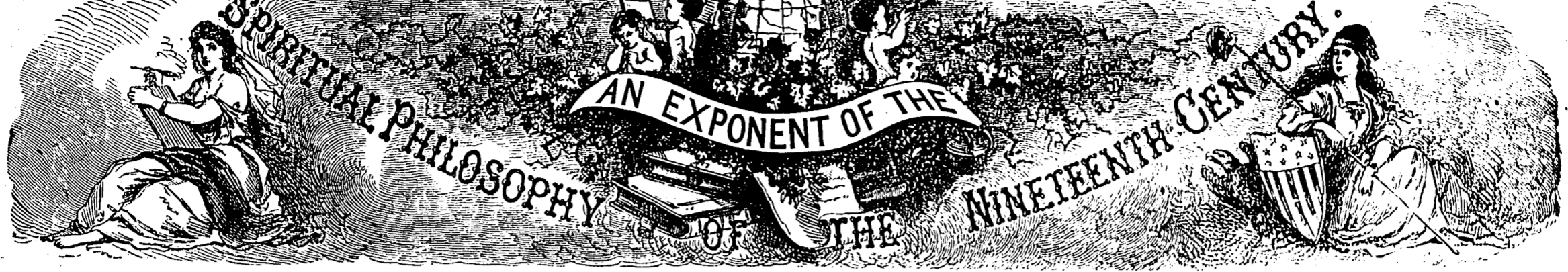


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODÉS HUCHANAN, M. D.

SPIRITUAL COSTUMES AND PERSONAL BEAUTY.

The beauty, grace and richness of costume of the spirits at many American seances are far beyond the possibility of earthly imitation. At the residence of Dr. Wolfe, of Cincinnati, in 1873, under the mediumship of Mrs. Hollis, among other distinguished characters the Empress Josephine appeared, her head arrayed in queenly style. In the seances of the Eddy family most elegant and costly costumes have often been seen, and Mr. T. R. Hazard, speaking of the Holmes seances, says (Aug. 23, 1877): "The truly magnificent regal, military and naval costumes, made of the most costly material, which I have closely examined with both eye and hand, that have been exhibited outside of the cabinet since my arrival here, would alone cost, if purchased, more money than the Holmes have received from their visitors at their seances for the last five years or more."

Mr. J. H. Mendenhall, of Cerro Gordo, Indiana, describes in a letter of March, 1877, very wonderful materializations that occurred in his own private family circle, from which I select merely one example to illustrate the infinite variety of costume and appearance: "Dick now ordered music on violin, which task I performed a few minutes, when, with the rest of the circle, I was permitted to behold a female figure who in every respect was more than ordinarily attractive. It was Mattie Homo, one among the loveliest of the lovely, who now stood before us in her full Indian costume, from the moccasins to the black massy tress, or rather straight waving hair, which extended down to more than three feet in length. Her dress was a beautiful white, with stripes of red some four inches in width, extending downward to within six or eight inches of her feet; a beautiful white and red striped apron, of short length, added to her grotesque appearance, and her large red blanket wrapped about her person, with neck and breast nude, also her arms bared two-thirds their length, together with the most unparalleled symmetry of person, made her in every sense the wild, roaming native daughter of the forest. Feeling myself at home with Mattie, I asked her to remain with us as long as possible, and give us her best demonstrations of Indian life, to which she bowed, and then gave me a friendly shake of the hand." Mattie then gave some very picturesque delineations of Indian life and war scenes.

The beauty of the incarnated spirit as witnessed by Thos. R. Hazard at a seance with Mrs. Robert I. Hull at Old Orchard Beach in Maine, July 23d, 1877, was described by him as follows in a letter to the Banner of Light:

"The next form that presented itself was that of my daughter Frances, who passed away in my presence on the nineteenth of last February, at Aiken, S. C. She came out clothed in white, with a free, decided movement, highly characteristic of her when on earth, and with hands elevated on her breast and raised eyes, knelt at my feet in the attitude of prayer, mingled with joyful thanksgiving and praise. In form, height, color of eyes and hair, complexion and other personal features, the apparition seemed a *fac simile* of my daughter as she appeared in earth-life, but the expression of her countenance was now far more radiant and sublimely beautiful than is ever imparted by nature to living faces, or by earth-artists to pictures of saints and angels. The whole expression of the face now before me glowing with divine light, was precisely that of my departed child as I gazed on it with indescribable admiration the morning after her soul's departure. And it is only such as

"He who has bent him o'er the dead
Ere the first day of death has fled,
And marked the mild angelic air,
The rapture of repose that's there."

that can fully appreciate my convictions when I say that I know I was not mistaken in my angel daughter's identity. As I inclined myself toward her, she clasped her arms around my neck and tenderly kissed me with lips as natural as when on earth she used to bid me good-night. After presenting her full form a second time for a few moments, she retired for the evening."

MATERIALIZATIONS IN ENGLAND UNDER EVERY CONDITION THAT SKEPTICAL SCIENCE COULD DEMAND.

Mr. T. P. Barkas, F. G. S., of Newcastle-upon-Tyne, has given an account of materializations in some of which the spirit was photographed; in others great variations of the spirit forms were perceived.

In the first instance, in the drawing-room of a Newcastle merchant, Feb. 17th, 1875, seventeen gentlemen and four ladies were present, and a photographic apparatus was used (with a magnesium lamp to furnish the necessary light), which was placed on a piano in the centre of the room. The mediums, Misses Wood and Fairbank, dressed in dark dresses, reclined on cushions in the corner of the room, surrounded by a folding screen. The company sat behind the piano, and Mr. Barkas near the folding screen.

The sitters took hold of hands, the lights were turned down, and they sat for an hour, during which the controlling spirits talked through the mediums. They were then spiritually directed to turn up the gas and light the spirit-lamp, to practice the spirit in bearing the magnesium light. In ten minutes more they were told to prepare the photographic plate, and the screen was pushed aside and a small female figure, dressed in white robes which were in good order, not rumpled or soiled, stood before them in the full blaze of the magnesium light. Her arms and face were exposed, and were those of a negro or mulatto, not particularly prepossessing. A photograph was taken in about ten seconds, but was very imperfect.

