

# THE NEW YORK BEACON LIGHT.

“LOVE \* LIBERTY \* JUSTICE.”

Vol. II. No. 5.

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## A GENUINE CASE OF SPIRIT GRABBING!

### Materialization Triumphant.

At the seance held by Mrs. M. E. Williams on Thursday evening, Dec. 3d, there occurred a genuine case of spirit grabbing, at which I was present, and as it is well that it should be properly reported, I propose to give over my own signature an accurate statement of all the facts.

When I reached the house, at a little before 8 o'clock, and entered the parlor, there were but two men besides myself there, both of whom were strangers to me. Mrs. Williams soon came in and entered into conversation with me. Eight o'clock came and there had been no further arrivals, and Mrs. Williams remarked that she did not think there would be any seance. A moment later she said to me as I was conversing with her: "Excuse me, but sir," turning to one of the gentlemen present, "I see standing at your side a young lady, your sister; also your mother—no, your grandmother. Do you recognize them?" He said: "Yes, I knew that they would be here."

Just then Dr. Gross entered, and she said, "Mr. Holland says to me 'hold the seance,' but I don't feel as if I wished to." At this time the door bell rang and a lady entered. She then said: "Well, there are but few of us, but we will hold the seance. We may have a good seance all the same." She then prepared the seance room, and Mr. Genung and a young lady, her cousin, now visiting her, her young daughter Gertie, Dr. Gross, the two men and the lady heretofore referred to and myself entered the seance room and took seats. Mrs. Williams then invited anyone who desired to examine the cabinet, and the two men referred to examined it—one of them very thoroughly.

Mrs. Williams then said to this young man (who was a stranger to all present), "You, sir, have never been to a materializing seance before." He said that he had not. She added, "I hope you are satisfied with your examination of the cabinet. If not, it is your own fault."

The lights were then lowered, and Mrs. Williams entered the cabinet. Dr. Gross took his seat at the organ and sang the chant "Thy Will be done," in which some in the circle joined. As the music ceased little Bright Eyes spoke to us from the cabinet in her childish voice.

Soon the spirit of Priscilla appeared at the aperture and called Dr. Gross to her and talked with him.

Then other forms came out from the cabinet speaking in whispers to us, and soon two forms came out at the same time, and each gave their name—one as Fannie and the other as Esther Hazard—both speaking to me. A spirit purporting to be the sister of Mr. Genung came from the cabinet and took his arm to walk in front of the sitters.

He gave her his right arm as usual which brought him between her and the cabinet, but she drew back and asked for his left arm, thus placing him between her and the circle, and then came out with him.

Then spirit Dr. P. T. Holland appeared with a spirit named Florence and called Dr. Gross to the cabinet, and asked him to lock into the cabinet and see the medium in the chair which he did, while the two spirits were visible to all. The curtains were then closed for an instant, and Dr. Gross was requested to come in and see who was there. He saw only spirit Holland and the medium, but while he held the curtain back the spirit of Florence suddenly again stood in full view beside spirit Holland. Spirit Holland said: "We show you this because there will be a wonderful manifestation here this evening."

Many other forms came. Among them a sister for one of the men, who said he recognized her, and came to her. By a special request, as she had informed him at the seance of another medium that if he would come here she would materialize and talk with him.

I will not particularize the various spirits that came, but pass on until a spirit giving the name of Carrie Miller came from the cabinet and called Mr. Genung to her. She took his right arm, thus placing him between her and the cabinet, and started to come out to the circle. Coming about half way she stepped back and asked to have the light lowered.

This being done, she again came forward, holding the right arm of Mr. Genung, and was led up to Mrs. Williams' cousin and was being introduced to her, and at the time was standing directly in front of the tall young man, and not more than two feet distant. Suddenly, and without any warning, he sprang from his seat and grasped her by her right arm near the wrist; at the same instant Mr. Genung grasped him with his left hand partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the medium sat, and where there is no opening, and dematerialized outside the cabinet.

The young man showed a disposition to be ugly, and I went to Mr. Genung's assistance, and taking hold of his shoulder we forced him to take his seat. His action had seriously frightened Miss Gertie and her cousin, and the daughter screamed and cried, fearing that injury might come to her mother.

A powerful and very incisive voice was now heard from the cabinet saying "we have our medium all right, she is not injured. Make the man keep his seat and we will convince him that it is the spirits: I will come from the cabinet and bring the medium with me."

It was difficult to quiet the ladies, and all this time this strange but powerful voice kept speaking and asking us to be quiet and he would bring the medium out.

I took my seat and asked Dr. Gross to play something, and Mr. Genung still held the young man by one of his wrists. He had now become terribly frightened and was begging to be permitted to leave the house, but the voice forbade, and he said he would be quiet. Just then the spirit Montanus, the father of the spirit Priscilla, who had been talking from the cabinet since the attempted seizure, appeared in front of the cabinet, the head and shoulders only materialized, and fully seven and a half feet from the floor, and again spoke to the young man with that powerful and incisive voice and with a countenance that was terrible in its expression of indignation.

This was more than the young man could stand. Thoroughly frightened, with loud and repeated cries of murder, he sprang from his seat and dashed into the parlor and towards the front door partially freeing himself from the grasp of Mr. Genung, who was holding him with one hand while turning half around to reassure

the terrified ladies. I again went to him, and told him to stop his screaming; as he would not, I quietly placed my hand over his mouth, and he stopped.

He was so badly scared that out of pity we let him go, and he would not stop for his coat or hat, seemingly having but one desire in life, and that was to get outside the front door. I tried to persuade him to return for his coat and hat, but he would not, so I carried them out to him.

Returning to the seance room I found Miss Gertie hysterical and her cousin barely conscious. The cabinet spirits had succeeded in getting the medium on her feet, and had pushed her just outside the cabinet, where she stood in a dazed condition asking what had happened? I took her hands and tried to make her comprehend, while at the same time spirit Holland stood in the cabinet behind her with his hands on her shoulders, and was also talking to her and me.

He wished her to come back into the cabinet, but she was afraid to go. It was quite a new experience for her to thus hear spirit Holland's voice and feel the pressure of his materialized hands while in her normal condition. He asked to have some water brought to her, and when she had drunk a few swallows she again entered the cabinet, and I went to a seat, and all being quiet, Dr. Gross began to play, and soon we heard from the cabinet the childish voice of Bright Eyes.

"Then said spirit Holland if any here had come to the medium, and he said no; that there were four spirits that came, of which Carrie Miller was one, who had acquired the ability to both draw and return the vital forces from the medium so quickly that she would suffer no injury from their being seized, but had been a spirit manifesting for the first time the consequences would have been serious."

He then said that they had often urged their medium not to permit strangers to enter the seance room unless their honesty of purpose was properly vouched for, and he hoped in future she would heed their advice. He said that before she entered the cabinet he had informed her that that young man had never before been at a seance, thus intending to caution her. He said much more, but it need not be repeated. They did not continue the seance longer than to enable him to express what he had to say.

I have read this report to as many of those present at the seance as I could reach, and they all agree that it is a true statement of the facts.

JOHN FRANKLIN CLARK.

### Push.

If there was more push in the world there would be fewer hungry, half clothed, homeless, suffering children; fewer broken-down, dissipated men and women; less need of almshouses, houses of correction, and homes for the friendless.

