

1878-9, after the following order: Nov. 18th, Mrs. Fitz-Gerald, "Experiences in the Home Circle, No. 1"; Dec. 2d, Capt. Burton, F.R.G.S., "Spiritualism in Eastern Lands"; Dec. 16th, Mr. Stainton-Moses, M. A., "The Intelligent Operator at the other end of the Line"; Jan. 6th, Baroness von Vay, "Visions in Vessels of Water"; Jan. 20th, Mr. W. H. Harrison, "Hauntings"; Feb. 3d, Miss Kinsbury, "Apparitions of the Living"; Feb. 17th, Dr. Carter Blake, "On the Nerve Ether"; March 3d, Dr. Wyll, "Christian Occultism"; March 17th, Mrs. Ellis, "Experiences in the Home Circle, No. 2"; April 7, Dr. Bloede, "Psychometry"; April 21st, Mr. C. C. Massey, "On Some of the less known Facts of Spiritualism"; May 6th, Mr. D. Fitz-Gerald, M.S.Tel. E., "Recent Research in the Phenomena of Spiritualism"; May 19th and June 2d, these days are purposely left free for the discussion of any subjects of importance that may arise; June 16th, Mr. Stainton-Moses, M. A., "Review of the Session." Nov. 4th, Mr. Bonwicke, F.R.G.S., treated of the "Soul Ideas amongst the Ancient Egyptians" in this course.

In the enlightened and civilized races of the world, where science has to the broadest extent unfolded her banner, and the mind of man has risen to the fullest degree applied itself to the consideration of the problems of human life and destiny, it is a sad and painful fact that those who disbelieve in some future state of existence are the most numerous and terrible among the most undeveloped nations and tribes, those who believe in immortality are in the minority. At least this avowed mortality is good in most cases. And we discover that that whatever may be the difference of ideas concerning the future life, they are, wherever we turn, in the same state of mind. There is a thought permeating your minds to-day that makes itself known in various forms—an intuitive feeling, which, though it assumes different shapes, yet points unvaryingly to the same end—so that when you say, "If a man returns shall he live again?" the world's heart returns the answer—first and foremost, "Yes! In this life and generation, he holds and gains his position, and the existence of the human soul is comparatively unknown among the people. It is true it has been attempted among the atheists; but they are incapable of making anything more than a negative denial—their affirmations lack a positive sound. They can only say, "I do not know." But in the future life, and so I do not believe there is a future life, and so I do not believe and measured the heights of the matter. I have investigated the question in all its bearings: I have practically demonstrated for myself that there is no future life for man, and therefore I know there is no world into which the disembodied souls of humanity arise—where the soul suffers "dissolution." But there, the shock of physical disavals in the world-to-day who, while the

[illegible]

Pearls.

And quoted, and, and words long,
That, on the stretched forefinger of all time,
Spark forth.

THE HOME OF SPIRITS.

Their smiles are bright, their lives serene,
Strangers are they to pain and fear,
Nor sorrow comes to them, nor care,
Nor ought to mar each lovely scene.

Never put pen to paper in a passion.

THE INFLUENCE OF SONG.

I love to sing when I am glad,
Song is the echo of my gladness,
I love to sing when I am sad,
Till song makes sweet my very sadness.
To some sweet theme in concert only,
And song to me is company,
Good company, when I am lonely.

Good words do more than hard speeches, as the sun
beams without any noise will make the traveler take
of his look, which all the blustering words could not
do, but only make him find it closer to him.

DAVID AR.

As melting snow leaves bare the mountain side
In spaces that grow wider and more wide,
So melted from the say the cloudy veil
That hid the face of sinners. Land and ledge
And waste of glittering waters sent a glare
Back to the smiling sun. The flaming air
Lay, so on a wave, about the horizon's edge.
And on that upper ocean, clear as glass,
The tall ship sailed with deep-muzzled sails,
Like clouds, wind moved, that below and that pass,
And on that upper ocean, far and fair,
Flashed the islands all unseen before.
Green grew the ocean, shaken through with light,
And blue the heavens, shaken with plumed white,
Like plumes on the wind, from over the rocks,
The birds whirled seaward in swift, piping flocks,
And through the dawn, as through the shadowy night,
The sound it was that I took on the shore.