This experiment was repeated twice. In the third trial the medium also came out and sat near the camera, and the com-

pany were requested to assist by closing their eyes, so as not to look at the psychic form. After all, the best photograph was quite indistinct. At the end of two hours the mediums were restored, but were in a very exhausted state.

A very satisfactory seance was held in a private sitting-room, in Newcastle-upon-Tyne, Friday, Sept. 3d, 1875.

"There were present (says Mr. Barkas) the lady medium, her young daughter, another lady and eight gentlemen, including myself. The room in which we sat is without closets or recesses of any kind; we screened one corner of the room by means of a curtain suspended from an iron rod, and we placed a small deal table without drawers within the recess formed by the curtain, and at a distance of about five feet from it the nine sitters sat in a quadrant of a circle, extending from wall to wall of the room, and completely enclosing the medium and her little daughter.

"We all, therefore, sat in the open room, and were quite visible to each other. A lamp was burning in the room with such brightness that I could see the medium and all the sitters easily, and could read the time by my watch. After sitting thus for about fifteen minutes, we were told to remove the table from the recess and materialization would take place. The table was removed and we sat in the open room, in the same order as before. After sitting about ten minutes, during which time I saw the hands of the lady medium fall by her side, a small, white, flickering substance, about the size of a man's hand, appeared above the knees of the lady medium; it increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy white cloud. It then took a more solid and definite shape, and, descending to the floor, appeared to be a young female at least five feet high. This form was perfectly visible for about fifteen minutes. It gradually declined in height and width where it stood, and during the whole of the time I saw the right hand of the medium hanging passively by her side. The form descended until it was about eighteen inches high, and again rose and increased in bulk; but this time it resembled a stooping old lady, wearing a Quaker bonnet, who moved feebly on the floor, touched the hands of four of the sitters, taking them between her fingers and thumb, and also permitting them to feel her dress. This figure was visible for about twenty-five minutes, and at one time it rose to a height of about eight feet, bending over and overshadowing the medium. The form descended, assuming a normal size, and, coming forward past the medium, took a hand of one of the sitters between its finger and thumb. The form then turned to a position opposite the medium, at a distance of two feet from her, and, gradually declining in size, flickered away upon the floor.

"The forms were seen to grow by all who were present. They were felt by four of the sitters; they appeared and disappeared in the open room. There were no visible means by which they could be produced by merely optical illusion, and personally I am as satisfied as to their abnormality, reality and genuineness, as I am satisfied that the Thames river flows beneath London Bridge."

This was an absolutely perfect experiment; the spirit forms appearing in company in the light without any cabinet concealment, or any possible source of deception, and being both seen and felt.

The scientist can demand nothing more, and the honest thinker perceives at once there is no possible conclusion but that these spirit forms appeared as stated, or that Mr. Barkas and all the other witnesses are *shameless liars*, endeavoring with no apparent motive, and with a singular concealment of action, to impose a fraud upon the public, while thousands of people all over the world, considered honest and respectable by their neighbors, have entered into this sudden conspiracy for the diffusion of falsehood. This is the ground necessarily and blindly assumed by Dr. Carpenter and his backers, the extravagance and silliness of which might be amusing if presented in the lectures of Mrs. Caudle, but presented as science and philosophy it is the heaviest rubbish that ever wearied human patience.

[To be continued.]

OLD HANNAH.

(To the Editor of the Banner of Light.)
The following poem was kindly sent me by a valued friend living in Batavia, Ontario. I have read it with deep interest many times, and have kept it on my writing-table for some time past, and now am impressed with sending it to you, hoping you may find a place for it in the Banner. The author informs me he wrote it long before he knew anything of Spiritualism. I yet remark at the time that "it seemed to come inspirationally."

Gratefully yours,
J. M. SEAR.

2210 Mount Vernon street, Philadelphia, Pa.)

'Tis Sabbath morn, and a holy balm

Drops down on the heart like dew,

And the sunbeams gleam

Like a blessed dream

Afar on the mountains blue.

Old Hannah's by her cottage door

In her faded widow's cap;

She is sitting alone

On the old grey stone,

With the Bible in her lap.

An oak is hanging above her head,

And the burn is twinkling by;

The primroses peep

From their sylvan keep,

And the lark is in the sky.

Beneath that shade her children played,

But they're all away with Death,

And she sits alone

On the old grey stone,

To hear what the Spirit saith.

Her years are o'er three score and ten,

And her eyes are waxing dim,

But the page is bright

With a living light,

And her heart leaps up to Him

Who pours the mystic harmony

Which the soul can only hear!

She is not alone

On the old grey stone,

Though no earthly friend is near.

There's no one left to love her now,

But the eye that never sleeps

Looks on her in love

From the heavens above,

And with quiet joy she weeps;

For she feels the balm of bliss is poured

To her lone heart's deepest bound,

And the widow lone

On the old grey stone,

Has a peace by earth not found!

The Rostrum.

LIFE AND WORKS OF ANDREW JACKSON DAVIS:

OR,

THE HARMONIAL PHILOSOPHY AND ITS RELATION TO SPIRITUALISM.

A Discourse Delivered at Chicago, Ill., through the Mediumship of Mrs. Cora L. V. Richmond.

(Special Report for the Banner of Light.)

Our theme as announced for to-day is "The Life and Works of Andrew Jackson Davis; or, The Harmonial Philosophy and its Relation to Spiritualism." It is usual and customary for thinkers to be appreciated a century or a dozen centuries after they are dead. Those who are persecuted and stoned at the times of their earthly existence for teaching new doctrines, or who are burned and crucified, are revered hundreds of years afterward. Socrates in his dungeon, Galileo before the Inquisition, the martyrs and reformers of every age prove this fact. It is unusual for men in advance of their time, who have great thoughts and enunciate great principles, to be appreciated by any considerable number of their contemporaries; and it is a singular feature of modern thought that is well worthy of attention that while from certain circles of bigotry on the one hand, and materialism on the other, there is a persecution and social ostracism, still a great thinker having a truth to speak and a thought to utter has a following to-day in his life-time, and if his thoughts be expressed in harmony with that truth which is recognized as highest, he not only is not persecuted but is respectfully treated by intelligent minds of all classes.

