

A

SACRED BOOK,

CONTAINING

OLD AND NEW GOSPELS:

DERIVED AND TRANSLATED FROM

THE INSPIRATIONS OF ORIGINAL SAINTS.

BY

ANDREW JACKSON DAVIS.

"Search the Scriptures."

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To
Hon. S. J. Finney,
from his brother
in the ties of Arabia,
A. J. Davis.

Orange, N. Y.
22 Jan 1833.

INTRODUCTORY.

MAN, in the essence of his being, is spiritual. But this spiritual essence is absolutely *natural*; that is to say, it is intrinsically intercohesive and unchangeable, is organized and unfolded progressively by the operation of natural laws; and, in accordance with the providence of these natural laws, man's mentality and spiritual faculties are self-conscious and constitutionally immortal.

In like manner, and in strict harmony with the natural laws of reason, man's highest and most unbiased conceptions of God are at once natural and spiritual; or, in more direct language, the God of the universe is a natural God. I employ the phrase "unbiased conception," because it is well understood that a man may be taught to believe anything; and that, when sufficiently excited and exalted in feeling, a man will willingly fight and lay down his life for his faith; but such valiancy and such personal sacrifice are evidences, not of the truth of his belief, but that he is profoundly sincere in that which he believes. But the harmonial and unbiased thinker's God is the highest ideal embodiment of love, will, and wisdom; perfectly spiritual and perfectly natural; the unchangeable source of eternal life, intelligence, goodness, perfection, and power; who can never be represented by any man on earth; who never objects to man's efforts to grow wiser, purer, happier;

who places no barriers to limit man's researches and investigations; who, in a word, is the ideal Great Positive Mind, perfectly natural and perfectly spiritual, without change or shadow of turning.

Consequently the laws of inspiration are universal, impartial in their operation upon man, and without shadow of turning. Men receive and impart according to their will and susceptibilities. The contents of all sacred books proceed from spiritual fountains of causation. That law of internal evidence which, in many minds, satisfactorily demonstrates the Christian Bible to possess a measure of divinity and authority, is applicable to the contents of the religious discourses and sacred books of every other age or people. It is nothing but ignorance and prejudice which shuts the truth out of men's minds. The lifting light of pure inspiration (which is never supernatural or miraculous), streams through all sincere writing. As the sunlight of high heaven pours itself through the forests and flowers of nature; so burns and flames the sacred fire of Truth through the affections and faculties of every earnest, grateful mind, irrespective alike of centuries, countries, titles, or circumstances.

Therefore mankind are never without sacred scriptures, inspired by that central Fountain of Light which "lighteth every man that cometh into the world." True natures are continually faithful to the teachings of their intuitions, and are consequently continually rewarded with an exceeding great reward; while minds guilty of disobedience are punished by a self-engendered "outer darkness," in which disorder reigns over them like so many personal demons.

But the infinite Light bringeth prophets and apostles

out of darkness ; among the so-called sinners it findeth saints ; and through the tongues of fools it confoundeth the wise. Saints of the past and present, whom the churches reject as sinners and refuse to canonize, are herein summoned to present new gospels in the interest of human progress. To meet a special and imperative demand, which in the first instance led to the compilation of these chapters, the author has consented to their republication from his volume entitled "Arabula."

O reverential reader! behold the face of your heavenly Father and Mother—the presence and inspirations of Wisdom and Love—within the sacred writings of every age and country.

NEW YORK, DEC., 1872.

A. J. D.

INSPIRATIONS
OF
ORIGINAL SAINTS,
APPOINTED TO BE READ IN ALL THE CHURCHES
OF
ARABULA.

A

SACRED BOOK.

THE GOSPEL ACCORDING TO
RISHIS, OR ANCIENT SAINTS.

CHAPTER I.

The Vedas are the Scriptures of the devout people of the Orient. The following passages declare the presence of the divine light in a very dark era of history. All Scripture (writing) is given by inspiration.

ANY place where the mind of man can be undisturbed, is suitable for the worship of the Supreme Being.

2 The vulgar look for their gods in water; the ignorant think they reside in wood, bricks, and stones; men of more extended knowledge seek them in celestial orbs; but wise men worship the Universal Soul.

3 There is One living and true God; everlasting, without parts or passion; of infinite power, wisdom,

and goodness; the Maker and Preserver of all things.

4 What and how the Supreme Being is, cannot be ascertained. We can only describe him by his effects and works. In like manner as we, not knowing the real nature of the sun, explain him to be the cause of the succession of days and epochs.

5 That Spirit who is distinct from Matter, and from all beings contained in Matter, is not various. He is One, and he is beyond description; whose glory is so great, there can be no image of him. He is the incomprehensible Spirit, who illuminates all, and delights all; from whom all proceed, by whom they live after they are born, and to whom all must return. Nothing

but the Supreme Being should be adored by a wise man.

6 He overspreads all creatures. He is entirely Spirit, without the form either of a minute body, or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient, and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach him, no language describe him, no intellectual power can comprehend him.

7 As a thousand rays emanate from one flame, thus do all souls emanate from The One Eternal Soul, and return to him.

8 The Supreme Soul dwells in the form of four-footed animals, and in another place he is full of glory. He lives in the form of the slave, he is smaller than the grain of barley. He is the smallest of the small, and the greatest of the great; yet he is neither small nor great.

9 Without hand nor foot, he runs rapidly and grasps firmly; without eyes, he sees all; without ears, he hears all. He knows whatever can be known; but there is none who knows him. The wise call him the Great, Supreme, Pervading Spirit.

10 He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.

11 God has created the senses to be directed toward external objects. They can perceive only these objects, and not the Eternal Spirit. The sage, who desires an immortal life, withdraws his senses from their natural course, and perceives the Supreme Being everywhere present.

12 This body, formed of bones,

skin, and nerves, filled with fat and flesh, is a great evil, and without reality. It ought to perish. Of what use, then, is it, for the soul to seek corporeal pleasures?

13 The inhabitants of this body are cupidity, anger, desire for wealth, error, anxiety, envy, sadness, discord, disappointment, affliction, hunger, thirst, disease, old age, death. Of what use is it, then, to seek the pleasures of this body?

14 Through strict veracity, uniform control of the mind and senses, abstinence from sexual indulgence, and ideas derived from spiritual teachers, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries freed from passion and desire can approximate.

15 Material objects have no duration. As the fruits of the trees grow and perish, so do these objects. What is there in them worthy to be acquired? Great things and small, commanders of powerful armies, kings who govern the earth, have relinquished their riches and passed into the other world. Nothing could save them. They were men, and they could not escape death.

16 The Gandharvas, the Sooras, the stars themselves, do not endure forever. The seas will one day be dried up, the high mountains will fall, even the polar star will change its place, the earth will be swallowed in the waves. Such is the world! Of what avail is it to seek its pleasures? One may perform meritorious works, from self-interested motives, during his whole life, he may enjoy all pleasures, still he must come back into the world. He can only continue passing from one world to another.

17 There is nothing desirable ex-

cept the science of God. Out of this there is no tranquillity and no freedom. To be attached to material things is to be chained; to be without attachment is to be free.

18 May this soul of mine, which is a ray of perfect wisdom, pure intellect, and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditations with the Spirit supremely blest and supremely intelligent.

19 O thou, who givest sustenance to the world, unvail that face of the true sun which is now hidden by a veil of golden light! so that we may see the truth, and know our whole duty.

20 He who inwardly rules the sun is the same immortal Spirit who inwardly rules thee.

21 That All-pervading Spirit, which gives light to the visible sun, even the same in kind am I, though infinitely distant in degree. Let my soul return to the immortal Spirit of God, and then let my body return to dust.

22 By one Supreme Ruler is this universe pervaded; even every world in the whole circle of Nature. Enjoy pure delight, O man, by abandoning all thoughts of this perishable world; and covet not the wealth of any creature existing.

23 God, who is perfect wisdom and perfect happiness, is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, and who knows and adores the Great One.

24 To those regions where Evil Spirits dwell, and which utter darkness involves, surely go after death all such men as destroy the purity of their own souls.

25 Preserve thyself from self-suf-

ficiency, and do not covet property belonging to another.

26 The way to eternal beatitude is open to him who without omission speaketh truth.

27 If any one assumes the garb of the religious, without doing their works, he is not religious. Whatever garments he wears, if his works are pure, he belongs to the order of pure men. If he wears the dress of a penitent, and does not lead the life of a penitent, he belongs to the men of the world; but if he is in the world, and practices penitential works, he ought to be regarded as a penitent.

28 No man can acquire knowledge of the soul without abstaining from evil acts, and having control over the senses and the mind. Nor can he gain it, though with a firm mind, if he is actuated by desire for reward. But man may obtain knowledge of the soul by contemplation of God.

29 Though man finds pleasure in that which he sees, hears, smells, tastes, and touches, he derives no benefit from the pleasure, because the soul, in attaching itself to external objects, forgets its high origin, which is The Universal Soul.

30 It is the nature of the soul to identify itself with the object of its tendency. If it tend toward the world, it becomes the world. If it tend toward God, it becomes God.

31 Saints wise and firm, exempt from passion, assured of the soul's divine origin, satisfied solely with the science of God, have seen God everywhere present with them, and after death have been absorbed in him.

32 To know that God is, and that all is God, this is the substance of the Vedas. When one attains to this, there is no more need of read-

ing, or of works; they are but the bark, the straw, the envelope. No more need of them when one has the seed, the substance, the Creator. When one knows Him by science, he may abandon science, as the torch which has conducted him to the end.

CHAPTER II.

"The following," says an author, "is one of the numerous prayers contained in the Vedas."

WHERE they who know the Great One go, through holy rites and through piety, thither may fire raise me. May fire receive my sacrifices.

2 Mysterious praise to Fire! May air waft me thither. May air increase my spirits.

3 Mysterious praise to Air! May

the sun draw me thither. May the sun enlighten my eye.

4 Mysterious praise to the Sun! May the moon bear me thither. May the moon receive my mind.

5 Mysterious praise to the Moon! May the planet Soma lead me thither. May Soma bestow on me its hallowed milk.

6 Mysterious praise to Soma! May Indra carry me thither. May Indra give me strength.

7 Mysterious praise to Indra! May water lead me thither. May water bring me the stream of immortality.

8 Mysterious praise to the Waters! Where they who know the Great One go, through holy rites and through piety, thither may Brahma conduct me. May Brahma lead me to the Great One. Mysterious praise to Brahma!

THE GOSPEL ACCORDING TO

THE ZEND-AVESTA.

CHAPTER I.

The Sacred Scriptures of the ancient Persians, contain many evidences that the Light was working its way into the World. Read the following sentences:—

WORSHIP, with humility and reverence, Ormuzd, the giver of blessings, and all the Spirits, to whose care he has intrusted the universe.

2 Men ought reverently to salute the Sun, and praise him, but not pay him religious worship.

3 Obey strictly all the laws given to Zoroaster.

4 Kings are animated by a more ethereal fire than other mortals; such fire as exists in the upper spheres. Ormuzd established the King to nourish and solace the poor. He is to his people what Ormuzd is to this earth. It is the duty of subjects to obey him implicitly.

5 It is the duty of children to obey their parents; for wives to obey their husbands.

6 Treat old age with great reverence and tenderness.

7 Multiply the human species, and increase their happiness.

8 Cultivate the soil, drain marshes, and destroy dangerous creatures. He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness.

9 Multiply domestic animals, nourish them, and treat them gently.

10 Warriors, who defend the right, deserve praise.

11 Do not allow thyself to be carried away by anger. Angry words, and scornful looks, are sins. To strike a man, or vex him with words, is a sin. Even the intention to strike another merits punishment. Opposition to peace is a sin. Reply to thine enemy with gentleness.

12 Avoid every thing calculated to injure others. Have no companionship with a man who injures his neighbor.

13 Take not that which belongs to another.

14 Be not envious, avaricious, proud, or vain. Envy and jealousy are the work of Evil Spirits. Haughty thoughts and thirst of gold are sins.

15 To refuse hospitality, and not to succor the poor, are sins.

16 Obstinacy in maintaining a lie is a sin. Be very scrupulous to observe the truth in all things.

17 Abstain from thy neighbor's wife. Fornication and immodest looks are sins. Avoid licentiousness, because it is one of the readiest means to give Evil Spirits power over body and soul. Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of Evil Spirits, who are always trying to gain possession of man. To think evil is a sin.

18 Contend constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of Arimanes and destroy his works.

19 If a man has done this, he may fearlessly meet death; well assured that radiant Izeds will lead him across the luminous bridge, into a paradise of eternal happiness.

20 Every man who is pure in thoughts, words, and actions, will go to the celestial regions. Every man who is evil in thoughts, words, or actions, will go to the place of the wicked.

21 All good thoughts, words, or actions, are the productions of the celestial world.

CHAPTER II.

"A large portion of the Zend-Avesta," says the author of Progress in Religious Ideas, "is filled with prayers; of which the following are samples."

I ADDRESS my prayers to Ormuzd, Creator of all things;

2 Who always has been, who is, and who will be forever;

3 Who is wise and powerful;

4 Who made the great arch of heaven, the sun, moon, stars, winds, clouds, water, earth, fire, trees, animals, metals, and men;

5 Whom Zoroaster adored. Zoroaster! who brought to the world knowledge of the law; who knew by natural intelligence, and by the ear, what ought to be done, all that has been, all that is, and all that will be; the science of sciences, the excellent Word, by which souls pass the luminous and radiant bridge, separate themselves from the evil regions, and go to light and holy dwellings, full of fragrance.

6 O Creator, I obey thy laws.

7 I think, act, speak, according to thy orders.

8 I separate myself from all sin.

9 I do good works according to my power.

10 I adore thee with purity of thought, word, and action.

11 I pray to Ormuzd, who recompenses good works, who delivers unto the end all those who obey his laws. Grant that I may arrive at Paradise, where all is fragrance, light, and happiness.

12 O Ormuzd! pardon the repentant sinner. As I, when a man injures me by his thoughts, words, or actions, carried away, or not carried away, by his passions, if he humbles himself before me, and addresses to me his prayer, I become his friend.

13 Grant, O Ormuzd! that my good works may exceed my sins. Give me a part in all good actions and all holy words.

14 I pray to Mithras! who has a

thousand ears and ten thousand eyes; who never sleeps, who is always watchful and attentive, who renders barren lands fertile.

15 Thou Fire! son of Ormuzd, brilliant and beneficent, given by Ormuzd, be favorable to me.

16 I pray to the New Moon! holy, pure, and great. I pray to the Full Moon, holy, pure, and great. I gaze at the Moon which is on high. I honor the light of the Moon. The Moon is a blessed Spirit created by Ormuzd, to bestow light and glory on the earth.

17 I invoke the Source of Waters! holy, pure, and great, coming from the throne of Ormuzd, from the high mountain, holy, pure, and great.

18 I invoke the sweet Earth! I invoke the Mountains, abode of happiness, given by Ormuzd, holy, pure, and great.

THE GOSPEL ACCORDING TO THE SON OF BRAHMA.

CHAPTER I.

The following Scriptures are from the writings of Menu. "It is believed by the Hindoos," says the translator, "to have been promulgated in the beginning of time, by Menu, son or grandson of Brahma, and first of created beings. Brahma is said to have taught his laws to Menu in a hundred thousand verses, which Menu explained to the primitive world in the very words of the book now translated."

THE resignation of all pleasures is far better than the attainment of them.

2 Let man honor all his food, and eat it without contempt; when he sees it, let him rejoice and be calm, and pray that he may always obtain it.

3 Greatness is not conferred by years, not by gray hairs, not by wealth, not by powerful kindred; the divine sages have established this rule: "Whoever has read the Vedas, and their Angas, he among us is great."

4 Let not a sensible teacher tell what he is not asked, nor what he

is asked improperly; but let him, however intelligent, act in the multitude as if he were dumb.

5 The only firm friend, who follows men even after death, is Justice; all others are extinct with the body.

6 The soul is its own witness; the soul itself is its own refuge: offend not thy conscious soul, the supreme internal witness of men.

7 Food, eaten constantly with respect, gives muscular force and generative power; but, eaten irreverently, destroys them both.

8 The hand of an artist employed in his art is always pure.

9 Bodies are cleansed by water; the mind is purified by truth; the vital spirit, by theology and devotion; the understanding, by clear knowledge.

10 O friend to virtue, that supreme spirit—which thou believest one and the same with thyself—resides in thy bosom perpetually; and is an all-knowing *inspector* of thy goodness or of thy wickedness.

11 Action, either mental, verbal, or corporeal, bears good or evil fruit, as itself is good or evil.

12 Justice, being destroyed, will destroy; being preserved, will preserve; it must therefore never be violated. Beware, O judge, lest justice, being overturned, overturn both us and thyself.

13 Injustice, committed in this world, produces not fruit immediately, but, like the earth, in due season; and advancing, by little and little, it eradicates the man who committed it.

14 Iniquity, once committed, fails not of producing fruit to him who

wrought it; if not in his own person, yet in his sons; or, if not in his sons, yet in his grandsons.

15 He grows rich for a while through unrighteousness; but he perishes at length from his whole root upwards.

16 If the vital spirit had practiced virtue for the most part, and vice in a small degree, it enjoys delight in celestial abodes, clothed with a body formed of pure elementary particles.

17 But if it had generally been addicted to vice, and seldom attended to virtue, then shall it be deserted by those pure elements, and, having a coarser body of sensible nerves, it feels the pains to which Yama shall doom it.

18 Souls, endued with goodness, attain always the state of deities; those filled with ambitious passions, the condition of men; and those immersed in darkness, the nature of beasts.

19 Grass and earth to sit on, water to wash the feet, and affectionate speech, are at no time deficient in the mansions of the good.

20 Let every Brahmin with fixed attention consider all nature, both visible and invisible, as existing *in the Divine Spirit*; for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity:

21 The Divine Spirit is the whole assemblage of gods; all worlds are seated in the Divine Spirit; and the Divine Spirit produces the connected series of acts performed by embodied souls.

THE GOSPEL ACCORDING TO
ST. CONFUCIUS.

CHAPTER I.

This wise and beloved Chinese philosopher lived five hundred and fifty-one years before the Christian era. The following passages show that the light of divine truth shone within him.

DO unto another what you would he should do unto you, and do not unto another what you would not should be done unto you. Thou only needest this law alone, it is the foundation and principle of all the rest.

