



# THE PHILOSOPHY OF SPIRITUALISM

Selected writings from the Spiritualists who helped frame  
Modern Spiritualism

## ABSTRACT

What is Spiritualism and what is it about? We are familiar with the demonstration of Spiritualism, but what about the deeper meaning of Spiritualism?

*Spiritualists of the day.*

Printed by the Spiritualist Circle of Light.

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# What has Spiritualism has Done for the World?

By Phillip Falcone, (2022)

What is Spiritualism? Is it the demonstration of continuous life through communication with those who have moved from this plane to another? Is that all it is? Is it the process of converting people into operators who direct the call so corporeal and incorporeal citizens may speak to each other? If that is the case, then why bother? Phenomenal Mediumship offers little outside of being a demonstration, because we do

not learn through the experiences of others.<sup>1</sup> Phenomenal Mediumship is what is demonstrated when a Medium stands before an audience and presents messages from those in the soul realm. Phenomenal Mediumship is not Spiritualism because Spiritualism is much more if you have the desire to learn. As humans, we have many natures, one of them is to investigate and remove all that causes discordance within.<sup>2</sup> That is what Andrew Jackson Davis instructs us to do, to investigate and remove doubt. When we remove doubt, we remove superstition.

We boast about desiring to commune with the Divine. Do we know where the Divine dwells? The Divine does not dwell in the Universe, though we may compare it to the universe. The Divine does not dwell in Nature, though we may compare nature to the Divine. Though if you believe that is where the Divine dwells, then that is where the Divine is. There is but one way to study the Divine, to commune with the Divine, and that is to bring the Divine into ourselves, and by doing that we must commune with ourselves in order to commune with the Divine.<sup>3</sup> That is how Joel Tiffany explains Spiritualism. That is also what Jesus taught. The Kingdom dwells within. If any desire to explore the Kingdom, they must go within.

I must ask you, where do those who become incorporeal dwell? Do they dwell in Heaven? Do they dwell in the Kingdom of Heaven? Do they dwell in the Summer Land? Do they dwell in the realm of souls?

We are all souls; some are entombed in a body of flesh that is susceptible to the whims of desire, others are not. Therefore, we are capable of communing with those souls the operators connect us with. What Phenomenal Mediumship demonstrates is the avenue of investigation. While the operator demonstrates with ease, it was not always so. If you are reaching out to those you desire to commune with, you are missing an important component. You must also be receptive to them, and to be receptive to them, you must learn their language. The language of souls is emotion and illustration or pictures, which are worth a thousand words. A thousand words are useless when only six are sufficient. The soul, when communing with you, gazes into your heart, into your mind, and speaks in a fashion you understand.

When you investigate the demonstration of Spiritualism, which is Mediumship you will discover much. One discovery may be that Spiritualism is the Philosophy of life,<sup>4</sup> not continued life, but life. You may also discover that Spiritualism teaches that

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<sup>1</sup> (Tiffany, 1856)

<sup>2</sup> (Davis, 1847)

<sup>3</sup> (Tiffany, 1856)

<sup>4</sup> (Peebles, 1903)

salvation is achieved through character, or by the life you live.<sup>5</sup> Peebles tells us this is what Spiritualism has done for the world.

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<sup>5</sup> (Peebles, 1903)

# What is Spiritualism?

The Answer to the Great Question of  
the Day.

By M. S. (1885)

We will assume that there is such a thing as real 'Spiritualism;' meaning by this that *Spirits* of one kind or other can and do communicate with certain of our human race.

Now let us see what the Bible says that bears on this subject. Man, it tells us, in his earliest days and in his perfect condition, was capable of hearing God and of realizing Him. The original or perfect man must therefore have possessed other senses than those which ordinary human beings now possess. What are those senses?

St. Paul tells us that there is a natural body, and there is a spiritual body. So, then it would seem that Adam lost the use of the spiritual senses after he sinned. He retained the use only of the senses of the flesh. He lost the use of the perceptions by which alone he and his descendants could realize the eternal life, *the spiritual world*. Then the things

of that world became to his descendants a matter of hearsay, of tradition, of faith. Then tradition faded and faith failed, and man drifted further and further from God, and from all thought of the great spirit-world.

From time-to-time God gave to one and another, for His own high and merciful purposes, the opening of the eyes and other spiritual powers. Those who could not see for themselves were always slow, as they are now, to receive the evidence of others on such subjects. Though the children of Israel believed, in a way, the words of their great prophets, it was rarely indeed that any permanent effect was produced of making the people realize their God, His high and holy nature, or His constant presence.

Yet it is true that He has never left the world without some witness of a spiritual life.

If careful search were made, I believe it would be found that there never was a time when there were not a few true servants of God who still received, in one form or other, direct revelations. They were not called on to make this public. The world, at an early date, became so much the slave of Materialism or of Priestcraft that the confession of such spiritual communion by any who were neither priest, monks, nuns, or some kind of recognized ascetic, was likely to lead only to the stake, as in the case of Joan of Arc, or to some other kind of martyrdom. So long as these glimpses of the great spirit-world were believed to be confined to the devotees of any religion they seem to have been considered as matters beyond the sphere of the laity, or unworthy of their serious notice. Now again, the spiritual gifts are being poured forth freely, and people are inquiring into them with as much surprise as if they had never heard of such things. They do not go back to their Bible and study it afresh by the help of the new light that is all around them. If they did so they could scarcely fail to find means for the better comprehension of the manifestations of the present day.

They would find, in the first place, that the word 'angel' means, in the Bible, simply *messenger*, and is applied equally to those we call *the saints*, and to those who we recognize as *angels and archangels*, who when fallen became the demons. They would notice that it was two men, Moses, and Elias, who met with our Lord on the Mount. While the Gospels of St. Matthew and St. John speak of angels at the tomb of our Lord, St. Mark speaks of a *young man in a white robe*, and St. Luke calls them *two men in dazzling apparel*, speaking of them later on as a *vision of angels*. It was two men who spoke to the Apostles when our Lord was taken from them and disappeared in a cloud. There are other cases, some in the Old Testament.

From this they will learn that it is not unscriptural to believe that the holy saints may, if God permit, be constantly about those they love on earth. They will remember

that our Lord said, *The kingdom of God is in the midst of you*, and that St. Paul appeals to them, and advises the converts to remember their presence as *the great cloud of witnesses*, and further affirms *ye are come to innumerable hosts of angels... and to the spirits of just men made perfect*.

Then on further enquiry into the mysteries of the spirit-world, as revealed in the Bible, it will be observed that the demon Satan, or the adversary, as they are generally designated, are not excluded from the spheres in which God moves and works. For evidence on this point, we may turn to the Book of Job, to the third chapter of the Book of Zechariah, and to other parts of Scripture, to prove that, whether agreeable to our preconceived ideas or not, the Bible states that the facts are so. There appears that wherever God has a great and special work on hand, whether on earth or behind the veil, there the demons, or adversaries, are sure to be busy, endeavoring to counteract His great designs and the efforts of His true servants.

This will perhaps be more easily understood if we pause to reflect that heaven and hell are states of mind, not places. Heaven is the recognized presence of God by those who truly love and serve Him. Hell is separation from God, hell is spiritual death. For as natural death is the separation of the body from the soul, so spiritual death is the separation of the soul from God, who alone is the true life of all true souls. Read Eph. vi., 10-13, and see what St. Paul says of spiritual wickedness, or *wicked spirits*, or *hosts of spiritual wickedness in high or heavenly places*. Compare the Authorized and the New Revision. We learn also, that in the olden times, there was, at the same period, every form and grade of *Spiritualism* from the prophet or seer of the Lord, down through the prophets of the temple, the sons of the prophets, and seers, to magicians, soothsayers, witches, etc., etc. and it is the same now.

The clairvoyant of today represents the seer of former days, and the public medium, according to the character of the inspiring spirit or spirits, one or other of the diverse types above mentioned. The accounts of spirit-drawing and writing, as when David received the plans of the temple, and prophecies were given *by the hand* of certain prophets; the handwriting on the wall, the visions, the trances, the hearing of voices, all can be found described in the Bible. The grandeur and loveliness of some of the visions of the present day are scarcely inferior in beauty to those of the prophets of Israel.

The imperative necessity of constant prayer is urgently insisted by the highest utterances of the latest spiritual revelation. It shows that, as those we miscall *the dead*, are in reality the most truly *living*. Prayer is admissible and needful for the departed. By what we are now taught we come to realize that there is no resurrection of the earth



body. The body of the immortal being is the spiritual body, the true man of whom the earth body is but the mortal robe, the *veil of the flesh*.

We know that God is the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead but of the living, for all live unto Him. In His way of viewing it, in His infinite knowledge, He knows that all live, though to our limited powers they may have seemed to die. There are in fact no dead, but the *dead in trespasses and sins*, those who are dead or separate from God.

As this is the case, as God sees no difference in His human children, whether in the flesh or in the spiritual body, as He is love, as He goes after His lost ones until He finds them, it is clear that after the change which we call death, there must be hope for the sinner. Where there is a sinner with hope before him, where there must be still necessity for prayer; they can pray and we must pray for them and with them.

I said just now there is *hope* for the sinner after death, but there is more, for tough times in the sinner's power, and he may, if he will prolong his misery through countless ages, salvation in the end must be the lot of all. *Must be*, for God is Infinite, and His Infinite love is stronger than sin, and must ultimately prevail. Even the demons must in the end be saved and brought to holiness. We must not hate, but pity and pray for them.

God gave His children free will, and as He is Truth as well as Love, He never interferes with the exercise of their free will. For this reason, He does not ask them to bow down and surrender themselves to His power, but only to His love. They must, before they can find rest, give back of their own free will, their will into their Father's hands. He died for all, that all should be saved. Has He failed? No, this short life is not the end of man's probation. What is not accomplished here will be accomplished there, viz.: the salvation of each and all.

There, where doubtless the needful suffering is far more acute, and where man must suffer until his spirit is at one with God, *so making peace*.

There is nothing that is not a fit subject for prayer; provided we remember to add *Thy will, not mine be done*. God has the good of all in view. It is possible that what we ask may not be good for us, or, if good for us, not good for others. If the love of God, the love that is of God, is perfected in us, we shall love our neighbor as ourselves, and could not wish for anything that would hinder the welfare of others. So, having made our prayer, we do our best, leaving the results peacefully in our Father's hands.

Love, pure perfect love, is the rule of God 's dealings. It is His life, and if we would be one with Him, we must make it our law in all things. Love is the fulfilling of the law, the beginning, and the ending of it. The all in all.

This is the life He would have us lead; upright, gentle, loving to all, serving, and worshipping Him in all sincerity. Thinking more of the welfare of others than of our own, in every action of our lives. Much, of course, is taught of miracles and of the superhuman. There is no such thing as the supernatural. God 's infinite spiritual world is as natural to those whose spiritual eyes are opened, as the material world.

God and nature are co-extensive.

The spiritual world is incomprehensible to those who have not the spirit senses. Therefore, the power displayed is to them inexplicable, and they call it supernatural, or *miraculous*.

Much light is thrown also on *Inspiration*, for it is seen and know that it can be of any kind, from the highest suggestion of the Spirit of God, and the whispering of our guardian saints and angels, down to the evil promptings of demons of every grade of evil and mischief. When we write or speak our best for God, we are sure to be helped, and if at a loss for a word it is given by the one who is appointed to aid us in that special work.

Then comes the question, how to *try the spirits whether they be of God*. Some thoughts are suggested for this in several places in the New Testament, but the same rule applies to it as to any part of our religion. What is the tenure of their communications? Are they of light or of darkness? Do they draw us nearer to our God or tend to keep us apart from Him? This is not sufficient. The power of *discerning of spirits*, is a direct gift from God, and conveyed by His own direct teaching. It is, perhaps, the greatest of His spiritual gifts, for it is the one that alone enables us to extract full benefit from the spiritual intercourse which he Himself permits and sanctions.

It is a fact that nearly every form of spiritual communion is now once more permitted, as we know was the case in Bible times. The gifts of healing abound, and even in some cases prophecy of an important kind has not been wanting. There are undoubtedly what used to be called miracles, helps, and wise counsels, in no small measure dealt out to certain chosen persons.

We are told to desire earnestly spiritual gifts, but we must seek the development of them only through prayer.

We must not meddle with magic arts, nor *seek to familiar spirits*, for the drawing out of the gift that is in us. If we do, the end is communion with demons, instead of communion with God and His saints.

For this is so. The consummation of one age is taking place, and the initiation of another has commenced, by the introduction of the germ of a better and higher, because more purely spiritual life, with increased experience of the communion of saints, and the high and holy privilege of consciously working in fellowship with them. In fellowship, I say, for there is no question of adoration of saints. Though so much wiser and higher than we are, they are but our *fellow servants* and to them we may turn as we would to friends on earth, treating them as such, praying for them, asking them to pray for us, taking their advice whenever they are permitted to give it, with loving gratitude. We all worship and adore our Triune God alone.

In fact, *Behold I come as a thief* is now being fulfilled. The temple doors are being opened in heaven, and there are those, who by the great gift of spiritual sight, have been enabled to be eyewitnesses of the presence of the Holy Ones.