We take it as some augury for the dawning of that millennium which has been sought by theologians and enthusiasts of all classes, that the present is an age of free thought. We take it as somewhat of an indication that this millennial epoch is not simply a perfect physical condition, but a condition of mind wherein each human being and all classes of human beings are content to allow others to think for themselves, reserving only the right of their own individual opinions, and that these opinions are to be held sacred and respected by one another. We hold it as a very great indication of advancement that it is possible for Emerson to be appreciated by those who live in his own time, and for Mr. Tyndall to express his thoughts upon science without being sent to the Inquisition. We hold it as a very great indication of the approach of the millennium that Spiritualism in its various phases, while persecuted socially, and the subject of legal investigation, is still nevertheless permitted to go on, and that mediums are not hung as witches. We hold it to be an indication of advancement that various orders of human thought, though differing from the established thought of the schools, are still permitted to exist, and the holders of them not sent into eternity.

Surely it is not so long ago that you can have forgotten it, or that the history upon that subject is dim in your minds, when the Puritan fathers of your land who fled from religious persecution became themselves the leaders in it. It is not so long ago since in defiance of the established law of the land, and therefore of public opinion, William Lloyd Garrison was stoned in the streets of his own native city, and throughout the entire country every one pursued and hunted those who entertained abolition sentiments. It is not outside of the recollection of most of you, that Dr. Priestly, who came to America nearly a century ago, was stoned in the city of Manchester, in England, not for his discoveries in science, but for entertaining opinions that were considered heretical, and that those opinions were so conservative, that your own Thomas Paine thought it necessary to hold discussion with Dr. Priestly concerning his religious views; and it is within the recollection of each one of you, that in your own lives you have been forbidden to read the works of Thomas Paine, because they were infidel, but to day honor and respectful remembrance are being in constantly widening measure given him as a man who undoubtedly was the champion of freedom of his time.

We have now to consider the life of a man, so far as his works and influence upon public thought are concerned, who is still in the vigor of manhood and who lives to realize—indeed in some degree to gather the harvest of the seed that he has sown. Within thirty years, not only the seed but a portion of the harvest-time has come to a system of philosophy, that had it been introduced a century earlier, would have subjected the person so gifted to social, religious, and perhaps physical persecution. We have to consider a system of ethics that if taken in no higher sense, is in itself an epoch in the history of modern thought; such an epoch as has not been introduced since Swedenborg astonished his contemporaries with the sublime theories with reference to the spiritual states; has not been equalled perhaps since that day, and before that day had no parallel, save in those wonderful revolutions that came upon the public mind under such instruction as that of Plato or Socrates, or as the thinkers of the Orient gave to their people.

It is not too much to say that even had the Harmonial Philosophy as expounded by Mr. Davis been by itself, and unaccompanied with what is known as Modern Spiritualism, it would have produced a revolution in public sentiment. It is not too much to say that coming either as the herald or consequence of Modern Spiritualism, it comes as a portion of a movement, and therefore is partly lost in the general subject; but were it by itself, as other systems have been, as the Reformation was, as Swedenborg's system was, as Spinoza and Kant, as the theories of Socrates were, it would have found a following and been considered and constituted an epoch in the period of modern thought.

Therefore, to do justice to this theory, we must, for the time being, separate it from what is called Spiritualism; we must take it for itself and by itself, consider it and its effects upon the human mind without reference to the accompanying surroundings, and show what influence already it had exercised when Spiritualism was acknowledged to be a fact by any considerable class of minds.

You will remember that, about thirty years ago or a little more, the public mind of this country was agitated in various ways upon these subjects in the division of certain churches, not only in the East but in the Middle States, and that these divisions were considered as the precursor of some new advent of religion, the Second Adventists believing it to be the dawn of their millennial epoch. You will also recollect that the school of Comte, the positivist, of John Stuart Mill, or, rather, Bentham, in England—the school of which, perhaps, Thomas Paine was the unrecognized source in this country—were holding in the public mind an influence that was to de-

termine the balance either for or against the prevailing religions of the day. You will remember that the sciences were then gaining such foothold upon the public mind that the materialistic tendencies were already fully aroused, and that it was customary for persons reared in the severe schools of theological education to gradually merge from those schools into a mild form of unbelief; that already the Eastern States were peopled with a class of vigorous thinkers who, upon subjects connected with religion, were prone to independence of thought; that the Unitarian school, under the fostering care of Cambridge, and the results of Cambridge, was gradually gaining ground over the Orthodox element in the Eastern States, and that behind this school a stern class of scientific thinkers were growing up, threatening to overthrow the foundations of religious thought and giving nothing but philosophy to supply its place. Already we say this Positive school had a large following, and already the youth of the land were becoming imbued with the prevailing unbelief in religious subjects. This unbelief became more serious as it was accompanied with scientific recognition, and proof more serious as it drew around itself a class of minds who had a system of philosophy, and that capable of proof. Offsetting that which they did not profess to know with something that they did know, you can easily understand that materialism could gain ground while religion was predated chiefly upon the records of the past.

The true reason, therefore, for the prevalence in that portion of the present century of what is known as materialistic tendencies, is not because the religious nature of man had ceased to exist, or ceased in its demands, but because something else was talked about, something else taught in the schools, the sciences becoming uppermost, theology on the wane, and no intervening system had crept into the systems of education to supply the want in human nature.

Under these circumstances the appearance, about thirty years ago, of "Nature's Divine Revelations," the first work of the series which will, perhaps, comprise one for every year since that time—the appearance of this work and the circumstances under which it came was the signal fact, the warning note of a new system of thought. This work, as you are aware, was the first, and, perhaps, by many considered the most comprehensive of the various works that have emanated from the same brain. Young in years, the condition under which the work was produced, the astonishing facts connected with its authorship, established a new system of science, a revelation. Psychology and mesmerism were unknown, and save by that class of thinkers who had become attached to the science through experiment, but not acknowledged by any considerable body of the scientific world.

