

SPIRITUAL PHILOSOPHY
 AN EXPONENT OF THE
 OF THE
 NINETEENTH CENTURY

NO. 21.

Last week we furnished our readers with a brief epitome of the final proceedings at the late Camp-Meeting of Spiritualists, held at Lake Walden, Concord, Mass., July 13th-Aug. 9th under the management of J. B. Hatch; but as many worthy and practical views on important topics were expressed at the special plenary day lectures, and the sessions held on Sunday, Aug. 4th, we propose to present the substance of what was then and there uttered, with the hope that that which wrought so much good at Lake Walden may also accomplish a like service for those who, for any reason, could not or did not attend.

In the grand evolutionary processes of Nature all the peoples (including the Indians) which have preceded the present white race had borne their part, and if in the fulfilling of the natural order the lot was in store for the Indians to finally go down before, or be gradually merged with a stronger and more scientific race, we should de-

with them not only in strictest justice, but also accord to them the honor and reverence which we bestow upon the aged and infirm of our own household, who, their earthly life accomplished, are about to be gathered into rest.

Some have asked why it was that spiritualism found Indian guides and controls so convenient, and in most cases necessary. She would remind such that the Indians, because of their natural, unartificial and well-ordered lives, drew intuitively near, even while in the earth-sphere, to the fountain head of inspiration, and therefore knew more of mediumship than the entire civilized race, who whose mental processes were rather concealed than revealed, had ever compassed. And on attaining spirit-life this knowledge, enlarged and purified, was found to be a powerful instrument in the hands of the red men for the working of good results among mortals. After a brief reply to a query from a person in the audience, Mrs. Allen closed her address with an improvised poem.

John Wetherbee, Esq., was next introduced to the audience by Dr. Currier. He felt that the spiritual movement was largely indebted to the Indian element, as Mrs. Allen had stated; indeed, had it not been for the aid rendered by the spirit aborigines the world might not have been blessed with the discovery and recognition of what is known as Modern Spiritualism for a hundred years to come.

But he found himself strongly prompted to change from the topic to which the present assembly had so attentively listened, in order that he might say a word in defence of mediumship generally. He believed in phenomenal mediumship, and he believed in man's immortality beyond the gates of death; but that order of the spiritual phenomena had given him a demonstration of the fact, if these phenomena were capable of being disapproved, what had Spiritualism to offer above and beyond the ordinary ground occupied by the liberals in religion as generally understood? Progressive, intellectual, inspirational mediumship, was all right in its place, but when we came down to the point of what had made Modern Spiritualism, that evidence he believed was furnished alone, or in the main by the physical phenomena. The speaker deplored the division which seemed to exist in the ranks of Spiritualism, and which some he feared, as to its results, toward the drawing of a line of demarcation between the manifestations and the precepts of Modern Spiritualism. He would like to close up this widening fissure; he would like to see the cultured ones on the spiritual platform throughout the country take broader ground of welcome toward the phenomena, instead of, as he feared too many of them were doing, endeavoring to make it appear that the manifestations had no logical connection necessarily with the philosophy of spirit intercourse. If he sensed their real feeling, as going up and down the land they denounced fraudulent mediums, they failed to make any true distinction between the genuine and the unprincipled, and invariably meant that the physical manifestations themselves were fraudulent, instead of the mediums so roughly handled. He was not there to defend fraud; such a course was far from his thoughts; but the church of to-day was inundated with deceptions, the whole business fabric was rotten to the core with the betrayal of vested trust, and it was not surprising if some of the negative instincts of the outside powers should, because of their accounted sensitiveness, be wrought upon and permeated by the spirit of fraud, religious, commercial and social, which infected the bodies and souls of every community to-day.

It seemed to the speaker as if a class of people now in the spiritual ranks were aiming to arrogate to themselves the position of patriots in the movement, the others to be looked upon by them as the phobians. The fact that physical mediumship, especially, had shown itself to be independent of that order of human culture represented by the learning of the schools, etc., and was thus free from all loss of control on the part of would-be leaders, was perhaps the cause of the bitter opposition to this order of the phenomena on the part of the held to be scholastic caste of the Spiritualist believers. The Roman Catholic Church had had the knowledge of these manifestations for eighteen hundred years, and recognized them as verities when practiced within its communion, but had kept them solemnly within the hands of the priesthood and out of the hands of the common people, and the inspirationalists of Spiritualism seemed to be animated by a desire to act in a similar manner—hoping, by keeping the phenomena to the rear, to produce the impression in the minds of outsiders that they had been converted to the New Gospel through its philosophy alone. The speaker would not be understood as deprecating intellectual development or culture, but he admitted a lecture or discourse as such as any one, but he would have the one delivering it understand and admit that it was the simple fact of the demonstrated return of a disembodied spirit from the world outside the gates of death which gave the Spiritual Philosophy any practical value.