So, the prophecy is being fulfilled which says, *there shall be no more death, neither sorrow, nor crying, for the former things have passed away and death is swallowed up in victory.*'

# On the Determination of Truth

By

Joel Tiffany, Joel (1856).

Spiritualism Explained: Being a series of  
Twelve Lectures Delivered Before the  
New York Conference of Spiritualists

In commencing the investigation of Spiritualism, it becomes necessary in the outset that we find some point from which to start or to commence our examination. For in the inquiry after truth we must find some standards by which we can determine truth. For unless we have that to which we can appeal to determine infallibly what is

truth, however much we may investigate, we shall always be uncertain as to the accuracy of our conclusions.

Man, as a conscious being, endowed with the faculty of perceiving, being, and – existence, and also being susceptible to the influence of that which he perceives himself becomes the center of all his investigations in the universe. If there is any standard by which to try truth, he must find that standard within his own consciousness. Outside of men's consciousness, there is no standard to him of truth.

I will illustrate briefly what I mean that you may perceive how I wish to direct you in the investigation of the question. What is truth? How shall it be determined? The science of mathematics is said to be certain and demonstrative. Why is the science of mathematics anymore demonstrable than is any other science? Why is it that the truth which it affirms can be any more positively demonstrated than any other truth? Is it because number and quantity are more fixed at certain than? Are qualities and attributes of being an existence? Why is it that the affirmations of mathematics are more demonstrable than the truths of any other science? I answer that it is simply owing to the mode of proceeding in our investigations. If we will adopt the same process that we do in mathematics, we could have the same certainty upon all other questions that come within the sphere of man's perceptions and affections. The mathematician comes down into his own consciousness and finds certain conscious affirmations pertaining to number and quantity. He puts them down as truths not to be disregarded and calls them self-evident truths or axioms. They are such affirmations of the consciousness as everybody must perforce admit them to be true. And when he has obtained the affirmation of his consciousness pertaining to number and quantity, he puts them down as truths, not to be disregarded. They are always true everywhere, and under all circumstances where number and quantity are to be investigated. He assumes nothing to be true, which conflicts with the conscious affirmations of the soul. *Things equal to the same thing are equal to one another* must be received as true throughout the wide universe so far as the mathematician investigates and he allows nothing to controvert that self-evident truth, and so of all other affirmations, he allows nothing in his investigations to conflict at all, and whatever does conflict, he affirms to be false. Then before he takes another step, he is very careful to fix upon accurate definitions so that we may know precisely what he means. May understand exactly the scope of what he says. For instance, speaking of geometry, he will say that it pertains to the measurement of extent and extent has three dimensions, length, breadth, and thickness. He next goes on to give definition of that which is necessary to bound space. Tells you what a straight line is. Tells you what a curved line is. Tells you what a plane surface is. Tells you what a curved surface is etc. After having ascertained the

affirmations of the consciousness of the soul in respect to number and quantity and having fixed accurately upon the definition of all terms to be used. He then commences by demonstration and will not go one step faster than demonstration attends him. He does not launch into Conjecture. He makes the relation between premises and conclusion inevitable, and if there be not an inevitable relation, he does not establish his proposition mathematically.

Now what is true in respect to mathematics, is true in respect to every other subject that may come before the mind. There are conscious affirmations of the soul lying at the basis of all investigation, and in these conscious affirmations of the soul is to be found the standard by which to try the truth of whatever plane or sphere of thought. The first point to be taken is to ascertain what are the affirmations of the soul upon those points to be investigated. Our next step is to fix upon certain definitions so that we can always understand precisely what we mean in our use of terms. Then we must see next that the relation between premises and conclusion be always inevitable. There must never be left any opportunity for the premises to be true and the conclusion false. Then we shall always be certain of having the truth.

In investigating the science of mind and spirit, I propose to pursue this mathematical course and not attempt to argue any point that is not capable of demonstration, which is not based upon the absolute affirmation of the soul, conducted with reference to strict definitions and making the relation of premises and conclusion inevitable. The reason of being this particular is that the greatest confusion prevails not only in respect to the subject of the New Philosophy or Spiritualism, but in respect to all subjects pertaining to spiritual life. Man does not know precisely where to begin his investigation. He does not seem to know precisely where he is certain of anything pertaining to spiritual existence and thinks that it must all be conjectural.

Nowhere is an affirmation which I believe every man in the audience will agree to be, an affirmation of everyone's consciousness, and that it lies at the basis of all our investigation of this and every other subject. I will say further that if any individual in the audience disagrees with me, he will confer a favor by manifesting that disagreement at any time, because I wish to be exceedingly near to you as a lecturer, and wish you to be exceedingly near to me, so that there may be the most perfect freedom of intercourse of thought And expression between us.

Then the first affirmation of the consciousness is this. That the mind can perceive nothing but its own consciousness, And that which is in rot into that consciousness.

Now I wish you to try that in every possible way to see if it be true. We talk about getting information and forming ideas from subjects outside of ourselves, as

though it were independent of our minds. My proposition is that the mind can perceive nothing but its own consciousness, and that which is wrought into that consciousness, and furthermore that its perception of being and existence will be according as it is wrought into its consciousness. By no possibility can it be anything else to the individual. And as a matter of course, if there be any standard, any whereby which to try truth and know that it is true, that standard must be wrought into the consciousness of the individual who has to apply it. Who will apply it accordingly as it is wrought into his consciousness. Now, is there anyone that does not perceive that this is absolutely true? Then receiving that as a truth which that very mind affirms, it cannot suppose the contrary of it to be true. We must set down everything as false, which conflicts with this proposition, no matter whether it overthrows authority or not. Whatever conflicts with this self-evident truth or affirmation of universal consciousness must be false. Truth does not conflict with truth. You may be assured that falsehood always exist where you find conflict and antagonism. It follows then, that all there is of being or of existence in the universe that will ever be known to you or me will be that which is wrought into our consciousness. It follows as a matter of course, The universe can be no larger and no more perfect than it can be wrought into our consciousness, And it will be limited to us by our mental unfolding. Hence it will necessarily follow that different individuals who are differently unfolded in the different departments of their intellectual and perceptual natures. Will perceive being an existence and very different lights, and yet each will suppose that each sees it in the same lights until we begin to compare notes. There will be as many different New Yorks as there are different minds to form images or conceptions of New York. So, there will be as many different mental earths or mental universes as there are minds to form conceptions of our earth and the universe, and each mind will have the earth, or the universe fashioned into his own consciousness. When it investigates, it will investigate that which is then fashioned therein and study it as fashioned there. It follows then, as a matter of course, that when the image of the existence within our consciousness corresponds to the actuality, that is, when the ideal in man corresponds to the real in God, then man has the truth. Not until then. That is when my perception of being, and existence corresponds with the being and existence. Then I have the truth of being and existence. Just as far as my idea or perception of being or existence deviates from its actuality, Just so far my impression is false. These conclusions follow as a matter of necessity. Hence, you and I will learn at once that the first lesson for us to learn and commencing the study of the universe is to learn ourselves. The very first volume that is opened before us is that which God has given us, in giving us a conscious being. Here we must commence our first lesson, because everything must be recorded in the pages of this volume. God can never manifest any part of the universe or himself to us beyond the capacity of the pages of this volume to

receive that manifestation. It follows then, as a matter of course, That truth can never be communicated by authority, and when a man tells me that a certain thing is true upon his authority, I cannot receive it simply upon his statement. You will understand that I distinguish between stating a truth and narrating a fact. I may receive a statement of fact Upon authority.

A man may tell me that there is no such place as London, And I believe it. I may form an idea respecting it, but the ideal London I have in my mind is very far from being the real London and is very far from being a representation of the real London. That is, the ideal London, which I have exists only in my mind, Has no representative corresponding in the outward matter of fact, London. When the real London is brought into my consciousness, I have the London. Before I had a sort of a London. Now you will understand what is meant by a difference between forming a conception of a fact and a truth. Suppose I should say to you that the sum of the squares of the two sides of a right angled triangle is equal to the square of its hypotenuse. You, having faith in my capacity to determine truth, will say, 'I will believe it as a fact, but I have no perception of its truth. I have only your word for it.' Now your faith is not in the truth of the proposition, but in my word. There is a truth there, but you cannot receive it upon my authority. The reception of it as a truth depends upon your mind being unfolded to the plane of that truth. The question then for us to settle is whether the conception in our minds corresponds to the actuality. If we have the means of determining that it does correspond, then we have the means of determining that our perception is true. The truth is the perception by the mind of that which is. You may apply this rule to any sphere of investigation that you please. Then let us begin with man as a microcosm of the universe, and who is destined in his spiritual unfolding to be a microcosm of all that is in the universe. In other words, whose mind here is to begin to translate the universe into its consciousness. The universe is a great book which it is man's business to read and translate into his consciousness, so that the image within shall correspond to the actuality without. So that he shall be a universe of himself. So that the individual, in his affection by that which is transferred, also becomes a divine God. *Is it not written in your law? I said, You are gods?* Man is to become in his impulses and character like the divine of the universe. So that he has not only all the wisdom, fact, and principle, but all the affection of the universe. To wit the divine translated into his affection, so that in his outward form and inward being he is a child of God created in his image. Thus, so far as we proceed, day by day, in translating the actual and real universe into the perceptive and ideal in us. So fast are we unfolding and growing up into knowledge, And when that knowledge is united with the truth and affectional impulses converted into wisdom, we are made temples for the indwelling of the divine spirit. It becomes us, then, to make use of all beings within our power to perceive this great volume that God has opened



before us and given us the means of studying, translating into our minds, and making our own. Looking at man, then, as a conscious being, one that possesses the faculty of perceiving existence in all its various modes of manifestation, and also of perceiving being itself, thus having within himself that whereon God can write not only the phenomena, But the law and science of being itself. Let us become free men, lovers of the truth, determined to be honest with ourselves and the world. Determined to know what can be known and not to be deceived by either our own appetites, passions, or lusts, or by the influences that others may extend over to us to turn away our minds from earnestly and truthfully investigating all subjects. The mind that is afraid to look upon the wide universe, to receive the image that God would impress upon it every day and moment of his life, is denying the birthright of his soul.

Man is a conscious being is the subject of three degrees of conscious perception. He can be subject to no less and no more and being influenced by what he perceives 3 degrees of affection. In other words, there is laid the foundation for three spheres of thought and three spheres of affection. He can possess no more, no less. Now I am to demonstrate this to be true in such a way that every one of you shall know its truth. I begin first to prove that these spheres of knowledge and affection exist in you, because it is my business. After having proved this, if I should succeed in proving it, to show that in the wide universe there are but those same three spheres of knowledge and those same three spheres of affection, And love. No less and no more. That man possesses within himself the elements of all knowledge and affection that exist in this wide universe. Unless he did possess these elements, he could not investigate the universe. He can only investigate the elements of which exist within his consciousness. In the first place, man has that faculty by which he perceives the mere phenomena of existence. In other words, he has that department of conscious being which is addressed by what we call the physical senses. The scope of which is to reveal to him facts and phenomena in the material plane of existence. The physical senses can only reveal to him the facts and phenomena. In this respect, man differs not at all from the animal, which possesses the same number of physical senses and is impressed by the same light that impresses man's senses and is subject to the same conditions. The law by which perception is awakened in the consciousness is the same in the animal as in the man. Mankind also possesses another element that is not content with mere investigation or mere observation of forms and phenomena. You see, this other nature is manifested in the little child after he begins to walk about and observe the forms of things. There are certain things he cannot ascertain by the use of physical senses, and he asks his parents for further information. If you will examine the philosophy of asking questions, you will perceive that it is a means of gaining information by the exercise of some faculties higher than the physical senses. It is seeking for information that shall be applied to the

consciousness, which shall be represented by ideas that exist in the mind. We may suppose that Sir Isaac Newton and his dog were sitting in the orchard and that both saw an apple fall to the ground. The dog could observe the fact as well as Sir Isaac Newton, but Sir Isaac Newton perceived that there was something involved in the fall of that Apple which the dog never thought of. The dog confined his observation to the mere fact, but Sir Isaac Newton perceived by the aid of a higher faculty, that there existed a law which he wished to ascertain, And therefore commenced investigation to discover it. This department of mind, which led Sir Isaac Newton to make this investigation, was not content with observing the mere facts Or phenomena of existence but wish to investigate that which was concerned in the production of the phenomena. That faculty gives rise in man to this second sphere, which observes not the phenomena, but investigates the law or proximate causes of phenomena, and opens the field of science and philosophy. Hence the second sphere of thought is that sphere which investigates the relation of things and determines the law of action and manifestation through that relation. It belongs to what we call the relational, the middle, or the mediatorial sphere Because it embraces the means by which causes operate to produce effects. For instance, I speak, and you hear. I am A cause of producing a sound. Your ears are affected by the sound produced. The atmosphere is the medium by which the action is transmitted from my organs of speech to those of hearing. The physical senses notice the fact in the physical sphere. The intellectual perceptions notice the means by which the fact is produced. The next, the highest, the inmost absolute nature is that which perceives the absolute cause of these effects.

