would have you understand this as a great religious truth; equally applicable to all, but not in the sense of bondage, to any. I might adopt a better word and say a Heaven-exalted truth, for it brings Man in communion with his GOD and his Heaven.

Spiritual Training occupies the nearest and dearest relations of life. We believe, we hope, we know, that Life is Immortal. We see these evidences scattered broadcast over the earth, and who can say it is in vain? Then gently whisper around those who are seeking Light, sweet sentences that will impart growth and vigor to the young, and let not the parental fondness obscure the greatest end—which is the emolument of the Heaven-born Principles that urge us on the illimitable sea of Progress, not dimmed by time, but made sacred by every relation of life. Then give the timely admonitions to those who need aid, and become the Exemplar of the Theosis not yet explored by those whose affections are apt to be blasted in the zenith of their glory.

Spiritual Training is of vast moment to those whose desires lead them to commune with the departed. You are not aware what has brought this great subject to your calm and discriminating reflection. I will say to you, it demands a recognition, and let it be observed wherever and whenever we find it essential to inculcate these Heaven-born Truths, that inevitable effects must follow the abuse of any great truth. One

star does not illuminate the great galaxy that spans all space. But a multiplicity re-echo the sweet music that instils the ineffable glory of GOD. Otherwise, we might say, one star pervades the midnight darkness, when Peace has lost its endearing consolations. One may fall in your midst. That one would blacken the brightest hopes and anticipations of the future. One maniac would display all the horrors that could be depicted upon the broad expanse of space. An accumulation of sorrow could make it no worse. Then let us pursue our investigations and affinities with a due regard to what controls the Spiritual Spheres. Are you ready to infer that this is foreboding ill? Not to such an extent as you suppose. But, sir, after our most cherished desires and hard-earned endeavors to reach this people for their eternal good, shall it be in vain? Let gentleness, and kindness, and sweetness of expression ever guide us in our convictions and expressions of truth. For without the promptings and guidance of the great Principle of LOVE TO ALL, no man can find the advantages of Truth. Spiritual Training will lead to this, as your own Intuitions and love of GOD have taught you.

Too prompt and effective measures, when the attention is first arrested by Spiritual Influx, not unfrequently moves a tremendous revolution. Never let your friends be influenced by more than one Spirit. I mean at any one sitting. It is better at all times they should be influenced by but one. But not unfrequently Spirits press to speak to those most dear. Man, in such cases, too frequently errs; why, his life is one succession of errors. And shall we lose those affinities that are strong in death? Let me appeal to your Highest Reason. Consequently, let no commu-

nication be allowed that swerves from your convictions of Truth. Man makes a link in an extended chain that binds him to Eternity. Shall we mark this, link by link? And what are the reflections drawn from a mutual observance of this fact? These links of kindred affinities encompass an endless extent, but there is not always that oneness that regards a common destiny.

2. Do you mean that Mrs. F. can confine herself to the influence of any Spirit she pleases?

I have desired to impress the necessity of a strict observance of this in Mr. CHAMPION. It is but seldom that one is delegated to fill so high a mission. Think you it is all that I esteem it? These Truths now dawning upon the world will be reconnoitered through the coming ages. They will stand as the radiant Light that burst upon the midnight darkness of the nineteenth century. But I have wandered from a pointed expression. You must confine all Spirits to a specified time, and in no instance admit a transgression. I speak to you timely warnings and important truths. I will not now refer you to what has deceived the minds of many and laid waste the fondest affections of their hearts. If you desire pointed and lofty appeals confine your search within one source of investigation, for all is born of the same legitimate end, and Like will seek its Like. We would have Mrs. F. confined to one Spirit.

3. Would you select the Spirit?

This is devolving on me an unpleasant task.

4. How would Mr. PARKER'S answer? I would select Dr. C. M. for VIRGINIA.

A good and noble selection. Should you desire my aid, you shall have it in her training.

Affinities are matured by time. Consequently, the first named being a new acquaintance, I cannot speak so readily as of the last. I feel bound honestly to speak my convictions of persons as well as things.

5. Do Spirits communicate through more than one with equal advantage?

I would hazard nothing in saying they could not. It is extremely difficult to find persons sufficiently susceptible, to give that tone and sentiment that is desired for the great ends in view. The mental organisms of persons are as varied as their faces. You readily see the obstacles to be overcome. For it is impossible to pour liquids through different avenues and not have them tainted by the contact.

6. Must Mrs. F. select her Spirit-Monitor?

I cannot say, but feel confidence in the benefit of such a result. You will find it essential to ward off many who will intrude. Ever treat such with becoming reverence and dignity, for their desires are but the out-pourings of honest hearts interested in the improvement of mortals. But in the accomplishment of a great design we must adhere to a justness of proportions that will admit of pleasant and pleasing observance to all, whether in the form or out of it.

7. Is it possible for me to become a Medium?

Not without great difficulty.

8. Is it desirable?

Not at present I assure you. My dear sir, you have honorable employment enough for any man.

9. Shall we attempt to convince all who inquire?

Here one word of caution. Let us not savor too much of that which may tend to bring an unjust decree upon our own ends. Otherwise purity of heart and sentiment may clothe in language that fails to meet

its desired end. Consistency, thou art a jewel of the richest hues, not always judiciously applied or rightly understood. Do you apply my meaning?

10. Do you allude to physical purity?

Not altogether.

11. Do you mean to avoid anger, irritability &c.?

That is what I mean.

If time reveals and circumstances control, I will be heard. You need not fear for me Immense forms of opposition, such as ever appal worth and labor, are gathering. Stand like the sturdy oak in Nature's forest. Dark clouds may hover o'er thee, the gilded lightnings may encircle thy brow, but they shall only adorn it with richest sapphire, and ennoble the soul. Fear it not. It is but a luminous foreboding to excite curiosity. Nothing more.

12. Will Dr. C. present us the subjects he would have us examine?

I would desire first to hear from you more explicitly on subjects infinitely important to us both.

Were we to differ on this momentous subject, the Paternity of Man—for from this springs the relations of life—we could not advance together. Let us commence at the base, then the superstructure, when reared, will be a credit to its architect. It is impossible to measure distinctly what I mean, as it encompasses an immensity in its design. Consequently, were I to suggest or present themes of thought to your people, I would not take such broad and comprehensive views until their acquaintance would more familiarize their conceptions of man's relations.

Under this head I will present what I think appropriate, hereafter. First of all is Law—its application and design; but first bring man to a knowledge of a

True Life. This it is in which he most needs to be thoroughly instructed. Do not understand me as disclaiming or desiring to enforce an acknowledgement. Only the design and ends of Humanity must be benefitted thereby. Doctrinal subjects should be suffered to repose beneath the shades that dim the memory with their perversity.

Not fully comprehending the Doctor's meaning, I sought Mr. CHAMPION again and submitted the following questions, on a leaf of paper before me, which the Medium did not see, nor has he seen it to this day, when I received the following pointed replies:

1. In your communication to me on Spiritual Training, to what do you refer when you say you would have me "recognize a fixed principle and an extended basis?"

The Principle of self-government—the Basis that underlies all the achievements of Man's desires, interwoven as they are with the results to be obtained. These achievements are the result of the first-named specification. I have told you this Basis is broad and extended. It would require space and time to do it ample justice. But remember never to draw any other than Rational conclusions.

2. How am I to prepare myself to recognize the affinity existing between myself and the departed?

By high and holy communion with the Inner Man, that its Infinite Semblance may partake of that Infinite Source only known as the GOD-IN-MAN.

If you would add health and vigor to a plant, that its branches may be refulgent with light and life, you should ever prune it to the root. Disencumber your-

self of the mass that may deaden your highest hopes and purest desires. Then gently apply yourself to Spiritual Communion and its benefits must follow.

I would have you understand me as saying: Cast off the grosser considerations of Time when you come to drink of the Elixir of Eternal Life; for it is not Time but Eternity that then calls for your purest thoughts—and ever know that the purest thought is often fermented beneath the darkest abodes, whose affections would otherwise chill the holiest desires and brightest hopes of Humanity. When so purified let the gentle Messengers of Peace enter, that they may partake of the bounteous repast provided by GOD for Man's eternal destiny. You cannot expect two adhesives to be equally congenial. Consequently, I would say: Prepare, prepare for Spiritual guests. Do you ask how? Would you have me specify?

Yes, by all means.

We stand upon the brow of a high and majestic eminence whose heights but bow in token of the sublime heavens that overshadow its tremendous base. A retrospective view presents every variety of aspect. We behold, far in the dim distance of the Future, the miraculous stream of Eternity. We say miraculous, because it is fraught with every diversity of imagery. We behold upon its bosom the cloud and the sunshine of life. But our attention is arrested by the approach of many a frail barque burdened with the cares and toils and tumultuous misgivings that have clouded the brow and sickened the heart with its lamentable dangers. They have been borne on amid storms and tempests, but have at last one—but one—solitary hour of repose beneath the umbrageous boughs of a sacred decree, inhaled, it may be, from

Heaven. But mark its intangible evidences written upon the human heart. They cast but one sad glimpse to the future and behold the tumultuous ocean of life rocked amid the endless desires of Man, in horror and despair. Man boldly looks forward, and what presents itself to his dim vision of the Future? The mighty pallisade of human rearing towers amid the heavens. Its height and depth soar beyond the comprehension of Man. We now behold him, as it were, just emerging from the dark and gloomy aspect, that clothed the future with the desert waste of his own imaginings. Now shall he go forward? Yes; but step by step he ascends to greater heights, and each successive step, but measures the descent that awaits a wrong conception of his end. O, how important that we should look down from this extended elevation, and point unerringly the means by which he may ascend to that oneness of purpose which shall redound to his moral and intellectual elevation, from which he may never recede, if inculcated by lessons of soberness and truth.

It is by degrees, and not by any measured view, that Man must recognize his all. When we bring him to the level of his nature—not corrupt, for that is a fallacy—then he will stand in the full stature of a Man. Then he will look with an eye single to Truth, that will brighten his perceptive faculties. He will behold the grand ends of his being and the steps of his ascent. Who so able to apply this as yourself; or one who has suffered for the want of such appliance? In other words, Man will behold the dim labyrinths of the past, and regret their immensity and mourn their enormity. He beholds at one view from this

elevation more than he would ever see from the base of this extended eminence, in an Eternity to come.

Thus have we passed over the saddened and desolating realizations of Mankind. We now will turn our minds to higher and holier aspirations. We bury in the shades of the past all the view that has marred our peace, and look beyond; for it all tends to an end not realized by Man. Yonder is extended before our view an elevation ascending as it were to the heavens. It is interspersed with delightful groves and murmuring streams whose crystalized semblance bespeaks the native purity of the Soul. Its rugged heights have faded from our view and we leave them behind to seek more congenial climes. Its alluvial soil and aromal plains but bespeak GOD'S best gifts to Man. But there is no ascent so great that one mis-step may not precipitate to unknown chasms below. Its links all flow in one unbroken chain to GOD from whence they came. Shall not Man, then, face his foe? Be true to himself and his GOD?

I have made this impress that it may present a figure worthy of your contemplation. Then let it sink deep into the profundity of thy highest ends. Let not the cloud dim. Oh, no! For some gentle zephyr wafted by holy hands will dispel its darkness—and behold! what comes forth? A meteor of endearing grandeur and redolent splendor, to warm the once doubting and icy heart-throb, frozen by the countless wrongs of man to his fellow-man. For all shall yet see the gentle stream whose gurgling dew will add balm to the suffering soul and give growth to its most ardent achievements. Let not thy heart and mind be troubled; for great good is at hand. Believe in the mercy of GOD, not measured by frail humanity.

3. What do you mean by an Infallible Monitor born of GOD?

The Intuitive Impress of GOD upon the heart of Man. Many, very many, say this is fallacious. They know not themselves; how can they know their GOD?

Many declarations in my communications, suggesting many others, may appear not as satisfactory as might be desired—but you fully perceive my purpose. I cannot, in each and every instance, give you my meaning. Consequently, you must charitably draw your own conclusions in that discrimination you have inherited as a man. I refer to this because many expressions must go unheeded, and at the time may appear inexplicable.

4. Please briefly point out the evidences of Man's Immortality, which you say, are scattered broadcast over the earth.

I could not give you what you most ardently desire without consuming days; for the subject is vast and broad. I might give one evidence, and still another would present itself requiring time and labor.

The greatest evidence of Man's Immortality is here: He is the Head of Creation. Point to one thing in Nature that does not make up the great measure of its design. Then ask what is the design of Man? To die and be the least of all?

5. How can I become an exemplar of the Theosis to others, if not a Medium?

Your higher nature will teach you more, if consulted in simplicity and truth, than many lengthy communications on that point.

6. What do you mean by an abuse of Spiritual Communion?

Its abuses are varied. I would have you consult Spiritual Intelligences only in hope of benefit.

7. To whom do you refer when you say: "One may fall in our midst?" Who is in danger of becoming a maniac?

Those remarks are admonitions to be truly observed. I had no special reference, only desired to admonish in time. It is not necessary to remind you that what would seriously affect some would destroy others.

8. To what do you refer as controlling the Spiritual Spheres?

Love to all Mankind. That is the Immutable Principle that must bind in harmony and union this extended Universe. Then will GOD be GOD in the Heart of Humanity.

9. To what do you refer when you speak of hearing from me on subjects of infinite importance to us both?

I mean a full expression of what is deemed vital to the interests of Mankind. Should I suggest or present, when I would point in blood the impressive fact—Exercise your Reason and be a man? Oh, no! Were I, sir, to do it, I would forestall the highest and loftiest ends that Man shall ever attain. We may feel our way over a precipitous flight where haste would endanger our safety and exhaust our nature. Consequently, Man should learn—yes, learn—and when he has learned all, he is ready to depart.

10. What do you mean by an acknowledgement?

Conscious wrong to our Highest Nature. You must understand me. I would have you understand me as saying that there are differences which I would have you fully understand before I can feel at liberty to present what I may deem essential to the Moral growth of Man. I mean that Consciousness of Intui-

tive Impress that enables Man to behold one error upon another, or a wrong conception of what he deems right.

11. What do you mean by Law?

Well, sir: Law is a principle that should and must be observed, to instill thought and administer equally to the general good of all. I mean that without Law we do not, cannot exist. It is the highest principle known to Man. And he must exercise the capacity GOD has given him to partake of its benefits, unerringly. I would have you understand that the vote of a multitude does not make a Law—only in form. Here we recognize a “Higher Law,” if you please: the Unerring Law of GOD—that which has impressed its Semblance upon the Human page. Can you strike at a deeper Principle? When Man errs, he must obey the Law of his Nature to be a better man. It is the Law of GOD. Majorities nor minorities make it just. All Law is sacred. This, whether proclaimed or inherited. Talk of Law here, and Law there—Law, sir, is everywhere. It is not Law because it may conform to certain conceptions of its bearing. No; any and every vital principle that redounds to the improvement of Man is sacred. Go to Palestine or Judea? Go to your Soul and your GOD. Its adulterations are unnumbered, and bespeak their impress throughout the endless ages of time. Law is a broad principle. Every man is interested in its requirements, and has inherited its Impress.

COMMUNICATION II.

THERE is much to benefit and interest you yet to come. I cannot express all I desire. The mental state of the Medium will not admit of it. You have done your work faithfully and satisfactorily, but not without a hazard of future earthly prospects. Therefore, let your mind be stayed, notwithstanding the appalling stroke that bids fair to overwhelm the most cherished anticipations of future good. I can but admire the facility and felicity that has so intimately interwoven themselves around these manifestations of the Godlike in Man.

The eventful stream of Life is interspersed with many besetting currents; by which means we are deprived of our most earnest endeavors. These besetting currents are ever averse to all that could animate the heart.

Think it not strange that many attempts are in vain; by which means is destroyed that affinity of mind and effectiveness of influence which would characterize these manifestations. Greater currents mingling with smaller currents, will unquestionably divert the influences thus mingling, from the desired ends.

Man stands upon a broad and extended plain. The horizon may be blackened and clouded o'er with the chilly frosts of adversity. He may behold, on yonder cloud-capped peak, the snowy mantle beneath whose folds is encased a germ, immortal. When more prosperous hours shall dispel its cold-clad folds, he may behold, interspersed from base to summit, the evidences that Man too plainly imprints upon the pages of his

destiny. It comes forth in genialty of Soul—but it comes forth from sterility.

The penetrating rays of enlightened culture may dispel and disrobe this horrid monster of its vice, ignorance and superstition, when we may behold Man, the GOD-of-Man, or GOD-in-Man. But then, persons less favored of productive proportions, mainly absorb whatever is near them, in the shades of their memory, to weep o'er their depravity. But when this Divine plumage of Brotherly Love shall encircle all men, what shall we behold? No diversity. This manna from Heaven's bounteous field moves with the gentle zephyrs of Peace, not perceptible by the short-comings and frailties of Mankind.

One isolated expression which may more fully display what is deemed subservient to the best and dearest interests of Humanity we will give. That is: All tends as desired—though, apparently, not so comprehensible and satisfactory as many could wish. It is not the deepest current that runs most rapidly, but upon its bosom may float the greatest burthen. It is not necessary always to express your faith.

This expression I have endeavored to avoid, unhesitatingly and uncompromisingly. I would be understood as presenting the best and most successful mode of attack. It is not valor that always crowns the brow of the hero of many a well-fought field.

Discretion places you upon a mountain where at every rill Man may quench his parched nature, to gather strength to inhale at last victories emblazoned in liquid fire upon the azure vaults of Heaven.

We would ever advise and counsel the best and most effective means. Therefore, think it not strange that we withhold an expression that might destroy that

equilibrium of forces that tends to bring all to the desired end. An expression of all you know, and an undue application, might not work as effectively as could be wished. No two can discern at unequal distances with the same precision.

Speak of Moral Progress and the great ends to be attained by Man—Moral Elevation; Freedom of Thought and Sentiment; the Light of Reason and Justice, that proclaims Universal Peace to all men;—not circumscribed by differences, immaterial or otherwise. If GOD created all, he is the Common Parent, and Mankind is one Universal Brotherhood. Their Heritage is one and the same. Yes, this is what we would have impressed and deeply imbibed. This is what is meant by Discretion.

[I here asked how a murderer could be proved a Brother.]

How will you prove that Humanity is frail? When Day approaches we behold the Light, whose commencement bears hence the sable mantle of Night.

[Why not proclaim it?]

You may proclaim it when the Meridian proclaims sufficient warmth and vitality to sustain the Soul.

I desire to give you what may be productive of that oneness of feeling and sentiment that should ever prevail where Truth ascends; as all intervenings are but the products of false imaginations.

I have desired to express in more feeling and affectionate terms, what lies in the depths of the Future. We have reprov'd, nay, censur'd. These we should ever regard as the emblems of affection, not obscured by the passing cloud of impulse. No. But the reflective rays of candor; not shielded by what may best suit the vitiated desires of mortals. We feel and

bear a lively conception of what has transpired ; and, hereafter, we can and will present all in our capacity, to forward and shield in the great and indomitable struggle that is pending. These expressions we present, not in the cold severity of ordinary acceptance. No! I would farther add:

You have doubtless observed a disavowal and a repugnance to what would tend to a reasonable acceptance. This has sprung from unseen causes, but not less essential. This must still be adhered to, to some extent. Sirs, one shadow shall encircle Humanity. Still nearer and nearer dawns the day, to your vision, when one and the same shall be recognized.

Truth is Eternal and shall never die. Humanity must learn to wait.

The gentle dew and the pattering rain descend to invigorate and beautify GOD'S footstool. One avalanche would drown all. So is Man. He may bear great burdens. But greater still, would crush him to the earth. I have expressed myself understandingly in order that we may ever feel that though apparently chilly and diverse currents are interspersed, yet all tends to the desired end.

Man, though free, is not entirely the arbiter of his own desires or inclinations. Still we would not call it Destiny that rules him.

Let not your memory become dim over the sad recollections of the Past, but contemplate the Future, whose brilliancy shall never dim its lustre by Time's besetting tide.

COMMUNICATION III.

IN addressing you so unexpectedly to yourself, we would desire to be promptly and fully understood; which is extremely difficult, as one event ultimately calls in question some successive link in the great moral network of Eternity; but a true discrimination must silence all the reverses that may appear inadmissible and intangible in your investigations. As the darkest hour precedes the approaching light, so may we expect to behold the evidences of biased judgment until the day of Reason shall approach. When that day is ascendant in any mind, the Real and Unreal will be beside each other—for the mountain and mole-hill are here. The gurgling brook and engulfing maelstrom are distinguishable; and none need fear—for the true characteristic of Spiritual Impress will speak in tones of thunder upon the adamantine heart. He who expects to behold the Divinity of GOD by outward evidences, will find such anticipation vain; they will fade from the memory as the reflective rays of the declining sun—for the gem is encased in the Temple of Thought, and those offshoots of Divinity that now becloud, are but the adulterations of the Original, and bear the impressive evidences of Man's ingenuity.

Truth is triumphant and shall stand, though the heavens and the earth were to pass away. Be not appalled at the approach of a crisis that shall shake the Christian world.

We shall behold the eruptive influence of Free Thought imprinted upon the dome of Nature's para-

dise—Truth immortal. Does this inspire one thought? If so, give it place, that it may vegetate, and it will be found not in vain; for Man is the inheritor of GOD, and reflects the Divinity of his Author—but the chilly winds of adversity, encircled by the avarice of a soul-sacrificing desire which must be quenched upon the misfortune of his brother, have buried this Paternity. Still it exists, though unknown, in a reasonable acceptance of true knowledge. No man can behold what is presented to his understanding at this day, and envy the peace and quiet that pervades the moral discipline of the world. Need we say, there are sufficient evidences of what is to follow this moral finale of departed hope from the breast of Man?

I would desire to instruct all in the true estimate of these Teachings. But alone—and alone, only—can we behold what would be most desirable for our good. I have written this, that you may understand me, not without hoping it may prove available and well-divined to meet the emergency of others.

You should observe the evident progress that has been made, with satisfaction; and the universality of these Teachings will yet add additional weight, as they proceed. Why not be alike encouraged at the bounteous repast that will soon be prepared for the good of Man? Your history is marking an enviable day, that will ascend beyond your brightest anticipations. So let this suffice; for the Future will picture these characteristics, in letters of living fire, upon the Dawning Era that shall bespeak Universal Good to all men.

I cannot make these evidences plainer at present. You may fail to comprehend my meaning, but time will suffice to add the rest, that will impart strength

and vigor to these developments. You should use all commendable zeal in propagating these Spiritual Evidences, and they will return to you laden four-fold. They are not as unreal as many seem to think. Oh, no! They are but the true characteristics of GOD, speaking through the Soul, which is the Man-of-GOD, so to speak, literally, for it is the Divine Essence in Man. Should you behold all that tends to awaken an unusual interest, you would be no silent watcher o'er the results that must follow these Divine Revelments.

O, then, labor to promote the desired end, that we may behold the reflective orb of Thought ascending, blended with eternal destiny, triumphant in the heavens. How could we expect to prove the destiny of Man, if we fail to approve and apply these evidences of Universal Good that are at our command, for the propagation of the proof of Immortality?

Why not, then, embrace with ardor all that may commend itself to your understanding? When duly considered, we may behold the events of miraculous intuition, which have been imprinted on every page of the Primitive Era. Such evidences will not be in vain. They will appeal to the grosser considerations, as it may be the only method of awakening many from the normal lethargy that pervades their Spiritual horizon.

I could desire that they were more universally enjoyed; but the adverse influences that retard our Manifestations are momentous, and present an unusual interest, such as ever clothes every mystery that does not approach the ordinary understanding of Man.

There are equally interesting circumstances, intimately interwoven in these developments, which could with propriety add much to your progress; but the

affinities existing are so counter to the legitimate end desired, that we falter to undertake to give that instruction which would require an analysis of the component parts or portions that pervade the moral development of Man. But if you desire, you may behold the advanced end so ardently sought. I wish to be understood as presenting a positive and negative principle that would be more conducive to Spiritual Influx on human culture, which you should recognize in your efforts at your own fireside. The properties and affinities existing between Spirits in and out of the form, offer a subject that would require time not now allotted to me, to guide the intuition of thought and the prevalence of Spiritual or atmospherical inhalation, in order to help you to receive the benefits to be desired, from such investigations—and without mature consideration, all that could be transmitted would fail to add one ray of light in addition to what you now have.

If time and opportunity allow, I will then make such suggestions as may be productive of good. Until then, I must defer any further expressions on this point; as time is of avail to forward the great lever upon which rests the highest and sublimest evidences of approaching good to Man. I cannot leave without hoping these evidences are not in vain, and shall be always ready to sanction where sanction is due, and equally free to condemn when and where it may be merited. With these assurances, let us endeavor to behold the true existence of Man in a Divine Life.

The above Communication is from Dr. CHANNING, through Mr. CHAMPION.

COMMUNICATION IV.

IS Humanity the same extant? Is Divinity the Common Parentage of all? Is Divine Will reflected in the sunshine and in the breeze? Is no law immutable—but adapted to suit the exigencies of the times? Are these the considerations upon which is based the Immortality of Man?

Pause well. Here is involved more than an Eternity of words could utter. All Truth is Eternal in Divinity. Eternal Justice is the prerequisite of power. Its refinings will be the fruit of One Universal Brotherhood.

What is Man—the Man of GOD? The Spirit of Infinite Power expanded in the heart. Its melodious sounds re-echo in the bosom of the Infinite One. Its Parentage is Divine—and in the semblance of Truth It couches o'er Its orphanage.

You, sir, as a man, should not be to be, unless the inherited right had breathed forth the inspiration it contains. The Temple of Man is but the Temple of GOD. Its decorations may ill time with its exalted occupant; but, sir, the dark midnight is illuminated by the returning joys of the coming day. The silent watches of night but instill into our meditations the realizing influences of the returning morn.

Divinity, where are thy portals, whose gentle breezes resound in the distance, whose mellow light transcends our loftiest conceptions, whose radiance casts no shadow and effects no illusion?

Is this true? If so, who forged the chains that palsied the beauties of Love or the emblems of Peace, in thee, O Man? Have the slumbering ages of an-

tiquity been resurrected and renewed, to comport in unison with assumed demonstrations of power, to win Man to GOD?

Threads of revelation may be immortal! If so, future ages may inscribe upon their banners and perpetuate the memory of the death-knell of Immortality. But shall we regard this inscription with a critic's eye? O, no! Let the truth of Reason inscribe upon every heart a true estimate of what claims to be Divinity. You, sir, behold no midnight darkness at the meridian of day, to blacken and dwarf the imagination of Man. You behold no politic stream, swaying with torrents mountains high, to calm the placid surges of despair, in Nature's domain.

The adaptation and consideration of this hypothesis are not for me to consider, but are left for your tranquil meditations. But that Divinity that speaks in the noon-tide of the eve of existence is ever the same when true to the instinctive qualities of head and heart that should ever sway the actions of Man. Art thou weak? Then lean upon Eternal Principles, and they will bear thee above the phosphorescent illuminations of worldly considerations. No amalgamations can stand. The variances are unreasonable; as one stream cannot run in diverse directions, and the planetary orbs rescind not their splendor to meteors of less reflective brilliancy. Apply this to the divine traditions of the ancient regime.

If we beard the lion in his lair, let us meet him clothed with the armor of Divine Communication, not matured by the extended era contained on parchment—reverse, categorical, illusory, and inadequate to meet the scathing eye of Justice and Reason.

When we point to the mantle of GOD that enshrouds

the dead waters of human misery, let us look well to its folds, and see if Time has not rent the pellucid fabric of near all that sustains the flimsy portions that cover the vortex of human woe. Shall we present illusions? O, no! Shall we erect false monuments of grandeur, and point to their sublimity and comment upon their architecture, when at the same time the great Architect of Nature has presented the foliage unrevised, uncorrected upon the Record of Eternity? Do we point to these and ascribe them to Divine Consummation, or do we look to the whole truth (which encompasses infinitude) as a memento of an age when light burst from the mount of Sinai?

You, sir, in your view of ancient revelations, have shed—what? Hope? O, no! Have you illuminated the catholic strata drawn from the records of Time? No! Do you erect the great Eternal Tabernacle of Immortality upon perverse and indigent circumstances, to cap it all with the fallacy that GOD has ceased to speak to Man? The illimitable ethera of munificence in Divinity is Piety.

Is GOD still building upon such lascivious buddings of depravity as your ancient records present? Any and all propositions should be duly considered. But let us not point to a Record, however Divine, when two-thirds of the same has met the devouring flame, to harmonize the agitations of the public mind.

When we point to its sublimity, let us recollect that a minority are not the judges to govern. Let us also recollect that this munificence of Divinity may be, can be, and is carried in the breast of every man. Let us be ever mindful that when we state its design we also survey its accomplishments. Let us ever recollect that this Tower of Thought only illumin-

ated one spot in the vineyard of Immortality. Let us recollect that these "linen pages" of Divine Law were confined to one part or portion of Creative munificence, and when we ascribe such perfections to these Revelments, ask from whence emanated the Spirit, the Living Life that spake to a part, and then darkened the understanding of the remainder.

Is not the immortal chain from GOD? Has it been rent? As in Adam all men die, so in CHRIST shall all be made alive. Is it superfluity that consigned some nations to the mandate of destruction? Was this law inadequate to its design, that annihilation should precede, as it ever preceded, its propagation? Or should not the streamer of Life-Immortal float over the cherished Divinity of GOD-in-Man everywhere? These are the harmonious ends that announce the Bible as alone profitable to Man! Let us mark well the spring or source of action. Shall we point to the Tree of Knowledge? If so, let us dwell beneath its foliage and mark well its maturings, the means, the protector, the exhalations.

So may we receive all that commends itself to our consideration. We propose to strike at the Fountain of thought and regale beneath its Intuitive lessons. You extract the bark of distrust that enshrouds the meditations of the Bible, and you will have no facts left. It is the mean, the great conductor, so to speak, that adds the foliage of Life-Immortal. In accordance with the incentive lessons of theoretic thought, these evidences instill our minds with due observances of their proportionate properties. We should ever penetrate the sullied virtues of the Soul, where is assembled love and meekness, to the Intuitive lesson of Reason. The bark that has spoiled these aspirations

is nearer the Fount of Eternal Destiny. It is the conductor or sap from whence the volition or the arteries of Thought will cast asunder the fruits thus matured. But the fruits will be the blasted evidences of creeds divine; for these conductive influences have illuminated the mind, whose foliage is the verdure of of souls renewed by the invigorating rays of the summer's sun of Reason, inspired by the instinctive qualities of Divine Illumination.

But have we erected or presented the tablet of ancient lore, whose analemma is diverse to its exalted and stupendous eminence? Do these proportions speak symmetry and harmony in the noble illusions of thought in the character of JESUS of Nazareth, in unison with the base of this immortal mansion? Does eye for eye and tooth for tooth go hand in hand with the exalted communications of smiting on one side to turn the other?

I need only one word! Do the teachings and laws of the Pentateuch beat in unison with the exemplary teachings of JESUS? If not, what is meant by I came not to destroy the law but to fulfil? Do these harmonize with that sublimity that characterizes the Divinity of GOD as manifested in all Nature? No abusive contortions mar the symmetry of Divine plumage. It ever speaks in the language and characters of Love, and never fails to impress the heart with a realization of its existence. The sun never shines so bright but the dark hour of midnight spreads her sable mantle o'er the visionings of Man. But does it, therefore, lock up the great storehouse of Immortality? Shall Man abuse the induction of thought or succumb to the inherited pastimes of circumstances? Was the law of Moses given to save or redeem Man?

Was it intended for his help or injury? Does it compose the step-stones in that ascension that burst asunder the bands of death, that a crucified Redeemer might ascend to the realms of Love, to abide the diverse schisms and contortions of faith that swell the human heart with woe unutterable?

If this is of GOD, was it not that Mankind should be better by this Law? But what does the sequel prove? That annihilation must ensue to prevent this holy decree from being polluted. Oh shame! where are thy stings, that mock at Justice and encircle a bigot's frown?

Are these the contemplations that must heighten our conceptions of that GOD who sways the destiny of Man? Never, sir, abide the firm conviction of the Soul, that Man is doomed; for Law—Eternal Law—is of GOD, and is the sheet anchor of merit in the sincere illuminings of even traditionary courts.

The views of Divinity now prevalent are enough to swallow in a catalepsis the most normal stage of Man's mind. Hear well this lesson, that it may not inveigh our thoughts of immortal joys on high.

W. E. CHANNING.

Sir, after hearing your discourse, to-day, on the Bible, I was impressed to write the above from the Spirit whose name is appended. I transmit it according to your request. Yours truly,

H. B. CHAMPION.

I publish this without comment, simply remarking that many of its phrases, such as "linen pages," the Bible compared to a tree whose bark should be distinguished from its fruit, &c., are allusions and distinc-

tions I had made in a very popular sermon. To a request that Dr. CHANNING would explain more fully, the preceding Communication, I received the following:

I would prefer more calm and quiet, that you might become more spiritualized in feeling. Then these addresses to your understanding will fall with due regard to the effect that awaits all Truth. They are plain, and appeal to your serious meditation. Hereafter I will address you to your entire contentment and satisfaction; but not now.

[In response to the question, why do I hear Spirit raps so constantly and for so long a time without giving any positive information, he said:]

Rest assured the Providence of GOD attends all His creatures. Can you feign them to be ill-omens of future good? You would fail to appreciate the design of the distant thunder if you were to regard it as wholly sent to arouse human fears. So of these Manifestations when regarded either with fear or contempt.

Of the propriety or adaptation of what I have presented to you, as I have told you before, it is not for me to measure. Its height and depth is left for your calm meditation. But, sir, I might thunder with all the power that enraptured the hearts of Israel, as portrayed through the blazing torrent from GOD, in Horeb—and what would it avail? This would be as though I were addressing an infant mind to excite its curiosity and dazzle its perceptions with a splendor that would clog all thought; and it would scarcely carry as much weight as a metaphor to a benighted mind. Think you this strange? Do you comprehend my meaning?

[To this I replied: Not fully. He continued:]

Do you think what I said to you aimless? My manner of address is but the moving that Reason will ever give to foreshadow Error, when and wherever it may be found. Think not this strange. I allude to what you have received. Sir, your views are so near the Truth we can but foreshadow to you where the error of many, lies.

My application tends to this point: Were we to say the day is approaching when the effulgence of the glory of these Manifestations shall illuminate all the dark and benighted spots of earth, we would but utter the simple truth. Sir, the Sun is near its meridian. I wish to be understood, as well for your satisfaction as for the Universal good of Man. We often (in our communications) miss our most cherished aim. Such, let me say, has been, to some extent, the record of the past. When you think me uncharitable, reflect well. I would only add to Truth, and illuminate what may appear a mirage or mist to engulf our most sanguine anticipations of future bliss. Let me say one word explanatory: Think it not rash nor ill-natured; for it comes for the united benefit of all. We must be candid. You can only benefit men by making them candid. Equivocation is not the land-mark to future treasures beyond the grave. When we see misdirected zeal in a good cause, we can but desire to set it right. The heartless opposition you have met in giving utterance to Divine Illuminings upon your mind, somewhat obscures your vision, or you would understand me fully.