Under a system of mesmeric control which induced a state of external unconsciousness these revelations were first given to the world, and the utterances in that condition were the result of what the inner vision saw during a suspension of the normal action of the brain through which they were given. As a phenomenon this invited attention; as the result of the phenomenon the work justified its claims, and then it was discovered for almost the first time that a new epoch, not only of phenomena but of thought, was dawning upon the world; that a new power was being developed and utilized for the advancement of the world by some unseen force, what no one pretended to know, but which was destined to answer the need of the hour and place something as a check to the onward tide of materialistic tendencies. The Poughkeepsie Seer was the first to give this check any form; the first palpable, intelligent fact and personality round whom a central thought could be formed for the purpose of expressing an idea; the first to herald or inaugurate a system of philosophy at variance alike with materialism and with theological bigotry; the first to throw into the chasm between religion and science the stone that was eventually to accumulate and accumulate until the space should be entirely filled.

Thinkers upon psychological subjects, mesmerists, those who were studying the schools of philosophy then in vogue in Europe—all who had been reformers from the various churches, those who were in pursuit of a solvent of religion, gathered around this work as one in pursuit of a lost link could gather around a new specimen or a new plant discovered on earth, or star in the heavens. And, as we state, this was the work, unconsciously, of a young and untutored mind; there was no voluntary effort in its production; the state was induced by mesmeric power and speedily assumed independence of the mesmeric control; scenes were described in that state, and personalities, entirely unconnected with this earth; a new life was revealed, a *sub natural* and a *supernatural* life, showing an under and over-current of spiritual power previously unrecognized. This system was stated intelligently and with authority, as any system is expounded by a man of science, in words well chosen, in terms calculated to arrest the attention of the scientific and thinking world, and in a sequence of argument and logic that in itself commanded the assurance of proof, that proof being the circumstances of the production, the thought itself and the appeal made to the mind of the age.

This Harmonial Philosophy, beginning with "Nature's Divine Revelations," professes to be and is an intelligent statement of the principles underlying natural science and natural events in the world by revealing a spiritual or superior nature; and intelligent recognition of the individual spirit of man in connection with human life and its government by natural laws (not supernatural in the sense of the miraculous or providential); an intelligent recognition of spiritual beings connected with man who aid in developing the functions and powers of the human brain; an intelligent and comprehensive view of what the mind of man may see behind the external functions of life to aid him in health, in the preservation of the bodily functions and in the best conditions for mental culture. In other words, an intellectual statement, if we may use the term, of the spiritual forces of the universe and their contact with matter in the form of human organization; an intelligent statement of the natural process of death and the effect which that natural process has upon beings here and hereafter, and an absolute recognition that not only the forces of nature that are visible and palpable to science, but the forces that are invisible and impalpable are still governed by law and may be the subject of human study and become the sources of human guidance.

We say this in justice to the system; that as an intellectual statement of philosophy and as a revelation of intelligent principles it complies with and sustains in man the theory and requirements of the spirit and the body in their normal contact on earth; that as a revelation it gives evidence of the future life and the contact of man's life here and hereafter, and if there is to be a criticism it will come later, but it will not come upon the impetus which governed the first works of this youthful seer, that impetus being a genuine inspiration, brought about, it is true, by the external science of mesmer-

ism, but speedily disenthralled from that and becoming what is known as independent clairvoyance. At the same time, throughout the country, we must not fail to remember that there were other independent clairvoyants, and that from the period of 1810, indeed, perhaps as early as 1800, there were clairvoyants developed under mesmeric control who portrayed the spiritual, and spirit presence, delineated the physical and spiritual characteristics of living persons who were at a distance, and gave accurate descriptions and diagnoses of disease under this mental control. But none of these ever preserved so distinct a record, and none branched out into the direction of the underlying principles of life as did this young seer.

The first impulse, we say, was inspiration, that inspiration being recognized. In later life the seer gives tribute to the guidance and direction of spiritual powers and forces, the one Innermost Voice as the teacher, and intermediate spiritual guides as the aids and assistants for that Innermost Voice; recognizing the different degrees of spiritual powers that are employed by the divine economy in teaching human beings, and yielding readily to the advice or counsel of friendly spirits who were intent upon instruction. The theory, however, of the seer in later days, as we shall presently show, has been adverse to that of so-called mediumship in some degree. Do not misunderstand us. He does not deny it nor its advantages, but denies its absolute possession as necessary to spiritual powers. The theory of clairvoyance unfolded in him was that at first he was added to the mesmeric state by an external hand or mesmerist. The spiritual powers assumed the control and added him to spiritual scenes, and after a time when the mind or spirit became accustomed to the visiting of those scenes he became what is known as an independent clairvoyant, and under these circumstances produced many of his later works, but we believe the first volume or work, comprising the books in "Nature's Divine Revelations," and the five volumes of the "Great Harmonia," were under the direct inspiration of spiritual beings, who revealed to him through his clairvoyant powers the various conditions of spiritual and human life then portrayed, and the needs and requirements of humanity in connection with spiritual existence. We believe that some of the later works have been the result of his visitations into spiritual life under what is considered independent clairvoyant conditions, namely, that the spirit having become accustomed to and found the way, can visit the spiritual as well while an occupant of the physical body as of the spiritual body, and that this does not necessitate the control of another spirit, but he may meet other spirits on the way, and converse with them as with friendly conventions.

The foundation of the Harmonial Philosophy is, however, from this side, and not from the Spiritual side. The basis is made the physical life. The physical facts of life are made its starting-point, and the result is—without, perhaps, the author being aware of it—the man as a spiritual being is predicated upon man as a physical being. We believe we do not do injustice to the author of this system when we state that he teaches and believes this, that the evolution of the spirit of man, as an identified being, is from the organism of the physical body, and that this does not prevent him from believing and knowing that that evolution produces immortal properties and functions in the spirit that survive the change called death, and that may continue hereafter through eternity. The doctrine of this theory we will not now analyze, but we will say that it offers a system of mental, moral and spiritual growth so much better than that which has been inculcated by the old systems of theology, that it brings life into a natural flow, instead of an abnormal state, and makes of humanity a graduated scale even from earth up to the Deity, producing a system which, as we stated in the beginning, had it been separated from the phenomenal plane of Modern Spiritualism and certain higher philosophies connected with Spiritualism, would in itself have revolutionized modern thought.

