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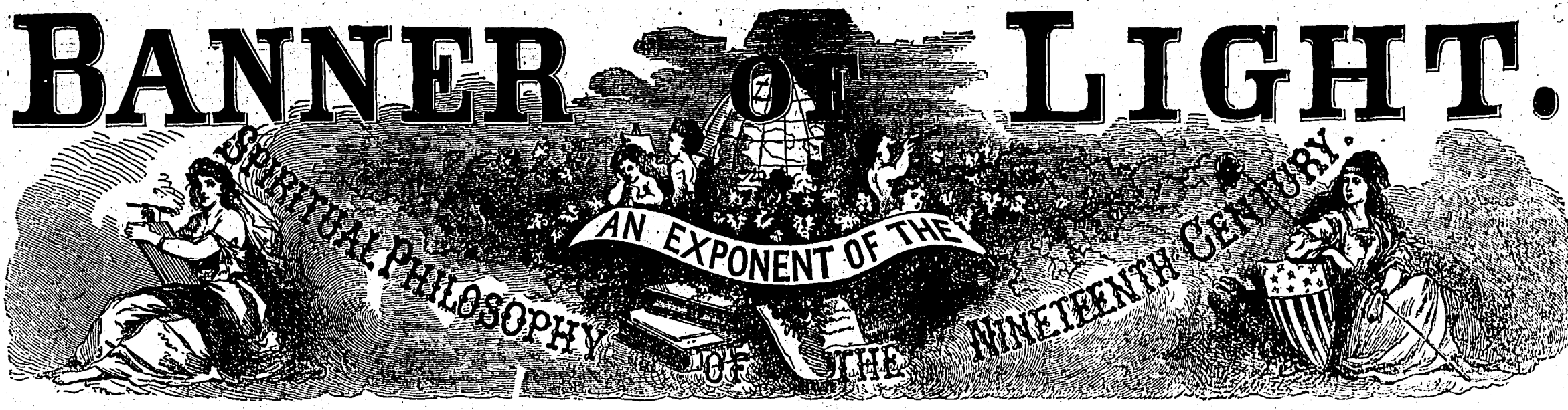
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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-
UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for October. Passing over the able disquisition on "Philosophes et Savants," by M. Ch. Faurey, and a beautiful spirit communication—to which our language could not do justice—from "Nusco," as well as another from "Bertina," a sweet poem delivered through the mediumship of Mme. d'Alcié, I come to one of Mons. Alphonse Cahagnet's plain and forcible expositions of spirit and human power. Few writers have done more to place Spiritualism on a firm scientific basis than has Mons. Cahagnet. His mediums, Bruno and Adele, were all that could be desired in the realm of psychic phenomena, and their revealings were the acme of perspicuity and apparent conscientiousness. He now says (here much abridged): "I know some thirty years since two members of a circle of theosophists, who had a lucide, or medium, of great power through whom a spirit materialized, as with Mr. Crookes in the case of Katie King. The President of this group had this spirit for seven months at his table, but invisible, he taking his meals with the family. The plate on which the entables were placed for him was dispossessed of its contents, little by little; also the glass filled with liquid, without any one being able to see what became of the substance. This spirit promised that two months later (and perhaps there was more purified spirituality in this than they apprehended) he could make himself visible to all; but the revolution of 1830 put an end to these mysterious unfoldments. The barricades and the fusillade dispersed the participants—ce fut une affaire manquée."

This group, however, with their preparations, would indicate that black magic was resorted to. A circle was drawn upon the floor divided into eight parts. The ninth, in the centre, was occupied by the chief. Each one bore the figure of the planet under which its occupant was born. Cabalistic characters were also drawn outside of the circle, while the chief held always in his hand a powerful talisman, etc., etc.; and all this to ward off the attacks, probably, of opposing influences which were made upon this assembly. The President was once told that if he would break a finger ring into two pieces it would be mended for him. The ring was broken, and placed in some earth in a pot upon the floor, where it was afterwards found so well mended the place of the joinings could not be discovered.

Mons. Cahagnet then cites a case as an example, in what is termed *la magie magnetique*, where a person is seen at the same hour at four different gates of the city of Moscow. To the argument that people are hallucinated, he begins by showing how perfectly the magnetized medium is under the control of the magnetizer, and if the reverse were the case how was it that spirit-photographs could be taken—of which he had one from Mr. Crookes. It would be even necessary to hallucinate the sensitive plate in its development of a figure. Still, there are some of these phenomena about which there is yet a mystery, and Mons. C. gives an account of an exhibition in Constantinople, reported by Mons. the Count de Laborde, then ambassador near the Porte, which is briefly as follows: "A famous prestidigitateur announced that he would give an exhibition in the place in front of the Sultan's palace. All the court, and Mons. L. among them, were in attendance. The exhibitor came, formed a small enclosure

with a cord, and requested the spectators to keep strictly outside of it till ten minutes after the announcement that the exhibit was concluded. He then began to fill a medium sized pitcher with such articles as those around him would kindly loan to him—handkerchiefs, turbans, and even military arms; but as it was not filled, he feigned to put himself into it. He put in one foot with some difficulty, then the other, and, after a struggle, got his body in, which presently sunk out of sight. Ten minutes and more passed in impatience; then the crowd rushed in, the soldier to get his sword; &c., but the pitcher was absolutely empty, and all that had been loaned, with the juggler, had vanished."

Following the above is an excellent study of Swedenborg by Mons. René Caillé. Many avoid this great Swedish seer because there seems to be a mysticism about his writings not readily comprehended; but I think if there is anything in the English language plainer—say as soon as one is familiar with his peculiar phraseology, and which is not at all embarrassing—it will not be found in our libraries. That Christians, so called, and Spiritualists generally would be vastly benefited by an intimate acquaintance with Swedenborg's writings and his beautiful life, I have not the slightest doubt; and Mons. René Caillé is doing a kind service in bringing the attention of his people to them. "Swedenborg," he says, "may be considered as a precursor of Spiritualism. He was born in Stockholm in 1688 and died in London in 1772, aged eighty-four years. Kings and princesses called him into their councils. His first spirit-intercourse was when fifty-five years old. His works, numerous and learned, are very difficult to understand. He says the natural and spiritual worlds are interlinked as an interior and exterior, and consequently make one; but his doctrine of an eternal hell for some annihilates the goodness and mercy of God, etc. This everlasting punishment, however voluntary on the part of the recipient, is perhaps the sole offensive thing Spiritualists would encounter in this great seer's productions; though, of course, many will object to considering Christ as God. "Here, however," adds Mons. R., "one can find many things to corroborate his spiritual faith and to acquire a new intuition, or more complete, of the invisible world. The spirits, like us, are free and can have their systems and religious coteries, groups, families, as upon earth. Swedenborg is a grand figure, a man of vast erudition, and his memory will be attached to the history of Spiritualism."

Very high praise is given to a Mons. Sauda, of Nogent-le-Roi, as a marvelous healer and as an abstemious, nobly benevolent, devout man. Mons. S. considers that there are two fluids within us: the blood and the nerves; the former, human; the second, divine. He says, also, that the body and the spirit are all that can be soiled by contact with the world; that the soul remains forever pure.

"How I became a Spiritualist." Mons. Charriat, under this heading, says: "At the age of thirteen I was taken to church by my first communion. I wondered then, and with aversion, why I should tell my sins to a mortal who could be equally culpable as myself. Growing up, I had a great love of God but a horror of priests, for in my neighborhood there were those of whom I could judge. Fortunately, under the same patron where I was employed there was a Mr. Chatelier, who spoke of our friends beyond the tomb, of Spiritualism in fact. I read then Allan Kardec's work, and I felt that here was a doctrine that should transform the terrestrial world. I rejected the infallibility of the Catholic Church and all its dogmas and ceremonies. When I die I wish a civil interment by my brethren in belief."

A touching discourse was pronounced at the grave of Mme. Morisse, who recently, at Rouen, departed this life. "To be born, to die, to be born again into eternal progress, such is the law. There is no mystery, and the supernatural does not exist. We are all equal before God, and all called to the same advancement and the same light." "These were the principles upon which she rested her soul, eager for the truth. Sustained by our venerable sister Lientaud, Mme. Morisse became in her turn an eager propagator of our sublime doctrine; she aroused the indifferent, she consoled the unfortunate. Though losing her aid here, we gain it in another sphere." These are a few brief extracts from the address noticed above by Mons. Blot, President of the *Société Spirite* of Rouen. Sr. Ernest Volpi, writing from Italy, says, that though an Italian, he was surprised to find in the ideas of Mazzini all the principles of our doctrine; and he quotes from his brochure, "addressed to the members of the last Roman Catholic Council: 'The Catholic dogma dies. The aurora of a new faith reveals to us the infinite ways of heaven, of boundless glory.'"

BELOGIUM.

The *Motileur*, of Brussels, 15th Nov., though containing several articles of much interest to Spiritualists—"Photographie Spirite"; "Materializations"; and "The Arguments of Dr. Sexton"—they are all from other publications; nothing original, though Brussels certainly does not lack either material or talent.

Le *Messageur*, of Liege, Nov. 15th, has a communication from a "Colaborateur" who enriches its pages each month with calm and judicious thoughts that cannot be too scrupulously heeded. His article in the present issue on our respect for the memory of the dead, shows that "all the world is in accord on this subject; and that there is an ingratitude in otherwise doing toward our parents and our

benefactors. And this obligation to think of our departed parents, is it not an obligation beneficial to ourselves? Without doubt. . . . We should preserve, too, a love for them even greater, if possible, than when they were in the flesh, for they may need it more than those who remain behind. And they must be occupied, for without that there would be a continual ennui, and existence would be like that of a criminal condemned to perpetual immobility. . . . A religion toward the dead is elevating to the soul, and carries with it the most ennobling sense of justice."

In "God and Creation," by Mons. Caillé, we have to follow into the stellar world, Herschel, Tycho-Brahé, Le Verrier and Bessel, "who wrote to Mons. de Humboldt that the time would come when, by the discovery of a new planet, the mysterious perturbations of Uranus might be solved."

"Spiritualism in Antiquity," by Dr. Walm. The Doctor here deals with an "Exposure of the Chronology of Different Religions"; of "The Hebrews, receiving their Monotheism from the Egyptians; their advancement under David and Solomon; the Greek, Plato's and Aristotle's influence with other Hellenic writers; Dunsen's views," etc., which make an instructive chapter. Dunsen is quoted as saying: "Taking these together (Roman and Greek), the two developments, one in affirm in a certain order of manifestations, history shows us nothing equal, in grandeur and in beauty, to the spiritualistic consciousness of God which antiquity had."

The "Anglican Council," recently held in England, had read before it quite a number of papers on Spiritualism, (published in a small pamphlet, with comments by M. A. (Oxon), and which should be very largely circulated in this country) that the *Journal de Bruxelles* undertook to reproduce; "but, why," says the *Messenger*, "did it stop at Dr. Thompson? Was there not Mr. Browne, Rev. Canon Wilberforce, Mr. Fowler, and others? Perhaps it would have deranged a line of conduct, imposed in certain matters, by its superiors, the ecclesiastics?"

The *Messenger* very kindly notices the enlargement of the *Banner of Light*, with its augmenting its price, under the able direction of Messrs. Colby & Rich. Mr. Crowell's *Two Worlds* is also mentioned.

SPAIN.

I miss this month that charming little paper, *La Luz*, of Barcelona, so ably conducted by that erudite writer, Mme. Domingo y Soler, and must content myself with *El Criterio Espiritista* of Madrid. The first six pages of *The Critic* are devoted to a discourse by the President of the "Spanish Society of Spiritualists," D. A. García Lopez, in which he speaks of the "school of Spiritualism which has demonstrated the grandest truths. . . . And it is not superstition to investigate, to learn whence comes this spirit and whither it is going, to follow its progressive evolutions in its union with matter in all its forms and states. . . . And spirit pertains to the category of forces in Nature, and it is that which informs us of the phenomena of life, in its material order as well as in its intellectual and moral," etc.

"Spiritualism is a Philosophy"; "Epidemics" (referring especially to the cholera at Mecca, the effects of fear etc.); "Mediums in England"; "Equivalents" (in which the Bishop of Cuba is made to say that all our healings by the laying on of hands, etc., are by the power of the Devil); "Miscellaneous" and "Neurologia," are the other articles deserving a more especial notice; but space forbids.

The death of one of our brethren in belief, in Havana, Don Manuel Ubeda, is particularly noticed in *El Criterio*. Preserving to the last all his faculties, he recognized and reposed in the truths of Spiritualism. He was the honored father of a family, consecrated himself to good deeds, and will be greatly missed.

SOUTH AMERICA.

In the *Constantia*, of Buenos Ayres, we have quite a formidable magazine. The present issue (coming late to hand) has thirty-two pages, of double columns, that are especially admirable. "The Refutation of Sr. Hernandez" discusses, *seriatim*, "The enemies of Spiritualism"; "We are not to deduce from the antiquity of a thing that it does not exist"; "There is nothing new under the sun"; "Testimonies from the Orient"—from ancient writings; "Views of Pythagoras and Origen"; "Scientific experiments and the result," etc., etc.—these constituting in part the basis of a very lengthy and astute criticism on what the Catholic Church, and our opponents generally, have to say against our faith: while a brilliant array of evidence is adduced in our behalf from the sages of India and the illustrious savants of our own time, such as Messrs. Crookes, Flammarion, et al. Mons. Cousin has said that "The history of the philosophy of India is the fountain of the philosophical history of the world." "The religion of Valmiki in primitive India is founded on the unity of God, the immortality of man—his continued existence in a spiritual state where justice would be meted out to him," while in Book III. of Manu we read "that the spirits that have gone before us (*antepasados*), our ancestors, in an invisible state, accompany the Brahmanes (priests) in their funeral ceremonies; under an aerial form they follow them and stand by their side." . . . Further, also, in Book XII., "The soul is the likeness (*semejanza*) of God; the universe reposes in the supreme Soul." . . . But I must not follow this dissertation through its twenty pages, however agreeable it might be.