2 We cannot observe the necessary rules of life, if there be wanting these three virtues: (1) Wisdom, which makes us discern good from evil; (2) universal love, which makes us love all men who are virtuous; and (3) that resolution which makes us constantly persevere in the adherence to good, and aversion for evil.

3 The love of the perfect man is a universal love; a love whose object is all mankind.

4 There are four rules, according to which a perfect man ought to square himself: I. He ought to practice, in respect of his father, what he requires from his son. II. In the service of the State, he ought to show the same fidelity which he demands of those who are under him. III. He must act, in respect of his elder brother, after the same manner he would that his younger brother should act toward himself. IV. He ought to behave himself toward his friends as he desires his friends should carry themselves toward him. The

perfect man continually acquits himself of these duties, how common soever they may appear.

5 If you undertake an affair for another, manage and follow it with the same eagerness and fidelity as if it were your own.

6 Always behave yourself with the same precaution and discretion as you would do if you were observed by ten eyes, and pointed at by so many hands.

7 When the opportunity of doing a reasonable thing shall offer, make use of it without hesitation.

8 If a man, although full of self-love, endeavor to perform good actions, behold him already very near that universal love which urges him to do good to all.

9 He who persecutes a good man, makes war against himself and all mankind.

10 The defects of parents ought not to be imputed to their children. If a father, by his crimes, render himself unworthy of being promoted to honor, the son ought not to be excluded, if he do not render himself unworthy. If a son shall be of an obscure birth, his birth ought not to be his crime.

11 If a person has deviated from the path of integrity and innocence, he needs only to excite the good that remains to make atonement by pains and industry, and he will infallibly arrive at the highest state of virtue.

12 It is not enough to know virtue, it is necessary to love it; but

it is not sufficient to love it, it is necessary to possess it.

CHAPTER II.

An Exhortation to obtain Wisdom and to practice Virtue. Gluttony forbidden. He proclaimeth the glory of goodness, and showeth his admiration for the appearance of those who possess it.

IT is impossible that he who knows not how to govern and reform himself and his own family, can rightly govern and reform a people.

2 It is the wise man only who is always pleased; virtue renders his spirit quiet; nothing troubles him, nothing disquiets him, because he practices not virtue for a reward: the practice of virtue is the sole recompense he expects.

3 Endeavor to imitate the wise, and never discourage thyself, how laborious soever it may be; if thou canst arrive at thine end, the happiness thou wilt possess will recompense all thy pains.

4 Always remember that thou art a man, that human nature is frail, and that thou mayest easily fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged; remember that thou mayest rise again; that it is in thy power to break the bands which join thee to thy offense, and to subdue the obstacles which hinder thee from walking in the paths of virtue.

5 If a man feel a secret shame when he hears impure and unchaste discourses—if he cannot forbear blushing thereat—he is not far from that resolution of spirit which makes him constantly seek after good, and have an aversion for evil.

6 The wise man never hastens, either in his studies or his words; he is sometimes, as it were, mute;

but, when it concerns him to act, and practice virtue, he, as I may say, precipitates all. The truly wise man speaks but little, he is little eloquent; I do not see that eloquence can be of any great use to him.

7 Those who constantly consult their appetites and palates, never do any thing worthy of their rank as men; they are rather brutes than rational creatures.

8 Eat not for the pleasure thou mayest find therein; eat to increase thy strength; eat to preserve the life which thou hast received.

9 Labor to purify thy thoughts, if thy thoughts are not ill, neither will thy actions be so. The wise man has an infinity of pleasures.

10 Give thy superfluities to the poor. Poverty and human miseries are evils, but the bad only resent them.

11 Riches and honors are good—the desire to possess them is natural to all men; but, if these things agree not with virtue, the wise man ought to contemn and renounce them. On the contrary, poverty and ignominy are evils; man naturally avoids them; if these evils attack the wise man, it is right that he should rid himself of them, but not by a crime.

12 The good man employs himself only with virtue; the bad only with his riches. The first continually thinks upon the good and interest of the State; but the last thinks on what concerns himself.

13 The way that leads to virtue is long [straight the gate and narrow the way], but it is the duty to finish this long race. Allege not for the excuse, that thou hast not strength enough, that difficulties discourage thee, and that thou shalt be at last forced to stop in the midst of thy course. Thou knowest nothing;

begin to run: it is a sign that thou hast not as yet begun.

14 It is necessary, after an exact and extensive manner, to know the causes, properties, differences, and effects of all things.

15 It is necessary to meditate in particular, on the things we believe we know, and to weigh every thing by the weight of reason, with all the attentiveness of spirit, and with the utmost exactness whereof we are capable.

16 He who in his studies wholly applies himself to labor and exercise, and neglects meditation, loses his time; and he who only applies himself to meditation, and neglects experimental exercise, does only

wander and lose himself. The first can never know any thing exactly, and the last will only pursue shadows.

17 To the mind, virtue [chastity, integrity, uprightness] communicates inexpressible beauties and perfections; to the body it produces delightful sensations; it affords a certain physiognomy, certain transports, certain ways, which infinitely please. And, as it is the property of virtue to becalm the heart and keep the peace there, so this inward tranquillity and secret joy produces a certain serenity in the countenance, a certain air of goodness, kindness, and reason, which attract the esteem of the whole world.

THE GOSPEL ACCORDING TO THE PERSIAN PROPHETS.

CHAPTER I.

THE PERSIAN LITANY.

LET us take refuge with Mezdam [God] from dark and evil thoughts which molest and afflict us.

2 O Creator of the essence of supports and stays! O Thou who showerest down benefits! O Thou who formest the heart and soul! O Fashioner of forms and shadows! O Light of lights!

3 Thou art the first, for there is no priority prior to Thee!

4 Thou art the last, for there is no posteriority posterior to Thee!

5 O worthy to be lauded! deliver us from the bonds of terrestrial

matter! Rescue us from the fetters of dark and evil matter!

6 Intelligence is a drop from among the drops of the ocean of thy place of Souls.

7 The Scul is a flame from among the flames of the fire of thy residence of Sovereignty.

8 Mezdam is hid by excess of light. He is Lord of his wishes; not subject to novelties; and the great is small, and the tall short, and the broad narrow, and the deep is as a ford to him.

9 Who causeth the shadow to fall. The inflamer, who maketh the blood to boil.

10 In the circle of thy sphere, which is without rent, which neither

assumeth a new shape nor putteth off an old one, nor taketh a straight course, Thou art exalted, O Lord! From Thee is praise, and to Thee is praise.

11 Thy world of forms, the city of bodies, the place of created things is long, broad, and deep. Thou art the accomplisher of desires.

12 The eyes of Purity saw Thee by the luster of thy substance. -

13 Dark and astounded is he who hath seen Thee by the efforts of the Intellect.

CHAPTER II.

Mesdam, the First Cause, or God, speaketh to the Worshiper.

MY light is on thy countenance; my word is on thy tongue. Me thou seest, me thou hearest, me thou smelllest, me thou tastest, me thou touchest.

2 What thou sayest, that I say; and thy acts are my acts. And I speak by thy tongue, and thou

speakest to me, though mortals imagine that thou speakest to them.

3 I am never out of thy heart, and I am contained in nothing but in thy heart.

4 And I am nearer unto thee than thou art unto thyself. Thy Soul reacheth me.

5 In the name of Mezdam, O Siamer! I will call thee aloft, and make thee my companion; the lower world is not thy place.

6 Many times daily thou escapest from thy body and comest unto me. Now, thou art not satisfied with coming unto me from time to time, and longest to abide continually nigh unto me; I, too, am not satisfied with thy absence.

7 Although thou art with me, and I with thee, still thou desirest and I desire that thou shouldst be still more intimately with me.

8 Therefore will I release thee from thy terrestrial body, and make thee sit in my company.

PROVERBS OF

SYRUS THE SYRIAN.

CHAPTER I.

In the translator's preface it is said that "like Terence and Phœdrus, Syrus passed his early years in slavery. But as we have no evidence that he was born a slave, it is supposed he became one, when Syria, his native country, was reduced to a Roman province by Pompey (year of Rome, 690; B. C. 64). He was brought to Rome when about twelve years of age, by an inferior officer of the army, called Domitius, and thereupon re-

ceived the name SYRUS, in accordance with the custom by which slaves took a name derived from that of their province. The young Syrian was fair and well formed." These Proverbs were written about forty years before the Christian era.

DO not find your happiness in another's sorrow. Receive an injury rather than do one.

2 Human reason grows rich by self-conquest. He has existed only,

not lived, who lacks wisdom in old age.

3 A wise man rules his passions; a fool obeys them.

4 Be not blind to a friend's faults; nor hate him for them. Friendship either finds, or makes, equals.

5 He sleeps well who knows not that he sleeps ill.

6 It is well to yield up a pleasure, when a pain goes with it.

7 Men are all equal in the presence of death. He dies twice who perishes by his own hand. The evil you do to others you may expect in return.

8 Happy he who died [in old age] when death was desirable.

9 We make the nearest approaches to the gods [the angels] in our good deeds.

10 A knave or a fool thinks a good deed is thrown away. The more benefits bestowed, the more received. Never forget a favor received; be quick to forget a favor bestowed.

11 There is no sight in the eye, when the mind does not see.

12 There is but a step between a proud man's glory and his disgrace.

13 The wounds of conscience always leave a scar. Consult your conscience rather than public opinion. Consider what you ought to say, and not what you think.

14 Wisdom had rather be buffeted than not be listened to. Folly had rather be unheard than be buffeted.

15 He who longs for death, confesses that life is a failure. A god [any thing external] can hardly disturb a man truly happy.

16 Patience is a remedy for every sorrow. What happens to one man may happen to all.

CHAPTER II.

Syrus rejecteth error, and showeth the

folly of reliance upon externals. He exhorteth to a clear conscience, and showeth an empire to every man.

THERE is no safety in regaining the favor of an enemy. It is madness to put confidence in error.

2 The blessing which could be received, can be taken away. Whatever you can lose, you should reckon of no account.

3 Reflect on every thing you hear, but believe only on proof.

4 The less a mortal desires, the less he needs. Avoid the sweet which is like to become a bitter.

5 Control yourself, and you conquer a kingdom.

6 It is a kingly spirit that can return good deeds for reproaches. He who takes counsel of good faith is just even to an enemy.

7 Discord gives a relish for concord. Even calamity becomes virtue's opportunity.

8 For him who loves labor, there is always something to do. The hope of reward is the solace of labor.

9 The life which we live is but a small part of the real life. A great man may commence life in a hovel.

10 A prosperous worthlessness is the curse of high life. Many consult their reputation; but few their conscience.

11 Pardon the offense of others, but never your own.

12 The sinner's judgment began the day that he sinned. Would you have a great empire? Rule over yourself.

CHAPTER III.

He maketh plain the path of the noble and righteous. Good men he extolleth, and looketh for good even from the hands of the evil.

A TRULY noble nature cannot be insulted.

2 Slander is more injurious than

open violence. It is easier to do an injury than to bear one.

3 To forget the wrongs you receive is to remedy them.

4 The right is ever beyond the reach of the wrong. To do good you should know what good is.

5 In the art of praying, necessity is the best of teachers.

6 A noble spirit finds a cure for injustice in forgetting it. Mighty rivers may easily be leaped at their source.

7 The fear of death is more to be dreaded than death itself.

8 You will find a great many things before you find a good man. A great fortune sits gracefully on a great man.

9 The good man can be called miserable, but he is not so. The death of a good man is a public calamity.

10 A wise man never refuses anything to necessity. There is no great evil which does not bring with it some advantage.

CHAPTER IV.

He rebuketh hypocrisy, and exhorteth the judges to be merciful as well as just. He explaineth misfortunes, and commendeth patience.

WHY do we not hear the truth? Because we do not speak it. Confession of our faults is the next thing to innocence.

2 He can do no harm who has lost the desire to do it.

3 You should not lead one life in private and another in public.

4 The judge is condemned, when the criminal is acquitted. Not the criminals, but their crimes, it is well to extirpate.

5 A good conscience never utters mere lip prayers.

6 Better please one good man than many bad ones. There is nothing more wretched than a mind conscious of its own wickedness.

7 The memory of great misfortunes suffered, is itself a misfortune.

8 The sweetest pleasure arises from difficulties overcome.

9 Misfortune is most men's greatest punishment. No man is happy who does not think himself so.

10 He is never happy whose thoughts always run with his fears.

11 God looks at the clean hands, not the full ones. Patience reveals the soul's hidden riches.

THE GOSPEL ACCORDING TO

ST. GABRIEL.

CHAPTER I.

The inspired Russian statesman, Gabriel Dorzhavin, who in the seventeenth century held a high place among the poets of his country, and who is now "wearing the garments of eternal day beyond this little sphere," wrote an ode to Deity, of which the following sentences form the substance:

O THOU Eternal One! whose presence all space doth occupy; all motion guide.

2 Thou only God! Being above all things, whom none can comprehend; who fillest existence with thyself alone: embracing all; supporting, ruling all; being whom we call "God."

3 Philosophy may measure out the ocean deep; may count the sands of the sun's rays.

4 But God! for Thee there is no weight nor measure. None can mount up to thy mysteries. Reason, though kindled by Thy light, in vain would try to trace Thy counsels; and thought, like past moments in eternity, is lost ere thought can soar so high.

5 All sprung from Thee—Light, Joy, Harmony—all life, all beauty Thine.

6 Thy splendor fills all space with rays divine. Thou art, and wast, and shalt be the life-giving, life-sustaining Potentate.

7 Thou the beginning with the end hast bound; and beautifully mingled Life and Death!

8 Suns and worlds spring forth from Thee! and as the spangles in the sunny rays shine in the silver snow, so the pageantry of heaven's bright army glitters in Thy praise!

9 A million torches, lighted by Thy hand, wander unwearied through the blue abyss.

10 What shall we call them? Piles of crystal light? A glorious company of golden streams? Lamps of celestial ether? Suns, lighting systems with their joyous beams? But Thou, to those, art as the noon to night.

11 Yes, as a drop of water in the sea, all this magnificence in Thee is lost. What are a thousand worlds, compared to Thee?

12 And what am I when Heaven's unnumbered host, though multiplied by myriads, and arrayed in all the glory of sublimest thought, is but an atom in the balance, weighed against Thy greatness—a cipher brought against infinity?

CHAPTER II.

The psalmist traceth his life to God. He

acknowledgeth his own insignificance. God giveth all life, and receiveth perpetual praises.

BUT the effluence of Thy light divine, pervading worlds, hath reached my bosom. Yes, in my spirit doth Thy spirit shine, as shines the sunbeam in a drop of dew.

2 Therefore I live, and on Hope's pinions fly towards Thy presence; for in Thee I live, and breathe, and dwell.

3 I am, O God, and surely Thou must be!

4 Thou art directing, guiding all. Direct my understanding, then, to Thee! Control my spirit, guide my wandering heart, for I am fashioned by Thy hand.

5 I hold a middle rank 'twixt Heaven and Earth, on the last verge of being, close to the realm where angels dwell—just on the boundary of the spirit-land!

6 The chain of being is complete in me; in me is matter's last gradation lost. The next step is Spirit—Deity!

7 I can command the lightning, and am dust; a monarch and a slave; a worm, and a God!

8 Whence came I here, and how? so marvelously constructed and conceived, and unknown. This life lives surely through some higher energy; for from out itself alone it could not be.

9 Creator! Yes! Thy wisdom and Thy Word created me. Thou source of light and good! Thou spirit of my spirit, and my Lord!

10 Thy Light, Thy Love, in their bright plenitude, filled me with an immortal soul, so that I can spring over the abyss of Death.

11 There I shall wear the garments of Eternal Day, and wing my heavenly flight beyond this little sphere, even to its source—to Thee!

12 O thought ineffable! O vision
blest! God! thus alone my lowly
thoughts can soar; thus seek Thy
presence.

13 Being! wise and good! amid

Thy vast works I admire, obey,
adore. And, when the tongue is
eloquent no more, the soul shall
speak in tears of gratitude.

THE GOSPEL ACCORDING TO
ST. JOHN.

CHAPTER I

*The beloved prophet-poet of New Eng-
land hath many inspired utter-
ances; among them are these verses
of hope for the world:*

ALL grim and soiled, and brown
with tan,
I saw a Strong One, in his
wrath,
Smiting the godless shrine of
man
Along his path.

2 The Church beneath her tremb-
ling dome
Essayed in vain her ghostly
charm;
Wealth shook within his gilded
home
With pale alarm.

3 Fraud from his secret chambers
fled
Before the sunlight bursting
in;
Sloth drew her pillow o'er her
head
To drown the dim.

4 "Spare," Art implored, "you
holy pile;
That grand old time-worn
turret spare;"

Meek Reverence, kneeling in
the aisle,
Cried out, "Forbear!"

5 Gray-bearded Use, who, deaf
and blind,
Groped for his old accustomed
stone,
Leaned on his staff, and wept,
to find
His seat o'erthrown.

6 Young Romance raised his
dreamy eyes,
O'erhung with playful locks
of gold,
"Why smite," he asked, in sad
surprise,
"The fair, the old?"

7 Yet louder rang the Strong
One's stroke;
Yet nearer flashed his ax's
gleam;
Shuddering and sick of heart, I
woke,
As from a dream.

8 I looked: aside the dust-cloud
rolled—
The Waster seemed the
Builder too;

- Upspringing from the ruined
Old
I saw the New.
- 9 'Twas but the ruin of the bad—
The wasting of the wrong
and ill;
Whate'er of good the old time
had
Was living still.
- 10 Calm grew the brows of him I
feared;
The frown which awed me
passed away,
And left behind a smile which
cheered
Like breaking day.
- 11 Green grew the grain on battle-
plains,
O'er swarded war-mounds
grazed the cow;
The slave stood forging from
his chains
The spade and plow.
- 12 Where frowned the fort, pavil-
ions gay
And cottage windows, flower-
entwined,
Looked out upon the peaceful
bay
And hills behind.
- 13 Through vine-wreathed cups,
with wine once red,
The lights on brimming crys-
tal fell,
Drawn, sparkling, from the riv-
ulet's bed,
And mossy well.
- 14 Through prison walls, like hea-
ven-sent hope,
Fresh breezes blew, and sun-
beams strayed,
And with the idle gallows-rope
The young child played.
- 15 Where the doomed victim in his
cell
Had counted o'er the weary
hours,
Glad school-girls, answering to
the bell,
Came crowned with flowers.
- 16 Grown wiser for the lesson
given,
I fear no longer, for I know
That where the share is deepest
driven
The best fruits grow.
- 17 The outworn right, the old
abuse,
The pious fraud, transparent
grown,
The good held captive in the
use
Of wrong alone—
- 18 These wait their doom from
that great law
Which makes the past time
serve to-day;
And fresher life the world shall
draw
From their decay.
- 19 Oh! backward-looking son of
time!
The new is old, the old is
new,
The cycle of a change sublime
Still sweeping through.
- 20 So wisely taught the Indian
seer:
Destroying Seva, forming
Brahm,
Who wake by turns Earth's
love and fear,
Are one, the same.
- 21 As idly as in that old day
Thou mournest, did thy sires
repine,

- So, in his time, thy child grown
gray,
Shall sigh for thine.
- 22 Yet, not the less for them or
thou
The eternal step of Progress
beats
To that great anthem, calm and
slow,
Which God repeats !
- 23 Take heart !—the Waster builds
again—
A charmed life old goodness
hath ;
The tares may perish—but the
grain
Is not for death.
- 24 God works in all things ; all
obey
His first propulsion from the
night :
Ho, wake and watch !—the
world is gray
With morning light !

