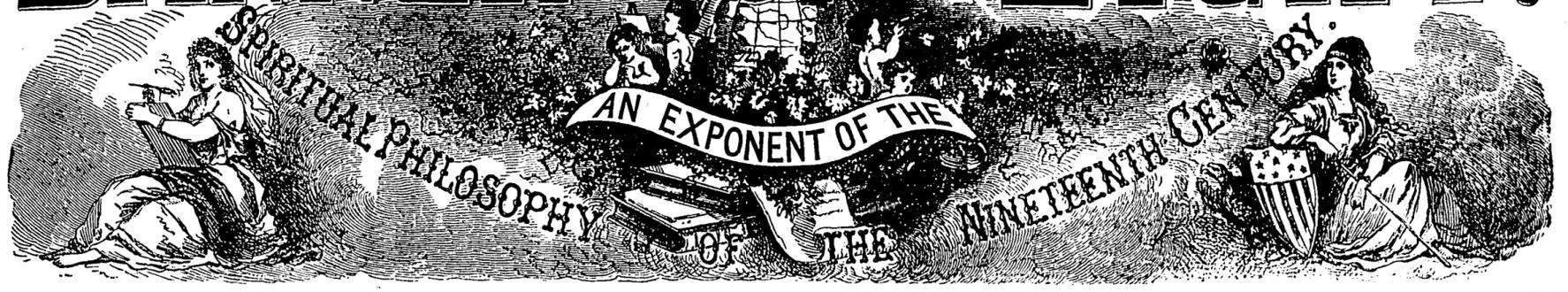


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## CONTENTS.

FIRST PAGE.—*The Rostrum: What I Have Learned of the Religions of the Past in Spiritual Life.*  
SECOND PAGE.—*The Pyramids of Egypt. "The Ethics of Spiritualism."* Central New England, etc.  
THIRD PAGE.—*Poetry: Creel. Spiritual Phenomena: Materializing Séances. Banner Correspondence: Letters from Maryland, Indiana, Pennsylvania, New Hampshire, Ohio, and Tennessee. John D. Zimmerman—A Great Soul Emigrated. The Lyceum Library. Spiritual Meetings, etc.*  
FOURTH PAGE.—*Moral Leprosy, Law for the Indians, Spiritualism No Disqualification, The Ingersoll Funeral, etc.*  
FIFTH PAGE.—*Spiritual Meetings in Boston, New Advertisements, etc.*  
SIXTH PAGE.—*Messengers Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. Poetry: The Mysteries of Life, Spiritual Communication. List of Spiritualist Lecturers.*  
SEVENTH PAGE.—*Children's Department: The Grumbler; The Mother of Peter the Great. Jubilation and Spiritualism. "Mediums in Boston." Book and Miscellaneous Advertisements.*  
EIGHTH PAGE.—*Western Richings. London Spiritual Notes. Brief Paragraphs. New Publications, etc.*

## The Rostrum.

### What I Have Learned of the Religions of the Past in Spiritual Life.

Being the Second in a Series of Three Typical Discourses Delivered Before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoon, Dec. 15th, 22d and 29th, 1878, by Spirit Trance Mediumship of  
**MRS. CORA L. V. RICHMOND.**  
(Reported for the Banner of Light by John W. Day.)

#### INVOCATION.

Infinite Parent, our Father and our Mother God, thou source of every bounty and blessing, thou giver of every good and perfect gift, thou ineffable light, thou all-pervading spirit: the majesty of thy law and life abide forevermore. Thine is the central part, thine the circumference, thine the interstitial of all being—thine the atom and the world. The voice of thy praise is made manifest in every sound of Nature. No temple reared by man alone is consecrated to thee—no one altar alone contains the full sacrament of thy spirit; thou abidest everywhere. The flower is the sacred chalice that holds the dewdrop of thy life, and the altars of the universe are the secret places of thy worship; the cosmos itself is the grand cathedral of devotion unto thee: the sweet voices of Nature adore thee, the lips of the flowers are vocal with the voice of thanksgiving; the birds fill the air with songs of rejoicing till every vibration is caught up by each distant star, and the universe hymns thy praise. The soul of man rejoices with many tongues, the songs of praise go out from many souls, the fount of the spirit overflows with sparkling waters of joy, and the stream of time is augmented by the many tides that flow from the human heart. Oh God, the voices of humanity in ages past echo the name of thy love, and from many an olden and time-crowned altar the fire of offering—the sacred flame—goes up to thee, fraught with the incense of blessings and thanksgiving. The inspirational has come, the sacerdotal has grown dim; bodily imprisonment, physical martyrdom, these are sunk into oblivion, and amid the radiant Now which knows no reflux wave, the glorious rejoicings of the human soul in its freedom of love and truth abide forevermore! No longer bound, tethered, emasculated, the human spirit receives and recognizes the message of thy ministering love, and all souls rise into the freedom of deathless expansion. We praise thee that not alone through throes of social, political and religious change thou dost bring forth the minds that are to enlighten earth and frule the destinies of nations and of souls, but that thy spirit of truth, kindling into flame, finds in our modern day ministering spirits in the babes of the household; while down the vistas of time the risen guardians of all ages ensphere the world with brilliancy, and the glorious names of the earth rise in the full splendor which their toils for that truth have won!

Oh, God, upon the altar of this passing moment we would lay the offering of thankful souls; may thy children here gathered realize the presence of thy love divine, and seek its assimilation with their hearts and lives through devotion and aspiration till every day shall become an anthem, and every thought a prayer of thanksgiving unto thee: till all public places shall be filled with the realization of thy presence. Make thine own altar in the living present, that the glory of the immortal world may shine upon the spirit of man even as the transcendent glory of the present day illuminates the darkness of the material atmosphere. Make clear and plain the glory of the future, and may the sunshine of thy splendor live and abide in each human heart till all men shall join their rejoicings with the angels who sing thy praises evermore in perfect waves of harmony. Amen.

#### ADDRESS.

Friends, I am giving you a personal narrative, therefore I take up the thread of my discourse where I left it last Sabbath afternoon. I am now in the midst of religious experiences: what have I ascertained of the religions of the ages in spiritual life? Through the vistas of spiritual vision, as illuminated upon the altars of the past, I perceive verging to a common centre all outward expressions of religion, all forms of material devotion; but with us the spirit of these forms becomes sublimated, the soul of worship is analyzed and understood. We are no longer drawing the lines of theologic discussion; we are no longer trying to discover the

meaning of commentaries, no longer in the mist of that school of metaphysical thought which came well-nigh breaking up the foundations of the Christian Church at the time preceding the Reformation. Words and letters have their original meanings now. We are placed in the midst of causation; we are one with the interpretation of the Word (Bibles) of the ages; we comprehend what is meant by each revelation; we stand astonished at the ignorance of man concerning the presence and ministry of the Divine Spirit. The mere written word falls at our feet, while the interior soul of revelation comes to us like a life commenced in the past, and not closing to-day. We mark this truth spoken in every age, and by appropriate messengers, voiced by or typified through Brahma, Osiris, Jupiter, Jesus—all teachers and deities worshipped beneath the sun; having the record of thousands of years unknown to man, and bringing the subject of the existence and operation of Deity into the practical compass of the soul's life, rather than placing it in a state of mystic and reverential awe.