There is a sphere of mind in you that observes the mere effect. There is a sphere that investigates the relation or law by which phenomena are produced. There is also a sphere of mind, which searches after and perceives the absolute cause of the phenomena. Now, in as much as all being or existence must come under one of these forms, either its phenomena, the means by which they are produced, or the cause which through the means has produced the phenomena. There can be but these three departments of conscious perception, The physical or intellectual, the moral or relational, the divine or absolute which perceives the absolute of all being. To illustrate the difference between the relational and the absolute. When Sir Isaac Newton discovered the existence of the law of gravitation and found it the same that caused the motion of the planetary bodies, it was supposed that he discovered the cause of their motion. He named that law attraction or attraction of gravitation. Now we turn upon Sir Isaac Newton and ask. What is attraction of gravitation? The only reply that can be made is to speak of its effects. However intellectual the mind may be, it must be ignorant of the absolute, because it belongs to the sphere of relations. You cannot analyze the infinite. You cannot compare the infinite. It is only in the sphere of finite

that the intellectual faculties have power to pursue their investigations. That which perceives the absolute must of itself be absolute. That is, the finite cannot receive the infinite. The finite cannot embrace the infinite. Therefore, if the infinite is ever to be represented to man, there must be a department that is receptive of the infinite. That department must be infinite, or it cannot receive the infinite. When I dwell more particularly upon this subject, I will endeavor to make it apparent to you, so far as language is capable of making it.

Corresponding to the three spheres of perception; there are three spheres of affection. The first sphere is called the sphere of self-love, or to use a word which would express it in every relation, I would call it lust. That is the desire for self-gratification. This is the lowest sphere pertaining to the finite and corresponding to the sphere of fact or phenomena. The second sphere is the sphere of relational love, And that divides naturally into two departments, the love of unconscious nature, the love of sciences, et cetera. The love of conscious being or moral love, by which man loves his neighbor, some conscious being out of himself. That is the second sphere of love known as relational, and it belongs to the sphere of relational truth or the sphere of intellectual and moral investigation. There is a third sphere of impulse or love, known as the divine or absolute love, called the love of God, the love of the infinite. In one of these three spheres is every man's ruling affection to be found. In the sphere of self-love seeking self-gratification, or in the sphere of moral love seeking the welfare of his neighbor, or in the sphere of divine love, loving as God loves universally, not objectively, but subjectively, all the wide universe. There can be but just these three spheres. Now, if each of you will investigate, you will readily recognize two of the affections at least to which I have called your attention, self-love, and social love, but more particularly self-love, desire for self-gratification. Desiring that you may be first made happy, and then leaving the world to be happy afterward. The love that goes out of itself and loves some being outside of yourself is exemplified in the love of a true husband for his wife, of a parent for his child, or a brother for a sister. All these loves give indication of the second sphere of love known as charity, or Goodwill to the neighbor. This love is the means by which self-love is first overcome or destroyed. The individual is brought from self-love through charity to divine love, just as in his knowledge he is brought from the sphere of fact through relation to the absolute of being. Hence, in the spheres of unfolding the three degrees are necessarily absolute. Look at society. What is it but the aggregate of individuals composing it? Society, separate from individuals, is nothing. The love of society is only the love of the aggregate of individuals. Now, inasmuch as the love will belong either to the sphere of self-love, charity, or divine love, you will find that society will always be expressive of one of these three loves. Never the third. We say of society, when we look to the principles that govern it in its administration, it is but the

embodiment of the character and will of those constituting the government. It is but an expression of the individuals composing it. Therefore, there are three spheres of government corresponding to the three spheres of the individual. For individuals living in the selfish nature, the government will be a government of force. The individual who has come out of this obeys the truth because he loves the truth. He does not feel the restraint of law that says thou shalt not steal, thou shalt not lie. He does not know that there are any such laws in the state. He never felt any restraints. That individual is not in the sphere of self-love, and the government over him is not a government of force. The government over him is a moral government and has its place in his affection.

Coming out of the government of force, man comes into the second the Christian or government of moral love, the government of charity. He then comes under the new commandment *I give unto you that you love one another*. This second or mediatorial sphere is a moral one, hence this Dispensation has been called the mediatorial dispensation. I say there will be a second sphere of government or second dispensation, as it was called. That dispensation is only the Magnification of the individual. It is only the representation of society as one great individual. There is a prophecy of the third and perfect dispensation which is called the millennial. The divine dispensation. When the second shall have performed its mediatorial work? When every individual will have been perfected in his moral nature and shall be prepared to receive influx from the divine, Then will arise the third dispensation of government known as the millennial. If we refer to the forms of expression by which it is designated, we will find it spoken of as taking place at the consummation of the age at the end of the world, when that mediatorial age is through when man is perfected in his moral nature. Has put down all rule and power. Christ himself becomes subject to the Father, and God the divine becomes All in all. That brings in the third dispensation, the third sphere of government. These three spheres of love in man lay the foundation for the spheres exhibited in the spirit world. The governments upon the Earth as well as in heaven, have their basis in man. Man is but the footings up of all past ages and the spiritual worlds have found their foundation in him. Therefore, when you and I wish to study the spirit spheres, to know what constitutes a sphere and degree, we are not obliged to go out of ourselves and look into space 10, 15 or 1000 miles away. That is not the way to study the spirit world. The way is to go within and study the spheres of spiritual being and affection. Individuals who are in either of these spheres are allied to one of the three spheres in the spiritual world. The first is called the lowest or dark sphere, the sphere of outer darkness, sometimes called the grave. The grave was called the place of darkness, where there was neither knowledge, device, or wisdom, and was that to which allusion was made in saying that those in the graves shall hear the voice of God and shall live. It is sometimes called Gehenna. It corresponds to man's lustful nature And represents the

darkness and impurity of man under the influence of his lusts. That is what characterizes the first or lowest sphere of spiritual being. The second sphere corresponds to man's intellectual or moral nature. It is called Paradise, the place of happiness. Jesus said to the thief on the cross *today shall you be with me in Paradise*. Two days after, when Mary met him at the tomb and offered to embrace him, he said, *'Touch me not, for I have not yet ascended to my father.'*

He had been in Paradise in the second sphere, and he told them that when he ascended to his father, they should see him no more. Both Gehenna and Paradise are spheres of spirit manifestation. Those who are charitable and who do possess truly spiritual natures or affections are in alliance with Paradise. Those in lust are in alliance with the sphere of lust or Gehenna. Those who have passed through and fulfilled every impulse and every love in the second sphere are said then to be brought into the divine presence. They no longer need a middleman between them and the divine, because the Father can then speak directly to them. So long as man is in the sphere of outer darkness or in paradise, there is between him and the divine, and he must approach by a mediator something that can take the things of the Father and make them manifest to him in the visible sense. When man has come into the third sphere, there is no longer a middleman. Christ himself becomes the subject to the Father, and God becomes All in all. Then comes the New Dispensation, or the consummation of the Christian Age. The point to which I wish to call your attention is that the governments in Earth as well as in heaven, all have their basis in man. Man being but the footings up of all the ages of eternity. All is summed up in him and he is the footings up of all that preceded him. Hence all the spiritual spheres have their basis in man. Therefore, when we wish to study the spirits fears. We are not obliged to go out of ourselves and begin to look off into space, 10,15 or 1000 miles away. The way is to come within and ascertain the sphere of Spiritual being, Spiritual perception, and affection. For all there is of the Spiritual universe is what has its basis in the individual spirits who constitute the spheres.

As the societies of Earth are composed of the individuals of Earth, so are the spheres of the heavens composed of the individuals of the heavens. The ruling nature of the different spheres is but the aggregate of the ruling loves of those composing those spheres. The laws of the spheres are but the laws of those composing the spheres. We are germinal universes. We are to be developed and unfolded consciously until the whole universe is translated into our consciousness. There is but one way to study the universe, and that is to come down into ourselves and study ourselves. This idea of looking out of ourselves, looking to any external method outside of our consciousness to find out what constitutes a spiritual sphere or degree, is all fallacious. Spirits may come

and rap, talk, and preach till doomsday. If they cannot find the elements within your consciousness out of which they can construct that spiritual sphere, you cannot perceive or get any true idea of spirit spheres. It is as though I were born blind and had never seen the light, and of course knew nothing of light, color, and darkness. Some individual should endeavor to make me believe that I was living in total darkness. When there would be no part of my being to which he could appeal to make me believe. There would be no possibility of conveying the thought to my mind because I should have no conscious experience of light, color, etc. Outward language could not give me the idea. Unless I have had the conscious experience to give me the idea out of which to construct the idea. The spirits from the spirit world may come from every sphere and degree, and they cannot convey to my mind an accurate idea of those spheres and degrees. If they would make me understand who God is and what he is, they must find in me the elements out of which to construct that God. I say it is useless to look for information out of yourselves until you know what is in yourselves. The first lesson is to learn who and what I am. I propose to commence my investigations in each individual's own consciousness, starting with affirmations of that consciousness, And with definitions about which we cannot disagree. Then go forward step by step, Demonstrating every point and ascertaining the law of manifestation as that law is revealed in us. I do not ask spirits and do not wish them to come to tell me about the law that governs in their sphere. The truth is, we cannot avoid the fact that all communication that come understandingly must come in the method that God has ordained, and that method is that it must be written by his own law upon our consciousness. When it is written spirits can come and point out the writing to us, and that is the best they can do. I desire you to understand distinctly what the basis of my lectures will be. What will be the points I shall attempt to establish? I shall endeavor to prove Spiritualism. I shall not come to the raps for a considerable time. They are so far off I shall not attempt to prove Spiritualism by rapping for some time yet. People say we have got beyond the rapping. The truth is a large portion of the world have not yet got to the raps. They are not yet able to appreciate the raps. We must make considerable progress before we can get the philosophy of the raps. We have much to learn yet before we can get the full benefit of a simple sound, Even though it be not accompanied by much intelligence. The first lesson I shall attempt to teach, pardon me for assuming to be a teacher, I will be a pupil at any time, Is how to study and know yourselves. How to ascertain the laws of your being, action, and manifestation. How to determine what is and what is not spiritual in you. How to determine whether you are under Spirit influence or not. There are many laws by which all these things can be determined. In my investigation, I shall perhaps, be able to determine where that terrible creature Jack the Giant Killer, the Odylic force resides, and show what it can and what it cannot do. I

promise, too, in the face and eyes of all theorizers who believe that spiritual manifestations are traceable to this force and to the satisfaction of everybody else, to demonstrate that it is not competent to produce them. I will demonstrate it according to President Mahans's hypothesis. I will show by every known law of nature that the power exerted at the brain's center in a single instance he has given was equal to one thousand steam engines of one million horsepower at the distance of five feet from the brain. That will merely come in as collateral when I consider the objections offered to our theory. I will endeavor to consider every objection which any objector has proposed to bring forward. I do not stand here to boast, but what I speak is to me absolute. I stand here fearlessly and invite all classes of minds to raise any objection they can to the spiritual theory. I bind myself to answer them instantly or confess my inability to do so. The invitation commences now and extends to every moment I am in the city.

In my next lecture, I shall begin with the question of spirit spheres, and endeavor to unfold to the consciousness of each of you the evidence of the existence of a first sphere, from which you will all do well to escape, And shall then proceed to prove the existence of other spheres, namely the second or relational sphere and a third or divine sphere. I invite skeptics and atheists in particular, to be particularly captious.

# Death and the After-Life

By

Andrew Jackson Davis

## Eight Evening Lectures on then Summer- Land

Death is but a kind and welcome servant, who unlocks with noiseless hand, life's flower-encircled door, to show us those we love.

I find myself somewhat embarrassed and speaking on a subject which, though it is not a stranger to human hopes and aspirations, is nevertheless quite foreign to most people's habits of thinking opposed to their educational bias and which conflicts with popular methods of reasoning on the resurrection.

I find three classes of persons who have read and studied and investigated the truths of this discourse. One class of minds are prepared for many spiritual things that I do not feel impressed to utter on this occasion. I am to address more especially a second class. Who have heard a large variety of opinions expressed concerning the subject and are favorably inclined towards it. Yet who have no practical knowledge so far as the general question of immortality is



concerned. And who are therefore, in the rudiments of spiritual education, respecting the process of death and scenes in the afterlife.

Then I find that there is in society, a supercilious class, I might say a super-silly class, who fancy and profess that they know all. A band of intellectual finishers. Persons who have an unhappy conceit and the perceptive powers that they are thoroughly posted. These last named persons are accustomed to the newspapers, to the genteel weeklies and Orthodox monthlies, and to the transatlantic quarterlies, but are not at all accustomed to think upon the spiritual, practical and progressive questions discussed from the HARMONIAL platform. Yet these same persons have a conceit that they cannot be further informed. Every such mind has a social center and will exert his or her magnetic influence upon others.

Now finding the public divided into these mental conditions. It becomes necessary that I should express something which would at least seem measurably familiar to the institutions and religious education of the people. To speak upon a strange subject, and to describe scenes that are wholly transmundane, and to link such subjects and descriptions with nothing analogous or known, would to many minds, be building a temple without any basis in either nature or reason, and hence utterly imaginative and unprofitable. For this reason, I shall speak to the world from the position of religious conviction and general experience, going on the supposition that all rational men are interested in questions pertaining to the life after death.