CHAPTER II.

*John, being full of the love of God, con-
fesseth his humility. He waiteth for*

*death, and knoweth that all will be
right beyond.*

- I KNOW not what the future
hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
- 2 And if my heart and flesh are
weak
To bear an untried pain,
The bruised reed He will not
break,
But strengthen and sustain.
- 3 No offering of my own I have,
Nor works my faith to prove ;
I can but give the gifts He gave,
And plead his love for love.
- 4 And so beside the Silent Sea
I wait the muffled oar ;
No harm from Him can come to
me
On ocean or on shore.
- 5 I know not where His islands lift
Their fronded palms in air ;
I only know I cannot drift
Beyond His love and care.

THE GOSPEL ACCORDING TO

GULDENSTUBBÉ.

CHAPTER I.

[*These Scriptures were obtained by the
Baron de Guldenstubbé and his in-
spired Sister. These sentences are
selected from among a great number,
which were produced on paper by the
spirits alone and not through the
hand of a medium. The Baron dis-
covered that, to gain this Scripture, it*

*was necessary that there should be the
male and female, or the positive and
negative influences, present. The
result is a little book, consisting of
detached thoughts, in the French lan-
guage. The account of how and when
they were obtained may be found in
a volume by the Baron, entitled, "Rea-
lité des Esprits et Phénomène Mer-
veilleux—de leur Ecriture directe."]*

PRAYER is the touchstone of the spiritual man.

2 Immortality is the Aurora which enlightens this world.

3 Wisdom is the garden wherein philosophy must cull her flowers.

4 Peace is the seal which the angel from beyond the tomb impresses on the forehead of her chosen.

5 Purity is the robe of the angels, and righteousness is the helmet of the wise.

6 In the beginning the spirit of man reposes within the bosom of Divinity.

7 Behold, oh men! the eagle rising in the air. He soars toward the heights of wisdom, leaving behind him the abysses of folly. The wise resembles him if he turn not his head earthward.

8 The vertigo of pride turns wisdom into folly. Humility is the basis of true grandeur. Great things are accomplished by her, and small things by pride.

9 Hatred only takes root in narrow hearts, and anger finds in little minds his sting.

10 The intelligence of man passes like lightning before the look of the Eternal.

11 Death is the sword-blade of the angel who guards the road to the tree of life, but already has the love of God blunted the point.

12 When immortality commences doubt ceases, the soul, emancipated from her chains, wonders, believes, and falls at the feet of Deity. Eternity! we cannot comprehend thee, till we have entered thy sublime portals!

13 Innocence is an aureole from the other world which decks the forehead of the child, but the dust of years effaces it.

14 The stoic knew how to escape the world; the disciple of Pythagoras how to *suffer* it.

15 Happiness loosens the bridle of strength.

16 The scenes of life pass like the shadow which flies before the sun.

17 The man who forever defers doing good is like the swamp of the desert.

18 The whirlwind of misfortune bears away the just to depose him in the bosom of the Divinity.

19 He before whom the depths are open, and who enables the eagle to balance himself on vacancy, can likewise fill with favors the depths of the human heart.

CHAPTER II.

THE prison of the body is most wearisome to the enlarged Spirit which aspires to immortality.

2 An ardent desire to tear the veil which hides from us the Divinity, is the ladder with which we ascend to heaven.

3 True love cannot exist without purity of heart. Barrenness of heart is the greatest of evils.

4 Oh, justice, truth, charity! royal mantle of the divine, how difficult is it to incarnate you into humanity!

5 Purity and humility should form the diadem which adorns the brow of woman.

6 Miracles, far from being contrary to the laws of Nature, are actually a necessary condition in the organization of the universe. Miracles morely manifest the power of spirit over matter by suspending for a time the effects of inert forces.

7 The universe is an immense book which the highest seraphim had not yet perused.

8 Prayer is the grand vehicle of the spiritual: time and space are absorbed in an infinite eternity, to the soul which is separated from matter.

9 Science, worthy of its name, never fails to discern the greatness of God in the laws of Nature.

10 In the last agony, man, instead of becoming unconscious, has, on the contrary, a *double consciousness*, perceiving things terrestrial and things invisible.

11 The passage through the valley of Gehenna [through the dark passages of selfishness and passion] is the most trying to man. The mercy of God alone can shorten it.

12 Death is no longer a mystery—nothing dies; all exists, and is only transformed. God is not the God of the dead, but of the living.

13 Oh, my God, send us (as to Elijah) thy celestial fire, and kindle in our hearts that sublime faith which can move mountains.

14 Charity is strong as death, and stronger than the walls of hell. Hope is the prospect of life eternal in thee.

15 The lily of the valley conceals itself between two large leaves, yet scents the air with the most delicate perfume. So should the Christian, though humble, fill the world with his good works.

16 Intolerance is a conformity with evil spirits. Alas! true tolerance reigns alone in the kingdom of the heavens.

17 The love of God is that heavenly flame [the light of Arubala] which enlightens each man who comes into the world. By losing the love of God we lose the love of good, faith in good, and even the hope of eternal life.

18 A lively desire is the spiritual railway which bears the spirits, by thought, toward those they love; *for the thought of a spirit is himself.*

19 Spirits incognizant of distance may perceive numberless happy states, in the different universes, as the rich man saw Lazarus, or as the lucid clairvoyant here sees at a distance.

20 State, in the spirit, depends not on place. Thanks to Thought! the

state may extend to an ubiquity more or less complete.

21 Spirits have their existence where time flows into eternity, and space is inclosed in infinity, as the dew-drop is lost in the ocean.

22 Thanks to sympathy! that inner attraction, whereby a more advanced spirit can draw one less perfect toward himself, by inducing the latter to progress more quickly in the way of perfection.

23 All efforts made by philosophers and theologians to conciliate faith with reason have necessarily failed, not having been founded on the solid basis of a positive Spiritualism.

24 True liberty of heart consists in *obedience* toward Providence, and its ministers, the angels and genii, called "gods" in all revelations of religion.

25 Weakness of heart is the punishment of cowards. Adversity fortifies a noble heart.

26 The search for truth is the beginning of wisdom. Hope guides us to the threshold of eternity.

27 An enthusiasm for the love of good is the sacred fire of the soul. The profound conviction of immortality can alone produce a sublime death.

28 The union of two noble hearts is like a diamond dropped from the crown of God.

29 The fool is preoccupied with things of no moment. Mental slavery is the seal of infamy. A noble enemy ever admires his adversary.

CHAPTER III.

ACCORDING to so-called *orthodox teachers*, the demon is the sovereign master of the creation, whilst God is seated, like an old saint, impotent and superannuated, in a niche of the universe.

2 The supernatural world of in-

visible causes, of which the soul of man forms a part, is in continual and intimate rapport with the material and visible world.

3 The great ulcer of antiquity consisted in a tendency to Polytheism, whilst in our day humanity has fallen into the excess of Materialism.

4 The vice of ambition occasions the most suffering in the next world, because there are there neither thrones, nor prince, nor king, nor mighty one; nor the reverse of these; all are equally pensioners of God.

5 The being of God is *love*; how, oh man! canst thou define it? The rays of hope shine even in hell. O, the infinite love of God!

6 When love reigns in the heart of a man, it furnishes him with strength requisite for all noble and generous actions.

7 Two closely united hearts are like a flower with double blossoms on the same stalk.

8 The science of the ancients was a complete work; it embraced causes and effects; it treated of the rapport of the world of spirits with the world of bodies; while our academies reduce all to the meanest and most narrow limits—to *matter alone*.

9 Modern learned men [who are under the sway of the selfish intellect] have rejected from the sanctuary of the sciences its most beautiful bud—the study of the soul, and of the world of supernatural and invisible causes.

10 Magnetism is the *aurora* of science; spiritualism *its rising sun*.

11 Materialism reigns in our day as absolute sovereign on earth: we make it a duty to doubt all that is not material, nor susceptible of *chemical analysis*.

12 The merit of our *strong-minded*

consists in *knowing nothing* and in *doubting of all*—of God, of present happiness, and of a future life.

13 Our *learned* men do not see that the *truly strong* mind rests not in the small sphere of credible things, but transports itself through the regions of immaterial beings, to study in that region any thing but *imaginary* and truly *substantial*, the nature and the power of the beings who dwell therein.

14 Incredulity has, become, in our day, more profoundly rooted than in ancient times. Even the corrupt era of the Cæsars never so entirely lost religious faith.

15 Spiritualism in our day is a faint echo of the sweet melodies from the joyous phalanx of angels, who are preparing to chant the awakening of humanity.

16 The rivers of divine grace, from eternity to eternity, are never dried up.

17 The angels of the holy plain of Mamre are on the banks of the Eurotas transformed into gods.

18 The revelation of Providence is universal. There are no chosen people. That Thou hast given to one of thy children, shalt Thou not give to all?

19 Oh, weak and foolish man! that thou reverest in one nation thou abhorrest in another; that which thou adorest in the town of Salem thou rejectest in the vale of Ida.

20 To see the face of the Eternal is to lead a life of contemplation in His presence.

21 Spiritual manifestations rend the veil between death and life. Death is the entering into another and better life; the celestial aurora from which frequently illumines the face of the dying.

22 Demonophobia and demonolatry are the arms of Satan [Super-

stition?]; the rod of iron he has held suspended for centuries over the church and her bigots.

23 The germs of spirits dwell in the Divinity, whose will detaches them from his essence. When once separated, each germ acquires an independent individuality, which cannot perish; for God cannot and will not unmake that he has made.

24 The unity of all spirit is possible, because all intelligences are

conceived and brought forth by the one great Intelligence. Spirits are merely the forms, multiplied and individualized, of one great Spirit.

25 When the shades of death close the eyes of the just in peaceful sleep, his guardian angel opens to him the gates of the isles of the blessed.

26 There is One only who is the alpha and omega—one universal Being, the beginning and the end of all things.

THE GOSPEL ACCORDING TO ST. JAMES.

CHAPTER I.

James is the given name of one of the pilgrim teachers of the living Gospel. The following is from many of his utterances:

LIFE and death, like the positive and negative forces, are twin brothers; and, with all the Divine arrangements, equally desirable in their time.

2 Winter dies in northern latitudes, that Spring, wreathed in buds and flowers, may come.

3 The worm assumes the chrysalis form, that it may become a winged insect in the mellowed air of morn; and man, that the spirit, released from the physical, may reach, through aspiration and effort, the angelic existence.

4 The Divine principle of life knows no destruction, no waste, considered in relation to the whole.

5 Every thing that dies, dies upward. It is bettered by the process, and prepared to subserve

some higher end in the circuitous cycles of being.

6 Change is a fixed law, but nothing is lost. The storms that howl so fiercely, purify the atmosphere; showers that rust grains revive grasses; stars, like the pleiades, that fade from our eyes, illumine remoter parts of the universe.

7 The pearly dew-drops, that from millions of plants hang in glittering crystallizations, to be taken away by the rising sun, are *not lost*, but in aerial regions they become transformed into clouds, from which showers descend, gladdening the earth.

8 Some philosophers teach not only that "kind words can never die," but that every musical sound is immortal—traveling a wandering minstrel, cheering and charming some one forever.

9 And every man's works follow him; they also precede him to the

Spirit Land. Eternity can only measure the effects of one kind deed. The work lives, though the workman dies.

10 Man is a living, thinking, aspiring, and progressive being, looking for the truths and glories of the skies. Yea, more, he is a stream fed from the Infinite fountain—God!

11 The eternity of man's existence is sealed in Infinity, and revealed through the ministry of angels.

12 The desire for immortality is as universal as the races of men.

13 In the beautiful drama of *Jon*, the intuition of immortality finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Clemanthe asks if they shall not meet again, to which he replies: "I have asked that dreadful question of the hills, that look eternal—of the clear streams,

that flow forever—of the stars, among whose fields of azure my raised spirit hath walked in glory. All were dumb. But when I gazed upon thy living face, I *feel* that there is something in the love that mantles through its beauty that cannot wholly perish. *We shall meet again, Clemanthe.*"

14 The human spirit that ever was, is, and eternally will be, was incarnated for the purpose of receiving lessons and experiences, that through struggles, sufferings, and defeats, it might achieve grander victories, and be ultimately intromitted into a higher, diviner consciousness.

15 Do not forget the old painter, who, when some one wondered at his spending an hour on the shading of a finger's point, replied: "*Pingo in eternitatem*—I paint for eternity!" Verily, *we* are all living, acting, painting for eternity.

THE GOSPEL ACCORDING TO ST. GERRIT.

CHAPTER I.

He proclaimeth against superstition, rebuketh wickedness in high places, and calleth upon all men to render God a reasonable service.

THE priests, be it those of China, Hindostan, Arabia, Persia, Europe, America, or elsewhere, and be they however honest, are the worst enemies of mankind.

2 For it is they pre-eminently who keep mankind down in false states,

and upon those low planes, where ignorance and superstition nourish and give scope to all great evils.

3 The people who are most given to these mysteries and superstitions crave the most priests. Where Americans are content with one priest, Spaniards want many.

4 In all ages the priesthood has been deluded as well as deluding.

5 Why do I hold the priesthood to be so largely responsible for the

wrongs and wretchedness of the world? Because, that these come chiefly of the lack of religion, and that this lack comes chiefly of the priesthood.

6 Fear and wonder are the chief elements of superstition. These are supplied by ignorance. Courage and composure come of knowledge, and grow with it.

7 The way to get rid of the priesthood is to *educate* the people to require evidences of what they believe, and to form habits of mind which shall make them as inquisitive as the followers of priests are credulous. Skepticism is the first step in the world's progress from a blind and false to an intelligent and true faith.

8 The study of the natural sciences—including, as it does, the habit of requiring strict proof—constantly diminishes that credulity through which superstition enters, and on which it feeds.

9 Reason and knowledge are conscious of their fallible workings; and therefore do they tolerate differences of opinion. They inspire diffidence as much as ignorance does positiveness.

10 Natural science has already done much to weaken and dispel superstition. It has put astronomy in the place of astrology, and made alchemy and the hunt for the "Philosopher's Stone" and for the "Universal Solvent" give place to Chemistry. It has liberated millions from their degrading bondage to the authority of sacred books, and left their reason as free to play upon the pages of the Bible as upon the pages of any other book.

11 While the mass of men construct their God out of their dreams and delusions, they who study the natural sciences are carried up through certainties to

the certain God. The one imagine, and the other prove, the existence and character of God.

12 Oh, no, religion needs not a priesthood! It is as simple and instinctive as is eating or drinking. It is as much born with us as is our foot or hand. From ancestral faults or other causes our moral affections may be born imperfect. So, too, may our foot or hand be; but in neither case is our interior nature responsible for the imperfection.

13 Varily, man is a religious being. He is made to appreciate the claims of God and man upon him, and to love his great Father and equal brother.

14 The religion of human nature is harmony, not only with human nature, but with all Nature and with God. For every part of Nature is harmonious with every other part of it, and all Nature is in harmony with the Author of all Nature.

15 When the matchless inspirations and sublimities of the Bible stand no longer in authority and superstition, but in reason and in truth only, then they will no longer be made of but the same account with the false and foolish things mixed up in the same pages with them.

16 Now, as they have been falsely educated, good men feel that they would lose the whole Bible, were they to lose their confidence in the least part of it.

17 And what will become of the Bible when men shall cease to take it as an authority, and to worship it as a fetish, and to possess and prize it as a charm or an amulet?

18 Rather ask, what will become of it in the *mean time*, and during the superstitious regard for it. For there is no little danger that an

age of growing intelligence, disgusted with the exaggerated claims for the Bible, will reject it. But when this book shall, like any other book, be submitted to human judgment, and men shall feel at liberty to discriminate between the merits of its different parts—as, for instance, between the incredible story of Jonah and the whale, and the felt truth of the sermon on the Mount—then will it be a new and inestimable blessing.

19 Will there, when the priests are gone, be still a demand for preachers? Yes, greater than ever! What will they preach? Will they, like the priests, spend the time in telling their hearers what religion is? Oh, no; a minute a month will suffice for that! In a dozen words they can say that loving God supremely and the neighbor as ourself; or more briefly, that being true to ourself is religion; or still more briefly, that being ourself *is* religion. But the question remains, What will they preach? They will preach duties; will tell their hearers what religion calls for in the heart and life.

20 And what shall we do for churches when the present ones shall have died out with the priests? We shall have infinitely better; for we shall then have temples in which reason will do as much to enlighten and elevate, as supersti-

tion does in the present churches to darken and degrade.

21 Let it not be inferred from what I have said that I do not believe in prayer. I must cease to believe in human nature ere I can cease to believe in prayer. There is not on earth a more unnatural man than the prayerless man. Want, fear, and love urge men as naturally to the Heavenly Parent as they do children to the earthly parent. Beautifully natural was Cornelius, who "prayed to God always." There is nothing, in the bringing about of which men have, or can have, an agency, for which they should not at all times be ready to pray. Prayer for the crop is rational. But prayer for or against rain is as irrational as would be prayer for or against an eclipse. Prayer for a safe voyage is rational. It is, among other things, a prayer for self-possession, wisdom, skill on the part of the navigator. But prayer for this or that wind is irrational.

22 I affirm the supreme importance of religion. The next life is but the continuation of this; and we begin there just where we leave off here. If we are upon low planes here, we shall enter upon low planes there. If here we sustain high relations to wisdom and goodness, we shall there also.

THE GOSPEL ACCORDING TO

ST. THEODORE.