Dr. T. A. Bland was then presented, and made the closing speech of the evening. He recalled attention to the valuable work being done by Col. Meacham in his paper, the *General*, [published at Washington, D. C., P. O. Box 700,] for the presentation before the thinking world of the claims of the Indian to just treatment at the hands of our Government and the citizens generally. This paper was sent gratuitously to many prominent men of the nation, with a hope of influencing their views in a favorable manner on the Indian question, and he appealed to who could do so to favor Col. Meacham with a subscription. Spiritualists, above all others, should feel an interest in the cause of the red man, since through its media the spirit aborigines had accomplished much for a spreading of the knowledge of the New Light since its dawning. It was in 1819, just after the advent of Modern Spiritualism, that the United States Government first adopted a civilized policy toward the Indians, by transferring them from the domain of the War Department to that of the Interior. Might there not be a connection between the two events? It looked possible and probable to him. In 1868 the well known "Peace Policy" was inaugurated for the settlement of the Indian problem, which was yet another step in the right direction. The methods of treating the matter in hand had thus been sensibly improving, and the speaker hoped that the gradual pervasion of a sense of justice would in time bring on a general popular awakening in favor of right doing toward this much-wronged race.

The advent of Saturday, Aug. 31, was signalled by the arrival of the Ashby Cornet Band, E. A. Wright, leader, whose fine music sent multiplied echoes of melody along the curves and woodland barbers of the lake. The usual musicals peculiar to a picnic day transpired, dancing at the pavilion in the afternoon and evening, music by instrumentalists from the band, entered largely into the enjoyment of regulars and visitors, and a brief address by Giles B. Stebbins, Esq., was well received by such as chose to patronize the speakers' stand in the afternoon.

SUNDAY SERVICES.
Sunday A. M., Aug. 4th, on the arrival of the train from Boston, the audience at the speaker's stand was called to order by Dr. Currier, the Ashby Cornet Band furnishing the first number of the morning's program. Dr. Currier in a brief speech then welcomed the visitors to the grounds, and congratulated all present upon the number of old-time workers for the cause who were in attendance. After calling attention to the proposed sabbath by the resident test mediums and by Miss Laura Ellis for physical manifestations, he introduced the choir—which consisted of G. B. Marsh (leader) and John G. Bond, Mr. and Mrs. Dimell, Mrs. Carr, Mrs. Edwards, and Miss Nellie M. King (who also discharged the duty of organist)—whose members proceeded to render a selection in pleasing fashion.

Miss Lizzie J. Thompson then gave as a select reading, "The Cradle or Coffin," by Miss Lizzie Doten, her effort meeting with the evident approval of her hearers. Another hymn by the choir preface-d the address of Giles B. Stebbins, Esq., of Michigan, the regular speaker of the morning.

Mr. Stebbins said, in commenting, that we were all spiritual beings in the heavenly life to-

day just as much as we ever would be, though perhaps the life to come would give us more advantages, which were at present beyond the pale of our conceptions. He then read from the Hindu Veda, a prayer, remarking in connection that the records of the Hebrew history, as recorded in the Bible, were only the experiences of one race and one age, while the sacred writings of all peoples (and he quoted several passages, in proof of his position from various works) were charged with the essential spirit of whatever was good in the Christian estimation; the records proving that the great principles of mercy and truth were known and recognized in every age, as they were in our own. He cited, in proof of this broad kinship right-thinking, passages from the writings of Emerson and A. J. Davis, which latter author, he said, was wise beyond what was written, in the knowledge of the soul, and had been taught in the school of clairvoyance and spiritual sorship. He urged his hearers to appreciate the fact that they stood upon the crowning point of time—that the inspirations of the past, its grand words and heroic deeds, were theirs, while the future still opened its vistas of promise before them. He appreciated that which the past had accomplished, but would have all look forward; he would not wish for a moment to date backward in time the period of his existence, for it was the richest of privileges to live here and now! The present grove was on historic ground; not only here in Concord had