[I supposed him to allude to my unwillingness to make known what I knew of Spiritual Manifestations. To my thought he at once replied:]

You may mistake my end. We have said, Truth is Eternal and knows no death. Let us, then, embrace it with extended arms. Were I to address you, as I do, in plain language, not foreign to your birth, you would comprehend its adaptation and application; by which means you should measure what is breathed forth as the impressive throb of Spiritual Intuition. So when we address our fellowman. If we aim at higher, and it may be, greater accomplishments than they appreciate, we may present what fails to impress the mind with our most cherished desires. Then what have we accomplished?

I have addressed you; mark the sentence: "Of its adaptation or application it is not for me to consider." If you consider, let our words be illuminated by the halo of Eternal Truth that dwells within every man.

[Still I felt I did not understand him, and my mind was laboring to see his point, when he again wrote:]

O, that I could address myself to you more understandingly. I would not fail of the desired end. O, No! I cannot but hope that time may prove a blessing in these interviews and help you forward in that glorious work which looks to the Revelation of the Divinity in Man and the Union of a long-severed Brotherhood.

During the evening of this day, while sitting in my yard, in rather a meditative mood, alone, my head leaning against the fence, I heard a distinct stroke, as of a hatchet, upon the fence, immediately behind my head. I sprang to my feet, supposing it was my little boy, and fearing that, in the dark, he might next

strike my head. There was not a soul to be seen, either near me or the fence. I pondered the matter over, and concluded it must have been my imagination transferring some distant and unobserved sound to the location in which I seemed to have heard it. I was not satisfied with my own manner of accounting for it, but mentioned it to no one. I was soon after called in to meet a worthy friend, with whom I had a conversation on Spirit-Intercourse, meeting very satisfactorily his difficulties on the subject. He left at nine o'clock, and as he left, said he would like to receive a communication upon the employment of Spirits.

He had scarcely gone when Mrs. F. came under Spirit-influence, and said: "There is a noble looking Indian Chief marching over these parlors, and he desires to communicate." She manifested the usual timidity of American ladies at the thought of the presence of an Indian. His subsequent appearance, as will be seen by the records that follow, form no ordinary incident in our progress:

COMMUNICATION V.

WE desire, this evening, to address you as regards the progress of our people, in this world and the immediate world we enter upon leaving the body. We, my dear sir, have been driven out before the face of the White Man, to live among savage beasts; therefore, little is expected of us. He would have been calculated to civilize and

train the mind of the Red Man had he approached us properly, from the first. We would not then have worshipped our images. The bow and arrow, the tomahawk and scalping-knife, would not have been our emblems of Justice, had he placed before us the True Teaching. We need pure teachers among our people. Such teachers, let me tell you, as are sent to the Red Man, only make him worse—more corrupt. Ah! when they leave the civilized portions of the world they think they can do pretty much as they please, among savages. We see and behold them with scorn and irreverence. We cannot respect them. They are more savage than we. I say savage, because their low natures, their unbridled lusts, make them lower in vice. They, therefore, leave us in a much worse condition than they found us. The Red Man, like the White Man, needs something to elevate his desires and aspirations. We must worship something. We do worship—but, then, all do not know who or what they worship. Yet, when they send forth a prayer or supplication, if they know no better, GOD sees their desire to look to something above themselves. Therefore, seeing his heart is pure, and that he desires something above this life, the Indian receives it. But his ignorance is such, he knows not what he wants. Rest assured, GOD has provided for the rude Indian. Ah! yes, he, too, has the spark of Eternal Life resting in his dark but manly body.

It is, my dear sir, with trembling we have approached this Medium to-night. Ah! yes. She looked upon our rude form with dismay. We saw it. We will not harm thee or thine, my pale-faced sister.

You desired to know somewhat of our employment in this Spiritual life. Immediately after leaving this

world we go to that society we are best prepared to enter. We are placed under Spiritual Teachers. GOD has thus provided. If we have not the proper training in your life we are not driven off from the face of the Father who created and sustains all. He places us under Spiritual guides. If they fail to influence and instruct we pass into other circles to receive a training such as we can best appreciate. Our employment is to learn Spiritual things. We are trained by those above us. We have various amusements, differing according to our advancement. As we sow, we reap. But then, we do not live upon the flesh of animals, as in your state. When we enter here we leave all desire for fleshly things. Some of us, dying undeveloped, and having degraded our privileges in your life, are not so happy as those who have been true to their Spiritual Nature. It is so with the Red Man and with the White Man. Oh! could we so impress the Medium as to better give you instruction! Perhaps it would have been better to have left off our savage appearance, but we desired to appear in the Red Man's costumè, that you might know us as we once were.

The Communication having been interrupted by company, in the morning, it was unexpectedly resumed just as we had made ready—carriage waiting—for a neighborly visit; and in less than ten minutes the following was written—scarcely detaining us from our proposed ride longer than a rapid communication with a friend ready to leave, would have done:

COMMUNICATION VI.

WE cannot let you go until we come again into close Spiritual Communion. We see many minds about you we ought to impress, and who need light upon this holy Movement. We would not arouse prejudice, but inspire the loftiest aspirations. But we see the atmosphere of prejudice so dense in many who visit you, we scarcely know how to penetrate it with light so pure as that of Angelic Wisdom.

Men think were they to embrace Spirit-Intercourse, it would dethrone their Reason; do away with the inspiration of the Holy Bible; break up their churches and disorganize society. We see that these are the fears of large and benevolent minds around you. To them we say—NOT SO. We would build up all that is noble in Man, pure in the Bible, and useful and improving in all organizations of society, religious or otherwise. We would have even those who think thus of our teachings, cast off much of their fleshly natures. We would search the inmost depths of their thoughts. We would make them familiar with their own Souls. We would ask—Do you believe in the Spiritual Communion of the ages past? Is not the mind of Man the same? Is not GOD the same now as then? Are Spiritual Intelligences degenerate in their interest in their human brethren, that they will not impart light to any age or people that will receive it?

We would not destroy, but rather purify your Communion. We would not tear down, but build up your churches. We would enter them and make

your worship a true and holy worship. We do not desire to create a new Church. We have sects enough in Humanity's name. But if you cut off from your church fellowship the men we have enlightened for your good, what is left for them but to form other societies? We will elevate Man. We would inspire his teachings with Heavenly Aspirations. We would enlarge his mind and spirit, and if your churches are too narrow or too fleshly to permit this God-ordained work, rest assured the present generation will look upon their fall. They need elevating thoughts, duties, hopes. They need more—they need Communion with the Divine Influences that lead the upward way of an Infinite Universe to its great Center—GOD.

Can the supply of this need of Spiritual Communion destroy the mind of Man? No sirs! It alone can make and preserve the mind. But do you say you cannot believe? Then we would say—Do not ridicule. The time is not far distant when you will have to embrace it. Your teachings are so fleshly, so low, so unworthy, they must be, and they will be displaced by the pure embodiment of Spiritual Truth. The high-born Spirits, flesh once of your flesh, and spirit still of your spirit, now call to you from their elevated homes, saying—HEAR US! HEAR US!! Do not denounce us until you have investigated what we say. You doubt us from the influence of your lower, and not your spiritual nature. Throw this off and you will appreciate our teachings. We call upon you to think of your departed ones. Think of those GOD made you to love with an everlasting love, but who have gone from earthly vision. Think you they ever forget you? Think rather they are ever near you, and learn to bear their remembrance and image within

you. These loved ones are now trying to communicate with you. These loved ones are now trying to communicate with this people. Let your desires be purified, your thoughts devotional, and you will realize this truth. Could you see how calmly your best thoughts are wafted to the Spirit-World to give hope to our longing desire that we may yet create within your minds more noble and spiritual power to correct the impure and imperfect, you would often think of us.

Were we to thunder with terrific power, that opens wide the flaming jaws of a volcano, and amid the darkening smoke and burning lava, utter our voices of alarm, you would believe. But, would you be improved? We call upon you peacefully, and say: give play to your own nature. We want a willing mind. The voice of thunder would alarm and degrade you. We desire your best and clearest power of examination. It would relieve you of dread superstitions that have darkened your earthly path, and it would come, as with the sweet breathings of Angel voices, to relieve your declining years. You have lost fathers and mothers, husbands and wives, brothers and sisters, helpers and friends—each has lost some kindred spirit. Would you deprive that one, bound to you by eternal ties of existence, and to the Father of all, from renewing that kindred, made sweet in death? Ah! yes; ask yourselves if you would deprive these cherished ones of coming into close communion with you. It is our right—we demand it of you. We are the only ones who can speak you peace when you feel the wearisome burdens of life upon you. We hold the power that can calm the sinking soul, and will ever use it where we are allowed. Will you reject us? Could, O, could you desire to reject

us, were you to realize the pure and holy mission we have to this land and people?

We come to enlighten and make you as one band of brothers. If we fail in this, we fail in our most cherished and blissful objects. We desire to bind together all Mankind, that they may feel and act as one Brotherhood. Instead of separating, as you suppose, we have come to draw together. Look at a large diamond incased by the smaller ones, cemented inseparably together. Each has its light, of never-dimming beauty. So would we have the Race of Man; so would we have you, so that all who come within your atmosphere, however humble or exalted, would feel the heart of a brother. We would not insinuate that we would make all minds as one mind. Man must allow of difference. We were made to differ, and should expect to differ. Without this all progress would stop, the mind would become dwarfish, and GOD would be robbed of His ends in the human creation. The rarest power and beauty of mind is called forth by our differences. Let us differ, then, in love. We differ in this life; but Love rules the Spiritual Spheres.

Allow us, while this idea is before you, to present you an earthly view of death. You have witnessed the opening of a Panoramic Painting combining scenes of Nature, imagination and history. You enter the hall; you wait with patience the opening of the scenes. One enters and extinguishes light after light till you are involved in darkness. You see nothing but a dark curtain. Perchance you hear a strain of sweet music. You wait, you listen, your anxiety increases. Suddenly the curtain is lifted, and your eyes rest upon a lovely landscape. So in death—but we do not call it death.

As you approach near the close of life, your vision becomes dim—dim with age, with care and fear—dim as it regards your heaven-born life. You rejected the heavenly influences that would have opened your minds to the bloom and glory of the, to you, far-off Paradise; and now your hope sets in darkness, and your feet tremble where you should stand firm to behold the glories of Eternal Day.

Let me assure you, you can make your declining days brighter than any picture we can draw. You may so commune with your own soul and the kindred souls around you, that you will feel the welcome that awaits you in the glad home of Spiritual and undying affection. You will feel and embrace their presence. If you will now live a life of self-sacrifice, you will feel more than all we, your holy visitants, could bring before you.

But, reluctantly, we must close this communication. Oh! could we speak to you without raising your selfish prejudices; how the darkness of your minds would clear away, and the shout of joyful triumph re-echo through all the vaulted courts of an unfolding Universe! Do you believe in GOD? And yet believe not in the Communion of His holy Spirits! It cannot be. Reject not what alone can ennoble and hallow your desires. True, much that professes to come from Spirits ought not to be countenanced. But, is this our fault or yours? Rest assured you must judge; but how can you judge when you are not true to the purest and deepest thirst of your own Souls? Remember, Spirits have to use imperfect Mediums. Remember your own imperfections; of which you need no better evidence than your own unnatural and sinful prejudices against what you know ought

to make for your highest good. Be true to yourselves, and you will know how to discriminate. Know that nothing but the Pure can come from GOD and His holy Messengers. We come from Him to invite you to brighter thoughts, hopes and visions than have ever blessed the walks or ways of the most enlightened mortals.

We met according to the appointment of our Chieftain friend. He spoke as follows, through Mr. CHAMPION:

COMMUNICATION VII.

AM I lost in the profundity of thought that encircles my vision, to pour forth the sublimest conceptions of my nature, in adoration of the GOD who gave me life? Do I stand upon the brink of a precipice whose undimmed heights soar beyond the loftiest conceptions of Man? Or am I placed upon the broad plain of maternal affection that encircles all in one Common Brotherhood? Do we behold this vast ocean untenanted? No. It but bespeaks its design in Man. Is it to soothe the lonely hour of solitude, or to charm with affections most dear to the human heart, that we shall present the ultimate of all earthly ties? Shall I speak to you of the divisions and subdivisions that have wrecked the highest hopes and fondest anticipations of the Future? Crude, yes, crude—a pale-faced world will call it crude. But it speaks from the vineyard of immortal planting while our tone and sentiment are true to our nature and true, sirs, to our GOD. Do we speak

forth those mutations, pillared, not tainted, by the loftiest conceptions of Man's policy? No. These Heavens were as pure; the sun shone as brightly; and the foliage that mantles the fair domain of earth in its redolent splendor, came forth undimmed by the successive changes of time before the White Man boasted of his prodigies of work. We stood, sir, upon the banks of our own native streams. The undulating flame from towering mountain enrobed its majesty in token to its Author—GOD. We drank purely, serenely, peacefully, from the unexhausted storehouse of Nature, with none to chide or make us afraid. We looked—to what did we look? We looked, and we felt (here) the impressive lesson that Man is born for higher and nobler ends. You may think our observations crude. But ere the setting of many suns the distant thunder of the East shall proclaim the approach of coming Day. Its inscriptions shall be limpid with the highest and holiest conceptions of Man.

Why—yes, why do I pause? I could utter, yes, I could utter a volume too sacred to be recorded with the tears of Indians. These past remembrances and cherished anticipations, burthen the soul. Shall—yes, shall I ask pardon for lingering by the fireside of my untinted Brother? Shall I prove recreant to my nature and to my GOD? Shall not those affinities that are as extended as the Earth and as infinite as the Heavens, prove true to their Source? Why, then, should we boast those kindred ties that bind us to the home of our fathers? Why, also, should we not cast but one faint glance over the past history of this—look, yes look—what, but one century ago, brooded over this fair landscape that now bursts forth with all the

joy and peace of civilization? What has it cost? By what right has my kindred brother been forced from the sacred associations of home, and left to bleach in the wilds of Nature. Do you say that the forest was his Paradise? Has the Red Man, then, no heart? Do not his kindest and purest affections flow forth in one unbroken chain to the GOD from whence they came? Or does he stand, as the automaton, to be hurled by the passing breeze, to the shades of oblivion?

Upon this spot where I now stand, in my earliest days was I dandled upon the knees of loved ones! But what a change has come o'er me? Spirits of the dead! Where, yes, where are your sons and daughters? Let the pale-face answer! The toiling millions, spreading far and near throughout this smiling land, we are told, in joy, prosperity and peace, under wise, noble administrations of justice? Were I to bring to your view the record of those brave hearts that once peopled this fair soil, when first the Pilgrim Fathers from oppression fled, and planted their standard of Liberty in the Red Man's heart, what a contrast would it present! Alas! alas! not what their infatuations would make it! Has Nature proved false to her trust, that the Red Man has disappeared before the wise(?) intelligent(?) just(?) administrations of civilized government? NO, NO! It is a picture that would make Nature blush at Man's depravity. Did they come to secure Peace, or to light the fires of Golconda?

Ah! Would you have, says my pale-faced brother, —for I hear his sigh,—would you have the Tomahawk and Scalping-knife the emblems upon the altar of Justice? No, O, no! But what better than these have deprived our graves from inheriting their own? The answer is—CIVILIZATION! My GOD! Has Man a Spiritual nature? If so, for what was it given?

But shall we descend the plane, others will say, of Retrogression? In the light of the Past, it would be Progression. Even the mists of Nature protect her own from mortal harm. But while I speak, O, noble-hearted and hopeful Brother, in the Future, an extended eminence rises to my view, upon whose summit is inscribed what can never be told by Man. Wait—yes, kind friends,—wait! You hear the rumbling thunder still speaking; but soon its sound will no more be heard. What? yes, what? you ask. I come to say to you, the hour will be given, encompassing its bearings, its end and its purpose. Therefore, kind friends, wait till the troubled waters shall be calm. The Sun will again come forth in all its glory, not dimmed by the wiles and infatuations of Man! Adieu! Adieu! I'll come to you again!

There was not a sentence of the above that was not uttered with a power of voice and manner superior to any oratorical display I have ever witnessed. It frequently drew involuntary tears, and commanded our full, almost rapt attention. I lost a few of the words, but have not attempted to replace them.

Mr. CHAMPION said, as from our Indian friend:

COMMUNICATION VIII.

THEN let me speak forth an index to those thoughts that have burdened my heart amid the cherished hopes that have blossomed and bloomed beneath the shades of Nature's own planting. When I come to you, my friend, receive me as a

welcome guest, not robed in the apparel of my ancient home, but Spiritually enlightened, to pour forth those holy Intuitions that shall speak their impress upon the heart of Man. Let me be welcomed with extended arms, ever ready to cherish the holiest recollections and highest ends to be attained by Man. My GOD speaks under your roof as well as under that of the mighty. He is heard—and where, yes, where should He not be heard? Here is a storehouse immeasurably great. It knows no confines. It spreads over the grave its brightest gems. It robes Man in his true Paternity.

Can we look far into the depths of the Future and say that one extended ocean bears us on to a common destiny? Can we dwell by the lascivious wanderings of the mind and behold their meaning and intent? Or must some sceptered vision be seen upon the hill-tops to admonish us all that we live? Oh! no. Let this index here awake from the dead lethargy that has bound its highest and most glorious aspiration.

Here Mr. CHAMPION found it impossible to go on, owing to the powerful nature of the impression, and our Indian minister gave way to another Spirit, who addressed me as follows :

IN your interviews with men, be careful that you do not overstep the bounds of propriety in a recital of what we may deem subservient to the best interests of Man. The soul-stirring appeals you have received, are lofty in their character and weighty in their meaning. But it will not do to direct too prominently from their own theories, if you would bring Man to the recognition of his high and holy attributes

and ends. The ends subservient to our great mission must be attained before we can go forward to the achievement of those great and sublime precepts that would inculcate the greatest of all truths.

I have intruded this morning, not for the purpose of adding anything new to what has already been said. It is but the reassurance of those kindred affinities that bind us to loved ones on earth; and when we shall have accomplished this mission we shall feel relieved of a high responsibility that we owe to you as well as ourselves.

Let unanimity of feeling, of heart, of sentiment, speak peace to the troubled ocean of Life. It wafts us on, it is true, but when, oh! when we realize the unfathomed depths beyond, we are permitted to bring from the records of Eternity that oneness of feeling that shall make us neither ashamed nor afraid. Let the goodness of GOD ever impress the heart with its high-born mission. Death is but a sweet sleep after the toils and vexations of Time, from which we come forth afresh, renewed and prepared for higher and holier achievements. Therefore, let the dark mantle whose shroud has woven its texture around thy brow, be precipitated from thy mind. I have given you this, that we may go forth rejoicing, and not in gloom, in your contemplation of the Future.

I want you all to feel as one in this great movement; for many high-born Spirits live in daily communion with you to guide you unerringly, if allowed to be heard implicitly. They now tell me, yes. They tell me that here is to be a grand center around which, Light shall be revealed Universally; not to charm your fancies or to excite your desires, but to consecrate you as the humble instruments for propagating

high and holy Truth to Man. Then live the life of the righteous, that thy peace may be like theirs.

I cannot express the admiration I feel at the very kind and reciprocal manner in which all tends to minister universally to the desired end. Sacred associations have been formed, but what virtue is there at their command, without unanimity of feeling? None. Sacredness consists in holy thoughts; in purity of thought and sentiment to advance the interests of fellow-mortals like yourselves. Sacredness consists in holding strict communion with your hearts and your GOD. Motive!—let there be none that is not dedicated to the interests of Humanity! Let your moments be sacred when drawing from the exhaustless Fount of Wisdom, that which shall adorn and beautify Man in higher costumes than ever bedecked the regal couch of Sovereignty.

I cannot say more now. Then fear not; but march boldly forward, ever hearing the timely admonitions of kind friends. Undue interest or alacrity might destroy the means that bear us safely on our journey with peace to ourselves and comfort to others.

Mr. CHAMPION professed himself much relieved by coming under the influence of this Spirit—when Dr. CHANNING'S presence was manifested to him, and he spoke again:

A word to you, Mr. CHAMPION. I want you to speak whenever called upon or so impressed, unhesitatingly. I will guide and minister whenever needed. If you repose in me as representing the great Ultimate of Eternal Truth, hear what I have to say. Sir, I am in hopes to give orally my impressions. I want

you to avail yourself of every instance of Spiritual approach. If not in accordance with my wishes, I will tell you. You need never fear contending Spirits; for, ever true to their natural affinities, Like will seek its Like. Therefore, go on. All is legitimate and designed. I cannot make my impressions more definite without the Indian. Consequently, he will be a welcome guest. Do not be abashed. Do not fear the result. I say, Peace to all awaits these missions of Mercy.

Under a concurrence of happy coincidences we believe to have been directed by Spirits, Mr. CHAMPION and myself made a rapid visit of one week to Todd County, Ky. It is but due to truth to say that he knew not one of the parties with whom we met, and could not by any possibility have known any of their Spiritual relations. After a pleasant night at Goodlettsville, we passed rapidly through Springfield to the neighborhood of Allensville, Kentucky.

While at the residence of my father, the larger portion of his family and immediate connections being present, Mr. C. came under Spirit direction and addressed several members thereof as from their Spirit-friends, in most affecting and appropriate terms. Before making a direct address he was directed to prepare them, as from the Spirit of our Indian friend :

COMMUNICATION IX.

AM I here amid my native wilds adorned in the semblance of a man, to breathe forth those mighty truths imprinted on Nature's own Paradise to enliven our holiest recollections of the Past and fondest anticipations of the Future? Do I behold around me many travelers to the same great end—which is GOD? Am I here to speak the lessons of soberness and truth or to spend an hour of idle pastime? Oh! let the thought I speak to you be true! Let not the wiles and infatuations of your minds dim them to their highest and holiest visions! Then let us come into one common union of heart and sentiment, and feel as Man should ever feel when he looks forward to one Common Destiny.

I cannot express on this occasion—no language can express those kindred affinities that ally mortals to an Immortal Destiny. These things may appear strange, but they are legitimate parts of GOD'S handiwork, all tending to their designed and desired ends. The kindred ties that bind you to the departed are not blasted, but bloom in all their native loveliness, and are here to-day to speak Peace to your hearts. Then come, desiring one hope, one end, one destiny.

Shall we speak of the glowing terms presented to win Man to his GOD? No. It is not in them but in your hearts you will find the link that binds. We would have you prove true to your nature and your GOD. Not bought—not traitorous to your highest interests. No, no! We would not delude you with the charm of inexhaustible pleasure. You must come to be men. Neither would we frighten you with the

terrors of a flaming Hell. Neither would we ascribe to that Eternal Principle of Love, what would consign Man to the depths of Eternal Woe. We would speak of a GOD not bereft of the fond affections of a Parent who cares for and chides not his child in vain. I come, my pale-faced Brethren, to speak to you of undying relations that await you all. We have heard the monotonous roar of the distant thunder, but it is the idle foreboding of greater epochs to which your hopes should be elevated. When, sirs, the grass shall grow over the graves of many who hear me to-day, you will have reason to rejoice at the sweet anthems that shall enwrap your hearts in the ineffable glory of GOD.

Need I call your attention to the recollection of the precepts of early years? Need I say, sirs, there was then planted what has robbed Man of his highest and holiest privileges, by what they called religious kindness. And now when the years of maturity should bloom in all their native purity, my GOD! what do you behold? The casket is robbed of its highest ends—robbed of Liberty of Conscience to speak and act as a Man. Then when we look, what do we behold? A man bereft of the Divine prerequisites of a Man. O, ye fathers and mothers, discharge your high duty, and frown at once upon every effort that would enslave the minds given to bless you and the world. Let not false notions or conceptions of depravity, cloud your brow or dim your vision to the highest and holiest mission that awaits your offspring. Let the plant as it comes forth be prepared to feel the scorching blast that would lay its highest hopes and interests in the dust. Would you rob these dear jewels of the power to do justice when it is needed? O, let these reflections sink deep into the profundity of your serious thoughts.

Fear not! Fear not! If the agencies and ministrations now dawning upon the world are not as they should be, rest assured they will disappear as the dew before the scorching sun. If true, shall you not hear them? Then stand free, upright—not bowing to forms and conceptions that have swallowed up the highest gifts of GOD to Man. No! Judge for yourselves. That is what we want. A Man! not a truckling to the powers that be. No! If so, he proves traitorous to his GOD. Hear their heavenly voices, then, for without them you will go backward to what will degrade and enslave you and make your progress only the more difficult where you now desire it to be free.

I have said much that may be but faintly understood. But your perceptive faculties shall be enlightened. Then shall you behold the redolent effulgence dawning upon what should be a happy, but what is a too credulous people. But another, and a kindred Spirit, is here and desires my place from which to speak to you:

KIND friends: What shall I speak? I wish to say one word to you that may urge you forward in the prosecution of a great and noble enterprise. It is Humanity that calls; shall it be heard? Then prove true to the exalted privileges granted to you and yours. I speak with the impressive intuitions of a fathers' love. Let the kindnesses we feel, be extended. Let them not awaken unholy recollections or desires, for know such are not born of GOD. Let us be enlivened with the holiest anticipations of the Future. I cannot do more than to impress upon your minds a strict necessity of the

observance of the rights of others. Let your blessings and purest affections, then, encircle all in one Common Union. Let not the perversities and misgivings of deluded men, embarrass and retard your honest convictions of propriety. Let not the effusions that are broadcast in the land dim thy vision to their approaching doom. Let not the sad desolations awaiting a thorough conception of your highest hopes or best interests arouse one reflection that shall embitter the holiest associations and kindred affinities that speak upon the heart the Design of Man. I would say more, but time and circumstances forbid. They admonish me of brighter and loftier conceptions of the Inner-Life, which should be poured forth in all its native purity. Adieu! Adieu!

This Spirit was understood to have been JESSE BABCOCK, our grandfather. Another Spirit, the third son of our parents, deceased thirty-five years, turned the Medium to our Father and Mother, and said:

I FEEL impressed to say one word of consolation to these friends here. I feel it a duty I owe to you. I feel that there is an inseparable barrier to what you would desire promulgated as the evidences that enlighten our minds and enforce the conviction of Man's Immortality. An undue regard for those we cherish most dear, robs us—yes, my friends, robs us of the greatest privileges Man ever enjoyed. I must speak what comes. You must bear it. Were I to consult my own inclinations it would not be so.

MY AGED FATHER: Hear one word from the grave. Let me calm your wrinkled brow and declining years. Thy hopes shall not be dim. Pleasures unspeakable

await thy exit to more extended climes. Let not the sympathies and cares of life rob its flickering rays of their wonted brilliancy. No! Look to higher and loftier ends. I would have you be charitable in your feelings, as I know you are. I would rob you of the unpleasant emotions that ever arise in a father's heart as he contemplates the trials of his child. Let not thy heart and mind be troubled. We are born of GOD, and to Him must return. I feel the inadequacy of language to express what I desire. Let the brightest wreath of hope encircle thy venerable brow. Adieu!

There were many other things equally touching and beautiful, which was lost in the amount of sympathy awakened—always detrimental to the Medium.

Wednesday night, October 4, 1854.

At night a still larger company were gathered together, when Mr. CHAMPION came under the influence of the Spirit of Dr. CHANNING, and spoke as follows:

COMMUNICATION X.

I WANT to communicate to you, this evening, upon the Immortality of Man. His hopes—ah! yes, and his desires. I wish to awaken within you all, the true feelings of a man. GOD, in His infinite mercy, created all. Made He Man from the dust of the earth? Then what more was he than what we behold upon the broad expanse of Nature? Nothing, sirs, nothing more. Hark! the gentle zephyrs of the

exalted grandeur of an all-wise GOD breathe the sublime power of a Living Soul! Call you this, Death? There is no Death. Each native element seeks its own. Shall not the Intuitive Impress of an all-wise GOD retain the affinity it bears? Or shall it die and fade as a fleeting show to awaken the false conception of the mind's recollections of the past? Then, know that Life—Eternal Life—breathes everywhere. These Heavens, in all their redolent glory, burst forth daily before your vision, to proclaim the ceaseless flow of the powers and ties of that Life. The fathomless ocean and extended earth but whisper the gentle notes of praise to the GOD who gave their elements of power and beauty. What more is Man, when the life-giving principle departs? Nothing! Nothing more! Shall the breath that bears us on, curse the Intuitive Impress that marks the sullied image of Eternal reargage? No! Talk of Divinity, here and there. With as much propriety we might inculcate the absurdity that Man has no being. Divinity, sir, reigns triumphant throughout the endless changes that have awaited or shall ever await the monuments of Time. Divinity is here. No conception can be brought to dethrone it. The extended grandeur of the Eternal GOD reigns everywhere. Man's hopes shall slumber on to an Eternal Progress that knows no end. Dark and portentous clouds may obscure the horizon, but they only reflect another gem to the ever increasing brilliancy of the Soul. They bespeak the endless vicissitudes through which his nature and his GOD beckon him on to an Endless Life. Then let the hope, never exhausted, bear him on to that oneness which knows no distinction.

Call yourselves more favored than your brothers,

because you sit under the droppings of Heavenly Wisdom? The meridian of day is obscured by the approaches of the solitude of age. Then rejoice not, for thy hopes are the enslaved anticipations of approaching day. Boast, yes, feeble Man, boast you of a Law that bequeaths unequal privileges? It's false! I mean, sir, it is false. Understand this assertion not in its broad acceptation. No truth is false. No! The Divine Impress of an Infinite Father has mantled these heavens from before the beginning of Time. Through the hypocrisy and traditions of the ancients, many things are blended with the Chart of Immortality. Do they make it all, Divine? "All, yes, all Scripture is profitable." But what is Scripture? Here lies the basis on which has been erected a superstructure that makes Humanity mourn. Like, yes, Like, ever true, seeks its own. Love is the spirit of the Law. Will my kindred friends show me what it has brought forth? Has this Divine Principle proven true? O, my GOD! Let the hearth of the widow and the orphan answer! Let the Sixteenth Century, with its damning feuds, settle this question. Let the broils and contentions that spread over this fair, but alas! not happy land, answer. And from whence has all this evil come? It has arisen from the perversion of this nature we bear. O, yes; we could express ourselves in a manner that would not be acceptable to you, nor agreeable to us. The mercenary motives of Man have robbed him of his highest hopes and his holiest ends. Liberty of Conscience, Liberty of Thought, and Freedom of Sentiment upon the great and momentous Truths that would lead us on to a more extended elevation, is what you need. Have, then, the means to awaken within Man the most incalculable

blessings to his fellow-man. Why sir, if I am a free man, why should I not contemplate these heavens serenely? Has GOD, in His mercy, been more bountiful to one than to all? Why then, should Man behold in his brother-man, a fiend? Recollect thy Paternity is one, and thy relationship should not be counter. One union, one chain, binds all to GOD. One breath poured forth these myriads over creation. They came from GOD, and to Him shall return. They speak now in every breeze. Innumerable hosts approach me at this moment. They stand as one, urging the claims of this great mission. Kindred associations, loftiest desires, purest affections, are here to-night, to instill momentous thoughts with a reality not to be excelled.

Friends, many loved ones surround you, who wish to speak. I now have to choose between many—an unpleasant task. I am turned here.

Here, Mr. CHAMPION turned to a Miss P., present, and addressed her as from her father, deceased eight years. He could not have known either her kindred or orphanage. He said:

MY DEAR CHILD: Weep not over the record that presents to your memory our earthly farewell. I feel your desolate lot, and am not insensible to the chilly reception that often awaits you in a cold and selfish world. But bright is the hope I bring you, beyond expression bright; not laden with the cares and misfortions of a very lonely life. My child: a fond parent's affection shall ever be near thee, and the blessing of an all-wise GOD shall overshadow thee. Be hopeful; and your days shall

pass away only to help you forward to a glorious destiny. Weep not!

This scene was very affecting; so much so that I lost the greater part of the address.

From the interview recorded above, we passed on, the next day, to Merryville, Ky., where, at night, we met a large company of ladies and gentlemen. This was the late residence of Dr. C. MERIWETHER, a gentleman of the highest intellectual cultivation, honored by all who knew him, and regarded by his immediate acquaintances with a reverence which only the most elevated wisdom and moral worth could command. We spent the remainder of the day in happy converse upon these strange manifestations, in company with Mrs. M. and her son, Mr. W. D. MERIWETHER. As night drew near, a company of invited guests came in, and a circle was convened for a spiritual interview. Except from what had transpired at the residence of my father, which was as novel to the experience of Mr. CHAMPION and myself as to any who witnessed the happy and improving greeting of kindred, in and out of the form, on that occasion, we had no intimation of what was to follow. We had been seated but a few moments, in this hospitable mansion, when Mr. C. came under Spiritual influence, and spoke as follows, as from Dr. CHANNING:

COMMUNICATION XI.

MY Spirit is lost in the pleasurable emotions that swell this breast in gratitude to the GOD that gave me birth. Let not the desires of Man soar to unknown heights, bereft of the endearing consolation of the knowledge that there is a GOD who claims obedience from all. Let not your hopes be blasted in the zenith of their beauty. Let not the false imaginings of human ignorance rob the storehouse of Nature of its choicest gifts. Let not your wild fancies, my friends, make you prove recreant to your Souls and your God.

What means all this assembly of blessed Spirits around you to-night? What means this form? Why was it created? Look beyond your vain conceptions, guided by those aspirations which ever arise when you feel the power of the Soul that decorates this form, and it will point unerringly to the Source of its infinite glory; and beneath that inspiration will breathe forth the sweet adulations of praise to that Source which gave it life. What, says one, transcends this form and bears me on over the trackless fields of space, unknown to mortals? It is the infinite grandeur of an all-wise GOD. What, I ask, are the ends to be attained by Man? Was there no design in his creation? Was he brought forth as the sportive melody of an hour, to charm the celestial spheres? Or is he doomed to sink to the unknown depths of endless wrong? Or does he linger, as the tiny drop, to pass away before the scorching rays of the lightning of an unjust GOD! Oh! no!

Here, with appropriate remarks, the Spirit speaking seemed to give way to the influence of another, when Mr. CHAMPION continued:

HE impresses me to say that there are many kindred friends present who would like to speak in tones that would be recognized by all. I have been heard in the counsels of your Nation. My heart, sirs, has beat in sympathy with the oppressed. I fled not from my post when danger invaded this fair land. I stood erect, proud of my native country, and ever willing to do battle in the cause of right. Great and glorious achievements have wreathed your country's brow with fame as undying as Eternity. But, with the velocity of thought, the fitful Æons are passing on, each one oppressed at the signal doom that awaits our land.

KIND AND HAPPY FRIENDS: We would commune with you to-night. Loved ones are here, and I am here to describe them for your recognition. Here is one—see you her not?—a lovely maiden. Scarce eighteen summers dim her brow. She passes on and lingers there. With enchanted gaze and enraptured thought, such as no language can depict, I see her moving on. She has loved and is beloved here. Many, many, many are now passing by your eyes—Oh! see you them not?

Here, (pointing to the honored matron of the family present) stands one with thoughtful brow which bespeaks many long and weary years. But he now appears as though scarcely sixty summers had graced his manly form. Once he graced this fair mansion with all the fondness of a father's love. The emotions

that now swell his heart are such as none can utter.