The greatest thoughts are wrought if not linked with
beauty, and they will stay in us only when they
are in their beauty. — *Channing.*

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. E. DILLON, M. D.

FRANCE.

The October number of the *Revue Spirite*, PARIS, has been received. It contains a great amount of interesting matter, which may be briefly summarized as follows: A review with Mr. Slade, where the magnetic needles, known as the "magnetic compass," were made to oscillate as desired, without human or any visible contact by which they could have been affected. The report is from Lieut. Adolphe de Bourdon, of the Royal Guards, who, with a noted advocate, M. V. S., had a meeting, by appointment, with Mr. S. at the Hazy, in the month of June last. He says that he had about fifty sittings with this noted medium, "all of which were crowned with the most perfect success." To add to the interest which is naturally attached to this important manifestation, drawings are given of the table, the position of the sitters, the compasses between the arms of Lieut. de Bourdon, as far from Mr. Slade as possible, and the several positions of the needles as they were requested to move, one pointing, for instance, to the southwest, the other to the north-northwest at the same instant. Sometimes one needle oscillated alone. The writer adds a suggestion, perhaps of moment, which is, that a vessel may be wrecked through malice influence, where the helmsman happens to be a medium possessing the wonderful gift with which Mr. Slade is endowed. What say our able scientists and our learned editors?

The *Revue* favors us, also, with one of Mme. Blavatsky's frequent articles, in which she not only ably defends herself and her cause, but pays a noble tribute to the teaching of the Prince Siddhartha. It is, in fact, a reply to "one of that race of big game," who, having misinterpreted her and her sentiments in the *New York World*, "have not been classified by the *Academie des Sciences*, under the rubric of *Travellers*, which they treat of human monsters." Mme. B. here declares herself a citizen of these United States, and ridicules the tendency in a republic to give to all foreigners titles. She says also:

"It is true that I regard the philosophy of Gautama Buddha as a system *plus subtile*, the most pure, and above all the most logical of all others. But this system, disguised for ages by the ambition and fanaticism of priests, has become vulgar, its forms and practices or *outer* exterior of popular, resemble too much the Romanism, which are servile copies of them."
That the study of Oriental literature is becoming more general, is evident from the fact that we see quotations from its vast store, as we have been in the habit of seeing from the Latin, French, etc. In "Free Thoughts," an able article by Mr. G. G. Chille, in which the importance of the unvarying laws in the universe is considered, he says: "Nothing expresses the Truth better than the text, old as the world, one may say, of the philosopher Hindu Narada: 'It is necessary to study to know, it is necessary to know to comprehend, it is necessary to comprehend to judge.'"

A lengthy treatise on the relation of man to his organism; on the doctrine of Leibnitz and others; an article, illustrated, on the weighing of mediums, etc., must thus pass over to give a line or two to the following. A correspondent of the *Revue* states that the apparition of a faithful dog is to him a fact; that he has only to call him to see him, and to actually feel his caresses as he leaps upon him. An objection to the Theosophists' principles (seemingly not well understood), comes from Pekalongan, Island of Java. The trinity of our composition where it is not in accord with A. Kardec, "leading us back to Pantheism," and the statement that the kingdom of heaven is to be taken by violence—representing it as not true—are the main features of said objection. The death of Mme. Corduric and of Count Adolphe Poninski are recorded with profound regrets. The latter, it seems, left the Chamber of Deputies of his native place to go to Leipzig to devote himself to our noble cause. Here is also a translation of Prince Wittgenstein's letter to Mr. Harrison, in which he states that though some spiritualistic mediums had predicted that the Russian war would be fatal to him, he was assured by a Theosophist that he should be protected; and sure enough, though he actually sought the places most exposed to the enemy's fire, no shot was fired while he was there.