From an equally able and pleasing introduction to the above, I will quote an item which I have never seen referred to before: "In 1852 the *Illustration Française* published a map of Europe, in which in every quarter the inhabi-

tants were represented as being engaged in magnetic dances."

It is also to find in the *Constantia* the following: "We take occasion to manifest our pleasure at the just tribute of admiration which the *Reclista*, of Paris, and the *Banner of Light*, of Boston, pay to the distinguished literary talent of the tireless writer (Mme. Domingo y Soler) who has contributed so largely toward the dissemination of our consoling, enlightening doctrine." "The importance of the *Banner of Light*" in propagating our faith among twelve millions of believers, is further commented on.

A few words must now be given to the *Reclista Espiritista*, of Montevideo, for October. With the exception of one of those engaging communications from "The Guardian Angel," this number is almost wholly occupied by the pen of its editor, who writes of "God"; "If Spiritualism were an illusion it would have died ere this," and "Spiritual Teachings." It announces the reception of a new periodical: *Anales del Ateneo del Uruguay*; and that "They have put on sale in Rome the new work of the *ex-papire* Jesuit Curci. There are signs that this publication is soon to excite great interest in Italy. Space forbids further comment."

ITALY.

The *Annali Dello Spirittismo*, of Turin, for November, considers in its conclusion of "Catholicism before the Time of Christ," the "Tendency of Religion," "Intolerance," "Signs of Decadence of Catholicism," the "Incompatibility of Priests with Civil Liberty," "Combating Errors," etc., and these are discussed with the known ability of Viscount Solano. "The World of Spirits," (through a medium) which "though little understood is one of the most important of the new doctrines," says the spirit; Chapter IV. of the "Book of Cosmology"; that portion relating to the murder of Miss Stannard (with a notice of the Rev. Hayden, which Dr. Hunt gives as revealed to him by the invisibles, and "Human Perfection," are also treated at some length in the *Annali*. This periodical quotes also an article in the *Ateneo Publico*, of Guatemala, in which it is said (names and data being given) that the poor Indians of Matagorda are being shamefully cheated by the priests of that region; but it is hardly possible for these religionists to deal with them more unfairly and cruelly than does our Christian government with its so-called "wards." Mr. T. L. Hazard's devotion to our cause and his large experience are also noticed.

GERMANY.

The *Psychische Studien*, of Leipzig, for November, four numbers of *Der Sprechsal*, (to Dec. 5th), also of Leipzig; and four numbers of *Licht, mehr Licht*, (to Nov. 27th), of Paris—all in the German language—are in hand.

To those who have a taste for the highest expression of German culture, the *Psychische Studien* is doubtless to be much commended, for it has many able contributors. Among its minor items in the present issue is one on the enlargement of the *Banner of Light*, and commendatory of its contents.

Der Sprechsal has a great variety of attractive articles that cannot fail to enlighten its readers, who will doubtless soon be numerous. *Licht, mehr Licht*, beautifully printed in English type, is a host in itself, seeming to leave no branch of our faith unexplored. The *Banner's* article on "Manifestations in Baltimore" is quoted.

MISCELLANEOUS.

The Dutch *Op de Grenzen van Twee Werelden*, etc., Mme. Van Calcar, editress, is a neat magazine, and has its present pages largely devoted to the distinguished Russian Spiritualist, Alexander Aksakof. Spiritualism, ancient and modern, with its mediums, is then brought under review.

La Chaine Magnetique, Paris, for November, has a wood cut on its outside representing the Baron du Potet magnetizing a quantity of invalids seated before him in a garden at Montpellier; and within, M. Hansen standing on (the centre of) a magnetized person who only rests his head and feet upon chairs as far apart as possible for this experiment. It seems that in Germany M. Hansen's exhibitions have been prohibited. *La Chaine*, under the heading of "Causative Scientific," says: "Last Sunday there was a very interesting conference held at the park of Montsouris, for the consideration of alimentary reform. It is the first, we think, that was ever held in France by the Vegetarian Society outside of the Society's assembly-room. It was attended by the *élite*. 'Meat,' it was said, 'as one of the foremost of excitants, should be banished from our tables.' This in view of temperance reform; and this, ere long, will doubtless be one of the strong points put forth by the total abstinence advocates everywhere. The useful animals eat no meat."

"THE BANNER OF LIGHT," (BOSTON, U. S. A.) (OCT. 15TH-NOV. 5TH). We approach the massive pages of the *Banner of Light* with admiration, but with an utter sense of inability to do any justice to their contents. We can but give a general tribute of praise, and direct special attention to some among many good things. Dr. Ditson's "Reviews of Foreign Spiritual Journals" are as good as ever. W. J. Colville and Mrs. Richmond afford, as usual, instructive and eloquent teaching to the readers of the *Banner*. The enterprise that provides so much intellectual rabulism is most commendable. Various striking narratives of the "Presentation and Recognition of Materialized Forms" are given. The cumulative testimony, making every allowance for possible mistake, enthusiastic exaggeration, and imperfect conditions of observation, is very strong. The Editor's-Largo continues his useful work; and the "Message Department" is as provocative of wonder as ever.—*The Psychological Review*, London, Eng., for December.

Denver, Col., in ten years has become a city of 45,000 people, many of whom are Spiritualists.

Ovation to Dr. Joseph Rodas Buchanan and Bride.

We noted in our last issue the wedding, on Dec. 12th, of Dr. J. R. Buchanan and Mrs. Cornelia Humphrey Decker, at the residence of Dr. R. C. Flower, 433 5th avenue, New York City; and gave an abstract of what might be termed the *post prandial* remarks then and there participated in by prominent ladies and gentlemen in attendance. We have since received a *verbatim* report of these speeches, which we now place before our readers:

After the wedding guests had returned from the refreshment tables, they grouped around the bride and bridegroom, as they stood in the bay window by the statue of "Hebece at the Well," and renewed their congratulations, which were eloquently expressed by old friends, the substance of whose remarks is here reproduced.

Mrs. E. L. Saxon, of New Orleans said: *Dear Friends*—It seems scarcely meet that I should first be called to speak, amid this array of talent, gathered to do honor to our noble friends. To me it seems appropriate from the one fact that Dr. Buchanan's life and philosophy have colored all my destiny, and ennobled all that was noblest in me. When I was very young my dear father subscribed for and read his *Journal of Man*, and honored his fearless editor.

Thus early my own soul was invading the mysterious world of spirit, and from this *Journal* I gained faint glimmerings of the science of the soul. Later I read his Anthropology, and found that with one bold bound he had scaled the battlements of material science, and surpassing all predecessors, with fearless hand he parted the curtains of the hidden mysteries, and read the secrets of the soul, demonstrating the immortality of man beyond a shadow of a doubt to the intuitive mind.

In one chapter of his grand work of Anthropology he speaks as with the voice of prophecy, declares the divine possibilities of woman, and urges her to be what we see her here to-night, a glorious being—not a doll, but part and parcel of the great thinking, acting, living world.

I know I speak the sentiment of every woman here when I say our sex owe to him love, honor and reverence—not maudlin but royal sentiment, as woman's fearless and courageous friend. Two of the leading woman physicians of the Union have said to me, "I am grateful to Dr. Buchanan. He made it possible for me to be what I am to-day, a successful practitioner; and woman should honor him as the pioneer champion of her sex in this century."

Far back in the past, long before we knew each other personally, he was my correspondent. I named him then "Dear Mentor," for he was teacher, counselor and guide in all that was noble and lofty in life. Through him, by letters of introduction, I became friend and correspondent with many noble and eminent women, when isolated from intellectual life in my lonely southern home by its many duties and cares.

His was the fearless courage that pierced the dim forests of ignorance, holding aloft the undying flame of truth. Such men have ever been derided (being wiser than their kind), but coming generations ever bless and honor them. So when we shall have worked the divine science of sciences, psychometry, will be proved, and its discoverer honored and crowned as he is now blessed and loved.

It is indeed fitting that he should choose in the glorious Indian summer of his life, the pure and noble woman whose soul so fully interprets the science of which he is the honored leader—who can by holding a bit of one's willing reveal character, interpret motives, and lay bare the mysteries of soul and conscience. May they live long, blessing and blessed, and when he passes to the higher and I remain on earth, I among the highest, saddest and noblest spirits I can choose my spirit-guide, I'll turn from all and choose my loved and honored Mentor.

COL. ANDREW H. H. DAWSON, of New York, was called out and said:

Ladies and Gentlemen—This invitation to say something would surprise me if I was young enough to be surprised, but inasmuch as it is out of the abundance of the heart the mouth speaketh, when the best things are said, I feel that I shall take but little risk in trusting impulse on this occasion. Even had I not listened spellbound to the felicitous flow of facts and feeling for which we are all indebted to the eloquent lips of Mrs. Saxon, all I would have to do to prepare myself to say something appropriate to the occasion would be to give the events of the last forty years, during which I have been an observer of the conduct and character, labors and achievements of Dr. Joseph Rodas Buchanan, a passing glance.

It will be proper to state that I am not a Spiritualist, that I never before attended a wedding in that church, and that I was not aware of the custom I am now expected to fill a role in observing, but I am not here to dispute the right of Spiritualists to conduct sacred occasions as they do all other occasions in a way peculiar to themselves.

My testimony, however, to the grandeur of Dr. Buchanan's genius, the strength of his intellect, the breadth of his wisdom and the depth of his learning, is not diminished in its value by the fact that I do not belong to his church, and am free from the influence of spiritualistic sympathies. I have often said, and say again, that I believe him to be one of the profoundest and altogether the boldest of modern thinkers.

He grasps his intellect and plunges into the pathless depths of the forest of ignorance, and fearlessly places the blaze from his sharp edge on every oak he finds there that promises to answer his purpose as a landmark; and what has cost me a mingled disgust and surprise, is that the cowards who have timidly followed in his footsteps, guided by those blazing, lack the magnanimity to acknowledge their obligations to him, and are frequently guilty of the impudent trick of attempting to confuse his premises with their deductions or his deductions with their premises. Time will correct all such perversions of truth, and attempts to inflict upon lovers and shedders of light injustice, but they must cost an average piety a more or less trying test.

Independent of his claims upon the respect of strangers for the highest intellectual gifts which elevate and enable man, he has a claim upon the reverence and affection of those who know him more intimately none can command save the irreproachably virtuous and upright. The recent campaign for the Presidency was distinguished above any we ever had before, or it we change one of our candidates, will ever have again, by the fact that one of the candidates emerged from the contest without the smell of the gunpowder of scandal on his garments. It would have been a phenomenal event in any age, and if there is another man who could have emulated his success in that regard, ladies and gentlemen, (pointing to Dr. Buchanan), there he stands.

And now, in conclusion, permit me (addressing the

[Continued on twelfth page.]

THREE BASKETS.

BY MARGARET E. SANGSTER.

Bertha's basket: Maiden Bertha, with the merry dancing eyes, And the brow whereon a shadow would be such a rare surprise— What has she within this dainty shell of rushes, Sifted and shaken, and where so many maiden musings innocently are enshined?

Gayly mingling ends of worsted; heads that glitter silver-bright; Fleeces of Shetland, light and airy, lying there in waves of white; Brodered linen, wrought for pastime in the dreamy summer hours; And perhaps a poet's idyl, read amid the leaves and flowers.

Bertha's basket: Mother Bertha. Ah! serene light bath grown In the thoughtful eyes; the forehead bath some fitting sorrows known. In the larger basket looking, other handwork we find. Where the woman's heart its pleasure, love and longing hath enshrined.

Little aprons; little dresses; little trousers at the knee Patched with tender art, that no one shall the mother's meaning see; Flannel worked with skill and patience; and an over-flowing store. Every size of little stockings, always needing one stitch more.

Bertha's basket: Grandma Bertha; for the years have run their way. And it seems in looking backward it was only yesterday. That the maiden tripped so lightly, that the matron had her care— Age slips on so gently, gently, like an angel unaware. Grandma's work is contemplative. With the scintillating of steel Glean the needles, smooth with flashing on the toe or round the heel. Leisure days have found the lady; but her face is deeply lined. And her heart is as a temple, where are hallowed memories shrined.

As along the dusty high-road rise the milestones one by one, Telling here and there the distance, until all the way is done. So a woman's basket marks her journey o'er the path of life. Working dearest work for others, whether she be maid or wife.

Banner Correspondence.

California.

PASADENA.—E. A. Bonine writes: "I was exceedingly pleased with John Wetherbee's 'Conclusions,' and feel almost as though I ought to address my communication to him instead of the *Banner of Light*. I consider his article glibly edited, or, as a glass-maker would say, of good glass, 'double thick.' I was surprised to find his deductions after twenty-five years about the same as my own after an investigation of three years. I was soon thoroughly satisfied that spirits returned. The first medium I ever saw was an independent slate writer, who held a small frameless slate before me on which was lying a half inch pencil. The medium held the slate by two diagonal corners, and remarked, 'Cover the pencil with your hand, which I did, my hand being close to and in contact with the slate, forming a small hollow in the centre of my hand, and thus not in contact with the pencil myself. We each asked the same question: I heard and felt a scratching on the slate, and raising up one side of my hand I read the word 'Cannot'—an intelligent answer to my question, but not what I asked nor expected. This sitting was in the presence of a friend, and in a room in which the sun was shining through the windows. Then we investigated other phases—rapping, trance, materialization, &c., &c., and we emphatically said, they came back from the other shore. The next question was how much to believe of what they said; and there came the rub. We had to turn over and twist, and take near views and long-range views; compare and deduct; multiply and subtract, and at last came to a conclusion; and that conclusion was—they are one link in advance of us in the chain of existence; but it is possible for a man to die and not know half as much as I myself; dying does not cause a rascal to turn up a first-class saint, nor make a man all-wise. A spirit, an old doctor, remarked to me once: 'People expect everything a spirit says to be good. There is none superlatively good but God.' And another remarked: 'We could tell you many things that might be of benefit to you, but if we told you everything where would you get your experience? would you be living out your individuality or ours?' I doubt if any spirit can positively say such and such will come to pass; but I find they reason on future events much as we do; and looking at things in every light in which they can, say such and such will happen; but sometimes a condition will come in which they did not foresee, and change the result. One thing seems strange to me—in all my investigations I cannot get positive evidence that I ever communicated with any of my personal friends in spirit. The fact is, I never look for them to come any more, as I did at first. I have seen the same spirit come many different times (materialize) to another. I learned to know its voice, its size and shape; I learned its individuality. I have heard words of wisdom and love, have had a thousand questions answered that no one else gave a satisfactory solution to; questions that my mind asked, and no answer was to be found; and so, though I do not know all about Spiritualism, and never expect to, still it has brought knowledge and peace, and I am so far satisfied that I look hopefully to the future and feel convinced that with the freedom of inquiry we have in this age, by-and-by we shall know much more about its philosophy. Ten thousand thousand minds are investigating. Many are trampled with all manner of coils, others are as free to think and act as the bird that cleaves the air. One thing is sure—they who investigate this philosophy will learn to think for themselves; thus individualize themselves; and among spirits this is held in high esteem. Spiritualism makes the human soul the arbiter of every question. This is right. To my mind one thing is needful: men need to know that life is immortal; then, methinks, the cloud of selfishness and ignorance that hangs over men's minds like a shroud of darkness will disperse, and men will find their truest happiness in helping others."