Here comes another, dear, most dear to you (pointing to Rev. J. B. F.) With one fond look she passes on. This, friends, is the friendly greeting of kindred Spirits. Let your hearts chant the praises of a GOD yet unknown to many who profess to speak in His name. (Here was presented a beautiful apostrophe to our nation, and not without a warning; but it was delivered so rapidly I was not able to take it down.)

Here comes one, an aged father, who was once worn down with the cares of life. "Say to these," he says, "be not forgetful of your friends. We visit your homes and sit at your firesides. We rejoice in your pleasures and mourn in your sorrows." He moves here—what that means, I cannot express. (Here he pointed to Mrs. M., who afterwards recognized the aged man as her father, who had died in the parlor we were then occupying, of which fact and of his age, the Medium gave information, although he had never heard of him before, nor did any one, save the family, know the fact.) Dr. CHANNING, after several similar and appropriate descriptions, continued:

One great thought: What is born of GOD? The Spirit. And what shall It accomplish? This responsive melody you but begin to hear from Spirit-friends, is given to hush the monotonous roar that now dims the loftiest vision of the Celestial Spheres. When we hear, let us ask what good can Man accomplish in behalf of his fellow-man? What good in any precept, moral in its character, elevating in its tendencies, if not recognized by the human heart? Ah! it is here that Humanity mourns the sad lessons that await its perverted conceptions of things. What law, sacred or divine, can help the toiling millions of earth,

if not submitted to the capacity of Man? Truth is a star of extended brilliancy, not to be dimmed by the varied vicissitudes through which it must pass. Then fear not! clad with the Divine Armor! Spiritualism, if true, will stand the test of time. If we would measure the exact proportions of two distinctive observations, when brought together, we could readily see where truth lies and makes itself distinguishable. Immortal Truth! Impress of GOD upon every heart! When clothed with thy Divine Armor, who would fear the hydra-headed monster, Error?

But, says one, where shall I find that truth? This question might do for a brute, but not for a man, to ask. It only reveals the sad lesson, that many have not yet ascended above the miasma that absorbs their highest nature and the dearest relations of life. We tell you that an observance of your own nature will make you capable,—and show Man capable of receiving Divine Communications. Your GOD created you free, and designed you to be men. Then let your man-like capacity distinguish the immeasurable difference between a man and a brute. No man, who proves true to his nature and his GOD, fails, here, to behold the mirror of Eternal Truth. Law, yes, law, Divine or otherwise, is subject to that Intuitive Impress that Man inherits from his GOD.

Place Humanity's unfortunate child in your midst, without that Heaven-born prerequisite—Reason; and what do you behold? A being bereft of what was designed by GOD to bloom with a sweetness that would have expanded throughout the Immortal Temple of Eternal Love. Think you this unfortunate child is doomed? No. Then mark a thought here. What makes his palliation and saves him from blame?

Is it not his capacity? He lives beneath the umbrageous boughs of this life-giving odor, but inhales it not. Say you not, then, that capacity measures with unsparing aim, Man's obedience? Then, friends, will you cast it to the dogs, because some inflated spark of Humanity may chide you for its exercise? No, no! Then let all, yes, ALL, one mighty ALL, succumb to the GOD-in-Man. Are you afraid to trust yourselves? Have you a thief within to steal away your highest hopes and best interests? No! Then live, yes, live in the enjoyment of the choicest gifts of GOD to Man. I have done!

MERVILLE, KY., Oct. 6, 1854.

There were other descriptions of attending Spirits, and personal recognitions by those present. But we were at a loss to recognize the Spirit that represented itself as kindred to the family, and as having served in the councils of the nation. While discussing his probable name, several having been suggested, Mr. C. came under Spiritual influence, and after describing most accurately Dr. MERIWETHER and THOMAS JEFFERSON, and delivering a noble speech from the latter, and appealing to a gentleman present who was the only one of our company who knew him in life, for a recognition, he told us that W. H. CRAWFORD was the relative the family were inquiring after. It was not known to any one save Mrs. M. and Mr. W. D. MERIWETHER, that he sustained any relationship to the family. To sum up what was remarkable in these recognitions of deceased kindred, we would have the

reader observe: 1. Mr. CHAMPION had no acquaintance whatever with this family. 2. He arrived but a few hours prior to this interview. 3. He met persons here whom he had never seen, from places of which he knew nothing. 4. The meeting was as unexpected to the family as to himself, and he was induced by Spiritual Impression to accompany me there, neither of us knowing whom we would meet, or what would be the nature of the demonstrations. And yet, he accurately described deceased relatives, their peculiar relationship to the strangers present, the time and place of their death, and gave appropriate messages from each. In addition to this, he gave a description of Mr. JEFFERSON and his relation to the Republic; represented him as an associate of Dr. M., not knowing what we afterwards learned from the family—that Dr. MERIWETHER and Mr. JEFFERSON were intimate acquaintances in life, and greatly devoted to each other. He gave the name of Mr. CRAWFORD as a relative, and his speech above, when I, though I had resided in the family five years, had never learned, till this interview, that he was a relative. Are we not warranted, then, in saying that no honest mind can put these facts together—and of their verity I refer to the family, and am ready to furnish the names of many respectable ladies and gentlemen who were present and will never forget the impressiveness of that occasion—and not admit the reality of Spirit-Intercourse?

But the demonstration did not stop here. On the next day, Mr. C. came under the direction of an Indian Chief, and commanding me to follow him, wended his way directly to the family cemetery, and there pointed out to us the tombs of many whose Spirits he said, had greeted us the night before. Some of the graves he designated had no marks; and yet he gave the sex, the relationship and general character of each with an accuracy of description that was irresistible. When he had finished here, he again commanded us to follow. He sought a spot, which he bade me mark, and then taking a distinct survey of a forest some distance from us, followed a line, not varying a foot, through fields and over fences, and then on through a dense wood, till he came to a mound I had never previously noticed; whereon he stood and delivered a description of the habits, power, and disappearance of the aboriginal tribes of this country, that was commanding and interesting in the extreme. I had no materials with which to preserve the oration, as the whole proceeding was unexpected and could not have been anticipated. When he had completed an address, sentences of which are still imprinted upon my memory, he was released, feeling much invigorated, and seemed as unconscious of what he had been doing as if he had been in a dream. He knew not where he was; knew not the way back to the mansion we had left, and such was the difficulty of a return, even to myself, that losing sight of the

marks I had made, by his direction, we found ourselves, when emerging back again from the wood, several hundred yards from the point where we had entered it. I record these wonderful demonstrations of Spirit-presence, alike for the gratification they afforded me at the time, and as a duty I owe to Truth. I leave them without comment, believing they will make a proper impression upon all sincere men.

At night Mr. C. addressed the venerable lady of Meryville, from her deceased husband, and also her son, making reference to incidents known only to them, and leaving them without question as to the reality of the presence and interest of him whose noble form they laid away some twelve years before. The scene was beautiful, hopeful, almost heavenly, and I feel it one that I should not record in its particulars, at least for the public eye. It will never pass from my memory while I have a mind to appreciate the high thoughts of wisdom, or a heart to move to the pure emotions of undying love; for there was a calm Spiritual meeting that revealed the Inseparable Union of kindred Souls in undying affection.

This meeting had been made by a lady acquaintance with the hope of receiving a communication from her husband. After a few moments, Mr. C. came under Spirit-influence and said :

COMMUNICATION XII.

THE influences around me are unpleasant. I do not know that I can overcome them. (He was instantly elevated to an upright and oratorical position, and continued:)

No hope destroys with care;
No life destroys the hope we bear:
That hope is here and everywhere!

Fondness ever clings around the human heart, when we are permitted to breathe forth the atmospheric influences that bear us on. The swelling founts of grief may o'erstep the man, so called; but it is the true dignity of a man that opens that flood that will engulf the multifidous sorrows we bear. Hope, sweet Hope bids us on, ever on, to higher and nobler ends. It is not by the world known, nor human language told, how endearing are the relations we bear to each other. We would speak Hope for the future, and help you forget the past. That Past broods about you as a fitful dream, robbing you of what you, and all, most desire. It speaks in the heart more than mortal can utter. We would now be heard with feelings of gratitude for the privileges we enjoy. We hope not to excite your fears. We would relieve the sorrowing mind of its numerous cares, that it may sweetly feel that ALL IS WELL. We should bear with becoming fortitude, whatever is set before us. It is not Fate that guides our destiny. O, no! Every evil you bear is but the fruit of circumstances wisely and beneficently ordered. Then give ear, and hear the impressive lessons of one who bids you cease from trouble. Hope! O, Hope!! Thou art not dead! Then come and give an impetus to pure desire,

that shall never be in vain. 'T is an honest hour when we realize our own. Think it not strange that kindred matter cannot be lost. Were it so, all our efforts would be fruitless that we are now making to instill into the heart of Humanity what it needs to a boundless extent.

I bid you cease from trouble and be at rest. I know not what I can say more, to beautify and adorn the path you are now treading. Only rely on Eternal Mercy, and you will recognize one Infinite Love. Though the past may be blackened o'er with false impressions, yet one calm and serene touch upon your heart will dispel it all. Let the Future write its impress, then, in terms of love to those most dear. Mourn not over the frailties of mortals. An Infinite Mercy and a Changeless Love reign everywhere. Our hopes are eternal; our fears rob us of the dearest and choicest gifts dedicated to all. Can you make this distinction plain?

Here is a person whose associations and recollections made him what we could not desire. But let these die. All error, yes, all, must die. Weep not for the dead whose misfortunes made them misguided men; but weep for joy that this magnificent and extended ocean of Spiritual Life can drown and bury every sorrow and perversity. The Past, by its admonitions of suffering, is but a guide to the future Perfection. Then let progress mark every step. Let every effort we make, but mark another attainment we gain toward the desired end.

KIND FRIENDS: We meet as one. One Omnipotent hand launched us forth, and still guides our way over the tumultuous waves of human antagonisms. We would now breathe forth those native elements

of the soul which waft us to the shades of Peace, whose foliage is already redolent with the praises of immortal hearts lost in the ineffable glory of GOD. It is with difficulty we can give utterance to those feelings which, as mortals, we feel to others, and which are as undying as Time. They can never cease their flow. O, let me, yes, let me sweep from your memory all that is afflicting in the past. Let me breathe forth sweet and eternal consolations. Then, O, then, will it appear to all, that our high-born mission is the same, and is to all, humane.

Another breathes forth a few short appeals that should not go unheeded. Think not this shining sun and blooming Paradise bequeathed to you or me, more than to all. You bear one Common Paternity in GOD; one Universal Brotherhood in Man. One mantle encircles all. Let the consoling reflections gathered from this thought, ever urge us on to the Ultimate of all earthly ties, when Man—when one and all shall recognise the eternal heirship they bear, and approach the heavenly mansion with confidence unfaltering. No disinherited sons walk in the solitude of Night, bereft of a Father's care. Do you bring this home? I mean, sirs, one and all may hold sweet communion over the archways of the grave to mingle with its kind. Why, yes, why do any welcome the heavenly messengers from another sphere, to re-echo within, the Divinity we all possess? It is because Man is come to be really Man, and is willing to cast off the grosser associations that encumber his highest affections, and has learned to welcome a brighter day, that shall reveal the true knowledge. It is vainly thought by many, that here and there blazes forth a sickly taper from the Celestial World. Know they

not that in their own hearts is a pass-word to the utmost heavens? It is not because dame Fortune appears more lovely to one than another. It is only when Man recognizes that he has a being, that the power of the Spiritual state is felt. And what, think you, means this recognition? The purest diamond may glitter at your feet. You pass it by unheeded. Its reflections are not brought forth; and only when brought forth and made to subserve the common interests of Humanity, do we realize their never-dimming brilliancy. Thus, the darkest clouds obscure the greatest depths. Apply this to the Soul of Man and you will never fail to recognize its Divinity. Alas! alas! that so many should feel it to their interest to obscure their only life!

Growth of Soul, so to speak—Freedom of Thought and Sentiment, that recognizes no tribunal to preside over its interests; these are the crystalized semblance of the hopes that urge us on to be what Man was designed to be—"the noblest work of GOD."

Here comes another, who would say much, but we cannot impress his thought. Friends, you must wait. But I would not prove true to my nature, true to my GOD, true to the dearest interests of Humanity, were I not to say, the happy throng around me, your desires and meeting have brought together, cause me to feel more than human language can ever express.

In the hours of adversity and in the seasons of sorrow, we will be ever near to cheer thy heart. This mighty ocean that rises magnificently every morning before thee is peopled with innumerable visitants who revel at your firesides, rejoice in your pleasures and mourn in your sorrows. The Spirit now before you, will be heard when you are alone.

The preceding was understood to have been from Dr. CHANNING, representing the wishes and thoughts of others. At this point Mr. CHAMPION became more deeply entranced, and seemed carried further into the realities of Spiritual sight. He exclaimed, after a long pause:

What means all this? My first impressions give me fear and dread. It is not Hell, I see? Nō. But I am lost in beholding a myriad host that crowd my brain. They are more than imagination can paint. With hurried step and thoughtful mien, they are marching on. Could I but see where they are tending I might measure the design of this representation. I am placed, as it were, upon a platform. Before me is an extended waste that no eye can measure. It is densely crowded to its utmost extent. But a few feet to my right, are passing throngs upon a crossing; beneath, a deep ravine. If Time's progressive age were stopped, this would be unequalled to the past design. Friends, this scene is but the re-echo of false hopes, wrecked amid the false imaginings of the Future. Whence those imaginings come, you all know. This crossing is but an emblem of Time bearing onward its victims to brighter abodes. The ravine represents your imaginary Hell. Its depths are readily seen by the Medium.

What means all this? This is no dream, nor idle fancy. I now see how Man is immortal, and through devious ways of fleshly imaginings, is pressing on. His thoughtful brow, furrowed cheek and trembling tread, but bespeak his robbery of the dead, of the privilege of enlightening and unburthening his native

mind. Such are dead themselves—dead in life. This extended plain of countless myriads, towering impressively above each other, is but a picture of the influences of false teachings that have clothed with sorrow these bright abodes, to their sight! They fear to look up.

Again: What means all this? Our perceptions are awakened to brighter and more extended observations. I am requested to mark their hopeful step, as they are passing by. Is this but a reaction of the mind, or some false fancy that dreams of the future, or are we now really gazing into the infinitude of space to behold what man dare never tell? 'Tis so. What! and I am marching too! The very look has startled me, even me. But I am told to stop. I am now standing, kind friends, upon the opposite bank of a chasm that pictures Humanity's likeness, and robs GOD of His rights by robbing Man of his Destiny! Why our observations are not more extended, is not for me to say. But from where I now stand, I am permitted to look upon the past. The cold charities of a heartless world and the miserly interests of men, erect monuments there that would obscure the light of day. The visions they reflect can only be left to the Time-honored monster, Death, to dispel from minds that now hide in their own obscurity. One glance of the Future would remove it all. But a thousand shadows rob us of the substance, and horrify the imagination, and picture all that the reality could bespeak. But I am requested to come away, and before doing so, I am instructed to say, this lesson shall be renewed again. 'Tis done. Adieu!

OCTOBER 20, 1854.

COMMUNICATION XIII.

NO thought so dear as that which bequeaths to ourselves and the future, the freedom of conscience and liberty of expression we now enjoy. We wish not to overestimate nor undervalue the benign influences that attend us from the cradle to the grave. We bring the enjoyment of the blessed privileges that now should awaken Man to the statement of his gifts as a man, inherited from his GOD. I would not have you fail to mark the distinct evidences that everywhere surround these hallowed influences of Spiritual Influx. This communion awakens within Man, a desire that cannot be satisfied short of the great Ultimate of Eternal Destiny. I hope soon to be able to present to you more graphically, that which shall enlighten the highest conceptions of the end that awaits our future greetings. It is not to destroy or subvert that which would brighten our realization of the beautiful in emotion or action; or dim those exalted recognitions of virtue and virtuous conduct that make the man who speaks forth the true instincts of Humanity. No, no! These are not the ends that await the progressive developments of this age. But to instill within all who approach us, those fermentations of thought that shall ascend in unison to the desires we bear to be benefitted by such contact. Divine illuminations and sequestered visitations such as are granted to you, are few when compared with the misgivings which many call the Hope of the world. We approach you now to bring near you many who have attended your way when least suspected. Prepare to hear their messages. (After a pause:)

What means this? I know not—I comprehend not—here stands a man whose furrowed cheek bespeaks a repose in death, as without an end. Why and how he is made to appear, is beyond expression—entirely so. He would speak of the Future, and point unerringly to what will follow these Divine Revelments. He dwells near your work with emphasis, and desires to say much. Guard well many expressions you are ready to utter to your generation, for they will serve to awaken many new conceptions that will lead to results that will command all your manhood to direct. But understand him as ever approving the presentation of honest convictions maturely considered. The future developments that await your progress will tend to awaken a degree of interest in Humanity's cause, that no one can fully estimate. Let not our selfish natures circumscribe the limitless domain, of a boundless end. Its atmosphere is one and the same. It knows no distinctions. Its circumference is Eternity. Its center is GOD. I see you understand me. Then you can proceed with these developments, fearing no ill and evading no harm. Make a record of the past, unerringly. The field is mighty into which you have so fearlessly entered. It needs the genial rays from the Celestial Spheres, to gave life and vigor where dwarfed imaginings consign Man to an Eternal doom. Let not these reflections fall unheeded. Their depths are immeasurable to Man.

Care nothing for a classical, so you make a practical detail. You do not understand me instinctively, but you will judiciously. Relatively and collectively your Records will do, and I would publish them as they were given. One general diversity will but speak

its Intuitive Impress upon the heart, from the Source from whence it came. Short-sighted mortality seldom sees beyond the flimsy veil that bedecks the regal courts of glory, in the Soul. Nature is one. This mantled roof but speaks of Unity in Diversity. One expanse—innumerable stars. The source from whence all that surrounds us spring, acknowledges its parent, earth. Too few they are who, seeing the diversity, mark that oneness born of GOD.

Another meets you here in obedience to GOD'S unchanging laws. He breathes and speaks as a man in death not bound, nor in Time's extended arms embraced. He holds to the sceptred crown that spans all space. Indeed, many new and unexpected guests await. Their coming shall herald brighter epochs whose clarion ring shall resound throughout the ages of endless time. He says: "My name is scarcely chronicled there," (pointing to our city cemetery) "and its blood-stained hearth has not grown dim here." (Striking the heart of the Medium.) "Think it not strange that upon the pinions of ceaseless life, we soar to unknown heights, and return to renew the fond remembrances we bear to that man who nerves his soul in the cause of right."

What holds this assured friend to your city and to you, I cannot tell. There is still another who waits to give thoughts as immortal as Man and undying as Time. He would go, but why he lingers I cannot tell. He says: "Let all minds be free, and their native purity will come forth undimmed. Chain not your thoughts to this nor that, nor to what some would call—All. Why not, then, give your communications their relative position? We must adapt all to the end designed. It is not to mystify or typify

any great event with unknown visions of the future, that will give that knowledge desired by Man, and sought and found only in every honest heart. We deem these specifications subservient to the best interests of the cause, and offer them with no other object."

Men should never expect what is unreal or unrealized. We must look above the differences that mark our progress, and not expect to look with unerring aim at the many fallacious attempts that are made to subserve the interests of a common Humanity. These are only to be avoided when Man is enabled to soar above that humanity he bears. When you meet upon the plain of conflicting strife, you must expect diverse currents to intermingle and so becloud the original of Spirit-thought, that it is lost amid the din and confusion of human action. Whenever these general observations shall be maturely considered and thoroughly appreciated, you, and all, will better understand why unnumbered appeals are made to that GOD who sways the destiny of Man. These interests are immortal, and but breathe forth the immortal instincts we bear. The standards of human fame and established criterions of propriety cannot judge, much less measure them.

Think it not strange that many, very many, appeals are made, and lost in their maturing, over that Infinite Semblance in the heart, born of GOD. The traditional legends and the hereditary assets of Time past, have bequeathed to Man all but what he needs.

The hopes that have been wrecked in early life, shall come forth, not in subserviency to the purposes of an hour when Man realizes not his own. It is the joyous strain whose anointing breathes forth the un-

told interests within, we desire to awaken. It leaps, it lives, it dies not; but borne upward to brighter climes and more extended views, it forgets and despises the standards that would hold back its only living fire. It knows in all the semblance it bears; and holds Man not to earth to check his desires and rob Eternity of its highest ends and purest hopes. It is born—and why is it born? To die only in the infatuations of its mystery? Or to breathe forth its native purity in Man? Those expressions will yet bring the solace of confiding hope to wean us from the vain anticipations of Man to realize his own in less favored aspects of good, and opens anew the immediate relationship existing beyond.

We would say more, but this hour has been one devoted to still weightier considerations.

There is a man stands here who once fell in action. His lifeless corpse was but the signet of his glory. Then mark his grave—not as the conquered emblem of peace—but the death-knell of liberty. Though less favored monuments mark the fame of the conquered than of the conqueror, the former die but to burst the the chains that forged the grasp of tyranny wherever exercised. The monuments of a day are but the crownings of an hour to write upon and not within the heart of their fellows. Then think it not strange that the gaping wounds and dying groans of Man, invade these bright retreats to be seen again and heard in the hour of equal justice. Their rights, their liberties, their all, extol the flame that is now ascending to bedeck Man in the true armor of life; and present him not the cringing sycophant beneath the frowns of lordly State or inflated Prelates. It is enough to know that the careworn and weary stand beside the

cherished orb of their hope. What they lost in life is renewed in death. Hope, then, not to exclude the many, for they breathe in one and speak in all. They conquered who fell, and Freedom's cause will yet receive its own.

One word: Mark its significance well. It speaks forth truth to be observed. Do you feel, sadly feel, that no basis can be laid, no superstructure reared to beautify and adorn this adherence, unless doctinated with certain specific relationships? This is, alas! too true. It is this that deludes Man in all his present efforts at elevation. But, sir, 't is not to fame or glory of one short hour's duration we are building a monument. It is to Reason and Truth. We care nothing, then, for what men call doctrine. All the barriers it can present, are as nothing now, before the march of Free Thought. Its death is certain. Let no one fear its power; for its day of enslaving the intuitions of Man is near its close, and its darkness it would be well to forget.

OCTOBER 23, 1854.

Our Chieftain brother addressed me, through Mr. CHAMPION:

COMMUNICATION XIV.

WHY do I appear to you again? Is it to speak of Man,—of GOD? Is it to instill thoughts of a high and holy character? Is it to awaken realities as changeless as Time? If so, I might come again and again, and still it would not be in vain. But know that I stand upon an eminence not created by human hands. Know that an

Eternity breathes forth to you truths immortal in their nature.

Sir: Upon this occasion, hear a few needed, warning truths from the Paradise of GOD. They speak their impress upon the heart; but like the gentle dew of morning, it soon fades beneath the scorching blast of the wrongs of Man to his fellow. I feel, yes, I feel sad; my nature shrinks within itself at the contemplated evidences of Humanity that many suppose ally Man to his GOD. Why, if ends are noble, should they not be attained? This sacrifice of the high-born privileges of Man's nature, has decorated earth's bowers, watered with the blood of innocence. It has instilled hopes as false as the GOD they personate. Pshaw! Ugh!! Ugh!!!

These recollections draw forth the untutored nature in all its wonted vehemence. It speaks within of crushed hopes and blasted anticipations of my kindred. Let this pass. It is but a distant cloud that obscures the purest rays that shall soon shine forth in their wonted brilliancy from their native birth in GOD. Attachments, strong in this life, bear their sullied impress upon the Soul. But let us realize that no mystic cloud o'erhangs the onward, yes, onward progress of Man. Its sky is serene with the splendor of its nature. It comes from the throne of an Almighty Hand, and presents the fulness of its glory. Stop one moment. Here comes my pale-faced friend.

Here the Spirit of Dr. CHANNING addressed us:

I MUST speak to you, sir, on matters of weighty importance. I must address my remarks in terms tenable in their bearing. I feel the necessity of strong and stringent measures in behalf of the doc-

trines we have mutually espoused. I am impressed to speak to you for the good of all. Therefore, I will answer you, upon this occasion, in a manner that will admit of no doubt in regard to the position I would have all to assume.

Truth is immutable and shall outlive the successive generations of time. Let this heaven-born principle be the standard to which all may flee, to realize the the impurities of their natures. It is not by the unmeasured depth that we can judge of its immensity. It is by true and just discrimination that we gain the ascendancy over matters weighty in their character and infinite in their importance. Sir, give your people the important lesson that Truth is immortal. Then they need not fear for the deceptive theories of the nineteenth century. Nor need they tremble because there shall ever appear more truth. Tell them to be men, and rejoice at the existence of this life-giving principle, whether found within the folds of the Bible or gleaned from what some call—Hell. Why do not men learn its vitality?

I speak, upon this occasion, of matters infinite in their bearing, and would have you observe their reference; for I know of no holier nor loftier conception of Man's nature than to instill into others the fermentations of thought that shall speak the progress of Eternal Truth. Bring not to their convictions the existence of Spirit-Communion, for they could not see it if you did. No. But present the abuses and misuses of the greatest gifts of GOD to Man. Disabuse the mind of its earliest prejudices, that they may behold the light of open day and walk forth redeemed from the thralldom of superstitious intolerance, that weighs like an incubus upon their Souls.

Man must first be honest with himself; and to attain this desired boon he must come forth from amid the dark labyrinths that have obscured the holiest recollections of the past. I would say much more but prudence forbids. One word: I recognize in the Bible many wholesome, wise, judicious expressions that can never die. I behold in the counter, more than their equals. I discard not the few for the many, but cling to them as the immortal instilling of the Divinity in Man. Do you fail to perceive my position? I see you do not. Then we meet upon the platform of Human Rights. We stand as one, in unity of hope and purpose to be attained by Man. This will do. Peace and Love be with you.

COMMUNICATION XV.

MY purpose in this interview is to inculcate some general truths to be observed as universally adapted to the onward march of these God-blessed Intuitions. Let growth of Soul and expansion of Thought encircle immensity bedewed with the high and the holiest recollections of the Infinite Impress of the Divine Mind upon the heart of Man. Blessed Intuitions! Holiest recollections intervene and radiate the dreary waste, and speak peace to the heart! A change in the heart but awaits the endless changes of Eternity. It speaks in the sunlight glory of its native birth. It breathes the atmosphere of blessed anthems, instilling the fermentations of Thought in ascension to its end. The Divine Evidences of Spiritual Illumination are observable upon the hill-tops of every land. Like bles-

sed virgins of peace they waft to the sunny clime, the biddings of the Soul. The frigid zone is melted by the warm appeals to a consciousness of its power. Everywhere the mighty Messenger of hope bids on to the Ultimate of Heavenly care.

I wish your meetings to be mutually agreeable and essentially observant of what we may present for your strict obedience in the future. I cannot forego a belief that you had better ward off all miscellaneous communications during your interviews with the Chief; for he speaks under the influence of a higher power, and these confusions are of no ordinary meaning.

I would speak of more intimate relations, but await the bidding of the hour when we may rejoice under the vine and fig tree of Nature's own planting. Recollect, my brothers, I appeal to you as men meriting one common interest, absorbed in one common end, which is the good of Man, universally considered. Hope, therefore, for the attainment of great good in the progress that awaits your investigations. Let your minds be occupied in things not of earth, but soar to that Fount of Infinite Presence that awaits a thorough conception of your GOD. Let not the most approved or graceful fantasies darken within, an accumulation of interests; for they are as chaff, obscuring the kernel that produces the growth of the intellectual manna of Heaven. Wherefore, we are still under the cherished ritual of Eternal Law in the Soul; for it knows no death beyond the consummation of its highest hopes. I meet with friends for mutual benefits, and would speak in the befitting attitude of a man, of the realities that await your investigation. I

cannot permit a further digression from what is most important to the ends to be attained.

Spiritual affinities or aspirations are not to be clouded, to be productive of the greatest good. They must come forth undimmed by the false reflections that await an evidence unbought in Man through the same channel of Spiritual elevation. I would call your minds attentively to the absolute necessity of freedom in intercourse that one common union of ends may be attained. If you cannot come to this high elevation of your nature, you may truly feel the befitting attitude you are in, O, Man!—which is a dereliction of your highest gifts.

I want one breath, one atmosphere, one union of hearts and souls that shall not be dimmed by the fleshly gleamings that but mark the meteor whose crystalized semblance should be found in the heart of Man. You may truly say that you hope to attain these ends with a oneness that knows no distinctions. But mark its consummations. They may be few or many, and will tend to awaken an interest unheard of in the consummating of Man's desires.

I want to express myself audibly before you. I want a oneness of sympathy and feeling that shall characterize our conceptions and its achievements. I want you all to feel that you meet for high and noble endeavors. I want you to hold an honest communion with yourselves and your Spiritual interests. I want you to look beyond the vain and empty show of earth, and realize the immortality of your being. I want you to hold sweet communion with the Celestial Spheres. I want all to awake to the ingathering of the Intuitive Impress of Divinity upon the heart. I want you to feel that your existence is ready for the

high inscriptions of Immortal Life. I want you to look to your Souls and your GOD for the confirmation of your acts. I want you to behold in the Spiritual affinities you bear, an Infinite Union with your GOD. I want you to realize the responsibility you bear to your day and generation. I want you to realize and know that these Impressive Truths will make you wiser and better, and bring you in unison with that Infinitude born of GOD. I want you to realize that immortal interests are at stake. I want you all to feel as the chosen instruments of Heaven to scatter manna from on high to a famishing people. I want you to look at the deep miasma that absorbs the best interests of Humanity. I want a thorough recognition of the limitless sea that rolls heedlessly at your feet. I want you to feel as mariners embarked upon the tumultuous ocean of life, ready ever to avert the impending storm that bids fair to wreck the highest hopes of Man. I want you to feel that the world is a charnel house, dead with the stench of its own pollutions. I want you to know that this animal existence is but the foreshadowing of mightier conquests. I want you to be willing suppliants at the throne of Thought. I want implicit obedience to that Higher Nature that speaks of GOD in the heart. I want a self-sacrificing spirit that looks not to the casualties of time and sense. I want to instill this Higher Nature that bows not to the formalities of earth. In fact, I want a man fashioned in the image of his GOD that his reflections may be like Him. I want you to hope for a better day that the inspiring influences of this Heaven-born Principle may bear you on to higher achievements. I want you to sacrifice your own peculiarities and conceptions in obedience to the high-

er Messengers that minister around the festal board of congenial Spirits. Then, O, then, you will be Heaven-born and bound!

Let GOD in the heart adorn the man with robes of sapphire whose enchantments shall inspire our every thought beyond the melodious strains of Seraph as well as Son, born anew to the Divine Illuminations of the heart. I want a united effort to give life and vigor to the Spiritual Manifestations and movements in Nashville, that your brother-man may aspire to higher and greater ends than the seraphic enchantments that picture Man lifeless, bereft of the prerequisites of Deified Power—robed in Heaven or doomed in an everlasting Hell.

Let the intuitive lessons of Heaven-born Minstrels chant the high and glorified anthems that shall inspire a thought beyond the selfish motives of Man. Spiritual Illuminations will give the hue of Celestial visions to the future, to permit Man to behold his life, his Heaven-born inheritances, if true to the common instincts of Humanity and his GOD. Then be inspired with renewed exertions in the great cause of Human Freedom. Humanity's Chart is but the glorified acceptance of Love, Wisdom and Hate: Hate for the insidious designs of those who give vent to the most malignant desires to stupefy all brighter prospects of the Future; Wisdom to disentangle those who dare give thought to the Intuitive Impression made through the Infinite Impression of the Soul; Love for their own that their cherished ritual may be made the standard of every man's conscience. Let the multifidous desires be awakened, that Man may come within the sacred influence of Celestial fires, that the glorious era now dawning upon the world may

be hallowed by the holiest ties and kindred affinities, both on earth and amid the exhaustless expanse of waste. Let the Harbingers of Peace find a welcome that shall make all feel that it is good to be the receptacles of Heaven-born Communion.

Go on in the cause of Human weal. We admonish all to pour forth the great Truth of Moral Freedom, ever ready to defend its claims against an incursion of those marauding phantoms that horrify and stupefy Man's highest and holiest endeavors in the cause of human amelioration. Do not let your diffidence mar the fair proportions of the superstructure you are erecting. No. Give to the world one symmetry of outlines that shall challenge the admiration of the beholder with its adaptedness to sustain the moral requirements that must ever be productive of the greatest good. It is not superficially to be attained, but through the Infinite Impress of high and holy Communion with yourself and your GOD.

I do not desire to expostulate or be deemed unfitted to the great end in view. Therefore, let the teeming millions be the better and wiser for the exhaustless founts of wisdom that daily write their impress upon the human heart. I cannot give expression to the ultimate consummation of what will follow, without awakening desires unfitted for Man to know. As he is earthlike and earthly in his affections, he will be made subservient to grosser considerations that will absorb those true instincts of high-born missions to realize the great consummation of Man's desires among men. Hoping soon the foreshadowing of mightier conquests will incite us on to a more brilliant acceptance of the trust committed to our care, we feel free to expect that its achievements will be

the welcome that shall inhale our highest and holiest interests, from whence may be derived all that will give solace to the soul and joy to the heart.

We seek associations—and where do we find those congenial evidences that lift us above the grosser considerations of Time? It is not in our fellow-man, for he is as destitute as ourselves of the high-sought evidences that germinate within and give vigor and expansion to the Soul. Then seek that congeniality that will welcome its own, which is Spirit absorbed in One greater, which is GOD in all and above all.

But does not my fellow-man possess this Heaven-born germ that radiates this isolation that broods over the hopes and prospects of Man? True; but what better evidence has he than you? Shall the blind lead the blind to find light? Or will each successive step but entangle them still deeper in the vortex of human misery? This Humanity we bear, must be subservient to the Higher Nature of Man; and for its cultivation we must look beyond the clodded earth and the aspiring heavens, and drink the Elixir of Eternal Thought within the Infinite exchequer of an Eternal Home.

These considerations bring Man in close and honest communion with that Infinite Oneness known, we repeat, of GOD in the heart of Man as the Infinite Impress there. Then let these momentous truths be the standard of religious faith, gathered fresh from the garden of GOD and sown in the soil of Man's best interests and hallowed by the Impress they bear.

This Communication is intended for all men who seek Spiritual affinity in a prominent sense to their earthly desires.

The above is from Dr. CHANNING through Mr. CHAMPION.

COMMUNICATION XVI.

I AM here and would ever instill those thoughts known to my heart and to GOD. I would cherish the momentous boon bequeathed by one common Paternity vested in Man. I would hold the nearest and dearest associations that they might breathe forth their native sweetness, not confined to one but born in all. These are the sacred elements that surround the immeasurable glory of my GOD. They stand, and why do they stand? Is it that their light may fade as the approaching morn before the meridian of ascending day? Or is it that Man may realize the kindred affections that connect him with his GOD?