We are no longer seeking for a limited, personal God; we bow down before the majesty of intelligence—intelligence as personified in its highest life. We can now understand the existence of the intelligent and divine without and apart from the mere attributes of physical manhood or womanhood. We can discern an immortal individuality that does not belong to the senses, and trace the purity of the revelations of its existence in all ages of the world. We find Brahma in the chosen heavens of the Orient, an abiding centre of life; no longer the Infinite Spirit his followers deemed him, but a Teacher, giving to all his divine thought—the manifestation of Oriental truth. We find that thought in a three-fold manner brought to the believers in Brahmanism that they may understand it the better, and can discover the ministry and recognize the existence of an individual centre of Brahmanism as fragmentarily outlined in the operations of the creative and destructive forces of the universe. This is what is meant by the belief of the Orient. The material expression of this belief (as in all others), however, is in spirit-life sublimated; we find there rather the expression of cause than effect. We find creation, we find purpose going forth in all the religions of the world and forming the centres of each movement; and later we find spiritual planets as the resultants—suns or centres of suns, around which spirits move, even as the solar system revolves around our orb of day.

The foremost of these planets in human history is that worshipped under the ancient Egyptian religion in the name of Osiris, the original being Osiris, or "the Most Ancient Angel"; he, it seems, came from the sun-sphere, around which a spiritual firmament of angelic souls abides. This Most Ancient Angel gave the first forms of spiritual life and light to the inhabitants of earth. That they might be better understood, each of these forms of life was externalized: The sun represented the central Osiris, Isis was typified by the earth—the different attributes and powers known to or conceived of by humanity, were symbolized by various material things, the clearer to express the sublime and subtle language of the soul. You are no more to interpret literally that Osiris was held to be the sun (or God) because of this symbolization, than you have right to consider any form of speech to be absolute because it is made the vehicle of an idea. The religion of the Egyptians, pictured on stone, imaged forth and portrayed in monumental entablatures its varied insignia drawn from nature's every department for the purpose of better representing the divine spirit of God. The form through which was imaged forth the three-fold power of the divine was also the mathematical symbol representing the triune attributes of matter, and these were always traced to sacred sources. The natural sciences, the spiritual religion merged together. From a standpoint of spiritual observation, which can only be obtained by those who earnestly seek knowledge in this direction, I discern the meanings of all these hieroglyphs; I find there was not only a meaning according to the rules of mathematical science, but also a spiritual and supernal meaning. The sacred Bull (or Apis), the Isis—every form to which importance was attached—was but the figurative representation of a divine spiritual thought; power, truth, inspiration, immortality, were shadowed forth in these sacred images, and by a knowledge of their meanings the history of Egypt is as plain at this hour as when the inspiration was first brought by the angel who came from the sun-spheres.

Each of these orders of thought has called to spirit-life its followers. Thousands of individuals of whom you have never heard abide now in angelic spheres, clinging to the sun-rays which I have portrayed. These are akin in attributes with those outlined by the visible symbols which were used by the Egyptians with reference to the incense burners made by this Most Ancient Angel, and they bring to other worlds with Osiris a knowledge of higher things—bringing, for instance, to Vulcan, the new-made star, an interpretation of the first meaning of a religious thought which a new world can understand.

I can no more interpret to you the essence of the spirit than you can understand the essentials of truth, love, knowledge, or any of the abstract principles of earth's moral philosophy, so-called. Each can only preserve and hand down by speech, through the various avenues of spiritual inspiration, such light as may be attained. Globular forms of existence represent in the heavens of spirit-life perfected thoughts, and planets represent the individual souls of those who are perfected in the angelic degree. This angelic degree, we would have you understand, is not simply that of a disembodied spirit,

but that the disembodied spirits—living upon earth as man and woman—do in the angelic state become one angel, as Swedenborg has said. When Christ came teaching that in the immortal world "they neither marry nor are given in marriage, but are as the angels of God in heaven," he expressed the truth as far as his words could go, but he failed to teach the full what angelhood might be. Upon earth men and women exist separately, but in that state their spirits are one soul; the circle of life being fulfilled, that constitutes the angel state; and when in ancient days there was a distinction made between angel and spirit, the latter term signified a divine messenger from a divine source, who had not yet attained to the full development of the two-fold attributes represented on earth by the conditions of sex) through the attitudinal experiences incident to life on the physical plane.

In the Brahmanical spheres no souls exist who are not angels. They have completed the circuit of their lives; those who do not attain to the heaven of Brahma are merged into other beliefs.

The Buddhistic heaven is an outgrowth of the Brahmanical; but there are—amid the confines of its passive quietude—still to be found opportunities for the exertion and exercise of individual power; there are the attributes of thought first born to the comprehension of the senses; there the spherical or globular thought is taken possession of and expressed to the comprehension of the spiritual, just as the mathematician imparts to the student a knowledge of his equations. Worlds and systems are fashioned of the thoughts that abide there. From the impetus given in this heaven the original impulses of planets are found—systems are created from the latent impulses of spiritual thought; and that which is termed "natural law" is but the most extreme and external manifestation of the force that abides in that heaven. In that heaven is generated the exhaustless power that governs in the worlds; each wind and tide (whether of physical or mental character) has its planetary spring: From Osiris, for instance, came the impulse of light; from Brahma, the impulse of formation; from Buddha (the interpreter of Brahma) came organization and the laws consequent to its operation. And later came Krishna, Zoroaster, Confucius, Rameses or Moses, and other interpreters of spiritual truth as heralds of the Christ-Spirit, which was to be existing systems at its advent what Brahmanism or Buddhism was to the conditions immediately preceding either. Gradually the impulses of higher dispensations have worked, by messengers, by heralds, by the achievements of angels in human form, by apostles, prophets and seers, till at last in various degrees the whole human family has been merged in some one or other of all these ministrations.