SAN FRANCISCO.—Wm. Emmette Coleman writes that upon the arrival of Thomas Gales Forster and wife (when they were in California some time since) they were called upon by Mrs. Lena Clarke, who though never having seen them before, accurately described several of their spirit friends.

"A lady," said Mrs. C., "walks into the room, giving me the idea of much debility, characteristic of her condition before her departure, and she says she will recline upon the sofa, as was her wont." Mrs. C. then gave the name and exact description of a friend of the Forsters who left the form some ten years since, who invariably rested as above described, when visiting Mrs. F. before her decease. She likewise told Mrs. Forster the name of a relative in Philadelphia to whom she was writing a letter when

the medium called, the partly-written letter then lying upon the table in an adjoining room, and into which Mrs. C. did not enter during her visit. The spirit further very clearly identified herself by speaking with exactness of peculiar relations known to Mr. and Mrs. Forster, that had existed before her departure from the form between herself and the lady to whom Mrs. F. was writing. Mr. Coleman subsequently received many remarkable evidences of spirit presence through the mediumship of Mrs. Clarke. He gives in detail an account of slate-writing proceedings conducted without a pencil, and in a very satisfactory manner, remarking upon which he says:

"The facts of psychography and clairvoyance, upon which Mr. Epes Sargent predicated his 'Scientific Basis of Spiritualism,' were here strongly manifested. Both an unseen physical power and an unseen intelligent agent were exhibited—a power capable of writing on a slate so situated that, no material hand could have guided the pencil, and an intelligence capable of piercing my thoughts, and of inditing a reply to unspoken questions. Some of the information contained in the slate-writing, it should be observed, could have been derived from my mind by mental sympathy or mind-reading, as it was present in my consciousness at the time; but some of the points alluded to were not in my thoughts when the writing took place, they being brought to my remembrance by the perusal of the writing."

Mr. Coleman alludes favorably to other mediums, Mrs. Breed, Mrs. Seales, Miss Mayo, Mrs. Robinson and Mrs. E. C. Morton, remarking of the last named, "Mrs. Morton is a lady of cultivated tastes, and richly endowed with sterling personal graces alike of head and heart, commanding the esteem of all for her unostentatious social and domestic virtues, as well as for her beneficent medial powers, as exemplified in clairvoyant, psychometric, healing, developing, and other phases. Though not specially claiming to be a test medium, so-called, striking tests of identity are often given through her; my own experience with her corresponding, as above, with that of the many consulting her for advice and counsel."

Wisconsin.

MILWAUKEE.—E. L. Swaney writes: "We have stopping with us at 470 East Water street, Mrs. Van Dusen, who returned to Milwaukee from Denver, Col., where she has been doing a noble work for the past two years, giving tests, healing and speaking. For the past five Saturdays she has given, to fine, intelligent audiences in Dickinson's Hall, many grand and beautiful truths. She describes spirits in the audience, answers questions, and improvises poetry. Her services were highly appreciated. While the population of our city is largely German, in which the materialistic element predominates, considerable interest is manifested in Spiritualism. Mrs. L. M. Spencer, who came here about two years ago, has been developed as a trance speaker, and is doing a good work at Boyington's Hall, every Sunday evening, being occasionally relieved by speakers passing through the city. Last Sunday evening Frank T. Ripley, who is on his return from the Quarterly Convention at Omro, gave us a good, stirring lecture. His audience, which was the largest of the season, was highly pleased. His description of spirits in the audience was very satisfactory."

While the earthly burdens we bear make us weary in body, we get soul-rest in the perusal of the *Banner of Light*. May it continue in the future, as in the past, to carry to earth's children those beautiful truths that the spirit of man so longs for."

OMRO.—Dr. J. C. Phillips writes, Dec. 5th: "We have just closed one of the most interesting and harmonious meetings ever held in this place. We were very fortunate in securing Mr. F. T. Ripley, whom we consider one of the best test mediums ever in this section. The attendance was large, and great interest was manifested. Prof. Lockwood gave one of his logical and concise lectures Sunday p. m., from the text, 'If a man die shall he live again?' The Professor, as our executive, has won hosts of friends for his geniality and kindness. The local society of this place was so well pleased with Mr. Ripley that he has been engaged for the Sundays of February and March next."

APPLETON.—L. D. Nickerson writes, Dec. 10th: "In regard to the passing to the higher life of Miles Brown, of that place, at the age of seventy-five, on the evening of Nov. 27th, 1881—as follows: 'Mr. Brown was endowed with a broad, generous and philanthropic nature which never could be confined to any narrow, selfish sphere. His sympathies embraced the world of mankind, and wherever want or sorrow or helplessness made appeal, his heart and hand were alike ready to respond to the extent of his ability; hence it was impossible for him not to take a decided position in the exciting struggles between bondage and freedom which, in the days of his early manhood, seemed either to quicken or deaden all hearts. Opposition on the part of the Church, as a Church, to the practical application, in our own country, of the principles of human rights as embraced in the Declaration of Independence, together with personal abuse and persecution by its members for the stand he took against oppression, had the effect to undermine in him the religious faith in which he had been educated, and for a period he seemed to have lost all faith and confidence in the Divine Government and immortality.'"

At about the year 1853, a remarkable opportunity being opened to him for investigating the so-called Spiritual Philosophy, he seemed like one born into a new world. He spared neither time nor money in testing its merits, and became fully convinced of an unseen power working from the Supernatural, through many souls, for the help of mankind. He regarded this new Philosophy as one of the grandest truths ever given to man, making this life worth living, robbing the grave of its victory, teaching him there is no death, revealing the mystery of the hitherto unknown, giving him bright glimpses of the 'gates ajar' of a better life beyond, and enabling him to hold sweet converse with loved ones gone before. All this our dear brother most fully verified in his actual life for almost thirty years, and in the passing hours of his final dissolution, was confident to the last that he should meet the dear departed ones on the banks of the hitherto dark river. So passed on this old veteran and pioneer, illustrating the sustaining power of implicit faith in a future life wrought in him by the investigation of the Spiritual Philosophy."

Vermont.

VERNON.—Chauncey Thayer writes: "I feel to rejoice that the *Banner of Light* has grown larger instead of smaller within the past year—just as I expected. And how the quality

of the reading matter increases with the quantity! I feel each year more and more as though I could not do without it; and as anxiously look for its weekly visits as I do for the return of the Sabbath-day of rest from daily labor, that I may enjoy a few hours of quiet repose and spiritual feasting."

Minnesota.

MINNEAPOLIS.—Believing that "an honest confession is good for the soul," Mr. E. A. Hodson writes: "For years I have been receiving the *Banner of Light* via San Francisco, Cal. It has been forwarded to me by the kindly hands of my only surviving sister—one who has long rejoiced in the peace-giving truths you enunciate. For a long time I took little interest in its contents. She knew this, but sent it all the same. Her persistency has now been rewarded, and I am sure she will be rejoiced to know the fact, and all the more to learn it from your light and life-giving pages."

The change has come over me slowly. Every step has been earnestly contested. If a medium was entranced, it was self-mesmerism; if the past was revealed to me, it was mind-reading; if persons and localities were described, that was clairvoyance, etc., etc. At last I discovered that even these phenomena are but phases of Spiritualism—its inchoate stages and forerunners—proving, as they do, the independent action of the spirit while still in the body."

Much that I saw in the 'Message Department' of the *Banner* seemed to me childish, not to say foolish—formulated by the medium from the death lists of newspapers. Even while arguing to this effect, there came to my mind with wonderful distinctness these words: 'My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith unto thee, wash and be clean.' (2 Kings, v. 13.) We aim at truth, but too frequently overshoot the mark. Verily, 'God has chosen the weak to overcome the mighty; and the foolish things of this world to confound the wise.' To credit such eminent men as Hare, Howitt, Edmonds, Denton, Zöllner, on points of law, philosophy, science, and to ignore their testimony on the phenomena of Spiritualism, is not modest, to say the least."

Among the lesser works on Spiritualism which I have read with great satisfaction, I may mention 'The Claims of Spiritualism, by a Medical Man,' 'Six Lectures,' by Mrs. Cora L. V. Richmond, and 'Is Spiritualism True?' by Prof. Denton. They are but low-priced pamphlets, to which my attention was called through the advertising department of the *Banner of Light*, but their contents will enchain the reader's attention from first to last; and if they do not convince him that Spiritualism is true, he will certainly find them very able helps in that direction."

Still, the *Banner* itself has proved the most efficient aid in my case, presenting as it has the various phases of Spiritualism from week to week, and thus constantly adding new truths, undermining old prejudices, and deepening impressions already made. Above all things, the newspaper is a power: it is not so elaborate as a book, but it presents more variety, and brings us face to face with the passing hour. It was the 'broken bread' that fed the multitude."

The rubicon is passed; theological mists are dispelled; the true light now shineth; there is no more death; the family chain is unbroken, and our dear departed live and love."

As the gods of Olympus fled before the risen glory of the crucified Jesus, so the dogmas of the Church are scattered by the brighter beams of the Harmonial Philosophy."

Other bibles are unearthed; other Christs are revealed; comparisons are instituted; opponents warm in debate; the question is decided, and Christna, Buddha, Zoroaster and Socrates range themselves beside the Nazarene. The essential manhood of each is admitted; there is no associate God; the myths and the legends of a dead past make their bow and retire before the living present."

The wall of partition is broken down; the accredited ambassadors are admitted; treaties of amity and commerce between earth and heaven are duly signed, sealed, and delivered; angels fling out their banners, and man responds with joy triumphant. Thus Spiritualism is the outcome of all the religions of the past—the topmost flower—the ripened fruit of the 'Tree of Life.'"

The wall of the damned is hushed; cruel gods and their associate devils disappear with the miseries they generated. The gates of heaven are flung wide open! Our loved and lost return, crowned with immortality. Earth wears a brighter garb; flowers shed sweeter perfume; waters leap in gladness frolic; mountains nod approval; the trees clap their hands for joy."

Massachusetts.

HAVERHILL.—W. L. Jack writes that great interest is manifest among all classes in the subject of Spiritualism. Many circles are being held even among church-going families, and a fair investigation is one of the things they are determined upon. The result of such a course is easily foreseen. Mrs. Sarah A. Byrnes has recently lectured, winning encomiums of praise from all who heard her eloquent words of truth, and our correspondent recommends all societies who may desire an able speaker upon their platform to secure her services."

EAST CUMMINGTON.—"L. C." writes: "It is seldom that we have the privilege of listening to spiritualistic lectures in this place, but we engaged the services of Miss Leslie N. Goodell for Nov. 27th, and were very much delighted with the two fine discourses she gave us. Her character-readings from photographs—some twenty in number—were a perfect success. She is an earnest, graceful and practical speaker, and has won many friends here who will be glad to welcome her again. She should be kept constantly at work."

The *Banner of Light* is an old friend here, and we could hardly keep house without it. Accept our cordial sympathy and best wishes."

New York.

WESTFIELD.—S. G. McEwen writes: "The enlargement of the *Banner of Light* we consider a great improvement in the right direction. It gives a class of matter now that it was not always able to do heretofore, for the want of space, which must please all who take it, and ought to add to your list of subscribers. This token of prosperity encourages us all; and we hope its interests will never wane."

Illinois.

HARVARD.—Charles George, upon remitting for a new subscriber, writes: "I am a firm believer in the truths of Spiritualism, and though over seventy-five years old employ my time in visiting the sick and healing those whom the regular doctors pronounce incurable."

Original Essays.

"CAN ANYBODY TELL ME WHO I AM?"

The sky was blue. The bright sun gave no token of an eclipse. The light, assuming crimson and purple hues as it passed through the stained windows of Mr. Chadwick's Church, on the morning of Nov. 27th, seemed to have found no grave; or was it indifferent to individuals in its certainty of the irresistible sweep of truth? Did it see some other hand ready to grasp the wavering standard? But, as I fancied, there was sadness in the organ's tones—for it was a very radical organ. Its undulating harmonies seemed to voice the feeling of the ocean, as its waters close over some stately ship, its pride. And flowers came and crept near the speaker—green and white, such as go to Greenwood."

It was a strange spectacle! Chadwick defending himself from O. B. Frothingham—speaking of "our friend's defection," deprecating his expressions as "pained reading," and complaining of his "serious indictment of radicalism." Frothingham had always impressed me as being as much of an iconoclast as any radical should desire. He could be relied on to get away from somewhere, if not to anywhere. Fascinating in his very destruction, so beautifully did he consign to the realm of myth hopes and beliefs endeared by the teachings of childhood and the associations of ages, that the wanderer from the fold soon learned to hush the appeals of his orthodox conscience, and to admire the hand that wrought ruin only to liberate."

The last time I saw that hand, it was closing the door forever (I) after him, upon the conclusion of his last address in the Masonic Temple, when he hinted at the failure of individualism, and foreshadowed the fall of Protestantism, leaving upon the field rationalism and Roman Catholicism, in the shadow of whose moss-grown walls the conservative would find refuge from the restless surge of modern thought—shelter from the bright glare of the sun of radicalism."