I begin by asking your attention to the Spiritualism of Paul. The most learned of the Apostles, who in giving descriptions of death said, 'There is a natural body and there is a spiritual body.' Not that there would be, but there is a spiritual body. Now there are individuals who think thus, Paul says so he is our authority. We do not question his testimony, but it is all a great mystery. The spiritual philosopher, cheerfully and unprejudiced, really takes the testimony of Paul. Stands it by the side of the organized human being and asks. Is there a spiritual body? Paul did not refer to something outside of human nature but pointed to facts in the organization of persons in the world before him. The question is not whether Paul said it, but does nature sustain the assertion. All truth must be in harmony with the perfect system of nature.

There are persons everywhere who accept Paul's affirmation as final authority. There need be no controversy between Orthodoxites and Spiritualists on this question. We can shake hands over the subject. We can lock arms and walk together. If with Paul, you believe that there positively is, in each, person's organism not only a natural body but also a spiritual body, then you are as much committed to the fundamental teachings of Spiritualism as I am. I am, on this point, no more of a Spiritualist than you Christians are, and henceforth we can happily walk together because we are agreed on the basis of a true spiritual philosophy. So far, then we are friends.

May I now ask your attention to some correlative questions which we inevitably encounter on the accepted basis of this spiritual reasoning? If, with Paul, we believe that there is a spiritual body, must we not also believe that there is something inside of that body? To believe differently would be like saying that a jug is designed merely to have an outside and an inside, the inward space being filled with nothing. Most persons would ask, is that all? Is the vessel not designed to contain something? Was it not made to hold against all parts of its inward surfaces something besides the interior of a jug? The thought of inventing and owning a jug merely for the purpose of holding a jug is an imbecility. It would not be less absurd to believe that the spiritual body is destitute of a more interior substance. A body is designed to hold something called spirit.

If Paul was right. Then he stood, at least. In the vestibule of that spiritual temple which we have entered and searched through and through. We have investigated and mapped down the experience with as much gratitude and truthfulness as can be found in any ancient testaments. I make this affirmation with perfect calmness of pulse and with no heat on my brain, and I know that I shall be ready at any time to reconsider reasons uttered by those who feel themselves not yet satisfied; why positions here taken may not be sound in science and philosophy.

Your attention is asked to the logical conclusion that if there be a spiritual body in every person, as Paul said, there must be a fine, invisible something treasured up within it. Let us see now if we can ascertain what that treasured something is.

Humankind is a triple organization. This fact is established in two ways. First by the concurrent observations of all seers, sensitives, and mediums. Second by the phenomenal developments of individual men and women. Humankind's external body is a casing composed of the aggregate refinements of the grossest materials. We will name the physical body, iron merely to give it a just classification and position in relation to mind and spirit. Next, we find that there is an intermediate organization, which Paul called the spiritual body. Composed of still finer substances. The combination of the coarser elements which make up the corporeal or iron organization. The combination of the finer substances composing the intermediate or spiritual body, being so white and shining, may be called the silver organization. The inmost or inside of this silvery body. Which interior Paul definitely said nothing about, is the immortal golden image. I use the term golden image because that metal is just now exceedingly valuable in commerce and goes directly to people's uppermost feelings and interests. Yes, a golden image. You cannot obtain it from stock jobbers in Wall Street. Yet it is there when you find yourself there. You may also see it deep down in the spiritual vault of a brother spectator, for whomsoever you meet, and wherever you meet, that person, like yourself, contains against the lining surfaces of his spiritual body the golden image. Which led us thank the eternal, cannot be bartered away in exchange.

Paul did not directly speak of what we have been philosophically taught to call the spirit. Fully persuaded am I that you cannot escape the conclusion that there must be something within the spiritual body. If so, you Christians might as well agree with our classification of the different parts of humankind as to take any other. We call the inmost spirit signifying the finest, the super essential part of humankind's nature. Composed of all impersonal principles, which flow from the Deific center of this glorious universe, taking a permanent residence within the spiritual body which they fill and exalt. Just as the elements of the spiritual body live within this corporeal or iron organization, which is composed of mineral, vegetable and animal atoms and vitalities.

Now you may be prepared to take some other steps in the path of spiritual discovery. What are they? Take care now where you step, because if you are in reality a believer in Paul's authority, then you are on the High Road to what is termed Spiritualism. If you are not a Bible receiver, then other reasonings and evidences will be necessary to promote your progress. Paul's beautiful spiritual statements, which we accept not as revelations, but because they agree with the facts of the spiritual body. Then you stand upon so much of our platform as regards the philosophy that a body is a substance. No substance is no body. Nothing cannot exist. Existence and substance are convertible terms. One means and necessitates the other. Something meaning substance always exists. If Paul was right, then the spiritual body is a fact, not only. But it is a substantial fact. That is, the spiritual body is a substance, the under-fact, the silver lining of this physical and cloudy Organism. If it be an under-fact, a real and substantial body, it is no fiction.

Now let us take another step in this logical path. You accept that the spiritual body is a substance, but you do not know that substance, on the simple rules of science and philosophy, implies the associate properties of both weight and force. Substance cannot exist without weight, however, in appreciable and weight involves force, however fine and unimaginable to humankind's physical thought or touch. All this follows if Paul told the truth.

Now take one more step. If the spiritual body be a substance, and if a substance possesses the property of weight, it follows that such weight can never be moved without force. The finest substance with the least weight requires the highest force. This principle is as plain and simple as the common schoolboy's logic. Yet, it supports the granite basis of the whole Harmonial Philosophy concerning spirit, which the churches everywhere are stealthily accepting and promulgating as their own long entertained doctrine of immortality.

If there be a spiritual body which is a very attenuated substance, and if this imperceptibly fine substance has a delicate weight, and if force be required to move the aerial weight, then I ask, what will be your next and most important conclusion? This is your next step. A body so organized, so essentially substantial, and so inseparably linked with a fine force

must exist somewhere and occupy space. If any lawyer among you can escape this last conclusion, if any materialist can go through another orifice and logic, why, I am ready to skedaddle through the same remarkable opening. I want the whole truth as much as anyone else can want it. Therefore, if you can make a philosophical retreat from this military line of logic, I will promise to throw down my arms and run with you.

Do not let the simplicity of the philosophy grow weak in your thoughts. If the spiritual body be anything, it is something. If it is something, it is substantial. If substantial, it occupies space. If it occupies space, then all of our revelation with reference to a Summer-Land in the bosom of space will be inseparable from your convictions of probability. Thus, while we are crushing and pulverizing creeds in God's mill of progressive truth, we do vastly more labor to secure the fraternization of the spiritual affections of mankind.

Again, let us look into the Apostles logic. Paul says of the spiritual body sown in dishonor, in imperfection, in corporeal impurity, but raised in glory; the familiar word glory means brightness, raised in brightness. Christians do you believe it? I believe it in my heart. Do you? Let us know who the infidel is. I have an extensive reputation for being an infidel in the bad sense of the word. To me, this reputation is very amusing because I believe so much. Why, I am utterly discarded and disfellowshipped by the infidels of the old school. The foxes have more holes than I have pillows among the skeptics, but do not misapprehend my meaning. My whole soul shrinks from contact with sectarian Christians or with so-called Christian Spiritualists. Christians so styled in the newspapers are the most stupid and spiritual principles and the most unmistakable materialists I have yet met in society. Infidels are accessible and decently fraternal. They can and will think, although they sometimes look very sullen and seem overmuch disappointed because they have been too long reasoning wrong and foremost have logically consigned themselves to a total death when they lie down to die. Of course, they unanimously consider that their long-cherished views are tenable and incontrovertible. Hence, they reject Spiritualism. I have a friend, however, who, although a confessed skeptic, said that on the whole, he guessed he would rather not be annihilated at death. Why not? I asked. With spontaneous simplicity, he replied that he was afraid he would regret it afterwards.

In that response I saw the inborn remonstrance, the intuitive protest which the divine source puts up through the human consciousness. Miserable, limping, materialistic logic can do nothing against intuition. It does not want to be annihilated because there is for it no such destiny. It conceives of it as possible only to what is ponderable and perishable. Converse with a sensualist tomorrow or talk with persons who live a materialistic life who are immersed in quadruped habits, ask them, and they seem to know nothing concerning spirit and the afterlife simply because they have not been awakened to the subject. A true soul born conversation invariably touches their organs of hope. I have never met men or women, though, buried in the mud and mire of circumstances, but would, when spiritually and affectionately approached,

respond like the strings of an aeolian harp. To the doctrine that the Summer Land belongs to them as much as to the finest, most respected, and most beautiful person on the globe.

The spiritual doctrine teaches that the inmost Human is a spirit which flows through these nerve sensations. Which easily contracts and expands these sturdy muscles, which causes the blood to throb throughout the frame, which thinks and reasons, which feels better nobler, and purer than the forms, forces, and things about it. Which teaches the intellect and the heart to recognize something higher than the fleeting circumstances to which it is harnessed and by which it is constrained. To assist in drawing the burdens of society. That is spirit. It is the invisible presence of the divine in the visible human. It is the only and all sufficient incarnation. Degradations and depravities never reach that which lives within the spiritual body. Discords and great evils are arrested at the surface. They cling and adhere. They unhappily besmear, cover up, disfigure and sometimes almost breakdown the citadel, but they never get inward far enough to kill the proprietor.

Let us not forget our major proposition. If this human in most be spirit comparable to a golden image. If on the outside of this spirit, there be a body. If this impalpable body be a substance. If this inter-affinitize used substance require force to move it. If space be necessary for such a personality to exist in. Then I ask, why may there not be something beautiful in the idea of death. Not dreadful and appalling, but really beautiful. Not heart chilling, but truly genial and warming. Not annihilating but uplifting and encouraging to every organ and function of the soul. If this spiritual doctrine be a fiction, then you are shut up to atheistical extinguishment. When you lie down to die. The opposite road is open before you. On this highway, you meet your personal apotheosis. You rise up and expand. You go onward and godward through the illimitable space, and you seek a summer land. A place in which to be. I have no ambition to make proselytes. It would not increase my private joys to have you believe my cherished thoughts. Better be converted and guided by your own reason and intuitions.

The Apostle says there is a terrestrial and a celestial. Do you believe it? I do. Not, however, because Paul said it, but because I find it in the book of Nature. We are sown in corruption. Everybody's spirit knows that to be true. At last, the chemistry of death approaches and begins its work. Then oxygen and nitrogen and hydrogen and magnetism and electricity and the resultant heat and all ponderable that make up our corporeal existence bid goodbye to each other. Then the eyes sink back, and the outside senses are closed, and all the elements which form the body bid an eternal farewell. This is real experience. If we exclude the air by placing the body in a hermetically sealed encasement. You can bend over and look upon the yet undecomposed figure. That is all, nothing more. The confined atoms and elements have no further interest for each other. The pulseless hand is no longer extended to grasp yours. The once beaming eyes do not open. The ear will not again vibrate to your heart-stricken appeals or loving accents. The stiffened nose can no longer feel the touch and enjoy the perfume of the

favorite plant. Appalling silence. All is closed forever. What a spiritualizing and holy solemnity is that which pervades the Chamber of death. What a dark, fearful, haunted room is that where death is to those who know not this glorious gospel of the afterlife.

What a blessed roseate atmosphere fills all the heavenly spaces? From the death room onward to summer realms beyond the stars, to those who know that this basis is established in God's truth. Such Mediums, and fortunate reasoners have joy and peace within. Their inmost hearts are filled with emotions of thanksgiving and why, because to the seer of spiritual truth. Death is swallowed up in victory. The Spiritualist has nothing whatever to do with death. He is emphatically alive, alive, and happy throughout. Women and men passed the Meridian of life who received these new spiritual teachings are kindling and blooming up into youth again. They see that this pathway of truth is paved with perfectly beautiful scientific facts and doctrines. Progress leading from man's inmost spirit to the Summer Land.

Now, having disposed of these general considerations, I will tell you what I have seen. I will not give descriptions of phenomena from my supposition or imagination. I suppose that I need not repeat that I have had the periscopic and clairvoyant ability to see through man's iron coating for the past 15 years. Neither need I again remark that within the last 12 years the result of the exercise of this faculty has come to be, to me, an education. I have stood by the side of many deathbeds, but a description of manifestations in one case will suffice for the whole.

I found that the physical body grew negative and cold in proportion as the elements of the spiritual body grew warm and positive. Suppose a human being lying in the deathbed before you. Persons present, not seeing anything of the beautiful processes of the interior, are grief stricken and weeping. This departing one is a beloved member of the family. There, in the corner of the room of sorrow, stands one who sees through the outward phenomena presented by the dying one. What do you suppose is visible? To the outward senses the feet are there, the head on the pillow and the hands clasped, outstretched, or crossed over the breast. If the person is dying under or upon cotton. There are signs of agony. The head and body changing from side to side. Never allow any soul to pass out of the physical body through the agony of cotton or feathers either beneath or enfolds about the sufferer.