I say to you that it is an indisputable fact that religions are not the result of material conceptions; that matter has in itself no faculty of individually molding mental ideality and producing spiritual inspiration—that all inspiration is the result of law, and that these laws are psychic (i. e., of soul-origin) in their nature, and as regularly determined in their operations with reference to periods of time, as are the motions of the stars, or the heavenly bodies. All these psychic periods of time are given the generic name of Messianic, though they each are represented by certain persons who appear when the time for them is ripe on earth. The angel who announced the appearance of the Christ era, or that of Krishna, was none other than a messenger from the sphere to which either Christ or Krishna belonged; and that of Osiris was from that sphere which represents the Light of Truth in the sun's rays. Every time these dispensations appear on earth it is as if the world passed under the influence of a new constellation. The spiritual constellations are varied; different signs typify the spiritual zodiac as well as the physical; not only are the planetary signals made applicant with regard to the procession of material changes, but to those of the spiritual, also.

Always in process of approaching the earth or returning from it is a spiritual wave; through your currents are passed its currents. Such a wave is palpably vibrating in the material, mental and spiritual atmospheres of earth to-day. These dispensations are not the result of the miraculous interposition of some eccentric power outside of law, but in obedience to Intelligence and law, and make their appearance in response to natural statutes, firm, fixed and immovable as those which govern the solar system. The material laws governing that system have met with general acknowledgment on the part of mankind, but the idea of a similar formation on the spiritual plane and controlled by spiritual law has not—save in isolated cases—come into the comprehension of the human mind. The wave pulsating in your midst to-day brings with it a theology, a religion, a philosophy, broad and comprehensive as human need; capable of proof as are the declarations of the mathematician, and presenting the prophetic evidence (as have all past systems) of what the future is yet to accomplish!

This cycle abounds with the presence of the very messengers that have been your dearest friends, your purest teachers; they come but in obedience to law (logos), even as you converse with one another in accordance with law. In regard to Spiritualism, spirit communion will sometime be merged into a grand system of thought, in which that communion itself will bear in proportion to the whole the same relation that the atom does in proportion to the universe, or the smallest world to the grandest spheres that are in space, or the same proportion that human speech does to humanity. And yet when I tell you that no messenger or departed spirit, no interpreter of spiritual life, no

angel visitor, but represents a portion of this wide, plain and universal law; when I tell you there is no breath of life upon the atmosphere this gladsome day that does not symbolize some portion of that life—the fact is still to be stated that with equal clearness the spiritual astronomer may distinguish these glorious spiritual epicycles; and when I tell you that even as the planets that exert their influence on the earth can be known and classified as to the natural results flowing therefrom, I have further to state that the ever operative angels and messengers of the Eternal Spirit may be known, and the law of their individual workings as clearly pointed out, as the astronomer finds it possible to point out the movements of the stars, or the scientist is able to do likewise regarding the vestiges of material creation. The learned *surant* will tell you the particular time when any form of life existed on this planet, of which you have but the smallest fragment to submit to his examination; and I will tell you, if you will cite to me any religious thought, or practical form of worship, or any question of ethics, to what special order of inspiration that thought belongs; in what day and age the Divine Word has revealed it;—whether it came from Buddha, Osiris, Krishna or Jesus; whether it is voiced in the weird grandeur of Egyptian lore, or in the vivid but fanciful imagery of the Orient, I can tell you, because I understand its generic properties and belongings, and have traced them as clearly as the astronomer can the stars to their sources. Spiritual fountains whence the rivers of spiritual thought have flowed, thoughts that have been shadowed rather than expressed by hieroglyph, and pyramid, and monolith, find interpretation in the life of the spiritual. Interpretation belongs to you; though the thousand voices of the Spirit may be merged into one, the different forms of thought which have furnished their avenues of expression to mankind can be made clear to the comprehension of the soul. We are no longer groping in the darkness; human testimony is now as available as human growth is; knowledge is its own light; its rays, bright as the sun, move around our path. No darkened oracle, no mysterious dispenser of the stores of God's secret arena, therefore confronts us; we apprehend the great truth that the light of inspiration is given to all ages, and for every child of earth, and recognizing, we utilize it to the full measure of our receptivity. We are no longer in doubt; the meaning of words is made plain; principles are unfolded before us: Individual man and what he will become—angel, seraph, archangel—attracts our gaze, and the special laws of his progressive unfoldment in each stage become in due season exhaustively demonstrated.

I am not groping in the mist-clouds of those by-past ideas which men have outwardly crystallized into systems, and materially embodied in what they have agreed to call their Bibles; beyond all these I apply my vision to the central lens, and I look out from this common centre where the converging lines of light and see where Buddha was one messenger of the spiritual thought, where Jupiter and Jehovah were at other times its chosen symbols, where Jesus was but another vehicle for its presentation on earth. To me is given the power of translation; I can now separate eternal truth from baseless sophism, and living inspiration from ignorant metaphysical formula.

Every outwardly presented science is made but an instrument for the expression of the spiritual thought within. My interior vision penetrates through the spheres, through elements of existence, through all of life, all of power from this sublime and supernal altitude. I read the truth in all, that the Christ-Spirit, manifested in forms that were met for such presentation, was no accidental growth—for accident rules not in any department; neither has the mind of man created the wonderful conditions for the existence of instruments bearing the names of Alexander and Napoleon, Plato or Socrates, or any of the great ones who in the fields of warfare or philosophy have created dynasties material and perishable or spiritual and enduring; Krishna was not merely walking the earth as a man to interpret the truth of his day; all these striking coruscations in the mental heavens were but the fruit of emanations of spiritual power working for a purpose, and appearing at a time when that power could be best applied; so when Christ was needed he appeared. Man rises not but in proportion to the tension of the spiritual link which unites him with the Angel State. You are no accidents of time and sense; sporadic (i. e., accidental) generation did not bring you into existence, nor do the laws of anthropology, merely, decide your fate; other organs (functions) are yours than those of the material plane, other sources are yours from which to obtain powers and capacities to matter all unknown—organs which are utilized in the plane of spirit, sources of power existent in the spiritual realm. The spirit is derived from soul, its ultimate centre. We have descended to earth where you now abide, and have in turn arisen from it; there is a time when the spirit assumes contact with matter, and there is a time when it abides in spiritual sources and has no connection with matter. These spiritual sources are just as much governed by law as were the material atoms with which that spirit was temporarily associated.

I have seen the light of God transcending all personality; I have seen the Ultimate Source, as you may see the ordinary source of light. I have conversed with those who direct the induction of angels on earth; I have seen Gabriel appear, to take charge of those who are about to proceed to the material sphere. I have seen the division of the soul as it takes on the dual forms of matter, the male and female, in order that perfect roundness may be won by the experiences of earth. I have seen the sources

whence they came. They form either shades or lines of light along the atmosphere of earth; the career of life in the record of the spiritual state. Man is not born here on the earth, but he registers the amount of knowledge that he may attain; that knowledge is the sun of your material life; it shapes and surrounds the material, and the form that you possess, the attributes that are yours, the degree of development attained, all point to something beyond and before. Was Socrates the mere outcome of the troubles of his time? Was Plato, was Jesus raised up at the mere material fruit of popular exigency? Are philosophers, poets, bards to be traced by any continuous line of material ancestry? No! You (as they) are born from spiritual sources; all glean their life and light from the spiritual state; all of you in your external forms have but assumed for awhile a portion of the great fabric of humanity which is being woven for existence, and which, after awhile, you will yield to other souls that they may utilize it to express their existence in materiality.