I behold, sir, no communion over the wide waste of Humanity. It is lulled to sleep and has slept for ages; and why does it sleep? Is not Man known in GOD? Yes; but, alas! GOD is not known in Man. Why should I hold this nature free? Is it to mock the Being whose image I bear? Is it to live? Is it to die? Then speak, yes, speak, and let the unbounded earth re-echo the melodious sonnets that swell from the bottomless abodes of Eternity.

Here Mr. CHAMPION evidently received physical strength, and came from under the influence, invigorated and happy.

On the night previous, Mrs., while greatly disturbed that I was still prosecuting my inter-

course with Spirit-friends, and manifesting indifference if not disgust at the thought of intelligible Spirit-Communion, was, while sitting in the circle, very unexpectedly and strongly influenced. She was violently shaken, made to pass through very imposing and graceful Indian gestures, compelled to speak in a manner entirely contrary to her usual modes of address, both to Mr. and myself, and was held under the influence for at least two hours. The effect was not entirely removed for two days, and on the second day I sought Mr. CHAMPION for directions as to her relief. We were all quietly and pleasantly seated, when he came under Spiritual influence and addressed us as follows, as from our Indian friend, and then from Dr. CHANNING. The transition is noted in the address. The prescription for Mrs. 's relief is given in the address of Dr. CHANNING, which concludes the record of this interview.

COMMUNICATION XVII.

A MIGHTY Chief of a nation brave, would breathe forth his happy thoughts and peaceful dreams o'er Nature's swelling flood. He brings from the home of his Fathers glad tidings that shall make all respond in acclamations of praise. He feels the ungrateful injuries done to his nation. He laments over the pitiless tide that professes to flow unerringly to win Man to higher and nobler conquests. But, sir, he would not dig from the grave the bones of his Fathers to bleach on the plains as

the trophies of your GOD to mark the conquests of Christian Civilization.

You dwell peacefully by your firesides; but your palaces are the mementoes of your shame. Nature's forests bloomed freshly, her native elements flowed freely, her sun shone serenely when the Red Man was here. What! what, sir, has wrought this mighty change? Here is a question for Humanity to answer. Think you not that I speak with freedom? No! If my own nature were allowed to burst forth with all its vehemence, it would create an ocean whose waves would ascend to heaven, and deluge the infatuation of the White Man. Think not, either, that I am giving vent to these sudden feelings of my nature as I contemplate the wrongs of the Indian. No, no! I take but a faint glance, that successive governments may learn a lesson. It is but a reprint of an old edition of numerous wrongs, we would bring before you. When we speak, we are heard by the common Humanity we bear. Though its tender scions may not have whitened or bleached the plains of our native, God-given home, that the darkest impress of false and horrid government might be more visible, still, those who regard not the claims of the less favored, should make a distinction. Has the Indian one GOD, and the White Man another? Has the Negro the same claims to that common Paternity you bear? These thoughts and fears await a dread reckoning that shall open the sepulchres of the dead.

Man holds his life—and often holds a thief to steal away his brains. Be true to your nature and your GOD. That is life; and not the fictitious glory of a day. Nor are its bleedings lost amid the false glare and promised glitter of an hour's pastime. It lives,

and is gone. Remember that where there is life, no death can come. I hear a voice speaking from and through my GOD. Does it come from the grave? No, kind friends, no. It speaks in the semblance of its native beauty, from the Spiritual light of the freed Soul. Let not thy visions be dimmed by the false meteor that bespeaks the man.

Death! There is no death. O, horrid sting, what hast thou cost the untold millions of enslaved men? The expanded vaults of Heaven would fail to inscribe thy sorrows—pictured where the tenantless forms rob, yes, rob thee of thy GOD. They are but walking emblems of the putrefied masses that degrade Humanity in loathsome disgust. The beauty of the flower is disrobed of its glory before it has arrived at the zenith of its earthly development. It falls lifeless before it is allowed to picture its native Pater-nity in GOD.

Here comes another, who speaks and is heard by the thronging millions of earth:

SPIRITUAL affinities are not to be measured by time nor circumstances. They look not to the empty show and vain distinctions that prevail among our earth-bound brethren. Their anthems have been lost through the dreary wastes of Time. Their associations or kindred relations bring us—where? To commune with our Souls and our GOD. Let them not be confined. They speak to you from the depths and lengths of Nature, of undying ties and relationships. They are never silent.

A dreary and desolate plain opens to my view. Its surface is peopled by myriads hurrying on with an ardor that is only quenched in death. Time's

dusty record has left its impress there. What happy thoughts, bright hosts of light, can you bring to these burdened souls and oppressed hearts! This dreary plain but pictures our lifeless Humanity.

Think you not, kind friends, that death robs you of many who people this plain! No! It were better they were dead. From the cradle to the grave, we find them without light, without love, without hope. Better to have been a blank Humanity than to have borne the impress they carry with them. Then welcome now the solace of Eternal Truth that comes from the Impress of GOD to deliver and uphold you. Its use and abuse bequeath an inheritance not to be estimated. I feel burthened, yes, burthened with the impressive lesson now before me. There stands one here who would impart advice not in the power of man to give. I am held spell-bound by the sacred associations that have here intervened. O, that the strains of an Orpheus could picture to your imagination the serenity and blissful emotions they bring to my heart! But they would fail. Could I better know what is before me, I could speak; otherwise it is impossible. Let me say to you that GOD has imparted to you the privilege of beholding your immortal kindred. But they present what mortals cannot appreciate while chained by their foolish passions and prejudices.

I would speak some general truths that may prove beneficial to those who are awaiting that influx of thought that shall welcome all to that common inheritance vested in Humanity. Kindred affinities or associations are many. Their proportionate differences arise from the various degrees of culture and capacity to act. Then the influx of Spiritual Thought

comes like a Tornado's blast; many fall, as it were, beneath its prostrating influences, but they will come forth in the genial rays of its cloudless Sun to bedeck this fair mansion with all its native purity. Not pure as taught and conceived by Man, but pure in GOD. Let not these rude blasts obscure the gems that bedeck the crown immortal. What is good? It is that which gives character. Many piercing blasts, many, very many besetting currents intervene between us and the cherished ritual of Eternal Law. Men differ in capacity for Spiritual Influx, as in everything. When we speak of capacity we would be understood as measuring the differences that exist in the so-called phenomena of Spiritual Intercourse. It is not for Man to measure the boundless vistas of the Future; nor need he soar to unknown heights to realize his his own. No. It is here. It is in GOD. Will you point to the extended earth or arched heavens to find your natural affinities and Spiritual ties? Point to your heart, sir, and read their Impress there. There is a Divinity existing in all—yes, in ALL—one mighty ALL. Naught is known to Man but what acknowledges its own. This might be deemed averse to a true distinction in the interest we bear. But first recognize the basis, and then you may ascend the superstructure; and these lofty pallisades and vaulted domes shall but re-echo the praise of that which gave us birth. Then shrink not before the slender superficialities of life as taught by Man. Here, we say, are immeasurable differences. Shall not Man, then, add to the advancement, moral elevation and intellectual ascendancy of his fellow? True; do not all men partake of the same, drink at the same fountain? Nursed by the same earth beneath the genial rays of the same

sun, are they not borne to that Infinitude that knows no birth, no end? Our object is to point specifically to that Higher Nature. Man, like yourself, is but a man wherever you place him. If you would reach beyond the misty maze and dreary path that deluged thousands in grief, soar above that common Humanity we all acknowledge—drink from its fountain. Are its waters more pure by passing along the ages by-gone? Has Man become wiser than his GOD, that these waters are purer from the superficial taints he has given them in the past ages of his development?

We, sir, would cultivate the intimate relations we bear to you and to all. At present I want to express myself distinctly on matters of immediate and vital interest. Persons of a too nervous and sanguine temperament should avoid the influx of Spiritual Thought. It is likely to stimulate their natures beyond what they can reasonably bear. These evidences are plain and prominent. Though its effects may be peaceful and cheering, it not unfrequently is deleterious to the best interests of many. In the development of Mediums, I would suggest the propriety of short, very short interviews. Give not away to the melancholy and saddening influences that not unfrequently surround you.

One remedy: Cold water poured gently upon the top of the head will relieve anyone overtaken mentally or otherwise, at the time—and the influences will gradually disappear.

Mr. CHAMPION came immediately under Spiritual Influence, manifesting itself in gentle agitations of his

body. He passed into the entranced state and, from a Spirit, said:

COMMUNICATION XVIII.

I AM here to speak in the native language of my Soul. I desire to breathe forth those immeasurable tones of sympathy that shall claim a oneness with Man and his GOD. I would give forth those evolutions of feeling that encircle the broad canopy of Heaven.

Mr. CHAMPION being developed as a speaking Medium so contrary to his expectation, up to this date and for some time afterward, seemed to hesitate and almost give over the idea of going forward. He so expressed himself on this occasion, when the Spirit, obtaining more direct control of his vocal organs, said:

Speak it forth, sir, and be a man. Glory, sir, in your day and generation! Look not to the diverse currents of human reasoning that would rob Man of his hopes, and GOD of His Ultimate Design. (Then addressing us he continued:)

You know not, perhaps can never know while you remain in the form, the innumerable visitants that encircle you all. We have come but as the forerunners of what is to follow. Do you believe it? Then look with undimmed vision and move with unsparing aim to the end to be obtained by Man.

I desire to speak to you of your future associations in this cause, but we find it difficult to give our full expression.

BROTHERS: Let our associations be but the welcome bearers of glad tidings to Man. Let the manifestations that you enjoy be as free as the air you breathe. Let not these Divine behests be confined, but breathe them forth to all who have ears to hear. Go on, and let not thy vision be dimmed by the passing clouds of servile ignorance that obscures the only superiority of Man over the brutes beneath him. It is for you to send forth the streams that shall gladden and glorify this people. -

These blessed Intelligences minister, yes, minister in love to all. A few important truths await your hearing. There is one in GOD; it is said, three in person. It is the Unity we would have you seek. None, no, not one of you doubts that the Sun now shines in the firmament. It is a great reality. Spiritual Illumination shines forth, ever shines, in all the glory of a Sun of light; and why do not men enjoy that light? It is because there is not that oneness of sympathy, oneness of aim and heart encircling all, which alone reveals a oneness in GOD, and opens the Soul to the immediate rays of His light, reflected in all.

Your own peculiarities must be made subservient to this Unity of aim, or the end cannot be attained. You should come forth as one man, rejoicing in your strength; not doubting, for to doubt is to prove recreant to your Souls and your GOD. Do we say you doubt? No. But we would admonish you that you may help others left to the dark and fearful ways of doubt; and that you may observe the inevitable effects that must ever follow discord.

We hope soon to be able to present to you more understandingly, our desires and designs for the

future. At present, we would say, let the basis of this superstructure be laid in Love. Let oneness of aim and purpose characterize all your movements, and you will come forth with all the power of MAN-IN-GOD. Yes, sir, when you are fully inducted into that Divinity which Man bears, you will find a GOD, not of three persons, but of innumerable hosts in whom He dwells and who dwell in Him by the Spirit given to all. Let your day and generation answer through the ages to come for these heaven-bestowed gifts. Let their recollections be as sacred as the Souls you exercise. And we will attend, ever attend and meet all questions that bear upon the results that await the Future.

We have spoken to you this morning the more impressively, that we may direct your attention to circumstances attending you as strangers to each other, occupying such different walks in life, that may present that congeniality and liberal understanding we so much need and desire. Your minds are generally too active when you approach us. Your room should be kept at the same temperature, as much so as possible. Doors should not be opened; no current of air admitted. Guard these things as much as possible, as your Mediums are in danger of suffering from these causes, and we will not impress them at the expense of either their physical health or mental improvement. We wish, upon all occasions, to give forth our earnest and heart-felt desires to promote the great end to be obtained: viz: THE GOOD OF MAN. This can only be done when and where there is sufficient affinity existing to give life to our holiest thoughts. You will ever feel depressed, when reluctant to express your convictions. Therefore,

we cannot desire anything more than freedom of thought and sentiment, which alone can enable us, and all, to feel, deeply feel, the position we occupy. Breathe forth, then, any and every impression. It is but the droppings from the Celestial world. Never attempt to confine it to the most approved and best conceptions of frail mortality. Be free. Then are you what GOD designs all to be—free both in act and thought. The immeasurable gulf that intervenes between those we desire to benefit and ourselves, can only be spanned by a true recognition of the design of Man which is Eternal Good. Let liberality and kindness, then, ever adorn your evidences of Spiritual Illumination.

I have many things to say which I could not express understandingly to the state of mind which many bring to your interviews. And before we advance another step I want to give a general expression of views, which can only be done with a willing mind and an honest heart. Mrs. FERGUSON possesses powers of vision and gifts of healing to an unlimited extent, but her timidity hinders their exercise in the presence of many. I want to speak to her in person, but if circumstances intervene I will postpone it.

Mrs. F. had been called out of the room by company. She returned, when the Spirit of Dr. CHANNING addressed her as follows:

I want you to feel as one identified with the great interests to be attained. Let not your own mind fancy this or that. I would remove all diffidence if possible, and it must be overcome. You are not aware of the great interests that await this result. Now permit

me to speak freely, for I want you to know my sentiments unerringly. Do not feel you cannot serve the great ends that await this movement. Let your expressions be free. Measure not what you say when Spiritually impressed, but give it utterance without regard to circumstances. Let not—let no place or time invade the sacred retreats of the departed. Breathe forth what you feel. Then, language will fail to repay the joy you will know.

Cannot I destroy this mental depression? It must be done. I would gather you all together as one—one common end and destiny awaits you all. Can you not arrive at this exalted elevation that points unerringly to the good we are so fondly seeking to gain as one, for the benefit of all? I want to destroy the inseparable barriers that exist between us and your friends, and you must help to accomplish it. Now recollect this, one and all. It must be done. You must be free. (Addressing me, he continued:)

I can speak unerringly to you on this point. In the solitude of your own calm reflection you feel in the deep recesses of your inmost nature, the end designed. It is only then we can know what is pure and honest. I want all to come to this point. This honest communion would make the Celestial Spheres resound with anthems to the ineffable glory of GOD. Try, sir, try to bring all who meet you to this oneness of purpose. Then, O, then you shall hear the joyous strains that shall yet encircle all hearts in one inseparable union of love and triumph! Mrs. F. must be free. Help her to throw off the burdens of worldly care. Help her to allow scepticism on the part of her visitors, to work its own way through the dead mask that has absorbed Man's noblest nature. I would

clasp all your circle in one fond embrace if I had my desires accomplished, in unity of purpose and aim.

I want you to realize that we desire to build a superstructure here that shall adorn its occupants and repay their most sanguine hopes. You cannot accomplish this unless united. I would, therefore, suggest the propriety of making one circle that may entertain those who think as you do. At the same time you must observe the necessity of strict communion, alone, with the Spiritual Spheres. I mean ALONE—not subject to the outward influences that events must produce upon the inner thought. By the circle and by private communion, you will experience all the good to be attained by extended and strict intercourse with those departed ones who seek to beautify and adorn Man in the true armor of life.

You cannot realize the insufferable sorrow we feel when misunderstood. It is burthensome, and often productive of great ill. I want you to know that I here think and act as a man; as such, approach me; and be ever ready to breathe forth those impressions upon your mind in regard to the Future. Man thinks—and why does he think? Because he feels in the flesh? No, sir. There are many, very many thoughts nurtured beneath the Impress of GOD, upon every heart. Then let our admonitions be heard as among kindred friends, and they will welcome Man to more extended endeavors in the cause of human progress.

In regard to the publication of our Record I will hear you and be heard by you when time and opportunity offers. There are yet great obstacles to be removed. I allude to those to which I have directed your minds this morning. When removed I will

speaking audibly my desires. So pursue your honest and onward course, and it will repay your most ardent desires.

The events connected with your Communications are more intimately blended than you suppose. The differences they observe are necessary to individual progress. Then let your treatise be full, lucid and plain. Do not intermingle too much doctrinal matter, for it cannot be applied or appreciated. Let the unmistakable evidence of progress mark its every page. Let liberality of sentiment be the greatest acquisition of its contents. I will express myself more understandingly to you hereafter.

You wish to know my opinion with regard to the future movement of Spiritualism in Nashville. Let it be observed that the great family of Man is now everywhere aroused. A portentous cloud gathered from the night of ignorance, selfishness and superstition obstructs their vision so that they cannot see the horizon, illuminated with what alone can charm and invite to renewed beauties of Humanity. Many forbear to reveal the gems that glitter there. But when, sir, the progressive developments of to-day have wafted their endearing consolations over the barren wastes of Man's depravity, they will appreciate their dreary visions, that now with midnight darkness hang over their souls. I tell you now, sir, that the great results that will follow this manifestation of confidence in Spiritual Illumination will make the mellow light of the Coming Day radiate the dreary mansions of the so-called just. Hallucination will no longer be its highest claim to Humanity. It will stand in open converse; and the general acceptance of Spiritual Intuition will be recognized

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upon the heart of Man. Many, sir, yes, many are afraid of themselves. Do you think this strange? If they cannot trust themselves, GOD grant they may come to know themselves and their only enduring privileges. A long avenue, you will call this, to human souls, but 't is the only way to make many feel their Source. It cannot be otherwise, and survive the changeless vicissitudes through which Humanity is called to pass. No more till our next meeting.

A large company of ladies and gentlemen had assembled at our room to hear the reading of some Spiritual Communications. After the reading we were very much surprised to hear that Mr. CHAMPION, under Spirit direction, was waiting in another room to be admitted. He had received, without a knowledge of our meeting and contrary to all his personal desires, a peremptory communication, as follows: "Go to Mr. FERGUSON'S and speak; we will be with you and sustain you." He had come, hesitating, but was induced to stand before the company, most of whom were sceptical, when he said:

COMMUNICATION XIX.

A MIGHTY Man once fell in the cause of Humanity, whose existence in life and in death was all in GOD—and you justly call Him CHRIST. But it is not to measure the credulity and superstition of days gone by that we meet you here. 'T is not to carry your minds to some far-off

land from whence has sprung the Life Immortal. The voice of that Life is heard everywhere in Man born in GOD. It knows no distinctions by which to tickle the fancy of the Few or the Many. It speaks in the native Semblance of GOD in the heart, born, yes, born of the native Purity that gave it life.

There opens to our view again, the native forest we once trod with elasticity and hope in the days gone by. But its glory is lost in the mighty cataract whose monotonous roar sounds to engulf a common Humanity—in what? Hell or Heaven? The recital of its woes superinduced by that falsehood of fleshly devising, would curdle the blood that courses in human veins. But the vice-clad monster of hoary superstition is fast giving way to more genial rays that will soon bedeck the human horizon with more extended observances of that duty which Man ever owes to himself. What nerves the arm to inflict the blow that deprives Man of the life he bears? Does it come from GOD? Or from some dreaded fiend who stands ready to burst forth and desolate all his work? We pause for your thought, as one thought but bespeaks another. The thought of Man's Immortality has ever absorbed the greatest amount of good, when properly directed. Its observation and contemplation has given vitality to every conception of the mind; and we might say, to every misdirection of Man's greatest contrivances. The throne erected within Man chains the Heavens, expands through all space, and swift-winged messengers fly as with the the velocity of lightning. Think you that its confines can be measured by the grave, as it soars to the GOD from whence it came?

Reason: O, yes, that immortal throne before which

all shall be measured, not bound to succumb to the dwarfed conceptions of those who know not what lies within their reach. Let me say—and heed it well: Though the mighty cataract of public opinion may hurl its anathemas, it will all tend to the end designed. These shall fall lifeless at the feet of those who recognize Man within his GOD, and GOD within the Man. Think it not strange, then, that we deprecate the false assumptions of power that entertain dishonesty at home at the expense of one common Humanity.

The noble Sage and mighty Sire to whom we referred, has inscribed upon the tablets of memory lessons that shall never grow dim by time. Mother earth has claimed her own. Each parting link of life but adds another genial ray to the ascending vapor to mingle in higher and more extended realizations known in Man—the dead. All the fraternal links acknowledge that source to which it is said all are borne, and none return; encased in some immeasurable vortex to slumber or suffer on. Oh! my GOD! From whence came we? Yes, we, that we should deem ourselves doomed or damned ones; that we should linger o'er the pollutions of a by-gone day; that accumulations black and numberless as the deposits on the ocean's bed should be allowed to bury the highest hopes and fondest anticipations of loved ones!

O, my friends! it is a Father's care, welcome and embrace that urge you on to recognize these bounteous bequests entailed on Man. If rocks were rent, and mother-earth darkened beneath the injustice inflicted upon one righteous man, what, O, what shall attend the home that gave Man birth? These, we

are assured, were but the beacons of hope to urge on to holier and fairer climes. Truth is immortal—can never die. 'Tis born of GOD. Its impress is written upon every heart. Though the shades of night and superstition cloud its light, it bears the signet of its GOD, and they shall disappear beneath the bespangling gems of Eternal Truth. Immortal—It lives but to unfold its kindred nature in the Soul. Is it to this you cling? If so, hold fast. 'T will bear you up and on. But let not the Shadow obscure the Substance or your Soul will be as the desert waste—void of that vitality it seeks.

A Friend, yes, a Friend to Humanity will ever be heard. He speaks not of His own glory nor of the achievements of the Past. He erects no castle, that its gorgeous decorations may bewilder and confound, that the inscriptions of the Architect may outlive the slumbering ages of Time, whose revealed desolations encumber the most sanguine hopes and fond anticipations of millions. Such an Honored Friend attends us, and would breathe forth those precepts of love that should instill within the breast of Man those kindred associations he owes to his fellow. In GOD they acknowledge a Paternity, and in Mankind a Brotherhood. Their fondest visions are not bound by the sturdy fist of avarice. That Brotherhood encircles all. We look around us and what, O, what do we behold? One mighty mass of craven wolves desiring to pluck from their fellows what Time has bequeathed to all! Content with this? O, no! They would rob him of his inheritance beyond the tomb. Think you that some son of this common Paternity, because possessed of some momentary favor, has undisputed right to sway the consciences of men?

Has some more honored sire or regal court sent forth its mighty host, that conquered millions should lap the the dust and not dare to think? Or does not the same genial Sun encircle one Universal Brotherhood? That Brotherhood may be clouded, 't is too true, but it is only to come forth with brighter majesty, and lift Man above the paltry pittance that now buries his all.

Diversity is universal in unity. It speaks in the sunlight. 'T is heard in the breeze. It is known in Man, and still his brother is the same. Liberty of Life should be as free and as boundless as these heavens; should be as broad and as expansive as this earth—for it is as immortal as the Source that breathes it forth. O, then, let not the false glare of hideous superstition rob you of your immortal rights. If Truth is what you seek, you shall find it, to gild your immortal nature and prepare you for that home where the cares and turmoils of life shall never enter. It is Error that would seek to sow the seeds of distinction there. Nature and Nature's GOD never placed its signet here (laying his hand upon his heart) to stamp the fiend. 'T is a false conception of Man's composing and Time's unworthy legacy. Fill not the form within thee with such selfish desires; for there is a centre crowned with a Divine armor that must lay waste all such inheritances. Though the diamond may lie obscure beneath the murky waters, its brilliancy shall shine forth. Then heed not the false illusions that would rob Man of the right to think, to speak, to act. Hope thou to attain, if it be but one step, if, perchance, it may be but one in your day and generation. Though Man has faded from our view in the form, the reflective evidences of his birth

and of his life speak in every breeze. Then look not to the Future in the dim light of the past influences of avarice and selfish ambition that have, alas! perverted and almost destroyed the hope that we bear.

Many, very many, have lived merely to form the stepping-stones to mortal theories. Hasscience, art, literature, and all, yes, all the industrial pursuits of life died by the hands of those who had the sight of but one idea—and have they been lost in the mighty ocean of human events? No; they live to bear to you the agencies and helps that will now bring together the nations and make all men realize that Infinite Semblance, born of GOD-in-Man. It could not be so. Light, the nocturnal seasons, ever true, come and pass only to revel in more extended beauties. The charming and inviting luxuriance that mantles this fair earth, but speaks the plenitude of blessings to Man; and so the fitful Æons will pass on, and not one that does not add its right to speak in earth. Its end is in Man.

There being a number of ladies and gentlemen who had called in, it was asked: Shall they be admitted? The Spirit of Dr. CHANNING answered: "Yes." The gentlemen had never witnessed Spiritual Manifestations. After a few moments quiet, Mr. CHAMPION stood erect and spoke:

COMMUNICATION XX.

WE know of no evidence by which Man is surrounded that can inspire a nobler thought than the Eternity that awaits his loftiest conceptions, his highest hopes and greatest

responsibilities. 'T is said by many, the Modern Manifestations would rob the Soul, and desecrate the graves of their fathers. Think you not the same Infinite Source tends to the same end? What mighty current flows hurriedly on, whose swelling flood would engulf what once burst forth in all its resplendent glory known in GOD. Is this not for Man? Shall it miss its aim? O, no!

Think it not strange, kind friends; we must speak, and when and where the purifying Semblance of that Intuitive Impress, born of GOD in the heart, gives vitality to the Soul. Know you not that Angel visitants from another sphere encircle all? The sable mantle of repose may draw around; the gorgeous gems of Celestial fire may sparkle and mingle throughout the infinitude of space; its myriad hosts may be counted as one to decorate the gorgeous palace of Nature, that her recipients may be attired with the myriad gaze of its Fatherhood.

Man! What is Man? A creature—a thing—a toy of a passing hour? O, no! What are his purposes? Does he bear the signet of his God? Or is he as the lifeless leaf of autumn to bite the dust and mingle with the native element from whence he came? Think you not that he has a higher destiny? The forked lightnings play with velocity unequalled to meet his ends. And yet it is a tale not half told. Nature and Nature's GOD subserve his ends. For in Her we find the beauty that mantles his form and speaks—yes, speaks the Likeness of Divinity! The life-giving spark soars through countless time. It is not measured by the vortex that yawns at his feet to claim his own. His ends, his purposes are many; his aims, not unfrequently, too few. No mystic law nor re-

lentless hand grasps the onward season in its turn, and holds it there to subserve the purposes of a selfish fiend. No clouded sky broods o'er, no heart of fondness yearns o'er what is not a kindred Paternity to another. These bounteous gifts are not measured by the sturdy arm of policy. It holds not lifeless the conscience. It regards not the judicious appliances bequeathed from one Eternal Source to realize an Eternal Destiny. No! Man should be free as the native element that sustains our mission.

Our purpose, our end is to bedeck Man with the rights he bears and the heirship he claims to the regal court of Heaven, in token of the kindred Paternity that gave him being. No distinctions encircle this vast domain. Man is the arbiter of his own fate. Ah! but, says one, the beneficence of an All-wise GOD should instill its impressive lessons there. Too true! Though the heavens might be redolent with the grandeur they bore to-day, still Man would veil his vision. These intuitive evidences are but the birth-right he bears from his GOD. Shall he claim it, or make it subservient to that which robs the memory and chains the soul with the dead pollutions of policy that now instill within, the venom of heartless hate to rejoice over Man's misdeeds? Are these the evidences that encircle one common Humanity? Parental fondness—a father's desire, a mother's care, not unfrequently lay the desolating hand upon Nature's fairest flower. 'T is so. Limit the sea—the engulfing ocean that buries our all. In infancy, when these admonitions fall with that vehemence only known in the stern mandates of parental care and the partial forebodings of ill, these desolating evidences that stalk abroad throughout all time, croaking like hid-

eous demons, are made the watch-towers to guide Man to an immortal life! These, O, these! are the fond emblems of a father's love and a mother's fear, that rob the soul and desecrate these immortal temples reared to GOD. Why pervert their judgments and dwarf their minds, and bring them to a degraded reverence for the selfish ebullitions called Heavenly Wisdom? Ah! You will say, would you not have us instill those moral lessons and perceptive evidences that lead us on to high and noble ends? Would you have us encircle in our arms those most dear, and not give them timely warnings of approaching fear? True; but, alas! the sad and desolating spectacle presented to our view is mournful in the extreme. A bounteous Heaven, an engulfing Hell, and a Demon with unsparing aim, must attend to develope within, that GOD-giving power to make Man realize his own! Oh! 't is but too true—but truth must out.

Many venerable friends whose heads whitened o'er, and whose tottering limbs proclaim the setting sun of a closing day, fear to stand as men not dwarfed and subjugated to the powers that be. You arrive at the age of discretion—sold! In your early years the impressive lessons of infancy, a mother's care and a father's fondness steal away the power of your own native purity, and when the hours of sadness and gloom come to your maturity or age, you have no light to relieve them but the faint gleamings of hope deferred. 'T is not to burden your imaginations, 't is not to rob you of false hopes and fears that GOD speaks in Man the impressive lesson he should ever hear. No law however sacred, though from the courts of glory it may come, its numberless pages tracking the past with unmeasured tread and soaring to the infin-

itude of GOD, Himself, can claim blind obedience. No law can be thus made, that will subserve the common interests of Man. What avail the laws of your State if not submitted to suit the ends designed and to call forth healthy and vigorous action for the good of all? No minority nor majority can make them right though their blind observance may be forced by all the penalties of polluted power. How is law to be brought to meet its proper end but by its adaptation to the public good? All law should be submitted to the capacity that Man receives from GOD—and that capacity should not be sacrificed to any law. All law remains dead if that capacity be deadened. The opening of that capacity reveals the highest law before which you can stand and be measured.

Association brings together many, very many who instill within, those thoughts that speak of GOD. 'T is but the development of that higher law which knows that GOD created all, and it was good and perfect. Has Man become superior to his Maker, that the embellishing stroke of Church or State prepares him for more worthy acceptance beyond? Or stands he between, to measure the end and destiny of Man by a looming Hell and a loving GOD to mourn or rejoice over human calamity?

As we desire faithfully to record our difficulties as well as our progress, it is due to the reader that we here state that before the delivery of the two preceding Communications, and one equally forcible and beautiful we were not able to record, delivered in

the presence of some forty persons, Mr. CHAMPION, suffering from physical debility and feeling, as a man, sensitively the opposition his development was receiving from honest as well as other opponents to Spiritualism, was ready to give over, and resist further influence. I did not, nor did any feel it our duty to urge a compliance, being fully satisfied that the failure of health or life of us all would not stop a work so Divine in its nature, so exhaustless in its resources. Besides, we felt that we had no right to trespass upon the health or happiness of any fellow creature, however gifted, or whatever pleasure he might bring to us. While we were pondering his condition, which had not been made known to any save a friend and myself, Mrs. FERGUSON came under Spiritual influence and directed the means of his effectual relief; and, strange to say, while so doing he was sent by his Spirit-guide to my house, and came in at the very moment she concluded, and was addressed by her as follows:

COMMUNICATION XXI.

WE desire you to speak upon all occasions, and whenever called upon by your high-born friends. Your sufferings shall be but momentary. They superintend all, and watch every result with a skill and affection no mortal can appreciate. O, do not resist their elevated influences. Let me assure you, from one who guards you with a father's love, that there are none so well calculated to give forth Spiritual Teaching. We have looked down in sympathy with all your sufferings, and let

us assure you that your past sufferings were your claim to the choice we have made of you for this holy mission. You can advance the cause here more than anyone. The time will come when you can go in, under and out of Spiritual Influence with benefit to your health as well as your mental vigor. We will give you instructions as you need them. For the present when you sit at the table, always select five persons besides yourself, and have one to take your seat and keep up the chain of influence in the circle while you speak. This will preserve a uniform electrical atmosphere around you and prevent injurious influences from persons in the room from concentrating upon your vital organs. Have confidence in yourself, and more in us. We have led you in all these meetings, contrary, as you know, to your inclinations, but to results you could never have anticipated. At first we developed your power of speech in the presence of a few. Have you not noticed that without your knowledge, more and more have been admitted? O why do you fear us? We will guard every point. We will take you into our bosom, fill you with our wisdom and love, and again restore you to your earth-friends, strengthened and improved.

The influences brought around you here are always favorable. We bring you here to enable you to advance and extend your Communications to the world. It is for that purpose our noble Chief has been called to give you strength in every Spiritual effort you make. Let me again assure you that a father's love is ever around you.

A beautiful and magnificent plain spreads out before me. (Making a diagram on her paper.) Here Mr. CHAMPION enters, and passes as through an

avenue of human beings; and all along the pathway of his life there are Souls he will be made an instrument to purify and instruct. Look, yonder he is, an orphan boy sent forth into the cold and miserly world—truly an orphan. See, unobserved, Heavenly influences descend upon him. These always find the orphan and the friendless. Again I see him after a severe struggle with life's difficulties. He lies almost, not quite prostrate. He hears of Spirit-light and seems looking up with more of doubt than faith. He sees but a faint glimpse and it grows brighter, for Spirits are over him, and he resolves that if he dies in the effort, he will die to know there is a happier life. We were with him then. Look once more: that avenue opens, widens, stretches forward—there we are now leading him and he shall guide many Souls. The light is before him; he must follow it.

So soon as Mrs. F. had finished, Mr. CHAMPION came under Spirit influence, and said:

PEACEFULLY, serenely, yes, happily are we here to welcome those who instill within the heart of Man, thoughts immortal. We, too, would fail were we insensible to the Divine Influences that surround us. 'T is not to mark the epoch of one blessed day in contradistinction to another, that should bind us to the associations we bear. 'T is not to make sacred the ritual of what men call Eternal Law, or lift the veil of the Past and rend in twain those mementos of affection that still linger around its sacred associations.

This interview is intended to give vitality to Man. Its recipients are the favored few—not more favored

than their untutored brothers, but more true. Application and adaptation are the only means that can subserve the ends of Man. Man only sees as he opens his eyes to external objects. Call you one more fortunate than another, because Nature's gifts are not made to succumb to the perversion of the birth-right we bear?

We would speak of the various influences that surround our future progress. We would point with unerring aim to the casualties that must be met. 'T is not to frighten Man. Think you that the Colossal Spire of Hope soars not beyond the loftiest conceptions of Man? 'T is only lost when we prove recreant to ourselves and our GOD. Shall it be pillared in earth for its resting-place in some Celestial Heaven? Chain it not to Earth, but let it live its Life Immortal, that its kindred likeness may descend and bless and beautify the world! We feel distinctly impressed by some great Truth—why, or where it is, is more than can be realized.

One word: Mark it well. 'T is designed to set at right a wrong, as Man himself makes it wrong. Time, place and circumstances claim their own. Many, very many glide along over the Silvery Lake and partake of its genial waters. Many, very many must ride upon the boisterous sea and be engulfed, as it were, beneath the mighty vortex that yawns ready to receive those who realize not the Intuitive Impress of Divinity within. In other words: A mighty Hell—a miserable vortex with its fiery blasts will always penetrate where Truth is not heard. Such live and die—but 't is not Life. Such are dead; and the sable mantle of their own perverseness conceals their all. These distinctions mark the differences to

be observed in attempting to clear the thorny paths of mortals. Say you the Past chronicles with unerring aim this appeal to the would-be-man? Man, upon this hypothesis, is a traitor to his conscience and his GOD. Must he be taught this by a Law of endless penalties? The Spirit of the Law is Love. Am I true to myself and my fellow-man because the Law makes me so? This question is enough. Its existence imprints the inscriptions of its shame.