Le Deroir, of Guise (September 15th and 22d), so earnestly and ably devoted to the cause of the just remuneration of labor, is also before me. It is a great pity that exactly such a publi-

cation as this is not in the house of every laborer, that he might learn the advantages of associations like this at Guise, where labor has all that it earns, with the very superior advantages of domestic, social, educational conditions that a man with a wise head and the well-being of his fellow-man enthroned there as a motive power, could institute. The first article of the *Deroir* has a smiling face, and is headed, "The Fete Day of the Children," with these introductory lines: "Every year the Familistere of Guise celebrates two fites or festivals." One is the fete of labor, given on the first Sunday in May, the epoch when Nature gives her most striking examples of activity; the other, the fete of the children, given on the first Sunday in September, the time when Nature furnishes the grain for the sowing of future harvests." But I have not touched upon a powerful protest against the action of the police in Paris in breaking up a peaceable gathering of representative workmen, and which Louis Blanc and other deputies will make a noise about; nor the extolled speech at Dreu, of the Minister of Instruction, who earnestly advocated the education of children, and the construction of schools for that purpose, commemorating an event of the kind at Dreu; nor the extract from the *Semaine de Lorient*, an ultramontane journal, which discourses thus: "An immense *corps* of saints had to appear before Pius IX, when he emigrated from this life to the life to come. The Virgin Mary gave him a brilliant crown for the one he laid aside here," &c.; nor upon articles concerning Mr. Edison and his marvelous inventions; two sisters, Victoria and Giovanna Harbon, who, at an examination at the Academy of Letters at Venice, were pronounced the first of the thirty-four competitors; the new nized advantages in the United States of public reading-rooms; the right to exist; and the International Congress of the Rights of Women, in which many countries were well represented.

La *Revue Magnetique*, Paris, Sept. 16th, announces a *Federation Universelle*, which has among its many good objects to kill the cold serpent of lies which lifts its head against the truths of magnetism—the serpent that hides in caves and dare not look at the light; an idea most applicable to the opponents of Spiritualism. The Society's proclamation of aims and requirements is sufficiently noble, and it has elected for its President the venerable, the noble, Baron du Pote, a gentleman to whom the whole world is largely indebted for many important facts and an impressive heroism that has dared to defend unpopular truths. In an address just delivered before the above-named association he said: "I know magnetism. For more than sixty years I have struggled to affirm it, for more than sixty years I have combated the habits and prejudices of the false sciences who represent official science. . . . Magnetism is a subtle fluid that Nature imparts to us for the benefit of our fellow-creatures. . . . This force was known to the ancients; the pythoneses, diviners, sorcerers of the middle ages operated solely with it." &c. A continuation of an article on "Spontaneous Somnambulism" is worthy of note; also M. Noddy's definition of "Charm," but space is lessening.

BELGIUM.

Le *Messenger*, of Liege, (Sept. 15th and Oct. 1st), has come, and is full of good sound material. "The Inanities of the Pains of Hell"; "Studies of Fluidism"; "History of Human Sacrifices"; "God and Creation"; and "Progression of the Vital Force," are the more prominent subjects considered. A short account is given of a seance with Amelie in which several spirits appeared, and branches of a coniferous tree were thrown upon the table—done by request, and within the space of five seconds. A very encouraging report of the progress of Spiritualism at Douai, Arras and Amelie, is also afforded us—new groups being formed at the latter places, direct writing obtained, with visions in a glass of water, &c. At the burial of M. Ernest Allard, a good man who had filled with honor the duties of a government officer which he held in Brussels, Mr. Jottrand, in his discourse on the occasion said: "As for myself, it is a great consolation to believe that these grand souls do not die with their frail bodies, but in the immensity of space will continue the struggle for justice and truth"; but upon these words it seems some "ultramontane journals have commented with great bitterness." When the seed of the woman bruises the head of the serpent, what necessarily follows?