CHAPTER I.

Theodore Parker, born August 21, 1810, at Lexington, Mass., was the grand-

son of the man who formed the first line of defense and drew the first sword in the war of American Independence. The inspirations of this

great and good preacher are full of divine fire. Only a few sentences, among thousands equally inspired, are given below.

GOD has all the qualities of complete and perfect being; He has Infinite Power to *do*, Infinite Mind to *know*, Infinite Conscience to *will*, Infinite Affection to *love*, Infinite Holiness to be *faithful* to his affections, conscience, mind, power.

2 He has Being without limitation—Absolute Being; he is present in all space, at all times; everywhere always, as much as sometimes anywhere.

3 He fills all spirit, not less than all matter; yet is not limited by either, transcending both; being alike the materiality of matter, and the spirituality of spirit—that is, the substantiality which is the ground of each, and which surpasses and comprehends all.

4 The evidence of this God is, first, in man's Consciousness; and, second, in the World of Matter outside of him.

5 In philosophic men the reflective element prevails; but I do not think they often have much intuitive power to perceive religious truths directly, nor do I think that they in the wisest way observe the innermost activities of the human soul.

6 The history of man is the calculated consequence of the faculties God put in man, known beforehand to the Infinite Cause, provided by the Infinite Providence.

7 My consciousness of God colors all the other facts of consciousness; my world of matter and my world of man take their complexion from my world of God.

8 The *feeling* of God implies the idea of Him as lovely, and leads unavoidably to the resolution to serve Him by the means that He has provided.

9 God did not make man with something redundant to be cut off, or lacking something to be sought elsewhere and tied on; he gave us such faculties as are fit for our work.

10 But by the true and philosophic or natural idea of God, all the Evil of the world is something incident to man's development, and no more permanent than the stumbling of a child who learns to walk, or his scrawling letters when he first essays to write. *It will be outgrown*, and not a particle of it or its consequences shall cleave permanent to mankind.

11 The very pain the error gives is remedial, not revengeful; it is medicine to cure and save and bless, not poison to kill and torture with eternal smart.

12 Discipline there is, and must be, but only as means to the noblest and most joyous end. This I say I am sure of, for it follows logically from the very idea of the Infinite Perfect God. Nay, the religious instinct anticipates induction, and declares this with the spontaneous womanly logic of human nature itself.

13 God includes all, the heathen, the Hebrew, the Mahometan, the Atheist, and the Christian; nay, Cain, Iscariot, the kidnapper, are *all folded in the arms of the Infinite Mother*, who will not suffer absolute evil to come to the least or the worst of these, but so tempers the mechanism of humanity that all shall come to the table of blessedness at last! Death itself is no limit. God's love is eternal also, providing retribution for all I do; but pain is medicine. What is not delight is discipline, the avenue to nobler joy.

CHAPTER II.

The preacher declareth the glory of God, and manifesteth his great love for

Him. He glorieth in the Works and Providence of God. He denounceth the wickedness of shutting one's eyes to the beauty and holiness of the Father, and exhorteth all men to walk with God, and enjoy His presence forever in life and its relations.

MY delight in God increases each special joy in the things of matter or in the persons of men.

2 I love the world the more, because I know it is God's world, even as a dry leaf, given by a lover, is dearer than all pearls from whose loves us not!

3 I remember to have heard a man, of a good deal of power too, declare than a man's love for his garden, his house, his ox, his horse, his wife, and his children, was all nonsense and absurdity; nay, "a sin" in the eyes of God, and just as he loved these things the more, he loved God the less; and if he loved Him supremely, he would care for nothing but God!

4 Every sense has its function, and that function is attended with pleasure, with joy. All these natural and normal delights ought to be enjoyed by every man; it is a sullenness toward God not to rejoice and thus appreciate his beautiful world when we can.

5 St. Bernard walked all day, six or seven hundred years ago, by the shores of the Lake of Geneva, with one of the most glorious prospects in the whole world before him—mountain, lake, river, clouds, gardens, every thing to bless the eye—and that monk never saw a thing all day long. He was thinking about the Trinity!

6 God made the world of matter exceeding beautiful, and meant it should be rejoiced in by these senses of ours: at these five doors what a world of loveliness comes in and brushes against the sides

with its garment, and leaves the sign of God's presence on our doorposts and lintels.

7 Think you God made the world so fair, every flower a sister to a star, and did not mean men's eyes to see, and men's hearts to take a sacrament thereat.

8 Our daily bread is a delight which begins in babyhood, and only ends when the Infinite Mother folds us to her arms and gives us the bread which does not perish in the using.

9 In the sunshine of life, every human joy is made more joyous by this delight in God. When these fail, when health is gone, when my eye is dim, when my estate slips through my hands, and my good name becomes a dishonor, when death takes the nearest and dearest of my friends, then my consciousness of God comes out, a great light in my darkness, and a very present help in my time of trouble.

10 I am tormented by the loss of friends—father, mother, wife, child; my dearest of the nearest are gone; but the Infinite Mother folds me to her bosom, and her tenderness wipes the tears from my eyes.

11 God made man to live with matter, and made them both so that there should be good neighborhood between the two, and man should get delight from the contact.

12 God made men so that they might live with each other, and get deeper, dearer, and truer delight from that intimacy.

13 Beauty is made up of these four things—completeness as a whole, perfection of the parts, fitness of each part for its function, and correspondence with the faculties of man. These four things make up the statics and dynamics of beauty.

14 Now, looked at with the intellectual and æsthetic part of human consciousness, *God is absolute beauty!* He is the beauty of being—self-existence; the beauty of power—almightiness; of intellect—all-knowingness; of conscience—all-righteousness; of affection—all-lovingness; of the soul—all-holiness; in a word, He is the Absolute, the altogether Beautiful!

CHAPTER III.

The preacher explaineth the delightful relations existing between God and His creatures. He declareth against superstitions and slothfulness toward God, and revealeth the true idea of the perfections of the infinite Wisdom and love.

WE are all connected with the World of Matter; with the World of Man; and with the World of God. In each of these spheres we have duties to do, and rights to enjoy, which are consequent on the duties done.

2 We may derive our habitual delight from any *one* of these three sources—the *material*, the *human*, and the *Divine*; or, we may draw from all of these.

3 We may content ourselves with the lowest quality of human delights, or we may reach up and get the highest and dearest quality thereof.

4 Complete and perfect piety unites all three,—the great Thought—of the Infinity of God; the great Feeling—of absolute love for Him; and the great Will—the resolution to serve Him.

5 The superstitious man thinks that God must be feared first of all; and the internal worship of God is accordingly, with that man, Fear, and nothing but fear.

6 Fanaticism is Hate before God;

as Superstition is Fear before him. Fanaticism is a far greater evil than Superstition; but in our day it is far less common.

7 Mysticism is sloth before God, as Superstition is Fear, and Fanaticism is Hate before God. It exists still in some of the Churches, which cultivate only emotions of reverence, of trust, of love, and the like, but never let the love of God come out of the heart in the shape of the love of man.

8 But the true Idea of God, and the Religion which is to come of it—which is love of that God and keeping all his commandments—will work such a revolution in man's affairs as Luther, nor Moses, nor yet mightiest Jesus ever wrought.

9 God in Genesis represents the conception of the babyhood of humanity. But manhood demands a different conception.

10 All round us lies the World of Matter, this vast world above us and about us and beneath; it proclaims the God of Nature; flower speaking unto flower, star quiring unto star; a God who is resident therein, his law never broke.

11 In us is a World of *Consciousness*, and as that mirror is made clearer by civilization, I look down and behold the Natural Idea of God, Infinite Cause and Providence, Father and Mother to all that are.

12 Into our reverent souls God will come as the morning light into the bosom of the opening rose.

13 Just in proportion as we are faithful, we shall be inspired therewith, and shall frame "conceptions equal to the soul's desires;" and then, in our practice, keep those "heights which the soul is competent to win."

THE GOSPEL ACCORDING TO
ST. OCTAVIUS.

CHAPTER I.

[*Octavius is the given name of an inspired preacher in the great Atlantic city. He proclaimeth the truths of the living God, and giveth special testimony of the Spirit to the people of this generation.*]

IT was said by one of old that God thought the world into existence. The universe is a visible Thought—a mass of divine Ideas.

2 Is not each man, too, a thought? And each woman?—each child? Does not each living creature report some idea of God, which no other creature reports?

3 Verily, we are all thoughts of God—thoughts dark, mysterious, inexplicable, unreadable, unintelligible, possibly—thoughts so small, so delicate, so evanescent, so recondite, that they escape our notice—thoughts so confusing and distracting that they confound our wits; nevertheless, thoughts we are: *divine* thoughts—necessary, in some way, to fill up the sum of the divine thinking, and complete the sensorium of Deity.

4 God's greater thoughts we see as the ages and generations express them. The thought of an epoch is plain. It is a dull mind that cannot discern the idea enfolded in a crisis, or thrown out by a conspicuous event, in history.

5 It seems, sometimes, as if God dropped his thoughts one by one into the mind of mankind—a thought to a century; a thought to

an age; a thought to a generation, a thought to a year; a thought to a nation, a community, a tribe—as if to insure its being well comprehended and assimilated by the minds of men. Thus we hear often of men of one idea.

6 Take the most familiar example: the Jews had, so far as appears, but a single object in existence—a single motive for being—that was, to firmly fix and live into the world the doctrine of "one God."

7 The Semitic race was an anvil on which the hammer of God's providence shaped this idea. The Hebrews contributed this, and this only; and it was a contribution that was worth all its cost in time and life.

CHAPTER II.

He showeth the thought of God in this century. He discovereth that the life of a nation, as that of a person, is one with the Father.

EVERY century has its ruling thought; and this thought is always a *thought of God*. It is always a religious, a *divine* thought; it is a thought always involving the moral and spiritual part of man—his belief, his aspiration, his hope.

2 In one age it is the thought of God himself; in the other age it is the thought of God in his providence; in a third it is a thought of God in his moral purposes; in a fourth it is a thought of God in His spiritual manifestation. But always it is a thought of God.

3 The Thought of God, then, which is with us *whenever we awake* to the meaning of our modern life, is this: *The Natural Capacity of Man*—Man, the individual man, as God's child; Man as the organ, the instrument, the recipient of God's influence; Man the worker and co-worker with God.

4 Our America was born first of Puritanism; it was born a second time of Rationalism; its third and more perfect birth will be of Spiritualism.

5 Men are knit to God closer than they suspect. His thoughts are not as our thoughts; but only as they are so much *above* ours in reach and scope—so immeasurably *beyond* ours in their outgoings; but *our* thoughts are *his* thoughts when they are deepest, and richest, and most inspiring.

6 The thought that thrills and burns in our generation is, *that in man is all capacity for receiving divine influence; that through man is all working of the divine operation; that man is the recipient and the organ of that which we call "divine power."*

7 To every human being, however mean and degraded, however cheap and vile in the eyes of his fellows, there remains a great consciousness; that of being *designed* for something; that of *signifying* something, somewhere, if only as the leaves count for something, which enrich the earth by their fall.

8 All things in him are manifest. Ay, all *divine* things. They display themselves in him, and instead of changing him into another being, only make him more perfect in what he is. They are so native to his constitution, they agree so well with him, they feed him so naturally, they mingle so easily and

graciously with his elements, that you cannot distinguish them from his natural properties.

9 The philanthropies of our time keep pace exactly with the progress of this glorious thought. The reforms of our age, however crude and coarse in form, express it. The noble charities bear witness to it, bringing opposite classes together for mutual relief.

10 Who fails to see what immeasurable hope is contained in this Thought? Our age is distinguished by its hopefulness. We are the hopeful people of the world.

11 Boundless is our faith in the recuperative power of things. Give time enough, and all will come out right. The body will heal its hurts; the mind will overgrow its doubts; the heart will conquer fear and sorrow, and will rise victorious over the dolours of death. Disbeliefs are but the teething of the soul. Progress, progress, progress is the magical panacea for all ills.

CHAPTER III.

The quality of Man's spirit is revealed by his ideal in religion. The preacher beholdeth a new dispensation; and prophesieth a new interpretation of Christianity, and a new reading of the Scriptures.

THE fact that modern Europe has adored Jesus [as an Ideal] attests the presence of some veiled grandeur in the hearts of the adorers. The nearer one sits to the feet of such an ideal, the nearer is his spirit to the eternal. To sit at the feet of a nangel is to be *one's self* an angel.

2 Suffering, vice, degradation, imbecility, limitation, were not so touching in the pagan world as they are in ours; for they were not thought of as affecting so noble a creature. Byron makes us drop a

tear for the Roman gladiator, but the Romans dropped no tear for him—he was only a savage.

3 The cure for every ill is the force that continues us till to-morrow. It is very beautiful, it is very comforting, it is very supporting. Traveling through the valley of Baca it makes the barren place a well, the water filling the pools. To be hopeless is to be unbelieving. To despond is to discard the Thought of the age.

4 It is said that our people have lost the faculty of *praying*. It is true that they do not, as they did, resort to stated and formal exercises of devotion: they do not kneel as they used to do, and offer special petitions for special gifts, expecting special answers. But of PRAYING, in the deep and genuine sense, there was never so much as there is now. There was never so

much *looking out toward the Infinite*—never so much craving for light, and life, and immortality.

5 A new form of religious faith is folded up in this Thought of our century. It is the soul of a new interpretation of Christianity; the spirit of a new dispensation. Man is not to be molded by spirituality, but to be developed by it. Religion the highest *expression of man*; not the profoundest *impression upon him*. Religion that thing which reveals to man his greatness, not that thing which charges him with his littleness; a religion which reveals his *angelic* nature, not which insists on the *demonic*.

6 The Bible is a sacred record of man's holiest and tenderest experiences heavenward and Godward—the Book of Books, because the Soul's Book—*inspired as all the Soul's Books are*.

MEDITATIONS OF SAMUEL IN THE TEMPLE.

S. B. Brittan, the preacher, editor, and author, was among the first and most effective pioneers in the new vineyard. After many years of incessant devotion to the work, he said: "He who plants himself on the foundations of popular Materialism will find that he stands on a SAND-BAR that is shifting about with every motion of the tides in the affairs of men, while Spiritualism, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world!" He goeth out on the Sabbath and lifteth up his voice to heaven in

wonder and praise. He proclaimeth the gospel of Life to the children of men.

IT is Morning. The sun shines gloriously over mountain, plain, and river.

2 Nature calls me with many voices to worship in her Temple. The willing spirit answers, and I go forth into the great Fane that is consecrated by the Divine presence.

3 No sexton stands at the open portals to point me to the lowest place; and accordingly I will go up and stand on the pinnacle.

4 The chime of the waters, as they gush from the sides of the hill, is like the music of silver bells, as from some lofty spire the notes descend through the still air, to track the silent calls of sense.

5 It is the Sabbath! yet all Nature violates the statute, and works without interruption. She is weaving virgin robes for the renovated earth to wear.

6 The village, reposing beneath, at the foot of the hill, looks like a silent worshiper, on bended knee, before the high altar whereon we will offer the incense of our grateful joy.

7 Spring is here! I feel her balmy breath on this brow, and her pulses in these veins.

8 Nature's great heart beats under my feet and over my head.

9 Electric currents run through every nerve of her mighty frame, and every fiber moves. They play over the delicate pinions of the swallow, and he cuts the air with arrow-like swiftness; they dance in the throat of the robin and the bluebird, and they come to me in music on every breath of the morning.

10 The currents of the all-pervading Life flow into every form of the natural world, and therefore all forms partake of the Divine energy.

11 They are beautiful, because in and through them we perceive the *light* and *life* of the Omnipresent One.

12 These green aisles, O Nature! are hallowed by the footsteps of Deity.

13 GOD IS HERE, and the quick soul feels his presence in the midst of his Temple.

24 The great dome is radiant with his light, and these emerald halls were fashioned and garnished by his hand.

15 He touches the majestic mountains, and they are arrayed in soft robes of living beauty.

16 He smiles on the valleys, and they blossom and offer grateful incense.

17 Surrounded by all this beauty and harmony, I look, and listen, and am silent—speechless with admiration, with the fullness of joy that finds no earthly expression.

18 Let me muse a while by this grove of young pines. This is consecrated ground. The forms of the departed repose beneath these shades.

19 Here and there, through the evergreen boughs, the white stones are visible, pale emblems by which affection marks the places where its treasures lie buried.

20 Ah, how many have a vague and terrible apprehension that their friends thus sleep in the realms of dark forgetfulness, and how few realize that the departed, even now, possess the boon of conscious and happy existence.

21 These pines wave with a graceful and reverent emotion, as the aerial currents from the adjacent hills flow through the numberless branches.

22 Nature's airy halls are filled with weird strains of sweet and solemn music.

23 By that white slab kneels a pale mourner; with her tears she moistens the grave of her buried hopes, while her subdued moan blends with the low cadences of the murmuring woods.

24 But my spirit rejoices even here and now; for I know that all that is vital in man still lives, and must live forever.

25 All life, as it is presented for human contemplation, is the Divine presence made visible in outward forms.

26 The great Spirit is the primal source of life; God is self-existent and eternal; therefore, all life is of necessity immortal.

27 This doctrine is taught here, above these graves.

28 Every tree that spreads its branches over the earth; every

leaf that unfolds itself to the sunshine; every flower that exhales its perfume on the air, and every spire of grass that points toward the Heavens, is an eloquent and instructive minister, ordained of God to preach the Resurrection and the Life!

THE GOSPEL ACCORDING TO ST. ELIZA.

CHAPTER I

Of the spiritual nature of Woman.

WOMAN is feminine, or a true woman, in proportion as she is spiritual. An unspiritual woman is masculine, and is therefore repulsive.

2 The Masculine is the minister of the Material, and of Force, whether intellectual or corporeal; and the Feminine of the Spiritual, and of Power in its finer and higher relations of Divine use.

3 The spiritual is the Creative power in the soul of Man or Woman. It is so by virtue of its *oneness* with the Great Artist and Creator. It never lacks resource — is not daunted by any array of circumstances, for is not the Infinite its all-suffering support? It knows no despair, sees no failure; knows that failure is impossible, because its aims are one with the Divine aims, which cannot fail.

4 But the aim of the spiritual nature is expansion, and the simplest form of pure, earnest desire secures that. "Ask, and it

shall be given; seek, and ye shall find; knock, and it shall be opened unto you."