in a political sense, it was from this small old town that the message of transcendentalism—which meant the supremacy of the soul over the senses, and the life of the soul after death—had proceeded on its mission of good to humanity. Emerson, Alcott, Thoreau and others, giving to it the assistance of their remarkable gifts and attainments. This cheering messenger penetrated the coldest and darkest corners of New England Calvinism with its warming radiance, preparing the path for the taking by the Church of the broader views regarding life here and hereafter which are at present extant among its members. No place, therefore, could be mentioned where the disciples of the Spiritual Dispensation could more fittingly assemble for the enunciation of their Ideas. Glorious was the light which Spiritualism shed upon the hitherto dark problem of life beyond the grave; but he would have its followers fix earnest hands upon the plow of practical endeavor, a right the wages of the present world, rather than sit idly by, in the contemplation of the other-world splendors that irradiated the firmament of humanity to-day. The life here and now, rather than the glory that came through the gates after, claimed the soul's best endeavors and closest application; the wonders from without must not be allowed to make us blind to the wonders within ourselves.

He would not understate or say ought in definition of mediumship and clairvoyance, or the revelations incident to their exercise, but would rather have these aids all things brought into united work toward an harmonious end, avoiding entry into that realm of speculation and the ording which was to many an endless labyrinth in which they lost much of their spiritual intelligence and culture.

The crowning glory of Spiritualism was its direct appeal to human nature. The speaker was privileged under its righteous dispensation to utter his views, and no one present was called upon to believe ought that was said *because* he said it, but only because he had said something which the individual's reason proclaimed to be worthy of acceptance.

He thought we passed too much time in personalities, forgetting that such things would eventually reach their proper level, and that the wave of inquiry as to the reliability of various public mediums, the necessity of the utility of test conditions, etc., and that wave was rapidly rolling eastward; but while all this heated controversy about the public media was going on—and he believed would in the end be productive of good—how fared that system of private mediumship, which in the early days of the movement had wrought (and at the present time in isolated cases, was still achieving) such grand successes? The speaker strongly urged the wider adoption of this system of private circles for home inquiry into spiritual things, giving striking instances of what he himself had been privileged to witness among the families of those who made it a practice, and said such occurrences, in their totally incontrovertible character, proved that in Spiritualism, as in all things else, there was no royal road to learning—if we would compass the golden crown of knowledge we must win it for ourselves.

The speaker made a marked distinction between the so-called miracles of which theology taught, and the mysteries of nature, which were going on around us constantly, and which we perceived and recognized as the legitimate results of the operation of those laws, though we could not explain their causes. The spiritual gospel taught that reason must weigh all; these natural though mysterious occurrences (as the growth of grass, the budding of the flower, the change of seasons) were recognized at once by human reason; but when such pitiful and dogmatic inventions as the trinity, vicarious atonement, and others of like stamp were presented for belief, the boundary line was passed—we could not rightly accept anything against which reason rebelled.

Spiritualism reiterated in our hearing with added power that glorious aphorism that

"The one who sawed things
Beneath the cope of heaven, is man."

Man was the grandest product of the planet, and the various latent powers, of the possession of which gave to him, in the use of his intelligence, the gift of healing, and the knowledge of the verities of which the speaker bore witness, as well as the common mysteries involved in his earthly career, proved the fact beyond hope of successful denial. In the light of this spiritual gospel, then, what lives we ought to live! How husband should reverence wife, and wife reverence husband! How sincere and true we ought to be in every relation of our being! Theodore Parker was wont to say that in the early days of Christianity it cost something to be a Christian, and its acceptance was the earnest of practical value to its followers, but now-a-days it did not cost anything, and frequently it was worth to its possessor just about as much as it cost him. The speaker hoped that the believers in Modern Spiritualism would not lay themselves open to the same charge, but rather that as in the primitive days of the movement it was said, "Behold, how these Christians love one another," that the Spiritualists of to-day would not only how they loved one another, but also how devoted they were to their conceptions of right and duty. Carlyle had said that to die was a simple thing; "the devil himself might manage to die decently," but what we wanted was to live true to the highest demands of existence. This was the inculcation, too, of the Spiritual Philosophy. The glory of the Spiritual Dispensation was that it rounded out our ideal of the life that now is, as well as the life to come; the glory of the spirit-life was that it made the very air pulsate with the conception of infinite possibilities. We could attain to the light of the supernal life while yet for the flesh, and still find ourselves able to discharge each duty in the common concerns of earthly existence, uninterrupted and rather strengthened by the presence of our priceless acquisition.