Suppose the person is now dying. It is to be a rapid death. The feet first grow cold. The Clairvoyant sees right over the head what may be called a magnetic Halo, an ethereal emanation in appearance, golden and throbbing, as though conscious. The body is now cold up to the knees and elbows and the emanation has ascended higher in the air. The legs are cold to the hips and the arms to the shoulders, and the emanation, although it has not arisen higher in the room, is more expanded. The death coldness steals over the breast and around on either side, and the emanation has attained a higher position, nearer the ceiling. The person has

ceased to breathe, the pulse is still, and the emanation is elongated and fashioned in the outline of a human form. Beneath, it is connected to the brain. The head of the person is internally throbbing, a slow deep throb. Not painful, but like the beat of the sea. Hence the thinking faculties are rational while nearly every part of the person is dead. Owing to the brain's momentum, I have seen a dying person, even at the last feeble pulse, beat Rouse impulsively and rise up in bed to converse with a friend, but the next instant he was gone, his brain being the last to yield up the life principles.

The Golden Emanation, which extends up midway to the ceiling, is connected with the brain by a very fine life thread. Now the body of the emanation ascends. Then appears something white and shining like a human head. Next, in a very few moments, a faint outline of the face divine. Then the fair neck and beautiful shoulders. Then, in rapid succession come all parts of the new body, down to the feet. A bright shining image, a little smaller than this physical body, but a perfect prototype or reproduction in all except its disfigurements. The fine life thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free and prepared to accompany its guardians to the summer land. Yes, there is a spiritual body. It is sown in dishonor and raised in brightness.

There are persons in the room of mourning. They gather around. They close the sightless eyes and friendly hands commence those final preparations with which the living consecrate the dead. The Clairvoyant sees the newly arisen spiritual body move off toward a threat of magnetic light, which has penetrated the room. There is a golden shaft of celestial light touching this spiritual body near its head. That delicate chain of love light is sent from above as a guiding power. The spiritual being is asleep like a just born happy baby. The eyes are closed and there seems to be no consciousness of existence. It is an unconscious slumber. In many cases the sleep is long, in others not at all. The love thread now draws the newborn body to the outside door. A thought shaft descends upon one who is busy about the body. This person is all at once impressed to open the door of the dwelling and to leave it open for a few moments, or some other door of egress is opened, and the spiritual body is silently removed from the house. The thread of celestial attraction gathers about and draws it obliquely through the forty-five miles of air. It is surrounded by a beautiful assemblage of guardian friends. They throw their loving arms about the sleeping one and on they all speed to the world of light. Clairvoyance and mediums see this, and they know it is true. Many are the witnesses to the celestial facts.

Again, I remind you that if there is a spiritual body, it must be something. If something, it must have an existence and a position somewhere in space. If in space, it must follow the laws of space, including time, and have a relative as well as an absolute consciousness.

At the Battle of Fort Donelson, I saw a soldier instantly killed by a cannonball. One arm was thrown over the high trees. A part of his brain went a great distance, other fragments were scattered about in the open field, and his limbs and fingers flew among the dead and dying. Now what of this man's spiritual body? I have seen similar things many times. Not deaths by cannonballs, but analogous deaths by sudden accidents or explosions. Of this person whose body was so utterly annihilated at Fort Donelson, I saw that all particles streamed up and met together in the air. The atmosphere was filled with these golden particles. Emanations from the dead over the whole battlefield. About three-fourths of a mile above the smoke of the battlefield, above all the clouds that lowered upon the hills and forests of black discord. There was visible the beautiful accumulation from the fingers and toes and heart and brain of that suddenly killed soldier. There stood the new spiritual body three-fourths of a mile above the discord and din and havoc of the furious battle. The bodies of many others were coming up from other directions at the same time. So that from half a mile to three and five miles in the clear, tranquil air, I could see spiritual organisms forming and departing fence in all directions. First, the face, then the head, then the neck, then the shoulders and arms. The whole smaller than the natural body, but almost exactly like it so that you could instantly recognize the form and features of your old friend. Only you would say, 'Why, James, how improved you are! You look brighter and more beautiful, don't you? Your countenance has more quiet and love in it. So entirely natural is the spiritual body which the good God has wisely planned and caused to rise out of this terrestrial filth and corporeal corruption.

The man so killed, what was his sensation? It was, for the time, suspended. To him, existence was nothing. Just think of the case. He was a healthy, stout, strong Illinois mechanic who had bravely gone out with his loaded musket to do battle for the Stars and Stripes which shall never go down. His sudden death was to his consciousness what the hammer is to a piece of Flint. If a hard Flint is struck quick enough, it will fly into impalpable powder. If struck with less speed, it would not be crushed nor destroyed. It is the suddenness of the stroke that surprises cohesion in the Flint. As the cannonball, for the moment, annihilated the sensation of individuality in the man. Individuality usually returns in cases of sudden death after a few days in the homes of the Summerland. They are usually guided to some brotherhood, to some hospital or to some open armed pavilion, and there they are watched tenderly and cared for. As are all who arrive from lower worlds. When the time approaches for the Spirit's awakening. Then celestial music, or some gentle manipulation, or the murmuring melody of distant streams, or something like breathing passes made over the sleeping one causes sensation to return, and thus the newcomer is introduced to the Summerland.

So, Professor Webster was eight days and one-half unconscious. You know that in Leverett St., jail yard in Boston, he was hung according to law and gospel. As soon as he was pronounced good enough to live, they legally and religiously killed him. The sudden concussion



struck to the soul of the strong, healthy man, and he was instantly jerked out of his individual consciousness. For days, he was spiritually watched. I was, at the time, stopping at the Brattle House in Cambridge. Mount Auburn was my daily walk. The only academy, the only college I sought in which to learn these lessons. I went thither every day. I witnessed the execution of Professor Webster, yet I was not personally present. I saw the organization of his spiritual body in the air and watched its ascension. I saw his situation every day between the hours of 10 and 12.

I wish now to call your attention to the arrival and appearance of different persons in the summer land. We find an investigation that all the inhabitants of the immortal spheres were born on Earth, Mars, Jupiter, Saturn and upon the other planets which have gone through the process of geologic growth.

Spirits themselves nearly all refer to terrestrial beginnings. Spirit itself is only manifested; it never came out of terrestrial sources. Spirit per se is the universal, ever-present truth. The organization of the spiritual body is another question which may come up for consideration on another occasion.

It is a well ascertained fact that persons always take places in the Summer-Land in accordance with their moral status, and not in accordance with their intellectual tastes, inclinations, or social condition. Place there, is always a question of morals. That is, whether the person has been or is spiritually loyal to truth, justice, and liberty and the divine laws that regulate social relations on the higher planes of being; or whether the person has, by circumstances or by the impulse of organization, been unfaithful to principles and *particeps criminis*; or whether he is really innocent, having been the victim of a combination of unpropitious circumstances, or a sufferer from the fortuitous concourse of physical and spiritual accidents. In either case, the moral status determines the position and gravitation of the person in the Summer-Land. It is found that persons who go there with memories of conscious wrongdoing, carry with them just so much gravitation, so much personal density and moral darkness, and persons who have committed involuntary wrong, although partly as the victims of others, yet have the same density, but they do not suffer from the internal *oppression* which the other feels as a part of his own conduct.

The accusing Angel is Memory. The theory that all people will sometime go before the bar of God and that there is a systematic heavenly tribunal is the sheerest fancy of a materialistic theology. Both God and nature are with you at all times. The interior principle of justice, whether you know it or not, is the ever-present bar of God at which you are arraigned and tried, and deathless memory is the accusing Angel. It gives you the document setting forth your exculpation, or else it explains to you, beyond controversy, the all-sufficient grounds for your condemnation.

The summer land is vastly more beautiful than the most beautiful landscape of Earth. Celestial waters are more limpid, the atmosphere more soft and genial. The streams are always musical, and the fertile islands there are ever full of meanings. The trees are not exotics. The birds are literally a part of the celestial climb. Everyone having its lesson of divine significance. That, which is nothing to an idiot is a great deal to an intelligent man. That is true and common things on Earth, and it is true to a wondrous degree in heaven.

When a person enters there by suicide or by murder, whether legal or illegal or however else he may be introduced, the question is not how he came there, but what brought him. A man who was not strong enough to keep another from doing him a wrong, to say nothing of one who was not strong enough to keep from doing a deliberate wrong to others, is a subject of philanthropic care, takings, and discipline. According to the Heavenly code, I ought to have something more than the power to be loyal to justice and right. I must be strong enough to keep any brother from injuring me and that without ever lifting a physical weapon before him. My spirit should keep *from harm* the soul of my brother, who may be yet encased in bad circumstances and moved by a propulsive organization.

In the Summer-Land, these delicate ideas and finely shaded moral distinctions are recognized. You will find yourself under a new government, a God code, instead of the laws of earthly judges and legislatures. You will be surprised, and yet most likely you will say it is about as I had supposed.

Religionists are highly astonished because they are not taken immediately into the presence of the great Jehovah or cast down in the low places where they fry soles and cheap brimstone. Some people who have been in the summer land for years are still prayerfully expecting that the great day of judgment will come and that they will either be caught up to a *higher glory* or *snatch down* to some lower depth. When these persons communicate to mediums, they teach the notions of orthodoxy even in the old Calvinistic and perpendicular style, and you will be constrained to exclaim what contradictions. Am I to believe in Spiritualism when the mediums tell all sorts of contradictory things? Popular newspaper men say these Spiritual beings should have no conflict in them. Spirit should understand their own world as accurately as earthly minds understand common affairs. So says my political friend Horace Greeley, and so say others who reason in that superficial way. Now look at earthly reports about the details of this war. Behold what contradictions.

Is it reasonable to demand universal sameness? if it is natural to suppose that the man who went up from Africa and the native of Turkey should each report from the next sphere exactly what an American would who died the day before yesterday, with all the twists and advantages of education in his memory? Sameness is what men demand who call themselves reasonable.

The point now is the evils of general society and the evils of individual passion. The unclean spirits and human demons originate in the mud and mire of outward circumstances and hereditary organization. These mold and fashion mankind according to their own image and likeness. Sweet and good circumstances, however thickly they may cluster about, amount to almost nothing to a bad mental organization. I have heard worldly men say that they would be happy if they could have this and that, carpets, flowers, pictures, fast horses, and a great house in the city. Such men have something wrong in the head. They were born in bankruptcy and social discord. Society, to such persons, is merely a fleeting rush and a momentary flutter. Circumstances do not much control such characters because their fathers and mothers gave them propulsive, mental organizations which no combination of circumstances has yet been able to fashion into better shapes. This discord and character simply adheres. It does not inhere. Hence, on this point we differ with the whole religious world. Modern liberal clergymen are almost with us. Total depravity has gone down in the market, notwithstanding all the city evils and tremendous civil war. There is scarcely a minister who will reaffirm the old doctrine of Baxter, Calvin, and John Knox. They get quietly over it. They somehow feel ashamed of having accused the golden image. It looks like an unprovoked slander against the finest piece of work that ever came from the heavens to mankind. I do not wonder that clergymen are ashamed of total depravity. They will presently be ashamed of many other things.

We hold that these evils, these errors, these sins which arise out of the abdomen from the region of physical phrenology, from the region of conditions and out of social circumstances, will increase the Spirit's gravitation beyond the grave. By your *status* you elect yourself at death to the place where you will be at home. Be it good, bad, or indifferent. You will be in your own proper and congenial *place*, as are the fishes in the water and the birds in the air. If you feel mentally satisfied, like the sightless fish in the Kentucky cave, to dwell amid truths without eyes, the good Father and Mother will have no objection. So, in the Summer-Land, there is infinitely more truthfulness and freedom. If a spirit chooses to be foolish, there is no arbitrary law against his choice. Ever and anon, he comes under the genial influences of celestial teachers, and thus slowly he is brought out from his interior hiding places, and his mind is at last fully awakened. Randall's Island near this city, gives off youthful candidates to receive the attentions of very sweet and beautiful celestial missionaries.

Happiness very slowly comes to one who persists in the states of discord. Beautiful music, the fragrance of flowers, the luxurious melody of singing birds, and the musical voices of many waters come only when you internally deserve them. 10,000 years may pass before one's internals are sufficiently pure and bright. Some will find on their spirit surfaces a shadow, a feeling of unrest and an appearance of nebulous blackness. There are persons in the Summer-Land who have an atmosphere surrounding their spiritual bodies that similar characters would be ashamed to wear in this world. It is all the logical consequence of wrong and evil conditions

in which the persons lived and died. There is no despair among the leaders and members of the celestial Brotherhoods.

Of these, and concerning domestic scenes in the afterlife, I shall hereafter speak.

# Lecture 8: The Perpetuity of Spiritualism

By

S. J. Loveland (1889),

Mediumship: A Course of Seven Lectures

Note: This lecture is added to the seven already given to my class for the following reasons.

1. The seven do not make as large a book as expected.
- 2 This lecture was most enthusiastically approved, when delivered the last Sunday of the camp meeting.

3 Its publication was most earnestly requested by the large audience present.

4 I deem it a very appropriate appendix to the preceding ones on mediumship.

Of course, I can only imperfectly reproduce an inspirational lecture, not having a written sentence of outline or plan to guide me. The leading thought is here.