The glory of the Temple departed from it. No one was sought or found to assume the fallen mantle. Who could? And now, he cannot take up the thread of his work where he left it. "I would not be able to teach as I did." "I was wholly alone," he says, or is reported as saying. He who has the truth need never feel alone. He seems to regard his past labor as a work of reparation. But the church, in characterizing his work, would never have thought of that word, or have recognized the original after he had left it."

He thinks "it is the man, and not the truth behind the man, which keeps the materialist movement active at present among the people." But the truth, and the needs of the time, have much to do with the making of the man. Put Mr. Chadwick in a Methodist class-meeting, and Felix Adler in a Baptist pulpit, (or wrap him up in Episcopal vestments) and see what would become of them."

If Mr. Frothingham's independent church "was a sort of magnet" for "queer persons," this will perhaps be accounted for, in part, by the freedom of thought which he invited. If the evangelical churches enjoy immunity from this experience, an assertion I would by no means hazard, the mold in which church-members are required to run their beliefs suggests itself as an explanation. Better the various shades of belief reached through some process of reasoning, than uniformity of belief at the dictum of authority. An erroneous conclusion evolved through the bloody sweat of one's own brain is more to be respected than a servile opinion imposed by what has been called "the consensus of the competent." Stumble, if need be, but do try to walk. There is plenty of time in eternity, and somewhere, somehow, the tired spirit, if it will only question, will find rest in the truth."

The subject of these comments has recently been compared to one who should assume to take a ship full of passengers across the ocean, and then, abandoning it midway, say: "I thought I could take you across, but I find I don't understand navigation. I am going off in this small boat, and though I am sorry for you I can do no more for your welfare: Good-by." But whether Mr. Frothingham crosses himself or not, if he has encouraged others to essay the voyage who shall cross and desert the continent of truth beyond, his spirit lives and is justified in the impulse which is crowned with triumph in another. To see the liberator chain himself and fall by the wayside while the throngs of the emancipated pass by, if a finality, were unutterably sad. But the wave of truth which may appear to strand the ship will not forget to return and, taking it up in its arms, bear it out to sea."

"Unbridled free thought" is one of the last things Mr. Frothingham might have been expected to disapprove. Waiving the question of the feasibility of putting a bridle upon free thought, it must be unbridled to be worth anything. No matter whether it leads to "dreary negation" or not. The comfort or discomfort of a belief is not to be considered a moment. "Is it true, or is it not true?" is the sole question to be asked. If one may not be free to think, how shall he himself feel assured of freedom to think that another shall not be free to think. But the sea which is invited beyond its barriers to irrigate the country, will laugh at the suggestion to "stop where I stop."

It is not so surprising if free thought has led to "dead materialism," in view of the modicum of evidence the churches have had to offer, disdaining as they have the proffered testimony of Spiritualism. Beautiful types of character, however, they have developed, and it is these which have made an impression upon Mr. Frothingham. His statement, if he made it, that "the opponents of revealed religion have made no headway during the last twenty years," and that "Evangelical religion was stronger and the churches better filled" when he withdrew from the Temple than twenty years ago, is extraordinary, and at variance with the confessions and lamentations of the clergy themselves. Mr. Chadwick justly answers that if this be so, it is "no reason for asking for a furrow," and that the popularity of a preacher is "largely in proportion" to his "modification" of the most conspicuous and offensive features of Orthodoxy, or "reticence" concerning them; and this fact Mr. Frothingham seems to recognize in his observation that "the religion of to-day is throwing off the accretions of ignorance."

Mr. Chadwick considers Dean Stanley, Robertson Smith and Stopford Brooke, and the waning influence of the Lutheran Church in Germany, among other signs of the times, as poor illustrations of the "no headway" idea, and says that "if the old standards were to be

enforced," and "the old doctrines distinctly preached," "men and women would tread upon each other in their haste to leave the sacred precincts for a breath of less asphyxiating and sulphurous air." He thinks that if Rip Van Winkle's experience could be reversed, he might have thought the subject of his criticisms had awakened twenty years ago."

Some of the most significant sentences in the report defining Mr. Frothingham's present position (or professedly aiming to do so) are these: "What is this power—the power behind revealed religion and the Romish priests? I cannot undertake to say. But it is there, and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I for one do not care to go on denying the existence of such a force." "The creeds of to-day do not seem, in my eyes, to be so wholly groundless as they did" ten years ago. "The work I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises." It has "occurred to me" that opinions hitherto entertained "do not contain the whole truth." But "I do not recant; I simply stop denying, and wait for more light." If he does not believe more, he doubts more."

When the Materialist finds nothing, more to destroy, and wants more light, he may begin to discern that light which dawned upon the world thirty-three years ago. There is honesty in his confession, and light in his "growing suspicion that there might be something behind or below what we call revealed religion." While Talmage regards his [F's] present attitude as "the most stunning blow that infidelity has received in a quarter of a century," and congratulates him upon the "discovery in time that in order to be happy one must believe something, and believe it with all his heart," a correspondent of the Boston *Investigator* speaks of a "terrible heart-sickness," and even says, "we feel like saying, with sorrow, as if he were already dead: 'Pence to his ashes.'" But suppose we wait a little, and see what direction he finally takes, and let him elaborate his views in language of his own choosing, and which would therefore do him no injustice. It is no wonder if so lofty a headland is often shrouded with the mists of doubt and speculation."

We are reminded by Mr. Chadwick of Mr. Frothingham's peculiar question at the farewell meeting of friends tendered him before his departure for Europe—"Can anybody tell me who I am?" If he [F.] has been doubting and denying all his life, he must be ready by this time to begin to believe something. Indeed, he does a great deal, since, as he once said, "Every denial holds in its bosom an affirmation." "What does he believe?" is a question which has often been asked, with an answer by no means uniform. It was safer to tell what he did not believe. Horace Greeley once interrogated him upon this point, and in the discourse he delivered in reply he seemed to admit difficulty in answering, when he said: "If Christianity has had two thousand years in which to perfect a creed, surely we ought to have at least a generation."

Mr. Chadwick says Mr. Frothingham has "overtaxed himself," and Felix Adler seems to be inclined to relieve him of full responsibility for the utterances which have created such a sensation. "One public journal imagines it sees the 'index finger of his mind pointing to an absolute and dogmatic religion—that is, to Roman Catholicism.'" But this inference is hardly warranted. One might as soon expect Nature to reverse her processes, and the oak to shrink back contentedly within the acorn, as that he should repudiate his past life and enter a Church so overgrown with tradition and superstition."

A more natural issue out of his present state would be a recognition of the truths of Spiritualism, in which he would find the original he has been trying to "restore," and an explanation of the indefinable power which is coming to be "distinctly felt" by scientists, and which "mystifies philosophers." In Spiritualism science and the Church can meet, make mutual concessions and be reconciled. Spiritualism will give science a scientific religion, and to the church a religious science. It offers to the rationalist a system which he can accept without stultifying his reason, and to the Church that demonstrative power of spirit which has been so far lost in externalities that the Church is unable to meet the exactions of science. Mr. Frothingham is so inspirational and spiritual that the wonder is that the longings of his spirit did not find an answer in this Philosophy before."

New York City.

SPIRITUALISM AND THE FINE ARTS.

BY J. SHORE.

It is not to be expected that the above subject will be elaborately treated in the short space of this article. All that I can do is to touch upon the most important and salient points, leaving the rest for the present to the suggestions of the intelligent reader. At some future time, perhaps, I may enter more fully upon this interesting subject, and offer my remarks, profound or otherwise, to the discriminating public."

True and enlightened Spiritualism will exert, no doubt, a powerful and ennobling influence upon the Fine Arts—an influence, I think, very much needed at the present time. Being an ardent lover of the beautiful, I cannot help but feel grieved at the degradation of true art as manifested in the works of our most eminent artists, and an almost utter disregard of whatever tends to purify and exalt human nature."

What are the subjects mostly chosen by artists as seen in the galleries or exhibitions of paintings? Even at the best, they are but of a trifling, if not immoral character, and I often wonder at the amount of real talent, severe study and pains-taking labor employed on subjects of no more importance than that of hunting wild geese. There is a lamentable waste of time, materials, and possibly of genius displayed in the works of modern artists, while the higher attributes and characteristics of humanity are almost wholly neglected, if not entirely ignored."

But the artist, perhaps, is not alone to blame in this matter. His very success and popularity depend on his fidelity to the spirit of the age in which he lives, and by which he is more or less controlled. If the public demand trifling and showy subjects, well, so be it. Such productions do not require serious study, and the picture, when finished, makes no large demands on the understanding of the beholder. This is an age of frivolity, and the people (God bless them!) want something to amuse, not to instruct them."

Spiritualism, in this as well as in other respects, is an iconoclast, and tends to destroy that frivolity. The true Spiritualist looks upon human life more seriously, and he is not satisfied with the mere outward show and sensual display adopted by the world of fashion. He

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She had received on the morning of the 21st a communication from his spirit, in which he said that he was content with the change which had come to him; and that he should soon again rejoin his loved ones. This Spiritualistic philosophy does not teach us to weep or mourn. It says: "Weep not, mourn not." While we have human feeling, we will realize the pangs of separation; but while we are given the power to suffer, we are given an antidote for every suffering, a balm for every wound. One moment she was with you, the strong, earthly friend;

And the other roundly denies, too, that Christianity (meaning Orthodoxy) demands of him that he trample on his intellect. If it did so demand of Capt. Adams, he says, it made demand on him (A.) which it never made on any other human being. Now nothing is better known than that ecclesiasticism has always sought to curb and restrain knowledge, with the design of making it subservient to itself. The history of Christianity is profusely illustrated with proofs of this; and the one fear constantly entertained by it is that the human intellect will, in its development and growth, cast off these ecclesiastical restraints altogether.

Our thanks are tendered to Mr. H. S. Williams for a "Common Sense Binder," a simple, durable and practical device for filing and binding papers, periodicals, letters, etc. Manufactured by Shipman & Sons, 10 Murray street, New York.

55 Mrs. Sarah A. Danskin informs us that her address hereafter will be 481 North Gilmore street, Baltimore, Md., instead of 58 North Charles street, as heretofore.

56 Dr. W. L. Jack is a fine trance medium. For his Boston address see advertisement in another column.

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25 Mrs. Minnie Merton writes from Brewster, L. I., N. Y., that A. Briggs Davis, former editor of *The Battle Axe*, and "founder of the Independent Tract Society," died in that place on Monday, Oct. 31st, 1881.

William Emmette Coleman has a word in favor of various San Francisco mediums in *Banner of Light Correspondence*, second page.

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Berkeley Hall.

The Tares and the Wheat.

An Inspirational Discourse delivered by
W. J. COLVILLE,
 In Berkeley Hall, Boston, Sunday Morning,
 Nov. 27th, 1881.

(Reported for the Banner of Light.)

We are to call your attention this morning to one of the most profound and deeply-suggestive parables, embodying a vast amount of spiritual truth, in one of those illustrative narratives, so many of which have come from the lips of Jesus, so many of which have been told by those of His times and countries—then and we from these times and countries—when and where all great teachers have been wont to convey deep spiritual teaching in the use of simple and even commonplace similitudes. The further we travel Eastward the nearer do we come to those ethnic and peoples white and among whom illustration is almost the sole method employed for the conveyance of instruction. Primitive people and Orientals are very like children in many respects; they take in ideas more readily through the eye than through the ear; and this accounts for the highly-symbolical character of their worship and the metaphysical of the images and parables contained in them.

The Northern and Western races are far from emotional and childlike when contrasted with the dwellers in Southern and Eastern climes. The brain of the earth is situated on the few degrees south of the North pole, which the needle of the compass points faithfully, not to the pole itself. This brain of the earth is the great centre of magnetic forces, and the superabundance of magnetism generated there is one great cause of the Aurora Borealis, or Northern Lights. As men live nearer to this brain of the earth they become less practical, romantic and visionary, and more intellectual. The dwellers in the temperate zone are far more poetic, literal, matter-of-fact people than the dwellers in the tropics; and thus all religions which have originated in Asia or Africa are far more deeply couched in symbol than any systems which are the outgrowth of more Northern thought.

Religion itself is the same everywhere, and so great is the similarity in the teachings of all the great moralists of the world that we can only with extreme difficulty approximate toward a discrimination between the teachings of one and another of the world's very greatest moral exemplars. Preaching in India among the Buddhists is often scholarly and eloquent; but the Buddhist lecturer or priest relies almost entirely upon illustration to give point to his argument. The tales often told of the Orientals and their legends, though very wonderful, are rarely exaggerations; eye witnesses are neither few nor far between who are willing to stake their reputation as men and women of honor in making positive statements concerning the wonderful feats performed by Fakirs, Derwishes, and others in Oriental climes. Jugglery, legerdemain, and every form of imposture has at times surrounded Oriental occultism, as the fungi surround the rocks, or as the barnacles cling to them; and yet the rocks themselves are solid realities, existing for centuries, and destined to live on and on, no matter how veiled from the gaze of the passer-by they may be by their attachments.

In every age, in every system, tares and wheat have grown together in the field of the world, and so utterly impossible is it for ordinary people to put up the tares without plucking up some wheat at the same time, that all great teachers have unanimously voted in favor of letting the tares and wheat grow together until the harvest ; but in the harvest hour angels will know full well how to discriminate between the precious and the vile, and will always be found competent to eliminate all chaff from the spiritual field.

Before entering directly upon the subject immediately before us—the harvest of the earth—allow us to offer a few of our reasons for our faith in the spiritual or esoteric side of ancient records. One of our mottoes has always been, Let every man be ready to give a reason for the faith that is in him to any who may ask. Unreasoning faith is apt to be destructive of morality, and is certainly a foe to all intellectual progress; but intelligent faith is always belief founded upon knowledge. If you know the character of one of your comrades you rely upon his word, even though you have no immediate opportunity of verifying his statements; while the man whom you know to be a liar cannot enlist your confidence even when you have no evidence that he is not speaking the truth.