ITALY.

Annali Dello Spiritismo, of Turin (September No.), has also a variety of excellent articles. Sr. D. Nioce, Filateo opens the present issue with a lengthy philosophical dissertation on free-thought, and the relation of Spiritualism to the Church, in which he says: "Spiritualism is the child of the nineteenth century and the apostle of the future; not only with freedom of thought respecting belief in the *ipse dixit*, but to recognize the true from the false; we live an independent life, think with our own brains, deliberate with our own faculties, judge and decide as our own perceptions dictate. . . . And Spiritualism has rather preferred to break with the Church than accept its dogmas, and one so absurd and sacrilegious as eternal punishment. . . . Charity and fraternity; behold the base of the religion of the future," etc. "The Master and the Disciple" (from the Spanish), by Sr. D. Murillo; "Thought during Sleep," by Sr. D. Clavero; Magnetism as a curative agent, and an extract of several pages from the writings of the Abbe de Hue—Travels in China and Tartary—make up the rest of this interesting periodical. P. de Hue, we may recall, wrote so truthfully and showed so plainly where came the dress, rites, ceremonies of the Romish Church, "that he was unfrocked by the Pope"—as Mme. Blavatsky states it.

SOUTH-AMERICA.

La *Luz de Sion*, of Bogota (Nos. 10 and 11), though received some time since, I may briefly notice now. An article on Purgatory states that: "That if one sins he must be purified by actual suffering in purgatory, hence prayers to relieve him can be of no account, though the latter are imposed by the Catholics. The 'sublimity and efficacy of the *Oracion* of Jesus,' with excellent comments upon extracts from Matthew and Luke, and upon the appearance of Moses and Elias upon the mount, follow the above; then we have a highly valuable "Introduction" to a new work by a Catholic priest—"The Letter Kills, but the Spirit Revivifies"—in which there is manifest a remarkable independence of thought, though in keeping with all that seems to be true: an independence that is cropping out everywhere and making itself felt. "Is it from the side of his reason," he says, "from his heart, from his nature (*so natural*) which one obtains directly from God; or from the side of the Church which exacts with authority subjection and the sacrifice of his nature, his reason and his heart, that man is to act?" &c. Slade in

Belgium; the "Familistere of Guise" (reported on above); a further and lengthy article on "The Letter Kills," and a poem by Donna A. Domingo Soler, make up the other important features of this new, attractive publication.

The *Constance*, of Buenos Ayres (August number), comes with much beauty in form and material. And what could illustrate better its high character than the publication entire of Miss Anna Blackwell's prize pamphlet—"The Probable Effect of the Progress of Spiritualistic Ideas," &c.—(I do not know its exact title)—as read before the "British National Association of Spiritualists"? But perhaps of equal importance is the report of the tri-monthly reunion of the "Society Constance," in which it is stated that "We are far in advance of the point of departure, in the way of the best progress, progress which every day makes more evident." An excellent discourse was also pronounced on the occasion. Again, under the head of "Opportune Considerations" is a lengthy and lucid exposition of the scientific, philosophical and religious errors promulgated against Spiritualism by the priest Padre Villa.

The *Revista Espiritista*, of Montevideo (August number). The editor opens the present number with a lengthy reply to an assertion in a Belgian paper that mediums should be paid, and well paid. He considers that the manifestations are of the spirit and not the medium, which cannot be paid except by love and gratitude; and he quotes in support of his opinion the instruction of Jesus to his disciples to carry neither silver nor gold, nor even two pairs of sandals, when going abroad on his spiritual mission. The *Revista* gives also several communications from the spirits. Those that emanate from the "Angel Guardian" are of a high order, yet practical with all. "The lack of spiritual light," says the Guardian, "is generally because man persists in evil. . . . not being willing to correct and dominate his evils and his inordinate passions. . . . A good example is a pearl of great price; example of virtue, of love, of abnegation, of purity."