Who shall know the degree of growth that the planet possesses? And if we are in advance of Venus we may be far behind Jupiter—far behind the distant Neptune, whose glorious light can scarcely penetrate your outer atmosphere!

Souls immersed in time in response to spiritual promptings, these may be saying (truths emanated from this side of existence. It is no longer matter forming the soul, no longer a mold in which man's mind is formed as you fashion the molten ore; but it is the spirit regnant in its mastery, expressing itself by the attributes of intelligence; by which the worlds are molded and shaped; that intelligence has chipped hands with clay, but has done so as a scholastic experimenter, not as a cringing slave!

Lo! with what divine fervor did I kneel and bend in the centre of that sphere whence I saw radiate to our planet souls as yet unborn in the earth—cherubim and seraphim who in the ancient spheres may possess and show intelligence and life without them, but fail of the full measure of individual development until the experience consequent on embodiment in the material form is attained. The angel in its first descent toward matter! As this is the sphere of separated individualized life, therefore it is that the cherubim and seraphim prepare to descend to earth—it is thus that they take on the requisite degree of matter which eventuates in the puny form of an infant—whose life in the spiritual may have been as Jove; or as Christ, found in human form, may have been recognized as the Spirit of Truth who has conquered the powers of darkness in every other world. To what does this lead you? *That the babe in your arms is a soul from a past as well as a future eternity!* The light that looks out of its eyes may not be the light of the sun nor stars, but is that of a soul fraught with intelligence, putting the windows of matter aside and gazing into your being with the very sublimity of its new-found life. I have seen children that I know came from some diviner place—I have seen eyes while looking in my material form, the intelligence of which I had met before; I have seen souls speaking across time and space by the voice of sympathy, that must have known each other before. And now beyond the panoply of clouds that eclipses the material vision I see the lines of spiritual light commingle; I have found many companions in thought; I am no longer a student of the recorded utterances of Plato, for I now partake of the choicest outflow of his soul as my spirit centres toward him; I am no longer dreaming of Tasso—the voice of his sublime inspiration is poured like music into my soul; the words and sages are about me—their dual souls reflect the light of eternity; I am made one with them by their voice of inspiration—the inspiration which was common to us all!

I am no longer unfolded by wisdom that has flowed toward me from divers ages and worlds; I now find in familiar guises the explanatory agents of the interior understanding crowded around me, and am an humble pupil in their assembly. There are those around me who have been working in time with hearts of courage and precious souls aglow with the light of coming morns—there are those who have for human good faced the contumely and scorn of mankind; and all have worked in obedience to the eternal law, even though to you unseen. A gleaming of light flashes at times across the common idea of earth, and you wonder from whence it came; but we need not ask such things, for from the spirit-life the chosen ones descend, one as scholar, another as messenger, another as a Messiah, and upon the masses they outpour the uplifting wealth of the soul: Their mission ended, behold them withdrawn from matter, ready, should occasion arise, to again enter it.

The gospel of the kingdom of heaven, the fruit of everlasting life, the immortal persistence of individuality—these are now unfolded terms; my soul is transported with their reality. My pilgrimage experiences have been varied; I have pierced the substratum and beheld the firm-set foundations of hitherto (to me) impenetrable mysteries; I have discerned the clear rivers that flow by the city of the living God; they are never closed by the ice of gloomy doubt, nor are their streams dried up by the fiery sun of militant skepticism; the music of their waters is not stilled, however fiercely the winds of material time and change may blow; and the sound of deathless melody that breathes amid the clustering branches of the tree of life is the high symbol of the spiritual state!

With what sublime accord shall you as risen spirits, translated and glorious, view the outreaching vistas of the land of souls—standing not where Moses stood, not even upon Olivet, but upon happy mountains and lofty seats of wisdom—pointing not to the "land of the hereafter" as known of old to you, but to the grand-

erisms and tokens of an ineffable hereafter yet to be! As upon some soaring height the traveler may rest and view alike that through which he has already passed and that which lies before and beyond him, so in these heights of spiritual fame I can see the kindly powers which during each era bind alike man's liberty of our science in systems of religions and governmental polity, with the chains of fierce persecution, stolid ignorance, half-hearted doubt, and barbaric darkness and terror—and I can see how what other kingdoms and other kingdoms are coming at each crisis to rescue a long-suffering humanity! I can see souls mounting upward through the red fires of trial—what martyr heights they are attaining, what grand vistas of experience they are opening, what a life of more attainment in the brief time, however rich and varied its extent, bears no more comparison with that of the spiritual state than the faint rays of the midday lamp bear to the most brilliant of the sun's immensity! I shall not need a word with portrayal of this radiance, but only say that all religions as settled forms are the fragrance of the soul's living flame in the human race, revealed in many Scriptures, it may be, but existing even as a spiral chain of light ascending up to the same eternal source. And as their source is one, so all souls shall ultimately gather in the great heritage of eternity! In the ages yet to come your souls, victorious and free, shall be as archangels now are when compared to you. Nor do I promise in vain: the great pulsations of spiritual life that flow to our view make this possible. We see each open window of the vast and eternal heavens, gleams of whose brightness have come to you through time, but the whole radiance of which eternity alone shall reveal.

And because I wish to be understood as individual in this utterance, and because it is my own, although it may be that also many thousands of others who have met the same experiences, I will on Sunday afternoon following, give you a closing discourse upon the next chance that is coming to my spirit, of which I am now aware, and which I will then endeavor to explain. I will name it THE NEXT STEP.

THE SPIRITUAL LIFE.

Poem Copyrighted by the author from a subject chosen by the audience.

Not the silver stripes, nor gold,  
Not the silver chords that hang  
Upon Sappho's neck of old,  
Though sacred numbers round them clang,  
But the vibration of pure love,  
The humming of the soul's desire,  
The music murmurs from above,  
These form the spirit's Lyre.

Did Orpheus wake his magic strain  
By sounds so true for human ear,  
And Pan's swart pipe assuage the pain  
Of music that is better here?  
Ah, no! the minstrel's notes that blend  
High up in the eth'ral heaven above,  
Full many sounds within them reach  
The made of their birth is love.

Within the spirit's sacred place  
A vestal altar is a flame,  
With garlands of sweet perfumed grace,  
Round which the lily bells have clang,  
And golden waves of melody,  
And wreathing grace of song most fair,  
Make up its potent harmony  
And breathe their notes everywhere!