Push means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of despondency and shiftlessness, out of trouble, real and fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push up-hill—few people need a push down hill. Don't be afraid of your muscles and sinews; they were given you to use. Don't be afraid of your hands; they were meant for service. Don't be afraid of what your companion may say. Don't be afraid of your conscience; it will never reproach you for a good deed—but push with all your heart, might and soul, whenever you see anything or anybody that will be better for a good, long, strong, determined push.

Push! It is just the word for the grand, clear morning of life; it is just the word for strong arms and young hearts; it is just the word for a world that is full of work as this is. If anybody is in trouble and you see it, don't stand back, push!

If there is anything good being done in any place where you happen to be, push!—Sel.

### Eglinton's Mediumship.

Through the courtesy of the publisher, M. C. Doloriere, 15 Rue de Seine, Paris, we have received an artist's proof representing a wonderful materialization through the mediumship of Mr. E. W. Eglinton, by the eminent artist M. Tissot. Materializations, illuminated with the spirit light, are utterly beyond description, and hitherto their portrayal has not met the requirements of the case. This can no longer be said, as M. Tissot has achieved a remarkable success for the first time. The picture is a mezzotint, of most exquisite workmanship. It was produced by the distinguished artist to record the manifestation through which he was convinced of spirit communion. During Mr. W. Eglinton's continental tour in the spring, the sitting took place at which the manifestation occurred, here so faithfully and unprecedentedly set forth. The picture itself and the circumstances under which the materialization was witnessed, we cannot do justice to on the present occasion, but in a special issue, devoted to Mr. Eglinton's mediumship, full particulars will be afforded. This we hope to be able to accomplish in the first number of 1886, accompanied by fitting illustrations to form a frontispiece to the new volume; of this abundant notice will be given. As that issue will be most suitable for universal circulation amongst all who desire to become acquainted with well-authenticated spiritual phenomena, it will be of special value to distribute amongst skeptics.

Much of the best work accomplished through the mediumship of Mr. Eglinton is of a strictly private and personal character; therefore it passes unrecorded and unknown, except in the select circles of highly influential people who surround the favored recipients. One of these many cases of eminent adherents is that of M. Tissot, whose remarkable experiences have been in such a felicitous manner, made known to the public, through this most striking picture. We venture to say that this silent witness to the facts of Spiritualism will do more to promote the true interests of our Cause than anything that has taken place during many years, the Rt. Hon. W. E. Gladstone's seance with Mr. Eglinton alone excepted.

This wonderful picture now hangs for public inspection in our office, and no doubt it will find an honored place on the walls of many Spiritualists. We will be glad to show it to all those who are anxious to witness for themselves, not only the result of the extraordinary mediumistic powers of Mr. Eglinton, but also the portrayal of a recognized materialization, in the highest type of art, by an accomplished master.—*Medium and Daybook.*

### WISCONSIN SPIRITUALISTS.

The Wisconsin State Association of Spiritualists, will hold their next Quarterly Meeting in Armory Hall, Portage, Wis., December 11, 12 and 13, 1885. Mrs. S. E. Bishop and other first-class speakers will be in attendance. Good Vocal and Instrumental Music. Mrs. Isa Wilson Porter, of Chicago, Mrs. Spencer, of Milwaukee, and other first-class Mediums will be present, all interested in *Free Thought* are invited to participate. Remember our platform is a free one. The St. Paul, Wis. Central, and the Northwestern Railways will return for one-fifth fare all who pay full fare to this meeting. Board at first-class hotels, \$1.50 per day; at first-class boarding houses, 75c. per day.

Prof. Wm. M. Lockwood, Pres.  
Dr. J. C. Phillips, Secretary.  
Omro, Wisconsin, Nov. 14, 1885.

Mrs. Williams' receptions, with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.



# THE NEW YORK BEACON LIGHT.

AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL, GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT LIFE AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

Free from controversy and personalities.

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Mediums, Lecturers, Officers of Spiritual societies and others in possession of facts of interest to Spiritualists, are requested to send them to BEACON LIGHT for publication. Make your communications short and to the point.

All communications and remittances should be addressed to

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SATURDAY, DECEMBER 5, 1885.

*"We desire to bring BEACON LIGHT to the notice of Spiritualists all over the land. To that end we earnestly request every per-reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc."*

## The Attempted Exposure.

The grabbing of spirit Carrie Miller at Mrs. Williams' Thursday evening seance, a full account of which will be found upon our first page, resulted in the grandest triumph of that phase of spiritual phenomena known as form materialization which it has ever been the privilege of the writer to record.

The angel form at one moment standing in all the beauty and apparent strength of youth, her hand resting on the arm of her mortal friend—the next vanishing into thin air at the very feet of the deluded wretch who sought to detain her; that spirit face, awful in its expression of indignation, floating, as it were, above the heads of the mortals present, and giving directions for the restoration of order and protection of the medium in a voice such as never passed mortal lips; the wretched half-frenzied "fraud hunter" flying from before it with dilated eyes and crying "let me out of here!" "let me go!" "murder! murder!" the surprised and confused medium brought from the cabinet by the half-materialized spirit control; all these and more form a picture that will never grow dim in the memory of those who witnessed it.

The thanks of BEACON LIGHT, as the representative of the medium whose life was so seriously imperilled, are due, and are accorded with heart-felt gratitude to the gentlemen who so promptly suppressed the disturber and disturbance, to spirit P. T. Holland and his band, who displayed such marvelous strength and generalship amidst all the din and confusion, and especially to spirit Carrie Miller, who, chosen as the martyr, by her wisdom and self-possession prevented the disturbance from becoming a tragedy.

Our orthodox friends appear to be quite unable to come to an agreement regarding the damnation of the heathen. The *Andover Review*, for instance, says that "the intelligence and heart of the Christian church not merely decline to accept the old dogma of perdition of the heathen—they repudiate it." This statement is indignantly denied, on the other hand, by the *Presbyterian Banner* and the *Examiner*, which worthy journals cannot so easily give up the precious orthodox expectation of seeing the countless millions of untutored pagans immersed in the burning lake.

## Taxation of Church Property.

Among the most important questions now pressing upon the American people for settlement is that of taxation of church property. Most Americans—if we except Roman Catholics—are opposed, or think they are opposed, to "Church and State," and most of our fellow-citizens, we may say all, in their innocence think, and would congratulate you upon the fact (?), that in this country we are free from that evil which has been so burdensome in other and older nations.

But let these simple-minded, easily satisfied people, who gulp down the sugar-and-water eloquence of Fourth of July orators and the soothing political potions administered by conservative newspapers and orthodox clergymen, who would have us believe that everything in our land is just as it should be, be advised that the evil is already upon us in gigantic and rapidly growing form.

Statesmen and the press, as a rule have feared to take this ugly bull-by the horns, knowing the enormous power of those benefited by the present system of exempting church property from taxation. But here and there has arisen one with the wisdom to discern the great and growing danger of this iniquitous system, and with the courage to voice a warning.

Conservative as was General Grant, he realized the evil and the growing danger, and in his annual message to Congress in 1875 recommended the passage of a constitutional amendment for the more complete separation of church and state, and spoke of the rapid increase of this exempted property as follows:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to \$87,600,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. In 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, and yet bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood, I would suggest the taxation of all property equally."