To give a reason for our faith in the science of correspondences we will offer the following remarks: In the first place, it is a well-known fact among all students of ancient history that the only influential people among the Egyptians, Persians, Hindus, Chinamen, Jews, and other nationalities in bygone days, were both civil and ecclesiastical rulers. The priests in Egypt were mostly men of high birth, and, indeed, all members of royal families were also members of the priesthood. In Asia, among the Brahmins, the higher caste alone included the educated people, and all Brahmins of the highest caste were influential priests; these priests and learned people were not only ministers of religion, but also physicians, lawyers, men in charge of the weights and measures, &c. These learned men had a language of their own; they formed themselves into secret societies, and from these very ancient Orders the Freemasons and Oddfellows of to-day have descended. Freemasons usually claim to trace the history of Masonry among the Jews, as far back as to the date of the building of Solomon's Temple, 1150 B. C., which marvelous edifice they regard as a Masonic structure. Egyptologists are now, many of them, tracing the history of Masonry still further back, at least to the date of the building of the Great Pyramid of Gizeh in the delta of the Nile, which cannot have been later than 2700 B. C., while various Hindu explorers trace the existence of secret Orders in India much further back than all historic periods.

A sign-language is far older than a written one: the strange story of the Tower of Babel and the confounding of tongues is, in our opinion, a myth or legend, framed to account to the ignorant for the breaking away of the nations from the original universal sign-language, and the adoption by different peoples of various written languages. In the opinion of many modern philologists, the English language is destined to become the universal written language of the future. It is a tendency of nature to return to her former attainments in this manner—that, as the music of nature is being performed on the instrument of any world or organism, the harmonies repeat themselves an octave higher than when they were first sounded. Nature makes no single retrograde move-

ment; but as along the musical scale the fingers may pass from lower C to higher C, striking again the same note, but an octave higher as the melody ascends, so in all human attainments we come apparently back again to positions formerly occupied by the inhabitants of earth, while, in reality, we have reached a new elevation, and are sounding our notes higher than they have ever been sounded by us before. If the world has ever known a universal language of sign and symbol in days gone by, it will attain to a state in which it will possess a universal language again; but this language of the future will be the language of the living tongue, rather than of the dead stone. The manuscript is constantly superseding the laborious method of engraving hieroglyphics, and as the human eye and ear become equally trained to observe, speaking will be as powerful as acting, and tongues will be understood as readily as symbols.

In infancy the eye drinks in information previous to the day when the child can understand sounds, and the very last sound which the child really fully comprehends is the language of the human voice when it undertakes to become the vehicle for the expression of ideas. Object-lessons are often far more valuable than written or spoken ones; the child or person who can neither read nor write can understand a great deal that pictures teach. The eye is so large a door, and so open a window in the human organism, that, through this wonderful member, the soul can both portray its inmost emotions and receive knowledge of the external things surrounding its house, the body. Anecdotes are more frequently remembered than arguments; because anecdotes always relate to real life, while many an argument leaves us in the realm of abstractions. The abstract is always hazy and indefinite; and thus the greatest sinners enjoy hearing sin condemned in the abstract, but so soon as the moralist dares to particularize, to bring his subject down to the level of every-day life, his auditors are offended; he is personal, and personalities are vulgar and objectionable, so they say; while without personalities it is often impossible to rectify an error or expose a crime.

Abraham Lincoln has been severely criticised by reason of his exceedingly free use of the illustrative method. When persons pressed for time, and boiling over with an important theme, called upon Garfield's brave old friend, our first martyred President, Abraham Lincoln, he was often known to coolly remark, on listening to the burning utterance of his intrepid visitor: "It reminds me of an anecdote," and then proceeded to relate some simple incident which bore a life-like resemblance to the fact immediately brought before his notice; and in this way he often found the solution of many a knotty problem, and quelled the impetuous zeal, while he did not attempt to dampen the praiseworthy enthusiasm of the great men who so constantly surrounded this brave and illustrious hero. The old proverb says, "Discretion is the better part of valor," and so it is in many instances; but we always remember that to be cautious we need not be cowardly and deceitful, as many very cautious people are. Cowardice and deceit are altogether alien to cautiousness, as cautiousness and conscientiousness are often well developed in the same brain. It would be easy and interesting to linger a long while over the meaning of ancient symbols, and we could easily deliver a long course of lectures, or fill several volumes, if the time was at our disposal with which to dwell on symbolism, its origin and uses.

The Stage exerts a greater influence to-day, in many cities, than the Pulpit, and no words can be truer or more deeply needed to-day than those of Rev. James Freeman Clarke in his admirable treatise, "Self-Culture," where he urges the truly moral people in the community to elevate amusements and not discard them, and, by liberally patronizing good plays, to induce managers to exclude everything whose tendency can, with any show of truth, be said to be demoralizing. The Passion Play of Ober-Ammergau, in Germany, presented only once in ten years and occupying a whole day, has no doubt done more to impress upon the hearts and brains of the spectators the leading incidents in the story of the sufferings of Jesus than all the sermons and books of hundreds of scholarly divines put together. To them Christ is there on the boards of that enormous theatre, condemned after his betrayal by a false friend, and crucified between two malefactors. To the overwrought multitude the tragedy of Palestine is reenacted, and their faith in a living Christ is strengthened as it could be in no other way. And is there not always a Christ in the world, in some guise, and is not the Spirit of Truth ever spurred by the great mass of mankind, when it truly reveals some new fact of beauty? But erewhile those very Pharisees and Sadducees and Scribes, who shouted after the representative of Truth, "Crucify him!" are ready to deify and worship the prophet whom they have crucified or stoned. Every truth and all its disciples and exponents can afford to wait, for days of judgment are sure to come, no matter how long they tarry, and the searching fire is sure to try everything; and while it will burn up the chaff with unquenchable fire the reaping angels will gather every golden ear of wheat, and safely garner it in celestial storehouses.

As we look over the world to-day we see the wheat and tares growing up together, sometimes scarcely distinguishable the one from the other; but the appearances of tares are only temporarily deceitful; while they are young they all look so much like the offspring of the good seed that it would be well nigh impossible to uproot the bad without plucking up some wholesome wheat with them; this the iconoclast often does; and while a destructive as well as a constructive work may be needed to be done in this age, and in this state of society, new developments of thought are sometimes in reality specious sophistries, though they appear at first sight like new revelations from above; while on the other hand, many a truth-looker like a falsehood while it is in the bud, but so soon as it begins to flower its beauty and majesty are self-evident. Our advice to all men and women everywhere, with reference to the attitude they should assume toward all novelties, is this: Have no opinion until you have knowledge concerning that about which an opinion is to be formed; remember that all new things are not true, and that all truths are not new, and be careful to let no preconceptions war against your calm and careful scrutiny of all that is presented to you, ever bearing in mind that that which is destined to accomplish great results is usually of slow growth, while the mushroom that springs up in a night may only live a day. Large bodies move slowly, and great organizations take many years to mature, and thus "until the harvest" it is frequently impossible to distinguish correctly between the

tares and the wheat, as by their fruits alone
can we judge of their nature and worth.

On this day we celebrate one of nature's own festivals, the ingathering of the crops literally. Physically speaking, in this land certainly the harvest of the earth is now ripe; the fruits have been gathered in ere the commencement of the winter quarter; and this ingathering of the fruits of the soil must ever suggest to the contemplative mind that greater harvest of the earth in which we are all vitally and immortally interested. In every life crises arrive; "whatsoever a man soweth that shall he also reap"—an assertion the truth of which can never be denied while experience remains to testify to the fact of effect ever following cause in the history of men and nations, mortals and immortals.

There are many, young persons especially, who think slightly of little sins, or the beginnings of evil. The Romish Church has always made a distinction between mortal and venial sins; this distinction is sometimes just, but at other times unwarrantable; for, unless every sin be regarded as deadly which is committed against light intentionally, and every offence venial which is committed in ignorance, we shall make unwarrantable distinctions between offences equally grave, but in various stages of development. In the harvest of human life all stages of growth are passed through; by every habit, good and bad, by all that produces the results both of sickness and health, weal and woe, it is ever in the history of the development of all things—first the blade, then the ear, and at length the full corn in the ear. Practices are like seeds deposited in the bosom of the earth. At this season you can walk through vast acres of sown land and utterly fail to discriminate between it and uncultivated soil; the earth is brown and bare; not a vestige of vegetation is to be seen in either place, and winter covers both fields with her mantle of ermine. So you may outwardly gaze upon two boys or girls; young men or women; both are outwardly healthy, happy and prosperous; but all the while one sowing the seeds of life and happiness, and the other of death and misery in his or her constitution, by the constant practice of open and secret virtues or vices. The harvest time of mature life will display either a crop of wild oats or a harvest of nutritious grain.

It is not with immediate results that we should be always most concerned; the wise man always looks ahead, and like the busy ant, lays up a store of provisions for winter use during the long, bright summer days, while food is plentiful; or like the busy bee, who industriously employs every summer hour in flitting from flower to flower and gathering in a sweet repast and ample provision for coming cheerless days, when flowers lie dead and skies are leaden. Even though an ant-hill is sometimes discovered by a company of merciless boys, and the little creatures forced to rudely quit their shelter, and though the bees often have their honey taken from them, still, every philosopher will admit that wisdom persuades us rather to make provision for a want that may never be felt, than leave ourselves utterly destitute in case of emergency: and even though there be no future use for the goods we have collected in our youthful and prosperous hours, the very act of working is in itself ennobling.

All life is motion; nothing can live even a moment after it ceases to move; light and heat are generated by the movements of atoms; without friction there could be neither warmth nor brilliancy in the universe; without motion neither sound nor color could exist, as forms and sounds and colors are all alike the result of movements causing vibration, and as all nature is ever in motion and it is impossible to live without doing something, all our actions are simply, if we be free agents in any sense, a choice between working in obedience to our higher or our lower instincts. Even if there were no conscious hereafter for man it would be worth while to live here, for the peace and joy arising from the approval of conscience are so intense and soul-satisfying, that any one having once really experienced them would gladly barter all that the world calls wealth and happiness for one sweet hour of perfect peace of mind.

The importance of forming good habits in early life can never be overestimated. It is thought by many experienced men that what a child learns before he is five years of age he never forgets. The earliest impressions every one knows are always the hardest to erase; and is it not frequently the case with a very old person that, while he forgets almost every incident of his middle life, he remembers perfectly the scenes and experiences connected with his early childhood? Every parent and guardian should feel it a bounden duty to be as kind and courteous (if possible even more so,) to a child than to an older person; words, acts, and even thoughts which would do no harm to a person of mature mind and body, are deadly in their influence upon a little one. Ask your children to open the window or close the door; to fetch your slippers or run to the post; to pass plates at the table and bring articles from an adjoining room, in just as polite tones as you would employ when addressing an honored guest. Children are highly impressionable, extremely sensitive, and often very knowing. They understand and institute comparisons when older people think them entirely unobservant; they think it manly or womanly to imitate their elders, and unfortunately while they are not born totally depraved, we all know they come into the world with conflicting tendencies—some leading in the direction of a heaven of virtue, and others on the road to a hell of vice. The care bestowed upon the young is entirely insufficient to meet the demands of the age. The sophistries indulged in to save trouble and expense are often too base to merit a moment's countenance. To allow children or youths to form bad habits, to indulge vicious propensities "moderately," is to violate every known law of nature; and when you begin to run down hill it is often impossible to arrest your progress, though a yawning precipice gapes below. Your only safety lies in not taking the first step in that direction.

Young men learning to smoke and unaccustomed to the taste of liquor, usually get dazed and are made sick by their first cigars and glasses of intoxicants; but having overcome their primary antipathy, it is no hard thing for them to become inveterate smokers or inebriates. If the enemy, the adversary of all happiness and virtue, be allowed to sow the tares in the field of your lives in your early days, you may never be able to uproot them until your harvest hour arrives, when, summoned from earth to unseasoned spheres, you will be confronted with your own life and all its consequences. If the building you have erected be composed of hay and stubble and other refuse, then the fire attacking and consuming it will consume it, and you will suffer with your spirit who have lived frivolous and loss.

wicked lives on earth, caring only for self-gratification, on entering the spirit-world find themselves despoiled of all their possessions, stripped of all their garments, and, like persons burned out of house and home by some dread conflagration occurring in the dead of a winter's night, wander about houseless and forlorn, seeking rest but finding none. These spirits are the unhappy "ghosts" who have given rise to weird stories and legends in every age and among all peoples. Whenever and wherever interrogated they announce themselves as the misers and egotists of earth, who, like the rich man in the parable, needed fierce torture beyond the grave to awaken within them the long-dormant sense of obligation to others. Young men and women who trifle with edged tools and imagine you can leave off injuring yourselves and others at any moment, be warned in time, and remember that for you in early bloom and vigor of life, more than for any other class, NOW is the accepted time, the day during which to secure salvation from error and its sequences.

Wishing to say a few words upon the parable and its inner meaning directly, not only to extract from it the hidden marrow of which it is full, but also to combat, and if possible overthrow a popular and terribly wide-spread delusion concerning it, we shall at once, without any apology or introduction, characterize the inferences usually drawn therefrom as utterly opposed to the plain teaching of the parable itself, as well as thoroughly repugnant to common sense and the highest feelings of human nature. You are, no doubt, all of you, so well acquainted with the Orthodox interpretation that we need not employ any time in stating what that interpretation is. You have all, no doubt, heard or read some of those glowing and frightful descriptions of the last judgment, which have formed the painter's as well as the preacher's theme, in your early days; many of you were, no doubt, frightened nearly to the verge of insanity by reading or listening to sermons informing you on the authority of a book designated "holy," that the wheat signified all those who had washed their souls in the blood of the lamb, through faith in the atoning merits of Jesus; while the tares were all who had rejected the atonement. You were told that on a day which was to dawn as suddenly as the coming of a thief in the night, the harvest of the earth would be gathered in, and that yourselves, and all human souls, would either be accounted ripe and precious grain, worthy a place in the everlasting granary of heaven, or worthless tares, only fit to be burned with unquenchable fire.