Oh, soul more noble than speech!  
Oh, soul more palpable than fire,  
Its strains unto the soul may reach  
And fashion their the spirit's Lyre,  
Fingers of many radiant things,  
The ministry of love and faith,  
The fervor of hope's wondrous wings  
Forever through his living breath,  
The strong, clear power, the soul's desire,  
These make the spirit's potent Lyre!

THE PYRAMIDS OF EGYPT.  
FROM A SPIRITUAL STANDPOINT.

To the Editor of the Banner of Light:  
On a recent Sunday your correspondent visited "Republican Hall," in New York City, where Mrs. Brigham lectures to the Society of Spiritualists and those who may be drawn thither by interest or curiosity. At the morning service, any one has the privilege of placing a written query upon the desk, and the answers to these questions form the subject of her address. Most of the questions refer to controverted points, in respect of theological belief, and a good many consist of Bible quotations, for comment or explanation; but inquiries of general interest are also admissible, and these are the ones that form the best basis of her medial power, because the answers to most of them are not matters of speculation, of belief, but such as require positive information—that can subsequently be verified or refuted.

On this occasion I had prepared a question that I felt would be a pretty exhaustive test, because few persons possessed full information on the subject, and it was one very little likely to have been presented to her on a previous occasion; while, perhaps, there were hardly any in the room who realized how admirably the question was answered, and what thorough familiarity with the subject was manifested, to any one who knew what were the salient points that should be embraced in the answer to do justice to the subject.

The question referred to the great Pyramid of Jerzeh—the pyramid, after which all others rank as inferior copies. I inquired its age, builder and use.

She said, in reply, that the date could not be positively given; it lay far back in pre-historic times, among the predecessors of those we call the ancient Egyptians. It was built by command of a ruler who exercised despotic sway over the lives and services of a prolific people, who had attained marvelous perfection in mechanical and other sciences. But, lack of this potentate ("the power behind the throne") was a directing mind—the real author of this miracle in stone; and that intelligence was directed and inspired by a superhuman knowledge, which fell upon the seer or prophet of ancient times, and enabled him to contrive and do what was beyond the power of unassisted humanity, in that or any other age.

The object of this consummate structure has been the subject of great dispute: its vast size and perfect mathematical proportions; that strange, mysterious central chamber, with its porphyry altar, and *naoah* besides—no treasure, no unmineralized mineral, no lid or inscription, no means of introduction, or removal, subsequent to construction—that a gigantic puzzle to the ages! No doubt the structure was to have a scientific object—science pure and simple. Just as it came from the fountain of all knowledge, and then to be sealed up in this stony volume, a record for all succeeding generations. If ever there were found those to penetrate into the recesses of this treasury of standard lore; at once a record and prophecy for the human race. Thousands of years have passed and the records remain fresh and inviolate in their rocky fortress, whose gates of ponderous stone have held them so securely that the memory of what was being, them had long passed away, completely. Rude hands stripped the pyramid of its casing—pure white marble blocks, of matchless size and symmetry, and at length quarried into its interior, in fruitless search of the hidden mysteries. Science finally took up the task, and now begins to learn some of the secrets of its construction; to spell out the lessons it has to teach.

Without going into minute details, reference may be made to two telescopic openings in the solid masonry, one of which, if opened at the outer end, would give to an observer at the other extremity of this mighty tube a view of the exact place in the heavens occupied by a star in the Dragon's tail at the time the great pyramid was built; the other points in a different direction, and indicates where that Polar star will be at the time when

a new dispensation shall dawn upon the earth, and her great evil Dragon be subdued; then will be a time of universal joy and rejoicing, and that in the early future, so near that it may be counted by a few hundred years from this, but think not that it is to come ever out a period of great conflict and trouble, such as we have preceded the momentous changes of the world's history.

Such was a brief outline of the answer to this pregnant question. Who could have given it but one *oughtly* posted in the latest and best theories in respect of this wonderful work? Had Mrs. Brigham read all the best authorities upon this subject, she might not have answered so exhaustively and well. But of all the scores of questions so presented, she has no knowledge of any in advance. She has but little time at best for culture of any kind, and it would really be a greater marvel if she were able to answer or evade all the questions, by her own unassisted knowledge or ingenuity, than to suppose her to be assisted, as she claims, by spirits of those who have preceded her in being, and who now possess all the knowledge they had on earth, augmented by the acquisitions of a more advanced state of being, compared with which all our knowledge and capabilities are but feeble and rudimentary.

THE ETHICS OF SPIRITUALISM.  
A REVIEW.

IV.—SPIRITUAL THEORY OF EVOLUTION.  
The theory of Evolution presented by the author of "The Ethics of Spiritualism," as we have seen, is based on the assumed co-terminity of matter and force—what is called matter being supposed to contain inherently all the possibilities of life and consciousness, and having within itself the forces by which it acts; consequently it proceeds to evolve out of itself, by gradually successive steps, all forms of organism and all species of living creatures, culminating in man with all his superior rational and moral characteristics—his spirit being merely a more refined and sublimated form of matter, but not necessarily invested with immortality until "a certain degree of advancement" is attained. This theory, inasmuch as it starts from matter as the prime and all-important factor, may properly be termed a materialistic, or at best a matter-spiritualistic, hypothesis.

In contrast with this, is that theory which regards spirit as the primary and indispensable starting-point, and which is hence entitled to be called the spiritual theory. Deducing from the sensible phenomena of nature, and the not less significant facts of consciousness, the unavoidable conclusion of the presence and potency of an Universal Spirit, which term includes all forms and degrees of cosmic force, coordinated with intelligence and moral consciousness, it regards what is ordinarily called matter as not an eternal entity or combination of indestructible elements; but an evanescent form of underlying forces, or a precipitation from spirit, and in itself but "a fleeting shadow"; while the every-where present spirit is the eternal substance, adequate to the origination out of itself of all forms, and the production of all phenomena, in whatever particular order or mode they may have been produced.

The special method of evolution actually employed on our globe, according to this hypothesis—whether that of the production of species and of successively higher orders of life by a slow and gradual process of differentiation, under the action of uniform agencies operating through uncounted ages, or by a series of generations of new and higher types, after catastrophic destructions—is not essential. Which ever has been the process employed, it has doubtless been orderly, and therefore not miraculous, in any objectionable sense of the term—though either mode is sufficiently miraculous in the true sense, i. e., wonderful. (Latin, *miraculo*, to wonder.)

It may be said that, inasmuch as our author discards the old definition of matter, and invests it with all the qualities of spirit—i. e., inherent force, life and consciousness—in fact makes it a "living organism of spiritual energies," and thus equivalent to a Universal or Infinite Spirit, though he explicitly ignores such a Being—his theory is virtually identical with that given above.