The figures of General Grant are suggestive. The cloud that a few decades ago was "no bigger than a man's hand" is fast overspreading the whole heavens.

In the early days of the Republic, when a few modest "meeting houses" with their adjoining grave yards were scattered through the land, our forefathers remitted the tax upon them. This, though wrong in principle, entailed little burden upon the general public; but since then these little religious societies have grown up into vast and wealthy ecclesiastical organizations. The little meeting houses where our honest, pious, simple minded forefathers met to humbly worship God have given place to extravagantly expensive temples or religious club houses, where cultured "Christians" assemble to enjoy operatic music, cornet solos and sensational oratory.

The little grave yards, where all were equal, have disappeared, or are fast disappearing, and in their place we have magnificent cemeteries, where each patron seeks to build a tomb a little better than his neighbor, and the whole is conducted by the stockholders for profit.

More than this, in the name of religious societies has grown up a vast system of real estate speculation, the promoters of which, by reason of exemption and special privileges enjoyed, can easily distance all competition.

The amount of property thus exempted from bearing its rightful portion of the public burden is already alarming—it almost

defies enumeration.

The time has come to cry a halt. The people who are bearing this burden should rise up and throw it off.

If the people wish to enjoy the Latin mummery of some Romish priest, the pulpit gymnastics of a Talmage, or the amorous eloquence of a Beecher, no one—certainly no Spiritualist—will gainsay their privilege to do so. But what we do insist upon is, that they shall not compel their neighbor who conscientiously declines to worship God in such ways to pay either for their temples or their priests.

Let us have honest and equal taxation.

We desire to express our deepest sympathy for our venerable friend Col. Jonathan Roberts, who is now incarcerated in a Brooklyn prison, a martyr to the cause he has ever so bravely defended.

Colonel Ingersoll has sold his house in Washington, and will take up his residence in New York city.

Rev. Robert Collyer thinks "it will not be many years before it will be as difficult to find an intelligent person doubting the theory of evolution as it is now to find a person who believes in the old doctrine that our earth is the centre of the universe."

"Health Fragments," by Dr. George H. Everett, M. D., should find a place in every home. It destroys tendency to invalidism.

A full line of spiritual and progressive books are on sale at BEACON LIGHT office at publisher's prices.

Promiscuous back numbers of BEACON LIGHT will be furnished at \$1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lecture for Spiritual Societies within a reasonable distance from this city. No abler speaker than Dr. Everett occupies the Spiritual platform in this country. He can be addressed in care of this office.

Read Health Fragments, by Dr. G. H. Everett, its pages glow with wholesome truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market, \$1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send her a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with these friends of our holy cause.

Subscribers to BEACON LIGHT who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass. Dr. James A. Bliss is duly authorized by us to receive subscriptions; and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

## MRS WILLIAMS' SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price, \$2.00, formerly charged.

## A Seance with Mrs. Williams.

Since the return of Mrs. Williams from Europe BEACON LIGHT has given but little space to the reports of her seances, our columns being so crowded that these reports have been sacrificed to make room for other matter. But so many complaints have been received from our friends at these omissions that we shall endeavor, in future, to keep the public better posted regarding the phenomena occurring at these seances.

Although the medium has not been in her usual health, the manifestations from her cabinet have, as a rule, been most excellent, and the circles well attended.

Those who are familiar with Mrs. Williams' seances know that the forces there are used not so much for the production of striking phenomena as to enable those present to meet and converse with their own loved ones from the other side. For this reason, no newspaper report can do them justice. Ink and paper cannot reproduce the semi-solemn joys expressed by those who meet and hold sweet converse with their dear ones whose mortal bodies have long since returned to dust. Still there is much that occurs that is of interest to Spiritualists generally.

At the Monday evening seance—the last one we have to report at this writing—there were several manifestations worthy of note, Lillie Roberts, the angel daughter of Col. Jonathan Roberts, came out in the centre of the room, and calling up a friend from the circle, sent a loving message to her venerable father, who is now a martyr to the cause of truth in a Brooklyn prison.

Fannie and Esther Hazard, two daughters of Hon. Thomas R. Hazard, came out and walked about the room together for some minutes, speaking with several members of the circle. These two angel sisters manifest with wonderful beauty and power. Bright Eyes de-materialized and re-materialized outside the cabinet two or three times, as usual.

Carrie Miller, the angel daughter of Charles R. Miller, of Brooklyn, came to a friend in the circle, and taking his arm, walked around the room, stopping before various sitters to say a few words, and lay her hand upon their heads. At her friend's request she attempted to go up and touch a gentleman who was a comparative stranger to the phenomena, but as he sat immediately under the gas burner, she had to retire to the curtain, whither she invited him to come. She there laid her hand upon him and holding the curtain apart exhibited the cabinet literally full of spirits of various sizes and forms, some fully and others partially materialized? This was one of the most striking manifestations that the writer ever witnessed.

## Teachings of Spiritualism.

The existence of a God has been, and is, a subject of fierce and unreasonable discussion, ever ending in vexation and disappointment, for the simple reason that it is absolutely undemonstrable. Matter and force are eternal and indestructible.

Is God, then, *super eternal*? That cannot be. Co-eternal with nature? Perhaps—and the beautiful ideal disclosed in the old testament where He is found in cloud and storm, in fire and flood, might well suffice for us, and the venerable appellations of Father God and Mother Nature again become our own.

In condemnation of Spiritualism a brilliant Unitarian divine once said: "It is a worship of the dead, and a worship of the dead is paganism." Even so. But shall the desolate mother refrain from praying to her departed loved one lest she be called pagan? Shall the wayward son refrain from asking a dead mother's forgiveness lest he be called pagan? Shall the grief-stricken husband refrain from crying to an angel wife lest he be called pagan? And shall we refrain from according our mead of gratitude to good spirits, and pleading for guidance and help from those who have "gone before" lest we be called pagans? Oh no! DEEP THOUGHT.

"Health Fragments," is worth its weight in gold to those seeking mediumistic development.



The Order of The New Life.

By D. O. OF P.

NUMBER III.

"By their fruits ye shall know them."

The object of enlightened religion, wise philosophy and true science is to place man at his best upon the planet until all his vast and complicated relations are studied scientifically. The human race can never be perfectly developed and placed in harmony with nature and her magnificent deific forces and laws. No atom of matter is so minute, no world or system of worlds so vast as to escape from or pass beyond for a single instant this all pervading omnipotent regulating Power. We must rise, therefore, if we rise at all, upon knowledge, upon wisdom, and upon obedience. So long as man is conceived in sin and born in iniquity, just so long he will suffer and groan in anguish for his careless indifference, ignorance, and crimes against himself. The mills will go on grinding until he stops transgressing. Neither divine power nor angels will stop them. It is simply our own ignorance and incomprehensible indifference that interposes so many obstacles to our progress. Evils that we see and know all about their disastrous effects we make no efforts to remove. It is to meet this state of things, which no intelligent person will deny, that we urge the organizing

THE ORDER OF THE NEW LIFE.