The basis of the theory being the material life of man as the epitome of the material creation, the organic functions of man being necessarily the real producer of the spirit, it is not strange that the clairvoyant should perceive, investigate and adjust in that system of philosophy a guidance uplifting the physical nature of man primarily as the foundation of a proper moral and spiritual growth. Nor are we adverse to this system of teaching. The spirit cannot inhabit the unworthy, unworthy, nor can you express absolute strength when channels no physical strength to supply or give the means of that expression. No master can perform upon an imperfect instrument, and the necessary culture of the physical nature harmoniously is so great an auxiliary to the expression of the spirit that we could appreciate this system, if nothing more were introduced than a beautiful and harmonious end use for human life.

It is proposed in his system to supplement the prayer of theology by the prayer of active life—action, and endeavor to supplement and add instead of the mere verbal form of prayer, the praise that comes of a properly adjusted life—the hands as the willing instruments of the spirit instead of the reluctant ones of a mechanical system of laws.

The rules of guidance laid down in the "Physician" and the "Seer," and many of the other works, give evidence of a comprehensive view of the various stages required for man's guidance in his physical and mental nature. The moral nature is largely dependent, he thinks, upon the physical, and that if a person is in feeble physical health, he will display morbid mental tendencies. He believes that the spirit can be properly cultivated and unfolded only as the body and brain are properly cultivated and unfolded, and he teaches a system whereby the entire nature of man may be developed and unfolded, as he believes, to the height of the highest nature in any direction. If there is genius here in music or poetry, he recognizes in humanity the possibilities of music, poetry, religion, physical health and moral probity all embodied, as the result of his system. He believes that equally and perfectly the human organism can be unfolded and shaped to the needs and uses of life here and hereafter, and that the outgrowth of this life will be the spiritual life; therefore that everything connected with spiritual life as the future abode of man depends upon the fitness, the culture and the beginning which he has in this life.

We believe we do not overrate the Harmonial Philosophy when we say that its teachings, were they primal and were they founded upon the exact truth, would constitute a sufficient guidance for humanity. Being, as we think, only approximately so founded, they can form only an approximate guidance—we mean to say in their foundation; we mean to say in the fact of predicated life upon a physical instead of a spiritual basis—but infinitely preferable as a system of philosophy to that bare and barren materialism that unfolds merely a system of physical laws, giving nothing of the spiritual power behind those laws, and not recognizing even the mind of man as one of the elements of material or palpable existence; infinitely preferable as a school or system of theology to that ancient system which in all its various forms would give only an impossible Deity and an incomprehensible system of salvation, and then visit the arbitrary punishment of a vindictive nature upon those who failed to comprehend it.

It is a system combining theology with philosophy, that gives every prominence to man's physical nature and its laws, supplementing these to the spiritual and moral forces. Here is a system of philosophy, the outgrowth of an inward recognition, that gives to the world for its guidance the contact of the spirit with the body, and the recognition of spiritual existence beyond the earthly state, for which human life is the preparation and the stepping-stone.

Surely if Plato were incomprehensible, if in some of the teachings of Socrates there is not that cogency and adaptation to the requirements of modern thought, if in the systems of Confucius there are mysteries that time has veiled and prevented man from comprehending, if Swedenborg is verbose, technical, absurdly scientific and absurdly theological in some of his works, and absurdly transcendental in others, if the various reformers are vague and incomprehensible, and no adequate foundation given for their predicates, and if theology in outgrowing its creeds has also forgotten the spirit of its religion, leaving only the thin film of a diluted Unitarianism, only the thin veil of a possible Deity and a possible hereafter,

as some of its most advanced minds contend—then surely this man who steps into the breach and with his youthful voice, and untutored mind gives learning to the wise, a school of philosophy to those that have studied the schools, and proves upon the basis of actual fact that his philosophy is no chimera—surely he deserves that recognition, and the system does, that all leaders get in the consciousness of having become discoverers. The limited solar system, however, which was known before the telescope of Herschel was built, the limited astronomy which was known before any telescope was invented, but suspected in the time of Galileo, was perhaps a clear illustration of the Harmonial Philosophy. It is a recognition of the principles of life without the aid of the strongest spiritual telescope that can be made. It is the recognition of the elements of life from this side and from intermediate stages of spiritual life instead of from the centre. Astronomy owes its truth to the fact of the sun being the recognized centre. The ancient astronomy was false, because the predicate was false that the earth was the centre.

Now for your purpose, and for the limited human need that comes in a single lifetime, and for the study of all generations of time upon the earth, the system of Mr. Davis might be adequate; but if the centre of human life be not the physical man, and if the telescope vision of the spirit has discovered that the centre is the spiritual and not the physical, then much of this system must be unlearned after it is taught, and only that portion that recognizes the spiritual must be considered as absolutely true, and those didactic portions that pertain to physical health.

If we take away this supposed fallacy, this suppositional lack of a right centre, we then have the Harmonial Philosophy in its completeness with its guidance for certain stages of human life and spiritual life. We do not necessarily require to know what the central point may be; but it cannot be the guidance for that class of minds who must always know the centre before they can calculate the radiating circles from that centre.

The only criticism we have to make upon the system is this, and the only criticism upon the works of the author, that as he has been drawn away more and more from this centre which the first years of clairvoyant life discovered to him, he has less and less radiated the light from the centre—not in his life, that we are not discussing—not in his system of morality, that is perfect; but in the recognition and perpetual sustaining power of the spiritual force of the universe. In the fact that to be an instrument of spiritual life does not necessitate a destruction of the spirit of man or his individuality, and that any power which can add constantly to the growth and unfolding of the spirit is a perpetual and unending power.