Ever since the first proclamation of the facts and principles of Modern Spiritualism. The prophecy of its death has been most persistently repeated. The wish that it might cease has no doubt contributed much to the zeal of the earnest prophets of destruction. Many also have seemed to think that Spiritualism was at best only an impetus given to the common religious notions which would in a brief time accomplish its work, and then disappear as a distinctive element of social and moral progress. This aspect of the question presents a most important problem for a solution. Will Spiritualism die out? [This] Is a query we are compelled to answer to ourselves, if to no one else. Until it is fully settled in our own consciousness, we can never enter upon its defense and the work of promulgation with that spirit of zeal and consecration indispensable to success in any great undertaking. To satisfactorily settle this most important question demands more than an impassioned declamation upon the assumed glories and beauties of Spiritualism. To fully meet the demands of the problem would require an analysis of all the processes of human thought and all the phases of human experience. Only a bird's eye view of this vast field is possible in a single discourse. Nevertheless, we will grapple with the question and seek to evoke a correct and logical answer.

1. In arguing this question, I submit in the first place, the following proposition.  
Spiritualism is the culmination of all past philosophy.

Philosophy has always had before it three grand problems for solution. The world. Man. God. The last, though an inference from the first two, has been considered the most important and has received the greatest share of attention.

The character use and destiny of the world and man have been made to depend entirely upon the supposed character of God. It is therefore necessary to trace to some extent the modes of philosophic thought. Two great schools have substantially divided the philosophers of all ages. Though we shall see, as we proceed, certain modifications which may perhaps be entitled to be considered as separate schools of thought. The two great leading forms of philosophy have been termed the sensational and the ideal. The one begins with matter, the other with mind. The preliminary process with the first is sensing. With the second it is thinking. Ideas are the result of sensation and subsequent reflection. It is the doctrine of sensationalism. They are the intuitive perceptions of the mind; it is the position of the idealist. The sensationalist infers God from the order and adaptation of things in the material universe. While the idealist asserts God as a direct mental perception, both of these affirm a beginning, a

creation of the visible universe, and hence, end, and pantheism, for as God was the only actual being in existence. All that is, must be of and from him. Something could never spring from nothing.

Many of the advocates of philosophy have denied or sought to evade this unescapable and inference, but in vain. If God was once the All of being, he is, so must be so still. If he once filled immensity, he could never give place to something else. Two things cannot occupy the same place. Therefore, there is no such thing as matter. Some ultra-idealists, like the mental science healers, admit this inference. They deny the existence of matter entirely. All is God at last, but this inference is really an affirmation of the absolute oneness of the universe. Consequently, some form of Pantheism or Atheism must be allowed.

This logical inference is theoretically repudiated by very many who have most perfectly demonstrated its truthfulness. Some of the most remarkable illustrations of human inconsistency are furnished by the most eminent philosophers, who, after showing the impossibility of proving the existence of a God, have turned around and most vehemently asserted what they had shown could not be proved.

The point I make here is that both these forms of philosophic thought conduct us logically to Atheism or Pantheism, and it requires no very extensive reading to show that that has been the practical result of their teachings. Sensationalism has produced the Atheism of England, France, and America, while idealism furnished the Pantheism of Germany [and] largely adopted in other nationalities. Going back further, we will find in Greece and India, the same results.

It is well to remark here that there have been various modifications of these somewhat antagonistic systems. The Scotch School of Common Sense was, in reality, a blending of the two. It affirmed the validity of sensation and at the same time admitted the existence of intuitive powers capable of originating ideas independent of sense suggestions. The modern eclecticism of Cousin was only the perfecting, the completing of the philosophy of common sense. In this latest statement of Philosophic thought, we should not forget that the new doctrine of force is given a recognition; and so important was this considered by Cousin, that he called his eclecticism the Spiritual Philosophy. The doctrine of Atoms was yielding to that force. The dynamic theory of the universe was on the road to victory. The existence and activity of a universal energy was becoming more and more apparent.

Religious dogmas are always modified by philosophic doctrines. Sensationalism could attain no higher notion of God than that of a mechanical designer of materialistic adaptation. Its heaven and hell were material, and its hope of a future depended on physical resurrection. Idealism affirmed the immortality of the spirit independent of the physical existence altogether. It went a step farther and from the idea of absolute oneness, Being pantheism, it affirmed the

final holiness and happiness of all the race. It saw beyond the shallow notions of justice taught by the sensationalist theology, and dimly apprehended that justice is only done when moral equilibrium is secured. There can be no justice when the shrieks and howls of damned spirits lost, afflict the listening ear.

There was no demonstration of a future life in Philosophy. There was faith, hope in some cases, and despair in others. It led its devotee to the outer courts of the temple of life but failed to enter. It had not the key to open the locked gates of the land of immortality. Something else was needed to secure the result. Spiritualism is the culmination of philosophy. In that it adopts and demonstrates the fundamental principles of all the schools. It appeals, in its phenomena, to the senses, as reliable factors in the process of perception. Be sure and firm-set, Earth does not vanish into thin air at the back of the metaphysical conjurer. In its trance manifestations, it demonstrates the existence of powers distinct from sense perception, and as independent in their action as the outer senses. Clairvoyance and psychometry are senses of the spirit, as sight and hearing are of the body. They constitute the basis of what the old philosophy has blindly termed intuition, original suggestion, apperception, or intuitional consciousness. Spiritualism has evoked them from the night of past ignorance and neglect and place them at work in the field of philosophic progress. The inner light of the Mystic, the spirit of the Quaker, the intuition, the inspiration of the philosopher, all take form and the philosophy of today. The philosophy of Spiritualism.

I do not mean that Spiritualism has written out a treatise or presented a system of philosophy, as did Locke, Kant, Cousin, and others, but that Spiritualism in its manifestations has acted out philosophy in the most tangible manner possible. Just as the philosophies have theoretically stated the truth, Spiritualism has confirmed them by putting the truth into a living acting form. For instance, philosophy has affirmed the existence of the innate power of perception, independent of outer sense perception. In uncounted instances, in a vast variety of forms, Spiritualism has exercised that power. It has gone far, extremely far, beyond the supposed possibilities of the philosophers. For not only have the writers and speakers given utterance to original ideas far beyond their educational status, but the hidden knowledge of specific things and special persons has been grasped by them, and this not only of those on the mental side of life, but of those passed over the river of death. These more interior senses are found to include in their scope the realm and inhabitants of immortality. Humanity has, through all the eons of the past, in obedience to its innate tendency, then working up from the lowest forms of mere sensational life to the highest form of philosophic consciousness. For some thousand years past, there have been glimpses of the supreme truth, but never the admitted consciousness that man himself could see it.

Spiritualism shows the inner light is not to, but from man. He sees for himself with his own eyes, not through those of another. It is raising the head higher up and thereby



commanding a wider range of vision. It is taken the hitherto ill understood powers of mental vision and putting them to their full use. It is evoking the latent power of the human spirit in ways and to an extent undreamed of in the past.

In all these wondrous manifestations and all this sweep of Spirit vision, Spiritualism has found no God. No ab- extra deity, the efficient cause of phenomena. In the millions of supermundane demonstrations, not one has been traced to God. Human intelligence and force acting in harmony with natural forces produce all the phenomena. Not a single ray of light has been cast upon the question of deity, beyond the fact that all the special phenomena once supposed to prove his existence have been found to be the product of human intelligence and power. Not a particle of additional evidence has been furnished by Spiritualism. It is as pantheistic as Spinoza, as atheistic as Voltaire.

It has not fallen back to the negativeness of Agnosticism. It knows the force employed in its manifestations and the persons who use it. As it knows that the evidence, once supposed to prove the existence of a creative God, only prove the affirmations of its own doctrine, it knows that no such God exists.

2. I submit, in the second place, that Spiritualism is the final analysis of science.

Philosophy begins with principles. They are put in the form of assumptive propositions. Its method is deductive. Its reasoning is syllogistic logical. The value of its conclusions depends entirely upon its major premises or propositions. If they are true truth is likely to be the outcome of its investigations.

Science begins with phenomena, facts. It observes carefully all the characteristics of the facts or phenomena and classifies them according to their resemblances. It also observes the order or method of phenomena and thus, evolves the idea of law in their manifestation. The aim of these processes is to ascertain the cause of the effects and the possible uses to be secured. When the causative force is ascertained in one instance, the law of analogy revealed by the prior classification defines it as applicable to all the phenomena of that class.

The cause of phenomena, science has ascertained to be natural forces. Some form of the universal energy of being. These forces themselves are phenomenal, and subject to classification the same as the simplest thing or motion. The different forms of force manifestation indicate a special agent or substance as the basis of the special forms of motion. Hence, we speak of electricity, magnetism, etc. as agents producing certain definite phases of phenomena. They are causative agents of well-known phenomena.

Hitherto, in all the multitudinous discoveries of science, it has never yet found the supernatural, never yet encountered a miracle. For untold ages it may have failed to discover the real cause of a given effect, but when found, it has always been a natural one. Uncounted

miracles have been resolved by natural occurrences, but no seeming natural phenomena have ever turned out to be miraculous.

Science has never yet found a hint of creation. Through all the labyrinthine history of life and form as written on Earth's rocky tablets, it reads only the story of evolution. Though not able as yet to arrange all the chapters of that grand history in consecutive order, yet the general trend is perfect, and the order or law of change is as demonstrable as the light of day. It has mapped out the main roads and only waits the revelations of time to point out clearly all the connections and bypaths of the whole. Science has nowhere discovered a solitary trace, a single hint of a creative beginning. In the millions of years of scientific history, there is no point where form or substance began to be. No being is found whose type did not exist before. Eternity of substance, endless change of form, is written upon every page of this great history of the universe, but no point can be found, no condition pointed out, where it can be said here things and time began. No matter where you place yourself in this grand panorama of being the finger of fact points forward in prophecy to the future and backward to the necessary natural antecedents of what then is. In other words, it is then the effect of what has been and the cause of what follows a natural course of change.

As science finds no creation, of course, it knows no creator. A creator without a creation is an impossibility. The ground law of analogy, in other words, the harmony of nature within itself, is the luminous prophecy that all present lacks in the chain of orderly evolution shall be supplied in the future, without appeal to the supernatural. The eternity of life, which is now self-evident, is confirmation strong of this position.

The scientist has been challenged with Miracle. There have been strange movements of material objects, unaccountable noises have been heard and extraordinary powers have been manifested by most unlikely persons. The ignorant have confounded the learned, cures of desperate diseases have been wrought, hidden things brought to light, and even the dead have appeared and been recognized. From the prior status of scientific progress, no solution of these now everyday occurrences was possible. Hence, one class proclaimed the miraculous and the other interposed the plea of fraud, or flatly denied the phenomena altogether. The vast array of facts was scouted and misrepresented or ignored because knowledge was lacking the force producing them.

The dynamic philosophy of Leibnitz paved the way for solution. It proclaimed the invisibility and potentiality of natural forces. Through the rigid methods of inductive science, the philosophic deduction of Leibnitz has expanded into the scientific doctrine of force and energy held by the thinking world of today.

Following the first discoveries in electricity and magnetism came those of Mesmer and the physiologists, of the nature and workings of the nervous or vital forces in man. While it was

found that there was apparently some action of electricity in the operations of the human economy, yet electricity was far from explaining the functional activities of the human system; much less to account for the strange powers at times manifested. The researchers of the scientific physiologists demonstrated the existence of a nervous force in man, analogous to, but yet distinct from, both electricity and magnetism - it was the dimly seen agent of Mesmer.

Following these came Reichenbach, the philosophical scientist. Who confirmed and complemented all these discoveries by those made by himself. The wondrous merit of Reichenbach's research lies mainly in the fact that his discoveries demonstrated the universality of the force, which plays such an important part in the functions of organic life. Those preceding him had noticed the special, the partial manifestations of this most wondrous agent and the action of the nervous system, to which it was supposed to be limited. Reichenbach commenced with the influence of the magnet upon the sensitive nerves of an invalid and only paused when he had brought all the forces, all the worlds of universal nature as creators or sources of this universal force substance. He evoked the infinite life energy of the universe. He found the key which unlocks the mysteries of the ages. He showed the nexus of the so-called natural and spiritual, the bridge from the mortal to the immortal. Like many another, he did not himself perceive the vast magnitude of the discovery he had made. He saw but a part of the vast landscape of beauty, visible from the empyrean height he had attained. The physiologists with unwary assiduity, had watched the functional activities of life, had seen some of the rivulets of force, but he uncovered the perennial fountain which feeds them all.

The philosophers have labored for ages to solve the mystery of sensation and consciousness, but to the student of the new science, it is mystery no longer. The despair of science is ended, and the aspiration of philosophy attained. The universe is alive, and the life force we have found. It flows in every wave of force from sun or star, it palpitates in every vibration of light or heat, and it shines in every atom of stardust floating in the immensities of space. It is not intelligent. It is above intelligence. It is the stuff of which intelligence is formed.

Without the manifestations of Spiritualism, the discoveries of the scientists in this direction would have been comparatively in vain. The ancient steam engine of Hiero stood in the Serapion at Alexandria as a toy; and what was known of the universal, force under the name of Mesmerism, was largely used to draw and amuse a crowd and fill the pocket of the traveling lecturer. Spiritualism came as the crown of the whole, making of past philosophy and science the foundation and pillars of its throne. It incarnates in living action all that science had discovered and makes the last or final analysis by showing that this last discovered force of science is amenable or subject to the behests of mind, and therefore the human system, and other material things can be moved and modified as to condition and manifestation, by means of this universal force substance.