MEXICO.

I have in hand two numbers (September and October) of *La Ilustracion Espiritista*, of Mexico, with certainly enough good valuable matter to fill four papers like the *Banner of Light*. The September number has an "Essay on the Infinite," a "quite a number of spirit-communications," a letter from Sr. E. S. Kasprowick, of Leipzig, on the notable work of Prof. Zollner, respecting manifestations in the presence of Mr. Slade; "Critical Observations on Positivism"; "The Spirit of Nana Sahib, Manifesting in Naples" (heretofore noticed in the *Banner of Light*), with many minor items of unexceptionable interest. The October number, no less prolific, has a continuation of the "Essay on the Infinite," from the well-known writer, Don Juan Corleto; communications from the spirit-world through the mediums M. C. de Aranda and S. Sierra; Caroline Pichler, the German novelist and learned liberalist; "Recompense," from the graceful pen of Da. Amalia Soler; a "Letter to the Spiritualists," a reply to an attack on Spiritualism in a Mexican periodical, from one who "criticizes what he does not know nor understand," promulgating in fact a mass of stupidities; "Positivism," continued, in which Messrs. Littré, Auguste Comte, M. Weyrouhoff and M. Jourdain are brought under review, with short "cartels" of much moment. Here we have the announcement, also, of two new periodicals—*El Tiempo*, in Tezcuilan, and the *Lumen*, in San Juan Bautista in the State of Tabasco.

La *Luz de Amor*, of Yucatan (Sept. 1st and 21st), has been received. The subject to which it is largely and very properly devoted, besides Spiritualism proper, is education; and it now gives several notices of school examinations which are full of interest. At Izamal there were eighty-nine alumni, among whom prizes were distributed. "Much enthusiasm prevailed among the scholars," and generally those examined received warm commendation. At the Lyceum for girls and at the school canto the same pleasing results obtained.

La *Sra. Soler* graces the first pages of *La Luz* with an article, "La Beneficencia"; a notice follows of a discussion proposed to take place between the lawyer, D. J. Cordero, and an opponent of Spiritualism, in connection with which it is said: "Public attention begins to be fixed upon our doctrine." I must mention, also, the historical article on "Baptism," an interesting notice of the examination and prizes at the College "El Afan," and a letter from Garibaldi, extremely liberal in tone, addressed to Italy's representative at Berlin.

The *Madrid Critica*, the *Vera Cruz Nueva Era*, and *La Razon*, of Toluca, have not reached me this month.

The Rostrum.

HEAVEN, AND WHAT IT IS LIKE.

An Inspirational Address Delivered before the First Society of Spiritualists in New York City, Sunday Morning, Oct. 20th, 1878.

BY MRS. NELLIE J. T. BRIGHAM.

(Reported for the Banner of Light by George H. Mollish.)

Mrs. Brigham, on taking up the subjects which had been laid upon the desk, said: "We have in the most portion of the Scriptures to explain task and harmony; and we are very glad that the task is easy. All you need, to understand the truths of the Bible, is simply a little spiritual light, and a little of that interior illumination which is quite easy to acquire when you seek for it."

"Unto what is the Kingdom of God like?" There are different comparisons here. "The Kingdom of God is like a grain of mustard seed." And again he said, "Whereunto shall I liken the Kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened. Neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you. The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." The question asked on the paper is, "Could not Christ have given a better description of the Kingdom of Heaven?" That is a matter of opinion. We do not think he could, because the hearing of all these comparisons is the same, and they are so simple that it does not seem that any one need err in understanding them. The simpler the truth can be rendered the more perfectly it is unfolded to you, the better it is understood. That truth which shall feed the hungry spiritually is that which is put so low down that the smallest child can reach it and feed upon it. A farmer, if he were to feed his sheep or his cattle, would know enough not to put the hay so high that they could not reach it; he would put it down where those that were hungry could grasp it. And so he feeds the sheep and the lambs to-day as in the old days, the simplest way. He took things for common comparison, he took the affairs with which they were most familiar in their daily lives, and it illustrated his ideas. And when you ask could they be more clearly illustrated, we answer, it seems to us they could not be. These comparisons, which were applicable more than eighteen hundred years ago, are just as applicable to-day. You only need to understand a lit-

tle of the surface, and you only need a little of this interior light, then suddenly the revelation comes.