The speaker was not a minister, and he thanked God and the good angels for it. [Applause.] He had once had such a plan of life, but a ringing sermon from Theodore Parker, to which he listened in the old Melodeon, had raised him above even the limitations of the Unitarian clergy, and had started a train of thought which landed him far from the project. To repeat, he was not a minister, but if he were one, and were looking for text to offer to present assembly, he would choose a verse from Paul's "Epistle to the Romans," that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." What did Paul mean by this? Plainly, that we make of the body a pure habitation for the use of the Holy Spirit within it; and this was a fundamental tenet of the Spiritual Philosophy.

He had referred to the work of transcendental-

ism in preparing the way for a better and more liberal state of things in religious matters, and in this connection he felt it his duty to say that he was deeply pained to see that the sage of Concord, Ralph Waldo Emerson, had failed to comprehend the value of the great spiritual dispensation which he [Emerson] and his brother thinkers had really helped to build up. Emerson's works were of a character to overarch the centuries; the time would come when, in the re-reading of his books, his sage and great libraries, and he pointed out as specimens of the advance attained to even in our day; but when that time came those very works would demonstrate the presence in Mr. Emerson himself of the limitations which he had declared existed in general humanity. It was not so long since Mr. Emerson over his own signature had proclaimed that the investigators of and believers in Spiritualism were insane drivelers; but were the many learned and cultured ones in this country and Europe, whose names were too numerous to cite in the limits of one discourse, indeed insane drivelers? The position they occupied in the world of art, literature, of science, of politics, proved the fallacy of the accusation. The speaker appealed from the critic to the poet, uttering his intuitions in his higher mood. In his *Soul* Emerson says:

"True and complete as a landscape,
"The world is the soul's temple,
"And the soul is the temple's shrine."

This is Spiritualism, and the sweet facts of spirit manifestation attest its truth through the senses as well as through the soul.

He closed by calling on the believers of the Spiritual Dispensation to endeavor to live in the nineteenth century, and not cast their eyes backward into the past in order to conform to olden models; to so live that from their having been in the world the twentieth century would be more glorious and sublime than any which had preceded it, so to live that wider and wider would spread the grand conception among men that the change called death was but the solemn Passover from one point to another in the great scale of immortal being.

Miss Carrie E. Hopkins recited "Dollars and Dimes" in an effective manner, after which the session closed with a song from the choir.

Afternoon Conference.—The meeting was called to order by J. B. Hatch, who also presided. He made a brief speech, taking the chair, in which he thanked all who had favored with their attendance and patronage the meeting about to terminate, and announced that arrangements were in process of preparation with the authorities of the Pittsburgh Railroad, whereby the use of the present grounds for camp meeting purposes was to be secured for five years. He had tried during this meeting to do his duty to all, and also to the spirit-world, to those who were residing in his life as volunteers, and by whose potent aid many things which had at first appeared to him certain of failure, had been transformed into unmistakable victories. He referred to the many speakers present who were to address the meeting—remarks brevity on his part—and ended his remarks by returning the thanks of all present to the Ashby Cornet Band, E. A. Wright, leader, whose members had come to Lake Walden, and had by their melody greatly added to the pleasure of the Saturday and Sunday services. [Applause.] They had come among the campers as strangers, they were about to leave them as treasured and honored friends.