I feel satisfied of some change. I am surrounded at this moment by influences I cannot express or comprehend. There is a light surrounding me different from anything I have ever experienced. I feel a pleasantness I never enjoyed before, with an apparent desire to wait. I am impressed to ask why did you think it strange I should come to you this morning? I feel a deep solicitude in your behalf. I know and you know the hopes within to realize a fond and affectionate greeting. The happy influences now brought to bear, give life and vigor to the Soul. They but speak to us of Hope and Life, invested with their wonted armor. They but inspire the fond assurances that we shall all meet again. I have been chained to earth to dispel the darkness that broods over the minds of many. The friendly greeting and manly parting speaks more than a grateful heart can utter. You, sir, have had a cold and chilly welcome, that deprives us of our fondest hopes and anticipations. Give to Nature and to GOD your hopes most dear. Your friends linger around the ascending flame that once ascended high, and fondly encircled all. It is not blackened. Think you not that we speak to awaken aught else than endearing consummations. It is not so! The bright and joyous day robs

us of no thought. The cold and dreary night but speaks of a fondness that is not obscured on the archway of the grave. They hear it as a unit in one, a diversity in all.

What means what I now see? It meets the eye as ties I cannot describe. An impression distinct, now crowds my brain. O yes, much, O, much is lost from our best Communications—and why? When we first approached, there was opened to our view a creature fair, only to be recalled by the reproaches we feel for not having given her message to one most dear. Would that we could recall it, but it is lost. We behold Man allied to Eternity by a diversity of ligaments the severance of which, many fear deprives him of life. 'T is not alone in these Spiritual Affinities we bear, we must recognize Man. He has an earth-life, and sad, often sad is its contemplation. He has associations, cares, responsibilities, evidences of hope, fond anticipations, lofty conceptions of what adorns and beautifies his true nature. His relationships with his fellows are as broad and as extended as the earth. We seek not to destroy or undervalue these enduring relations by pointing to loftier conceptions of his power. We desire not to contrast him with the lofty observances that ally him to his GOD. We only seek to inspire within, the true man. These communings can only be perpetuated to subserve the interests of Humanity by helping all to recognize the Spiritual relations born of GOD. Were we to bring these associations within the family circle, where true paternity reigns and brotherly affection dwells, we would not see that diversity which is now measured by the cold and heartless who but triumph over the misfortunes of their brother.

Man perverts himself, his nature and his GOD when he lays aside the responsibilities that should chain him to the endearing relations of life. This is not an enraptured vision to entrance his nature. If it were, the place where he stands had better prove a blank, that he may not be robbed of the inestimable glory that awaits all true men. These truths, these blessings are brought that Man may cultivate the GOD within, that love, peace, good-will to your fellow-man may be the immortal instincts we bear, not hidden nor obscured; if so, they may as well never have existed. Man has individual, social and political rights to be observed to perpetuate his Race, as allied to the Infinite. The reflected rays of an enjoyment of these rights will penetrate the darkest recesses of the human heart. They should inspire a thought whose life and vigor will speak and be heard, and when heard made to subserve the end designed. Let not these remarks be misunderstood.

I am made to feel extremely pleasant. I stand in wonder and cannot see distinctly. Before me appears a narrow passway spanning a ditch. Upon either side is opened to my view extended fields whose verdure bespeaks the infancy of life. From this we are carried forward with the velocity of thought, following an extended sea that meets our onward march. Its mighty waters are as grass beneath my feet. Its lashing tide may roll on; it but impresses an evidence of the powers that be. Ah! yes, we approach the shore. An extended plain is on our left, but yonder is a towering eminence lashed by the mighty billows of the ocean beneath, from which they are hurled back in token of the Majesty that reigns supreme. Upon this eminence is gathered

an Angel host, not like Jacob's ladder to ascend and descend, but its ascent is one and all. We view this lofty eminence from a distance. What hinders our approach? 'Tis wider! A mighty wheel revolves, and, sirs, could we but read the inscriptions there engraven we would have a light that would obscure the vision of a John and renew, yes, renew and beautify the precepts of a CHRIST. Is there a mystic number, or what else can this mean? Twelve languages, twelve Seers, twelve mighty men, not mighty as men, shall instill the fermentations of thought as undying as the Soul. Are these the re-echoings of the ages gone by? GOD'S Eternity is ever the same. Is it to rear among Mankind a Sanhedrim to preside over the Ecclesiastical and temporal benefits we enjoy? One skillful mariner may guide a cumbrous ship, and moving in safety it may bound over the mighty deep. But does one frail drop endanger or carry forward the destined end, or is it untold numbers that float this mortal barque on, ever on, to the haven of eternal repose? When this mingling and commingling of Spiritual Intuition shall expand, it shall unite all as one. No sable host to drink its life. Oh! no.

O, that we had a better view—different colors, different views, all tending to one common centre. Upon the outer ray of what I now see is inscribed what Man dare not tell. It extends over the sea from an eminence of hundreds of feet, and upon this eminence stands an Angelic host. But why should we not draw near? Its lesson is imparted here (striking his heart) and it will come. We shall realize that auspicious morn when we shall mingle there and realize those inscriptions that urge us on. It is not at pres-

ent permitted for one so gross to invade. It is enough to instill within, that GOD IS LOVE. We stand, one foot upon a mossy bank, the other on the ocean wave, and the inscriptions seem a quarter of a mile distant. This will give you some faint idea of the meaning of these observances. The wheel seems turned to our view. The first letter from its centre is H. Now it brings to my very soul what I am not permitted to express. This extended wheel is assuming the appearance of a large painting. From this source you will yet get the true mission of CHRIST. We must leave it now, feeling conscious of our inability to proceed further without that evidence which every man bears to his GOD. But I tell you, sirs, here is a lesson that will make the earth quake to its centre. A long scale is attached to this wheel, which extends to the earth. We feel an irresistible desire to approach nearer. The way is open if we could but ascend.

I feel impressed to speak of how I feel. Were I to live a hundred years, nay, a thousand more, memory would never prove recreant to the trust confided to its care this blessed hour. It illuminates the pathway to the grave, and I realize that all is not lost. During this interim, for the first time, we have been fully sensible of the circumstances that surround us. Think you not, dear friends, that you alone are the recipients of these messages. Many are recorded here. This interview has been conducted with an eye single to improvement and relief. Its influences have been different from any I have received before.

Mr. CHAMPION was some minutes held in a mute trance from which, when he came forth, he seemed

fully invigorated, physically and mentally. His address was highly instructive to us all—directly so to one or two present—although there are some things in it that evidently admit a future explanation. Mrs. F., continuing under the influence, closed our interview as follows:

Men trample the truth beneath their feet. Sometimes they think it crushed, but from every blow it revives in more perfect beauty. We would not destroy churches, but we would penetrate the world with that which shall unite all nations. Men must know that they have Souls whose kindred is in GOD and to Him must return. We have, sir, encircled you as one family, to advance this high and holy Mission. Your way is clear. Then, my Brother, oh! press on, my Brothers; all press forward!

CONCLUDING OBSERVATIONS.

THE BIBLE: ITS INSPIRATION AND AUTHORITY.

THE certainty of Communion with high-born Spirits of another sphere, and through them with the Great Spirit of all Wisdom and Love from whom, in our own Souls, according to the degree of their purity and freedom, we receive all truth and power, very naturally leads to the question: What think you of the Bible?

It must be manifest to every observing mind that there is a blind and idolatrous reverence for the Bible derogatory alike to the native powers of human Reason and Intuition and to the writers of that Book.

Men are taught to reverence the Book more than the indisputable and inspiring truths it records. They claim the Book as an infallible revelation from GOD when it makes no such claim for itself. And they quote its passages which speak of the Scriptures as inspired, and of the terrible consequences of adding to or taking from its revelations, and apply such quotations to the present collection of Books, forgetting that such declarations were made before the present collection was made and that they had special reference to some distinct revelation, made for a specified object, which object has long since been secured. Thus, what Paul says (2 Tim. iii: 16, 17) of the ancient Scriptures or writings is applied to the Old and New Testaments when the latter was not written, and hundreds of years before the present collection called the Bible was made; and the curse the author of the Book of Revelations (Rev. xxii: 18, 19) pronounced upon any who will add to or take from the visions of that particular book, they pronounce upon all who claim Revelations from the Spirit-spheres, as if the curse alluded to the completion of the Bible as it is now bound, when they know or ought to know that it referred to a single Book and that many of the Books of the New Testament were written afterwards, and upon their own principles their writers are under that curse. The best modern critics regard the Gospel of John and all his Epistles as written after the "Revelation," which, if true, would bring him under his own curse of adding to the Scriptures, and especially if the popular interpretation of the passage be correct.

These inconsistencies of interpreters are insults to Reason and are perpetuated only by a blind reverence, not for Truth, but for a popular and ignorant view of

a truth, and a failure to discriminate between the Bible as a revelation from GOD and the Bible as a record of many revelations.

It should be remembered that the Bible nowhere purports to be a final revelation from GOD. It is not a Book but a collection of many books; not the writing of one hand but of many hands; not the product of one age but of many ages; not the collection of the men for whom an infallible inspiration is claimed but of the Fathers and Councils of ambitious and now acknowledged to be worldly Churches centuries after the Apostles and Prophets were dead.

The prominent and repeated appeals to the ignorance of men, in opposition to every advance of the human mind, from the priesthood of our age, is but a trick to entrap unthinking and deceived souls. The great truths revealed in the Bible we not only do not dispute, but rejoice in, and we believe that Spiritual Communion casts light and beauty upon their reflection in past ages. We do not regard every word and sentence of that Book as a direct communication from the Divine Mind, for this would be stupid idolatry and in direct opposition to the positive statements of its own writers. A child can tell that when you are reading the Sermon on the Mount you are not reading the cruel laws of revengeful destruction found in the books of Exodus, Deuteronomy and Joshua; or the Gospel of John that you are not reading the Song of Solomon; or the lofty conceptions of GOD in the Hebrew Prophets that you are not reading the book of Esther in which the name of GOD does not appear. Who of any remaining reason, unyielded to the absurd assumptions of priestly dogmatism, would place upon the same level of Divine Wisdom the imprecations of

David when he prays that the wife of his enemy may become a widow and his innocent children fatherless; that the brains of the children of Babylon may be dashed against the stones, as the author of the 137th Psalm vehemently prays—who, I ask, in the name of Humanity and of GOD, would place these brutal curses upon the same level with “Father, forgive them, they know not what they do?” And yet you cannot read for one hour in any part of that Book without finding these contrasts.

There is truth, holy, Divine, inspiring truth in the Bible, but it flows through the channels of human frailty and error, and there, as everywhere, the GOD of Man calls upon him to exercise his Reason in the separation of the one from the other; and he is no benefactor of his kind who fails to do it.

Spiritualism throws a light over the Angelology of the Bible such as brings it into bold relief and makes it a reality to human experience and hope; and it corrects the superstition that has ever enshrouded it when it was made an exceptional development of the olden time. It is on this account we feel that it is a credit to remember that long before Modern Spiritualism was known, often from the pulpit have we proclaimed that the appearance of angels among the ancients was an ordinary occurrence and that all ancient records, sacred and profane, detail it as a matter of course. It is so; and no candid mind can admit the truth of the Bible records and believe the mind of Man to be the same and GOD the same, and deny Spiritual intercourse to this generation or to any other.

But we are told that if we do not deny the Bible in toto we deny the great doctrines of the Bible such as the depravity of human nature, the regeneration

of the human heart, the resurrection of the body, the final judgment and the eternal punishment of the wicked.

Upon these points we have not time nor space to devote that attention they deserve, but we can give plainly the teaching of Spiritualism upon each, and the reader can judge how far they are denied, how far illustrated and confirmed.

Spiritualism teaches that human character is depraved, but human nature never; that the Soul is born of GOD—is Spirit of His Spirit—and that however it may be enveloped in vice and crime, it must sometime realize its native birth and ascend above the fleshly perversions that hide its power. Hence, it offers hope to all and believes not in the total depravity of any. To say that a nature that comes from GOD is corrupt, is a fallacy and makes Him the Author of Sin and the remorseless Punisher of His own handiwork. But to say that a limited being may err, may abuse the passions and tendencies of his nature and involve himself in the necessary consequences of all such abuse, and, so far as he is connected with others, involve them, is alike the dictate of Reason and the testimony of Experience. Hence, we find in the worst of men a capacity for good; in the best, a tendency to evil; while the Law of Progression from nothing towards Eternal Perfection is the Law of the mental universe. Not depraved, then, but weak; not doomed, but degraded; not cursed of his Creator, but chided of his Father; not hopelessly lost, but endlessly related to Spirits whose development and progress must bring them by natural and eternal laws of kindred and affection to his help. This is Man in his worst condition—and his worst condition, with

Spiritualists, is often seen to be covered over with Pharisaical pretension to all the wisdom and love possible to Man, while it knows not its own ignorance of the first principles of a Divine Life.

Regeneration, with Spiritualists, is a progressive work. It is reform—mental, moral, physical. The whole universe is in transition, and the mind and habits of Man cannot escape the influence of this law. We are changing, ever changing, either for better or worse. If for worse, to meet with pains and barriers over which we cannot pass; if for better, an endless line of helps and hopes lies clear before us. Wickedness is limited in its descent; there is a point beyond which it cannot pass; there is a deed at which it can be said: "this is all that it can do." That may be a fearful, awful, horrible point—but it is limited. But Good cannot be limited. It is of the nature of GOD—it is eternal, absolute, endlessly progressive in the elevations and enjoyments to which it tends. Regeneration, therefore, is a progressive work—endlessly so. The human Soul, as a germ that barely vegetates, may expand, and will expand to the glory of Angels and towards the glory of GOD.

Spiritualism does not teach the resurrection of this temporary body. It reveals the Spiritual body of which Paul spoke; and assures us by positive and infallible proofs that every soul, like every seed, receives its own proper body when it dies. It does not wait a thousand or ten thousand years in slumbering forgetfulness or awful forebodings of eternal wrath, but at once, by the process of death, it is in a body prepared for it. The changes through which the body has already passed, clearly intimate that Death is not a destruction, but only a more sudden transition. Not

a particle of the fleshly bodies we possessed as children do we now possess, and yet we are the same persons—our identity is preserved. The doctrine of the Resurrection, therefore, is with us the doctrine of the Spiritual Life, and with CHRIST we say the “dead live to GOD;” for there is no death as the word is popularly used. Death with Spiritualists is a great phenomenon to be investigated, and not a hideous bugbear to be feared; a birth, a transformation, and not annihilation of anything.

Spiritualists believe in the Judgment, but not in a fixed day of arbitrary separations. All Scriptural descriptions that would make it a fixed day, they believe were borrowed from the forms of Oriental Monarchies, and they would consider it as rational to make them literal as to make a literal city, or garden, or marriage festival literal descriptions of Heaven. The Judgment is ever to come; is, therefore, eternal. It is the result of obedience to or violation of Divine Law, bringing the necessary and unavoidable effects of human action according to a just standard of Right. The Scriptural word for Judgment is *Krisis*, and our word “crisis” fitly represents it. The crisis of an action either of mind or body is that point where we reap its results, and as we are ever thinking and acting, the crisis is ever coming, and it comes as the just Judgment of a GOD whose purposes are all right and whose decisions are all good. The crisis of a nation, city or government may come as in that of Babylon, Jerusalem, Rome—and the overthrow may be final. But nations have no immortality, and, therefore, forever fall. Man has immortality, and though ever judged can never be destroyed. Men reap what they sow, but can never reap annihilation, for their Spirit

is immortal. To say that GOD has formed a Spirit, to annihilate it or to make it liable to endless wrong or wretchedness is to say that He is not absolutely or eternally good, and cannot perfect his own workmanship. Every man suffers for wrong-doing and enjoys right-doing. Neither the one nor the other is arbitrary; for both are the results of a law of his being which in its origin and continuance must be good because from GOD the fountain of all good.

We believe, then, in one GOD, the Universal Father—in one Humanity shared by a universal Brotherhood—in Eternity as the Universal Destiny—and in Spiritual Affinities, made sacred by every natural tie, and Eternal by their birth in GOD. And every man, here and hereafter, is elevated to their purifying enjoyments in the exact proportion in which he improves his gifts and privileges.

Now we do not deny that a literal interpretation of many Scriptures, both in the Bible and in other ancient Books for which an equally Divine character has been claimed, would teach doctrines contrary to these; but at the same time we believe there must be a prostration of human Reason before we can accept the mistakes of the Ancients for the clear demonstrations of our own times. The moral and Spiritual devotion of the minds whose speeches and writings, whose laws, powers, virtues, vices, successes and failures are recorded in the Bible we admit, but do not admit their infallibility. This is the distinct point, and we hesitate not to state it. No mind is infallible but GOD's; and those He Spiritually illuminates become more or less accurate according to the degree of their capacity and faithfulness. Men differ in the degrees of their elevation and illumination; the Apos-

ties and Prophets differed; but GOD is the same, and every advance of the mind brings us nearer His perfection, while in our lowliest stages He dwells with us and in us—for His Impress is upon all.

Our position, therefore, upon this question may be plainly and concisely stated thus:

I. The Inspiration of the Bible Records is unequal and progressive.

II. The authority of the Bible is the authority of the Truth it contains; and especially of the truth upon Man's moral obligations and Spiritual relationships.

All truth cannot be confined in any record. It is an eternal Principle and its range of operation is the entire Universe, where it ever operates to harmonize the qualities and attributes of universal being. Truth, the all of truth, is Universal Harmony.

Man cannot create truth; he may discover it. As it is a universal principle, all may discover it. Truth never produces conflicting interests. Error opposing error makes the selfish and sectarian controversies of the world. The grappling of Error with Truth seldom occurs in modern controversies. When the latter pours in the light, the darkness must give way. Truth is never divided, though human mirrors may reflect it in fragmentary forms. It is a unit though its parts are infinitely varied. A few of its recognized parts we will sum up as relating to the question before us:

1. It is a truth that all men possess a Spiritual Nature. This truth admitted, Spiritual Illumination cannot be possible to one age without being so to all. That nature does not depend upon what Man

believes, but its free and improving exercise does depend upon its reception of truth, and truth alone.

2. It is a truth that Man possesses an animal and, consequently, a fallible nature which is but the temporary habitation of the immortal Spirit.

3. And, therefore, it must be true that infallibility cannot be predicated of any communication it may give forth through the changing agencies of a frail body and a changing language.

4. Error is, as a consequence, interwoven with all the records of human history, whether called sacred or profane, and it is the truth they contain that gives them sanctity—and nothing else.

5. Hence, GOD has stamped an eternal value upon every human Soul and required us to prove all things, even prophesying and Spiritual Illumination, and hold fast that which is good.

From the worship of a Book we should arise to the worship of GOD; from reverence for the mistakes of Jewish sectarianism we should advance to reverence for the truth of GOD among all nations; from the observance of ceremonies of external purification that superstition makes magical and purifying we should come to regard all external forms as aids or helps to internal purity and love; and through the errors of the ancients, which modern assumptions over the free-born powers of the human soul have consecrated to the sanction of enormous wrongs in this life and the denunciatory threatenings of Eternal Wrong in the life to come, we may advance to the recognition of one GOD, one Universe, one Family, one Destiny—and high over all the clouds of discord and selfish strife, move on beneath the discipline and led by the Spirit of Harmony and Love to where,

All are lovers in a land of gladness;
Where discord never grieves the trusting heart;
Where glorious companies of angels move
In blissful circles of unchanging Love.

After writing the above I called on Mr. CHAMPION with a view to converse with Dr. C. upon the propriety of such an essay. I did not inform Mr. C. of my object, nor was it known to anyone. He instantly came under Spiritual influence, and addressed me as follows. I subjoin the address without a remark, believing that while it calls attention to unobserved facts, it will awaken thought in a direction that no one can as yet fully follow:

IT would have been well, sir, to have marked a distinction between the first and second chapters of Genesis in your essay. What is referred to "GOD" in one chapter is ascribed to the "LORD GOD" in the other. What means the declaration: "they have become as ONE OF US, to know good and evil?" General outlines of this character may serve to contrast an evidence at present but little anticipated. Again: In Israel's deliverance from Egyptian bondage what went before? What went behind? Are we told that these are the emblematic evidences, born of GOD, foreshadowing One True Light? They mark a distinction incompatible. "Man"—"Angel"—"one of us"—"LORD" prefixed to GOD. It is here. Who was the first man? Who? Whence this plurality—this plurality which bears the legendary evidence that now absorbs the vitality of Man and leaves him weak, exposed to the dangerous contaminations that surround him in life. But Truth outlives Error. Truth is Spirit, analogous only to what it bears and claims

as its own. Error may attain its dreaded sequence, but the Divine Principle that illuminates the dark and dreary wastes of time shall expose its divergences and establish its counter axiom. It soars beyond its conflicts, and by immortal growth in Divine Illuminings reaches the celestial courts of inherited right. Naught else can do. It is this that unburthens the Soul, and it soars on to the GOD from whence it came. Still more expressively we may say the germ is imbedded in Mother Earth, and when its vital Principle or immortal part comes forth its outward cumbrance seeks its own. Shall the spontaneous evidences brought forth from the Bible deaden and destroy the Divinity that gave them birth? The Book has fulfilled its end and in the likeness that stands as its counterpart and the illuminating powers it awakened, it has left its mortal coil behind and Man still soars on. This likeness of the genial spark from whence it receives its imparting vigor, must realize the same and bury its grosser form in conformity to that Infinite Semblance it bears. Immortal Truth will ever bear a recognition. The divergence is the Immortal, Angelic, Manlike—True. These distinctions we draw beyond the conflicting emotions of strife and misdirection and fleeting wrong. See you the distinction? Truth, in other words, outlives all error; and the truth in your Book outlives the grosser forms through which it now reaches your eye, and claims its own in the Divine Illuminings of your generation. Do you, and all, mark it well.

A word on the harmony of Churches, which, it is said, these revelations will disturb. While we should cherish and fondle affections most dear, we should recollect that our Brother-man is fashioned by the

same Great Being; that he cherishes his kindred-like in his own breast. It is not for the aggrandizement of one or many, but all, that we should think, feel and act. Harmony is Heaven's greatest gift, and when it cannot be maintained, know ye that the disturbance arises from the perversion of Nature's greatest and best bequeathance to Man. GOD—Eternity—one mighty ALL—one limitless ocean upon which floats one Common Humanity—no distinctions—no inherent rights bequeathed by those less loyal to GOD than their fellows who serve all. Stand, then, in the Church of Almighty GOD. Its baptismal vows have dedicated all that is good in this fair land. It stretches its Heaven far and wide over the whole pale of Humanity. Its ghostly and often ghastly semblance is born and nurtured amidst the strife of human passion and the selfish policy that sits solemnly over the sacrifice of the interests of your fellows to pollute the fairest heritage of GOD—THE SOUL. This world is a Church, Man is the ordinance, GOD the ministering Spirit ever ready to instill within the dark recesses of your nature the Light and Love of Heaven—opening to it the realms of limitless glory. Speak of its confines? They bound beyond the grave; for there it realizes anew the Source from whence it came. The representatives of that Church are but the dwarfed evidences of misguided judgment and perverted action.

After the delivery of the above Mr. CHAMPION stated that he was impressed to say that on the following day Dr. C. desired to add, if I would allow, some observations to what I had written upon the Inspiration and Authority of the Bible. He said

that false views of these were the great hindrances to the elevation and progress of Man. Accordingly, he visited me, and under Spiritual impression delivered the following:

I KNOW of no tenets nor forms that can express the Deified Impress that GOD has made in Man. The starving millions that cry aloud beneath the oppressor's hand are the fit emblems of that perversion that has wrought dread and desolation, strife, contention, bickerings that have made shipwreck of the most bounteous prospects in life. They are but the evidences of misguided Philanthropy. Still the GOD of Heaven lives—but with Man the GOD of earth makes but a faint, yes, very faint impress of his handiwork in form—which is Man. Though Earth mourns, and the glorified evidences of pomp and pride re-echo throughout these extended heavens, what, alas! what are its conquests? Tell me because want, wretchedness and woe, and the triumphal march of indolence is here, that Nature has not proved true to her trust? Because Man has not lived up to the inherited right he bears to his GOD, shall it be less true?

The analogous discrepancies and differences that exist in the Revelations of the Divine Will are but the reflective evidences of thought to tinge and mingle the intermediate evidences drawn forth to sustain and serve the "Sacred Oracles." They hold not the impressive throb of immortality. It is only known in GOD Himself or in the influx we inherit as the reflection from that Eternal Source. No man can mingle and intermingle with aught else but with the subjective evidence it bears in GOD. Our position is one to be relatively considered, and equally applied

with that discriminative evidence it seeks as the alternating evidence born in the Eternal. It knows no other. We cannot indulge in the vagaries and prominent metaphors set forth as the illustrative and unexampled Impress of the Infinite One. We only hope to bring Man to his true position as a part and portion of that Infinite Goodness that fills all space and realizes all time. We can do no more. The conditional effects resulting therefrom lie beneath the submerged hopes and diverse currents of human reasoning. No man is prepared to act judiciously without pruning to the depths that lie beyond the commonalities, conventionalities, sectionalities, with their various differences, alike allied, it may be, to circumstances momentous in their bearing. But these are but the obtrusive evidences formed, sustained and perpetuated by the faculties of mortals. There is a higher, there is a nobler, a greater aim for men than the mere picturesque of human passion and the misguided perversion of those inherent qualities that bespeak the man in form. We refer to his physical nature, his passions, his wants; not that we would underrate those incentives to human action that sustain and propagate among Mankind wholesome and judicious appliances to develop those eternal and undying bequests inherited from the great Fount of unceasing goodness. No! This needs no commendation—none. Would to GOD these philanthropic impulses were more universal.

Man must be free—not to seek an asylum among the dead and corrupted evidences that shroud Humanity's pall with the long-lost hope born as the true birth-right of Man. Very exceptionable may be their character but nevertheless intuitively the same.

Philosophizing upon Man, his acts and incentives to action, is too varied and illimitable in its capaciousness to contain or arrive at any definite result. Therefore, it must be left as an absorbent upon the limitless sea of progress to develop its legitimate ends.

Marked distinctions and variances are but the legitimate causes arising from the prominent position they may have attained. From thence, diagonally, systematically or otherwise, may be presented what Man least anticipates.

Biblically we believe in GOD; but not theoretically. The supermundane requirements made upon Man would bring him to realize his true position. But mundane realities blot the immortal Chart and leave it as a sterile waste to bleach beneath a cold and chilly miasma from these pollutions of the Soul. 'T is gone—it knows not its true existence here.

When, then, shall Man realize his own? Never until he is freed from the horrid delusion of that he bears within, of fiendish hate inherited from his GOD to damn his soul. What can dispel these erroneous "evidences" so said "to be born of GOD?" If the Infinite Father ever breathed from the Celestial Glory of the Utmost Heaven to undying Man, think you that the Cherubic hosts are still and silent when great and wondrous Hate is developing in Man the spirit of alienship from the Common Brotherhood he bears? Oh! no!

Man—ANGEL—GOD; no affinity here? No like seeking its own in the native element it bears? None? The combined forces of Heaven and Earth would fail to make it less available. 'T is not our purpose, by any means, to excite prejudice—no. But when,

in the name of Heaven, will Man cease to be LED, and walk forth a fit emblem for the receptacle of those Heaven-born evidences he bears to his GOD?

We insist that "LORD" is emblematic, the same and equal only with "Angel." "Man" equally allied by the same chain to the Infinite Lord of Lords, (must we speak it?)—The tradition handed forth from ancient time points to ONE MAN. From whence sprang Woman? Man, the parent, from whence the germ is inherited that gave vitality to Nature's fairest flower through the Divine evidence manifested by a GOD? Like seeks its own. Woman—Man—Angel—GOD. Is this not true? Does not successive day banish from the Paradise of GOD the highest hopes and the best interests of frail Humanity? Does it go forth free, or burdened beneath the blasting evidence it bears, to renew its kindred-like throughout all time? O, hopeless Divinity! where is thy solace for the Soul? Let successive ages answer!

A venerable father in Israel deeply laments that Nature has been partial in her transformations; that less favored welcomes cheer the heart; that prattling innocence and youthful bursts of gladness steal not o'er the parental mansion to cheer the furrowed cheek and wrinkled brow of declining years. Man—an angel in form, but one and the same, the glorified acceptance of GOD wafted from the Celestial realms to give imparting vigor to the seed, manifests clearly and distinctly his mission. Still brighter with the glorified evidence of GOD he is born among men, and of all born there is none his equal. From whom and by what process was this evidence born to Man? "From Woman," 't is so said. Successive day, more

luminous, brighter relics of antiquarian research prove that another Harbinger of Peace breathes his sweetness upon the Desert Wilds of infatuated Space.

“Angel”—“Man” acknowledge as man to Manoah’s enquiry, foreshadows or o’ershadows, if you please, this eventful time upon which millions have floated to the vortex of unending duration, as far as their mortal conceptions were awakened. ’T is not our purpose to bring more definitely or specifically the enciente; no! but cast aloof all else, She stands but the Archetype of the Great First Cause from whence She sprung. Her heritage is Man; and naught else can encircle the two but the productive evidence born to time, from whence has sprung inevitable ruin—so said! Man is bereft of his Paradise. Succession came forth to blight and curse its own. Who can believe it? None that know their conscience and their GOD. Does this inherited right and connecting link, from time to time o’er the memorable waters that have chilled the soul and submerged the highest hopes of man, bring purity in its train that its out-pourings is a GOD taken from mortal man and the successive evidences born beneath an Eternal Curse? Though angelic visions may encircle—forms that once decked this fair earth may, were it possible, ignite the vital spark and give vitality to its counterpart, ’t is the same—its eternal doom is one and all. Is our vision enraptured with the potent meaning that “they have become as one of us to know good and evil?” May they not have descended to the plain and breathed forth its instillings and preserved it far above the common evidences born to Man, the inherent property more closely allied to the Infinite! Are not these the fermentations of thoughts most pure to endow Man

with his holy origin? But "Lord"—"Angel" will not admit of so gross a perversion, were it so. It was the angel that ministered, and the acknowledgment made in another portion, to which your attention has been called, precludes any other conception than the inheritance, born through Man, in the progressive hope he bears to his GOD. This soars beyond the Paraisaical(?) inheritance that has been so bountifully bestowed upon unfortunate Man. The native evidence born of GOD developes its own. The child must come forth to the years of mature age before you recognize that manly form that bespeaks the impressive evidence born of GOD. He must soar on to that Angelic affection that allies Man more intimately to the Great First Cause. From whence came "one of us?" Has not the gilded evidence born from an Eternal Source shone upon the illimitable pathway of Time that has not imparted to us that knowledge by which we readily perceive that the true instincts of Nature and Nature's GOD have performed their part for those less worthy to travel the meandering stream of Time to gain the heights of Celestial Peace? Ah! but, says one, these are but the degenerate vagaries of a diseased imagination pruning amid the lascivious undergrowth of folly's wanderings. But mark well, they have come to know "as one of us, good and evil." In the name of GOD! can Man know what did not exist? Is this not an acknowledgment from the Seraphic hosts of Eternal Wisdom, of the two great Principles upon which depends Life Immortal? Is it born in earth and acknowledged in Heaven? Did not these unfortunate evidences, born of GOD, remain ignorant, and through error, as claimed, recognize—what? A fact to know as much of that fact as one of them? O, sir, this saps the foundation

of the present systems, and this is as plain as the meridian of day. The Eternal Source, unchangeable, recognizes Its allied embassies—the vital Principles upon which rests the weal or woe of Humanity.

No day since time began can boast of greater incentives to free moral attainments. Not that these everlasting Heavens were not the same yesterday, to-day and forever—the same Eternal Source from which Man inherits his all, one GOD and Universe to which his adorations are alike due. The light of this day encompasses Humanity within one broad fold. IT IS OF GOD.

In submitting these considerations to the mature reflection of Man, 't is well to remember the wrecked hopes and the desolate boon that have been transmitted from ages past to the present blessed hour in token to the high and honored revealments from the throne of Everlasting Pity.

In support of this position we might with propriety call to our aid the instructive lessons of the last sixteen centuries. Why? That they have been more luminous or abundant in their bequeathance to the unfortunate children of human erring? But it is beyond this. Spiritualism knows no distinction beyond the capabilities with which you are possessed. Its variances are but the legitimate outpourings of the successive commotions and party bickerings that have rent in twain the highest hopes and the best interests of one common Humanity vested in one GOD. Many may be disposed to soar beyond this fact and affirm that some unknown cause may have brought forth the evils of life, beneath the subdued evidence of Reason inherited from one true GOD. 'T is not our end and mission to mantle the soul in gloom. 'T is not to leave Man bereft of the protecting evidence of

GOD. 'T is not to weave the shroud of oblivion o'er the highest hopes and best interests that we come. It is to endow Man with a conciousness of his being allied to the great Ultimate of Eternal Cause. Then he will speak and see beyond the flimsy veil of hypocrisy that mantles the so-called theorems that lead Man to his GOD. Those who may feel umbrage at the position we have taken know not the interests involved. Their end and destiny depend upon this solution.

Without further trespassing upon your time and succumbing to the petty variances that rule triumphant o'er this fair land, we hold that the great first cause of all error lies beyond the grasp of mortal. We cast at naught the legendary evidence born, so said, of GOD and that claims the depravity of the human heart. These forebodings, in their true and literal meaning, have weighed as with an incubus upon the GOD of Heaven, according to the theory of many; but his triumphant Sons of a brighter day soar beyond the paltry evidences never born to bequeath to Man, endless terror. What did not exist bears no recognition from so exalted a source. Shall Man be doomed for the knowledge he learns of his GOD and the relative evidences of his birth? Does this make him a fiend? If so, he might well curse the hour that gave him life.

Another day, a more anterior age, has reaped this knowledge—so it is said. Better remain blind, that the incarceration of the soul had held its doomed tenement aloof from the conflictings that prove its ruin.

We come not to enforce any peculiar right or inherited opinions. No! 'T is only that Man may prove true to himself, to his GOD and his fellow.

THE relations of Man to Nature are as wonderful as they are intimate. These relations have ever been acknowledged, while we have had a variety of theories to explain their nature and purpose. All forms of Philosophy and Religion have acknowledged them, however infelicitous and contradictory their explanation or grotesque and absurd the principles deduced from them. At present we may reduce all theory to two forms, however large the theme and comprehensive its details. The one regards Man as the LORD the other as the SLAVE of Nature. There is something of truth in both, and we purpose to seek that truth, in view of its influence upon our religious hopes and fears. The theory that regards Man as Nature's Lord must admit that he is created dependent, if not helpless. Though Nature feed him from her bounty, she rules him by her inflexible ordinances. When, however, he arrives at his maturity he takes his Mother under his care, while her elements become at once his servants and his guides. The nature of his mental organization and the results of scientific research alike corroborate his lordship, while the most interesting chapters of his history record his triumph and subordination. Upon the proud promontory of his mental and moral superiority he takes his stand, to survey the earth and the heavens and to proclaim himself master of the soil and the rivers, of the lightning and the winds, of the fowl and the brute,—sole “monarch of all he surveys.” His word of command is, Advance! to the rightful conquest and supremacy—for advance is the law of Humanity—and development and progress go hand in hand with his authority

and dominion. His shout is heard from the steppes of the Andes to the jungles of India, and from behind the Laboratory and the Helm, the Loom and the Plow, the mandate re-echoes—develope, subdue, direct and be served. Along the smooth, macadamized and iron-paved ways of his activity he marches through conflict and peril to start the sleepy powers of Nature from the stillness of death to service and life. Or ploughing the “vasty deep” he calls from its echoing caverns even Leviathan that has been tamed.