5 When the spirit acts sovereignly, it employs the whole nature harmoniously. Sense, passion, affection, intellect, have all and each their sufficient work; when the spirit is satisfied, they too are filled and content. Its perfect sovereignty is—not in their extinction; for spirit is cherishing, never destructive, toward any thing that exists—but in their cheerful abdication in its favor. They forget themselves.

6 There is a great inner fullness, which comes not of bread and meat; an inner warmth, that is not of fire-side or ermine; an inner radiance, which the material sun can little affect; an unfailing abundance, which no tide in outward affairs can turn to scarcity.

7 For life is not devised to disappoint the human soul, but to afford it the fullest measure of satisfaction. If the satisfaction is not instant, it is because it could not, in the nature of things, be *both instant*

and ultimate; for Nature, of which spirit is the essential, works for ultimates.

8 Spiritual power is self-renewing; it increases by diffusion. Give it away if you would enrich yourself in it. Empty your soul every evening of all that you can impart, if you would find it overflowing in the morning.

9 O heavenly state! O divine victory, which defeat can never dim! Calamity may do its worst. Poverty may come, desertion, coldness of friends, bitterness of enemies, scorn of the world. They only kindle a diviner strength or pity, and throw the soul more completely into the arms of the Infinite.

CHAPTER II.

Of the spirit's office in maternity.

IT is the spiritual which is the creative element of the human mother-nature, as of Mother Nature in the universal sense. Matter does not create.

2 In the mother, spirituality is that deepest possible unfolding of the life of which only the consciousness can take cognizance. It is the opening of the heart of the rose, whence the tiny, subtle humming-bird may extract the nectar that sustains him.

3 Spirituality is the characteristic of the maiden compared with the youth, as it is of the Woman compared with the Man; but the years which make him more masculine, should make her more feminine (spiritual); for no other development whatever can give her a true, divine, creative maternity.

4 The Romish Church has acted upon a true instinct in making Mary illustrious among women. Art, a far truer system than Papacy, has done the same thing. She has been one of its grandest and most

fruitful Inspirations—the typical mother and child multiplied in various forms for the eyes and souls of all Women, saying to them, “Go thou and do likewise.”

5 And the universal human heart, even though blind and cold, pays a certain involuntary homage to the mothers whose children have acted the Christ-part in their generations.

6 Spirituality magnifies maternity, sees its real glory, and rejoices in it, as never other sovereign rejoiced in her earthly crown and scepter. It gives the mother at once pride and humility—pride, in her great office, though a manger be its cradle—humility, in herself as an instrument in the Divine hand for its accomplishment. “Behold the handmaid of the Lord; be it unto me according to thy law. My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name.” This is the language of every true spiritual mother.

7 We acknowledge with more unstinted speech and feeling, the fullness of the Holy Spirit in the mother; and have a worshipful feeling toward her, as its pure, responsive recipient; a feeling which all mothers command in the degree that they are pure, divine, and aspiring in maternity; and will more and more command in proportion as they liken themselves to the typical Mary in becoming *susceptible to spiritual aids therein*; of which susceptibility a profound humility as to herself, and gratitude for the greatness of her privileges, are always among the clearest evidences.

THE GOSPEL ACCORDING TO

ST. EMMA.

CHAPTER I.

Emma Hardinge was born in London, England. She came to America in 1855. She was then opposed to the idea of communion with the arisen. At length she became entranced. Then came the word of power: "Emma! you must go out and speak to the world." After a time, with much reluctance, she obeyed the voice from heaven, and her words were good and many, and her fame went before her. The following are selections from her sermons to the people.

THE aim of the people is, liberty. In every corner of the known earth, at this day, the cry is "liberty." Liberty for the body; liberty for the soul.

2 It is not alone the masses; but individuals are struggling for liberty. The cry has gone forth. That thought stimulates every brain and every heart. Hence, from before every pulpit, around the desk of every writer, the cry comes, "Liberty for the soul."

3 Oh, Mystery! thou art indeed the mother of the abominations of the earth.

4 Oh, mystery! can there be truth and mystery together? Is it a possibility that God's works, if he be our Father, shall be a mystery to us, his children?

5 There is no mystery save your own ignorance, and your submission or tyranny one to another. All the wonders of the Almighty's gospel have unrolled themselves in the light of knowledge, or are now becoming manifest to the investigating spirit of man.

6 The veil of mystery being lifted discloses the fact that the Almighty is the God of the living, not the God of the dead; that the living are his ministering spirits; that they can and do come to earth; that they are the ministers of light and knowledge, who, in all ages of the world, have gone forth to minister to the heirs of salvation.

7 Yes, the last great veil of mystery is breaking fast. The great seventh seal, that so long has hidden the word of God, is broken, and the destiny of man and the knowledge of God are being revealed. The veil is rent in twain!

8 Progress is a portion of the eternal gospel of nature, which the ages tell; which the history of all nations teaches; which the advance of every art and every science indicates; which the history of planets, suns, and stars proclaims; which man himself spells out from the cradle to the grave, in a perpetual series of progressive experiments, each one leading to the culminating point when his spirit is set free, to put in practice the results of the follies, the trespasses, the hopes, the wishes, the aspirations which he has gained in his earthly career.

CHAPTER II.

She teacheth the gospel of God's providence in his laws and works. She unbraideth the people for lukewarmness, and counseleth all to live truly and die like the ancient one.

OH! we need not go and listen to the boom of the mighty ocean; we need not wait for the thunder of the skies or the flash of the lightning; we need not gaze into the immensity of space to find out God. Every forest tree and every blade of grass will tell the tale—will show wisdom, design, calculation.

2 All things in nature reach their perfection here, except the spirit.

3 We find that there is in the spirit a constant progress; from the cradle to the grave, the spirit manifests growth, but never change. Whatever is impressed upon the consciousness of the babe, remains with the old man.

4 Yea, the destiny of the spirit is eternal progress! Stand upon the highest point to which your imagination can climb, amid all the glories of sunlit skies and rainbow arches, pointing up to higher and yet higher worlds of light and splendor; and doth not thy spirit aspire to it all?

5 Who among ye white-haired old men, as ye plant your trembling feet on the verge of the grave, can say: "My soul is full; I ask for no more; my soul is the perfect flower of my existence; there is no more to be added?" The cry is still for to-morrow; the cry is still for light; and the dim eye opens like a window of the soul looking through upon eternity, and still searching for and feeling after the endless vistas of a perpetually returning to-morrow. These are the evidences of immortality.

6 In every condition of life this immortality would be a lamp for your feet. Ye build houses for to-morrow; why are none building mansions for eternity? Alas! alas! either ye do not believe what your religionists teach ye, or ye fail in your life-practice.

7 Neither believe ye in the immortality of the soul, or if ye do, ye do not manifest it. Ye write on tombstones: "Here lies," "Here remains," "Here sleeps;" and ye do this in view of that word which tells you of the God of the living.

8 O, Man! behold what thy spirit is; take heed of its destiny, observe its origin; know that knowledge is power; as thou dost know thyself, so wilt thou die as the wise and virtuous Socrates died.

9 Give us our daily bread for the body, is the cry of the materialist; but wherefore do you *not* ask daily bread for the soul? We will tell you why ye do not ask it—because it has been poured upon you; because the measure has been pressed down and running over; because the light has shone in the darkness, though the darkness comprehended it not.

CHAPTER III.

She glorieth in the processes of death as the steps of life. The finality of Sin is prophesied. God's light shineth in man's darkness.

ROME, on her seven hills of pride, with her noble Coliseum, her towers, her mighty palaces, her men of wisdom, her legislation, her warrior strength and martial freedom, was enough for her day.

2 Corinth and Athens were enough for their time, but not enough for after time.

3 They had no great factories, no steam-engines, no telegraphs, no railroads, no labor-saving machinery, no printing-press, nothing of all that beautiful new life that has grown up out of the ashes of the old world. She has perished in the night of death for her imperfection.

4 All hail, then, to that which ye term "death." Trace its action, and ye find it touches nothing

but sin; that it leaves the good—that which is the gift of God it leaves to the inheritance of eternal life.

5 Nothing which has been, which was beautiful or true in the past, has ever died.

6 Man's sin is finite; must not his punishment be so also?

7 Oh! ye who advocate the eternity of punishment for a finite sin, open the page of your Bible and read that the wages is paid with death.

8 When sin is accomplished, the

inharmonious produced is life; the misery that follows is death.

9 The world revolts against sin, and pronounces judgment upon it. "It shall not be," is the cry of the world.

10 Nature grants to every thing a stereotyped form, for the purpose of incarnating the life, and giving the spirit expression.

11 Hence, premature or violent death is a misfortune, for it is an infraction of the order of nature.

21 But God is good, and bringeth light out of man's darkness.

THE GOSPEL ACCORDING TO ST. RALPH.

CHAPTER I.

Ralph Waldo Emerson, one of the inspired Scripturalists of this century, uttereth the living axioms of God to the multitude. From his many revelations the following passages are taken.

TO the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.

2 A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages.

3 We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity.

4 The relations of the soul to the Divine Spirit are so pure, that it is profane to seek to interpose helps.

5 Whenever a mind is simple, and receives a divine wisdom, old things pass away,—means, teachers, texts, temples, fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it.

6 When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

7 The soul raised over passion holds identity and eternal causation, perceives the self-existence of Truth and Right, and calms itself with knowing that all things go well.

8 Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

9 Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions.

10 The soul will not know either deformity or pain.

11 For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.

12 O my brothers, God exists. There is a soul at the center of Nature, and over the will of every man, so that none of us can wrong the universe.

13 The way to speak and write what shall not go out of fashion is, to speak and write sincerely.

14 A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is not less so.

15 Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly.

16 Let us, if we must have great actions, make our own so.

17 This over-estimate of the possibilities of Paul and Pericles, this under-estimate of our own, comes from a neglect of the fact of an identical nature.

CHAPTER II.

He revealeth the origin of friendship, and the relations of man to the words and commandments of truth he describeth. And he introduceth the spirit of man to the divine original.

THE essence of friendship is entireness, a total magnanimity and trust.

2 You demonstrate yourself, so as to put yourself out of the reach of false relations, and you draw to you the firstborn of the world.

3 Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.

4 Trust men and they will be true to you; treat them greatly,

and they will show themselves great, though they make an exception in your favor to all their rules of trade.

5 I see not any road of perfect peace which a man can walk, but after the counsel of his own bosom.

6 We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE.

7 Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part.

8 Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind.

9 As there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins.

10 We lie open on one side to the deeps of spiritual nature, to the attributes of God.

11 Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty.

12 With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity, and inspires and expires its air.

13 The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers.

14 Ineffable is the union of man and God in every act of the soul.

15 The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and univer-

sal self is new and unsearchable.

16 How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments!

17 The soul gives itself, alone, original and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, and speaks through it.

18 Behold, it saith, I am born into the great, the universal mind.

19 More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions.

20 Through the years and the centuries, through evil agents, through toys and atoms, a great and beneficent tendency irresistibly streams.

THE GOSPEL ACCORDING TO ST. ASAPH.

CHAPTER I.

He sheweth the right of every man to know his maker. The impersonality of God's spirit is taught, and the blessing of God's presence is promised even to sinners. He defendeth human nature.

BIRTH, death, and every act that lies between, are physical effects of metaphysical causes.

2 How little man yet knows of the demands of his spiritual nature.

3 It is the right of man to know the Power, to recognize the Hand, that gives him all he has, that guides him, that leads him, that blesses him.

4 Who made the soul, with its conditions? and who made the laws that govern it? God did these things.

5 It will be by all men acknowledged, that God is in all presence, in all intelligence, in all power, in all love; for the recognition of God's infinitude commands this acknowledgment.

6 Therefore the ways of nature

are divine, and the purposes of nature cannot be hindered.

7 Every sinner is a lawful heir to God's love and goodness.

8 The soul of one man is not superior to the soul of another man; for if one possesses the properties of eternal life and unending progress, the other also does.

9 My soul is my Bible, in which I read the truths of eternal life; its longings and its desires are the utterances of my Bible.

10 Every precept that Christ [Arabula?] has given to the world is an invitation of love; the law that resists not evil—a law of attraction.

11 Human nature may be invited, led, directed; but never driven.

CHAPTER II.

He proclaimeth the positive advent of Arabula in those who work good deeds, and not in those who only pray and profess. He denounceth selfishness and terrestrial greatness, and explaineth the causes of man's indifference to spiritual things.

CHRI**S**T has come again with many messengers; not to those who profess, but to those who practise without profession.

2 The true religion of God is in the bosom of the sinner, no less than it is in the saint.

3 Religion is not to be confined to temples made of wood and stone, to rites and ceremonies, to any outside show of righteousness or rectitude.

4 Bishops, priests, and deacons are just as blind and just as sinful as the sinners they preach to and pray for.

5 The acts and utterances of Christ that caused his crucifixion, the Jews called sinful; and who, in all the Christian world, does not call the *act* that crucified Christ an awful sin?

6 In the fullness of selfishness man cannot see God, save in what is good for himself; all else is the devil.

7 In the fullness of selfishness man cannot see angels, save in flesh and blood; all else is fiction.

8 Greatness among men is alone a property of the sensuous world; it does not belong to the world of spirits.

9 Man has no love for spiritual life and immortality, until sin breaks to pieces the earthly things on which his affections are fastened.

CHAPTER III.

He preacheth the sorrows of Gethsemane. Heaven is described, and hell also. He sendeth to hell every saint and every sinner; none shall escape, no not one. He foretelleth an era of universal love, and promiseth abundance to those who shall live in that day.

THE agencies of the Garden of Gethsemane must be passed by man before he comes to the development of his manhood.

2 Heaven is rest of the soul. All that is peace, harmony, joy, happi-

ness, is heaven. Wisdom, order, design, are emanations of the atmosphere of heaven.

3 The sin and suffering incident to the school of man's earthly progress is hell.

4 Hell is a soul-conflict, which is the effect of soul-growth; it is a struggle between the material and the spiritual.

5 There is no task in the school of earthly experiences that is not initiatory to the vast existence hereafter.

6 Sooner or later, the unhappiness of one will be the recognized unhappiness of all; and the happiness of one will be the recognized happiness of all.

7 Every cruel man and every cruel nation has yet to suffer cruelty at the hand of nature's unyielding justice.

8 When man begins to love his neighbor as himself, he begins to give the same blessings to his neighbor that, in the school of selfishness, he has taken to himself.

9 The mighty power of self-love will grow weak and weaker, and cease to be; and the love of one for another will come in its place; and then the productions of nature, given for all alike, will be free for one common household.

CHAPTER IV.

He beginneth his lesson by declaring the eternity of good, and the final destruction of evil. Exhorteth to suffer evil, rather than resist it; and calleth all men blessed because of the new road that leadeth to the Promised Land.

GOOD is eternal! evil is a phantom of time. Good is real and indestructible; evil is unreal, and exists only as a shadow made by the sunlight of Infinite Wisdom.

2 Each man follows his inclinations, though he may think he thwarts them; these are his pursuits of happiness.

3 Hope is pleasure. Fear is pain; and pain is the task, and pleasure the respite, in the school of life.

4 Merit and demerit (in morality and in religion) will have no foundation to rest upon, when it is discovered that the will of man does not control his love.

5 It hath been said, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

6 *To resist not evil*, is to gather the flowers of life; to resist evil, is to war with the thorns that grow upon the same tree with the flowers.

7 How finite are the mightiest

conceptions of the soul's vision now, when compared with the illimitable grandeur of its undefined, eternal progression in truth and light.

8 Blessed are ye, for a new era is beginning; a new religion is coming; a new day of morals is dawning; a new road for human progress is making.

9 This is that road which the toiling hands and sacrifices of millions have graded, over lowlands and through highlands, over the swamps of humility and through the mountains of pride. It is a straight, a level, and a grand highway for all humanity; it leads onward forever.

THE GOSPEL ACCORDING TO ST. MARY.

CHAPTER I.

Mary's spirit-eyes were opened as in a dream; and she hath a vision of heaven. She beholdeth a great sea, and standeth by the side thereof. She entereth the grove of her father, and from thence beheld the unfolding of a new heaven and a new earth.

ONE morning, as I lay between sleeping and waking, in a state of semi-unconsciousness, I was accosted by a familiar friend, who was at that time separated from me by many leagues of ocean.

2 And the sea on which she had embarked was at our feet, and stretched away into the distance.

3 And I was aware, as we gazed upon it, that it was actually between us, and yet we clasped hands and

exchanged affectionate words, and agreed to remember that on *that day* and hour we met there, though bodily she was two thousand miles away.

4 And then I ceased to be cognizant of my friend's presence.

5 But still I looked out upon the sea, which became irradiated with a strange beauty, which appearance I saw, on looking up and around me, was worn by sky and earth as well as ocean.

6 And I was in the midst of a new scene. The waves before me were tinged with the softest, mellowest tints—rich, warm, and radiant; and in their midst I saw islands which looked like enchanted regions, clothed in a mantle of supernal beauty.

7 The scene now faded, and in the twinkling of an eye I seemed to be upon a spot to which my feet had often strayed in childhood and youth—the summit of a hillside, on which my father had planted and brought to rare perfection an apple grove.

8 And as I leaned against the bars, at the upper limit of the grove, for support, I became aware of the presence of two young girls.

9 Then a blindness fell upon my outer vision, and my eyes closed heavily, but with an effort I lifted the lids again.

10 When lo! I saw, as with a wondrous, deeper vision, a New Heaven and a New Earth.

11 And I no longer realized any mortal presence—I was alone with the BEAUTIFUL.

12 And behold, the same glow of unearthly loveliness irradiated all things, such as I had seen enveloping the sea and its island gems.

13 And the sky was warm and golden, and encompassed the radiant earth like overshadowing wings of love.

14 The forest, clothed with rich and varied foliage, waved and glistened in the resplendent sunlight and odorous breeze.

15 And the azure-hued and purple mountains lay sleeping upon the distant horizon; and the far-spreading plains drank in the balmy, life-giving, pellucid atmosphere, and reflected the subdued luster of its wondrous beauty.

CHAPTER II.

Her vision continueth, and she saw skies and landscapes not possible to describe. She beheld the golden glories of the Summer Land, the same that was called by the Apostle "the third heaven."

UNWILLINGLY, I closed my eyes upon this holy scene.

2 But after a moment's rest raised the lids of my eyes again with much effort, fearful that I should fail to get another glimpse of the surpassing beauty which enraptured my spirit.

3 And behold, the cloud-like dimness cleared away, and again there grew upon my inner sight the golden, opalescent sky, lovingly overarching the responsive earth.

