

or disturbing material objects, and the conditions to permit the manifestation of that intelligence must be quite different. Still it was not impracticable, though more difficult and laborious, and the answer is now about being given to the world.

Oh, how sad is the mistake of him who, from a superficial examination, ventures to pronounce it all evil! He may as well enter the dens of iniquity in this great city, and hearing amid its festering wickedness the mingled shout of blasphemy and ribaldry that will ascend before him, thence infer that such is the character of this whole community. As well, when finding fanaticism, ignorance, and bigotry among the churches, may he condemn all professors as alike wanting in charity and in knowledge; or observing, as he can not fail to have done, how many absurd creeds have flourished, and have faded in the Christian world, he may as well insist—as, alas! too many have done—that the pure religion of Christ is a farce.

He will find precedent for such a mode of reasoning in the olden time, but he will also find an abiding condemnation of it in the after ages, through which mankind have progressed onward in knowledge and power.

As I have already said, I was early impressed with the importance of ascertaining whether this intelligence thus mysteriously working among us was for good or evil, and I watched the character of its teachings with all the astuteness I was capable of.

It is true, I have sometimes heard, and sometimes heard of, vague, trivial, and absurd communications, but never any positively mischievous. On the other hand, their general character has been such as to warrant me in saying that I “have been struck with their beauty—their sublimity at times—and the uniformly elevated tone of morals which they teach. They are eminently practical in their character, and not a sentiment is to be found that would be unacceptable to the most pure and humble Christian. The lessons which they teach are those of love and kindness, and are address-

ed to the calm, deliberate reason of man, asking from him no blind faith, but a careful inquiry and a deliberate judgment.”

I extract from my records some specimens of the character of the teachings; but here again I am restrained by the limits of this paper from giving more than a few brief extracts from the copious records we have on this subject.

Once it was asked of the spirit who was communing, “Your condition being one of happiness, to what do you owe it? And it was answered, “To my love and kindness, to my disinterested regard for others, and to my blameless life.”

At another time it was said, “Imitate Christ in his humility, in his submission to the will of God, and in his love to man, and you will be acceptable to God.”

It was once asked, “What is the repentance which can work forgiveness of past wrongs?” And it was answered, “Sincere sorrow alone and confession to God accompanied by such acts of atonement as the occasion may demand.”

On one occasion, when speaking of the religion which Christ taught, it was said, “It is that God is love. In every situation of life this evidence is conclusive, that God loves every thing he has created. Aye! every object of his handiwork proclaims this truth, that love eternal, undying, is the very source of all his works. Every man in every condition assents to this doctrine, and go where you will, converse with savage or civilized, you find that the basis of every faith is this axiom.”

It was once said to us, “My dear friends, to-day two spirits came to join our happy circle. One was laid out in costly apparel, while the other was thrown in his coffin with his worn garments, and jostled to the grave in an old cart. No tear of sympathy was shed for him, while the rich man was mourned and missed by those who loved him on earth. But behold the contrast! The poor old man was received kindly by the dear friends in heaven who loved and watched over him, and fondly clasped to the



bosom of his dear companion, whose memory lived in the heart of her husband. The rich man was a stranger in a strange land. He had no kindred friends to greet him there. He beheld the poor beggar whom he had driven from his door cold and hungry now enjoying all the luxuries of the spirit-world, and he could not even approach to ask forgiveness."

I asked, "What produced this difference in your sphere in their condition?" "The acts and lives they lived on earth."

"What were those of the poor man?" "He was honest, and lived up to his best light."

"What the rich man's?" "He reveled in luxury, and never remembered his duty toward God and man."

It was once said to me, "Mankind need encouragement. Long enough have hideous monsters stood in the way. With the mass of mankind fear has had the ascendancy, has chilled every aspiration, darkened every hope, and made them wish that annihilation was their future destiny."

"Fear of God is a terrible fear. The soul shrinks within itself in contemplating the jealousy of an omnipotent God. Every nerve thrills with unutterable anguish at his anger, and many have wished that God had never existed, or had never caused them to exist."