The answer is, that, even if it be so, it introduces a confusion of terms and of ideas that is not favorable to a clear understanding of the truth. It is well known that the word matter has been and is almost universally applied to that phenomenon which is cognizable by the external senses, and which has the properties of weight, extension, inertia, etc. It is so defined in all our text-books of science. If it be not an eternal and imperishable entity, but merely a form of force, and capable of being transmuted into something which is not perceptible to the senses, and which has neither weight nor inertia—i. e., into force or spirit—then it is plain that the term matter properly applies only to that into which these may be transmuted. And the conception that all forms of life originate from matter is directly the reverse of the conception that all such forms, with matter itself, originate from spirit.

The latter doctrine is believed to be the one more generally taught and accepted by intelligent Spiritualists. Many examples might be quoted, but one must suffice. Among the lay-spiritual teachers of Spiritualism there has been no one more acute, clear-headed, profound or eloquent than the late lamented Selden J. Finney. From a collection of his writings, lectures, etc., now being printed in the *Religio-Philosophical Journal* (copyrighted by Hudson Tuttle and G. B. Stebbins), I take the following excerpts, in which the author seems to have anticipated the latest conclusions of modern scientific research:

"All forces, modes of motion, imply an unitive, eternal and infinite power."  
"Bodies themselves are only embodied forces, forms of force."  
"Rocks are forms of force. . . . Rocks are not eternal, self-existent entities, but products of active forces. . . . Forces are modes of motion. Rocks are forms of forces, therefore are forms of motion."  
"The whole solar system is a form of forces."  
"All motions are waves of eternal invisible power," etc.—*Religio-Philosophical Journal*, Dec. 28th, 1878.

"Power is before form, function before organ, as God is before the world in the eternal order of procedure. Hence new organs may be added and new functions evolved *ad infinitum*, through immortal ages."  
"If infinite mind evolved the physical universe, then mind first became body, physics. If mind becomes body, form, matter, it must do so by descent, precipitation, condensation."  
"Infinite mind descends into 'creation,' its body and chronology, only by 'materialization' of what was at first pure spirit; it ascends through the spiritualization of body, again into pure reason, pure spirit. The two processes are equivalent and correlative."—*Ib.*, Jan. 18th, 1879.

The same illuminated writer, in another discourse, printed in Mr. Sargent's *Planchette* (pp. 304-313) says: "Starting with the fact that man is a spirit *per se*, it [Spiritualism] rises to the inference that all aboriginal substance may be spirit *per se*. Or, starting with the idea of God as Infinite spirit, shows that there is no room for 'matter' as aboriginal substance in the uni-

verse." And he proceeds to show that "spirit is all, and in all."

GENESIS OF THE HUMAN SPIRIT.

But the author of "Ethics" recognizes no spirit in man except that which is derived or evolved from the physical body, and is composed of matter, refined and sublimated. In this, too, if I mistake not, he is at variance with the general belief of Spiritualists, and with the usual if not universal teaching of intelligent spirits. These regard this physically-derived spiritual organism as only the *spirit-body*, or outer envelope of the spirit—that which becomes its external body after the physical has fallen away; while the true spirit, or soul, as some term it, is a more interior entity, not derived from the physical body, but said to be an imperishable germ from the universal spirit, and therefore immortal as its source. True, this doctrine of the *deific emanation*, in some sense, of the immortal human spirit, is by no means peculiar to Modern Spiritualism, nor is it of modern origin. It may have come down to us from the "banks of the Ganges." But it is neither the more nor the less valuable on that account. The important question is, is it true?

It is perhaps impossible to give what would be considered a scientific demonstration of the existence of a third, somewhat, a "tertium quid," as a part of the human constitution. Yet it has been so constantly reiterated that it has come to be generally received as a fundamental truth of Spiritualism. Robert Dale Owen, with his usual caution, says: "Facts appear to favor the opinion that man is composed—First, of an earthly or natural body. . . . Second, as St. Paul alleges, of a spiritual body. . . . Third, of a soul, as to which we have no evidence that it ever appears or exists except in connection with the spiritual body."—*Debatable Land*, p. 52.

A. J. Davis, the Seer, constantly insists upon this threefold character of the human being, and in "The Thinker" bears the following explicit testimony as to the source of the immortal spirit. (He applies the term "soul," as will be seen, to the intermediate organism, or spirit-body.)

"Let me repeat this: the body does not make and concentrate the essence of which the spirit is composed, but the physical organism gives permanent form to the soul, or spiritual body, which encases the image immortal."—p. 382.

"The body of the spirit is different from the spirit itself. The spirit itself is immortal and is intimately allied to the perfect and supreme. It could not be created; it could not be destroyed. The golden inmost, that which is at once heat and light, love and wisdom; which is pure and good, sacred and divine, essentially impersonal and infinite, is an eternal wavelet of that divine ocean which . . . lives through all life, extends through all extent; spreads undivided, operates unspent."—*Ib.*, pp. 100-101.

True, Mr. D. detracts somewhat from the force of this testimony by coupling it with the questionable dictum that the "individuality" of this inmost germ becomes "fixed," and it becomes "detached from the *deific* ocean of spirit within twelve weeks of birth" (p. 380)—thus giving rise to the inference (likely to be taken) that the advantage of that the human fetus in its earlier stages has no element of immortality. Those Spiritualists who have had conclusive evidence of the survival in spirit-life of infants whose embryotic development was interrupted at earlier periods than that named, may well question the accuracy of this conclusion.

In fact, there is no evidence that man's inmost being is not germinally present from the first moment of inception, or that it ever becomes "detached," in any real sense, from the everywhere present and eternal spirit. Ever within it pulsate the tides of *Deific* Life. Ever is it the shekinah of the Divine Presence. The infinite Ocean "spreads undivided." The "individuality" which distinguishes one human being from another, it would appear, pertains rather to the "soul," or intermediate entity, derived in some sense from the human parents, near and remote, and partaking largely of their peculiarities and imperfections; while the inmost spirit is essentially the same in all—"pure and good, sacred and divine, essentially impersonal and infinite," as our seer has said—its divine qualities shining through the external personality in proportion as the latter becomes transparent, or purified and conformed to the divine.

This threefoldness of the human constitution, and essential divinity of its inmost, whether demonstrable or not, is at least largely accepted by intelligent Spiritualists, and it appears to receive confirmation from consciousness and the manifestations of human nature. The best developed or most spiritualized of humanity in all ages and among all nations seem to have been conscious of an internal impulse to good and right, to justice and kindness—call this impulse the Divine Voice, the Inner Light, the Better Self, the Conscience, the Moral Sense, or by whatever name you will. Though its discriminations as to what is good and right are modified more or less by the perceptions of the external intellect, yet its promptings are ever upward, or toward the best that is known. From the same source has arisen an intuition of universal brotherhood—a feeling that all human beings are akin, or of one origin, and hence entitled to the offices of kindness and service, with an unselfish impulse to relieve all suffering and abate all evils that can be abated. Beyond this, we find spontaneously uprising in the most exalted natures a yearning toward and a recognition of a Universal Parent, a brooding Oversoul, in conscious oneness and harmony with whom the spirit finds alone and at once its most blissful activity and its fullest repose. And these uprising impulses and intuitions are strongest and clearest in the most highly developed of the race. Surely they indicate the presence in man of an element or essence which may well be termed divine, and of which the lower animals exhibit no trace.