“Whate'er he sees,
Whate'er he feels, by agency direct
Or indirect, he makes to feed and nurse
His faculties; to fix in calmer seats
Of moral strength, and raise to loftier heights,
Of Power divine, his intellectual soul.”

The theory that makes Man the slave of Nature reverses all this. It admits that once he was perfect, in body and mind, in conscience and understanding, and that then all Nature lay submissive at his feet, to be named whatever he should call it, and to be used however he should command. But from this height he fell by voluntary sin, and falling brought corruption and discord, sensuality and mortality as his servile inheritance, from which there is no deliverance save by bloody expiation and miraculous aid. This theory appeals to the Bible, but finds no support in the discoveries of science. The former, by the aid of dogmatical and priestly authority, is made to give credit to most forms of Ecclesiastical religion, but it turns painfully away from the facts of scientific research, and when hard pressed calls them carnal and accursed. We do not believe it fully sustained by Scripture, nor by the assent of critical Theologians; and we are confident it is contradicted by all men know of Nature

and of Man. We propose to make our statements good, modestly calling in question a venerated tradition, but fearlessly stating acknowledged facts.

The theory of the fall of the Original Man appeals to the beginning of Genesis and the statements of Paul's Epistles. It assumes that both are divinely inspired, by which it means they are infallible records and explanations of fact. This is a broad assumption, and as much depends on it, we should do more than barely accept it; we should scrutinize its evidences and make its allegations convictions rather than inherited persuasions, if found to be true. We would have you mark that this theory also assumes that Moses is the author of Genesis and that the Book was written at least three thousand years ago. We have no objections to these assumptions if true, and it is of little matter to us by whom the account was written, if the deductions drawn from it can be sustained as infallible. Hence, we shall examine it with fairness, and pronounce with caution, but we must lay down the pen forever if not permitted to state unquestionable facts. It is a fact, then, that the Book of Genesis does not claim to be the production of Moses; and there is indisputable evidence that he did not write all of it, and good evidence that he wrote none of it, if he wrote it all as an infallible and authoritative document. We repeat, there is no authentic evidence that Moses wrote this Book. The name of Moses occurs not in it; and there are facts narrated by its author that occurred many hundred years after the times of Moses, and could not, therefore, have been recorded by him. For example, we read in chapter xiv, 14, that Abraham pursued his enemies "unto Dan." Now the name of this place was given after the Dan-

ites, many hundred years subsequent to Moses' death. Again. xxxvi, 31, "These are the kings that reigned in the land of Edom before there reigned any king in Israel." How Moses, who died several hundred years before there arose a king in Israel, could make such a record, may be left to those who love theory more than fact, to account for. We are familiar with the usual methods of explaining these facts so as to preserve the tradition of Mosaic authorship, but we are confident they would be regarded as mere shifts in any other cause. The Book is anonymous; is, doubtless, a worthy history of many facts; but as it lays no claim to infallible authority, its statements must be subjected to the same rational tests to which other documents of a similar antiquity and veneration are constantly subjected. The Book, like many others of the canon, contains some of the most sublime and beautiful enunciations of Spiritual truth, such as have exerted a most salutary influence upon the elevation of our Race and prepared the way for the still higher enunciations of Christ-like Spirits; but to claim for it what it does not claim for itself, and to encumber it with the errors of obsolete and absurd systems of more modern theology is only to disparage it and divert enlightened attention from its interesting pages. But a few years have passed since we were engaged in a course of Lectures upon it which extended through the weekly ministrations of two years. Every chapter came under our critical and studious review, and we accepted the popular theory when we entered upon the course. But we state here as fact that after repeated examinations of the chapters that record the "fall of Man" we were so disappointed in the results of our examinations in support of the pop-

ular theory—which was the theory of the audience we addressed, and connected with the acceptance of which our reputation and fellowship were made dependent, as subsequent events have proved—that we were never able to deliver a Lecture upon them. We repeatedly applied ourself to the task, but the result was ever the same—all contrary to expectation and to every rational view of our temporal interests as a public teacher. We were compelled to pass them by, which we did, for future and since accomplished investigation. In the light of that investigation we now apply ourselves to the critical review of the popular doctrine of the “fall of Man.”

A careful reading of the first chapter of this anonymous Book will convince even the unlearned that we have two accounts of the creation, that by no means coincide. They do not appear to have been the work of the same pen. They seem as fragments compiled. According to the first, Man is the last work of creation, and according to the second, he is the first. The first represents trees and plants as springing out of the soil, and the second that they did not exist till the rain fell. In the first, Man and Woman were created simultaneously, and their name called Adam; in the second, Adam is formed singly, is alone, the woman formed from his rib while he slept, and her name called Eve. These discrepancies destroy the historical value of the account, and I now wonder not that CHRIST, as a Great Reformer, is never represented as alluding to it. The one ascribes creation to “GOD,” or the Elohim; the other to the “LORD GOD.” The one represents Man, if not both Man and Woman, as created in the image of GOD; the other says nothing of the image. But there is a stronger fact than any we have

yet noted, that leaves not a shadow of the popular theory behind. Neither of these accounts countenance the idea that Man was created perfect. It is sheer assumption, however beautified by more modern poetry, or made the basis of separating theological systems. It is true that Man is said to have been created in the image of GOD, but the word evidently alludes to his dominion, and this appears to be the view of the writer of the 8th Psalm: "Thou madest him to have dominion." And as the Jewish imagination often pictured the Deity in human shape, there may be an allusion here to corporeal image. The second narrative says nothing of the image. It presents him as passing an uncondemned life in Eden, with the privilege to eat of every tree of the beautiful orchard or garden, even of the immortal fruit, but on pain of death it interdicts the tree of the knowledge of Good and Evil. He names the varied animals and plants of the creation, is naked and not ashamed, and appears altogether as a child-man—innocent but not virtuous. The reason for the prohibition is jealousy lest he come to knowledge, and "be as one of us, or as gods, knowing good and evil." When he eats, he is represented as having become as "one of us." The sin is the result, therefore, of thirsting for wisdom; the "fall" is the awakening of Moral Consciousness; the punishment is want, dissatisfaction and labor. According to the narrative he does not become mortal, but is prevented from becoming immortal upon the earth. He dies because he is "of the dust," and is not permitted to eat of the immortal fruit. His infirmity and transitory earthly career are alike revealed to him by his sin. It revealed the burden of his body and bodily wants. And

the frightful character which modern theology gives to physical death is not in the narrative.

This account of the primitive Man, when unencumbered by the fearful philosophy that has been chained to it, is most beautiful; and, considering its antiquity, wonderful in its revealments of accurate observation. We, too, find the primitive Man, that is, the savage Man, naked, without labor and cultivated fields, living upon the fruits of his garden—the grapes, the berries, the game. He fears neither thistles nor thorns, for he asks no cultivated fields. It is only after he has eaten of the fruit of the tree of knowledge, that he finds them an evil, sees his difficulties and dangers, and the waste places become an offence to him and he asks for palace, farm and city, with all their defences and luxuries. 'T is never till then—till dissatisfied with the infantile or savage lot—that the winds sigh, the waves sob and the moan of sorrowful disappointment swells on the gale, in requiem and monody. Then the snake drags wrathfully upon his belly, and needs to be away with. Man longs for joy and peace, and feels that suffering and toil are a heavy curse, and needs the Christ-Spirit to say “by suffering we are made perfect”—we are never fully born till we die. We have, then, many Adams, and many Edens, and many Falls—and the narrative in Genesis has nothing in it that prevents this natural and everywhere confirmed interpretation.

In vain we search the other Books of the Old Testament for the doctrine of Man's perfection and fall. It is not in them. “GOD made Man upright” is indeed stated, but it is stated of all men, and not of Adam in particular. The name Adam is often used as equivalent to Mankind, and there is good evidence that

many of the Jewish prophets so understood the beginning of Genesis—as descriptive of common and constant facts. True, we read of the horrible murder of Abel; the bloody and vindictive speech of Lamech; the strange and unnatural intercourse between the sons of GOD and the daughters of men; and the general dissoluteness of the world, ending in a terrible deluge. But nowhere is this corruption ascribed to the effect of Adam's transgression. Nowhere is the Race described as in a decline. On the contrary, Job persists in asserting his integrity; the authors of several of the Psalms affirm their righteousness; Solomon, as already quoted, says Man was created upright;—and all this with no attempt, either, to hide his sinfulness; with most vivid descriptions of every form of wrong-doing, and severest denunciations of the righteous judgments of GOD, irrespective of any results from the sin of Adam.

But in the Apochryphal writings, after the Philosophy of Two Principles, the good and the evil, ruling the world,—imbibed, doubtless, during the Babylonian and Persian captivity, and having its most authentic origin in the Persian worship of Ormuzd and Ahriman—we find allusions to this story of the Fall. “Through the spite of the Devil, death has come into the world;” and “from Woman is the origin of sin,” are dogmas that were not imagined by men so long as they retained any clear conceptions of one GOD—All-Perfect and Powerful. Idolatry is ignorance, and idolatry alone can bear the thought of a Devil as a hostile and persecuting Power. The earlier books of the Jews have neither the name nor the idea.

The popular theory, therefore, of Man's Original Perfection and Fall, does not appear in the Old Tes-

tament, under any rational interpretation. Does it appear in the New? CHRIST, we repeat, never mentions Eden or Adam. He says Man was originally created in pairs, "He made them male and female," and thus denounces polygamy and adultery; but he gives not the slightest countenance to the assumption that the first man was by nature exalted above the present. He acknowledges good men, or goodness in men, outside of all Jewish and Christian organizations or formalism. Even Paul, who most of all is supposed to teach this theory, says the Heathen "do by nature the things contained in the law," and are "a law unto themselves"—which could not be true if Man's nature is corrupt; and Peter, though it required a severe discipline to teach it to him, and a special vision of GOD to confirm it, says he had been taught to "call no man common or unclean." James ascribes the sin of Man to his own lust, and Moral Death as its invariable result. Everywhere the subordination of Nature to Man is recognized in the New Testament, though it is ever made dependent upon the supremacy of his Spiritual nature.

But we will be asked, and very pertinently, how do you understand the statements of Paul: "By one man's disobedience sin entered into the world, and death by sin," and "as in Adam all die?" We answer: that Paul regarded Adam as an historic character, there can be no question, but that he held the theory of the fall, we are reviewing, admits of equally justifiable doubt. Paul believed in a gloomy under-world of joyless existence, to which all the dead had been doomed, and from which there was no deliverance till CHRIST descended into the "lower parts of the earth," and "led captivity captive." Hence, he gives

an importance to the resurrection of CHRIST that we do not find in any system of theology that seeks support from his writings. If he tells us that CHRIST "died for our sins," it is that he may also tell us that He "arose again for our justification." He predicates a "justification of life" upon the obedience and triumph of CHRIST, and that triumph secured deliverance from the under-world. Great workman of GOD, as he was, it was not given to him to be delivered from the errors of a false philosophy of the creation, which assigned to GOD and holy Angels an abode above the stars, and to departed Spirits an abode beneath the earth. In the language of his nation and times, he taught great Spiritual truths that speak to and have a response in the hearts of all men, but like all other human teachers, however enlightened, he shows his national education and culture. The discoveries of modern astronomy have exploded the idea of a local Heaven above the stars and a local Hades beneath the earth, but the truth that GOD is the GOD of the Gentile as well as of the Jew, and that there is no power but of GOD, and the clear enunciation of an accountable immortality for all—who shall be rewarded according to the deeds done in the body,—are as fresh truths to-day as they were when, in stripes and prison, he uttered them—as connected with his doctrine of the CHRIST.

But much more is assumed, even from Paul's statements, than they will warrant. Certain it is that he ascribes no mental or physical superiority or supremacy to the primitive Adam. And yet this is the corner-stone of the theory, that, as a superstructure, must fall, if it cannot be sustained. He makes him, also, more a contrast than a prototype of CHRIST.

“The first Adam was made a living soul; the last a quickening Spirit. The first was of the earth, earthy; the last the Lord from Heaven.” In like manner, also, he contrasts the natural, mortal, corruptible body with the Spiritual, immortal, incorruptible body. Adam, with Paul, was made to die because he was of the earth, and this accords with the account given in Genesis. Paul, and the author of Genesis, say nothing of a change in his nature; nothing of the corruption of his soul; nothing of the distortion of the outward universe by his transgression: and the transfiguration of the outward universe he sometimes anticipates, as in the eighth of Romans, is much like that portrayed in the prophets, and is less a restoration than a glorious transformation—when mountains, trees and seas shall break forth into singing, and all Hearts shall bloom and blossom as the ancient Eden.

Paul's view was similar to that which prevailed among the Jews of his time, though relieved by his Christian hopes. To Adam and to the renowned Patriarchs of ancient times, Noah, Abraham &c., they ascribed a superior wisdom. But he says nothing of inward corruption and transmitted evil, On the contrary he charges home every man's sin, and says death passed upon all, not because Adam, but “because all have sinned.” Enoch and Elijah, and, perhaps, some others, were all, of woman born, that Jewish tradition believed exempt from death, and the absurd idea of the gloomy under-world; and they because they walked with GOD and were perfect—which very perfection annihilates the idea of a transmitted fallen nature, the effect of primitive sin.

In the earliest Christian writings we find hints of this doctrine, but nothing that would give it rational

confirmation. Some of them ascribe sin to the angels, some to Adam; some deduce the evils of Nature from the sins of the Race: others make the story of Eden an allegory—and all make Adam an immature child. Irenæus and Tertullian are the first who attribute death as a loss to Man on account of sin, and infer his immortality previous to his sin; whilst Irenæus regards even this death as a mercy, to prevent Man from sinning everlastingly. It was not till the Pelagian controversy of the fifth century, that exact opinions, such as the Protestant dogmas now inculcate, were made out and regarded as parts of Christian faith. But it were bootless to trace this dogma historically, as we find in every age opinions characteristic of the degree of culture peculiar to the age, and nothing that would help us to a more consistent and satisfying view. Nowhere will we find the theory so well and so strongly stated as in Milton's *Paradise Lost*; and its poetic fictions, borrowed and improved from all classic antiquity, have done more to give it prevalence than all the commentaries and books of theology put together. Virgil tells us that at the sin of Dido the earth trembled, the heavens blazed, the nymphs howled; and we read it as a splendid stretch of the imagination. But when Milton makes all Nature give signs of woe, the Sun turn his course in the heavens, winter take up his dreary reign, the beasts become savage, and all the elements hostile at the sin of Adam, we read it as Christian Theology! It was the theology of his day, except among a few proscribed heretics, and he sung it in strains of high emprise. But the poets have since discarded it, and the Theologians will renounce it as the popular mind advances.

This theory cannot stand, for it is opposed to facts fatal to every prop by which its friends have sought to sustain it against the rising up of the intelligence of the past fifty years. What it calls corruptions, disturbances and discords in the natural world, were in it, and in more fearful forms, before Man was in it. All Geology now attests that the pre-Adamite earth was convulsed, gloomy and covered with Death! It was an area of Sulphur and Seething Lakes, earthquake, flood and hurricane, forty to one after Man appeared. Look back to its rocky waste; listen to the fierce tempests that then shrieked and rent the air; behold the streams of fire that pour, ocean-like, round the seething deep; and mark the hideous, poisonous monsters, with heads like the snake, fins of the whale, breast-bone of the lizard, beak of a porpoise and teeth of a crocodile; mark them as they move their hundred feet of length along, on limbs large as the pillars of the temple, and tell me, are they the fruit of original sin? Creatures, to us the homeliest, and dreadfulest, and poisonest, lived and died long, long before the scenes in Genesis claim to have been enacted. And kindly Nature, or Nature's GOD, I would rather say; removed them all and buried them away from His infantile and even yet easily terrified creature, deep beneath the everlasting mountains, to be called up now only when more frightful dogmas of roaring devils and liquid Hells are claimed as preparations for Man's eternal abode. What, I ask, will this theory do with such facts as these? What will it do with Death before Man lived, with ferocious fish whose teeth were made to crush and craunch the strongest animals, and huge monsters that could devour an elephant at a meal?

Will they tell us that Adam's sin reached backward as well as forward? Will they amuse us with the idea that GOD, knowing that Adam would sin, made these forms and powers of death in anticipation? Or that He made it a pleasure to the animals that died, before the sin of Adam, to die,

“So that the pleasure was as great
Of being eaten as to eat?”

Ah! better, far better for religion, for morality, for all manliness, to let the theory go to its wonted oblivion, and the facts stand. The whisper of Eve and Adam's consent, had no such effect, and the strained efforts to prove so absurd a proposition should convince every man of its utter futility.

But it is not more contradicted by facts than it is by sentiment. There is a sentiment in Nature that ever and everywhere denies so crooked and distrustful a theory. Allow me to say, though educated under the influence of this theory and expected by my profession to advocate it, I have never believed it when alone with Nature. And now that I write, upon this most lovely beach of a sparkling bay lined with the green trees of GOD's own planting, and covered over by winged fowl of varied plumage and habits; as I sit upon the echoing bank and feel the cool wind fanning my fevered brow and stirring tumultuously the leaves upon which I scrawl—it would be denying my GOD to believe it—He, the All-good, the All-powerful, who has appointed the evil and the good, the immature and the mature, and each for himself, and all for ends that cannot yet appear, must send me back again to superstitious fear did I utter a creed so cruel, so lacking in faith in the Universal Good, the Infinite I AM. Nature re-

bukes complaint. She refines us the more we refine ourselves. She gives peace to the heart that has not renounced its GOD and its immortal hope. It is in communion with Her that I see and know that GOD does all. I have seen it in Her waste places, among Her leafless forests, along Her trackless deserts and behind Her bleak hills. Everywhere is the Sanctifying spirit to the spirit awakened—and if life cannot awaken, death will. Here on the tossing waters, which to many are mourning and melancholy, I feel more with GOD than I did yonder with holy books before me and holy songs, and distrustful hearts around—feel more that GOD is Love. And yet I do not deny that there is much imperfection. It, too, is a part, and no mean part either, of divine beneficence. The veriest imperfections of Nature are fraught with Hope, and that I can see it, proves my divine nature more than all else; for the horse I ride sees it not, and the spouting porpoise that now moves rapidly with the waves while I write, heeds it not. All evil is full of hope. We are brutal if we see it not. I must utter the truth, and can forbear no longer. Pain, disease, decay, shame, disappointment, I know have hope in each, to be found nowhere else; and these give me hope in Death. Did I believe that it conducted to a gloomy under-world, I, too, with Paul, would expect a Deliverer who would carry that world captive. But I see it as a law of GOD, and like all His laws, beneficent. Never was it ordained as a punishment of sin, but as a relief for suffering and developing humanity. It enlarges the boundaries of our homes; translates our affections from bricks, and streets, and hard-tilled fields, and brutal persecutions, to where the beatific vision beams on the darkened

clouds of human transformations; and to the Soul purified by suffering reveals a perfect faith and an undisturbed peace, in whose rounds of severe and painful trial, the great and the good, the living and the dead walk, and the cadence of their heavenly voices mingle with our earthly converse, and lift the hope to the rank above rank in the ascending orders of creation; and in ways innumerable fulfill the designs of a Providence whose light shall irradiate all things, and shining through the darkness of error and perverted good, will reveal the glories of an Eternal Ascension.

Sermons.

[The preceding part of my work would be incomplete without giving specimens of the pulpit oratory of the Rev. J. B. FERGUSON. The Sermons following are selected, because, in the first place, they are a key to unlock the grander truths which are to be found in the "Communications" through Mr. CHAMPION. These Sermons have also a permanent value because of the broad and generous views announced; and because a few still living, among others the writer, shared with him the opinions and truths therein expressed.

In reading Mr. FERGUSON'S "Introduction," the "Communications" and the Sermons herewith presented, the reader will observe a unity of purpose sustained throughout. One Spiritual Thought runs through all: the Fatherhood of GOD, the Brotherhood of Man and the Indwelling Spirit of all Love and Truth as the outworking life of GOD—bringing, by obedience to his Higher Nature, Immortality to Man.

It was stated at the time that the reason for the preservation of this unity of Thought was to avoid, in the initial work, all speculation about GOD, and

“philosophizing upon Man, his acts and incentives to action;” that the Past had exhausted the discussion without arriving at any satisfactory results; that until Man could attain the measure of his being in GOD, under the Illumination of His Spirit, it would be futile to attempt to give instruction on the deeper themes of human Destiny and the Divine Life; that what he needed most to know was the realization of a True Life, not trammelled by the dogmas of Human Creeds. If true to his Higher Nature, and left in that Freedom which was his God-given inheritance, Man would be taught by the Infallible Monitor dwelling in all, his Duty and Destiny.

Whilst, in a sense, there is nothing new in this fundamental thought, it is the first time in Human History that a World-Religion was ever formulated that left each free to unfold its Life in Unity. All Religions are parts of One Religion; all philosophies of One Philosophy; and all evolutions of Life is the Diversity of One Life—seeking Manifestation and Perfection. Until GOD realizes His own Thought, in Nature, in Man, and in GOD-MAN, “no tenets nor forms can express” the Infinitude of Divinity. Until all Shadow shall reflect the Divine Substance in Ideal Reality and Beauty, GOD is not GOD in the Heart and Mind of the—All. This consummation is the Destiny of the Universe of Being.]

IMMORTALITY.

SPIRIT OF ALL WISDOM! inspire and direct us in the selection, examination and application of a subject for the opportunities and privileges of this day. Give us freedom and concentration of mind, in the happy exercise of which to both speak and hear. And may our present interview result in that good which the state of our minds, condition and prospects demand, so that we may more heartily glorify Thee in our bodies, by making them more worthy temples of Thy Spirit, and thus have sanctified to us all our meditations, instructions and discipline, in view of the holiest privileges both of the life that now is and of that yet to be disclosed. AMEN!

WHAT is Immortality? With respect to GOD, it is life without beginning or end. With respect to Man, it is life without end. Inspired minds have given expression to the idea of our definition, thus: first of GOD: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see;" and secondly, of Man: "For we are His offspring, for in Him we live, move and have our being."

The clear recognition of this idea depends upon our interior consciousness, while its expression will ever take the coloring of our culture, condition and educational peculiarities. All sane minds, of all nations, recognize an instinctive life, that, in desire at least, looks beyond the apparent dissolution of death, while in proportion as any mind becomes true to that desire and the countless visible and invisible ministrations it finds in that faithfulness, it arises to the knowledge, privileges and power of life in GOD.

Life in connection with external objects, commencing with the first observation of infancy, and extending to the most comprehensive horizon of hoary experience, is, of course, more readily recognized; but in no one of its stages is it perfectly satisfactory. The eye is not satisfied with seeing, nor the ear with hearing; nor can any one, or all combined, of the senses, bring to Man the fullness of his hope; while, ever, beneath every result of external observation, there arises a reflective life that looks beyond for a wider and more exalted horizon. We, by this experience, come to know ourselves as reflecting as well as perceptive beings. By the one capacity we observe much; by the other, we learn more. We perceive that we are in a world of material relations, connected to parents and children, brothers, sisters and friends, who in common with us are subject to a law of change and the deep experiences of separation and disappointment it involves. We reflect, and are led, in our reflective thought, beyond the parent for our origin, and beyond the change, however appalling, for our companionship, apparently dissolved. And by the aid of these reflections, gathered and brought down to us in the forms of our civil and religious culture, we name the power recognized before us and before the parent who preceded us, GOD, and in this thought, realized in any degree of distinctness, we begin to know that we live in Him more than in any external relationships. This thought deepened, finds a Law of Life Immortal, in which kindred ties are seen to be linked in indissoluble bonds, of which our natural affections and friendships were the foreshadowing intimations. Under the exercise of these reflections it will be found that hope is a native Impress upon

our being, and that it ever soars beyond external achievements. It reveals the highest and dearest ends of that being, and after their happiest consummation, still leads on and ever on. True, it reflects the passing objects of earthly care and pleasure, and often holds back its flight to weep over the sad reflections through which it held its way; and it may be it will stop there till its tears, as a flood, shall sweep away the really flimsy, but apparently insuperable barriers of avarice and hypocrisy that stay its flight; but again, in higher ends and better interests, it holds its way, forgetting or despising the idolatry of the past. What we desire to express is, that the reflective capacity in Man, which finds a GOD in the past, finds an immortality in the future, and its evidences increase with the depths and heights towards which its free exercise ever leadeth. Its first manifestation will be a very immature portraiture of immortality, but when, in its maturings, it has passed through the storms and sunshine of a varied fortune, it lifts its head above the blasts around and finds its visions expanded to take in the eternal evidences of Life Immortal, with its indissoluble ties of kindred in GOD as well as Man.

We insist upon it, therefore, that self-communion alone can bring the unshaken evidences of our immortality. In our fleshly vision we have a dim observation of good, while in our self-communion we counteract the influences that would secure our servility to the passing scenes, and rise above base idolatry to the cherished hope we have in GOD. We have life in two worlds, the outer and the inner. The one we realize by perceptions, but even these, when followed in their essential meaning, lead to the

other. That other we realize as we retire within it, and in this retirement of the mind we find the purified affection and interest of every kindred one who has thrown off the outer.

In it we hear "the voice of the LORD GOD," as did the fabled Adam, in the cool of the day; we have the consciousness of acceptance, as had the grateful Abel; we find the skill of art, as has many a Tubal Cain; and the spirit of prophecy, as did Noah and his spiritual successors. Angels converse with, deliver and console us as they did Abraham; we wander with Isaac in the cool retreats of evening meditation; wrestle with Jacob, and behold his angelic ladder leading up to the very gateway of heaven, and feel the foreshadowings of the fortunes of our kindred, as the spirit, disciplined by the sad vicissitudes of adverse life, brings the sobered reflections of age, as they visited his dying couch. Upon many a staff, worn and trembling, we lean and look, till, with Moses, we behold the unconsumed bush whose livid glare is lost only in the pillowy cloud of hope that leads before and defends behind. The gathered hosts of human brethren make many mountains of flashing rage, from whence comes forth the law of GOD, broken, ever broken upon the flinty stone, but renewed in the softened heart of Humanity. We wander o'er desert paths beside fierce enemies, and find our support and comfort in angel's food. We hear "the still small voice" that comforted the prophet, and which the roar of the avalanche and the shaking of the earthquake cannot hush; and strains of heavenly music break upon the enraptured ear in psalms as holy and more loving than David sung. From dusty ways of tumultuous strife and labor, we, too, ascend

the mount of GOD and hear of death's deliverances, that make a Calvary glorious and a JESUS king; while the gloom of Phillipian prisons and the loneliness of our Patmos is driven away by the praises of our GOD and the visions of immortality that no external imagery can depict. In a word, we find our eternity, which is life, and life in GOD, born of heaven, and wafted over the sable mantle of "Death's dark valley." We learn that we live in GOD, and the living evidence administers to every thought, affection and hope.

If we live in GOD, and GOD is immortal, our life is immortality—an immortality no change of outward relations can ever destroy. To bind the soul by a chain of despotism in religious faith, or bury it in the sepulchre of materialistic doubt, alike prevents the entrance of the light of immortality. The one makes a prison and the other a grave for our higher nature, and it is difficult to decide which is the most hopeless state of Man: sectarianism or Pyrrhonism. Freedom alone reveals the life of Man in GOD.

It is the freedom of my thought that has opened the vision that knows that nothing is lost. I know myself to be indestructible, and the knowledge is open to any who have freedom enough to be true to their own souls and the law of the better life within. It is the highest attainment, as it is the holiest assurance of our nature. If there is an eternal individualization of GOD, and Man is His image, Man is individualized, and, therefore, immortal. In the moment of death, made awful by officious ignorance and tyrannical custom, if this solemn assurance be given—no matter by whom, for GOD speaketh in all—that nothing is lost; that no particle of matter, much less of mind, can be destroyed; that the assur-

ance that WE ARE, can no more perish than GOD can perish; that the facts of the soul can no more be annihilated than the Heavens can be annihilated by a thought; and that as long as we exist, the might of our love will find its own objects and privileges—we are comforted. If immortality and eternity exist in GOD, and WE exist in Him, our love will find, ever find its immortality and eternity. Let, then, the sorrowful billows roll over me, and my soul sink into the depths of grief, I fall upon the bosom of Eternal Sympathy, and while my heart heaves in voiceless emotion within, I say, Father, I love Thee and trust Thee for the treasures of my love and hope!

But yesterday I was reclining beneath the cool shade of a tree of Nature's own planting, upon one of the tallest promontories of this fair and smiling land. Above me the Heaven was filled with the light of GOD's day luminary, and all the air was balmy life and cloudless glory. Beneath the huge cliff upon which I rested in meditative observation, the serpentine Cumberland was gently flowing between the green lining of bending boughs and rocky defiles, flowing, ever flowing on, on to the deep, distant sea, that absorbs all, and yet destroys or annihilates not one pure drop of its ceaseless fountain. Behind and around me were the fertile fields of industrious husbandry, now extending the regular lines of thick-bladed corn, while the golden harvest waved upon their border, or here and there fell into the arms of the toil-worn but happy reaper. The hot, dusty city to my left, with its roofs shining in the mock fire of the sunlight, was still, as if the mandate of Heaven's summer had said to its tumult, Peace! Many a rude cottage stood in the open common or field; many a

bright one in the clustering shade, far as the eye could see. A lordly palace, here and there, amid cultivated and flowery gardens, loomed above the green and yellow fields, beside the well-paved walks, where giddy frivolity and stupid dissipation too often reel from the revel of the city, or the nightly glare of their own proud halls. In my first view the hut and palace were isolated, where envy looked up, and contempt down, upon the same daily scenes. The field and the street were separated, where the thin-visaged accountant and hard-featured toilsman knew not each other save as interest or passion commanded their attention. And even the lonely cottage, almost hid in the green trees, appeared before me as the theatre where lovely woman was sometimes enraged; where children ruffled the peace of home, and stern mandates from unthinking fathers, fell like lead upon tender emotions, just budding into hope and joy. Beneath the surface of this bright scene that was sending its thousand inspirations into my soul, I knew, for I had felt and seen, there was much of untold grief, and sad, wasting disappointment. And I said within me, is this all? Is this life of struggle, of defeat, of overburdening evil, of severing friendships and martyr-like patience—all? If so, the bright Heaven is a mockery; the flowing stream, a tantalization; the spreading plenty and beauty, the baits of a Demon, to poison in despair. Anew, and with immortal power, gathered in the rebound of my nature, I felt it was but the beginning of Man's heritage, and the ascension of all things around me proclaimed and anticipated my own ascension, now not far off. The tiny plant is ascending to the tree; the splashing wave sends upward its purest exhalations, thrown

off by its conflict with rude rock and filthy depositings; even the dank savannah is purifying itself by the streams flowing in and out,—while nothing is lost! And am I less than nothing? O, Heavenly Spirit, never, never let the dark mantle of such a thought spread its sad pall over the ascension of my soul, as now again it feels as then it felt, Godlike, and looked Godward.

It were unworthy to lie down and fondle beneath the clusterings of that vine of mortal windings, that makes drunken and dumb the spirit born to life and life's great end—immortal happiness! I feel and know that there is no system of religious policy that guards and guarantees it as it should. But I equally know and feel that there are divine illuminings which, when once enjoyed, instill within the heart of all, the consciousness of Being, Eternal. Unchain thy thought, and the claims of thy humanity and the inspirations of thy divinity will open a vision above every conflict of immature conditions, when in bright or desolate fields of Nature's planting or Man's perversions. Drop the sense of power usurped over the less fortunate of a common brotherhood, and thou wilt cease to criminate thy GOD, or ally thy soul with a malignity that would burn His Heavens to obscure the hope that struggles in the heart of the lowliest. Make thy soul an honored guest within thee, and its temple will open its hypethral domes to immeasured depths in Life Immortal; while symphonious sounds from lips whose external covering moulds, there, beneath that bending tree, will sing thy franchise, bequeathed by GOD to blend thy soul in the interests of relationships eternal. No longer, cynic-like, sit down on what the policy that desolates the world under the guise of

Religion, calls sacred love, to profit by the misfortunes of thy kind; and the barriers that have detained thy hopes and held at bay thy progressive instincts, will fall in their isolation and be carried as the drift floats, to disturb the flow of thy spirit no longer. The clouds that dim the luminary of thought arise from selfish scheming, while the winds of a free humanity driveth them as the contrasts of a brighter sky. No longer fawn beneath thy misconceived prejudices; no longer lead or follow in assaults that desolate some human heart. No longer succumb to the policy that dwarfs the native impulses of thy soul. No longer suffer thy judgment to be incased as adamant by the barriers that false conceptions of GOD have created. No longer bow to the machinations of the designing—and, then, amid every recognition of thy mundane relations, will be seen the supermundane evidence that prepares Man to appreciate and behold the genial influences of the Heavenly Spheres.

There is an epoch in every life, aye, many of them, in which thoughts immortal, traced by the divine influence, from our birth to our change called death, that link the kindred ties of fond associations, that rise above the funeral pile, to make of brotherly and sisterly affection, fatherly and motherly care, a galaxy of stars whose undimmed light, though broken by the rude storms of earth, ascend to Heaven to be shrined in GOD; for all are His "offspring," and "in Him we live, move, and have our being."

But my skeptical friend will tell me he cannot see his life in GOD, nor the ties that bind him to it in the transformed being of kindred departed. True, but is sight the measure of human knowledge? The eye conceals more than it can possibly reveal. A won-

derful organism it is, truly, but its horizon is limited to external manifestations, and it cannot see its own life. The medicinal spring that bursts from yon bank of the absorbing river, my chemical friend tells me, holds a solution of enduring iron, and I see it makes its deposit on the pebbly bed over which it murmurs its ceaseless song. Shall I deny the iron in the glass he forces to my lips, because I cannot see it? And can that pebbly fountain conceal what my eye cannot see, and I, presumptuously deny the soul that hides itself in the perennial stream of God-life that floweth, ever floweth through the forms it maketh, it transformeth and rendereth beautiful even in its decay? A little nitric acid will dissolve the shining silver, with which men pass into a temporary significance among their fellows, so that I see it no more. Can I deny the silver because the solution hides it from my eye? Is it not there as much as when it bore the stamp of the mint and the superscription of conventional authority? And shall I deny that shining coin of the soul, because death transforms it from my limited sight and touch? Is it not here, there, everywhere, in the degree of its ascension? Death hides from the eye, but not from the mind, and in a higher sense, every opened mind sees or realizes the presence, purified affection, or refined thought of those who have taken on the enduring and, therefore, invisible garment of GOD.