4 And lo! nothing that my bodily eyes ever beheld, or that poets have pictured to my imagination, equals the beauty which my enfranchised vision now drank in from the vast landscape surrounding me.

5 Yea, to describe it, my speech should be "lyrical, and sweet, and universal, as the rising of the wind."

6 On my right, a scene like an "Indian Summer," but far surpassing it in tender, dreamy, divine repose, first claimed and chained my attention.

7 The foreground rolled back by gentle undulations, till it blended with a luxurious grove, whose branches swayed with a melodious motion, like a surging sea of myriad gems.

8 In that foreground and in that forest the colors were so intricately blended, so changing, so vastly more charming than colors called the same when seen by bodily eyes, that language comes far, far short of giving the picture an adequate representation.

9 Amber, and violet, and green, the ruby's burning red, the purple of the amaranth, the golden glory of the orange blossom, there blended in transfigured and ethereal loveliness.

10 And the undulating, iridescent sky drooped low to touch the tree-tops, and the sweet calm surface

of the swelling and retreating landscape with its splendor.

CHAPTER III.

On opening her spirit eyes for the third time, she witnesseth the great trees of life, and the lakes, and the grouped habitations of the angels. She beholdeth the central dwelling of a great Brotherhood.

ONCE more my eyes closed unwillingly, but I quickly forced them open lest I should lose the sacred enjoyment of this heavenly scene.

2 And now looking to the left I saw, seemingly very near me, a grove of tall trees, which were in form and structure like our aspen or poplar trees, but far surpassing them in height, luxuriance, and luster.

3 And with a basis of deep green, the glossy leaves, as they trembled in that blessed sunlight, reflected "the rich hues of all glorious things," rapidly changing meanwhile like the colors of the kaleidoscope.

4 And behold, these trees rose to an immense height, and were grand in assemblage, forming a fit temple for the heart's joyous adoration.

5 And, directly in front, an open landscape stretched away into the distance, in which I could discern a lake with its silver tide of softly flowing waters.

6 And beyond this lake I beheld castellated dwellings, with crystal domes, nestled amid surrounding hills.

7 And between me and the lake the green-sward rolled gently down to the margin of the water; and I could see the taller grasses near the lake glisten in their wavy

motion, as if each leaf were a transparent emerald, diamond-crowned.

8 And behold, the dwellings beyond the lake were very far off, but I could see that they were all grouped about a Central Building, large, dome-crowned, beautiful and graceful in outline and proportion;

9 And so harmoniously arranged were the adjacent homes, with regard to this central building, that all seemed like one vast edifice with numberless architectural and artistic variations.

10 Yea, most ethereal and delicately beautiful seemed this castellated group—these palaces of a Brotherhood; and over them hovered the atmosphere of eternal peace.

11 And the lake was large; at the left I could not trace its whole extent.

12 But how pure and sweet were its waters; how peaceful and melodious their flow; and how marvelous the beauty of their sky-reflecting depths.

13 In one place something caused an eddy, and a slight tossing of spray. And lo, how lustrous the sheen of those limpid waves; how resplendent the feathery crescent which leaped from their depths and fell again like a shower of liquid light.

14 Fain would I have lingered and gazed forever on this sacred realm of immortal beauty;

15 But, now, darkness gathered upon my senses like a pall; my eyelids drooped wearily; a sound like the rumbling of chariot wheels rang in my ears; and, with a shudder, I returned to my bodily consciousness.

THE GOSPEL ACCORDING TO
ST. SELDEN.

CHAPTER I.

Selden Johnson Finney is an inspired philosopher and preacher of this century. The Arabula moveth his tongue to marvelous eloquence, and fillet his mind with prophecies and far-reaching revelations of truth. From his numerous utterances the following passages are selected.

I SOMETIMES tremble when I contemplate the vastness of the possibilities of mankind; tethered as they are to the world that was, to the world that is, and to the endless future.

2 Man is a myriad-stringed instrument facing every point of the infinite radius, and able to receive and repeat all the harmonies of the universe. His bosom contains the germs of all conceivable grace, personal perfection, and spiritual beauty. The glory of sun and star is eclipsed by the glory of that reason, of that soul that can weigh and measure sun and star.

3 The way of life is wonderful; it proceeds by abandonment to the currents of eternal power. Tendencies are streams of power setting into us from the eternal deeps of Spiritual Being, and indicate at once the duties and destinies of the times.

4 I would fain turn away my mind for a few brief moments from the glittering revel of this phenomenal world, and in spirit stand uncovered and serene beneath the boundless expanse of absolute liberty, justice, love, law, light, and beauty.

5 Man is found to be the divinest

creation on the planet. The idea of man is rising. He is no longer to be controlled by institutions. They are made for him, not he for them. It is the age of spiritual and political liberty, because it is the age of spiritual inspiration.

6 Let us no longer distrust our spiritual powers. Let us no longer be enslaved with these external things; let us use them, and not let them use us; and remember it is only when in the higher moments of our interior life we do consciously feel the surges of the everlasting nature, that we can realize the sweet and holy significance of immortal life.

7 The rays of man's selfish intellectuality fall on the soul like moonbeams reflected from an iceberg; only to freeze the germs of our spiritual affections, which yearn to be engulfed in divine love and beauty.

8 Divine truth proves the unity of Nature, and shows that our hells are kindled here by our own hands, in our own breasts.

9 All substance and power is ONE, or no universe could arise out of them. Hence man is the autocrat of creation. He carries, sheathed within his flesh, the potent secret of all things.

10 Man fronts two worlds at once; with something of the animal and something of the angel in him. He belongs to substance, yet lives amid the shadows; he lives in the world of forms, while the eternal perfections of which these forms are

symbols live in him; he sees the symbols with his eyes, but he *feels* the divine verities signified, with his spirit.

11 Not only is man the culmination of all the kingdoms that have preceded him as phenomena, but he is more—he is causation itself in both law and substance.

12 All the powers of dead generations are transmuted into the fresh activities of the present. Even the experience of all ages is living in the brains and blood of this generation.

13 The ganglionic centers of the race have received and will yield all that is lasting of the very life of the thought of the dead; so that if all books of history and all art and all law were destroyed to-day, we could rebuild to-morrow the age, and improve upon it, too. For the world is alive.

14 But there is no permanent element of wealth but truth, justice, love, wisdom—the eternal verities of the soul and of God.

15 The records of eternity fled, are wrought into the structure of his spirit, so the great function of his immortal life is, to *remember*—to bethink himself. And this shall be our worship, far above the “starry floor of heaven.” And this is the unutterable prayer: Let us possess ourselves.

16 It is not what we *do*, it is not our *history*, that makes us divine—it is what we *are*, and what *we are to be forever*.

CHAPTER II.

A great multitude gathered under the trees for amusement; but Selden being among them, and seeing the throng, openeth his mouth and taught them concerning the divinity of man. He extolled the sublime capacities and deathless relationships of the human soul.

THERE is no middle ground between natural religious inspi-

ration and the great spiritual idea, The farthest star sends its beams down into our world, and celestial chemistry picks them to pieces, and ascertains thereby the constituents of distant suns. So with the light of immortal life. Its idea, an intuition in us, is the eternal recognition of the far-fallen beams of celestial being—of Spiritual life.

2 Intuition of the spiritual and divine is the spontaneous spiritual chemistry of the soul. There are no “discreet degrees” in nature between “matter” and “spirit;” there is no qualitative chasm or vacuum over which, from either side, influences cannot pass.

3 The same energies of Nature which hardened the Azoic rocks, which grew the vegetation of the carboniferous era, and which has crowded whole epochs of wonderful life into the crust of the world, are to-day operating on the surface or within its depths.

4 The expanded earth and unfolded heavens are manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, ocean, and stars gleam with the white splendors of the Divine Reason.

5 The Spiritual idea of substance is arising from science. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, homogeneous, invisible or spiritual Power; and all power is eternal, infinite and divine.

6 For how could man receive life, power, substance, light, heat, gravitation, electricity, beauty, and wisdom, if he were not composed at bottom of substance, and power, and law, one and identical with these?

7 If man did not stand connected in this sympathetic and actual relationship with molten fires in the

bosom of the globe, which shoot out in volcanoes, and crack the solid continents, man never would have had a revolution.

8 If the solid rocks we tread had not, by the laws of disintegration and organization, ascended into the composition of the human structure, geology would be a sealed book, an impossible study to man.

9 If the star-beam had never been wrought up into the composition of your baby in the cradle, he would never in his manhood see these glimmers through the midnight air. If the sunlight had never kissed itself into the structural intelligence of your boy, he never would know of its existence, or feel its warmth, or recognize its beauty and power.

10 How can that which is spirit, if it be totally different from matter, as some have supposed, be connected with matter? What law exists between two unlike and opposite substances, which, as a chain, can unite these two extremes?

11 It is utterly impossible for God to make an eye unless he has the medium to do it through, and that medium is light.

12 Suppose light is one kind of stuff, governed by one kind of laws, and the eye another kind of stuff, governed by another law, totally different from the light, can you get them together? There could be no sympathy between them. The eye would never know that there was any light, nor would the light make reflections on the eye.

13 So I say of the eye, it is light gone into structure. on its road to consciousness; that is to say, it is the function of light worked up into structure, in such a shape that the next step inward is consciousness itself.

14 Therefore I say unto you, the substance of the world is the in-

telligence in the world; and that intelligence is revealed primarily, not *to*, but *in* man. Wherefore revelation is of two kinds—objective and subjective; or external and phenomenal, and interior, and substantial.

15 Now what is inspiration? Is it not the cognition by the personal soul of the existence and flow of the Eternal? It cometh from the relation of the personal to the impersonal, of the relative to the absolute, of the dependent to the independent, of the shadow to the substance.

16 The painting on the canvas, or the musical composition, is man's effort to reduce his intuitions of perfect beauty and of perfect harmony to expression.

17 Is not consciousness itself self-cognition by substance? What is pure intelligence but simple self-apprehension by substance? Existence is not-being—being is existence, apprehending the fact of existence, as also the qualities of such existence. Pure intelligence is pure substance, knowing itself in *esse*.

CHAPTER III.

He continueth his discourse to the multitude in the grove. The history of man's spirit is the history of God becoming incarnated. No essential difference between phenomena and their causative principles.

NO man can conceive two distinct and eternally different substances—spirit and matter—and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together?

2 "Deity" is infinite, according to popular theology. The Divine Attributes—"Ideas"—are everywhere present. Thus Love, Will, Wisdom, Justice, Harmony, Holiness,

Beauty, and Perfection, are everywhere present. They are *in Nature*. For what is so natural as that which is eternal—the uncreated?

3 The aim of science should be to fathom those hidden, secret, invisible spiritual forces of which the suns and stars are the merest precipitations and residue. If there be a God, then “matter” is but spiritual sediment; “suns” are only shadows of eternal Reason; so that the spirit *in Nature* and *in man* is the only permanent, solid, and enduring substance.

4 Nature gives us no beginning of love, law, light, or wisdom; nor do we see, or perceive, either in the world of forms or in the world of Ideas—of Reason—any actual starting-point in the absolute order of things. True, special individualities seem to appear from a certain point of local career; and, indeed, the present forms of such appearance do begin; but when we look for the connections and relations of these special forms, we at once get swept into the vast cycles of universal career, and by induction remount upward through geological and sidereal epochs, until we find ourselves contemplating the eternity of Spirit, of pure Reason, and the logical order of Ideas.

5 The fraternity of souls and the paternity of God rests at last on the *identity* of the original substance of each being. If human spirits are the children of God—if the idea of the fatherhood of God be not a delusion—then the substance of the Creator is the foundation of each soul. Yea, the *identity* of the primordial essence of the human and the Divine Spirit, is the only logical basis; and it is on this foundation alone that religion itself is possible.

6 Infinite Spirit cannot be bounded or limited. It cannot take cogni-

zance, therefore, of any thing different from itself, for it is “all in all.” It cannot be a personality, because *infinite individual* is a contradiction in terms.

7 For if God be Spirit and Infinite there is no room for any other substance than spirit. Spirit is the primordial Power at the center, and the original substance at the foundation of the world.

8 Personality, therefore, cannot be predicated of a Boundless Being, of the Infinite Beneficence.

9 Individuality is, necessarily, relative and dependent, and pre-supposes the absolute and independent, which is Infinite Spirit, eternal law. But Infinite Spirit is absolute, not relative; is independent, not limited.

CHAPTER IV.

After his preaching, he sendeth an epistle to the people; and by it some were persuaded, and some believed not. He openeth his subject to the wise men and chief priests; but they hear him not, neither answer they him. He rebuketh the foolishness of false philosophy. He denounceth superstition, and openeth eternity to man's mind.

THE first effort in the history of man is to unite science, philosophy, and religion into organic form, under the auspices of associative action, such that all great reforms growing out of them, and out of the needs of man, can be united together into one body and method, animated by one spirit, and aiming at one end—the whole good of man.

2 Science cannot exhaust us; objects cannot, therefore, exhaust us. We have within us still the unsung powers of this Infinite Perfection, which will make us live and grow through all the rolling centuries of the great hereafter.

3 Like Nature, our philosophy is

two-sided. It has facts by the million—facts which appeal to every possible condition of mind, from the most sensuous to the most spiritual-minded; while for the deep and intuitive thinker it has the most transcendent and spiritual ideas. The unlettered can be surprised by the movement of a table without contact of visible power; while under the inspiration of the gifted seer and poet, the great fields of eternal day break on our rapt vision. It opens on the one hand the great questions of physiological psychology, and, on the other, the profound questions of transcendental theology. Hence it promises to reach all the world and every soul thereof. It is the democracy of religion and of philosophy combined. *It is the Catholicism of Rationalism*, with a fact, an idea, a reason, and a symbol, for every possible mood of man. In bridging over the grave, it connects the poorest barefooted, ragged child of earth—whose kindred watch him from the homes of the pure and the free, weeping when he strays, and rejoicing when he returns to the true path—with the highest archangel of the Summer Land.

4 The first act of the Divine Intelligence, as it appears in man's personality, is a vast synthetic intuition, involving a revelation of two worlds—the world of manifestations and the world of inter-conscious Ideas. The fact of sensation pre-supposes the reality of these coequal worlds. Hence the folly of the war of the "Idealists" and "Sensualists" of modern Europe.

5 Nothing can precede eternal dynamics. Nothing can antedate everlasting Ideas, which are archetypes of worlds.

6 The idealism of Berkeley, which reduced all the external world to a

mere phantasm of sensation; to a mere picture on the nerves of the body, whose cause was forever shut away from our reach; and the Pantheism of Spinoza, or more especially of his one-sided disciples, here find their grave, in common with that subjective Idealism of Spencer, Sir William Hamilton, and Mr. Mansel, which is of late so much in vogue. Sensationalism has a half truth; Idealism has a half truth; Pantheism has another half truth: but so long as each claimed to be the only truth, all were false in a double sense, and blind. The truth in each of these schools is revived, emancipated, and united in the Harmonial Philosophy.

7 Demonstrate the naturalness of spiritual forces and laws, and the realm of the divine is brought within reach of science. Science may then push its discoveries up into the immortal world; may—must—link the two worlds together in the bonds of a *scientific* as well as sacred fellowship, and so banish all hobgoblins, all ghosts, all superstitions, and all senseless religious fanaticism from the world.

8 Worlds come from suns, suns from vaster suns, and all, at first, from that burning vortex of eternal light in which converge the infinite laws of Pure Intelligence. This focus is the vortex through which the Ideas of Pure Reason rush forth into cosmic chronology, just as the human spirit is the other vortex of life through which these worlds rush upward into love, will, wisdom, philosophy.

9 I deny that a rock is a substance; I deny that a tree is a substance. Yet, on the other hand, I affirm the outward world to be *real*. I am not a Berkeleyar, because I affirm the external world to be a

real world. But it is a real phenomenon only.

10 I never realized more thoroughly than at this hour, that the world that men regard as so substantial, is only a world of shadow. These outside forms and facts are nothing but phenomena.

11 When we perceive the unity of nature; when we regard the mutual transformability of bodies, and of all forces; when we discover in the analyzed sunbeam and starbeam the elements which have been precipitated and hardened into rocks, and coal, and iron, and other metals; when we behold everywhere the reign of the same invisible power, ever changing in form, but ever the same in *esse*—the soul is carried on and on in the tide of inspiration, up to the same great central conception that spirit "is all, and in all."

12 Substance is necessarily eternal; phenomena necessarily limited in time and space.

13 Induction deals only with shadows; deals only with form, not substance; deals only with phenomenalities.

14 The universe swings between these two vortices: First, downward and outward, into forms of appearance; second, upward and inward—into thought, into consciousness, into eternal Light.

15 Does any one suppose that men first inferred that there was such a thing as love by induction? No! the human heart loves as spontaneously as the bird sings, because it cannot help it.

16 By induction we learn, from the present state of the rocks, that, though now so solid, they were once fluid. Then we find that the whole earth was a fire-mist; and, following the same inductive lead, where can we stop?

CHAPTER V.

Selden preacheth in the great cities, and ploudeth the cause of ministering spirits, and encourageth all men to seek the truth for its own sake. He declareth the aims of spiritualism, and calleth upon all men to behold the light.

NATURE is a unity—an undivided empire; and to him who affirms the God in it, there is no escape from the spiritual fraternity of all things, and of all spheres of being. SPIRITUAL COMMUNION is the glorious flower of all religious experience; the answer to all prayer; the ultimate of all study, the goal of all science and scholarship.

2 Spirit is the foundation of all things; continued inspiration from God the one condition of all life, high and low, and hence communion with Nature, universal. There is no world too fine for the spirit in man; no angel too pure to work for us earthlings; and no spiritual aristocracy allowable in this God's world.

3 "Man lives in two worlds at once," said an ancient seer. "Forms are but images of ideas," said an immortal soul, fresh from the spirit land.

4 The only real substance in man is that divine intelligence which, operating from within through the senses, fills the body with light, compared to which the light of suns and stars is dim indeed. It is that light of wisdom which illumines the pathway of planets and holds worlds in order and orbit.

5 Believe me, brethren, there is a grander world than that in which these shadows dance across the sensible horizon; there is a diviner life, a serener consciousness, a more golden condition, than that of the body and its relations to the world.

6 Spiritualism is the only resort of all Christian progressives, who hold on to the idea of God, and in the possibility of a natural divine life; and Atheism is the only resort of all those who cannot so hold on.