A careful survey of all the phases of manifestation, from the tiny wraps to the most marvelous Materializations will show at every step the incarnation of this force substance and the tangible manifestations. They constitute a perfect and constant demonstration of the existence and use of this universal force by conscious, invisible minds. Reichenbach reached the ultimate of earthly methods and proving the universality of the life energy. The revelation of its amenability to mental control is the glory of Spiritualism, is the last analysis of science. It is only science advanced, so as to take in the phenomena of Spiritualism as part of its analysis. It is not leaping a chasm but bridging it with its own methods. It is one more assent in the path of progress one more page unrolled in the process of evolution. The continuity of progress is neither broken nor disturbed. The hitherto miracles are found to be the results of mind directing the action of natural force. The supernatural has become natural. The medium for the contact and working together of the spiritual and physical forces is revealed. The Unity and harmony of nature is demonstrated. Man is found to be the agent of all mental phenomena. There is no trace of mental action anywhere else.

3 I submit in the third place that Spiritualism is the conjunction of religion and reason.

In the toilsome course of human progress, reason and religion have been pitted in constant and relentless war. Religion embodied authority and demanded faith, submission, and obedience. Reason required demonstration and proclaimed liberty. Religion affirmed a future life, while reason doubted or denied. Protestantism partly unchained reason, because when pressed with the authority of the church, it substituted the authority of the Bible, and was compelled to affirm the individual reason as the supreme interpreter of the book. Catholicism accepted the Bible as authority, but the church must interpret its meaning for the individual. After the establishment of the Reformation, reason was employed by the Protestants and discussing and forming creeds and confessions. This left the men of thought opportunity to pursue their investigations comparatively unmolested by church interference. As a result, the 18th century saw another type of Protestants. Instead of challenging merely the authority of Pope or church, they challenged that whereupon both Pope and church based their assumptions - the Bible. Most of these later Protestants rejected the idea of humankind's immortality.

In the fierce war of argument which followed, each side won a victory. The men of reason, the rationalists, forever demolished all the church defenses of an inspired revelation. Every Fort was taken, every gun was spiked, and any intelligent, honest man will never assume, for the Bible aught but human origin.

The church held the field in spite of its utter defeat. Do you ask why? I answer because she held fast the idea of future life. So, innate in the human consciousness is the idea, the hope

of life beyond, that even truth, if it seemed to quench that hope, will fail to sway the mass of humankind.

The rationalists failed to sway the multitudes, and the church drew them in its wake, and by the zeal and enthusiasm of the Methodists kept alive the faith in immortality.

The pendulum of influence swings from arc to arc in its motion, and so does man in his opinions and impulses. The first half of this century saw the trend of thought and feeling in the direction of ultra-rationalism. The faith in immortality was dying out, even in the church itself. The church had nothing new to advance, nothing old which was established to bring forward, and in its dotage could only chatter its parrot cry of *Pretty Poll* in sickening repetition. There seemed no way to stem the current of ultra-rationalism.

Humanity is always equal to its necessities, and in this great exigency, the *mystic rap* which has *sounded round the world* was heard at Hydesville, and the proud march of the doctrine of death was stopped. Its armies were turned back, in part dismayed, in part delighted. The proclamation of Eternal life outside the pale of the church, Bible, or miracle, vanquished many of the so-called infidels, while some others have shot the Parthian Arrow as they ran. The church for a moment was dazed and listened to hear the new evangel repeat the shibboleth of creed. When no response of God or Christ or miracle came from that which alone could lend a semblance of proof to her pretence of supernatural interposition, she raised the war whoop of *Devil* and has been shouting it ever since.

What ails the church? What is the matter with the rationalist, the assumed liberalist? Why are they both from directly opposite standpoints assailing Spiritualism? The answer is plain Spiritualism embodies all the life, all the strength of both. They are murderous butchers. They have dismembered humanity, and each one of them is seeking to make a whole of his part, but in vain.

As I have briefly indicated. The masses surge back and forth toward these conjurers because each one represents an integral part or function of our humanity. Religion points away to the hills of immortality and seeks, in the spell induced by their unpainted beauties, the rhythmical songs of their deathless inhabitants, to pursue the thoughtless crowd, that they are indebted for all this to the fables of its sacred books. Therefore, in duty bound to believe and obey the same, and especially shun the teachings of reason. Rationalism, on the other hand, proclaims the bigotry and cruelty of religion, ridicules the absurd fables of the Bible, denounces the shocking immorality of its God, sneers at the notion of a future life, and glorifies reason as the rightful king and arbiter of truth.

What is the position of Spiritualism? As in science, so here, it is the final analysis. In reply to the rationalist, it gives the scientific demonstration of continued life. It asks, no faith, appeals

to no credulity. It presents no Bible to believe, no God or church to obey. It addresses the senses and the reason at every step, and vows to reason as the final arbiter, the court of last resort. Its highest authority is liberty. To the religionist, Spiritualism simply says your faith in future life I supplant with knowledge. Your book, your faith, your authority are all worthless and your supernaturalism is overthrown, for, by purely natural means, and in harmony with natural laws, the immortals come and proclaim continued life.

Thus Spiritualism, unitizes the dismembered humanity. Instead of perching upon a fragment a specialty of thought, it is integral and brings in the reign of peace and harmony to the consciousness of humankind. No violence is done to any attributes or class of attributes, making up the conscious entity of humankind. We have a rational Spiritualism and a spiritual rationalism. In its wide sweep of thought and demonstrated truth, it lays the broad and deep foundation for a natural, a scientific morality. It builds no ethical system upon the shifting sands of an assumed verbal revelation, or the changing will of a repenting jealous God. It brings to light the indestructible law of moral causation. Cause and consequence are as indissolubly wedded in the realm of moral activity as in that of chemical change. A knowledge of this will be one of the potential factors in the magnificent work of human uplifting.

4 In the fourth place, I submit, that Spiritualism perfectly meets the great demands of humankind's manifold nature.

Suppose we map out the great leading features of humankind's wondrous nature. Were we to talk of our rational, our aesthetic, our affectional, our moral, our ideal and general aspirational consciousness, when and where should we end? Volumes instead of a lecture would be demanded. When the volumes were filled, the theme would still be expanding and calling for other volumes to complete it.

Take the reason, Spiritualism does not, like religion, deal it a stunning blow at the start by requiring it to submit to the dicta of some incomprehensible revelation as its supreme authority. It is not met with the fearful menace, *believe or be damned*. On the contrary, the widest scope, the amplest liberty is accorded to it. The wide field of universal being is opened out and reason is invited to enter and explore all its vastness and all its beauty. The entire range of philosophy, or the untrammled exercise of its deductive function, is here called out. While the infinite range and variety of phenomena call forth its inductive powers to corroborate or correct its deductions, science and philosophy are the right and left arms of reason, and Spiritualism imposes no fetters to impede their use. On the contrary, it presents in its own phenomena all the problems of philosophy, all the generalizations of science. It challenges reason to its task and opens a boundless field for its mightiest manifestations. Religion begins and ends with God. Spiritualism begins and ends with Humankind. Reason ceases where God begins and is only regnant where humankind fills the entire field of vision.

Not only is unbounded space, but unbounded time assured for its exercise. The eons of the future afford the needed sphere for the full elucidation of all its mighty problems. Reason abhors a break in its chain; Spiritualism knows of none, in the whole vast process of evolution. It sees an endless succession of varying form and life, but no beginning, no end.

If we turn our attention to the aesthetic department of our Nature and enter the domain of art, we will still find Spiritualism in harmony with all the achievements of human genius in that direction. We admit that religion has to some extent, tolerated, and even fostered art. She has felt compelled to honor her God by building shrines and temples and has allowed genius to embellish them with beauty. So also in the services, music has been enlisted, painting and sculpture have been pressed to contribute their offerings for the glory of God. In spite of this, religion has fought savagely against the aesthetical development of humankind in very many ways. To beautify the person, to use the musical faculty to gratify itself, or for social joy has been a mortal sin. Sackcloth and ashes have been demanded instead of the garments of beauty, and the lamentations and wailings of the penitent, instead of the songs of gladness.

Spiritualism has no embargo upon the love of the beautiful, whether a form, color, or action. It bids our humanity to revel in the glories of sculpture, the beauties of painting and the ravishing entrancement of music. Moreover, it opens up the vista of eternal ages and shows them teeming with all that the growing hunger for beauty can demand. Instead of a four-square city of pearls and gold glistening with barbaric splendor, it reveals a land of hills and valleys, lakes, and streams, with green of spring and gold of autumn forever present. In fact, all the beautiful, all the grand of nature, without the repulsions of present imperfection. All this permeated with the deathless law of progressive evolution. Nature's Grand law of Permutation will evolve perpetual newness of form of hue and tone, so that the sense of the beautiful can never be cloyed with the ennui of sameness through all the eons of eternal time. No repetitions of worn-out hallelujahs, but new songs born from the eternal newness of unfolding life and beauty.

Of all the attributes of our wondrous nature, seem more out of place, more inappropriate to our warring state of existence than what we term the ideal and the aspirational. The former is the creative, it paints upon the consciousness, images, pictures of what have never yet been born into the realm of the real. Aspiration is the soul's hunger to actualize and experience its own ideals. Ideals are prophecies. They are foregleams of the coming light. They are soul conditions. The future for the moment becomes the present. The limitations of time and sense are overpassed, and the soul temporarily expands to the measure of its future, its real, its eternal life. The spiritual senses which ordinarily lie dormant are aroused and momentarily revel in the life congenial to their nature.

When the nectar of eternity has once been tasted, when the tranced soul has once gazed upon the beautiful hills of life and listened to the divine harmony of the anthem of eternal joy, it can never cease its aspirations to roam those hills and take in all their endless bliss.

Spiritualism, we may say, is not only in harmony with the ideal and aspirational, but in a keen sense it is the ideal from which the aspirational is born. Spiritualism is that inner, that in most revelation of the soul to itself. It is the gleaming, the revealing light. All former systems have refracted and broken up this glorious light, so that humankind's aspirations have been perverted and horrible. The discordant selfishness of unprogressive humanity have made history terrible and filled the future with horrid forms and terrors. The harmonic teachings of Spiritualism blend in living beauty with the spontaneous idealisms of the soul and change the hell burnt devils of religious hate into the love clad angels of the ever goodwill.

Spiritualism is universal and hence includes the entirety of nature and humankind in its grand sweep of progressive evolution. Over the vast scope of its philosophy and science, it throws the mantle of beauty woven by the aesthetic faculties of humankind and borne from them comes forth the ideal as the crown of beauty and strength, while aspiration points as the finger of truth. To the oncoming destinies of the eternal future, in this tide of life, there is no break, no failure, no mistake, hence no application of remedial appliances.

If the ideal and aspirational are sadly out of place in a being whose life is but a span. What shall we say of the loved nature of such a being? Nothing can exceed the terrible picture presented to us if Spiritualism be ignored. The love of parents to children, and of children to parents, the love of brothers and sisters, and of relatives and friends, serves in a measure to gild the gloom of sublunary conditions, but it also serves to embitter our lives, and shroud us with sorrow. Grim death lays his icy hand on our beloved, and they fade from our sight forever. We call, but they do not answer. We seek but do not find them. Our joy is dead. Our hope is fled. If we follow them, the grave is their home, or, if existence, to be granted perchance, we see them only in the glare of eternal fires. If we hear them, it is the wail of agony and despair. Annihilation or hell is the fate of most of those we love. It would be a glorious fate could we, like the animals, have no ties which wring the heart when love's ties are sundered, especially in view of the cursed doctrines taught by our religions.

Spiritualism comes to the aid of our tortured love. It takes us gently by the hand, and beyond the damps of death, the gloom of the grave, above the fiery depths of fabled hell, it shows us the loss of life's sad pilgrimage. Sad no more, for life has supplanted death, or rather, made Him, the usher who has conducted our loved ones into the Temple of Eternal Life. Hope now sings in our hearts and wakes to melody of its strings, once gnawed by the iron teeth of despair. Over uncounted homes, I see the golden star of hope pouring its rejoicing light, where



erstwhile, the raven form of despair, was darkly hovering. Spiritualism has set that star in the firmament of humanity and has thus completed human love. On that love it has set the seal of perpetuity.

There is a love beyond this, a love which leaves father and mother, sister and brother, love which is worship, devotion, madness. Almost, it distills the sweetest nectar into the cup of life and wrings out the bitterest of all poisoned dregs. It evokes the most complete abandonment of self or calls out the most selfish and cruel passions. The path of human life is strewn with wrecks of blighted life and thickly marked with graves of buried hopes. Nowhere has disappointment reaped such ample harvests of cold and bitter grief as in the field of love. Nowhere else can so many hearts be found loaded with a leaden weight whose icy chill will only yield to death.