"God is love." God is a spirit. The Kingdom of God is the Kingdom of the spirit, it is the Kingdom wherein we experience his love, it is the Kingdom of love; the Kingdom of love is the Kingdom of harmony, and heaven is harmony; so the Kingdom of God is the Kingdom of Heaven. Then if you say the Kingdom of God or the Kingdom of Heaven is like a grain of mustard seed, you ask why, how can it be?

If in your nature a little of the divine, the pure, the chief element of love is implanted, do you know what it is? Take a gross, cold, callous nature, and put into that a little of the divine element, and note the change that comes to it. Then think what this world would be if it were not for the children. Many a rough man has become a father, many a coarse woman has become a mother, and the little baby hands and eyes have opened in these hearts one pure treasure, which is the Kingdom of God—the Kingdom of Heaven. The feeblest hands lift up heavenward, and you do not know the mystical purities by which your lives are magnified, glorified, purified.

You perhaps know how through some great dam which has been a bar to the waters of a reservoir, there has been a little opening made in it, so small that at first you might stop it with one of your fingers; but as the water flows through that little opening it grows bigger, and with a whirl and a rush it works its way, and down comes the whole barrier, and it was all caused by that little opening, at first no bigger than your finger. And so we tell you, if there is one particle, if we may call it particle, of truth in you, of love, of the divine element, which you really possess, it may, by its progress, it will work its way until the bag of grossness, of evil, of undevelopment, as you may call it on earth, breaks down, and the Kingdom of heaven flows in.

"The love of God, you know it manifests itself always in love for man, in helpfulness for all the world, and it is like a grain of mustard seed, which is spoken of in the Bible as the smallest of seeds, which grows and spreads until the branches thereof cover the field."

And Jesus made the comparison for the comprehension of the people, men and women alike, and he said, "The Kingdom of God, it is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." So into any life, gross, callous, sensual, evil as you call it, let a little of this love divine, this Kingdom of heaven, harmony, this Kingdom of God, love, let it be hid in that nature, and it proceeds steadily until at last the whole lump is leavened.

Oh! how long has the little leaven been working in the Kingdom of God! Yet on the other side you can see the influence of this good and beautiful religion, if we may so call it, the element of the Kingdom of heaven; you may say it grows very slowly, but oh! how great is the lump to be leavened. Then how great is the wide field to be covered by the Kingdom of God, by the Kingdom of heaven, by the Kingdom of harmony.

True, he said, "Neither shall they say to me here! or there! for behold the Kingdom of God is within you." Now man hath said the Kingdom of God, the Kingdom of heaven, above this world, above the stars, somewhere in the shining light of space, where God is the light of that wondrous country; but remember that these plain words were uttered so long ago, and people wandering, gazing on the stars, stumbled over their own salvation; stumbled over this truth, which is so simple and plain to any nature, that it is superfluous to question anything about it, as it would seem.

The Kingdom of harmony, the Kingdom of love, is not away outside of you, for men have learned at last that heaven and hell are interior states. Of old it was said the churches tried, with all their power, to keep the people or to get the people out of hell. Now it shows truly the right path, and that right living will take the condition called hell out of the people. That which was once considered an external thing is now known as an interior thing, and this is a great step when the light, the little leaven working all the while, until at last they have attained to this great result. As they took this step forward they found a higher truth unfolded to them. So to-day you learn the Kingdom of heaven is the interior state of harmony. You need not say, Lo here! or lo there! is the Golden City, the spirit that strives to do right, strives to overcome evil, strives to do good, and to cast away the evil—in such a nature as that you have found the Kingdom of God, the Kingdom of heaven.