"Your duty will be to lead the mind away from these theological errors; they have warped the soul too long already."

And again, "The kingdom of heaven must become like little children; it must be true to nature. The spirit-world acts true to nature, and hence its harmony."

"Love is the fulfilling of the law. Where love reigns no other law is needed."

"As in Adam all die, so in Christ shall all be made alive, means that Adam represents the physical and Christ the spiritual part of man."

"Whoso believeth in him shall not perish, but have eternal life, means to believe in the doctrine of Christ, not

his person, in the spiritual condition of man and his eternal progression, which Christ came to teach and did teach."

At another time, "The spirits see and rejoice at every deed of kindness to humanity that you perform."

And again, "Wouldst thou know more of heaven—know more of the spirit-world. Wouldst thou be happy in the performance of thy duty? Be guided by the spirit of love, and justice, and equity, and angels will follow thy footsteps, and good spirits surround thee."

Once it was said to others, in my presence, "To see the friends we love on earth happy, adds greatly to our happiness here."

"These manifestations are given to mankind to prove their immortality, and teach them to look forward to the change from one sphere to another with pleasure."

"There are great changes now being made. The spirits of just men made more perfect are knocking at the door of your understanding, and the work which God has commenced will bear its way gloriously. No human power can hinder its progress."

At another time it was written: "Things which are spiritual are veiled in things which are material. Still God is equal to the consummation of all things. The principle of progress is consistent with his nature; and life, both of spirit and body, in earth and in heaven, is but the revelation of himself."

"What are man's duties, then, but to assist boldly and without fear the action of those elements of which the germ itself is God? Thus let no man fear to speak the truth; why should he fear who is assisting God?"

Again it was said, in answer to a question, "What is beginning to progress?" "No one can begin to progress until he has correct ideas of the future existence; and it is only when not in error on that subject, only when knowing our spiritual nature and destiny that we begin to progress."

"No spirit gathers more vicious propensities after death. Like the sponge filled with water and shaken in the hand,



it scatters its contents all around in all directions, but it gathers no more, and in time it will be dry. The time may indeed be long, but the end is sure to come."

And once it was said, purporting to be by Mrs. Hemans, "It is a very glad, beautifully, heavenly-inspiring thought, the communion of spirits with mortals, and as I realize it I become strengthened with an influence that descends like a mantle of light upon my soul, enabling me to express thoughts that would gush forth overpoweringly. Ah! deeply do I feel the high, the holy privileges which ye enjoy, and I would say, though with a feeble voice, prize them highly. Let your hearts become pure as those of angels, that angels clothed in light may descend into your midst and scatter gems of thought and of joy on your waiting souls."

And still at another time, "Purify thy heart that it may become the abode of spirits who live in an atmosphere of purity, and thou wilt feel how great the mercy, the goodness, the glory of thy God."

Once it was said to me through a medium in the trance state, "Far away in the deep of space, within whose boundless vortex all human thought is lost, there extends a mighty, blazing, and eternal sun. That sun contains the forces, elements, and materials from which all this magnificent temple of nature has been formed, and around that sun, as an inconceivable center, roll worlds and systems of worlds in beautiful and unbroken harmony. From that sun all material existences have had their birth; from that material bosom these rolling orbs have sprung.

"This great creation has but just begun, and now orb after orb, world after world, sun after sun, are rolling out into the abyss of space, as burning gems from the throne of the Omnipotent.

"Thus this universe of beauty and order and harmony sprung from chaos, and now there are eyes looking down upon the chaos of this earth, and they see here too, as well, is contained the germ of a majestic spiritual universe.

From all this darkness shall proceed a spirit, holy, hallowed, and divine. From all this confusion shall spring forth a divine harmony, and from the wreck of this discord shall be erected a temple not made with hands, whose foundations shall rest on the everlasting depths of the universe, and whose dome shall rise to heaven's high throne, within whose hallowed walls angels shall rest, and beside whose holy altars mortals shall worship forever."

And yet again was it said, "Men have sought for truth with eager and earnest minds, but sought for it where it does not exist.