George Combe, Scotland's most celebrated Physiologist, in his work "The Constitution of Man," clearly illustrates and fully explains the whole range of causes which produce idiots, drunkards, murderers and the millions of helpless blanks which crowd the shores of time. He also explains the causes which elevate the race and produce its great men and noble women, whose names stand out like stars and meteors upon the pages of history. He also shows why these same brilliant lights fail to transmit those talents which have illuminated their lives and made them so preeminent and useful. Other more recent works from equally distinguished authors go quite as fully into these subjects. Among them may be mentioned Dr. Austin Flint's great work "The Physiology of Man." The Professors in some of our leading colleges, among them Amherst and Cornell University, are delivering special courses of lectures to their students covering much of the ground contemplated in the work of "The Order of the New Life." The moral and intellectual forces that have been gathering upon this continent for the past two hundred years have prepared the way to establish a truly glorious Republic whose foundations age will strengthen and time invigorate, where sunlight and liberty and profound peace go hand in hand with a Divine Philosophy, delivered to us by exalted angels and arch-angels, will unfold a race who will become the glory of the earth. Whoever goes carefully back over the pages of history for a period of five hundred years and notes the changes that meet him on all sides will realize what immense progress has been made in the past, and how much greater it can be made in the future. It does not then become true men and women to either turn back or halt before obstacles—obstacles are simply opportunities.

Who came to "overcome the world" if there was nothing to overcome? Instead of regarding ourselves as "Temples of the Holy Spirit," instead of carefully and prayerfully estimating the nature and character of the sacred holy duty of endowing our children with pure elevated natures, instead of making this subject the great care and study of our lives and appreciating its vast importance to ourselves and children, instead of regarding marriage as a Divine Institution and a Holy Sacrament, instead of knowing, as all may know who wish to learn, that it is the parents who rob their children of honor, virtue, purity and noble characters by and through their ignorance, carelessness and stupidity in transmitting life, instead of doing these things we go on from year to year and generation to generation, neglecting them, and are punished for so doing with a severity we have richly earned. Ruined homes, disgraced sons and daughters, trusts violated, crimes committed, prisons filled, mothers' hearts broken, fathers ruined, bitter anguish all piled upon each other.

Is this terrible suffering to teach no practical lessons of wisdom? Are men and women to continue to trifle with these high, sacred and great interests as if they had no existence, and they no responsibility in the matter? Are early and premature graves to continue to be filled, and all this suffering and woe to go on? Will no one stir, or move, or make any intelligent, properly directed efforts to stop this flood of evil? Must angels call on us in vain, and "God speak with none to hear him?" Can no language move or arguments persuade? Let us see who will come forward among the thousands who believe in the New Dispensation and take up the organization of

THE ORDER OF THE NEW LIFE.

Renew your subscription now.

Mrs. Beste. Protests.

The Boston Herald of November 25th contains a letter from Mrs. Eugenie Beste in which she asserts her innocence of the charges of fraud recently made against her in connection with the Hartford "expose," and to which she appends a paper signed by twenty ladies and gentlemen, residents of Philadelphia, certifying to the genuineness of her mediumship.

In her letter, which is too long for our columns, Mrs. Beste, after citing evidence to show that she was deceived to Hartford by those who were seeking her downfall, says:

"I will state, as correctly as possible, the particulars of an almost fatal tragedy. On the occasion referred to, I entered the rooms prepared for me. I do not remember feeling timid or strange. I was perfectly negative. The so-called sheeting was a narrow strip of cheese-cloth covering a fine copper wire, to be used instead of taking hold of hands. \* \* \* The room was crowded; the sitters were arranged in three rows, Mrs. House at one end of the circle and her sister, Mrs. Wisley, at the other. This was the front row. Mrs. House attended to the seating of her friends. I paid no attention to the 'kitchen door,' though I knew it was closed to keep the heat from us, the warm place being reserved (I suppose) for the two stalwart men seated there. \* \* \* After seating myself in the cabinet I soon went under control, as I always do. I have no idea as to the time I so continued. I was aroused by a great horrible din. It seemed to me I was in the arms of great giants. I heard the words 'Jail! Jail!' 'Fraud! Fraud!' 'Where do you get the voices?' 'How do you make them?' Then I seemed to be sinking down, down, with great and horrible heads bending over me. I next remember that some one placed a tumbler of liquor to my lips and said, 'Drink! drink! quick!' I drained it, then I seemed to revive; but the tumult began again; then I felt myself sinking down, down, everything was growing dark, and more liquid was given to me. I cannot tell what transpired after this until I was in the depot.

Mrs. Beste next states that she is neither a musician nor a linguist except when under control, and that she knows nothing but good of the "Boston mediums," and concludes her letter as follows:

"I am innocent of any fraud in intent, or of any action on my part with intent to deceive. And in my own normal condition, I disavow every word that is stated in what is said to be my sworn statement as published in the Boston Herald and other journals, and I declare the signature appended thereto not to be the signature that I would have made if in full possession of my faculties. Therefore, I make this renewed protest, and trust to many friends, and guardian spirits, to undo the machination of the enemies, who so shamefully abused my trust in them, and the hospitality of the city of Hartford as extended to me through the party who beguiled me there.

M. EUGENIE BESTE.

1601 North Fifteenth street, Philadelphia, Pa., Nov. 22, 1885.

To this document Mrs. Beste appends the following certificate signed by 20 names whose addresses, she states, can be obtained by writing to Col. S. P. Kase, 1601 North Fifteenth street, Philadelphia.

"We, the undersigned, hereby certify that, at the request of the spirit control of Mrs. 'M. Eugenie Beste,' we held a seance at No. 1601 North Fifteenth street, Philadelphia, Nov. 1, 1885. In order to make perfect test conditions, a curtain was arranged in the corner of the sitting room, the walls being perfectly blank and solid, after which the medium, Mrs. Beste, requested the ladies of the seance to examine her clothing, for which purpose they proceeded to the adjoining room and made a most careful and thorough examination of her clothing. The committee reported that there was nothing concealed or unusual about her person whereby she could simulate spirit forms illuminated or otherwise. Mrs. Beste was then escorted to the curtain, behind which she passed. After a few moments forms began to appear in their own light, and some 33 or 34 forms appeared, all of whom gave their names and were recognized by their friends in the seance. And we take pleasure in testifying to the genuineness of the medium and the wonderful manifestations that occurred, as well as the independent voices, which sang in the highest and lowest tones, a variety of songs. To all of which we most cheerfully testify. S. P. Kase, Mary P. Kase, Leonard I. Abbott, Stevan G. Creese, Theodore Creese, Viola G. Creese, David Sinker, William H. Monroe, D. R. C. Dusenberry, Dr. Mariah S. Dusenberry, F. F. Ingraham, George K. Morris, Charles W. Bell, Lizzie Bell, Mrs. H. L. Lester, Mrs. Ed. J. Wheeler, F. A. Lester, Mrs. M. E. Aldrich, Henry C. Sheppard, M. D."

The First Society.

Mrs. Brigham spoke from the platform of the First Society on Sunday morning in answer to several questions that were presented for consideration. Your space will not permit an extended report, and I will give but a few brief extracts, condensing the questions as well as the answers:

Q. Why should spirits have been so desirous for the conversion of Constantine to Christianity as to show in the sky an illuminated cross, with its inscription, when he was a murderer, and continued to be such, and when the establishment of Christianity caused the torture and death of so many for fifteen hundred years?