Again. The most powerful and the only ubiquitous elements of Nature are invisible. The circumambient atmosphere, the engirdling electricity, the world-upholding aura, through whose plastic and yet sustaining ocean the planets move in their mystic courses—what eye has seen them? What lens reflects

them? The vivid lightning becomes vivid and leaves the track of flame along the resistant air, and of its tremendous power, in the fallen pile and the scattered limbs of the giant oak; but the subtle element, who has seen? So, Spirits, in the form and out of it, are seen in their manifestations, but the Spirit, itself, no eye hath seen or can see. To the ascension of this thought, so feebly expressed, every mind is holding on its upward way; now in hopeful desire, and then in the anguish of disappointment, but ever upward above the external world of conflict, till the great transformation makes its body and its soul alike invisible to the outward sense; mother earth having claimed the former, our Father, GOD—GOD, the Spirit in all, through all and above all—claims the soul, individualized from all others, and yet united in that oneness that soars above time and sense, to make them subservient to Eternity and Spirit.

O, great and glorious word: Immortality!—Eternity—Life—Love—Wisdom—GOD! As the thought of it pours its sweet influences over my soul, I almost hear its strains of holy melody, floating o'er and mingling in the great sea of strife beneath, to win and carry upward the least sigh for the good, the lovely, the enduring, unuttered, it may be, from the closed lips of writhen grief, drowned, perchance, in the hoarse and malignant notes of religious strife, and hushed in the tumult of business and revelry, but still, there and everywhere, wherever a human soul lies encased or rises in its measured freedom; and there its calm, its grand, its eternal anthem shall be heard, exposing and correcting the wrong it has suffered, and making it the mount of its own progress upward, ever upward in Eternal Ascension. O, Immortality! when the

pale stars of serene and all-embracing Heaven are hiding their soft beams in the clouds of years and sorrows that gather o'er our earth; when the dull years are circling the child of my love and companions of my heart; when the loved and the hidden come to my memory as I sit beside the little mounds holding the dew-drop of silent night, that prevents an intruder upon my meditations; when the sunny hours pass wearily, and toil no longer beguiles; when my sleep comes not and my dreams wander back to the ways of my childhood; when the narrow vision of my eye shall have answered its temporary end, then, O, then, come with the whisper of angel voices, and to the eye of my spirit bring the day-star of thine own hope, whose never-dying light, upon the night of my departure, shall break in beams of life, joy and glory to all!

“To join the innumerable multitudes
 Who have gone before me. Ah! the bound is narrow,
 And still, how dark beyond; and yet, how light!
 The good man springs from earth on wings of love,
 To love in heaven! to roam among the stars,
 To bask in fields Elysian, 'mid perfumes,
 And flowers, and amber lakes, and golden skies,
 And thought, and light, and harmony forever.
 O, God Immortal! I have fullest hope
 Through Thee. O, fold me to Thy loving arms
 And take me home!”

And, at best, it is a deception arising from our selfish indifferentism, that mistakes these rocks as solid, and our life as transient. The solid earth is the phantom, and we alone are immortal among its successive apparitions of perishable things. Though it seems enduring as adamant, it is washing and dissolving away, and our individual being, of all things seeming the most precarious, is alone incapable of decay. Gigantic institutions, boastful traditions, pompous

wealth and hard-fastened servility, exist by a tenure more uncertain than a sickly infant's life, for they make a sweeping tide, upon which this poor, frail ship of human being alone can ride the storm. The seas of time shall sink and flow away; the mighty fleet of human achievements will be carried into the impenetrable night, while, suspended, as it were, in the mid-heaven of divine protection, we shall yet disregard our perils, forget our toils, transcend our anxieties, reposing without carefulness, in sublime peace, in the life of GOD, while the fashion of the world passeth away.

It is short-sighted, and not far-seeing, to look upon the external as permanent. Life is the permanent reality, while its scenery, in physical observation, is ever changing. A dull and heavy soul may fancy its wealth, its rank, its name, its government, real and eternal. It may sanction its stupidity by the forms and foibles of a religious boast, and thus hide the light of an all-pervading, but, to it, unconscious faith. It may even argue and expound, but unless it rise to the consciousness of the infinite scale of human life, it will not advance beyond the mere spelling-lesson of its tuition, and its religion will be as confused as it is noisy, until very weariness will cause it to fall asleep over its hornbooks and the fatigues of its jargon, alike deaf to the lessons of divine wisdom and the reality of that angelic hymn that swells upon the breath of our morning-land to keep the spirit open to the skies. Poor spellings of the merest alphabet of eternal wisdom are the dying forms of religion around me, and the spellers are unwilling pupils who feel not their life in GOD, and deny its outpourings in those whose souls have found a holier dimension in the divine—

and the divine, in all things. O, Spirit of Love! help us to feel, daily, that we are not our own, nor the world's, nor the priest's, nor the ordinance's, but the everlasting Father's, and shall survive the little spaces of that limited perspective that too often chains our desires to find, experimentally find, that the things seen are temporal; the unseen, Eternal!

GOD WILL TEACH HIS CREATURES.

FATHER ETERNAL: How inspiring and elevating to our souls, to know that we live in Thee, by the spirit Thou hast given us! We live in the external world, and while our eyes are fastened upon it, we feel our feebleness and mortality. Life is change, and our changes oppress and weary us almost to fainting. We see the blindness of ignorance; the waywardness of temptation; the desolations of vice and crime; the distrust of selfishness; the pain of disease, and the darkness of death! But when we realize that we live also in GOD, the life, support and perfection of all things, the dark clouds of our ignorance are illuminated or cleared away by Thy outshining wisdom; the scenes of our temptations become the theatre of our deliverances; Thy love, kindling noble hearts, moveth amid the want and ruin of earth's passions, and leadeth to beauteous and holy transformations, as the green grass groweth over the dank and crimsoned soil, and the fragrance of roses penetrates and removes the stench of foul corruption; and doubt gives place to trust, disease of body, to health and vigor of spirit, while the sunlight of immortality falls, as with voices of angels, upon the dark gateway of dissolution, to reveal the links that bind in indissoluble union Thy earthly and heavenly kindred. Evermore, O, Father! teach us and give us this faith, and in its life of love we will trust and adore Thee forever? AMEN.

“They shall all be taught of God.”—JOHN, vi: 45.

THE failure to see GOD as the Teacher of His children, is a failure to distinguish between agencies and an agent, and between agencies and the end had in view in their employment. Because we receive guidance and warning by the wisdom and folly of our parents, by the success and failure of men, in the past and present aspects of human endeavor, by the rise and fall of families and nations, and by all the diversified experience that comes under our observation, in our narrow vision, we too often look to the parents, to success, to failure and personal experience, and expend upon these our praise or blame. We seldom look within and beyond, to the spirit that enfolds itself in and ascends above all things. We rarely think that GOD filleth immensity, and is, therefore, in all. Now, it is the opening and enlargement of this capacity of the spirit, that makes the truly wise and purely religious mind, and it is only in its full exercise that we behold the Father who worketh all, and in all, and come to know that all are His offspring, permitted to reflect the beauty and peace of His government, in the exact proportion of their faithfulness to themselves, their brother associates and their GOD. While by this unfolding of the kindred nature of our Father within us, we are made to see ignorance as a call for knowledge; vice, as a demand for virtue; crime, as an invitation to discipline and reformation; and failure on earth, as a proof of effort needed to be renewed in heaven.

We must learn to look at the universe as one universe with many parts, all infinitely related to each

other and to the whole. Thus, we will see men as One Brotherhood in many families, and GOD as One GOD in innumerable manifestations.

But does my reader tell me he cannot take so hopeful and harmonious a view of Man and GOD? Be it so. He has but to ask himself if his narrower view is helpful to himself and worthy of his experience and hope. I do not deny that there are advantages to every view of Man and GOD possible to the human mind. But it is not for me to relate and classify those of the most narrow. These are already heralded in the strifes of Christendom and the conflicts of the world. They are seen in the boasted results of missionary operations among the heathen, and the bigotry and persecutions of the doctrinal feuds of every hamlet and almost every family of our country. Let others expose or boast of their triumphs, we cannot, while speaking for the help of each who reads, refrain from offering hope to all. We would ask the inquirer, most seriously, is that the GOD of the universe whom we exclude from any person, however hopeless that person may be to an earthly accepted vision?

Is that the creature of GOD, whom we call not our brother? Is that the eternal home of Spiritual affection, whether we call it earth or heaven, church or kingdom, whose deserted sons and helpless daughters wander in eternal orphanage? And shall we bring GOD down to our narrow image of His Wisdom and Love, or seek to elevate our souls toward the unbounded infinitude of His government?

Narrow views of His workings all have, but our narrowness makes not the confines of the Unconfined, and our souls bear testimony, whenever the

noise of our strife is hushed within—as in the voiceless hour of pure devotion; the tongueless moments of unselfish love; the silent watches of sleepless thought by the side of the dying and over the mouldering embers of the dead—that GOD is good to all, and Eternity cannot be judged by time? If, therefore, in any case, your views are not hopeful, know that they call for hope and, mayhap, for a discipline that will crush or drive away the barriers that hold back the free exercise of your hope; a child, a farm, an enterprise, a national prejudice or trivial frivolity, or personal wrong, suffered or committed and not renounced; and these will be swept, sooner or later, and perchance by the very agencies that now look to you more as the instrumentalities of devils than of GOD. If your love of GOD is still fearful, your fears call for more love, and it is a grateful thought to those who love you sincerely on earth and above it, that they will increase their call if you rise not above them, till by their own weight they fall in such confusion that your soul shall wonder why it ever found a habitation in their environs.

A faith in GOD is a faith without doubt, or which doubts serve to brighten. A love of GOD is a love without hate, or which hate only serves to quicken and widen. A hope in GOD is a hope without fear, or which fear only serves to expand and crown. Of course we allude to doubt, hate and fear as once felt in ourselves or seen in others.

The law of mind is Ascension; Ascension cannot be eternal unless it be toward the Infinite; the Infinite is not infinite unless it embraces all; and what is this but the Perfect? And what mean we by the Perfect, if we do not mean GOD? If, therefore, we con-

ceive of a wisdom higher than the ignorance we now foolishly boast, that wisdom cannot be judged by our ignorance. If we conceive of a love more perfect than our fondest affections, surely our affections cannot be the standard of that love. In this conception, therefore, you have the witness of GOD within you to attributes of power, wisdom and love, above you as the Heavens are above the earth—and to judge of GOD or Man without this, the noblest power of your nature, is to make yourself wiser and better than GOD. O, that Man, in his vain conceit, were not wiser than his Maker! Then would he feel and know that the truth of GOD, like the light of heaven, is not corruptible, nor confined by the dark shadows that earthly forms or objects may cast.

How humiliating to our presumptuousness is the lesson that strikes us here! We make, in a great measure, the GOD we worship, the Eternity we enjoy or fear, in the fulness of the end we cherish as men. How many expect, and rightfully, that a Good Man should be better than their GOD! Their ideal good man should not, could not injure his enemy, hate his fallen child, nor trample upon the rights and hope of his bitterest foe. While his GOD is worshipped (shall I abuse the word?—it would be more truthful to say blasphemed) by ascribing to Him anger, hatred, wrath and unending bitterness to the most unfortunate and most impotent of His own offspring. Surely the darkness of such views must reveal their falsity, and the imperfection of human language, whether found in laws considered sacred or otherwise, cannot much longer be regarded as absolute truth or infallible descriptions of the Indescribable!

By this simple and unanswerable method we learn the advantages of external or human teaching in contrast with the internal or divine. The former is a help to the latter, but can never be its standard. Where it serves to open, unfold and deepen the power of our own souls, it is a blessing not easily over-estimated. Where it deadens, smothers and crushes the GOD or life within, it is a curse unspeakable. Whether it be government, creed, church, society, book, periodical, sermon, farm, merchandise or what not, this remark is applicable, and when the soul is surrendered to either, Man gives his all for a worthless exchange. Whereas, when these and all things are accepted as the instrumentalities of a Divine Teaching, provided in all, and found in the free power of our Souls, when true to themselves, they become the ministers of heaven, and stepping-stones in the ascending temple of Eternal Life. Man was not made for bibles or creeds; but bibles and all things were made for Man. Without him they would not be, so far, at least, as he is concerned; with him, in the full exercise of his powers as a man, they work as the great machinery of his beauty and strength. They exist for human welfare; are designed to promote human happiness, and whenever used for any other purpose they are an insult and a shroud to the Divinity enshrined by GOD within us all. A tree may teach a divine lesson but a tree is not a man, and he is debased who worships it. A book may teach, but a book is neither Man nor GOD, and he is a servile idolator who bows down before it. But tree and book may inspire the life within, and music in the limbs of the one and the psalm in the voices of the other, may find responsive melody in our Souls to Him who made and dwells in each.

And this melody is one of love and hope, and thus shows itself to be of GOD, who being Love, can inspire naught but that which is kindred with Himself. GOD alone is infallible, but books may help to accuracy.

Such a view alone can inspire a lofty conception of Man's Nature, and lead to that high moral sentiment that will seek his highest good. It will penetrate the various discrepancies of opinion and action with a genial warmth that will yet bring out the pure and helpful in all forms of religion and government. Then the assumption of power, as by a divine legacy, over the human conscience, will be branded as a usurpation no longer to be borne. Time will allow the midnight darkness of past superstition to cover the hideous forms of its gods and men, its saints and sufferers, to be brought to light no more. It will open a brighter vision than the glare of ghastly demons, which has almost rendered sightless the eye of mortals, dimmed by fleshly ambition—for it will reveal the agencies of Universal Good. It will call into active speech the Instinctive Divinity all feel, and the world will see that Love alone can develop Love. And the genial waters of life and liberty, flowing from the fountain of GOD, will be quaffed by every thirsty soul, to bring forth blossoms that will ripen into fruits of deed and duty that shall bring back the long wandering and sorrowing sons of a Common Father, to that Record of Himself, written in the Heart, imprinted by an angel-host, and which, o'er its wrecked hopes and anticipated wrongs, shall spread the rainbow of Eternal Hope.

GOD teacheth every man; because every true man bears the evidence of his GOD within him. Sectarian divisions and sub-divisions may have divided his heart,

but whenever true—and all are at times true—it turns to that Eternal Source from whence all receive life, discipline and destiny. And the immortal evidence that GOD is Love, inherited as his first and last bequeathance to the Soul, will bud forth, leaf, and bear a fruit that the desolating hand of conflicting strife shall never wither.

But I am told that this hopeful view of GOD as Man's teacher could be entertained, did we know the Future Life to be one of help as well as reward. And do you not know it? Then you know not what Life means—whether past, present or future. If life is nonentity; if life is death or nothingness; if it has no love, no power, no sphere of action, then you might doubt; for in the proportion in which our lives are doubt and darkness, we, of course, doubt and are dark.

We know the future life to be one of help. Do you ask by what evidence? We answer by the testimony of our own Souls, in the proportion in which they live, here—the testimony of GOD in all, known and recognized in the power of our love. And we know it by the testimony, clear and unmistakable, of those who have thrown off the fleshly form and entered into that life. That testimony is uniform on this subject, and of a character no rational mind can reject—no religious mind will reject. Prattling innocence and hoary age, the fortunate and unfortunate, alike tell us they live as they love, and they love to live to see and develope the agencies that shall disclose the universal kindred of all in GOD. They also wait, everywhere, to expand the ascending thought of any one who will live long enough to be true to himself and his GOD. And those who will not be true, must eat

the husks and feed with the swine, till their disgusted taste and ragged poverty shall bring the remembrance of a Father's house, the garments of righteousness, and an eternal embrace.

From the hill-tops of every land, this light is now breaking. Not many silent watches of the night, ere the not distant day-beams from on high shall proclaim Humanity's Dawn. Its rays now stream over the upper clouds, and the conflicting elements below, in fierce collision will soon exhaust their forces on each other, to be stilled in that death-like silence they so justly merit; while over all shall spread the epoch of a brighter day, whose penetrating rays shall renew into life and vigor the storm-driven sons of GOD, whose shout of joyous triumph shall bind the chords of all kindred affinities and cement the long-severed Brotherhood of Man. This I believe—aye, this I know—and, therefore, have I spoken!

And this testimony, any man favored with the knowledge of human immortality, should bear everywhere and under all circumstances. Not fanatically, but firmly; not offensively, but opportunely; not doubtfully, either, but deliberately; not captiously, but calmly—in the love of Truth and Humanity, and looking solely to the approbation of GOD in a conscience void of offence and alive to its obligations.

That testimony, like the Spiritual Light it desires to reflect, will show its contacts in the coloring of our culture and prejudices; for a block of wood may cast its shadow, and surely human minds should not be expected to do less. Water poured through a riddle is water; but Spirit-mind reflected through mind in the flesh, will ever show the coloring of the channel through which it passes. And why should

it not? Should not all minds seek the fountains of Eternal Life to fill their own vessels, be they large or small, and may not any bear the evidence of that light and its receptions? The light of GOD's glorious sun is not less pure because shining dimly through the tapestry of my window; nor is the light of Immortal Wisdom and Undying Love less enlivening and cheering, because its mediums to this age, or any other, give coloring and refraction to its rays. Let it shine on, we would rather say; for GOD will teach His children, and by His own agencies, and Man can never be an infallible reliance for Man. It shines for you, and it shines for me, and it will shine for all; for as a Common Father presides over, so a Common Destiny awaits all. Let the fullness of our measure in that destiny be the proof of our faithfulness.

But in this view, how are we to understand the popular phrase, Word of GOD? Has GOD spoken to Man as Man usually speaks to his fellows? Literally this cannot be true, and it will be found by the candid inquirer, that in every instance where GOD is represented as speaking to Man, in the ancient, sacred books, an agent is always employed, and one who professes either to have seen an angel or to have been inspired. GOD speaks to the Jews of old, but it is by prophets, or men interiorly illuminated. He speaks to Apostles, but it is by the Divinity in JESUS, or the many manifestations of the Spirit of Wisdom, through the Spiritual men and women of the times. Indeed, every manifestation of Power, Wisdom and Love, is called a word, or the Word of GOD, according to Scripture usage. The creation and garnishing of the heavens and earth; the phenomena of the seasons; the life of Man and the provisions for his sustentation;

the origin, revolutions, fall and rise of families and nations; the decisions of judicial tribunals, and the protection of the unfortunate, are designated in the Scriptures "the Word of GOD." The CHRIST, or anointing of the Spirit in JESUS, is emphatically so called in the New Testament. The phrase occurs some thirty-three times, and in no single instance does it refer to a book. This is a profound fact, worthy of due consideration.

Every honest decision of an enlightened judgment; every plain prompting of a purified conscience; every just sense of duty; every providential opportunity for knowledge or service, and every event that impresses our immortal nature with the being, agencies and will of a Power higher than Man, may be justly, and is scripturally, called "the Word of GOD." It is the Word of GOD in our mind and in our heart. It may be feebly felt and ambiguously spoken. But not less feeble or ambiguous were the intimations of holy men of old, who are said to have been moved by the Holy Spirit. Their first monitions were feeble, but faithfulness to them led to the strength and beauty of the religious world. Thus GOD dwelleth in all. We are excited to do, to bear and to expect. We are roused to reason, to feel and to act and suffer, by innumerable agencies, visible and invisible, and GOD moveth in and over all. We are warned by danger; entreated by persuasion; comforted by mercy; won and changed by love. The warning of wisdom, the mercy of the compassionate, the love of the devoted, is of GOD, who is all and in all. When attentive to the moving of our Higher Nature, we know His will without a sign from heaven, and if a sign be given, it addeth nothing, save as we are attentive. Thus,

His "Word" is not only in us, but around us. It is in all things; for no man can say, there He is not. We hear it from the heavens that declare His glory; from the earth, filled with His praise, and we are ascending to hear it in the Harmony of all things, as a Psalm of Eternal Gladness. In the stupendous fabric of Nature, and in the course of the smallest events, it is heard by the listening ear. It reveals a wise and governing hand over each; and if our ear is not filled with the thunder-roar of the world's conflict, it will speak to us of an inheritance revealed in the great Word or Law of Change misnamed Death, where affection finds its undying union, and joy feels no reverses. To reverence a book, therefore, above the Truth it reveals, is an unworthy idolatry; to reverence the form of a man above the angel that speaketh in him, is to make the mortal higher than the immortal; to reverence the angel, book or man above the Divine Spirit, at once the origin and end of Man and Angel, is equally idolatrous, and beneath the ever-unfolding hope of our nature from GOD. GOD reveals Himself; but GOD is Infinite, and His revelation partakes of His nature. We receive and reflect, both in word and deed, just as our Souls open to His "Word" in all things. Here is wisdom which the simplest can understand, and which the wisest can never exhaust.

" Above, below, in earth and air,
 GOD'S Spirit moveth everywhere;
 And *ΣΠΕΑΚΕΤΗ*, wheresoe'er a voice
 Uplifts to sorrow or rejoice !"

SELF-KNOWLEDGE THE KNOWLEDGE OF SPIRITUAL COMMUNION.

O, GOD! Most High and Holy! Under the depressing influence of our low passions and impure tastes, we know not how to approach Thee! Our minds grow inactive; our righteous and benevolent desires languish, and our hope darkens in view of our failures, and those of friends we desire to love and cherish around us. O, help us! Make us feel the nearness of thy purifying Presence, and prepare us for the holy messages of kindred Spirits, that we may be defended in safety; led in the path of an ever-unfolding wisdom; inspired in the emotions of Divine Love, and established in that aspiration and duty that brings peace and privilege. Bless our friends and enemies, and make them a blessing to us, and us a blessing to them. By the one, encourage, and by the other, warn, and by all, aid us, that we may throw off the grosser considerations of life, and take on those pure desires that shall elevate us, and ultimately crown us as Thy children, in the light and beauty of undying affection. Help us to check and conquer unworthy thoughts and aims, and forbid it, GOD of all, that we should ever meditate evil or injury to any one, even the lowest and most injurious of our common brotherhood. Aid us to practice what we preach, and may the good fruits of Spiritual knowledge to us, in our deep unworthiness, so richly granted, be ever seen and felt as a help, however feeble, to lead men away from envy, selfishness and the inevitable consequences of degraded desires and

deeds. O, GOD! help us all above the asking, and contrary to it, if need be, and help us as we need, and not as we vainly, in our infatuations, momentarily desire, and thus make us temples of purity, knowledge and glory, and to Thee be the praise, now and forever! AMEN!

“He came to himself.”—LUKE xv: 15.

WE are constrained, this morning, to ask what is Man, that he can never be satisfied with anything short of GOD? No evidence of hope in his prospects, nor of joy in his Soul, reigns triumphant over the memory of the evil of his diversified fortune, save the hope of a knowledge of his GOD as Infinite Father, in whom alone the instincts of his being can breathe an assured and joyous existence. This knowledge is the life of his Soul, and is called by JESUS the “Eternal Life,” more with respect to its quality and blissful influences, than its duration. In the possession of a Soul, he has the assurance of endless being, and in the knowledge of its capacity for eternal advancement in wisdom and purity, he gains such experience of his life in GOD, as makes his heaven of ever increasing beauty and joy. Without this knowledge, his humanity lies as a lifeless corpse, filling a much deeper and darker grave than that which receives the cast-off tabernacle of fleshly mortality. He exists without a recognized purpose; without an end, and if he profess a hope, it is a vain one, that disappoints with every reverse of fortune, and chills the vitality of his Soul.

Self-knowledge, then, is the knowledge of GOD in us, and whatever leads to that knowledge is a re-

ligious ministrations, whether sanctioned by the pulpit or denounced by the Elders. The Prodigal in the parable, felt not the protection and help of his Father's house till he "came to himself." Coming to himself brought him to his father and the joyous greeting of his house. So self-knowledge reveals the Fatherhood of GOD in us; and the home of Spiritual welcome, everywhere around us, ready to greet every penitent feeling and hopeful desire, and expand them in the love and power of heavenly strength. Self-government leads to self-knowledge; self-knowledge leads to the knowledge of GOD in and around us, and the knowledge of GOD reveals the Brotherhood of all Intelligences throughout an Illimitable Universe, whose sweet strains of earthly and celestial music make the harmony of eternal praise.

The tainted atmosphere of earth and earthly desire is impregnated with divine impulses, and, hence, Man is constantly visited with a better hope, and a livelier anticipation of good for himself and for those most dear. And as he drops his desire to sustain some peculiar view of an infinite subject, he comes to cherish the blissful evidence of connection with the encircling band of a suffering but hopeful Humanity. He draws, then, from an inexhaustible store-house of immortal planting in memory and thought, and feels the links that bind him to GOD and the great family of Man. These links he measures according to the capacity given, and that capacity, moral and intellectual, expands as he cherishes his love of Truth, and kindles the flame of celestial fire that consumes all fear, measures all time and reveals eternity.

It is given to every heart to obtain its GOD. But the possession bequeathes no exclusive privileges;

for it reveals Divine evidences, scattered by a Universal hand, broad-cast over every nation and in every creature. Man's free-born thoughts charm and elevate, and their light penetrates every angry cloud that may arise over the horizon of his hope from his own dark deeds of ignorance and shame. He ceases to nurse the deadly viper of hate and malice, lest the poison should still the chorus of his Soul and impregnate it with a loathsome stench, that corrupts the sweet odors of peace to the memory and hope to the aspirations. He comes to be a thinking and rational being; and, as such, finds himself pursuing the same journey and desiring the same end with the most elevated of his kind; and the dark robe of the memory of mis-spent hours, with all its grotesque and detestable figures of superstition and worldly idolatry, falls down in tatters and rottenness, to be gathered up no more as the clothing of an immortal nature.

Ah! how few of us know ourselves! How impossible without this knowledge, to know our GOD, and to know the sublime purposes and ends of that GOD in us and in all! What evidence of a future hope, of a blissful immortality, do we bear? We, who were created by GOD and bear His Infinite Impress upon our Spiritual nature; live in His perfect and unbounded Universe, and live on amid its wonderful and beautiful changes, connected by indissoluble ties to those who have cast off the form of fleshly imprisonment, and bound by fear and hope to thousands yet to come? What miserable Pyrrhonism do we cherish, to cloud our vision to all that could instill a thought of a blissful end? What welcome do we give to doubt, the misty messenger of the Soul, to distrust the messages of peace, that with relentless hands it may

snatch from our dying grasp, all that could reveal our entrance upon scenes of light and hope immortal? Our GOD is our end and destiny, and, hence, our GOD is our all. As we are, so is He to us, in all stages of an Eternal Ascension. He blesses us with the gentle zephyrs of a morning promise, or withers every thought that is false to our nature, that its dead or poisonous leaves may be scattered, never to be gathered again.

We cannot grasp Eternity in one short hour. How vain, then, to refuse to learn, where all are divine teachers! When we learn how to live, we are prepared to die. When sincerity of purpose becomes the beacon-star to guide us, we can safely pass over every troubled sea, and our hopes are ever buoyant, because they ever look to GOD. Purity of heart and sincerity of purpose make the band with which He holds us to the past, present and future—to Eternity! Anything less can only hold us to some perishing form that changes while we grasp it, and leaves its deadly sting behind, to force us away from it and its loathsome decay. The prophetic visions of the sainted Fathers of every tribe and every religion, become clear to such a purpose; and the bright evidences of present disclosures lose their meagreness and ambiguity when they disclose our varying destiny as Humanity varies in its faithfulness—faithfulness to itself and the GOD it bears and worships.

Come, then, my brothers all, let us treat each other kindly, for we have much to bear in our mortal struggles. As we advance in wisdom and devotion, our reputation and feelings are huckstered to every credulous populace which has not become manly enough to know its brotherhood. We are bone of

the same bone, and flesh of the same flesh, and must become Spirit of the same Spirit. We are subject to the same imperfections, and equally susceptible to the same false or faithful evidences of hope. We need to be brought to the consciousness of our being in GOD as we now have our consciousness of being in the external and changing departments of His creation. The idle illusions of the passing rabble may engulf the purest strains of Spiritual melody that are sent to consecrate our earthly hearthstones. Shall we prove false to the Divine Communion for which provision is made in every human heart? Or shall we circumscribe our actions and conduct within the pale of Humanity, that its anthems may find a daily response in our bosoms? That response shall be of GOD, and will mingle and commingle with all the vicissitudes through which He calleth every mortal to a knowledge of his Immortality.

One more question and I have done. I speak not to amaze you, nor in accordance with my views of what a discourse should be. I speak because my Spiritual nature is impressed to speak. And I ask, shall the heathen, in every age, boast of the living evidence of his hope, while we, in our anxiety to enlighten his "dark mind," can only bear to him an evidence that at best is but a memory—a memory, it may be, of privileges granted to men more true, but not more favored? Shall five thousand years of boasted revelations, as claimed in your Bibles, only serve to render Man unfit to commune with GOD and the angel forms through whom He gave us life on earth, and would now give us hope Immortal? Shall our idolatrous reverence of its pages drive glad tidings of Immortal friendship from our own firesides?

Shall it still the accents of prattling innocence and hoary age, as they speak of Immortal Purity and Hope? Oh! fables twice-told, when will you cease to make dumb the Reason and paralyze the Conscience of these boasted heirs of freedom, only to assure them of the fallacious boon that speaks a changeful GOD, more uncertain now than when appealed to in the brutal ages that are passed?

DIVINE SOVEREIGNTY AND HUMAN AGENCY.

“Spirit of all Power and Goodness!—whose will is creation, whose creation is beneficence, and whose beneficence is revealed in and above our conflicts, leading and harmonizing all things in the progressive results of Eternal Wisdom—help us to recognize and realize the Universal Sovereignty of Thy dominion, and joyfully to receive the place and duties ever opening and preparing as our Spirit of Thy Spirit openeth. Forbid that we should judge Thee, and vainly question the wisdom of Thy Providence, by our limited sight or sense; but may we calm our Souls to the reception of that inspiration that giveth trust in place of doubt; hope, in the stead of fear; love, for indifference, disgust and hatred; so that Thy kingdom may be seen within us as the rule of our Heavenly nature, in and over our earthly antagonisms, and forever we will rejoice in the ever-opening vision of Thy glory and majesty in us and in all things! AMEN!

“My Father worketh and I work.”—JESUS.

IT is to be deeply regretted that the fierce and selfish controversies of ambitious Religionists, have given such a general distaste to the very name of some of the most important questions that ever agitated or can ever interest the human understanding. They have served to obscure Truth oftener than to hold it forth in its beautiful and attractive proportions, or they have presented it in such frag-

mentary and deformed aspects, as to make its very name a reproach or a signal for fruitless and disgusting strife o'er its torn limbs and mangled body. Thus the human organism may by brutal or skilful hands be so severed, limb from limb, flesh from bone, and head from trunk, that we can scarcely recognize its once commanding harmonic beauty and power; and the observing mind be turned away from the disintegrated mass, more in disgust than discriminating reverence. And yet, there is a human body, beautiful and harmonious.

It is greatly thus with the subject we discuss this morning. From the earliest records of the development of human knowledge, it has involved questions of vital interest to the hierarchy of thought; while there is scarcely a rational being who has not, in some stage of his progress, felt its difficulties or its solution as the greatest problem of human inquiry.

Let us, if we can, seek a just and consistent view of the subject, without reference to any sectional creed or separating philosophy. The difficulties, like all difficulties in imperfect ratiocination, arises from exhausting our attention upon single views or fragmentary aspects of this truth.

In a universe of positive and negative principles, Truth is ever a harmony of contrasts. The positive and negative principles are found everywhere and in everything, giving the utility of change and the beauty of transformation to every aspect of the universe. What is positive to one state, is negative to another or a higher state of the same object; and according as the attention is riveted upon the one or the other conditions of the same object, will be the conclusion arrived at by the observing mind.

If we look at a newly-born infant, as such, we may affirm, truthfully, that it is helpless; and while the mind is absorbed in the observation of that condition, it may forget, if it do not deny, the mother provided to care for it, the earth and the heavens to nourish it. If we observe it again when a child, we see it not so helpless, but while greatly dependent, still able to put forth more or less defensive power. When it arrives at vigorous and healthy manhood, again the same narrowness of vision may forget its past and its approaching infancy, and assert its independence. In neither case is the observation just or truthful; and because it sees only one condition, and forgets or overlooks another. The infant is dependent, but not utterly helpless; for it breathes, and breathes a love that awakens powers around it for its nurture and defense. The man is man, that is, sovereign, in some sort, of a few conditions, but still is he not independent—his sovereignty is not absolute.

Or we may appreciate the mistakes that involve confused thought upon this subject, thus: When, in our descriptions of his appetites, passions, gross and fleshly propensities, we affirm of Man's body what would present him as an animal, we may affirm no falsehood, and momentarily yield to the thought that he is the subject of materialistic annihilation—an absurdity. Again, we may be so captivated by his grasp of thought, depth of love, and infinitude of hope, as to describe him as an angel or a God, and yield to the conclusion that he is perfect and wholly spiritual. But in neither case have we appreciated Man as he is. At best we have but a fragmentary view. We may have spoken truthfully in our every allusion in either case; but our descriptions are partial, and

truth would be the harmony of the contrasted views. Man is an animal, and he is more. Man is an angel, but he is also less. As a creature of flesh he is confined to its necessary and unavoidable conditions, while as a recipient of Spirit-life he ascends above his fleshly condition, and feels the instincts and enjoys the communion of Immortality.

Or perhaps we can better appreciate the truth at which we aim by a view of morals. Then, we need only to appeal to the experience of every one before me, to clearly reveal what we mean by a harmony of contrasts, or a recognition of positive and negative principles in all things. Thus: A man may be so candid as to become uncharitable in feeling. No one of us could call him a perfect character. Again, he may be so charitable as to tell falsehoods; and we find, then, as great a defect on the other side. But make him candid and charitable; make him to love Truth and love Man, and love him only the more as he needs his kindly consideration and offices, and you have the perfect moral man, at least in ideal appreciation—the harmony of contrasted but not contradictory virtues.

The Universe, physical and moral, is full of these contrasts—nay, it is a universe of harmonious contrasts, change being its law, progress, its pathway, harmony, its end. So with the subject before us. We may so speak of the absolute power and government of GOD as to regard Man as a mere machine, and cursed and doomed at that; a creature of sin and depravity not his own, and made liable to endless wrong and suffering. While, again, we may so regard the capacity and achievements of Man, as to make him appear independent of the powers that controlled

his origin; guide the consequences of his actions and provide for his responsibility and destiny. The former is a GOD without Man; the latter, Man without GOD. The truth is not found in either view. The truth is a harmony of Divine Power, making its throne in human hearts, to lead them from nothing to the Infinitude of life, light and joy. GOD is sovereign, but Man is free. Man is free, not as an angel delivered from fleshly environments, but more free than the horse he rides, the ship he guides, or the perversions of his nature his vices engender. He is free in a circle; free to widen that circle by measured steps; but not free to control the consequences of any single action, nor of all his actions combined.