Again, "The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." A certain man speaking of the nature of a friend, compared him to a piece of furniture which the friend had once bought, and on high days and through years this was used, but after it had been in his possession almost a lifetime, one day down close by the floor he touched a spring, and it opened a drawer perfectly fresh and clean, and in it were some of the fragments, some of the little pieces of sticks, of shavings, that its maker had left there long years before. Now perhaps this has no meaning for you. You look at some nature, cold, selfish, material they seem to be, and you do not think there appears any development of the beautiful; but we tell you it is there. It is the concealed drawer, and you have never found the spring, it never yet has been opened for the inspection of its owner, even. Yet the maker knew it was there, and even as he left it there are still traces of his own work. It may be that a child's hand will open it, it may be that the prayer of some sorrowing nature will touch it sometime, it may be that some great need in some future hour will find the spring, and at some time of life it will be opened, and there will be the exhibition of that feature of your life which you did not know you possessed. So in your nature, in its undeveloped capacity, when at last you find some great good, some great principle of divine love, and apply it to your soul, it opens the capacity, it fills it full, and we tell you, friends, all that you possess may seem to you as shavings compared to that heavenly, spiritual condition of harmony, love, helpfulness, and spiritual light which comes to you when the true Kingdom of heaven is found at last. Here in this troubled path, these days and hours on earth, you awaken to the sublimest possibilities for good and for happiness, and some day you will find them, and some day you will feel them; then out of your nature shall come such rich and good results, that you will feel truly that the Kingdom of God is within you.

"Think not that I come to send peace on earth; I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law." A man was speaking in California, on a great and important subject, something of general interest, something which would uplift and place in liberty those who were in slavery and chains—and of course in the rabble there are always those who hate liberty, because they do not know what it means, they see nothing but darkness—and some one of the audience sent out a long hiss, and the speaker stopped suddenly and said, taking up the old church metaphors, "There was never a time when an angel leaning over the gates of Heaven dropped into the fire a pitying tear, but the burn'ng, scorching flames sent up a hiss." The audience understood it. When one goes to help men, there is always antagonism; there is always a spirit of contention. Take men who have been in mental and moral bondage for years, for a lifetime, and if any one goes to break the chains of this slavery, while there are a few that halt their liberty as they would halt a new life, there are some who cling to their chains and say, "Don't break them, we would not know what to do without them."

Womanhood—think what it is! Think of the glory, the beauty, the divinity that lives in it. Now those who strive for its best helpfulness, to purify it, to uplift it, to take away the conditions that would degrade it, have our sympathy and support. We do not mean fanatics, but we mean those who would give to woman the true position her nature has entitled her to, who would give to her her natural rights. One difficulty we find at the very beginning with a part of them, for they say, "We are better off as we are, slaves as we are, chained, tyrannized over." Oh, poor womanhood! the darkest and saddest thing is your own blindness to your condition.

Now when one strives to do right in the true way, not as a fanatic, as an extremist, they will always find people who will oppose them. Never in the world was a good thing started but what there

were people who would oppose it. Take, for instance, labor-saving machinery, that which would make toil lighter. Why, do you know who were its greatest enemies? the working people. They were blind, ignorant to their own good, their benefits, and they labored to keep back all progress by using their utmost means to prevent the introduction of labor-saving machinery. "Father, forgive them, for they know not what they do."

Humanity must be prepared in order to appreciate anything fully. How often we hear people say when there is some real reform work to be done, "Oh, wait; the world is not ready for it." The world is not ready for it! Will you tell us when it has been ready for any reform? Ready it is in a certain way. They have in their own way prepared for the reception of the reformer. How have they done it? They have taken that crown of thorns, and they have lifted it on high with the cross; they have lighted their pathway with flaming fire; and this is the kind of reception in days gone by they were wont to give to the reformer. To-day the old material fires have gone out, but the flame of mental and social tortures supplies its place.