How, then, can we rationally conceive that this higher element of man's constitution is evolved out of the animal?

It is evident enough that man's external selfhood, or *proprium* as Swedenborg terms it (i. e., what is peculiar to the individual), is largely akin to the animal world, and hence may be chiefly evolved from it. In its impulses it is essentially selfish, antagonistic, "Nature," says our author, most truly, "is a remorseless strife of all against all; a pitiless struggle to annihilate competitors. Selfishness and the passions are the motives of action."—*Ethics*, p. 110.

Then, it would seem, something higher than "nature" is absolutely required as a basis for moral action.

But, our author affirms, "when we reach the plane of humanity a new and distinct element enters into the problem. The intellectual and moral nature of man is opposed to this antagonism." (p. 111.)

True. But what is this "new element," and whence does it come? The only answer to this question furnished in this book, so far as I can discover, is, that the atoms or elements of matter, which in the highest animal are essentially self-

ish and antagonistic, and do not confer immortality, when they enter a human organism, become somehow progressed or advanced, (or at least a portion of them do,) and then they exhibit both reason and moral qualities, and are capable of conferring immortality! "As a certain advancement is essential for the manifestation of reason and moral intelligence, so it is to the preservation of the organization through which that reason is manifested." (p. 37.)

Here we have the two theories, material and spiritual, in vivid contrast at a vital point. The reader will make his own selection.

Had we any proof that the atoms of matter are eternal entities, and capable of evolving such high qualities, the materialistic theory might be admissible. But not only is such proof wanting; but, as we have seen, the best evidence attainable goes to show that atoms are merely points of force, that matter is but a changing form of force, and thus a "fleeting shadow." Hence the present writer feels impelled to turn to something more substantial and adequate to the purpose. That is furnished by the spiritual theory, which answers all the requirements of the problem.

If the inmost spirit of man is in any true sense an emanation or offspring of the universal spirit, and in its essence pure and good, then we have but to consult its motions and intuitions, within ourselves, or rather as expressed through the clarified intellects of the noblest and most unselfish men and women of the race, in order to obtain a guide to the best moral action. One of these intuitions, as already mentioned, is that of UNIVERSAL BROTHERHOOD, the kinship of all humanity, from which follows the duty of universal kindness, good-will, service, of each to all.

Here we have the whole thing in a nutshell. It is only necessary to intelligently consider in detail what *Brotherhood* requires, and we have a complete system of Ethics, resting on the highest possible authority. And such a system, founded as it would be on the immortal spiritual nature of man, would be entitled to be termed the *Ethics of Spiritualism*.

It is worthy of note that our author, while laboring with great ability and ingenuity to trace the evolution of both the immortal spirit and the rules of its moral action from matter, yet in fact bases his conclusions largely on the intuitions of the spirit, or "soul," and hence for the most part is right. In reference to the materialistic doctrine of Vogt, that "Mind is a secretion of the brain, as the bile is of the liver; and that as death restores the atoms of the body to the ocean of matter, mind ceases to be," he says:

"The highest culture of all ages, and the instinctive yearnings of the soul, contradict this conclusion." (p. 33.)

Azain, speaking of Love, in its higher sense, as an element of human nature, he declares: "Full of truth is the expression, 'God is love,' meaning that the foundation of all things is this power. . . . Love is always benevolent. It always seeks the good of others. It holds not for itself. It is self-forgetful, and self-denying. From it flow the so-called virtues, gentle affections, and humane emotions." (p. 58.)

And again, of Reason and Conscience: "As in the early ages Reason seems to have been endowed with prescience, and intuitively grasped results only demonstrated after thousands of years of observation, so Conscience, with only greater forecast and more wonderful breadth, grasped moral relations so clearly and profoundly, that not yet has man progressed to their practical realization." (p. 70.)

Surely, the presence of such yearnings, and such godlike qualities and powers, comports more rationally with the idea of a divine emanation than with that of evolution from animalism, which is essentially selfish, antagonistic, destitute of the higher Reason, and utterly devoid of moral sense.

SOME DETAILS OF THE SYSTEM.

But we have dealt so largely with the unsatisfactory basis set forth for this new system of Moral Philosophy, offered for the acceptance of Spiritualists, that little room remains for notice of the details as elaborated. As already indicated, these are less open to exception than are the basic principles, though not wholly above criticism. Of course, the author's ignoring of an Infinite Spirit, and his denial of the personality of Deity, lead him to repudiate the duty or utility of prayer in any case (at least to any "advanced" person), as also the propriety of reverence, devotion, love, trust, or piety, as exercised toward a Universal Parent. Thus the universal prompting of intuition, in all spiritually developed persons at least, that which adds the highest beauty and sweetest grace to human character, and which is amply justified by a truly spiritual philosophy, as well as by experience, is set aside as a childish superstition, and the aspiring soul, yearning toward its Everlasting Father and Mother, is coldly pointed to eternal orphanage! Such is the inevitable outcome of materialism. But I need not stop to refute this error here.

For the same reason, our author's definition of Conscience seems defective, and inconsistent with facts. He makes it synonymous with "Spiritual Reason," and says: "It is clear that Conscience cannot exist without Reason, of which it is a higher part. It is the result of all the perceiving, knowing spiritual faculties." And as "In the order of development the Intellectual first expands in perceptions of nature; its higher perceptions of spiritual phenomena and forces are last to appear," (pp. 72-73,) it should follow that children ordinarily have little or no conscience until their intellects have become well-developed. Whereas it is common for well-born children to have exceedingly tender consciences from their early years, and not uncommon for the moral sense to become less acute as intellectual culture advances.

Our author's statement and elucidation of the law of moral government, that "the highest faculties should always control the conduct of life," is admirable, and points the way to the worthiest and noblest living—though it seems apparent that had he clearly apprehended and planted himself upon the grand intuition of BROTHERHOOD, he might have set forth more forcibly the great duty of LIVING FOR EACH OTHER, as the only true or spiritual morality. True, in the motto of his book, he has announced the rule, "Do all for others," (as characterizing "The New" system of morals) (in contrast with the familiar Golden Rule of Jesus, "Whatsoever ye would that men should do to you, do ye even so to them," which he styles "The Old"). But the expositions in the body of the work do not seem fully attuned to that exalted key. Much is said, and very properly, of the duty of self-culture, care of the bodily health, etc.; but the highest motive for such culture and care—namely, that one may thereby attain and retain the best conditions (not for self-aggrandizement, or personal enjoyment, but) for useful service to others, seems inadequately presented.