Music by the Band and a song from the choir introduced Mr. Stebbins as the first speaker of the afternoon. As a preface he read selections from a number of interesting, going to show the difference between theology and religion, the first being narrow-hearted and debasing to the spiritual in time, the latter humanizing and uplifting in its effects among men. He then said, in commenting, that the American idea was the liberty of mankind to do right—it did not give the liberty to do wrong. The speaker believed in the broadest freedom, but it was the freedom of right doing, since the wrong-doer was not a free man but a slave to his baser appetites and passions. He alone was free who subdued the lower and cultivated the higher attributes of his nature. Many declared that liberty gave them the right to say and to do as they pleased; but he considered a man had no liberty to do even himself an injury, leaving out of the question the irreparable injury he might do to others. No one else could injure a person as severely as that individual could injure himself. When one lifted himself above the influence of unhallored desires he was free. He repeated what he had said at a previous session concerning the harmony, the probity of conduct, and the pleasant influences which had characterized the present camp-meeting and its attendant during his stay. Mr. Hatch, to the mind of the speaker, was working for the spirit-world, and not that part alone which was given by the ordinary physical vision, but also that part which was still clothed in material forms, because while in the mortal we were taking the initiatory steps in the primary school of existence, joining in the experiences of the first stage of the spirit-world; and how grand a work was it to turn, by means of the Children's Progressive Lyceum movement, the little children of the present away from the horrible dogmas which had thrown so dark a cloud upon the hearts of the past.

Miss Lizzie J. Thompson gave a select reading, "The Crows of the Bells," calling forth the approbation of the people, after which Mrs. Townsend Wood was introduced as one of the early workers in the spiritual vineyard.

After noting the fact that some four years had passed away since she had been permitted to speak upon the rostrum as in former days, she referred to the great work which Spiritualism, the grand revelation of the modern age, had done for the world. Spiritualism was weighing everything in every department of life in its balances, and was demanding of all institutions, creeds and methods, the reason of their existence. The wide-spread disturbance of the channels of business, the doubts which were shaking the Churches, were alike its work; beneath its searching analysis the golden rail which the people had so deliriously worshiped was sinking away from the surface of its panic-stricken devotees, and the dross of the past were fading in the dawning light of the present hour. In this connection she called attention to the demonstrated bestowal, in all its achievements, of aid from the loved ones gone before. Institutions must go down, for the people were beginning to learn that men and women were more than all institutions. The whole ground on which the hope of improved opportunities had been based, was in the influence which nature had flowed out from the borders of peaceful, pure and well-regulated homes. Home was the natural centre from which all the harmonizing elements must go forth to the civilizing of the world, and in proportion as that fact was recognized practically, would a state in advance of present conditions be achieved. There was outside government enough, but we must take self-government in our homes; it had been said by Him of old, "He that ruleth his own spirit is a city that taketh a city." This was true: the work was a difficult one, but self government was the key of the position, whether looked at from a political or religious side. Teach that in our homes, and the nation would be rightly guided. No longer would a capitol at Washington be needed with its cordon of political chicanery, for the well-governed units would make up an harmonious whole; no longer would the people stand the land with churches whose upspringing spires bore witness to the worship of an unknown God, neither would a paid ministry be put therein to teach a way they themselves failed to tread; for the temples of men would be in their homes, and the gospel of glad tidings would be in their hearts.

The chairman then introduced Dr. Charles Main as the regular speaker of the evening. He was a gentleman whose generous pecuniary aid to the Children's Progressive Lyceum movement and kindred projects was worthy a public and grateful acknowledgment on his (Mr. Hatch's) part. Dr. Main spoke briefly concerning the justice of the claim which the Children's Lyceum presented on the support of all lovers of liberal ideas. He also referred to the phenomena of materialization, by which the spirit-forms now about us—but unperceivable to

the physical eye—were rendered visible, and said the promise had been made to him not long ago by a materialized spirit whom he met at a séance, that he would soon gain sufficient power to walk beside him (the Doctor) in the streets of Boston and in full sight of the people. He considered the present Camp Meeting at Lake Walden to be an honor to the spiritual cause.

Miss Carrie E. Hopkins recited with feeling "The Old English Church."

James S. Dodge, of Chelsea, Mass., was then called upon, and presented to the assembly as one of the first who held Spiritualist Camp Meetings at Lake Walden. He remarked briefly that he met with pleasure the many friends in attendance, and was pleased with the prospects before the new enterprise, of which Mr. Hatch was manager. He called attention to the fact that four Spiritualist Camp Meetings were in progress that day, and considered it a good evidence of the advance the cause was making in Massachusetts.