When Jesus came, though he brought the law of love, though he loved the gospel of peace, nevertheless he says, "Think not that I am come to send peace on earth; I come not to send peace but a sword." For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law. Just as a beacon-light noticed in the window afar off by the traveler on some lonely road is seen on the distant hilltop, he reaches up, coming nearer and nearer, until at last he reaches it, so Christianity was placed like the beacon-light in the window, and the world has been stumbling through the mud, through the swamps and climbing over the hills for the last eighteen hundred years, and they are quite near to it now. Thus Spiritualism has put its light in the windows of heaven, and the people are looking at it, all the time striving to be true, to be better, to be nobler, with a true and perfect love which is for all and may be reached by them. You are drawing nearer and nearer to it. But do not suppose that Spiritualism is incorporated in the so-called Apostles' Creed, for there is no creed broad enough, high enough, deep enough to hold the whole of this great harmonious philosophy.

Jacob wrestled with God, and said, I have seen God face to face, and my life is preserved."—*Gen. 32nd chapter.* "No man hath seen God at any time."—*John 1st chapter.* You ask what have we to say in regard to this? Nothing but that Jacob was mistaken. You say it is in the Bible. How can he be mistaken when he says he saw God face to face? But John says, "No man hath seen God at any time." We are told that Jesus spoke the words, "No man hath seen God at any time." What are we to do with these apparent contradictions? Take the explanation that we gave you at first. But did not Jacob say that he wrestled with that mysterious presence during the darkness of the night and just before the dawn? Oh, yes; but we say it was one of the dark dark manifestations of Ancient Spiritualism. When the angel came and wrestled with Jacob in the darkness of the night, he did not say, "This is a fellow-servant of mine," as the angel said to John on the Isle of Patmos, "This is one who has lived in order to come back and be a materialized spirit." He did not think of it. So he simply believed, not knowing about the spirit of man—he simply believed that it was God, that it could be no less a being than God. So he said, "I have seen God face to face and my life is preserved." He was honest in so saying, for he believed what he said.

But in the light of this revelation the only way is to let Spiritualism explain it for you. Let Spiritualism unite these conditions of ancient truth and tell to you, that Jacob only saw a spirit, and that it was not God, and that it is true that no man hath seen God at any time, for God is infinite and man is finite. We might say that no man hath ever seen the ocean, and that is true; the ocean is limitless, and you have only seen a part of it; so we say that no man hath seen God at any time. You only see a little part of that measureless ocean—the ocean of Divinity.

We are asked, "What is the safest creed?" We answer, "We cannot tell you." But if you ask, "What is the safest belief?" we answer, That belief which teaches you to have the greatest amount of respect for yourself and for each other; that which inspires you to the greatest progress, the noblest endeavors; that which teaches your life the noblest and purest; that which teaches you most fully of the fatherhood of God and the brotherhood of man—that is the safest creed!

A NEW PAMPHLET IN POETRY.—By Warren Sumner Barlow, author of "The Voices" (price 10 cents) entitled, "He, Tien, and We," and "The Kingdom of the Church." It is a sharp and pungent examination into many of the absurdities of theology, and will well pay a perusal. We will give a quotation to show its style:

"From one source came all our race;
From one centre universal
An unfoldment came of all effects;
If two sources, good and evil,
Seen to wage a war on earth,
One must attribute Jehovah,
Eis Jehovah good, and the other evil.
Surely both cannot be sent,
And the God whom we adore,
Infused in low and high alike,
Never hath a demon here,
Satan—hoary myth of ages,
How thy blackness through strange paces—
Too transparent for a shadow,
Where the light of truth prevails."
—(The Truth Seeker.)

Women have never written the "Iliad" nor the "Aeneid," nor have they built a Parthenon; but it is on their knees that men are formed.—*Mme. Garcin in her Speech in the Ladies' Congress, Paris.*

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