7 Just where Spiritualism differs from Theology it agrees with the religion of Jesus. It is alive, fresh, spontaneous, progressive.

8 But what is the genius, spirit, scope of the great Spiritual Movement? What are its ideas, methods, sources of power, and aims? Is it all confined to the fact of intercourse between the two worlds? Nay, far from it.

9 He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole Movement.

10 Spiritualism shows how the career of a soul in this life affects its condition in the next. Is it not proper, then, for it to deal with the conditions of this life?

11 We felt that the ministering angels of the spiritual world inspired and pushed us on to the work, as well as the deep voice of our inmost spiritual nature.

12 Our aim is the attainment of that "perfection and truthfulness of mind which is the secret intention of Nature." Verily, our aim is too large to admit a creed or sect.

13 We hold that the "chief end of man" is the highest and most harmonious development of all the powers of life to a complete and consistent whole.

14 We do not wish to get "settled" or "fixed." There is no more hope of a society than of a person when it becomes "fixed."

15 We have not sought to found a sect or to establish a creed. We seek no coerced uniformity of opinion; we draw no lines of limita-

tion around the empire of independent thought; we dictate no terms of belief; we establish no religious or ecclesiastical Sanhedrim.

16 Every argument that can be brought to sustain the popular religion, is stronger when applied to the great spiritual religion. It is said Jesus was inspired, communed with angels, was strengthened by them, healed the sick by the laying on of hands, read the hearts of men, opened the eyes of the blind, and hence that his religion is divinely revealed? We reply, So do hundreds of spiritual mediums. Did the disciples speak in unknown tongues? So do spiritual mediums —by the thousand. Was Jesus and the disciples persecuted? So are mediums. Are spiritual mediums accused of every wickedness? So were the disciples.

17 The breadth of our purpose is parallel to the very purpose of the providence of God, as displayed in the history of the human race; for, what else than the complete education of man can be considered as an adequate aim for the providence of history?

CHAPTER VI.

Again he preacheth to a great multitude beyond the Alleghanies. The Spirit of prophecy possesseth him, and he lifteth up his voice against the Babylon of Supernaturalism. He speaketh in plain tongues. He succeedeth in afflicting all the disciples of "Peace" who heard him. But he strengtheneth the young men, and counseleth eternal resistance to the imp of tyranny.

RELIGION and Philosophy are both possible to man only because he is whatever God and truth are. Light and love could not pour into us, unless we were built of both light and love, and so could draw both from the deeps of the universe by native attraction. As the solid earth is but precipitated sunbeams

so the nature of man is organized spirit. The body is but the secreted shell of the soul. Our proper self is pure spirit—pure as God: To feel and to realize our native divinity, is the only true method of salvation, and the aim of philosophy.

2 Brethren, our word to you is, "Come up higher;" leave for a little time your dusty libraries, step out under the stars and open your eyes, and you will then find that no *ism* can command the soul of this rising world.

3 When souls awake, thrones and oligarchies crumble in ruin; Liberty, Equality, and Education become the watchwords of the race. From the rising consciousness of the democracy of souls comes the demand for "equality of all before the law," and the consequent enfranchisement of woman, of labor, and of the negro. Society is being remolded; creeds are falling to ruins; *principles* lead the march of nations. And all this because the era of spiritual fraternity has dawned in society, and unfolded a Spiritual Philosophy of religion.

4 The gospel of this epoch is for progress—for the enfranchisement of woman, and her admission, on terms of equality with man, to all the rights, privileges, and immunities of life. It demands justice to all classes of citizens. It calls on government to make all equal before the law. It opens itself to science and philosophy, and all truth, from every quarter of the globe.

5 While in religion, the advent of the Spiritual Dispensation, emancipating millions in our own land as well as in Europe; the decay of the Papal hierarchy, and revival of the spirit of art, and its consecration to Nature, attests the immense activity and spiritual energy of this

century. All these facts are the sure signs of coming benefits.

6 The greatness of antiquity stands eclipsed before the prowess of this time! The control of steam and of lightning, the laying of the Atlantic Cable, the emancipation of the American Republic, the downfall of Russian serfdom, and the political resurrection of Italy, are among the marvels of but a few years in this century.

7 Supernaturalism is now rapidly sinking into hopeless decrepitude and remediless decay. Under the influence of liberal scholarship, free thought, fearless criticism, and the great Spiritual Movement, joined with the late discoveries in science, popular theology is being actually destroyed.

8 And yet this same Supernaturalism, with its tyrant God, its despair of man, its chronic distrust of human nature, its curses on the human heart, its worn-out creed and ritual, its "infallible Bible," its priestly aristocracy, "chanting damnation hymns over dead babies," with its subjugation of slaves to masters and of women to their husbands, its Jesuitism, and its horrid lust after political power and authority, *is aiming to become the religion of the Republic!*

9 The time has arrived, say the popular "evangelical" divines, when the affairs of government are to be taken out of the hands of the "ungodly," and to be administered by "the saints"—i. e., by themselves, or by their supporters.

10 Behold, the seventh great religious revolution of the world is upon us. Brahminism, Buddhism, Judaism, Classicism, Mohammedanism, and even modern Christianity, are, regarding their claims, only failures. All have failed to save man from ignorance, crime, war,

slavery, and woe. Now, the race advances either to Atheism or to a universal Spiritualism.

11 Millions of men and women have believed these things with all their might, and yet their lives have been the purest of the pure, the truest of the true, and, like fair trees, have blossomed sweetly forth on every side with fair humanities, and bent beneath a golden weight of love. But were they so *because of their belief?* No, but *in spite of it.*

12 We do not forget the history of sects, creeds, and ecclesiastical despotisms on the one side; neither do we neglect to note the anarchy and isolation of absolute individualism on the other.

13 Religious anarchy has nearly come again. It was not till the old world was reduced to a similar chaos, that the Divine voice said, "Let there be light."

14 The spirit of nature is always fixing and unfixing things, molding and remolding over and over her forms of inanimate and animate being; continual flux and reflux

keeps ocean, air, and stars pure, life-giving, and beneficent.

15 The wrecks of the old institutions floating around us, attest that the currents of Spiritual power have risen to high-water mark, and will, out of their sediment, create a fairer world.

16 That holy "Providence" which guides justice and liberty to victory is the "Providence" of armies of angels, inspired and sent down to us by the eternal decrees of the Infinite Reason.

17 At last the whole human race shall break away from idolatries, bibliolatrous creeds, and church craft, and, uniting, build the temple of a World-Religion out of blocks of solid Light, quarried from the zenith of Eternal Love, Liberty, and Law.

18 A day will come to every soul, when into the channels of its purified being will pour the Love, the Truth, and the Beauty of the world.

19 To be passive to the spirit of Nature is the secret of genius, and the path of salvation.

THE GOSPEL ACCORDING TO ST. LOTTA.

CHAPTER I.

Lotta, the prophetess, leaveth her home for a time, and, under the inspirations of Arabula, carrieth the tidings of angels to multitudes. She presenteth the wonders of Beauty, and sheweth that it is prophetic.

ALL are lovers of Beauty, according to their several

powers of appropriating that delicate emanation from the all-forming Spirit.

2 The plowboy, as he follows, all day long, the dull motions of the laboring ox, has in his mind some fairer image than his eye beholds, in which his thoughts find a con-

tinal joy, or toward which his memory recurs with a renewed delight.

3 The youth who climbs the laborious steeps of knowledge, or walks the lowly paths of ordinary toil, has yet an eye for finer vision than appears. Some grace not obnoxious shines in the dull drilled lessons—some beautiful form of the fancy floats in his day-dreams, and hovers still more palpably in the hushed slumbers of the night.

4 The rude, frank-hearted sailor, fighting his defiant way against the storms of heaven and the wild wrath of waters, keeps in his heart an image, fair to him, and so full of controlling beauty that his eye sees her, calm and unrippled as the sleeping Halcyon, between the groaning planks and the roaring deep. She flutters through his brain, an image of delight, in the calm hours of the solitary watch; and when his eye glazes on the beauty of a favorite ship, its every curve and undulation, through all a perfect model is rounded to some graceful semblance to his heart's idol.

5 This universal attraction toward the Beautiful is perhaps the deepest in our natures, and surely is the strongest element in molding rude, half-fashioned souls to the symmetry of the cultivated spirit.

6 It is the first gleam of "light" in the night of barbaric ages, where the dark-minded savage, in his instinctive desire to please, puts on some shining bauble, and feels less a savage in the contemplation of its glitter.

7 At that moment there gleams upon him, could he but understand it, a true flash from the tremendous portals of all future attainments. That sparkle of clear crystal is a *predictive* beam from the morning

star of his immortal day. From that point his course is onward, upward, through the slow ascending grades of an everlasting progress, taking in the whole broad range of civilization and the arts, of mental culture and the soul's tuition.

CHAPTER II.

Her thankfulness for the universal love of Beauty. She witnesseth the Divine Providence even in the heart of savages. The world's bibles are records of man's early glimpses of the heavenly life.

THE prophetic desire for something fairer, *better* than his lot—something with an ideal or extrinsic value—is shown by the savage in his taste for the glittering and gaudy. Jewels are his stepping-stones to heaven.

2 So, too, after all our progress, the highest conceptions of the future heaven have been expressed, and are still symbolized, by the same jewels which the rude barbarian loved.

3 The intimate cord is not broken. The hand of the swarthy savage is clearly visible, reaching up from the rudeness of his undeveloped life to grasp the splendors of his future patrimony.

4 The vitality of these symbols may be justly attributed, in a good degree, to the *intrinsic beauty* of the objects, and their permanent, indestructive nature.

5 Time will not tarnish them; their undecaying luster shines on after many generations, as it shone on the first possessor.

6 The diamonds of Haroun al Raschid glitter on Victoria's diadem. The blood-red garnets of the Indian Krishna—the swart, voluptuous Venus of the East—burn on the bosom of the fair and pure young vestals in the chapels of the Cross.

7 It is fitting that a visible immutability of Beauty should be the symbols of the unseen, eternal glory.

8 But another cause shares the honor with this in giving endurance to the heavenly significance of gems. The first prophets were Orientals, Sons of the Sun, and dwellers on a soil rich with ripe crystallizations of its many-colored light.

9 They were, too, the simple first men, full of the growing sense of a nascent progress, full of the child-like, barbaric taste for jewels, the brilliant and the dazzling.

10 Our bibles are the outpourings of the child-heart of the world, thrilling with the *first insight* of the immeasurable destiny of the soul, and the inexpressible glories which were in store for it.

11 In the deep-enthusiasm of that *inflow* of divine life, they called up all the glories of the visible world, their dazzling gems and symbols of royalty, to give some adequate expression to their visions of the invisible and future.

12 First impulses are strongest; first enthusiasm is most unbounded, and deals in glowing hyperboles.

13 Hence, the gorgeousness and dignity of the elder prophecies of the spiritual have scarcely been transcended by the brightest conceptions of the advanced teachers in later years—by none, perhaps, till the dawning of this new spiritual age, so little appreciated and so much discussed.

CHAPTER III.

The prophetess again lifteth up her eyes, and portrayeth the physical glories of the ancient apocalyptic heaven. She discerneth the beautiful within that relic of barbarism. Her eyes were open, and yet she saw not "a mighty strong angel with a book in his hand."

THE deep significance of beauty, and the supreme beauty of "the world to come"—which verily *his* come to thousands yet in the flesh—have not been without their witnesses long before our era.

2 You have heard from a multitude of pulpits the glowing picture of "the heaven" that, through many forms of worship, all hearts aspire to.

3 And all that the most gorgeous imagery could do, to paint and glorify and exalt that picture, has been done in reiterated poetry and eloquence; till the image is crowded with dazzling jewels that blind the gazer, and stiffen the form it would illustrate, like some barbarian princess cumbered with blazing gems that mar her natural grace and beauty.

4 We have seen gifted teachers revel in the eastern splendors of that glorious city of God, the New Jerusalem, whose vast transparent cube shone from the heavens on the rapt eyes of John in his Apocalypse.

5 Glance for a moment at that glorious picture, full of barbaric wealth—the dazzling splendor of the Orient—mixed with the high, wild fancies of a mystic enthusiast.

6 There glow the "twelve foundations" of its jasper walls, the first like the vast wall itself, a solid jasper, mingling its lucid green with the green earth it settled on, and guarding the redeemed, with its strong counter-charms, from the most subtle wiles of the tempter, the fatal sorceries of the enemy.

7 There the clear sapphire sheds its purpling azure, dropping with gold.

8 There glows the scintillant chalcedony, crowned with green emeralds flashing light, like that which shoots to the pale chambers of the ocean.

9 The sardonyx gleams half incarnadine, like fire through pearl and black onyx; the deep tinted sardius sparkles with luminous darkness like a midnight sky, or the unfathomable eyes of houris to the heroes of Islam.

10 The golden chrysolite—transparent gold indeed, mighty to conquer the keen pangs of thirst—blazes like a new sun around the holy place, where souls shall thirst no more.

11 Above it shimmers the faint beryl's sea-green lucidness, deepening upward to the topaz hues, and growing yet more golden in the mingled gold and green of the clear chrysoprasus.

12 And, crowning these, the jacinth flashes with pale violet beams that make earth's lightning-flash a harmless meteor play, and guards the jeweled wearer against pestilence, and lures to quiet slumber—fit jewel for the walls of that bright city, where no more are suffering and death, and where He who rules and watches "giveth his beloved sleep."

13 One living amethyst crowns all with its deep violet, fabled on earth to guard against inebriation—safeguard in heaven against the wine-cup of the wrath of God.

14 The redeemed of the Lord walk in white garments through the golden streets; golden harps are in their hands, palms of victory wave on the vibrating air with the wide pulses of their loud hosannas, golden crowns are on their heads, and a perpetual song is on their tongues: "Glory to God and to the Lamb forever."

15 Such images have survived the very creeds that they glorified—the very gods they were made to glorify; and yet, with *all* their splendor, they *may* be transcended; yea,

a more lovely heaven, a more true, a more beautiful spirit-realm has been revealed to us of the new dispensation.

CHAPTER IV.

The people admire the wisdom and beauty of her words; a few only gave heed to the power and good of her utterances. She complaineth not. She discourseth on, and sheweth the difference between things and ideas.

VERILY, the white arms of one loving angel—one wingless and warm with human sweetness—twined round a lowlier brother or sister soul, leading it up to more pure delight, and therefore to more purity, is a far richer picture, transcending the pearl-gated, gem-walled heavens, as far as human love surpasses wealth in true worth.

2 All that mechanic glory, the old masonic splendor, dazzles and confounds us. But this human tenderness attracts and warms us.

3 Our new heaven—which the ignorant and perverse characterized as earthly and gross, and unworthy the name of heaven—is spiritual, airy, fragrant, natural, and sweet.

4 Its grace and warmth, its fineness, its naturalness, its freedom and delight, are like a home—lovely for its home nature; whilst the old rectangular, metallic heaven seems so mechanical and artificial, that all its splendid symbolism is lost upon the heart.

5 St. Augustine tells us in vain that the gems of "the twelve foundations are the virtues of the redeemed."

6 Human hearts love human hearts, but jewels they only *admire*.

7 Green valley-paths and bright flowers are akin to our sympathies. They have ardor and beauty at once, and the heart can repose among them as with companions, whose radiant faces are yet more

beautiful with affection. But by the splendor of gems we are only awakened to admiration—still feeling a *want* their glitter reaches not, as if we sat down before a splendid face which lacked the redeeming graces of the soul and heart.

8 Such is the radical difference between symbols, and the *realities* or ideas they symbolize. Truly seen, they are the soul's effort to express to the senses what belongs to its own unutterable experiences and ineffable surroundings.

CHAPTER V.

The light shineth down through her eyes into her soul, making her face to beam with a wondrous radiance. The people marveled greatly. She beheld and described the glory of the New Heaven.

THE beauties of the spiritual, as developed by the higher souls in all ages—whether we accept their words as a literal transcript of distinct existences in proper form, or as types by which the superior spheres are pictured to our understanding—are still divisible into two grand classes. They are, first, the *physical* beauties of the higher sphere; and second, what are properly the *moral*, pertaining to spirit inherently.

2 No one can conceive of a soul without surroundings. It cannot exist unless it exists *somewhere*, with attending circumstances.

3 It may be possible for a fanciful intellect to suppose these circumstances to be *ideas* of the seer, or the scene flung round him as objects, to relieve the mind from the painful sense of vacuity and contradiction, which a solitary existence, an existence existing nowhere—that is, standing in no relation to any other order of beings—would present.

4 Such fancies are too fine-strung

and intangible to really satisfy one for a moment.

5 If there is no reality to our terrestrial surroundings, we might understand how the beautiful landscape which surrounds the freed soul might also be unreal.

6 But we shall not give up clay, and iron, and wood, at the challenge of bishop or priest; nor the ethereal groves and plains of the spirit realms, at the summons of any canonical or uncanonical skeptics.

7 Existing in and floating with the atmosphere of worlds, is the true local heaven—or the dwelling of freed souls, whose luminous affinities attract them upward.

8 Over the broad landscape of this other world, there are the most beautiful plains, enameled with flowers of perpetual bloom and fragrance; glorious rivers wind out among the undulating hills, and the murmur of their waters is articulate music and song; clear in the depths below gem-like pebbles glitter, the golden and silver fishes glide; while purest forms of angelic beings bathe in the waters that all around them seem to take a roseate flush from the lucid limbs and glorious forms they embrace.

9 The polish of the many-colored foliage makes the deep woods yield no shadows, but only mellowed light.

10 The birds are of a richer plumage than any upon earth, and all are songsters with diversal melodies, making one vast harmony.

11 There are no noxious insects, beasts, or birds, in all these upper countries. They are confined to the subterranean realm.

12 The songs of birds are translatable into human speech, by souls attuned to the melody they pour.

13 There is nothing of the abrupt

and harsh, precipitous and rude, which mark the grandeur of our landscape; but all is mellowed and softened, without diminishing the majesty of the scene.

14 All is intensely beautiful, undulating, free, and perfect, and transparent to the eye of mortals, nay, to all eyes.

15 But, to the spiritual eye, it is enriched with thousand-colored shadings, which in pure beauty surpass almost infinitely the fairest pencilings of art.

16 Highest poetry has sometimes drawn from this sphere the glimpse-seen glories, to intensify the scenery of its earth-pictures; and a few inspired musicians have caught the actual notes that vibrate in that far tingling air.