While it is true that the animal of humankind has mingled with the higher love, it is not true that hearts have broken, or despair and desperation resulted from failure to gratify the sexual appetite. No man is man, no woman is woman who has not loved in this highest soul sense of which we speak. There can be no real growth, no upward progress, no second birth until the soul has loved. If there be any department of humankind's composite nature to which Spiritualism has made its most potent appeal, to which it has most tenaciously adjoined itself. It is their love. No wonder, for here is the only sufficient mode of power to save and bless the world. If wisdom be the engineer, love is the motor energy which drives the car of progress. The father, mother, fraternal love, are all dependent upon and grow out of the man and woman love, which makes the two one. There can be no fraternal inspiration which shall uplift humanity from its plain of selfish greed until this love is perfect. The family will be the bastion fort of selfishness until father and mother are inspired by the redemptive life of real love.

Love has been, and largely is the treadmill slave in the prison house of selfish greed, compelled to minister to the insatiate lust of bloated passion. Instead of freely giving, it has been forcibly ravished. Its moaning cry of anguish rose to the heavens, and Spiritualism was heaven's response, and among its first proclamations were those which struck at the slavery and falsity of the institution which assumed to control and regulate the primal love of humanity. Great was the alarm, hideous the outcry and desperate the attempts to submerge the new movement with the savage denunciation of free love. The upspring hope of bondage crushed souls inspired by attending legions of liberated spirits, only rendered frantic the efforts of the devotees of the barbaric slavery of combined ignorance and religion. The unwisdom and fanaticism of some who caught the first rays from the sun of freedom, enabled the enemies of truth and progress to successfully inaugurate the crusade which is in progress against the highest aim of Spiritualism. The inauguration of those relations between man and woman which the nature of real soul love demands.

The culminations of other lines of evolution have brought us to that position where the status of religious slavery must be changed in this respect as well as others, or retrogression must be the inevitable result.

Religion has assumed the right of supreme control over all human love. It claims to regulate all the relations which spring from love, and to curse and anathematize all those which it does not bless. It has ruled the state as far as to compel it to sanction, with legal penalties, its own despotic dogmas, even to visiting upon innocent children's lifelong disabilities because of the acts of parents. Unfortunately, many Spiritualists from various causes have been caught in this specious spasm of pretended virtue and have done more deadly work in opposition to the progress and triumph of Spiritualism than all the outside world combined could ever do. The true inspiration will never cease. The efforts of the spirit world will never intermit, till love in its true nature shall be understood and its glorious work on Earth be done.

Spiritualism meets the demands of humankind's nature not only or merely in the inspiration to growth and progress, as before hinted, but it points to the *land of the leal*, and reveals in its most glorious life the more than realization of all loves, bright ideas. Most emphatically, there are two minds with but a single thought; two hearts that beat as one. There

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No jealous eye will look askance.

With dark, malignant, cruel glance

for all his love.

The gnawing hunger of the soul has ceased, for the bounties table is laden with golden fruit and adorned, beautified with the unfading flowers of spirit life. The boundless fields of knowledge, the ever at hand, opportunities for noble work, for high endeavor, will add new zest to the endless festival of love. The memory of the sad and bitter disappointments, the terrible crucifixions of earthly life, will be the background of that picture of fadeless growing beauty traced by endless love.

I have only to add that Spiritualism alone reveals the grand law and fact of compensation. Perhaps there is no more vexatious problem before the thinking person than the apparent lack of justice and right in the great whole of earthly existence. The selfishness, that is, the planned intelligent selfishness of humankind, is largely due to their perception of the lack of justice and the constitution of human conditions. Those who do not so clearly see, do nevertheless feel the same injustice. To explain, if possible, the remedy of this inequality has been the effort of religions, philosophies, and reforms, but all have failed. They only caught some glimpses of the truth. The religions scouted science. The reforms overlooked the future of religions. Spiritualism, as we have seen, includes the essentials of them all. It takes in all of

humankind, their origin, progress, and destiny. Starting as an organized entity, in the lowest forms of life, there has been an orderly unfolding or evolution to this present status of self-conscious life. Not a single step in the almost infinite forces, from the primal microcosmic to the human form has been in vain. There have been no accidents. The eternal tendency of life for form, of functional powers, for instruments of use, has evolved the human of today from the homogeneous of past eternity. Millions of years have elapsed since life on this Earth commenced its effort to make a human. We are not yet completed, and this incompleteness of functions and surroundings is sensed in an injustice by the conscience of humankind. But is it? It took thousands of years, if not ages, for the nervous function to develop a brain; and millions for that primitive brain to become the human brain of today. Life's compensation of those past labors of ages is the present brain of humankind.

Ideals, I have said, are prophecies. They are exponents of latent possibilities, and the law of evolution is a perfect demonstration of all possibilities shall become actuals. Humankind is not complete. Our ideals, our aspirations are the hinged signals hung out by nature as prophecies of the coming feast. Want is both prayer and prophecy. It is the exponent of capacity, and the unerring finger pointing to certain compensation.

To illustrate our position and apply our argument, take the varied faculties and susceptibilities of our nature as I have portrayed them. See reason essaying to grapple and solve the mighty problems, which life and history have thrust upon its attention. The scope of its vision is bounded, and its operations impeded by the cramping necessities of earthly life. The ceaseless calls of physical necessities compel attention, and the wings of reason are folded at the command of the flesh. Even when by mighty efforts, some grand generalizations have been made. Some far-reaching principle demonstrated, reason is compelled to listen to the taunts of folly and gaze upon the crimes of ignorance.

The life of humankind is not yet the life of reason. Wisdom is not yet the guide followed by the race, and the few who would follow are jostled and thrust aside by the foolish mass. Beside the thinker see the idealist. They come to beautify the grand structure of reason. Their work is to embellish the creations of science or philosophy. To the masses, they are an idle dreamer, an excrescence upon the body of humanity. They are not practical. The lover is mad and seeks the impossible and wastes their life in sighs. This is the verdict of the so-called common sense, matter of fact, life of humankind. These imperfect manifestations must culminate in the perfect. For the millions of years of progress are only so many demonstrations of the fact that function, tendency will find has always evolved the instrument for its use. The means have always found the end. This demonstration of nature is crowned by the revelations of Spiritualism. It finds humankind in that cycle of evolution we call the present. It gives, through its phenomena, the perfect proof of continued life. It also shows that the evolutionary

process, as far as humankind is concerned, is not completed by our physical organization and earthly life.

As shown in prior lectures, a spiritual body is to be born from the present physical one. That the spiritual body will possess those more perfect instruments for the use of reason and love. It will also be adapted to that zone of space congenial to the exercise of its perfected powers and functions. Yet, there is no break in the chain of evolution. It will then dawn upon the expanded vision of the soul that the inequalities, the injustices of earthly being, were the inevitable. The necessary steps in the evolutionary march from the monad to the human - Humankind in the supremacy of conscious immortal life. Spiritualism, now more than ever, hints how nature distills the nectar draught from the most poisoned weeds of misery and crime. The vast firmament, which spans the arc of human destiny, has imprinted in letters of refulgent light, Compensation.

In how many ways that compensation may come, who can tell? What the height? What the ecstasy? Who can imagine? Along how many ages they may be surprising us on the *beautiful hills* or in the lovely vales, or enchanted bowers of Spirit land. Who can enumerate? A thousand ages of labor; of joy, and of song may have passed when someday, we may meet a sun crowned soul on the mountains of life. We need no introduction, for a ray of light from him has us blend in a moment, and we recognize the time and place on Earth, when some work or word of love uplifted a brother, or sister soul in the sore struggle for progress. Our souls blaze out and mingle in a new and blessed joy; it is compensation.

We have toiled through time with the great sorrow of an early disappointed love. Some freak of earthly circumstance has torn from us, the brother or sister soul, which was all the world to us, and we have reached the farther shore. With wonder, curiosity, and peace, we explore our newfound home. Weeks, years may pass, and then we meet the kindred soul. Oh, what a wave of light, love, and bliss comes pouring over us. Ten thousand suns would be darkness compared to the light which permeates our being. The Grand Orchestra of the heavens would be discord to the music which sings through all our being. The joy which pulsates in every fiber of our immortal essence is the beating of life's very heart of hearts. The circle of eternity is completed. The crown of destiny is attained. Here is compensation.

An impulsive boy, charmed with the glitter and tinsel of lying tongues, has wandered far from the mother heart of the home of childhood innocence, and through the maddening influences of drink and passion has gone down to death and darkness. The undying mother love has never let go, never ceased its prayers for the forgotten lost. Long ages pass, through suffering and spirit help, that boy ascended to higher, brighter plains of life and meets there the mother of his life. Heaven has but few scenes more glorious than this, few joys surpassing those

of the mother heart when clasping the son or daughter who has strayed from the good and the true on Earth. It is compensation.

There is one more scene of compensation which must be portrayed before I close this part of my theme. My soul sight is cleared. I see far over the hills of time. I penetrate the depths of eternity. There is a throng of souls I cannot number. They are the frail sisters of sorrow and vice. They sold themselves to the lusts of the basest and vilest of Earth. They tore the crown of woman's love from their brows and stamped it in the miry filth of sexual degradation. They knew too soon the nature of their fearful act. The woman nature prayed for love, only to be mocked by the brutal laugh of heartless passion. Remorse, despair, hate fed upon their spirits, while vile disease ate up the energies of physical life. Death came at last and transferred them to the spirit side of life. They have gone through many lustrations of fire, many baptisms of healing, waters of life and love. They have ascended to a plain of life far above their earthly condition. Why are they assembled in such vast numbers on the plains of eternal life? It is a penitential day. Who are the penitents? Not merely or mainly those sister spirits. They wear a look of sweet humility and kind forgiveness. Who are the penitents? A great multitude. The men whose treachery and lust first led them astray and then prevented their return. The men who led and forced them through all the mire and filth of sin, who poisoned them with their own ulcerous diseases, thus dooming them to a living death. These are among the penitents. There are others. There are the unmotherly mothers who drove the child of their bosom from their home and heart. They would not forgive the penitent on Earth, and they must take the penitents place in the land of souls. Bitter, very bitter is the chalice pressed to their lips. Then there are multitudes of hard-hearted fathers, who have cursed and turned away from erring daughters. Fathers and mothers in obedience to the fiendish edict of cruel custom, have thrust loving daughters into the raging tide of woe and death, and when they would have escaped, and withheld the hand of help. No wonder I see them among the repenting throng.

So also, there are those who sought to uphold the cursed system of prostitution, who made the laws to degrade and punish the unfortunates. Also, the sleek priest, who in the pulpit, denounced the Magdalene and in the darkness of night sought her home. All these and countless hosts in deepest penitence implore the pardon and blessing of the wronged and injured ones. Like a vast cloud of fragrant incense arises the benedictive blessings of forgiveness from the kneeling host of forgiving and forgiven ones. Hovering over these meek and chastened souls are the angels, spirits whose loving pity never forsook on Earth the straying ones, but who in the profoundest depths of sensual degradation and despair, whispered hope and fanned the flickering flame of spiritual aspiration. It is their day of unbounded joy. These scenes occur at times in the spirit land. They are incentives to noble work in the process of human uplifting and manifestations of the law of compensation.

Let us sum up our argument. We have found Spiritualism built upon philosophy and science. It includes them and demonstrates them in its manifestations. It hails the beautifying work of art as most congenial to its aims and teachings. It harmonizes the divided and warring faculties of human nature. It reconciles reason with the doctrine of future or continuous life. It harmonizes with the newest developments in all the sciences of human growth and destiny and crowns them all with its own revelations. The holiest, the sweetest of human possibilities, find scope and promise only in its teachings. We have found it supplying all human lacks and answering all its prayers. The great tides of force, which flow from world to world, are only the pulsations of its infinite life. We have proved that the force, the life that rolls the suns and worlds in space, is the same which pulsates in every life, and is incarnate in the phenomena of Spiritualism. We trace it from microcosmic life through all the ages of earthly time, to the present moment, and find the same force, which flowing through the nerves, accomplishes the functions of organic life as potent and the rap or tip or materialization, as in the sun ray that permeates the vast abysses of planetary space. In other words, we have found Spiritualism the inspiring force of all worlds, of all beings and all life. If asked for a term to express the meaning of infinite most fully, it would be Spiritualism.

Will Spiritualism die out? Yes, if some dread spell shall change the tides of human life and turn back their onward flow. Yes, if the constitution of human nature can be altered so that reason and love shall abdicate, and humankind be something else than human. If the law of miracle can be established, if Caprice can rule the world, Spiritualism may die out. If the voices of the immortals can be hushed in eternal silence, or human ears no longer list thereto, or human love respond in harmony to their most kindly greetings, then may, then will it cease to be. When Spiritualism dies, humankind will die. Philosophy and science will be buried in the same grave, and the pall of eternal night will fall upon the realm of life. The Songs of Eternity will cease, its music, be hushed, and eternal silence. All suns will cease to shine, and worlds will wander darkling in the abyss of endless night. Spiritualism is at once the pedestal and apex of human progress. It permeates all law, all force, all substance. It supports and bounds all human hopes, and fills the cup of perfect bliss. In a prior lecture, I have shown Spiritualism to be all inclusive. In this that it is perpetually enduring. It embraces time and grasps eternity.

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