It is obvious that no such doctrine was ever in the mind of the author of the metaphor. As if human souls were some of them tares and others wheat, they would have been spoken of as of equal age, and from the commencement of the history of the field which is the world, we should have been introduced to wheat and tares planted in that field at one time. But the parable says that only the wheat existed there at first; good seed only was sown by the Master of the vineyard, afterwards cometh the enemy or wicked one and soweth tares; and we are also told that while men slept the enemy came and sowed the tares, shoving plainly to every intelligent and unprejudiced reader that the tares are not men themselves, but something introduced into their lives and spheres by an adverse power while they slumber. This slumber which gives the adversary an opportunity cannot signify the natural rest of the wearied frame after the work of the day; it must mean that torpid indifference to all that is really worth living for, which is so frequently called sleep in the Bible. Satan always finds mischief for idle hands and brains to do. Satan, to us, is not a mighty archfiend, the rival of the Infinite, but the lower instincts in man, the aggregate of undeveloped spirits, in and out of the form, who tempt the unwary to evil, and all that in the world is as yet crude and inharmonious.

It is nothing short of blasphemy and grossest inhumanity to entertain the thought of our Great Evolver bringing some of us into existence to damn us for all eternity. We are as we are born; we cannot be hopelessly bad unless there is something hopelessly evil in the Great First Cause from which we sprang. All our energies, our powers of spirit, mind and body must in and of themselves be good, and only evil when perverted. If the Originator of our being is not infinitely pure (and the greatest argument of all that have ever been produced in favor of the existence of a perfectly good God is based upon the historic and self-evident fact that every generation witnesses some improvement in man, as well as in the earth which we inhabit); if we did not proceed from a perfectly noble form, nobility would not be increasingly manifest in every succeeding age.

The wives of Solomon and David would be regarded as intolerable to-day, and yet they were respectively called the wisest monarch of the East and the man after God's own heart in the days when they existed on earth. So great has been the development of human nature since those days, that the high average standard of goodness in those days is scarcely a par with the lowest moral condition of society at this hour. Facts everywhere show that the world is daily growing better and more beautiful, morally as well as materially, and the very complaint of the pessimist, who fears and thinks that things are growing worse, is a manifestation itself of the increasing moral sensitiveness of all leading communities. To us the tares and the wheat are not two great sections of the human family; but they are the rival powers of selfish vice and unselfish virtue ever prevalent in society, each struggling incessantly for the mastery.

The Bible is a cabalistic work; the Vedas, Puranas, Zendavesta, Hermetic writings, and, indeed, all ancient scriptures, are also cabalistic. Swedenborg was undeniably correct in his statement that all scriptures had an esoteric as well as an exoteric meaning and value. He considered that since the days of Job the science of correspondences was lost to the knowledge of men until it was re-discovered by himself, and given out to the world in his published volumes in 1757. Had he been more thoroughly acquainted with the real state of affairs here, he would have known that no truth ever revealed to the earth can ever leave it; it may be lost to sight of by the multitude, it may be entombed in solitary and un-thought-of places, it may be recognized only by a few initiated ones; but no art or science is ever wholly lost to the world. All over the Orient secret societies have existed from time immemorial; they exist at this day; there are individuals connected with them in this very city; indeed, in every part of the globe; but the very existence of these mystic Orders is kept a profound secret from the public, as the Cabalists have had for their watchword in all ages—"Give not that which is holy unto the dogs, neither cast ye your pearls before

fore swine, lest they trample them under their feet and turn again and rend you." To them all are dogs or swine who are unwilling to undergo the necessary discipline enabling a man who has successfully passed through all initiatory degrees to become an adept, or master magician.

Freemasonry to-day possesses, deeply veiled beneath external symbolism, and hidden deep from the knowledge of all who merely take the three degrees possible in England and America, the profoundest secrets of days of yore; six other and higher degrees passed by many in India are unknown to those Western peoples who merely recognize an external form of Masonry, and an establishment of a conventual brotherhood of mutual protection. To believe in the interior sense of the Scripture, is only to recognize a fact demonstrated to all really learned men who know anything at all of history, and the condition of the Orient to-day. In olden times, as you are aware, only a very few persons were educated, and these all belonged to a privileged caste, both royal and priestly. When it was only with great difficulty and at enormous expense anything could be recorded, it would be entirely out of place to write a history filled with trifling incidents. Only those things which were of great moment, and these were always employed as a veil to conceal deeper truths which only the initiated ones were privileged to comprehend.

The great triumph of man in the fast-approaching era even now coming, will be the opening of every lodge-gate, extending the advantage of brotherhood to all humanity; the promulgation to the households of mysteries formerly only reserved to the chosen in secret; the fact of man finally getting on with the world as he has explored further than she has yet penetrated into the mysteries of ancient lands, the people at large will meet face to face a gigantic system of philosophy in which will be found the key to the most august and usually impetrateable secrets of nature, the things that have hitherto been everywhere dark and interpreted by the legends of the ages by the light of a living inspiration, neither Bibles nor churches nor priests will have any power to work upon the fears of men; knowledge will dethrone superstition, and posi-

time facts overturn all vague hypotheses. The work of the spiritual messenger-to-day is to reconcile all facts and prove to men how, in obedience to the laws of nature, events misinterpreted by the multitude, plainly agree and are among all nations. The parable of Jesus are especially representative of the figurative mode of conveying instruction; and by watching children's movements, and seeing with what avidity they grasp the New Testament to read the stories in it, and how delighted they are with the tales of the progress and similar allegories, I have an argument to convince us that parabolic teaching is the most effectual among childlike people. In this allegory of the tares and the wheat we are introduced to man as he is: his nature itself in all its parts is originally divine. The Author of all things sows only wheat in the world; every man is born with the seed of truth in him, and properly exposed. The adversary comes in in the form of pride and sensuality, and inordinant self-esteem, and the fall of man does not by any means necessarily date back six thousand years; a man, woman or child falls from innocence into sin the first moment he is exposed to temptation, and the lower and higher natures which he possesses.

higher natures would be possessed. "Caledonia" alludes to the six days mentioned in Genesis as referring to six stages of regeneration through which every soul must pass ere it reaches the Sabbath of rest from all toil and sin. Many ministers of Swedenborgian churches are evolutionists; and while they believe that certain parts of the Bible contain an interior sense and are vivifying to those who read them in the literal sense is not out of harmony with their ignorance of the multitude in the days when the books were written. Any one knowing anything at all of the secrecy attending all spiritual communications among Interior priests, and the extreme secrecy observed in the churches, a great law-rite priest, and reputed son of monarch's daughter, should, while versed in the knowledge and customs of the Egyptians, have established among the Jews a Masonic Order, have preserved most carefully all the inner meanings common to Egyptian writers. One of the ablest and most successful of the Jews have ever listened to, formed the greater part of a sermon delivered one Sunday morning in the New Jerusalem Church, Argyll Square, London, Eng. Rev. Maurice Davies, a firm Spiritualist, though a clergyman in the Church of England, in his highly interesting and authoritative orthodox London "allusion" to the transfiguration.

to a similar incident. We should not perhaps dwell so much upon the fact that the preaching for truth, none upon the letter of the Bible, were we not frequently accented by persons of culture who earnestly desire to arrive at truth, but who cling with a tenacity nothing can destroy to the Bible of their forefathers. The curious old book lies; it cannot be crushed out of existence; it has not rotted away; it is not a relic of a bygone age, to be hoarded and will not discard it. Let them understand it and it will be their blessing; let them remain blinded by priests, not perceiving its real meaning, and it will be a stumbling-block and rock of offence. People, if they can be persuaded that the Bible really does not teach the horrible things which they find in it, cannot hold it, will not cling to them any longer, and the biblical sanction is all that supports them. If the Bible teaches everlasting punishment, then the Christendom will not forego the belief; and thus we owe a deep debt of gratitude to those scholars of the Universalist denomination who have been labouring for years to bring the public that everlasting hell "no place in the sacred text." To us it is a matter of small moment what the Bible sanctions, as we always gladly turn from the written to the living word, and no more expect to be sustained spiritually by the inspirations which blessed the ancients. We have no more need of the physical bodies on the food you ate yesterday, without eating a fresh supply to-day; but just as your life and power to eat evidence the good you have received from former meals, even so in like manner does the receptive state of humanity to-day bear witness to the good accomplished

revel by olden outpourings of the spirit.

Turn to the one hundred and ninth psalm, and, as you read, let the words of the Lord be ever speaking, nothing more atrocious, or more overbearing, than the words of the Lord, as they are spoken in profane literature. In the latter the words are blasphemous; the vilest forms of cursing and swearing are here employed, and no attempt to lessen the enormity of the language. But they are successful; but spiritualize the psalm, and it becomes a treasure.

The enemies of David are lusts and passions, impersonal evils; the children of the daughter of Babylon who are to be dashed against the stones are falsities which need to be broken in pieces, as they are thrust against the rock of truth. And the nations are to be consumed, as they are to be utterly consumed in the great day of judgment are the individual and national vices which are to be utterly consumed in the searching fire of universal enlightenment.

May we not employ the words of the Apocalypse, "a sharp sickle, for the harvest of the earth is ripe, to the present day." A dispensation is almost ended; a cycle is nearly completed; the great pyramid speaks eloquently in stone concerning portentous events now at hand; the state of every nation upon earth corroborates the testimony of the pyramid; France, England, Germany, Italy, Russia, and the United States—look at any one or all of these countries, and tell us if it is not clearly shown to you that a crisis is at hand. All that is good in government, in religion, in social life, will be gathered into the granary of a new nation. The tares of the old world will be left to rot and be trampled with unquenchable fire. If we are sowers of good seed, then shall we rejoice to enter into a greater bliss and larger liberty, as the earth becomes more suited to our wants. If we sow the tares of craft and selfishness, then, when the harvest comes, shall we be left to rot and be trampled with unquenchable fire. If we have consumed our treasures, consumed, and we left desolate, will we not be necessary discipline to fit us eventually to be bearers of golden sheaves; no soul ever becoming a tare.

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Free Thought.

DR. PEEBLES'S REPLY TO PROF. BRITTON'S REVIEW OF HIS LATE BOOK.

To the Editor of the Banner of Light:

"Do works meet for repentance," "return good for evil," "believe on the Lord Jesus Christ, and thou shalt be saved," were among the terse and telling commands and messages of the old apostolic evangelists; but certain of our more modern spiritual evangelists feel inspired to disseminate and do a doctrine which may be thus summarized: Misunderstand, misinterpret, misrepresent and put down Peebles in regard to "Darwinism"; "the soul's pre-existence"; "Christian Spiritualism"; anything; everything—and thou shalt be greatest in the kingdom of Spiritualism in this world, and in the mightier kingdom of immortality thou shalt sit upon the coziest cushion or stand nearest to the right hand of Imperial Force forever.

And yet, I seldom make any complaint, knowing as I do that coming years will right present wrongs, and that a grand, and I trust a golden future awaits us all. My faith in God deepens; my confidence in the final reign of moral justness; and, conscious of earnest, unselfish efforts for human growth and good, my days grow sunnier and happier as my hairs whiten for that reaper whose pale, bony fingers point to the ever-widening circle of the dead.

During the past summer I have only occasionally seen a Spiritualist newspaper. And it was but recently that I got hold of Dr. Britton's rather sharp review of my work—"Immortality: Our Homes and Our Employments Hereafter." The reading of the critique, while generally fair and deeply interesting, sorely puzzled me, as the reader will see in the sequel.

While a goodly number of the more cultured Spiritualists think that Bro. Britton's articles, essays and books are quite too rich in a kind of florid imagery, I take pleasure in the admission that they not only interest, but greatly edify me. And I am by no means unmindful or ungrateful for the good work done and being done by the Editor-at-Large—an editor whose criticisms, be it said to his praise, never degenerate into meanness or personal malice.

After referring to evidences of "improper haste here and there" in the preparation of this volume of mine, Dr. Britton continues:

"Indeed, we hardly know how our industrious friend finds time and opportunity—while almost constantly traveling and speaking—to perform the labor of writing his books; much less can he subject their contents to the searching ordeal of a critical analysis before giving them to the public."

And further on he says:

"Literary authors of reputation, when they avail themselves of the writings of others, are accustomed to quote the same with strict fidelity to the original."

That is true, Bro. Britton, and I am very careful to do it.

Again he says:

"When there is any deviation from the text, it is usual to indicate the extent of that departure, and to offer some show of reason for taking such liberties with the author."

That is true again, and I am very careful to observe this "usual" custom.

The Professor further observes:

"The least we can afford to do for the one whose mental possessions we use to enrich our own works, is to quote him correctly," etc., etc.

I certainly think so, and thus *thinking* and *believing*, I am scrupulously sought to make the thought practical. How perfectly we agree!

But now comes a bit of divergence. Our reviewer, after stating that he did not expect to find "so much as a trace of literary Vandalism" in my book—all of which would be quite natural—thus proceeds:

"Our author's incidental references to Mozart's Requiem, and the touching story of the last moments of that great musical composer, were evidently prepared from the present writer's *Drifting Leaves*, which may be found in the *Spiritual Offering*, Vol. III., pages 200-1."

Permit me to say as pleasantly as *positively* that my references to Mozart's Requiem were not prepared from the "Drifting Leaves" appearing in the *Offering*. I never saw, according to my best recollections, a page of these "Drifting Leaves," nor but one copy of the *Spiritual Offering*, and that was forwarded me by Prof. E. Whipple.

The criticisms and complaints of Bro. Britton about the "Requiem"—the added words "is done"—the lines:

"Thy earthly probation is run";

and again:

"Thy steps are now bound for the untrodden shore," etc., etc.,

are not only stingless, but they must appear almost ridiculous when I inform the reader that the things complained of, even to the changes in the poetic lines, were published in my "Seers of the Ages," long before the *Spiritual Offering*, published by Dorus M. Fox, was dreamed of.

This "Mozart Hymn," as it is sometimes designated, was copied by my amanuensis some thirteen years ago for the "Seers of the Ages" from a secular journal. And who made the changes in the lines I do not know; but I do know that I did no such presumptuous thing as Dr. Britton more than insinuates.