17 It seems as if this spirit land might be the divine image or antetype toward which the rude mass of earth ripens in its slow centuries, and that an age may come when the earth and the heavens shall embrace and form one translucent sphere.

18 To many minds these indescribable glories of the bright super-physical surroundings of the enfranchised soul are not objective forms, but mere associate idealities. I behold them to be both.

19 Seers have gone over their beautiful hills and vales, hand in hand, and seen the same bright images; returned unto the same localities after long absence, found such changes as progressive forms must undergo, but with such resemblance as fixed localities would keep.

20 And so might one in dream landscape. So might *two*, possibly, in perfect magnetic relations to each other.

21 But not so should we find, as we *do* find, an almost universal like-

ness of general description, in endless variety of minor detail, of this wonder-world.

CHAPTER VI.

Her eyes, being full of the light of Arabula, behold the more exalted attractions of heaven. She proclaimeth the prevalence of Charity among the inhabitants of the Summer Land. And denounceth the eternal psalm-singing heaven of crude religionists.

FROM the physical, I turn to the second class of beauties, which are more widely recognized as "spiritual:" I mean the *moral* traits.

2 It is the privilege of a favored few to see those delicate aroinal forms of bird, and tree, and flashing river; but any pure soul, any true heart, is open to these *nobler* forms of spiritual existence—may catch some inspiration from their presence, and shape their growing lives by the sublimer types of Beauty which they offer.

3 The moral beauties, like the physical, are common to both spheres, with the same difference of finer development, of more ethereal and pure natures—the same mellowing of the rugged and abrupt, the softening to intenser life of the thunderous elements of this lower world.

4 Many creeds have left "no room in heaven" for the most beautiful features of the human soul—the finest impulses of the sanctified.

5 But we have assurance, sweet as immortality itself, that there is no death for the soul's whole attributes, none for the heart's holy affections.

6 The propensities are all hallowed in purified natures, and have a position assigned them corresponding to their exalted and refined characters; in which they are de-

veloped in harmony with the whole soul, and are gratified as divinely as the inclinations to worship and gratitude.

7 Spirits love with a white and beautiful love, and twine their several elements, purely, warmly, into one wreathed gladness of whole heart and mind.

8 This love is a transparent passion, seeking not the veil of a concealment that it cannot need; and if it flush, it is but the quicker flow of the pure blood to a more vivid delight, with no taint of earthliness.

9 They walk with fair arms intertwined, under the eye of God. And you would only know by the transfigured beauty of their faces, and by the heightened glow of all their radiant forms, that a more deep and hallowed relation existed between the wedded twain than that which binds all lovely souls to all as lovely.

10 I cannot linger now to road to you this mystery of spirit-marriage, or what it is, or how it should be named on earth. I only see a two-fold unity that is beautiful—transcendingly and purely beautiful.

11 But the crowning excellence of this celestial sphere, and which distinguishes the souls of the just from the dark spirits below—and marks the difference between our visions of the heavens from all revelations hitherto—is the high, paramount prominence, which is awarded to the great love-element of universal *charity*.

12 Here we find no loud eternity of idle harping and perpetual song; no cruel transports of un pitying delight over the ever-ascending smoke of a brother's torment; no dreamless slumber of an everlasting repose; no drowsy revelings in the lotus-dreams of an eternal voluptu-

ousness; no heaven of beatific sensualism, where, bright and beautiful, ten thousand houris minister to the royal pleasure of a single hero—hero no longer in his luxurious abode; no airy Valhalla, where the ghosts of warriors drink the foaming mead, and clash their resounding arms in day-long wassailing and the fabled tales of heroes; though all these images are humanely acceptable, as types of the ever-acknowledged fact that *souls in heaven are intrinsically and essentially what they are on earth*, only perfecting there the ideal of all excellence here.

CHAPTER VII.

She lifteth up her voice before a great multitude, and pictureth the naturalness of the New heaven; and telleth of the glorious works of love performed by angels for the low and fallen of earth. And in her vision she beheld the Lyceum children in the Summer Land.

MOREOVER, our new heaven infringes not on the domain of any other heaven. Ours is that vast unclaimed—the heart's unexplored realm of *generous work*—of work that blesses others and delights the doer.

2 The inhabitants of that beautiful domain are souls that keep their warm love and the blessed sympathies which made them so beautiful on earth—higher, and deeper, and broader, there, making them still more beautiful.

3 No heart could retain its best and loveliest element in a home of delight from which it knew a fellow heart was excluded; and to be ignorant of a brother's fate were a loss, and, to souls of an high order, an impossibility.

4 I pray that I may not forget erring and wandering souls in the brightest hour that ever dawns upon my spirit.

5 The revelations of these last years show us how to reconcile the beatified soul's completeness with the fact of souls in gloom and misery.

6 In bringing the wanderer back to light, in breathing hope and cheer into hearts yet repining in their clay, in pouring promise down the dark abysses of despair and pain—in this work the souls of the redeemed find their best delight, and deeds of mercy *make* the heaven they people with all renovated lives.

7 Could they who seek the desert sands, and scour Golconda for the types of beauty to adorn their heavens, see for one moment the pure face of a commissioned angel, as he brings glad tidings to the weary heart and hope to the benighted wanderer, they would learn well the meaning of those words, "The Beauty of Holiness."

8 The flashing jewels of a queen's tiara shed no luster on her brow, like that which pure *love* lends the stooping forehead of an angel sister; as the light of her deep eye thrills down the depths of a brother's agony, with healing in its beams.

9 The regal purple of King Solomon in all his glory, stiff with barbaric pearl and gold, arrayed him not in beauty to compare with the pure lilies that bloom white and flushed with tender love on the twin cheeks of my little angel brother.

10 The sunshine quivering through rose petals on a translucent pearl, might faintly image the clear, rich beauty of his tiny hand, pressed on my burning forehead in the hour of pain; but not that blushing pearl, nor the more glorious hand, could lend an image of the inward beauty which inspired that act—his young, pure, everlasting love, whose touch is healing and delight.

11 The dance of happy children in their rosy heaven, as their light feet trip pattering like the rain, and sparkling rain-like in the harmonious air—their twining arms, round, dimpling, clear, and warm—their unversally deep bright eyes, that speak more life and happiness than even angel's tongues can utter—and the wreathed melody of motion that winds in and out, around each other in interminable mazes, never broken, never jarring on the joyous cadence of their linked utterances—these make a picture which might once have driven dumb the favored poet who should have caught the vision, and swooned in mute despair of breathing into song its unutterable beauty.

12 Yet all this grace and beauty is but a language in the heaven—speaking in symbolic glories of the ineffable light, and joy, and crowning love of their young lives.

CHAPTER VIII.

The transforming power of love is described, and the prophets giveth the people a new definition of worship as it is in the heavenly state. She calleth upon the celestial hosts to visit the people of earth. The real living angels have no wings. She exhorteth all mankind to open their eyes to the "light," and to doubt not.

HAVE you not seen how a most beautiful face grows more intensely beautiful with deep thought? How even conquered suffering, and the soul's hard-earned victory over loss, desolation, and woe, can make the calm eye like a spirit's, and the pale cheek radiant with more than earthly physical beauty?

2 With a far more prevailing power, the soul in light shapes the obedient features of its vesture, the spirit-body, which in cumbers it not.

3 Every sweet thought is a line of beauty to the fluctuant form.

4 Every noble impulse shapes the dilated figure to a grander expression of its strength, beauty, and grace.

5 Every beat of the heart of love and holy sympathy flushes the remotest limb with rose-light, and a deeper meaning glows in the lightest face, and burns far back in the deep crystal of the glorious eyes. The worship which goes on forever—in every act—and in every word, and in every thought, and even in the unconscious motions of their lives—gives an all-hallowing sweetness to their every look.

6 This beautiful, natural life, speaks no fear, no crouching vassalage of soul, but a deep, natural, filial love, that so involves and permeates all the being, that existence with them can be nothing less than "worship"—an expression meaning naught else but high aspiration and unceasing praise to the all-loving Father.

7 They do his work on earth, and in the nether spheres; and this is joy—this is life; this, the immortal heaven of souls who have gone up from suffering to delight.

8 And in the joy of their great ransom, knowing how grateful is unexpected kindness, how inexpressibly dear is guardian love, they can never forget from whence they came, nor the pained, struggling souls that lift their eyes to the blank heaven with such hushed agony of mute beseeching,

where, thanks to the new light they find the heavens no longer brass over their heads.

9 They come! the beautiful ones! the shining angels, in their love and light.

10 Their wings are only their own swift desires; their crowns the immortal amaranths, that glitter with the dewy spray-drops from the river of life; their harps are but their choiring thoughts that breathe instinctive melody into every motion; and their high mission is to cheer and to bless.

11 Oh! beautiful upon the mountains are their feet, as they come laden with glad tidings.

12 The mourner, though he sees not their transparent glory, hears not the mellow music of their love-breathing voices, nor even feels the quiet presence hallowing the spot, and the tender touch that soothes the throbbing head, yet feels that the hot tear has been swept away—the heart's strained pulses softened to a gentler flow—and blessed glimpses of a clearer faith come stealthily in upon the night of his grief.

13 Look, O ye of the earth, look to these realms of light and love, when care, and pain, and doubt, make life a weariness. Oh! let not dark, deep, and cruel unbelief put away so successfully the promise of "the light" which comes only to bless.

WHAT AND WHO IS ARABULA?

ARABULA is an intelligent spiritual presence; the inextinguishable light of intuition; the inmost latent wisdom of the human mind; the impersonal reason; the uncomprehended self-consciousness in every human breast; the private manifestation of the Father-and-Mother Spirit in each human heart; the eternal Christ of the spirit; every man's everlasting Redeemer; the inwrought Emmanuel, infinite in goodness; unbounded in love; the essential Life and governing Law of man's immortal spirit; the possession of which makes man spiritually the son of God, constructed in the image and likeness—in a finite degree, a representation and miniature of the elements and attributes of the Infinite.

WHAT AND WHO IS CHRIST JESUS?

CHRIST is another name for Arabula. But, unfortunately, this sacred title has been by theologians associated with the name and teachings of a person; so much so, in truth, that now it is next to impossible to separate them in the memories and institutions of Christians.

Jesus is the name of a person; Christ, of an eternal principle. Christ is the Arabula in the great heart of the world—living, loving, inspiring, working, approving, punishing—starting with each person at birth and accompanying him, under all circumstances, all through this life and through all the life that is to come. This Christ is no idealism; no foreign mythical divinity; but is *the everlasting presence*, from which no man can hope to escape now or hereafter. He, or rather *it* (the Principle,) is the Christ of the people; making his advent first, or second, or for the thousandth time, when you perform a just, a holy, a loving, an unselfish deed.

What a day it will be on earth when Truth takes precedence of personal or institutional authority! The Churches say: "Your Redeemer is a person, even the Son of God; and you must believe on *him*, or be damned." But God's own pure Reason, which always speaks through unprejudiced souls, says: "Nay, nay—I tell you nay. The Truth shall make you free; for Truth, and not a person, is your Saviour."

A person lived eighteen hundred and seventy-two

years ago. All progress, all civilization, all the human good in Christendom, is attributed to him! Now look at our civilization. First, the State: *that* is built upon force. Second, the Church: *that* supports the State. Third, Society: *that* supports both State and Church. Now, where is the Golden Rule? Here is the answer: It is preached by ministers as an impracticable principle, which we ought to practice; while what we really *do practice* and endorse, is—love and good-will to our friends; force and destruction upon our enemies; heaven for those who believe what we believe; and eternal sufferings for the great majority of mankind.

Look around further. Instead of unity of spirit in the bonds of peace; instead of human homes being warmed by the beams of the millennial sun of righteousness, after waiting and working, and after unceasing prayer on the part of believers, for these eighteen hundred and seventy-two years; instead of peace on earth and good-will among men; instead of this, which should be, you find yourself surrounded by quarreling bigots and implacable sectarians; the masses of the people cold and insensible to spiritual realities; faith in supernaturalism, in the miraculous scheme of salvation, superseding the necessity of good works; the universal adoption of the superiority of man's authority to woman's in laws and governments; the unrebuked antagonism between the impoverished millions who incessantly labor with their muscles and the few hundreds of monopolizing capitalists who occasionally labor with their brains; the maintenance of governments based upon the army and navy, by great revenues derived from taxing the productions of neighboring nations, and especially by immense sums realized from rum and tobacco!

And still we are asked to believe that a person, not the Truth, is "the Saviour of mankind!" Asked to believe, and threatened with a punishment consisting of eternal misery if we do not believe that Jesus, instead of Christ, is the true and only redeemer for the human race!

Is it not clear to demonstration that mankind's reliance upon personal saviours and theological attorneys—employed to stand between their affections and faculties and the Fountain of all Truth—has been the chief cause of this widespread religious Sectarianism, and the reason why the race, in their laws and institutions, is yet so far from an era of universal justice, peace, love, and happiness?

THE CHURCH OF ARABULA.

FOR many years I have not only believed in, but have in reality been a member of a church, with a foundation inconceivably more firm than the everlasting hills, and governed by principles as unchangeable as the vital processes of the Universal Mind. This religious organization is called "THE CHURCH OF ARABULA." Structurally and provisionally it is adapted to meet the wants of the twelve hundred millions now inhabiting the earth; and, like a great, loving heart, it is susceptible and capable of an indefinite expansion; so that all the millions yet unborn may find shelter and hospitable accommodations within its ample bosom. In this Church we recognize no worldly distinctions, no sex, no race, no poverty, no riches; and this is the chief reason why "it does not prosper"—that is, when contemplated from the popular point of observation. Sunday after Sunday I have entered this universal sanctuary, and found scattered through its broad passages only "here and there a worshiper." The world's multitudes had rolled in their costly coaches to the fashionable religious temples. Robed in royal purple and fine linen, they were kneeling before altars sacred to "unknown gods." So that there is never a thronging of hosts within the CHURCH OF ARABULA.

And yet, notwithstanding the absolute unsectarianism

of this sacred institution, this is no "broad church." Its righteousness is positive, and it is prompt and uncompromising at resistance. Your eye could not quicker reject a grain of sand; neither do you more resolutely cough and eject when you suddenly swallow something the wrong way. Therefore it is an "exclusive church," because, like you, it cannot eat those solids which refuse to be chewed, nor drink those fluids which defy the laws of harmonious assimilation. Therefore it is also a "dogmatic church," because it cannot refuse to affirm with positiveness what is *known*, any more than you can deem as "open questions" such facts as the actual weight or height of your body, or the color of your hair and eyes. It is also a "close communion church," because, like you, it can accept and associate with only that which is adapted to its spirit by affinity, and which is thus naturally a part of itself. In shorter phrase, and notwithstanding the seeming paradox, this Church is not broad, because it is absolutely universal; it is exclusive, because it is boundlessly inclusive; it is dogmatic, because it is opulent with real knowledge; it is close communion, overflowing with charity and tenderness, because its principles commune with everything that lives anywhere in the universe.

The platform of principles, or rather the articles of the creed of the CHURCH OF ARABULA, are not easy of comprehension—but alas! who can adopt them, and make them a part of his daily life and conversation? A thousand times I have tried, striven, prayed, worked to make them the governing principles of my own life; and with mortification must confess that in hundreds of instances I have "come short of the glory of God." Still, each soul must carry its own crosses up the hill of

execution, and must strive with soul and mind and strength to attain the summit of the heavenly mountain. Already I have asserted that the articles constituting the foundation and creed of this Church are easily comprehended. They are—

1. Love, seek, and speak the Truth.
2. Abhor, expose, and overcome Error.
3. Under all circumstances, keep an even mind.
4. Live for others, bestowing yourself and performing your duties for the good of the whole.
5. Obey your highest convictions of right under all circumstances, and at whatever cost or inconvenience to yourself.
6. Cultivate health, industry, cheerfulness.
7. Worship and obey now henceforth, and forever, these six principles—LOVE, WISDOM, GOODNESS, JUSTICE, BEAUTY, and TRUTH.

What more simple? Not above the intellectual capacities of a little child; and not inferior to the exalted endowments of the highest angel. But, unless you adopt these seven articles, and especially unless you strive to make them guides and *masters* of your whole soul and heart and life, you cannot join the CHURCH OF ARABULA. Many times you may be excommunicated; rejected by the Truth, which is always just, for indifference or disobedience. You may suffer great sorrow of heart. The authorities within the sanctuary may report against you; they may demand a return of your letter of fellowship. If you fail, after honest effort—if you realize self-condemnation—your spirit will be bowed down with regretful disappointment. But your dismissal from the presence of the living God may be made, as it often is, the stepping-stone to your subsequent repentance and redemption, and final perfect restoration.

The thoughtful reader is aware, doubtless, that I have written and published many volumes against the ancient

doctrines which modern ministers proclaim from altars, which are really dedicated to an "Unknown God." In each of these volumes, in every chapter, and indeed in almost every sentence, you may find positive truths— suggestions and explanations, more or less direct—of the cardinal principles and imperative duties imposed by Arabula, the DIVINE GUEST. Under this sovereign Pontiff I proclaim myself "a minister of the gospel." Judged by this tribunal I am strictly orthodox, and filled with this positive knowledge I am dogmatic; I proclaim myself a soldier of the cross, upon which Arabula has been often crucified by priests and kings; and I have volunteered to fight the good fight, and to march forward forever in this army. Therefore, without compromise, without fear of foe, and untrammelled by the seductions of wealth or friends, I proclaim man and him crucified; I strive to convince the enemies of truth that their evils, errors, hypocrisies, and uncharitableness, shall perish; I open the brazen doors that close upon the dungeons of perdition, so that the wicked may for themselves see that their wickedness shall be utterly destroyed; I draw aside the veil which hides the beautiful face of Paradise, so that the just and loving, the faithful and obedient, can behold their great reward in the bright lands of the immortal; I smite and destroy the small gods of superstition, and work to awaken in every unprejudiced intellect, and in every impressible heart, a clear conception and a sacred consciousness of the infinite Father and Mother.

In conclusion, I affirm that in this religious organization—in this Church of the Spirit—in this communion of the boundless humanity—I am an undoubting believer; and yet truth constrains me to confess that,

though a member, it is not often that I find myself "in good and regular standing." This is because the standard of excellence is so far above ordinary human attainment. But each heart may have perfect faith in the ultimate triumph of Arabula—infinite hope as to the possibilities of human progress, and a deep foundation of knowledge; and thus lifted, inspired, and armed with a two-edged sword, each may press forward to obtain a harmonial life, which is the jewel beyond all price.

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