Among the works that followed in rapid succession to almost the number of one annually for every year of his clairvoyant life, perhaps that which manifests the greatest wisdom, and which, in the author's own opinion, is typical of the greatest wisdom, is the "Pentateuch"; but there are other works more suggestive than this, more nearly answering to the spiritual needs without the author's consciousness of it, and we suspect that many of the works which the author fails to recognize the beauty of are the ones that have wrought the greatest good in the world, by answering that spiritual need. We suspect that the subtle introduction of spiritual forces, unconsciously to the writer, has imparted a satisfying power to his work, of which he thinks the framework and the form of philosophy itself are the chief sources; and we suspect that in making the external forms for this system of philosophy, and in recognizing it, he has many times failed to recognize the spirit behind the framework; and that in building up a system, as the builder is frequently occupied upon a dwelling in its details while the stranger sees the grand result, so in adjusting the various parts of his philosophy to his outward comprehension the spirit fails to make the impression upon his own brain of the underlying spiritual power, which to the stranger is apparent. This is why the great influence and wide spread recognition were given to this work in the beginning—because it came in time as an answer to the prayer of the longing hearts that were waiting for something to bridge over this space between man physically and man spiritually, because it came just in time to check the encroachments of materialism in a certain class of modern thinkers, which class represented oftentimes the most vigorous minds of the country, and because in this system of philosophy they found that which accorded with science as well as with the spiritual promptings of their nature.

The number of followers of the Harmonial Philosophy cannot, of course, be properly estimated; but it is safe to say that all who accept Modern Spiritualism in any sense recognize the edifice and the work of Andrew Jackson Davis in this system of philosophy; and outside of those who are Spiritualists in any phenomenal sense is a large constituency of thinkers who accept the philosophy of Mr. Davis instead of any other religion, and who make its laws so far as practicable their rules of guidance, who believe that nature is the revealed Word of God, that man is his interpreter, and that the spirit of man is the highest expression of it; and if we may use the estimate from our side instead of yours, we perceive far into literary and scientific circles where these works have traveled, where we find that none of the more phenomena of Spiritualism, and nothing of its philosophy, have otherwise penetrated; that the Harmonial Philosophy is recognized by many minds in Germany, and has superseded many systems of the schools, and by many has transcended the revelations of the Swedish Seer, because more comprehensive; that in the Orient these works have been translated, and form a portion of the study of the more advanced minds in Turkey and Persia; that all over Europe some glimmerings of this philosophy and its revelations are known, and that while they do not disconcert the author in the work from Modern Spiritualism, they still accept that system by itself as if there had been no other revelation made concerning a future state.

Fortunately other testimony has been added. Fortunately simultaneously with this work and its beginning came the physical proof. Fortunately other work has been performed by other minds as auxiliary or even primarily in connection with this truth. But by itself, without the body of the physical manifestations, and without the soul of the innermost religious element which all spiritual power must finally incorporate, this philosophy is the brain of Modern Spiritualism.

Certain forms of mediumship, even physical, were given to Mr. Davis in the beginning of his career, and while at all times has been somewhat mediumistic he claims that independently of this his spiritual powers have been awakened so that he walks the earth and walks the spirit-life with equal facility, his body being the abode of his spirit while here, the spiritual world being opened to him when he is in his clairvoyant or spiritual state. But accompanying the development of this first stage were certain phases of mediumship—the appearance of his own friends, the visitation of his father, who was also for a time his guide, and it is almost within the pale of human proof that he has been physically transported while in a state of unconsciousness from one place to another, giving evidence of mediumistic power of a high order; and at various times in his own family and another of his own friends, evidences of the physical power of spirits accompanied him.

But his phase of mediumship as a phenomenon was still visible in the fact of his clairvoyance and in the fact of his uneducated mind in youth, which, however, did not prevent, and never has, the revelation of choicest forms of language, of words, of technical terms or scientific methods of thought, of accurate statement and of much rhetorical beauty in all of his writings, showing a cultured mind behind the uneducated youth, showing a system of science where no science had been taught, showing a knowledge of technical terms and the derivation of words where none had been received from external sources, and showing that the sources of human knowledge are open to the spirit through other channels than those that are taught in the schools, namely, that a clairvoyant can not only see a word but the root from which that word may have been derived; that a clairvoyant may not only be guided to the comprehension of an idea, but to the statement of that idea in the highest forms of language. That gram-

mar is hungrily taught in the best of schools, you are all aware; and that system of clairvoyance which would reveal a reader's mind to its requirement should be held in universal admiration by all the world. Especially in the use of words having a Greek derivation this young seer seemed to go to the very foundation where, perhaps, the gods themselves coined the words in the time of the ancient deities.

Of course this power unaccompanied by other spiritual beings and testimonials would pass in the world under the name of genius or a prodigy; but genius and prodigy cover all forms of inspiration or great gifts that are not comprehended within the philosophies of earth. Hence it would be no answer to the manifestations given through Mr. Davis as a manifestation that these facts were revealed and this language employed and this system of ethics made known and clothed in fitting language without the requisite schooling which the earth and its inhabitants consider necessary for literary work.

This of itself forms a manifestation, accompanied by other similar manifestations with other persons to the number of hundreds and thousands, which makes an epoch in the school of thought and education of the world; and by itself phenomenally would form the most interesting study that this age has known.

When the full history of this philosophy as the precursor of the soul of Spiritualism shall be known, it will be found that the various degrees under which Spiritualism has appeared in the world are three in number, of which the manifestations, physically and phenomenally are one portion—the body, of which the Harmonial Philosophy as the beginning, and the writings of the most prominent teachers of Spiritualism as the fulfillment, are the brain, and of which the underlying spiritual power, the principle of man's spiritual existence, the recognition of the central spirit of the universe, and angels and men as auxiliary souls, form the very soul.