A. In passing judgment upon any movement that effects the destiny of the race we must be careful not to limit the range of our memory to too limited a space of time, for if we do, we shall not reach just conclusions. It is quite true that the early centuries of the Christian dispensation were fruitful in suffering and death to many people, but before we proceed to charge the suffering and death to Christianity, we should let our memories carry us back to the condition of the race before Christianity made its advent, and we shall discover that in the Pagan religion sacrifice of human life was a common practice even among the Romans, who were the most highly civilized people of all the earth.

It was the custom of the Roman people to sacrifice the lives of their prisoners of war, without the least compunction of conscience; not to their pagan God, perhaps, but to the amusement of themselves in their gladiatorial contests, and in the arena of their circuses, in contests with wild beasts.

Nor was these men and women thus devoted to a cruel death always selected from captives of war, but thousands of their own people who embraced Christianity were cruelly put to death.

Human life at that time was not held as sacred as it is now. The age was a barbarous one compared with this present time, as will our age be a barbarous one as compared with the ages that shall follow.

To judge justly of a man, or a movement we must be careful not to separate them from the times and localities in which they existed. The spirits saw that Christianity was destined to be one of the great movements that was to carry the race onward in the cause of progress. They saw the fruit that it was to bear, and which the world today is enjoying. Spiritualism could not have come had not the race been advanced beyond its condition two thousand years ago.

It is certainly seen in its theological form, cannot be justly charged with the introduction of persecution and cruelty into the world. It found them here, and it required centuries of growth before they could be eradicated from the human mind, and the work of removal is not yet accomplished; but when we note the progress that has been made there is no occasion for despair.

Q. Is the religion of Spiritualism a final religion to earth's people, or does it merely furnish one of the great steps in the progress of the human race as all preceding religions have?

A. Many say that Spiritualism is not a religion at all, but that it is a science, or a system of philosophy. We hold, however, that through Spiritualism the highest religion is taught, for it teaches the religion of right living. It teaches that we are, and shall ever be, what we make ourselves by our acts in life; not of what we believe, but what we do.

It is, therefore, the highest religion, and the final religion; for there can be no religion higher than that which teaches us the duty of living in exact accord with the principles of universal being.

But you must remember that the tiny plant that has just pushed its two leaves above the turf from the darkness of the soil beneath is vastly different from the full grown rose bush covered with full blown roses and expanding buds. The blossoming and fruitage of the religion taught by Spiritualism is yet to come. At present the stalk, thickly covered with thorns, is pushing up in vigorous growth, and in pressing Spiritualism to your bosom you must use the eye of intelligence and reason, or you may get pierced with the thorns; but the buds and blossoms and the earlier fruit are already there, and if your hand be guided wisely you may gather them without being pierced. But the sweeter flowers, and the finer, richer fruit will come to you as you shall stimulate its growth by your earnest, loving and faithful cultivation of the principles it inculcates.

Q. Why should not this planet be the spirit world?

A. Because it is adapted in its formation for the development of material organisms. When the human spirit has discarded the material organism this mundane world is no longer adequate to minister to its requirements. As it now possesses an organism of a higher degree of development than the physical body, it requires a world of a correspondingly higher order in which to live.

The higher developed world for the home

of the spirit need not be far distant in space, nor wholly separated from this planet. It may surround and enclose the planet, but it needs must be superior to it in development.

There were many more questions answered, but I must not respond further upon your space. The service closed with a beautiful improvisation upon the subject "What is the wild West saying?"

JOHN FRANKLIN CLARK.

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FROM NEW YORK.		P. M.	
A. M.			
23d st. N. Y.....	5.45	8.30	10.45
Cham's st.....	6.00	8.40	12.00
Glen'd av.....	7.24	9.32	12.47
Wash'tn st.....	7.26	9.35	12.49
Llewellyn.....	7.28	9.38	12.51
Main street.....	7.30	9.40	12.53
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TO NEW YORK.		P. M.	
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Main street.....	7.00	9.00	11.00
Llewellyn.....	7.02	9.02	11.02
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Glen'd av.....	7.06	9.06	11.06
FROM NEW YORK.		P. M.	
A. M.			
23d st. N. Y.....	7.45	9.45	12.45
Glen'd av.....	8.34	10.34	1.44
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## A GENUINE CASE OF SPIRIT GRABBING!

### Materialization Triumphant.

At the seance held by Mrs. M. E. Williams on Thursday evening, Dec. 3d, there occurred a genuine case of spirit grabbing, at which I was present, and as it is well that it should be properly reported, I propose to give over my own signature an accurate statement of all the facts.

When I reached the house, at a little before 8 o'clock, and entered the parlor, there were but two men besides myself there, both of whom were strangers to me. Mrs. Williams soon came in and entered into conversation with me. Eight o'clock came and there had been no further arrivals, and Mrs. Williams remarked that she did not think there would be any seance. A moment later she said to me as I was conversing with her: "Excuse me, but sir," turning to one of the gentlemen present, "I see standing at your side a young lady, your sister; also your mother—no, your grandmother. Do you recognize them?" He said: "Yes, I knew that they would be here."

Just then Dr. Gross entered, and she said, "Mr. Holland says to me 'hold the seance,' but I don't feel as if I wished to." At this time the door bell rang and a lady entered. She then said: "Well, there are but few of us, but we will hold the seance. We may have a good seance all the same." She then prepared the seance room, and Mr. Genung and a young lady, her cousin, now visiting her, her young daughter Gertie, Dr. Gross, the two men and the lady heretofore referred to and myself entered the seance room and took seats. Mrs. Williams then invited anyone who desired to examine the cabinet, and the two men referred to examined it—one of them very thoroughly.

Mrs. Williams then said to this young man (who was a stranger to all present), "You, sir, have never been to a materializing seance before." He said that he had not. She added, "I hope you are satisfied with your examination of the cabinet. If not, it is your own fault."

The lights were then lowered, and Mrs. Williams entered the cabinet. Dr. Gross took his seat at the organ and sang the chant "Thy Will be done," in which some in the circle joined. As the music ceased little Bright Eyes spoke to us from the cabinet in her childish voice.

Soon the spirit of Priscilla appeared at the aperture and called Dr. Gross to her and talked with him.

Then other forms came out from the cabinet speaking in whispers to us, and soon two forms came out at the same time, and each gave their name—one as Fannie and the other as Esther Hazard—both speaking to me. A spirit purporting to be the sister of Mr. Genung came from the cabinet and took his arm to walk in front of the sitters.

He gave her his right arm as usual which brought him between her and the cabinet, but she drew back and asked for his left arm, thus placing him between her and the circle, and then came out with him.

Then spirit Dr. P. T. Holland appeared with a spirit named Florence and called Dr. Gross to the cabinet, and asked him to look into the cabinet and see the medium in the chair which he did, while the two spirits were visible to all. The curtains were then closed for an instant, and Dr. Gross was requested to come in and see who was there. He saw only spirit Holland and the medium, but while he held the curtain back the spirit of Florence suddenly again stood in full view beside spirit Holland. Spirit Holland said: "We show you this because there will be a wonderful manifestation here this evening."