Dr. John H. Currier followed. There were, he said, times and seasons when words failed to express the feelings of the soul; and the present belonged to that order; for, as he listened to the inspired utterances of the various speakers, and remembered what had been accomplished during the past three weeks, and felt the sense of parting, with which the atmosphere was now filled, at least as far as the regular camp members were concerned, he thought that nothing which he could utter would do justice to the occasion. Those who for so long a time, had enjoyed with him the pleasures of the rostrum and the health-giving influences of the grove, were about to return to their several homes; they might meet again next year, but whether all were privileged to once more assemble here in a happy company as now, or not, blessed was the assurance which the spiritual philosophy and phenomena in close-linked union bestowed, that in the better country we should clasp hands in a meeting which would know no closing hour. Those here assembled had nothing to say in condemnation of their brethren and sisters in the sum total of humanity who cherished different opinions on religious topics; they only condemned what was erroneous in those opinions—in the conceptions taught by the Christian Church, and were ready to accept the truth wherever found, feeling, as Sister Allyn had clearly expressed it on another occasion, that their cherished Spiritualism was not proven true by the Bible, but rather that the value and verity of that volume had received illustrative proof through the truths revealed by the Spiritual Dispensation. He had been particularly pleased with the utterances of the female speakers, not only to day but throughout the Camp Meeting. Spiritualism aimed at the emancipation of woman from the bondage of Pauline Christianity, and to give her a voice wherever that voice could be advantageously heard. At the advent of Modern Spiritualism woman could no longer tolerate as a public advocate of any reform, a woman of her own sex, and in the churches, where the tenet-maker of Tarsus had commanded them to remain silent; but now their influence was felt in every measure looking toward the good of humanity, and even the Church organizations themselves were listening with pleasure and profit to licensed female preachers. He concluded his remarks by thanking all—the manager, the members and the speakers—for their uniform courtesy to him, which had rendered his duties as chairman during the past three weeks a pleasure rather than a task.

A song by the choir prepared the way for Mrs. C. Fannie Allyn, the last speaker of the afternoon. Among the questions sent to her by the audience, in response to her request, she gave attention to one which desired to know what A. J. Davis meant by the superior condition, or perfected clairvoyance, she would not attempt to tell what Mr. Davis meant, but she would try to tell what *she thought* he meant: which was, that the superior condition was the unfolding of the soul to control the body in this life; a condition under which the real man lost all sense of bodily possession or physical power, and entered into a knowledge of things before unknown to any process of analogy. She believed it was an elevated but existing clairvoyance, and was capable of being progressively developed in many persons in whom it lay latent, and who had no conception of its possession. After briefly considering several other queries she ended with a fine poetic improvisation, from subjects given by the audience.

Session closed with congregational singing.

Monday, Aug. 5, was the last day of the meeting. In the afternoon, Dr. T. A. Bland, of Washington, D. C., lectured on the Indian and his wrongs, and in the evening a very spirited meeting, which continued till half-past ten, closed the official exercises. The services consisted of speaking, singing, and the passage of the following resolutions, presented by George Pratt, Esq., of Charlestown District, and Mrs. Townsend Wood, of West Newton:

Resolved, That, in view of the untiring efforts of Manager J. B. Hatch to promote our happiness, we hereby tender to him our heartfelt thanks, and pledge to him our future support and influence; also—
That in view of the courtesy of the representatives of the press who visited us, and have furnished unbiased reports of the meetings, we tender to them our grateful acknowledgments, together with the assurance that we, as Spiritualists, will endeavor to merit their commendations in the future.

Resolved, That the thanks be also tendered to Mrs. J. B. Hatch for her co-operation with her husband to promote our happiness.
That we tender Dr. J. H. Currier our thanks for the able and impartial manner in which he has performed the duties of chairman of meetings.

The good wishes involved in the adoption of these resolutions called forth responses from Mr. Hatch and Dr. Currier, who returned persons of thanks to the campers to whom they attributed the success and harmony of the meeting. Brief remarks were also made by Mrs. H. E. Wilson, Mrs. A. E. Cunningham, Mrs. Townsend-Wood, Miss Lucy A. B. Cloues, Dr. W. A. Towne, Mrs. Burns, Charles Faulkner, Jennie Rhind, and others.

Onset Bay Camp-Meeting.

[Reported for the Banner of Light by Dr. H. B. Storor.]

[Continued.]