The statement of a theory however perfect, the expression of a system of philosophy however sublime, will not take the place of worship in the human mind; there is a craving which only the spirit can answer. This is the only lack that is frequently not missing in Mr. Davis's works but is missing in his system of philosophy—is everywhere manifest in the inspiration of the work, in the accompanying power, in the spiritual principle, but is only left out of the structure. This religious element manifest in Christ, revealed in lesser degrees in all grades of worshippers, manifest to-day in whatever constitutes the spirit of worship in the church, is not to be wiped out with a stroke of the pen or with any system of material philosophy whatever. It is not to be wiped out even with a statement intellectually of man's spiritual existence after death. You cannot worship your friends, even though they have gone from you into the spiritual world. They do not alone feed the fountains of your spirit, any more than father and mother, husband and wife feed the fountains wholly here. Behind and underneath this, supplementing it with a continued spiritual outpouring and radiance of a spiritual sunlight, must be the Central Sun of Religion. Let it be as plain as you please, let it be clothed in whatever form of external expression that is simplest, let it be shining through the human life, but it is not made of the food that you eat, it is not fashioned of the habitation in which you live, it is not composed of the structure of nerves and muscles and arteries and veins that make up your human body; it is a spirit or it is nothing. And this is the religion of Spiritualism.

We will have the Harmonial Philosophy. It is shaped as one of the corner-stones in the temporal edifice representing the spiritual world. It may be, perhaps, the greater bulk of the external edifice, but it is not the inhabitant, it is not the soul, it is not the life.

If there be any decadence in the later works of this great and gifted seer, if there is a failure of the spirit which penetrated the first works, it is because the body has too much taken possession—we mean the body of the philosophy, not his own body. It is because the framework has occupied too much time; it is because the habitation has consumed more than the spirit has inspired.

If we shall look for another and an added work that shall take its place by the side of the first Revelation of the "Great Harmonia," of "Arabia" in some portion of it, of the "Pentateuch," we shall expect it to come from a new impetus, a new reverting to the spiritual sources, instead of a continuous elaboration of the philosophies already given. We shall expect it to emanate from a fountain that has been too nearly closed for the outer portion of the world; not that the outer portion is unworthy, not that the structure must not be completed, but when there is a fountain we expect it to flow continually and leave the elaboration to lesser minds and smaller intellects that may not grasp all the inner truths.

We give nothing in criticism for this man's life. Guided by his spiritual principles and light, he has been steadfast and true to what he supposed to be his light. He has refused to be made the centre of sect, of creed, or party. He has with unflinching, childlike simplicity led his own quiet life, and the sweetness of that life all his personal friends well know. He has refused to be considered a leader in any sense; and while his heart may have grown weary and faint at a lack of the external application of those principles that he believed to be vital, still there has been no swerving in his own thought and mind. An illustration of Harmonial Philosophy, he might well be pointed to as the best exponent of his own theories.

Among the works of his later life, which come certainly under the category of special revelations, is the system of Progressive Lyceums for children—a system which in spiritual vision was portrayed to the seer as that prevailing in the spiritual spheres. And while the thoughts pertaining to human life and to various stages of spiritual existence for adult human beings have been certainly transporting and beneficial to mature minds, we know of nothing in Mr. Davis's works and nothing in his whole life that so much entitles him to be considered a seer as this revelation of the system of education in the skies; and we do not fear to affirm that were this system to prevail in your midst, instead of the dull methods of the schools and the mechanical processes now occupying the public mind, a wiser, better, and indeed a prevailing spirit of peace and love would exist, instead of that which is merely technical and uninteresting to-day.

The system in its inception has no flaw. It is a harmonious, suitable, and poetic exposition of the true principles of education. The system in its inception does more than this. It contains the symbolic illustration of certain colors, forms, forces in Nature, and that have never been embodied before, and are primal. The Kindergarten schools of Germany approach nearest to it. Some portions of it may have been embodied in systems of illustrative education. But here is an appeal not only to the intellect and mind of the child—not only care taken for the preservation of the body, but a poetic exposition of the real principles of growth and unfolding, which would entitle Mr. Davis to be considered a poet had it been revealed in the form of verse instead of a system of education.

Nothing in his life-work commends itself more to the judgment, the appreciation and the spirituality of the human mind than this system. For the first ten years it seemed to be received with absolute joy by all spiritual societies and all thinkers in the ranks of Spiritualism. For the first few years the personal presence of Mr. Davis and his eminently wise and appreciative companion made the Children's Lyceum the feature of nearly all spiritualistic and reform societies throughout the country. Whether their personal attention being withdrawn also caused the current to change, or, what is more probable, whether a lack of enlightenment concerning the system prevented the leaders and conductors of Lyceums from knowing fully what to teach, has caused a decline in the outward movement, we cannot say. But certain it is that another century will witness a system of education similar if not exactly coincident with that which Mr. Davis has taught. Certain it is that in the coming time children will be allowed to grow and not be forced into a system of learning; and nothing is more calculated to the unfolding and growth of the young mind, and indeed the maturer minds, than this same system of Lyceum teaching as unfolded by Mr. Davis. If we might venture a criticism it is simply this: that

The system is not sufficiently elaborated to form a comprehensive statement for minds that are not able to grasp it; that the mechanical portion is sufficiently elaborated, the mental portion is not. Hence it becomes speedily a routine instead of a constant feeding of the mind. If the author would elaborate more the meanings of the different groups, the origin of the terms employed for the names of the groups, and the theory of the unfolding of the spirit through this method, including thoughts about color, form, order, &c., it would be the most fitting accompaniment to the method itself. If added to that could be additional exercises and lessons embodying the same teachings but gleaned from all literature, under the supervision of the author, it would make an added resource where the minds of leaders and teachers are sometimes barren for themes of interest for their children.

This is the only criticism, but even this time will obliterate, and the system itself remain as perfect as the system of the starry firmament, wherein sun and stars and satellites move in their appointed places, and worlds are born by a system of laws governed by the Infinite.

If you have experienced the difficulties of early education, if in your minds you have felt that the bursting and release of materialism and orthodoxy was in itself almost equal to the change from death to life, and if you have felt the gyres of creed and of superficial and artificial education, then no one can tell better than yourself how beautiful it must be for the mind to expand under the sunlight of a properly adjusted system of education, and receive its guidance from the hands of loving tutors and friends instead of stern mandates of masters.