Many other forms came. Among them a sister for one of the men, who said he recognized her, and that he had come by her especial request, as she had informed him at the seance of another medium that if he would come here she would materialize and talk with him.

I will not particularize the various spirits that came, but pass on until a spirit giving the name of Oarrie Miller came from the cabinet and called Mr. Genung to her. She took his right arm, thus placing him between her and the cabinet, and started to come out to the circle. Coming about half way she stepped back and asked to have the light lowered.

This being done, she again came forward, holding the right arm of Mr. Genung, and was led up to Mrs. Williams' cousin and was being introduced to her, and at the time was standing directly in front of the tall young man, and not more than two feet distant. Suddenly, and without any warning, he sprang from his seat and grasped her by her right arm near the wrist; at the same instant Mr. Genung grasped him with his left hand partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the medium sat, and where there is no opening, and dematerialized outside the cabinet.

The young man showed a disposition to be ugly, and I went to Mr. Genung's assistance, and taking hold of his shoulder we forced him to take his seat. His action had seriously frightened Miss Gertie and her cousin, and the daughter screamed and cried, fearing that injury might come to her mother.

A powerful and very incisive voice was now heard from the cabinet saying "we have our medium all right, she is not injured. Make the man keep his seat and we will convince him that it is the spirits: I will come from the cabinet and bring the medium with me."

It was difficult to quiet the ladies, and all this time this strange but powerful voice kept speaking and asking us to be quiet and he would bring the medium out.

I took my seat and asked Dr. Gross to play something, and Mr. Genung still held the young man by one of his wrists. He had now become terribly frightened and was begging to be permitted to leave the house, but the voices forbade, and he said he would be quiet. Just then the spirit Montanus, the father of the spirit Priscilla, who had been talking from the cabinet since the attempted seizure, appeared in front of the cabinet, the head and shoulders only materialized, and fully seven and a half feet from the floor, and again spoke to the young man with that powerful and incisive voice and with a countenance that was terrible in its expression of indignation.

This was more than the young man could stand. Thoroughly frightened, with loud and repeated cries of murder, he sprang from his seat and dashed into the parlor and towards the front door partially freeing himself from the grasp of Mr. Genung, who was holding him with one hand while turning half around to reassure

the terrified ladies. I again went to him, and told him to stop his screaming; as he would not, I quietly placed my hand over his mouth, and he stopped.

He was so badly scared that out of pity we let him go, and he would not stop for his coat or hat, seemingly having but one desire in life, and that was to get outside the front door. I tried to persuade him to return for his coat and hat, but he would not, so I carried them out to him.

Returning to the seance room I found Miss Gertie hysterical and her cousin barely conscious. The cabinet spirits had succeeded in getting the medium on her feet, and had unseated her from the cabinet, where she stood in a dazed condition asking what had happened. I took her hands and tried to make her comprehend, while at the same time spirit Holland stood in the cabinet behind her with his hands on her shoulders, and was also talking to her and me.

He wished her to come back into the cabinet but she was afraid to go. It was quite a new experience for her to thus hear spirit Holland's voice, and feel the pressure of his materialized hands while in her normal condition. He asked to have some water brought to her, and when she had drunk a few sallows she again entered the seance room, and I went to a seat, and all being seated, Dr. Gross began to play, and soon we heard from the cabinet the childish voice of Bright Eyes.

I then asked spirit Holland if any harm had come to the medium, and he said no; that there were four spirits that came, of which Carrie Miller was one, who had acquired the ability to both draw and return the vital forces from the medium so quickly that she would suffer no injury from their being seized, but had it been a spirit manifesting for the first time the consequences would have been serious.

He then said that they had often urged their medium not to permit strangers to enter the seance room unless their honesty of purpose was properly vouched for, and he hoped in future she would heed their advice. He said that before she entered the cabinet he had informed her that that young man had never before been at a seance, thus intending to caution her. He said much more, but it need not be repeated. They did not continue the seance longer than to enable him to express what he had to say.

I have read this report to as many of those present at the seance as I could reach, and they all agree that it is a true statement of the facts.

JOHN FRANKLIN CLARK.

### Push.

If there was more push in the world there would be fewer hungry, half clothed, homeless, suffering children; fewer broken-down, dissipated men and women; less need of almshouses, houses of correction, and homes for the friendless.

Push means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of despondency and shiftlessness, out of trouble, real and fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push up-hill—few people need a push down hill. Don't be afraid of your muscles and sinews: they were given you to use. Don't be afraid of your hands; they were meant for service. Don't be afraid of what your companion may say. Don't be afraid of your conscience; it will never reproach you for a good deed—but push with all your heart, might and soul, whenever you see anything or anybody that will be better for a good, long, strong, determined push.

Push! It is just the word for the grand, clear morning of life; it is just the word for strong arms and young hearts; it is just the word for a world that is full of work as this is. If anybody is in trouble and you see it, don't stand back, push!

If there is anything good being done in any place where you happen to be, push!—Sel.

### Eglinton's Mediumship.

Through the courtesy of the publisher, M. C. Doloriere, 15 Rue de Seine, Paris, we have received an artist's proof representing a wonderful materialization through the mediumship of Mr. E. W. Eglinton, by the eminent artist M. Tissot. Materializations, illuminated with the spirit light, are utterly beyond description, and hitherto their portrayal has not met the requirements of the case. This can no longer be said, as M. Tissot has achieved a remarkable success for the first time. The picture is a mezzotint, of most exquisite workmanship. It was produced by the distinguished artist to record the manifestation through which he was convinced of spirit communion. During Mr. W. Eglinton's continental tour in the spring, the sitting took place at which the manifestation occurred, here so faithfully and unprecendently set forth. The picture itself, and the circumstances under which the materialization was witnessed, we cannot do justice to on the present occasion, but in a special issue, devoted to Mr. Eglinton's mediumship, full particulars will be afforded. This we hope to be able to accomplish in the first number of 1886, accompanied with fitting illustrations to form a frontispiece to the new volume: of this abundant notice will be given. As that issue will be most suitable for universal circulation amongst all who desire to become acquainted with well-authenticated spiritual phenomena, it will be of special value to distribute amongst skeptics.

Much of the best work accomplished through the mediumship of Mr. Eglinton is of a strictly private and personal character: therefore it passes unrecorded and unknown, except in the select circles of highly influential people who surround the favored recipients. One of these many cases of eminent adherents is that of M. Tissot, whose remarkable experiences have been in such a felicitous manner, made known to the public, through this most striking picture. We venture to say that this silent witness to the facts of Spiritualism will do more to promote the true interests of our Cause than anything that has taken place during many years, the Rt. Hon. W. E. Gladstone's seance with Mr. Eglinton alone excepted.

This wonderful picture now hangs for public inspection in our office, and no doubt it will find an honored place on the walls of many Spiritualists. We will be glad to show it to all those who are anxious to witness for themselves, not only the result of the extraordinary mediumistic powers of Mr. Eglinton, but also the portrayal of a recognized materialization, in the highest type of art, by an accomplished master.—Medium and Daybook.