"The senses of the body have been regarded as the medium through which the soul has looked out on the beauties of the visible universe. Hence men have regarded the material as the real. That which they could see with their eyes, hear with their ears, feel by their senses, they have thought the substantial reality.

"They have looked upon the universe as a glorious temple in which man was born to live and die, and when they have looked out upon its light-bathed surface and up to its starlit dome, they have regarded it as a great theater of light in which each must perform his part and pass to rest.

"But, oh, there is something deeper and more beautiful than this! There is something back of the glory of the stars, something back of the changeling forms of earth.

"The great divinity lives in this expanded temple, and all outward things and thoughts, all light, all beauty, all life, are but the feeble, external expression of the internal and ever-living reality.

"Oh, beautiful is this inward world which the senses may not perceive. Deep as the unfathomable depths of infinity is the realm of spiritual life. High as the majestic sphere of heaven leads the pathway of unending progress. And here in this great world of life and thought and being is the sphere of the soul's development.

"In this inward world dwells the divine reality for which



men have sought in vain in the outward. Here is the truth which makes its appeal to the living soul. Here is the light which cheers and gladdens the inward vision. Here the life that flows in never-ending streams down into the depths of the human spirit."

But enough of this, and to spare. Yet it is not a thousandth part of what has been said and written of a kindred character, and which will yet be given to mankind when they shall be so ready to receive it, as to open to its advent the portals by which they may be reached. From what I have just said, from the numerous books which constitute the spiritualists' library, and which so few among those who condemn the cause will deign to read, and from what ensues in these pages, some idea may be formed whether the teachings of this new revelation are not indeed fraught with man's eternal happiness—are not pregnant with matter tending to make him wiser and better.

And is it indeed evil? Let the glad shouts which ascend from unnumbered Atheists, converted to a belief in God by its instrumentality, answer. Let the many minds, floating wildly on the troubled sea of contradiction and inconsistency, caused by the conflicting doctrines taught from a thousand pulpits, as they enter the haven of certainty and rest on its placid waters, answer. Let the mourner who has been comforted, the sinner who has been redeemed, the doubter who has been convicted, the erring one who has seen and amended the evil of his ways, answer. Let the prayer of thankfulness and joy which ascends from the thousands and tens of thousands who find happiness and virtue in its teachings, and shadow it forth in their daily walks in an increased love for their fellow-man, answer. Let the countless numbers who find in this new dispensation the consolation and repose which their souls have sought for in vain in the prevailing theology of the age, answer. And, answering, let the doubter pause ere he maligns that which is but performing his neglected work, and redeeming a portion at least of his downfallen fellows.

But these general remarks are not, I am aware, all that the occasion requires at my hands, and I must therefore for yet a little while be more specific.

And, 1. The existence of man after the life on earth is demonstrated beyond all peradventure. I have sought in vain for the first candid and honest inquiring mind that has gone into the investigation of this subject, that has not received the most irrefragable evidence of this fact. How can it be otherwise? Here is an intelligence speaking to us daily, that over and over again establishes its identity with that of our friends who have gone before; facts are mentioned or referred to which the investigator knows can not be known to the channel through which they are communicated; thoughts are uttered which it is certain can not emanate from any mortal source known to or conceivable by us. Hence it is that so many, so very many, who have either doubted or absolutely denied the existence of a future state, have been convinced in spite of themselves, against their will, and in defiance of all preconceived notions. Some of these are men who have grown grey in the belief and the avowal of the doctrines of infidelity, and have yielded up reluctantly the cherished thoughts of a long life. Hence, too, it is, that many, embarrassed by the conflicting teachings on this subject, which they have received from the sources ordinarily surrounding them, who have been in a state of painful doubt, which they could imagine no means of solving, have found a resting-place for their tired souls.

These cases are very numerous. They are found in almost every hamlet where the subject has excited any attention. My own correspondence has poured upon me a flood of such cases.

Now what is it that has produced this effect—an effect which the 36,000 pulpits in the land, with their countless sermons, have failed to produce? It is not our missionaries whom we have sent forth into the barren wastes of the earth to preach our faith. But it is the manifestations