This is our tribute to that system of teaching—that it embodies, when properly understood, the normal and spiritual unfolding of human beings in their relation to external life, and in their prophecies for the future.

If Mr. Davis were unfortunately to be taken from your midst to-day, a half century more of time would add to the lustre that encircles round his life-work. Nor can we in concluding separate this man and his work from the great advent which he was in the midst of. If he were, as we state, the only man living who had expressed anything concerning spirit-life, it would still be an epoch in human thought; but not being the only one, and having been surrounded both with phenomenal phases and intellectual and spiritual statements, it is not strange nor singular that in some degree his work shall have been absorbed in the great work of Spiritualism itself, and he does not shine out with that singleness that you are accustomed to attach to the great leaders of a new movement in time past.

The truth is, that Spiritualism and its philosophy have no leaders. The truth is, that there is no human centre around which this movement has visibly revolved. The truth is, that the recognition of a centre must be spiritual and not external; and Mr. Davis has comprehended the spirit of the movement by persistently withdrawing from anything that approached to the formation of church, or creed, or party, or sect. The truth is, that he, as one of the advanced minds and organisms, caught the wave in its inception and aided toward its onward march, which has been culminating and culminating ever since by the addition of hundreds and thousands of instruments similar and dissimilar; and that behind all this, is not the voluntary spirit of man uneducated and untaught in spiritual matters, but the voluntary spirit of those souls who have studied this question from a spiritual standpoint, who look through the telescope of life from the right side of existence, and who know in exactly what place human beings are adjusted.

Your own personal friends, the ministering spirits of your households, all who have aided, are likewise the instruments of this great force and law. It has come as one of the cycles of truth to time. Happy are they who, being its instruments, have aided in giving the voice and tongue and form and power to this thought in the world. It has come as one of the recurrent cycles of spiritual thought; and even now, were every instrument employed by spiritual powers to be suddenly taken from your midst, in your own household, by your own fireside, from the infant lips of your children and from those growing up around you, new instruments would be found to carry forward the work of the spirit.

Happily it is not centered in any class. Happily it does not belong to any grade or rank of life. All grades, all classes, all forms of life become the instrument of its expression, and the babe upon the knee and the gray-haired sire are alike employed in some capacity by it.

Impersonal, it still centres around the highest personality of truth and wisdom and love. Without visible church it still recognizes the invisible and all-pervading Presence; and not one moment would the soul of man survive or the heart pulsate in its proper place without the system of spiritual law and force that links the outermost of your lives to the innermost spirit of the universe.

As the herald of a new dawn of philosophy to man, as the revealer of a system breaking the gyres and chains of Old Theology and New Materialism, we hail this friend and brother, and hope that ere the life of earth shall wane and that of the spirit-world dawn upon him, other gifts, other works will follow, revealing more and more of the innermost spirit that shines through angels and men into the outward plane.

The audience then selected a subject for an impromptu poem, and the lecturer gave the following:

OUR SPIRIT HOME.

Within the arching space that bends above,
Enshrouded by light, is many a spirit sphere,
Girded about by belts of shining love,
Permeated by a radiant atmosphere.

All centering toward one clear, transcendent flame,
Whence life, and love, and fadeless beauty came:
Within each sphere some potent central light,
Fraught with surpassing power, with beauty bright

Abides, and moves responsive to God's love,
And circles like a circling orb above.
A little separate from time and sense,
Removed a little from the grosser air,

Yet feeling still the spirit's recompose,
Of linking lines binding most bright and fair,
The chains of love between you and their home,
The bands of loving spirits ever come.

"Beyond the veil!" 'Tis not far away:
No darkened stream of Lethe now doth play
Between you and that brightening, beauteous shore
Where parting to the spirit comes no more.

Behold! What scenes arise! The spirit's home!
You too have wandered, or perchance may roam
Far from all fairest scenes of early life,
Fraught with rare beauty and with loving rife;

But here the footstep wanders not away:
Home is where loving spirits still must stay,
The centre of a soul enshrouded in love
Round which—no family—each kindred thought,
Like orbit's equal splendor fair outwrought,
Responds unto the light of heavens above.

Sphere upon sphere outwrought by your own minds,
Of crystal, full of beauty or with fold
Of crimson darkness as your state combines
With clarity that has not lost its hold.

On memory, shaped within that blessed abode
By loving hands, the dreams of early years,
Promises unfulfilled, sweet buds of hope
Nourished and watered here by human tears—
These find their full fruition in that land
Of images of prayers that in your birth
Imperfectly have wrought their way on earth.

In that blessed country every prayer survives
The symbol of an adored spirit lives,
For striving thus to do and be is there
The answer to the spirit's potent prayer:

All gracious hopes and lovely memories
Like flowers or birds of beauty ever come,
Circling around you with their promises,
And dwelling always in the spirit's home.

There every tear is changed into a gem
By rarest transformation of the soul,
And sparkles in the heavenly diadem
When you have conquered earth and its control.

There friendship and sweet harmony reside,
For all the dross of outward life, its care
Is melted; only pure thoughts can abide
In the sweet sunlight of that upper air.

And lo! those dear ones whom your spirit names
Each day and passing hour in some rare way,
Live and abide as quiet heavenly flames
And guide your weary feet that homeward stray.

The helps for some soul in its direst need,
The loving hand extended in the dark,
The sowing in the earth of heavenly seed,
And then the victor music, heaven-born, hark!

Have you not heard the sound as if that sphere
Came bending o'er you at the hour of prayer?
Have you not felt their garments rustling near,
And known that some loved messengers were there?

Oh! 'tis the spirit's home, where light and love,
Beauty and harmony for aye abide:
And with the winged orbs they outward move,
Or they may linger loving by your side.

Still home is there. 'Tis not the time nor place
Nor recognition of those outward years,
Only the presence of the inward grace,
Only the freedom from your earthly fears:
Thy spirit-home is where the soul may find
Its linking with a kindred heavenly mind.