### WISCONSIN SPIRITUALISTS.

The Wisconsin State Association of Spiritualists, will hold their next Quarterly Meeting in Armory Hall, Portage, Wis., December 11, 12 and 13, 1885. Mrs. S. E. Bishop and other first-class speakers will be in attendance. Good Vocal and Instrumental Music. Mrs. Ida Wilson Porter, of Chicago, Mrs. Spencer, of Milwaukee, and other first-class mediums will be present, all interested in Free Thought are invited to participate. Remember our platform is a free one. The St. Paul, Wis. Central, and the Northwestern Railways will return for one-fifth fare all who pay full fare to this meeting. Board at first-class hotels, \$1.50 per day; at first-class boarding houses, 75c. per day.

Prof. Wm. M. Lockwood, Pres.  
Dr. J. C. Phillips, Secretary.  
Omro, Wisconsin, Nov. 14, 1885.

Mrs. Williams' receptions, with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.



# THE NEW YORK BEACON LIGHT.

AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL,  
GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT LIFE  
AND CONTAINING MATTER OF GENERAL INTEREST CON-  
NECTED WITH SPIRITUAL SCIENCE.

Free from controversy and personalities.

Mrs. M. E. Williams,

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Mediums, Lecturers, Officers of Spiritual societies and others in possession of facts of interest to Spiritualists, are requested to send them to BEACON LIGHT for publication. Make your communications short and to the point.

All communications and remittances should be addressed to

Mrs. M. E. WILLIAMS,

232 West 46th St. New York

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SATURDAY, DECEMBER 5, 1885.

"We desire to bring BEACON LIGHT to the notice of Spiritualists all over the land. To that end we earnestly request every per-reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc.

## The Attempted Exposure.

The grabbing of spirit Carrie Miller at Mrs. Williams' Thursday evening seance, a full account of which will be found upon our first page, resulted in the grandest triumph of that phase of spiritual phenomena known as form materialization which it has ever been the privilege of the writer to record.

The angel form at one moment standing in all the beauty and apparent strength of mortal life, her hand resting on the arm of her mortal friend—the next vanishing into thin air at the very feet of the deluded wretch who sought to detain her; that spirit face, awful in its expression of indignation, floating, as it were, above the heads of the mortals present, and giving directions for the restoration of order and protection of the medium in a voice such as never passed mortal lips; the wretched half-frenzied "fraud hunter" flying from before it with dilated eyes and crying "let me out of here!" "let me go!" "murder! murder!" the surprised and confused medium brought from the cabinet by the half materialized spirit control; all these and more form a picture that will never grow dim in the memory of those who witnessed it.

The thanks of BEACON LIGHT, as the representative of the medium whose life was so seriously imperilled, are due, and are accorded with heart felt gratitude to the gentlemen who so promptly suppressed the disturbance and disturbance, to spirit P. T. Holland and his band, who displayed such marvelous strength and generalship amidst all the din and confusion, and especially to spirit Carrie Miller, who, chosen as the martyr, by her wisdom and self-possession prevented the disturbance from becoming a tragedy.

Our orthodox friends appear to be quite unable to come to an agreement regarding the damnation of the heathen. The *Andover Review*, for instance, says that "the intelligence and heart of the Christian church not merely decline to accept the old dogma of perdition of the heathen—they repudiate it." This statement is indignantly denied, on the other hand, by the *Presbyterian Banner* and the *Examiner*, which worthy journals cannot so easily give up the precious orthodox expectation of seeing the countless millions of untaught pagans immersed in the burning lake.

## Taxation of Church Property.

Among the most important questions now pressing upon the American people for settlement is that of taxation of church property. Most Americans—if we except Roman Catholics—are opposed, or think they are opposed, to "Church and State," and most of our fellow-citizens, we may say all, in their innocence think, and would congratulate you upon the fact (?), that in this country we are free from that evil which has been so burdensome in other and older nations.

But let these simple-minded, easily satisfied people, who gulp down the sugar and water eloquence of Fourth of July orators and the soothing political potations administered by conservative newspapers and orthodox clergymen, who would have us believe that everything in our land is just as it should be, be advised that the evil is already upon us in gigantic and rapidly growing form.

Statesmen and the press, as a rule have feared to take this ugly bull by the horns, knowing the enormous power of those benefited by the present system of exempting church property from taxation. But here and there has arisen one with the wisdom to discern the great and growing danger of this iniquitous system, and with the courage to voice a warning.

Conservative as was General Grant, he realized the evil and the growing danger, and in his annual message to Congress in 1875 recommended the passage of a constitutional amendment for the more complete separation of church and state, and spoke of the rapid increase of this exempted property as follows:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to \$87,000,000. In 1860 the amount had doubled, in 1870 it was \$354,488,087. In 1875 without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation may lead to sequestration without constitutional authority, and through blood, I would suggest the taxation of all property equally."

The figures of General Grant are suggestive. The cloud that a few decades ago was "no bigger than a man's hand" is fast over-spreading the whole heavens.

In the early days of the Republic, when a few modest "meeting houses" with their adjoining grave yards were scattered through the land, our forefathers remitted the tax upon them. This, though wrong in principle, entailed little burden upon the general public; but since then these little religious societies have grown up into vast and wealthy ecclesiastical organizations. The little meeting houses where our honest, pious, simple minded forefathers met to humbly worship God have given place to extravagantly expensive temples or religious club houses, where cultured "Christians" assemble to enjoy operatic music, correct voices and sensational oratory.

The little grave yards, where all were equal, have disappeared, or are fast disappearing, and in their place we have magnificent cemeteries, where each patron seeks to build a tomb a little better than his neighbor, and the whole is conducted by the stockholders for profit.

More than this, in the name of religious societies has grown up a vast system of real estate speculation, the promoters of which, by reason of exemption and special privileges enjoyed, can easily distance all competition.

The amount of property thus exempted from bearing its rightful portion of the public burden is already alarming—it almost

defies enumeration.

The time has come to cry a halt. The people who are bearing this burden should rise up and throw it off.

If the people wish to enjoy the Latin mummery of some Romish priest, the pulpit gymnastics of a Talmage, or the amorous eloquence of a Beecher, no one—certainly no Spiritualist—will gainsay their privilege to do so. But what we do insist upon is, that they shall not compel their neighbor who conscientiously declines to worship God in such ways to pay either for their temples or their priests.

Let us have honest and equal taxation.

We desire to express our deepest sympathy for our venerable friend Col. Jonathan Roberts, who is now incarcerated in a Brooklyn prison, a martyr to the cause he has ever so bravely defended.

Colonel Ingersoll has sold his house in Washington, and will take up his residence in New York city.

Rev. Robert Collyer thinks "it will not be many years before it will be as difficult to find an intelligent person doubting the theory of evolution as it is now to find a person who believes in the old doctrine that our earth is the centre of the universe."

"Health Fragments," by Dr. George H. Everett, M. D., should find a place in every home. It destroys tendency to invalidism.

A full line of spiritual and progressive books are on sale at BEACON LIGHT office at publisher's prices.

Promiscuous back numbers of BEACON LIGHT will be furnished at \$1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lectures for Spiritual Societies within a reasonable distance from this city. A stronger speaker than Dr. Everett occupies the Spiritual platform in this country. He can be addressed in care of this office.

Read Health Fragments, by Dr. G. H. Everett, its pages glow with wholesome truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market, \$1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send her a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with these friends of our holy cause.