Mrs. Brigham's address on Sunday morning, upon "True Worship," was not only rich in thought, but characterized by such beauty of expression that only a phonographic report of her actual language, which flowed on like a musical stream, would do justice to her discourse. It was a broad and comprehensive recognition of the progressive development of the divine idea in all forms of religious faith, with a most subtle discernment of the essential truth enshrined by the various errors of the past, and the true creeds of the world. Every step that men have made in progress, they have supposed to be final. Around that attainment they have crystallized, refusing to flow on. By this process the idea attained has been fixed or organized in the consciousness of the race; but when another advanced idea has been promulgated, a struggle has always ensued; the devotees of the old idea, believing a finality, have opposed the new thought, and persecuted its advocates. We begin to grow wise when we feel how ignorant we are. Where there is room in an egoist for a new truth to find a place? In Modern Spiritualism is found the true spirit of all worship; it is a promise, a prophecy of all truth—not a finality, but a beginning. No truth is suddenly created, but is ever existent—our recognition of it is gradual and historical. Every historical religion and every form of faith had at its core a divine and permanent idea. If you wish the proud, the conceited, the arrogant to become your enemy, turn on the broad light of truth upon their narrow theories, revealing their imperfections, and you are sure of gaining their enmity. "A new commandment I give unto you," said Jesus. The word *new* is pleasant in some associations, but in religious things bigots feel it to be an impertinence; have they then not the infallible truth? Can anything be added to divine revelation? Hence, when the gentle teacher proposed to reveal a new law of life, the scribes and pharisees were shocked and indignant. This is the fatal error of all sectarians, by which they are limited, and their growth prevented. Among Christians every sect has illustrated some element of divine and permanent truth. The Cath-

olic belief in saints, and observance of saints' days, was founded originally in a vital experience of the guardianship of spiritual beings, and the appointment of times and seasons for especial communion with them. The Priesthood originated in mediumship, but degenerated into a formal office, through the influence of selfish motives on their part, and the superstitions ignorance of the people. The apostolic and Protestantism affirms "belief in the communion of saints." If you ask those who repeat that creed as a form what they suppose it means, even the clergy will give hesitating and various answers. But once and originally it was the simple expression of belief in actual communion with spirits, as described by Paul. Spiritual gifts in that day were the gifts of mediumship, paralleled in our own time. The creed is now, but a crust, a husk, a shell of what was then the grain, of which those who eat felt that they were nourished by the bread of life. Luther and Calvin, Wesley and Whitfield, all helped mankind forward toward the true spiritual worship.

Who teaches the bird to migrate as the seasons change, or to build its nest in the spring? How knows the fish to leave the dark night the approach of the iceberg? A subtle change in the atmosphere is a sufficient intimation to the senses which are alert. So humanity has felt a coming change in the spiritual atmosphere. As the mountains' loftiest peaks catch first the rays of the rising sun, so there are great souls lifted by original endowment, or the circumstances of their history, above the common level of their kind, who have discerned and prophesied this coming change, and become the heralds of the new day. Swedenborg was one of these, and Miller only erred in supposing that its coming was a material instead of a spiritual event. The Shakers early received the physical, as well as material manifestations, because of their peculiar position of isolation from the world, and harmony among themselves. Spiritualism was not born at Hydesville, but there only received a certain impulse. The wave is passing over the world, arousing curiosity and sensationalism among the masses, and a degree of opposition among the ignorant and bigoted. But evil is debilitating, and either in wrong creeds or wrong methods is kept alive by great effort, while truth lives by inherent vitality. You have only seen the promise, the beginning; the great fulfillment waits.