GOD governs in and by all things. He governs, therefore, in and by Man, and His government by Man is more than a government by brute force or mechanical law; it embraces his developing intellect, moral tastes and angelic aspirations. Man is relatively free, but the measure of his freedom increases as he ascends above the brute and the mechanical plane upon which he finds his being begun; more free, as he becomes more angelic, more Christlike, more Godlike. Man lives in the world whose laws are divine, and divinely secure the ends Divine Wisdom contemplated, which ends culminate in his progress, and by his progress lead to a freedom that measures time by Eternity, Man in GOD, the beginning, middle and end of his destiny. If he degenerate, if he fall, he must share the results of the condition to which he falls, but his descent meets the barriers over which he cannot pass, and where, amid severe buffeting, he finds GOD still seeking his elevation, and by ties of sympathy, provided in eternal relation-

ship to Spirits, bone of his bone and spirit of his spirit, he starts again in the upward way.

The freedom of Man, then, is a freedom of degree, and its degree ascends as he ascends in purity, in wisdom, in love—in a word, in Spirituality. As he thus ascends, he rejoices in death, so-called, as well as in life; for he finds the life of GOD filling all things, and revealing itself more and more as he learns to live amid the myriad changes of his condition, and the transformations of his endlessly improvable nature. He is poor, almost to bankruptcy, without a filial trust in GOD; he is rich, to inexhaustible treasures, when he finds a GOD in all and above all. Here, and in this thought only, can he find his measure of peace and progress, and he is never satisfied with the measure he gains: for it brings the desire, however he may smother it, for a larger, and that larger measure is ever before him in the unnumbered perfections and unmeasured care of his GOD.

Now, it does appear to me, that this view of GOD in Man and Man in GOD, and yet GOD over all, relieves the subject of the difficulties of a fatalistic philosophy, on the one hand, and a presumptive Man-worship, on the other. And all Nature experiences a Providence, which is but Nature working, speaking its confirmation. From the light of the glow-worm, gilding the flower on the wayside, to the flaming meteor of day, rolling its worlds of light through immensity, no separate entity exists,—and all seem to say, “my origin and my purpose is beyond myself.” Along the Infinite line of cause and effect, we see the unmeasured Cause in which, in some state, all principles, elements and essences have their existence, proclaiming an Infinite Whole, that regulates their motions, presides

over and guides their apparent collisions, preserves them from destruction, so that nothing is lost, and by which there is no disturbance that can pass a certain limit. We see provision is made for all necessary restoration, and we are enabled to behold

“ The stars preserved from wrong,
And the most ancient heavens made fresh and strong.”

True, the subject is incomprehensible, but so is every other when pressed toward the Infinite, which all things proclaim, and which none can fully reveal. But we may apprehend what we cannot comprehend. We see every principle we discover in the Universe of mind or matter, in incessant action. A quietude in one aspect is activity in another. Effects become causes and causes, effects, till we bow down in adoration, to rise up in activity and hope before Him who filleth immensity; and instead of perplexing our minds by the question, what or where is GOD, we are content to ask, what and where is He not?

Man lives: The principle that gives him life is seen, wherever he ascends in thought or experience, to combine and inhere in the elements of Universal Nature. From lower elements to higher organizations, he advances by the beautiful law of change which his brutal nature calls death and destruction. When the Ultimate of any form is gained, it decays, that a higher production may be set free, and find its attraction to a higher existence. Thus his freedom increases with his dissolutions, and is only temporarily measured by any condition in which he is found. Is he found an idolatrous heathen, he must yet see, in the flesh or after he has cast it off, that his idol is nothing, whether it be books, men or a shining jewel. Is he found a slave to forms, Jewish, Roman, Christian or

Philosophic, so to speak, he will yet rise above their shadow, and find a freedom of Love and Progress that individualizes his Spiritual nature, and makes him to know himself at once a son of GOD and a brother of Man. "For if any man love GOD, the same is known of Him."

The practical duty to which this view of our theme leads imperatively, however procrastinated, is that Man's highest welfare consists in consulting the highest wants of his nature, for which he finds an inexhaustible store-house of Divine munificence, ready for the supply. He bows not beneath the weight that crushes him, but gathers strength to place his feet upon it and makes it a stepping-stone, high and strong in proportion to its weight, in his upward way. He complains not of agencies he has neither the power to make, nor the wisdom to control, but adapts himself to them, and thus finds the harmony of all things. Truth is his standard, and he measures himself and all things by its ever-elevating balances. Truth is his CHRIST, under whose anointing he finds good beyond his domicile, he would neither ward off nor contract. From the narrow conventionalisms of His GOD—not the GOD Universal—he steps forth as from a dungeon's gloom to behold, as he may upon this fair day, the rich promises that spontaneously arise to welcome a Common Humanity; and the emblems of purity and freshness in the vernal mantle now covering hill and valley, give him a thought beyond the evidence of his own power, and he learns that his hope is my hope; his life is my life; his child my child; his end my end, in the exact proportion in which he and I do and suffer; and thus we may see GOD in Man and Man in unity with GOD.

This harmony of contrasts, this recognition of the positive and negative in all things, this GOD-view and Man-view blended, is the law of GOD and our neighbor; the fulfillment of all law; the end of all observation; the essence of Religion of all forms and above all forms, and the marriage of Divine Sovereignty and Human Agency; the loving embrace of Justice and Mercy; and it discloses the links of that mighty chain that binds in kindred influences the whole Family of Man, whether on earth external, or in Heaven Spiritual. GOD is seen to be equally the dependence of the whole; and what is the patrimony of a Common Humanity is mine and yours, and every man should add his mite to the store-house Eternal.

The appeal upon this subject is very justly made to consciousness. But our consciousness bears its testimony alike to our limited freedom and to the Divine government that creates and enlarges its spheres. Every man is called upon to arraign himself in some silent chamber of his heart, where the gentle rays of pure judgment and reason mingle in unmistakable decisions. There he may learn how to bend beneath the storm of unyielding Necessity that sweeps by, and there, when it is passed, he will see how to lift his head serenely above the weakness he surrenders to the Almighty everywhere enthroned. There, amid fierce conflicts he cannot control, he holds the empire of Right, and seeks the high ends of his being far beyond the impotent reach of misguided misanthropy. The scorpion fangs of polluted fear are extracted when he sees himself the arbiter of his own fate and destiny; and he never feels himself a toy or a bauble, save when bereft of the undying

influences that reveal a GOD in him, as in all around him.

His consciousness will reveal the recognition of a moral and righteous and, therefore, eternal government. But the same consciousness discloses a life-giving principle within, that may move amid the contritions and misdirections of a great Humanity, as the Source of redeeming action.

If, therefore, I have a heart to feel, a mind to act, and a sympathy of Soul, let its reckonings be with the Source from whence they are derived. My greatest danger is ever with myself. Here, in the breast, is the altar of GOD, and each is called to its defense.

Do we boast of freedom and of rights? There are but two rights in the entire Universe—properly speaking, but one. We denominate them as two, the right of GOD and the right of Man. As one, the right of GOD-in-Man. This bequeathes and distributes upon all alike. All seek the level of Divine Harmony; all must ultimately find it, when the distinctions of capacity, circumstances of cultivation and intellect, have made and finished their severances. Hence, we are called to kindness and love, to a heart overflowing with gratitude; for it is only such a heart that can meet with becoming dignity, the apparently confused and contradictory manifestations from our fellows, that time in its successions developes. Every consolation, every comfort, every prospect of good, is ever beaming with all its undimmed radiance; but we see not nor enjoy the gladdening beams, save as we ascend in moral purpose and action, and all things around and within us, either by deprivation or inspiration, move forward to reveal the sight. The

powers that exist, exist but for a time, while the power of GOD in our progressive nature, is Eternal.

We are conscious, therefore, that we are bound, and we are conscious that we are free; but our grateful acceptance of our bonds, breaks them, when our sphere of freedom stretches toward the Infinite. I find it difficult to reach forward toward the Ideal of Right GOD inspires within me; but it is impossible to stand still. GOD is Harmony, for He is Absolute; but Man is progressive, for he is limited. GOD-in-Man, is a harmony of contrasts, whose apparent conflicts find their calm, and every calm is stirred to reveal a higher ascension. If we seek within our own hearts, we will find a consummation there that speaks the man and not the machine. The principle of growth is there, and under its influence we find a life and vigor that grieves not at the mistaken realizations of Time. It imparts no thought but hope, and feels no joy that gives wrong to the Soul.

Let the span of Man, then, be the free evidence of the GOD he bears, and the bounteous repasts of Time shall join anthems of undying Love to the memory of his achievements, whose sweet strains of Heavenly symphony shall still every note of discord in EVER-LASTING HARMONY!

Conclusion.

MR. EMERSON, in his lecture on "Man the Reformer," said: "In the history of the world the doctrine of Reform had never reached such a scope as at the present hour. Now all things hear the trumpet and must rush to judgment—Christianity, the laws, commerce, schools, the farm, the laboratory; and not a kingdom, town, statute, rite, calling, man or woman but is threatened by the new spirit."

These words were uttered when TRANSCENDENTALISM was on the up-turn—promising a New Dispensation. The choicest spirits of New England gave their best thought, life and energies to the propagation of this fragrant gospel of Love. It spiritualized all feeling and made the bending heavens resplendent with the freshened promise of a "Perfect Life" for Man. Liberty of speech and action found promoters in the elder CHANNING, in PARKER, in EMERSON, in WARE, in DEWEY, in FROTHINGHAM, in FURNESS, in W. H. CHANNING, in JAMES and a host of others of lesser note. A GREELEY, a DANA, a RIPLEY, MARGARET FULLER and HAWTHORNE, attempted the Impracticable in their efforts to organize Labor and Social Reform; notably at Brook Farm. It was a splendid promise, but like all similar promises it was only a

prophecy. The world calls such men and means, "failures." Nothing fails that is honest in effort, true in purpose—having the good of Humanity as its end. GOD gathers these broken heart-threads and binds them to His Heart forever. The world advances over the "failures" of its moral heroes; and TRUTH brightens her torch at these watch-fires—slowly dying—as she moves onward and onward to the enlightenment of the Race. When the cycle of this Transcendental movement narrowed to its close—SPIRITUALISM, with its wonder-working miracles, struck the world of Materialism with a power of demonstration which left no room for doubt as to the existence of supermundane realities. The "Rochester Knockings," in 1848, heralded the dawn of a New Age. It brought to the front men of large experience in the practical affairs of life, as well as some of the most cultivated thinkers of the time. Among those who had the courage to investigate its phenomena were Judge EDMUNDS, Profs. HARE and FARADAY, BRITAIN, FISHBOUGH and PARTRIDGE, and others of prominence. Among the more brilliant, was the Poet-Preacher and Seer, Rev. THOMAS L. HARRIS; Rev. J. B. FERGUSON, of Nashville, Tennessee; and Rev. JOHN PIERPOINT, of Boston. And last but not least was H. B. CHAMPION. His earlier work is to be found in the preceding pages. The name of Mr. CHAMPION, although unknown to fame, stands pre-eminent among those who had the manhood, thirty-five years ago, to give this despised cause their names, their fortunes, their lives and their sacred honors.

Spiritualism has passed through many phases since it became an acknowledged fact, in 1848. Beyond

the mere wonder-seekers curiosity, it has answered to almost every form of human belief; in many instances it has been known to assume all the characteristics of Ancient Sorcery; and often, unless a high purpose inspired the investigator, Nature, through her "Elementaries," has played with the credulity of the more sanguine and less discriminating of its votaries. Those who have profited most by their investigations have been those who have sought its influence for purposes of good to Man. These have been rarely disappointed; and the two phases of it which have been most pronounced, and which have found the largest following, and which have promised the most lasting results, have been Christian Spiritualism and that which may be called Theistic Spiritualism. Under this latter designation we would place the teachings through Mr. CHAMPION. These two forms repeat the old Thought of an Impersonal and Personal Manifestation of the GOD-Idea. The Impersonal Idea of GOD receives through Mr. CHAMPION its most pronounced expression. He brings to the front this almost forgotten Revelation of GOD's Relation to the Soul. The Age is so materialistic that it can hardly realize that there is a Response of GOD to the Heart as well as to the Understanding and the Senses.

The Impersonal Idea of GOD is as old as Humanity. With a few exceptions, every People, every Religion, prior to Christianity, realized GOD as Impersonal, Invisible and without Definition. Among the more Spiritual Brahmans it was taught that GOD's Expression—even through the Form of Intelligence—was a finite lowering of Himself to Man's comprehension. Hence, their highest form of worship was SILENCE. The GOD of the Heart is invisible, impersonal and

undefinable. As GOETHE says: "'T is Feeling all." Men in whom the understanding predominates, and who must have a Thought Expression for their worship, are partial to the visible, and sometimes, even to a sensual, physical MAN-FORM to worship. This is the Ultimate Manifestation. SWEDENBORG makes this paramount in his evolution of the thought of the Christian GOD. But the GREAT HEART of Humanity has never been satisfied with this Form of the Divine Revelation. There is a Mysticism in Human Nature which seeks the Unexpressed. And it is to this undefined longing that the writings of Mr. CHAMPION are addressed. Unlike the ancient votaries of this form of faith, he makes his Illumination practical. He obliterates all distinctions in Humanity; all moral and sanctified priorities; and simply recognizes MAN on a Universal Plane of reception of the Divine Bounty, in an Impersonal Communion of Spirit with Spirit in a Oneness of Reality that makes Man, GOD; and GOD, Man—Man-in-GOD, and GOD-in-Man. That obedience to our Higher Nature is the law of an ever-opening vision of the Divine Perfection and of our participation in it. This is the Divine Unfolding Life for All.

Brahminism and Bhuddism, the Gnostics, the Mystics, in all ages, notably the "Friends of GOD," in the Middle Ages; TAULER, Meister ECKHART, ERIGENA, the father of Scholasticism; the author of "Theologia Germania;" Madam GUYON, FENELON and JACOB BOEHME, in comparatively recent times; all have felt the Inner Presence of the Infinite Good:—nameless and, in a sense, Impersonal. Its philosophy found its clearest expression in the writings of FICHTE—especially in his "Blessed Life." Its finest

poetic expression is in SHELLEY'S "Hymn to Intellectual Beauty," and in Faust's reply to the Religious questionings of Margaret. The Bhagavat Geeta is full of its reflected glory.

The awful shadow of some unseen Power
Floats tho' unseen among us ; visiting
This various world with as inconstant wing
As summer winds that creep from flower to flower.
Like moonbeams that behind some piny mountain shower,
It visits with inconstant glance
Each human heart and countenance ;
Like hues and harmonies of evening,
Like clouds in starlight widely spread,
Like memory of music fled,
Like aught that for its grace may be
Dear, and yet dearer for its mystery.—

* * * * *

I vowed that I would dedicate my powers
To thee and thine : have I not kept the vow ?
With beating heart and streaming eyes, even now
I call the phantoms of a thousand hours
Each from his voiceless grave : they have in visioned bowers
Of studious zeal or Love's delight
Out-watched with me the envious night ;
They know that never joy illumined my brow,
Unlinked with hope that thou wouldst free
This world from its dark slavery ;
That thou, O awful LOVELINESS,
Wouldst give whate'er these words cannot express."

SHELLEY.

MARGARET.

* * * * *

Dost thou believe in God ?

FAUST.

My darling, who dares say,

Yes, I in God believe ?
Question or priest or sage and they
Seem, in the answer you receive,
To mock the questioner.

MARGARET.

Then thou dost not believe ?

FAUST.

Sweet one ! my meaning do not misconceive :
Him who dare name
And who proclaim,

Him I believe !
 Who that can feel,
 His heart can steel,
 To say : I believe Him not ?
 The All-embracer,
 All-sustainer,
 Holds and sustains He not
 Thee, me, Himself ?
 Lifts not the Heavens its dome above ?
 Doth not the firm-set earth beneath us lie ?
 And beaming tenderly with looks of love,
 Climb not the everlasting stars on high ?
 Do I not gaze into thine eyes ?
 Nature's impenetrable agencies,
 Are they not thronging on thy heart and brain,
 Viewless, or visible to mortal ken,
 Around thee weavng their mysterious chain ?
 Fill thence thine heart, how large soe'er it be :
 And in the feeling, when thou utterly art blest,
 Then call it what thou wilt,—
 Call it Bliss ! Heart ! Love ! God !
 I have no name for it :
 'Tis feeling all ;
 Name is but cloud and smoke
 Enclouing heaven's glow.

GOETHE.

The Personal Idea of GOD is more limiting—more narrow than the Impersonal; and is the fruitful source of all the contention and confusion in Christendom. As our minds expand and grow beyond this limitation, it takes on the Universal; and henceforth we see GOD as the ALL—the Living Soul of things. He is then the I AM,—the ONLY—that which IS. It is the mastery of these two Ideas,—an Impersonal and Personal GOD—in the human understanding and in the human heart, that gives to the mind a full realization of the Absolute. When the Soul attains to this comprehension of the Infinite, its day of rest comes; it is then a participant in the Universal Harmony, born out of the Universal Discord.

Age by age these two Thoughts come to Man's recognition as he journeys to the goal of his deliver-

ance. One manifests the Eternal, Infinite and Unchangeable Spirit of ALL GOOD; the other His adaptation of Himself to Man's varied experience in all time, in all worlds. In this age the Personal Idea of GOD expresses itself in the Revelation of the WORD as the Divine Father-Mother of Humanity—one with all its hopes, aspirations and loves—a Revelation taught by every World-Religion except the Jewish and Christian Religions:—taught even by Mosaism until Jeremiah eviscerated it from the mind of the Jehovah people.²

It is the union of these Two Ideas—an Impersonal and Personal GOD—that gives to man that varied experience in Nature-Life, in Word-Life, and in God-Life—One and the Same—which is his endless portion. In these two thoughts the ABSOLUTE TRUTH is revealed.

There is but one SUBSTANCE. All Manifestations of this One Substance, whether in Nature, Man, or the GOD-MAN, are generated from this Great First Cause. This One Substance is Form, as well. It is Inner and Outer—One and complete in Itself. Its Out-Goings or Manifestations are in Discrete and Continuous Degrees. Thus Imaged, Speculative Thought is saved from an All-devouring Pantheism, in one direction; and an All-dividing Dual-

2. We use the term "Person" in the ordinary accepted sense—which must, in the nature of the case, be Finite; as it defines GOD to the human consciousness. In an accurate definition, God's Manifestation is always Personal; as the word "person" means a "mask." All God's "manifestations" are "masks"—hiding the Reality. The "Impersonal" God—is a God without a "mask," and is Love: and impresses the Heart in a boundless ecstasy of communion. When this Love takes Form in the understanding, it is Thought. Love and Thought are, therefore, the union or marriage, of the Divine in the Human Mind. We cannot define Feeling or Love; we can, Thought; because Thought is the Form of Love, and hence, in a sense, Finite: and hence, too, God in "Manifestation"—is under a "Mask"—a Person. "An Impersonal God"—Feeling or Love—is undefinable; and except in Thought—which is its Form—is "Unknowable; because Infinite. The Finite can never comprehend the Infinite.

ism in the other. Until Swedenborg gave the true Intuition of this Idea of the Divine, Philosophy had oscillated between these extremes;—at one time, wholly Pantheistic, at another time, wholly Dualistic-Syncristic; ending always in Scepticism, and without any Constructive purpose. But his doctrine of Discrete and Continuous Degrees saves the Human Mind from vague dreaming, in one direction, and Isolated Egoism, in the other.

In GOD, Love or Will is primal; in GOD, Wisdom is derivative. It EX-ists from Love in GOD. LOVE in GOD is the Divine Selfhood—ever appropriating whatever Wisdom correlates and makes necessary, according to the Eternal Idea. Man, on a lower plane, but with the same accommodated Life—proceeding from GOD—has Will, which first manifests itself as Natural Desire; he then appropriates whatever his understanding reflects from the Divine Thought, and thus, by this appropriation of Divine Things, makes them His Own. He Egoizes the Divine Life, and thus is formed what he imagines is a real, actual, inherent selfhood, per se. As he confirms his belief in this, to him, God-like inheritance, he crystallizes around this Appearance a self-center which makes him guilty of all evil he believes himself to have committed. Swedenborg has said that this is all “fallacious” and “delusive.” It is the “appropriation” of the Divine Life, and vainly confirming himself in the belief that this Life is His Own, that is the “Origin of Evil” in Man. Whence comes this power to “appropriate?” The archetype is in GOD!

Never, until Swedenborg announced the clear law of the “Origin of Evil” in Man, has it been understood or its nature revealed. Instead of making its origin

the violation of some Divine Law, the eating of an apple, for instance; or the satisfaction of the sexual instinct; or as a principle in Matter; or any other of the fourteen claimed "origins of Evil,"—he meets the difficulty without evasion or mystery. He declares Evil to be relative, and, hence, "Nothing"—except as Man vivifies it with his apparent Egoism. He claims that it originates wherever and whenever manifested by Man, in the "belief" that what we do, or say, or think, is Our Own; that whenever we believe that we can, in and of ourselves, commit Evil, then we "appropriate" it and make it our own, and thus, so long as we so believe, we are guilty of those sins which our conscience tells us we have committed. If, on the contrary, we could always realize that we have no selfhood; that there is but one Real Ego in the Universe, and that that Ego is GOD; and that what seems an Ego in us is all an Appearance, we would never be disturbed about the evil of the world; about our "salvation," or about any other of the correlated problems which have so long perplexed thinking men. We would not seek to be anything but what we really are—mere forms for the Divine Ego to manifest itself in and through. We would simply enjoy the Divine Life without calling it our own. We would be what CHRIST said we must be before we can enter the kingdom of Heaven: "Little Children." How simple is the old Seer's solution of the problem—so far as Man is concerned!

Good and Evil are taken up and their antagonisms reconciled in the New Christ-Consciousness born of GOD in the New Regenerate Manhood of the Race. These terms indicate the provisional

poles for the evolution of human character and a Christ-like destiny. The Christ-Man is a Child and regards both as "Nothing." He lives in the Sunshine of a Perpetual Day; and knows nothing but the play of the spontaneous life of Divinity within him. He knows that the INNER CHRIST is ever in response to the Outer; and that this One Life is his perpetual inspiration. He no longer lives in conscious acts, but the Self-Conscious-Unconscious is the unity of his existence. He lives in the glory and splendor of the DIVINE NATURAL HUMANITY.

As in Creation, so in the Soul's Apocalypse, All Light comes through "Darkness." This (darkness) is the substrate of the Universe; and he who leaves it out of its economies fails in his comprehension of GOD, and in the masterful knowledge of his Own Eternal Self. The Devil and Darkness are synonymous. The trail of the Serpent encircles all; and its slippery slime obscures the footprints of GOD and the Ages; but under the administration of the Divine Wisdom, Evil heightens and deepens the fullness of Divine Love and makes sure and steadfast GOD's final Evolutionary, Progressive Purpose.

Man, when honest with his own Spiritual nature, feels in and above his consciousness a Power—a Presence which he calls—GOD. This Power—this Presence brings him to a realization of his destiny, and in his Self-consciousness fills his Soul with awe as it stands before a Law which is imperative in its requirements of Duty. It is a Moral Law that tolerates no trifling—no evasion. Through

conscience it speaks with more than Sinaitic power. It strips the Soul of its self-righteousness, its hypocrisy, and demands of the Senses unqualified obedience.

Based upon this Law, the Eternal Progressive Purpose of GOD begins, and as the Natural and Moral Life dies or is transmuted into the higher Divine Life, the Soul's progress is assured, and Man then lives in GOD and GOD in Man in ever reciprocal relationship. Man is the reflector of GOD in an endless line of Progression. As the Soul opens to the reception of this ever unfolding of the Divine within it, it becomes more and more God-like—more and more Man-like. It is the Infinite becoming the Finite and the Finite taking on the Infinite—through that ever-widening relation which stamps the Universe of Souls—the Man-GOD and the GOD-Man in Eternal Interfusion and blending of purpose. To this End, to this Divine Destiny are all the provisional helps of Nature, Morality, Angelic Ministration, and the endless line of Eternally Progressive Beings—in GOD.

Such is the Hope brought to the world through Mr. CHAMPION; such the law of Endless Growth, which he promises. How futile in the light of such a Transcendant Revelation, is this delving, criticising, digesting and living on the Past. The Present and its duties is what Man needs to be taught. How to be a Just Man, a True Man, a God-like Man, recognizing GOD's Presence in the Ever-Living Present as the Inspiration of his life, is that which he needs to know. This Religion is simple, pure—a Religion that all can understand. There is nothing in this Religion contrary to the Life of THE CHRIST. To enable Man to participate in the Divine, and thus become GOD-like, was the main object of CHRIST's Mission. GOD's

ETERNITY, revealed in Time, is always the same. It is the Perpetual Now.

Whatever view may be taken of the Manifestation of JESUS THE CHRIST, whether as a mere Man, as the Humanitarians teach, or as the Second Person in the GOD-HEAD, as the orthodox Church teaches, or as the One Visible GOD, in whom dwells a Trinity, as SWEDENBORG taught, or as the Secret Brotherhood—especially the Gnostics, for six hundred years—taught and still teach, that the Appearance of THE CHRIST, in Judea, was an ILLUSION adapted to the sensuous conceptions of the Jews,—it is now a matter of indifference. Since His Glorification and Ascension He lives in the Heart of Man as the INDWELLING GOD of Humanity.

The Bible, esoterically interpreted, is the Record of the Representative Experience of THE CHRIST in His descent into Human Nature along the Ages of Man's eventful and changing career. That which finally transpired in Judea was nothing more than a faint adumbration of transactions accomplished in the unseen depths of our Common Nature. It was the denouement of the Tragedy of the Hidden Life of GOD-in-Man. This Life having realized its fulfillment, the Book is no longer a necessity to Human and Divine Experience. It is a Form without the Substance. Its SPIRIT is immanent in the quickened consciousness of the Race; a Recognized Fact in the Heart of Man—where the Living Christ operates the Perfecting Purpose of GOD. TRUTH is no longer confined to a Tribe, or a Book, but is Universal in Its bestowal of Good. Man, when he recognizes Its

claims, may share Its unpurchaseable blessings—to be found only within his own breast.

The Life of Man on this Planet, according to the Old Faiths, has been exceptional. We are, according to the teachings of these Old Religions, the victims of invasion, of conspiracy and of purposed limitation. We lapsed from the Original Design of our Destiny through the force of external pressure. Through all this seeming disaster, however, we are to be finally the glorious heritage of the SAVIOR-GOD. Being the last, we shall, in the Divine Sense, be the first. Upon the Inner Soul of the Race will be transcribed the triumphant struggles of the Crucified Redeemer. Through our experience has been wrought out the final consummation of Evil—the Revelation of Light-in-Darkness.

What a light does this thought shed upon Human History in GOD's Revelation of the Redeeming Side of His Character! The world has never known until now the heights and depths of the Everlasting Love. With the unfolding events transpiring around us, we can now appreciate the meaning of the misapplied doctrine of Vicarious Atonement—the bringing of Man at-one with GOD, the Source of All Life and Bliss. In the silence of the unnumbered ages, has the meek and lowly and long-suffering GOD-in-Humanity waited for a recognition. Underneath all our pride, ambition, lust, avarice and selfishness has the Infinite MOTHER-HEART yearned in patience for the return of HER prodigal children. In Woman's heart has SHE suffered; in Woman's Nature has SHE been crucified—buried; but at last SHE emerges from Her long Imprisonment—the Soul's Hope and the Body's

Resurrection and Purification! SHE is the Infinite Burden-Bearer, and "knows all sorrow and suffering." Through HER HEART Man and Woman find the Infinite Sympathy, and at last the Infinite Joy!

What does all this teach us? That we, too, surrendering all self—which is Nothing—should bear with Him-Her—our Infinite Father-Mother—the burdens of the Race. It is only as we can thus assume its sorrows, its sins, its ungodly lusts, its hatreds, its ambitions, its pride, avarice and all uncleanness, that we can hope to be co-laborers with GOD in the grand work of Human Redemption. We must vicariously suffer for others if we would share with HIM the work of the Incoming Dispensation.

The New Era which dawned forty years ago, and which was ushered in by Modern Spiritualism, with all its strange and bitter experiences; with all its delusions and broken promises, and blasted hopes, and sanguine expectations disappointed; with all its fraud, failure and falsehood—brings us at last to this great Revelation. We are passing into judgment; the crisis comes apace—the True from the False is to be separated; so that the New Life can descend to all, with purifying power and blessedness.

Spiritualism, the prophecy of GOD, must realize its True Mission. Underneath its so-called Mystery lie hid gems of truth which should lead Man from the Darkness of Delusion and Doubt into the Light of the Coming Day. Its truths must be brought to the front—and become the chart upon which and by which the New Dispensation shall and must stand and be guided. When its grandest truths are properly presented and appreciated, there is no reason

why there should be longer any estrangement between it and that Evangelical Christianity which has been blindly groping in the dark, for centuries.

Pure Spiritualism is the hand-maid of True Religion; and it is time we were recognizing the fact. Without its aid and the agencies which it commands, Religion will pass into Fetishism; and the culture of the Age pass under the reign of Agnosticism. Religion is no longer a Ritual Embodiment; it is no longer a Creed or a Form; it is no longer an Objective Organization, palpable to Sense—the votary of Superstition: but it is a Subjective Life of the Spirit. Meekness, Gentleness, Graciousness, Purity, Patience, Charity and all good works are its evidences of growth in the Soul. Its issue is a God-like Manhood, inspired with all true nobleness and greatness—the Reflex of GOD—immanent in the Heart of Man.

All will yet see this Truth in all its varied adaptations to Man's Receptive Nature. We will behold its Unity in Man. In Man—in each individual man—are all the resources of the Spiritual Universe. As Nature finds Her focalization in His Body, so GOD meets this ascending Life of Multiplicity, with the Unity of His Own Heart and Thought, in Man's Heart and Understanding. Man has only to look within, with aspirations GOD-ward, to find a Response to every pure desire and noble purpose inspired in the Soul.

We need this New Gospel to direct the footsteps of the Coming Ages on to higher and more glorious results for the welfare of all who are passing along the confines of Eternity. Here all can stand for GOD and MAN.

There was one nation in the Pre-Christian world which was pre-eminently philosophical; that nation was the Grecian. The era of its philosophy extended over twelve hundred years; six hundred before, and six hundred after CHRIST. Its classic period culminated in PLATO. The dominant thought of his philosophy was the LOGOS—the WORD as it evolves through the world-process in Man. Its principle was the True, the Beautiful, and the Good; bringing to Man—through Man—deliverance from the power of Nature. In a word—SALVATION through the mediation of the Gods. In the school of Alexandria was focalized this thought. Here it met the Hebrew cult, in the person of PHILO. Here, too, Greek thought, in the evolution of the LOGOS as a principle in Man, met the Jewish concept of a Personal Manifestation of this same LOGOS—taking form in the Jewish mind as the Messianic Deliverer. Thus, what had been to the Greek a subjective principle, came forth to Sense in the Jewish conception as the “WORD made flesh.”

“In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by Him, and without Him was not anything made that was made. In Him was Life; and the Life was the Light of men. And the Light shineth in Darkness; and the Darkness comprehendeth it not.”

The Ancient Myths not only perpetuated the knowledge of the annual renewal of the Divine Life in Nature, but they were also foreshadowings of the One Life—the WORD-LIFE—as It descended into Man

along the ages of his eventful career. That which transpired in Judea, was the bringing out to SENSE of the LOGOS-Life, predestined in prophecy in all the ages of Mosaism. It was revealed as the TRUE LIGHT which enlightens All. This WORD-Life is now consciously shared by all who are born in GOD; and the evidences of Its Presence are all around us, in the Enlightenment of the Dawning Dispensation.

Historic Christianity has served to keep present to the perceptions of the Race, the Fact of the In-dwelling and Outworking of this GOD-Life until It could be released from Its Sensuous Environment; and It takes Its place in the Heart and Mind of Man as the One Religion of Humanity. As such, all other Religions are subsumed under Its Saving and Vitalizing Presence.

As GOD moves forth through all the faculties of the Soul, down and out into the Corporeal, Sensual form of Man, he will become GOD'S express Image and Likeness: One-Twain in flesh as well as in the Inner Semblance, born of GOD. When this consummation is reached, it will be found that the highest principle in Human Nature is the Woman principle—Intuition. Man's isolated, frozen Intellectuality will no longer rule the world. But Woman's thought, from affection—a flash of lightning, with its fire—will supplant Man's slower mentality, which is Rationality—Logic—Reason:—Materiality.

There is evolved by this Higher Nature in Man, a New Divine Natural Selfhood—supplementing the Natural fallacious self, which is only provisional, given or permitted for the Diviner Life to fashion a Christ-Self in the New Consciousness, born of GOD

and at-one with Him. This God-Presence, answering to GOD'S Special Revelation to the Soul, is the Re-Birth into the Universal CHRIST.

To the Natural Man—the Man unredeemed from the immediate presentation of things—GOD, Man and Nature seem self-inclosed unities—each taking on a diversified aspect. It is not until the intervention of the WORD—through processes of evolution and regeneration, and by the Logical Law of Its Mediation—that he can see the fallacy of this presentation. He finds no ground of unity in the confusion of his thought. It is only as the Infinite Thought—or Reason—is re-thought, that GOD, Man and Nature become One in that Higher Unity which reveals an Infinite Diversity in One Self-Conscious Reality—the GOD-MAN. He resolves All into this Higher Unity,—into a Unity where GOD, Man and Nature are One in Diversity or difference—thus preserving this Trinity in Unity—One Universe of co-related parts.

Prior to the Appearance of THE CHRIST, in Judea, it was taught, and generally believed, among all Nations, that Man had a pre-existence, and that he descended into this world to expiate the sins of another state, or to get the necessary experience for his final perfection. This was PLATO'S fundamental thought in his explanation of the origin of Evil. In the Current Occult teaching, this old faith is revived, and this doctrine, with its connate thought, will make distinctive the True Christian Religion from the Old. Until the last Incarnation of THE CHRIST, which, according to Bhuddism, was the Tenth and Last, Humanity moved in a cycle—ever repeating the old

Experience and the old Thought. The Circle was its Symbol. Hence, Solomon was right. In his day there was "nothing new under the Sun." But since THE CHRIST wrought His work in Human Nature—especially since He wrought His work in Hell—making it possible to save All—a New Law has been introduced into the Movement of Humanity. This Law is an ever-ascending Law of Progress—eternally taking on and reflecting GOD—as we pass into Him and He into us.

A Crisis or Judgment comes to all sooner or later. It does not mean condemnation, but a clearing-up—a new adjustment. The Past, as a state, no longer exists; but stands, an object which we contemplate outside of ourselves. It is our contribution—good or bad—to the Universal Life of the Race. If good, it lives in the memory of the UNIVERSAL CHRIST and in the memory of His Revelation in us. If bad, it is sunk out of sight—sunk in the waters of Lethe, never again to emerge from its oblivion. This is the Final Forgiveness of sins; the Salvation of Man.

Through crises, through clearings-up, the Triumphant GOD rolls away the stone from the grave of Humanity, and it rises in Resurrection to behold its Redeemer. Its past state is no longer a part of its Life. Its Bibles; its Incarnations in visibility; its palliatives; its expediencies; its mournful wrecks and disasters are no more to be. But GOD lives, in all the plenitude of His Love, above all, in all, and through all. Old things are passing away; the New dawns.

M. C. C. CHURCH.

PARKERSBURG, WEST VA., May 15, 1888.

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