Here follows Mr. Britton's most unjust and offensive paragraphic passages involving plagiarism:

"The following paragraph, which immediately follows the Hymn to the Spirit [says our critic], is literally (except one word) copied from the writer in the *Spiritual Offering*; at the same time the author under review, by incorporating it into the text of his book, makes it his own. Here is a *literal transcript* of the original paragraph in *Drifting Leaves*:"

"As she concluded she dwelt for a moment on the low, melancholy notes of the piece, and then turned from the instrument to meet the approving smile of her father. It was the still, passionless smile which the rapt and joyous spirit left on his features."

It pains me to be compelled to say in self-defense that the above statement of Bro. Britton, viz.: that I copied from him in the *Spiritual Offering*, and incorporating it into my book made it my own, is *unqualifiedly untrue*. I do not say that our able Editor-at-Large designed to make a false statement; but I do say that his blunder amounts to just that! The straightforward truth is, this paragraph that Prof. Britton claims to be the author of, and also claims that I purloined from him (in the *Spiritual Offering*), was published in my "Seers of the Ages," page 171, some twelve or thirteen years ago; a long time before the conception or publication of the *Spiritual Offering*. Now is this? It certainly appears in the "Seers of the Ages," and is there marked in quotations, showing that I claimed for it no originality!

Through some unaccountable oversight—not mine, I think—the quotation marks were not preserved in "Immortality: Our Homes and Our Employments Hereafter," as they should

have been. Such errors are apt to occur, as neither men nor books are infallible.

The whole thing in a nutshell stands thus: The paragraph that friend Britton accused me of copying from the *Spiritual Offering* and using as my own in my late book, was copied, years before the appearance of the *Spiritual Offering*, by my co-worker, or amanuensis, from a secular newspaper, and published in the eighteenth chapter of the "Seers of the Ages," and duly marked in quotations. That's all!

For the following commendatory passages in the review, Bro. Britton will receive my thanks:

"The new book by Dr. J. M. Peebles, bearing the general title above written, is a praiseworthy effort to answer the more important questions herein enumerated. Its title further implies that its pages reveal, 'What a Hundred Spirits, Good and Evil, say of their Dwelling-Places, and the Laws of Life in the Spheres.'"

That this book meets a demand of the times is a fact that claims instant recognition. The questions concerning the spirit-world and the higher life are here mainly answered by the spirits themselves, from their own superior point of observation, and in the light of actual experience. . . . Bro. Peebles has the sagacity to apprehend the wants of the people; and we thank him for his present contribution to their necessities. The inquiring mind may find its questions answered here; and a knowledge of this fact will sell the book. Such a book is a *reflector*, wherein direct lights from the spirit-world fall and are focalized, to be flashed, far and wide, over drifting souls tempest-tossed and in darkness!"

I returned from the Rocky Mountains for a little rest and quiet, and yet I am flooded with correspondence and invitations to lecture.

Hammonton, N. J. J. M. PEEBLES.

CHRISTIAN SPIRITUALISM.

BY HELEN BARNARD DENSMORE.

To the Editor of the Banner of Light:

It is nearly two thousand years since Jesus of Nazareth started the established church with a new law, "judge not, that ye be not judged," and quite as thoroughly overturned the foundation stone of civil law and order, when he commanded us to resist not evil, but when a man taketh our coat to give him also the cloak, and when smitten on the one cheek to turn the other also to be smitten. Yet, notwithstanding the opulent Christian church of to-day is professedly built on the principles taught by this great Master, bears his name, and enshrines his word as its model and law, there is still in force the spirit and in practice the letter of the old Jewish law, "an eye for an eye, and a tooth for a tooth," thundering condemnation for the wrong-doer, from its pulpits and aisles, and from its Sunday school teachings; and its literature is loaded with judgments and excommunications for fallen saints and evil-doers wherever found.

Where in all the land, embodied in either social, religious or political life, do we find the greatest of all the Christian virtues—charity—practiced? Where find a suspension of judgment, or freedom to condemn?

When an imbecile madman, without motive or malice, slays the President of the United States, the united voice of the Christian pulpits rings from ocean to ocean "slay him, slay him," and the surging waves take up the mad refrain, and carry it around the world.

It must be in the new dispensation, if at all, that the reawakening and revivifying of the new law, given two thousand years ago, and still binding on man, must appear; and Spiritualism is the evangel that is to give it anew to a still protesting world.

That Spiritualism has a long road to travel ere it is prepared to receive or teach this great lesson practically, as it does theoretically, may be true, but that it is its mission I cannot doubt.

This train of thought came to me on reading an article entitled "A Sitting with Charles Foster," by Henry Kiddle, which lately appeared in the *Two Worlds*. In this article Mr. Kiddle says:

"It is much to be regretted that the external life and personal habits of so extraordinary an instrument for spirit intercourse should not have been irreproachable; but while I would not extenuate vice, nor offer an excuse for immorality, so as to lessen in any way the sense of personal accountability, I would suggest to those who are so ready to condemn the faults of others, that Christian charity requires us to avoid such condemnation, and that the Master said: 'Judge not, that ye be not judged; condemn not, that ye be not condemned.' A sensitive like Mr. Foster is subject to temptation beyond the experience of others; and his personal character should not be brought in to overrule his gift of mediumship. I doubt not the angels look on human infirmities with a very different feeling from that of the severe, self-righteous purist in mortal form, that feeling being in harmony with His who said to the erring one, after the flight of her shame-stricken accusers: 'Neither do I condemn thee: go and sin no more.'"

Why, I ask, does Mr. K., in direct opposition to his own declaration, proceed to declare his regret that Mr. Foster's external life and personal habits have not been irreproachable, and continue by defining what he means by a reproachable life and personal habits as "vice" and "immorality." Mr. Kiddle says that the Master said "Judge not, that ye be not judged." Had Mr. Kiddle obeyed the injunction he quotes how would he know (or "judge") that Mr. Foster's personal habits were reprehensible, i. e., vicious and immoral?

I doubt not, with Mr. Kiddle, that the "angels look on human infirmities with a very different feeling from that of the severe, self-righteous purist in mortal form," and I can have no doubt that Mr. Kiddle overlooked the real meaning of his words; that in spirit he bears the tenderest feeling for Mr. Foster, who, with us all, has his faults, but to whom Mr. Kiddle, in the same article, offers the following crown of commendation:

"Mr. Foster, whose mediumship rarely gave any foundation for such skepticism, has done a great work for the spread of Spiritualism; for I have no doubt he has made more converts than any other living medium. Rarely have I met a person who had consulted him who was not thoroughly impressed, not only with the marvelous character of the manifestations given through him, but with the fact that there had been identified, in the intelligent communications received, the personalities of their departed friends."

This being true, I suggest to all Spiritualists, wherever or whenever found, that we give the secular press the monopoly of setting the blood-hounds of scandal and condemnation on the track of Mr. Foster; this great engine of misrepresentation and oppression is quite equal to the task of hiding him to his enforced asylum, where, unable to meet his accusers, he is suffering from pain and isolation from the magnetism of home and friends, but I doubt not surrounded by a host of invisibles whose work he has done so well. They will guide and guard him through whatever way it is appointed unto him to walk; and I feel sure that Mr. Kiddle will agree that it is not the province of any of us publicly to pinion a fellow being for any shortcomings in their "external life" and "present life."

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No. 1.—Lessons from the Life and Work of Karl Heinrich. No. 2.—The Christian's Duty to his Country. No. 3.—Moral Objections to the First Idea. No. 4.—The Christian's Duty to his Church. No. 5.—A Study of Ignorance. No. 6.—Assassination of the Pope. No. 7.—The Christian's Duty to his Family. No. 8.—The Spirit of the Press. No. 9.—The Christian's Duty to his Neighbors. No. 10.—The Christian's Duty to his Country. No. 11.—The Christian's Duty to his Church. No. 12.—The Christian's Duty to his Family. No. 13.—The Christian's Duty to his Neighbors. No. 14.—The Christian's Duty to his Country. No. 15.—The Christian's Duty to his Church. No. 16.—The Christian's Duty to his Family. No. 17.—The Christian's Duty to his Neighbors. No. 18.—The Christian's Duty to his Country. No. 19.—The Christian's Duty to his Church. No. 20.—The Christian's Duty to his Family. No. 21.—The Christian's Duty to his Neighbors. No. 22.—The Christian's Duty to his Country. No. 23.—The Christian's Duty to his Church. 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Pearls.

And quoted edgely, and jewels few words long.
That, on the stretched fore-finger of all time,
Sparkle forever.

LOVE.
Farwell, remembered song! In heaven above
The angels call thee—Universal Love.
—[S. T. Clark.]

A delicate thought is a flower of the mind.
—Boltin.

DOES IT ALL.
As lamps burn silent with unobscured light;
So modestly, so beauteously, most bright;
Fading charms with edge lessness fall,
And she who means to unobscure it all.
—Linton Hill.

It is one of the precious mysteries of sorrow that it
finds solace in unselfish thought. —James A. Garfield.

FORGIVENESS.
The fairest action of our human life
Is according to forgive an injury;
For who forgives without a further strife,
His adversary's heart to him doth lie,
And 'tis a firmer conquest, truly said,
To win the heart than overthrow the head.
—Lady Elizabeth's "Marianne."

Life grows dark as we go on, till only one clear light
is left shining on it, and that is faith. —Madame
Svechtine.

SPRIT FRIENDS.
Laugh you, who never had
Your dead come back, but do not take from me
The harmless comfort of my foolish dream
That these our mortal eyes,
Which outwardly reflect the earth and skies,
Do inwardly upon eternity—
And that the shapes you deem
Imagination, just as clearly fall,
Each from its own divinest ideal.
And though some subtle element of light,
Upon the inward, spiritual eye,
As do the things which round about them lie,
Gross and material, on the external sight.
—Alice Cary.

There is something among men more capable of
shaking despotic power than lightning, whirlwind or
earthquake; that is, the threatened indignation of the
whole civilized world. —Daniel Webster.

A. E. Newton on Organization.

We received last week an extended account
by our correspondent, S. B. Nichols, Esq.,
President of the Brooklyn, N. Y., Spiritual Frater-
nity—of the regular meeting of that body,
and cited from it the names of speakers, etc.;
being prevented at that time from doing more
through lack of space. We here present from
Mr. Nichols's report the substance of Bro. A.
E. Newton's remarks on Organization, with
which the exercises of that meeting were intro-
duced.

"The third of a century that has elapsed since
the first rays of Rochester summoned the atten-
tion of mankind to the opening of a new era,
has seen the accomplishment of much. Millions
of souls in this and other lands have been
emancipated from the thrall of a gloomy
and harsh theology, while rational and cheer-
ful views of the future life and its relations to
the present have in a large extent leavened the
public mind. Yet the fact remains that the
grand revolution thus initiated is still in a
great measure uncompleted to the masses and un-
realized to the individual. The work required
is stupendous as compared with the numbers of its
adherents. A cursory survey of the field
shows that while Modern Spiritualism claims
to have nearly twice the number of adherents
in this country that are enumerated by any
other persuasion, that is, eleven millions—
large over-estimate, probably—while Metho-
dism, the largest and most powerful religious
body, claims but about six millions, yet for any
practical cooperative effort Spiritualism is per-
haps the weakest of them all. It has not the
control, through any organized or representa-
tive body, of a single publishing or benevolent
institution of any character in the land. The
chief public effort in which Spiritualists as
such engage is maintaining Sunday lectures in
our principal cities and some larger towns; but
these for the most part, for want of any general
cooperation, are sustained by individual enter-
prise and by means of a vast financial expendi-
ture of money, which are a waste of natural
support and strength, which are born of natural
confidence and unity in great and noble pur-
poses, for the inner and higher fraternal com-
munion which comes only of the deepest sincer-
ity and most earnest aspiration for self-improvement.
These yearnings are met to but a small
degree in any of our associations. We lack a
definite and binding system of mental and spiri-
tual culture suited to the higher wants of the
soul. The atmosphere of our lecture-rooms
and assemblies is too often frigid, frivolous,
and coldly intellectual; too sharply critical and
harshly disputatious, consequently numbers of
spiritually advanced and gifted souls are
repelled therefrom, and are more strongly
attracted to the older church organizations, where
something like spiritual culture, despite their
conservatism and blindness, is still to be found.
And as to any effort to apply the fraternal
and angelic lessons of Spiritualism to human
societies on any other than a social basis, the im-
portance of social and political institutions by an
attempt to adjust the grand problem of capital
and labor, or by the introduction of improved
methods of domestic life, of education, of indus-
try, or of exchange of products, or even by any
attempts to learn what are the demands in this
direction of that Brotherhood which we all
 profess to recognize—these momentous mat-
ters have as yet received but a small share of
attention; while, on the other hand, a large
amount of valuable time, learning and talent
has been expended in the discussion of such
barren questions as Free-trade, Re-incarnation,
the Hierarchy of Globes, Theology, &c., &c., and
which are of small practical consequence to
earth's suffering millions, whether true or false.
What matters it to the tolling masses groaning
under oppressions of capital and greed, whether
they have existed in some unknown condition
through all past eternities, or what consolation
to them to be told that they are destined
to endure this earthly experience over again
for nobody knows how many times? or what
comfort to a man with an earthly stomach to
know that the globe is as hollow as his own
bread-basket? Unless we can present to these
tollers a more viable gospel than this, we had
better not distract them from their toil.

In view of these and other considerations
which need not to be mentioned, it would seem
there is plainly needed the infusion of some new
element into the general movement, or at least
of a new accession of force—a 'new departure'
of some kind. What shall it be?

While there can be no question that in a revolu-
tion so broad and radical as Spiritualism is to
work in human society, the stage of disintegra-
tion, demoralization, individualizations, and that
in a very thorough manner, must precede the
era of construction, yet the conviction which

now seems generally prevalent and instinctively
manifesting itself on every hand, that there
should be a more general cooperation among
Spiritualists for practical ends, an indication
that that stage is nearly ended, and the mission
of the Destroyer nearly ended, and the day of
the Builder draws nigh.