But you ask, if the Millerites were right, how about the end of the world and the coming of the new earth? The time was to come when there should be no more death; do you suppose there will ever come a time when this will be true in a literal or material sense? By no means. But by revealing the true nature of the change which the spirit man accomplishes in laying off the body, death is put under his feet. The old narrow heaven and the old selfish earth of a mistaken theology will be swept away, and the tabernacle of dwelling placed upon a new and with man. You have baptized the angels dead, and his name is Life, now; the sting is taken from death and victory from the grave. The time is coming when the old forms of faith will die out; for all that keeps them alive to-day is the breath of Spiritualism. In theology what constitutes the element of life is Spiritualism, just as oxygen is of the atmosphere. This great, broad, unsectarian movement is like the new wine poured into old bottles—and you know what must happen to the bottles. It pervades all literature and all art. The ancient symbols, consecrated by religion and enshrined by art and literature, shall again reveal their essential meaning. The infant Saviour in the arms of the Madonna, is the young Humanity, born of and nurtured by Love—ministering angels in the clouds of heaven are our glorified attendant spirit friends and teachers—the offerings of sacrifice are the incense of grateful hearts, and the consuming fires of the lower nature gliding up the gleaming spire to higher spiritual life. Heaven and hell are the moral and mental states of the individual soul. Progression is the universal law, and morally, intellectually and spiritually the race advances. Every thought and act is an impetus upward or downward with the individual life. All passions should be subjected to the higher nature—not destroyed but exalted, and the noblest words, pure thoughts, noble deeds, constitute the true religion. As to this spot, where, with the voices of the winds among the trees, and the waves in the bay, mingle spirit voices, the diving-bell descends to gather from the mud and slime and darkness of the watery depths the treasures of the sea. The incredulous might disbelieve in the existence of anything valuable in all that slime and ooze of the material world, but the diver knows well the value of what he seeks, and trusts in his ability to find and restore the gems and treasures there hidden. So descend to this under-world of material life spirit messengers, seeking for the gems and pearls of human character; and although unbelieving skeptics may deny the existence of these gems in the mire and filth and darkness of human life, the angels know their work and are faithful to its grand consummation.

BAXTER'S TESTS.

In the afternoon Mr. J. Frank Baxter opened the meeting with a song entitled "The Old Missioner's Farewell to his Harp," and then delivered his lecture upon "The Possibilities and Probabilities of Spirit-Life and Intercourse." After another song, Mr. Baxter said, I just remarked to you that he brought a strong influence to the platform. And then I heard him say, "Well, but there is a strong man and a man of *flint* here. We were in one cause in earth-life, and are in one cause in spirit-life. We can't endorse all that has been said in the lecture this afternoon, but what we can endorse we are in duty bound to do. You ask Dr. Beals if he knows where St. James Church is? I hear the names *William Hunt* and *Titus Strong*. I judge they were interested in some work together. Atlea says, 'Look! and I see two men, one in black, flowing robes, the other in white; they look like priests. No? Well, I don't know, but only judge so from the robes they are shown in. And so you are a Spiritualist! Well, it is right on to twenty years ago—the 12th day of April, 1859, since I passed to spirit-life—a young man—spirit says that will do, about forty-five. I can't be mistaken; one of these men was with you once, or you a long time ago. In presenting themselves that way in surplices, I judge them to be members of the Episcopal Church."

[Dr. Beals stated that he was associated in the church with both these men, Rev. Titus Strong first, and afterward Rev. Wm. Flint. Everything stated was correct.]

2d. "Here is a woman who seems engaged to find some one. Spiritualism, she says, had not prevailed much on the Cape, especially in this locality, but was rampant further down, but here was much of the life element. Atlea says she was about forty-two or forty-three; been in spirit-life some time; four or five years before death interested in Spiritualism. Mary Ann Washburn."

[A gentleman responded, "That is my brother's wife."]

3d. "There is a spirit standing by you, Mr. Backus. He is a happy-go-lucky kind of a fellow, but determined man; he knew you well, or you did; cared more about that, perhaps, than you; inclined to dance; not a Spiritualist particularly. Lincoln Beards is his name. He won't leave a stone unturned to communicate with his friends. He said he would and will."

[Recognized by Mr. Backus and others.]

4th. "I feel now a powerful influence, as if every muscle had gathered physical power. I see now a large ship before me on the water, and the form of a man; he has a speaking trumpet; an incline to think he followed the sea as shipmaster. (Here Mr. Baxter exclaimed, *George Brown*, black man, do you know him? he knew something about Spiritualism; desires to have you thank parties for him for favors. Spirits do exist and can come back. This man had some powers of healing or manipulation. This was recognized by the gentleman addressed.) But this black man has nothing to do with that vessel. That man is advanced in years; he knew this locality well; passed from the house of his son in Boston—no, spirit says son-in-law, Frank Dike. The man on shipboard is Capt. Reuben Collins, and this Alfred Dike is his son-in-law."

[All facts recognized as true.]

5th. I see now an oval frame, and the picture

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