Besides, the propriety of announcing the precept, "Do all for others," as *new*, is not apparent. Surely the idea of the unselfish devotion of the individual to the good of the whole, as

the highest morality, is by no means a modern one—much less is it peculiar to our author's system. The same great teacher who epitomized the ancient Jewish "law and prophets" into what is known as the Golden Rule—who does not claim this as his own—(see Matt. 7: 12) also, according to the record, taught as his special "new commandment," "That ye love one another, as I have loved you," that is, with unreserved devotion. And this love was to extend not merely to friends who reciprocated it, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you." "Do good, and lend, hoping for nothing again." "Whoever will be chief among you, let him be your servant," etc. And his early followers so fully caught the spirit of these teachings that in their first associations they "had all things common," those who had property dividing with those who had none; and these disciples in turn taught, "Let no man seek his own, but every man another's wealth" (i. e., welfare); "Bear ye one another's burdens"; "Let him that stole steal no more, but . . . labor, working with his hands, . . . that he may have to give to him that needeth"; "We ought to lay down our lives for the brethren," etc. Thus the celestial precept, "Do all for others," is, in spirit if not in form, eighteen hundred years old, at least. Its practice, in our times, to any large extent, would indeed be new!

Our author, moreover, repeatedly falls into the mistake of representing "ignorance" as the "source of all error," whereas common experience, as well as his own showing elsewhere, make it plain that much of error and evil arise from "yielding to the impulses of the lower nature," instead of obeying the promptings of the higher. This distinction is of no small importance in an ethical system.

Notwithstanding these defects, the work under review has much that is valuable, and of the highest moment. The chapters on The Will, Charter of Rights, Natural Duties, Duty of Children, Duty of Parents, Duties to Society, Duty and Obligations of Society, Rights of Government, Duties of Society to Criminals, The Culture of Morality, and Marriage, are crowded with suggestions of the gravest practical import, while they present little that is open to exception. The subject of Marriage, however, is by no means exhaustively treated, nor are the popular mistakes about "love," and the follies of "free love," so called, as fully or clearly set forth as seems desirable.

Our author, unfortunately, has suffered badly at the hands of his printer, or proof-reader. Errors of typography, punctuation and grammar are quite too numerous for the comfort of a critical reader, while the sense is often obscured and sometimes quite obliterated. Works devoted to such important themes ought to be presented in at least a creditable style of "the art preservative."

In conclusion, if any apology is needed for the large attention that has been bestowed on Mr. Tuttle's book, I would say that in my judgment no work more important to the future of Spiritualism has yet appeared. Its acceptance or non-acceptance by the great body of Spiritualists will determine in a large measure the tendency of the movement, as a philosophical system and as a moral force, for an indefinite period. And while this work may prove an important step toward meeting the great want of the time, yet it seems clearly apparent that we have yet to "wait a little longer" for a true and satisfactory exposition of THE ETHICS OF SPIRITUALISM.

A. E. N.  
Ancora, N. J.

Central New England, Etc.

Stafford, Conn.—Notes of the Revival—Spiritual Birth of Calvin Hall—His Generous Deeds—Miscellaneous Notes.

To the Editor of the Banner of Light:  
Since the first of May the writer has sojourned in the pleasant little town of Stafford, Conn. The meetings in the "Spiritual Hall" have been full of interest; indeed, a genuine new-fashioned revival has been going on. All classes have attended the services. Dr. J. M. Peebles—better known as the "Pilgrim"—set the ball rolling the last two Sundays in April. His lectures are highly spoken of. Next fall the friends hope to receive another visit from the great traveler.

THE RESURRECTION-DAY.

In the midst of the revival festivities Uncle Calvin Hall passed to the spirit-world, aged 94. Of course there was a feeling of sadness in view of the fact that we should miss his dear presence in our midst; but so far as regards the event of his transition, we all felt like rejoicing. Uncle Calvin was impatient to go to the spirit-land of his old body was wearying out. Death was to him a birth into nobler spheres of being. So we bade the good brother God-speed.

Appropriate services were conducted over his sacred clay in Stafford and in Somers—ten miles distant—his native place. I. P. Greenleaf delivered an eloquent oration in the spiritual hall in Somers. A very large audience was in attendance. Mr. Hall built the edifice several years ago. He was a generous, whole-souled Christian. His old body was wearying out. It was to him a legacy from Mr. H., and he has, in all probability, made arrangements in his will for the maintenance of spiritual meetings in Somers. Here is an example for thousands of wealthy Spiritualists.

Calvin Hall's last days were passed beneath the roof of Mr. and Mrs. Ed. Dwight, of Stafford. The good old man was most tenderly cared for; all of his wants were provided for, and in a beautiful peace and rest the declining years of his life were spent.

Mr. and Mrs. Dwight have done their duty nobly, and for all their tender kindnesses Uncle Calvin will repay them a thousand-fold in the higher life.

NOTES.

"Argument" wins with the people. Spiritualism without fanaticism is what the masses want.

C. F. Taylor, of Schroon Lake, N. Y., (Saratoga County,) is busily engaged preparing for the camp-meeting to be held at that place in September.

I. P. Greenleaf will lecture in Stafford, Conn., June 15th; and J. Frank Baxter will sing, speak, and describe spirits, at the same place, June 22d and 29th.

It will keep one very busy to attend all the Spiritualist camp-meetings this year. At this writing we think of the following: Onset Bay, Mass., Lake Pleasant, Mass., Sunapee Lake, N. H., Schroon Lake, N. Y., Neshannony Falls Grove, (near Philadelphia,) and the State camp-meeting in Michigan. There are, undoubtedly, many other camp-meetings which we have not mentioned—one or two which are usually held near Boston. The cause is "dying out," you see, reader, in a very peculiar manner.

Prof. Wm. Denton's lectures in Music Hall, Springfield, Mass., have been largely attended. The *Republican*, which never "rushes," speaks of the meetings in most respectful terms. Mr. Denton's work is of the enduring kind—a wise move on the part of the Lake Pleasant camp-meeting managers to engage him for two Sundays.

Mrs. Martha Dwight, of Stafford, is an excellent clairvoyant physician. Dr. Peebles speaks in the highest terms of her medical examinations. She has patients all over the country.

Calvin Hall assisted the Willimantic, Conn., friends in the building of their church.

Facts are valuable; so are ideas. There is no fundamental antagonism between phenomenal and philosophical Spiritualism. CEPHAS.