The speaker showed clearly and at length that
the mere fact of a belief in a future life or of
the presence and communion with the spirit-
world was not sufficient to fit men and women
together for the practical work of life; that
men must grow into that condition spiri-
tually, by which they could realize the needs of
humanity and which would culminate in a true
fraternal brotherhood, and argued that when
Spiritualists had grown into a spiritual state
that led into this fraternal cooperation they
would become a power for the up-building
of a nobler civilization—a humanity broad and
comprehensive and one that would culminate
in deeds of mercy, charity, kindness and love.
The lecturer asked the question, "Does Modern
Spiritualism supply such convictions and in-
spire such purposes as are requisite?" and in
answer said:

"This depends upon what Spiritualism means
to the individual receiver. If we organize for
theory-promulgation only, we but add another
to the barren sects which already exist, to
quarrel endlessly over the question of the
substance of the people without practically
leading them to a wretched or a happier life.
Not what we want is not a body of theorists
and talkers, but of true-livers and earnest work-
ers. The Church of the future, or whatever
takes its place, must seize hold upon and wield
the affairs of daily life, making better, more
sweet, toil more cheerful, trade more honest,
and society in all its aspects more fraternal.
Its pastors, the true shepherds, will not be sen-
sation-preachers to sentimental crowds, but
men and women capable of organizing and
directing the forces of society to nobler and
fraternal ends. The more facts of Spiritualism
will spread, as they have done, without organ-
ized effort for the purpose, from their own in-
trinsic interest, as people feel the need of them,
and much of the 'philosophy,' so called, had bet-
ter not be spread at all. I mean the ideas which
lead to enslave the mind, and to confuse all
perceptions of right and wrong. At all
events the most efficient way to promulgate
any truth in the world is by believers living
IT THEMSELVES; showing its superior excel-
lence by supra-excellent daily lives and pur-
poses of life. The most important use of organi-
zation is to render each other mutual assist-
ance in living true lives.

But if Spiritualism means to us something
more than merely a class of curious phenom-
ena calculated to excite our wonder and give a
free rein to fanciful speculations; if it has de-
monstrated to us the tremendous fact of a
spiritual nature and immortal destiny; if it has
quickened in us the growth of spirituality and
thus developed the love of truth and right for
their own sakes; if it has kindled in us a
burning aspiration to subordinate the earthly
and selfish of our own natures to the spiritual
and the utterly selfless; if it has kindled in us
the desire for a purer and more perfect sym-
metry and beauty of a purified character, and
if it has set our souls ablaze with a divine en-
thusiasm of humanity because it has led us to
more fully recognize in all human beings our
brothers and sisters, children of the same Father-
Spirit and heirs of one destiny; if Spiritu-
alism is all that we have said, and more, it has
abundant motives of the strongest power to
fraternal cooperative action.

And are not these the prominent ideas or
truths that are legitimately involved in Spiritu-
alism? Let us look at them a little more in
detail, with some corollaries.

1st. The demonstrated reality of a future life
to which the present is preparatory; and hence
the importance of making the best possible use
of the present life. Does any Spiritualist ques-
tion this?

2d. The possibility of unlimited progress or
increase in knowledge, wisdom, beauty of char-
acter, usefulness and nobility of life, and in this
life as well as in that which is to come; hence
the privilege and duty of so living that each
to-morrow may find us further than to-day.
Does any one doubt this?

3d. The necessity of the ascendancy of the
spiritual nature, as the rational and intellectual
elements in our nature, over the animal and self-
ish as the condition of true harmony and pro-
gress. Can any one question this?

4th. The divinity or sacredness of all truth
and the right and responsibility to each indi-
vidual to determine for himself what is truth
and what is false, and to act accordingly. The
inextinguishable law, consequently, which
makes joy or suffering the inevitable result
of right or of wrong doing. Is there any
difference on this point?

5th. The grand fact of the Brotherhood and
Sisterhood of all humanity, or the solidarity of
our race, whether embodied or disembodied.
From which it follows not only that injury
inflicted on one is an injury to all, and to the
wrong-doer most of all, but that our highest
interest as well as duty requires us in all
things to live for the good of all; a grand
truth which fully comprehended, its power felt
and applied in the relations of life, will banish
all oppression, wrong and misery from hu-
man society, secure freedom to every one in
all that does not harm another, and bring in
that heaven on earth. Who has any doubt of
this?

6th. And lastly, that other grand conception,
the Fatherhood of God, as more profoundly
expressed, that the universe is pervaded
and controlled by a beneficent Power and wise
Intelligence, sustaining to all individual in-
telligence in some sense the intimate relation of
Parent—one Father and one Mother—who as
such calls forth our highest veneration and
love; whose being, words and ways we claim
to know but little, but would learn all that
may be known; to whose kindly will, so far as
ascertained, we aspire to be fully conformed as
our greatest good; whose authorized revela-
tion is nature, and whose interpreters are Sci-
ence and Intuition, and whose worship is by
love and service to our fellow-beings.

Such are the grand truths which Spiritualism
offers as incentives to action in place of the
errors and superstitions of the older sects. And
are they not worthy the regard of intelligent
and rational beings? If there are persons call-
ing themselves Spiritualists who fail to feel the
power of such truths, lifting them into nobler
and worthier lives, it seems plain that they
have mistaken their proper designation. Some
of us, at least, are fully convinced of this truth,
and it may prove that those only who feel its
softening, fusing power, can long agree to work
together in very close organic relations. Of
course, an earnest movement in this direction
may be expected to call forth the determined
hostility of all devotees of conservatism on the
one hand, and all more destructive iconoclasts
on the other. Nevertheless, this radical re-
construction on the basis of true Liberty,
Equality and Fraternity, as interpreted in the
light of man's spiritual nature and relations,
is the grand demand of the age, and the grand
purpose of the spiritual movement of the nine-
teenth century. Only as we thus apprehend it
and participate intelligently and efficiently in
this direction of that Brotherhood which we all
 profess to recognize—these momentous mat-
ters have as yet received but a small share of
attention; while, on the other hand, a large
amount of valuable time, learning and talent
has been expended in the discussion of such
barren questions as Free-trade, Re-incarnation,
the Hierarchy of Globes, Theology, &c., &c., and
which are of small practical consequence to
earth's suffering millions, whether true or false.
What matters it to the tolling masses groaning
under oppressions of capital and greed, whether
they have existed in some unknown condition
through all past eternities, or what consolation
to them to be told that they are destined
to endure this earthly experience over again
for nobody knows how many times? or what
comfort to a man with an earthly stomach to
know that the globe is as hollow as his own
bread-basket? Unless we can present to these
tollers a more viable gospel than this, we had
better not distract them from their toil.

We are living, we are dwelling
In a grand, eventful time—
In an age on ages telling,
To be living is sublime!
Hark! the waking up of nations!
Truth is coming to the fray!
Hark! the sound of 'Tis creation
Groaning for its latter day!
Will ye play, then? will ye dally
With your music and your wine?
Up! ye Jews of Jewry's rabble!
God's own are bathed in blood!
Hark! the onset! will ye fold your
Faith-clad arms in lazy loth!
Up! up! up! thou drowsy soldier!
Worlds are charging to the shock.
Worlds are charging—heaven beholding;
Thou hast but an hour to fight!
Now the trumpet sounds—
On, right onward, for the right!
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—God's God!

There is a great deal of religion in this world that
is like a life-preserver, only put on at the moment of
immediate danger, and then half the time put on hind
side before. —Josh Billings.

Spiritual Phenomena.

PHYSICAL PHENOMENA.—DR. F. W.
MONCK.

To the Editor of the Banner of Light:

By invitation the writer attended a circle at
the residence of a friend in our city, on the eve-
ning of Dec. 15th. Dr. F. W. Monck, who had
been treating a large number of patients at this
house during the day, had left and gone over to
New York City to visit a patient, but had prom-
ised to return, which he did at 10:30 p. m. The
friends who were assembled had not received
any manifestations of importance previous to the
arrival of Dr. M., which they said was un-
usual, as at their circles phenomena of varied
character occurred without delay. The writer
suggested that as he and his wife were new to
the circles we might be the "Jonahs" that pre-
vented any phenomena, and I also said that the
hour was so late we would go home. They all
said "No," and that Dr. M. would be back, and
if not too tired he would sit with us. When he
arrived at the house he sat down at the table
near to, but not next to me. We were sitting
with hands joined; he reached his right hand
to me, and requested me to grasp it, which I
did. The lady of the house, Mrs. S., and Judge
Abram H. Dailey held his left hand; the doors
were closed, and we sat in darkness; immedi-
ately raps came on the floor, and the guitar that
was on the table was fingered, and sounds pro-
duced. The guitar was lifted, and several mem-
bers of the circle were touched with it. I was
touched several times by it on my arm, head,
&c., and during the rest of the evening I was
touched at different times, in different places,
with hands that varied in size and strength. I
had requested that a hand might be placed upon
my head; this was done, and it was apparently
a large heavy hand, and a human one, although
no human hand could have touched my head, as
all in the circle were sitting with locked or
joined hands. A very large and beautiful music
box, weighing forty or fifty pounds, was moved
and played upon, tunes different, it was said,
from what it was arranged to play. This music
box, some twenty by ten inches, was taken
from a small table in a corner to the right where
I sat, placed under the table, and finally left on
top of it, and my hand, joined with Dr. Monck's,
rested upon it, and it continued to play.

Judge Dailey was frequently touched by the
hand of his spirit-child, "Gracie," his coat-
collar pulled, and other manifestations of her
presence were given. The coat of Dr. Monck
was taken from his back and folded and placed
on my face and head. A light was called for,
and a chair which had been pulled out from
Mrs. S. was found suspended on her arm, which
was firmly grasping that of Dr. Monck. She
said that she had firmly held the hand of Dr.
M. all through the seance. I know that I did
not let go of his right hand from the time he
sat down to the circle, at 10:30 p. m., until 12:10,
when the light was brought in, and our seance
closed. I know that Dr. Monck did not move
out of his chair, and that he had been so in-
clined, he could not have taken off his coat
without my feeling his right arm. What power
did it, I am unable to say, unless it was that of
a disembodied intelligence. I think every per-
son present was satisfied as to Dr. Monck's hon-
esty. He said he was averse to sitting in dark
circles, but did so to oblige his friends, some-
times, as he had for us this evening. Dr. Monck
possesses almost miraculous powers as a healer,
by simple touch; and it seems to me that it
would be far better for him to reserve all his
powers and forces exclusively to heal the sick
and suffering of earth, and also to request his
spirit-friends to cease to fise him for any other
purpose than as a healer. I make this brief
statement of facts occurring in my presence
through Dr. Monck's mediumship in justice to
him, and say that so far as I am able to judge,
I believe him to be honest and sincere; and I
bid him a hearty God-speed in his work.

S. B. NICHOLS.

357 Flatbush Ave., Brooklyn, N. Y.,
Dec. 16th, 1881.

A VISIT WITH DR. J. V. MANSFIELD.

To the Editor of the Banner of Light:
After spending an hour looking over a part of
the eight thousand curiosities which Bro. M.
has collected from all parts of the world and
from all ages of the earth's living history—
which I do not hesitate to say cannot be equalled
as a private cabinet of curiosities in the United
States—I sat down and wrote a brief note to
each of the following friends. The notes were
securely folded and pasted utterly out of sight,
and I then, through his hand, received a most
cordial greeting and characteristic communi-
cation from each: Dr. George Haskell, Mrs. H.
F. M. Brown, Benjamin Todd and Mary P.
Clase. The latter, my spirit-wife, was so care-
ful lest a lingering doubt of her identity should
remain in my mind, that she cited several in-
stances of our early acquaintance unknown to
any but ourselves, and long since forgotten by
me till renewed in memory by her.

I do not hesitate to say that, under similar
circumstances, no candid and intelligent person
could fail to be convinced of the origin of such
communications. Having known Dr. Mansfield
for twenty-five years, and occasionally met him,
and always found him a most reliable, honest
and correct medium in every instance where I
have tested him, or where my friends have, I
am glad to bear my testimony in his behalf.

WARREN CHASE.

New York City, Dec. 20th, 1881.

Newspaper Supplements in the Mails.

Acting Postmaster-General Hutton has au-
thorized the following ruling: No newspaper
supplement containing any advertisements
whatsoever can be allowed in the mails at the
second-class rates unless the publisher makes
affidavit that the same rates are paid to him
for the advertisements contained in the supple-
ment as for those in the body of the paper it-
self. But the making of this affidavit will not
secure the admittance of hand bills or posters
or advertisements in a form intended for cir-
culation independent of the paper itself, or
without the date issue; nor will it authorize
the use of cuts or illustrations which would not
be admitted in the body of the paper. The sup-
plement must contain matter which is printed
in the supplement for no other reason than for
want of room in the body of the paper itself,
and which would have been so published but
for this reason; and, therefore, the advertise-
ments contained therein must be of the class of
matter, style of illustration and display com-
mon to the entire paper. Postmasters will be held
strictly responsible for the mailing of any mat-
ter in violation of this ruling, and are required
to report all such violations coming under their
notice.

A pure or holy state of anything is that in which all its
parts are in perfect concord. The highest and the best
law of the universe and the other name of life is, there-
fore, "help." The other name of death is "separation."
—John Ruskin.

RETAIL AGENTS FOR THE SALE OF THE
BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin
street.

J. M. MAHSH, 919 Washington street (south of
Pleasant street).

LUTHER W. HIXBY, 207 Washington street.

W. C. WHEELER, Boston and Maine Depot, Haymar-
ket Square.

JOSEPH W. SHEPARD, 115 Cambridge street.

A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232
Broadway, Chelsea, Mass.

G. D. JOHNSON, 11 North Main street, Fall River, Mass.

E. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 30 and 41 Cham-
ber street.

J. C. J. H. & H. G. TYSON, 100 West 14th street,
New York City.

W. M. S. HAINARD, Republican Hall, 55 West 33d
th Avenue, near 34th street.

W. H. LECHE, 63 Hudson street.

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The Keystone Association of Spiritualists holds a Spiritu-
alist Conference every Sunday at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Second Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Third Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Fourth Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Fifth Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Sixth Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Seventh Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Eighth Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Ninth Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.
The Tenth Association of Spiritualists holds confer-
ences every Sunday afternoon at 2 p. m. at the hall cor-
ner Spring Garden and 8th streets. Every body welcome.

FRANKFORD, CAL.—The Spiritualist Union
Society holds a conference and seance every Sunday at 2
p. m. at 12th and 1