Subscribers to BEACON LIGHT who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass. Dr. James A. Hise is duly authorized by us to receive subscriptions; and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

## MRS. WILLIAMS SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price, \$2.00, formerly charged.

## A Seance with Mrs. Williams.

Since the return of Mrs. Williams from Europe BEACON LIGHT has given but little space to the reports of her seances, our columns being so crowded that these reports have been sacrificed to make room for other matter. But so many complaints have been received from our friends at these seances that we shall endeavor, in future, to keep the public better posted regarding the phenomena occurring at these seances.

Although the medium has not been in her usual health, the manifestations from her cabinet have, as a rule, been most excellent, and the circles well attended.

Those who are familiar with Mrs. Williams' seances know that the forces there are used not so much for the production of striking phenomena as to enable those present to meet and converse with their own loved ones from the other side. For this reason, no newspaper report can do them justice. Ink and paper cannot reproduce the semi-sacred joys expressed by those who meet and hold sweet converse with their dear ones whose mortal bodies have long since returned to dust. Still there is much that occurs that is of interest to Spiritualists generally.

At the Monday evening seance—the last one we have to report at this writing—there were several manifestations worthy of note. Little Roberts, the angel daughter of Col. Jonathan Roberts, came out in the center of the room, and calling up a friend from the circle, sent a loving message to her venerable father, who is now a martyr to the cause of truth in a Brooklyn prison.

Fannie and Esther Hazard, two daughters of Hon. Thomas R. Hazard, came out and walked about the room together for some minutes, speaking with several members of the circle. These two angel sisters manifest with wonderful beauty and power.

Bright Eyes de-materialized and re-materialized outside the cabinet two or three times, as usual.

Carrie Miller, the angel daughter of Charles R. Miller, of Brooklyn, came to a seance at Mrs. Williams' seance, and walked around the room, stopping before various sitters to say a few words, and lay her hand upon their heads. At her friend's request she attempted to go up and touch a gentleman who was a comparative stranger to the phenomena, but as he sat immediately under the gas burner, she had to retire to the curtain, whether she invited him to come. She then laid her hand upon him and holding the curtain apart exhibited the cabinet literally full of spirits of various sizes and forms, some fully and others partially materialized. This was one of the most striking manifestations that the writer ever witnessed.

## Teachings of Spiritualism.

The existence of a God has been, and is, a subject of fierce and unreasonable discussion, ever ending in vexation and disappointment, for the simple reason that it is absolutely undemonstrable. Matter and force are eternal and indestructible.

Is God, then, *super eternal*? That cannot be. Co-eternal with nature? Perhaps—and the beautiful ideal disclosed in the old testament where He is found in cloud and storm, in fire and flood, might well suffice for us, and the venerable appellations of Father God and Mother Nature again become our own.

In condemnation of Spiritualism a brilliant Unitarian divine once said: "It is a worship of the dead, and a worship of the dead is paganism." Even so. But shall the dead be mother refrain from praying to her departed loved one but she be called pagan? Shall the wayward son refrain from asking a dead mother's forgiveness but he be called pagan? Shall the grief-stricken husband refrain from crying to an angel wife but he be called pagan? And shall we refrain from according our meed of gratitude to good spirits, and pleading for guidance and help from those who have "gone before" but we be called pagans? Oh no!

## DEEP THOUGHT.

"Health Fragments," is worth its weight in gold to those seeking medicinal development.



# The Order of The New Life.

BY D. O. OF P.

NUMBER III.

"By their fruits ye shall know them."

The object of enlightened religion, wise philosophy and true science is to place man at his best upon the planet until all his vast and complicated relations are studied scientifically. The human race can never be perfectly developed and placed in harmony with nature and her magnificent deific forces and laws. No atom of matter is so minute, no world or system of worlds so vast as to escape from or pass beyond for a single instant this all pervading omnipotent regulating Power. We must rise, therefore, if we rise at all, upon knowledge, upon wisdom, and upon obedience. So long as man is conceived in sin and born in iniquity, just so long he will suffer and groan in anguish for his careless indifference, ignorance, and crimes against himself. The mill's will go on grinding until he stops transgressing. Neither divine power nor angels will stop them. It is simply our own ignorance and incomprehensible indifference that interposes so many obstacles to our progress. Evils that we see and know all about their disastrous effects we make no efforts to remove. It is to meet this state of things, which no intelligent person will deny, that we urge the organizing

## THE ORDER OF THE NEW LIFE.

George Combe, Scotland's most celebrated Physiologist, in his work "The Constitution of Man," clearly illustrates and fully explains the whole range of causes which produce idiots, drunkards, murderers and the millions of helpless blanks which crowd the shores of time. He also explains the causes which elevate the race and produce its great men and noble women, whose names stand out like stars and meteors upon the pages of history. He also shows why these same brilliant lights fail to transmit those talents which have illuminated their lives and made them so preeminent and useful. Other more recent works from equally distinguished authors go quite as fully into these subjects. Among them may be mentioned Dr. Austin Flint's great work "The Physiology of Man." The Professors in some of our leading colleges, among them Amherst and Cornell University, are delivering special courses of lectures to their students covering much of the ground contemplated in the work of "The Order of the New Life." The moral and intellectual forces that have been gathering upon this continent for the past two hundred years have prepared the way to establish a truly glorious Republic whose foundations age will strengthen and time invigorate, where sunlight and liberty and profound peace go hand in hand with a Divine Philosophy, delivered to us by exalted angels and arch-angels, will unfold a race who will become the glory of the earth. Whoever goes carefully back over the pages of history for a period of five hundred years and notes the changes that meet him on all sides will realize what immense progress has been made in the past, and how much greater it can be made in the future. It does not then become true men and women to either turn back or halt before obstacles—obstacles are simply opportunities.

Who came to "overcome the world" if there was nothing to overcome? Instead of regarding ourselves as "Temples of the Holy Spirit," instead of carefully and prayerfully estimating the nature and character of the sacred holy duty of endowing our children with pure elevated natures, instead of making this subject the great care and study of our lives and appreciating its vast importance to ourselves and children, instead of regarding marriage as a Divine Institution and a Holy Sacrament, instead of knowing, as all may know who wish to learn, that it is the parents who rob their children of honor, virtue, purity and noble characters by and through their ignorance, carelessness and stupidity in transmitting life, instead of doing these things we go on from year to year and generation to generation, neglecting them, and are punished for so doing with a severity we have richly earned. Ruined homes, disgraced sons and daughters, trusts violated, crimes committed, prisons filled, mothers' hearts broken, fathers ruined, bitter anguish all piled upon each other.

Is this terrible suffering to teach no practical lessons of wisdom? Are men and women to continue to trifle with these high, sacred and great interests as if they had no existence, and they no responsibility in the matter? Are early and premature graves to continue to be filled, and all this suffering and woe to go on? Will no one stir, or move, or make any intelligent properly directed efforts to stop this flood of evil? Must angels call on us in vain, and "God speak with none to hear him?" Can no language move or arguments persuade? Let us see who will come forward among the thousands who believe in the New Dispensation and take up the organization of

## THE ORDER OF THE NEW LIFE.

Renew your subscription now.

## Mrs. Beste. Protests.

The Boston Herald of November 25th contains a letter from Mrs. Eugenie Beste in which she asserts her innocence of the charges of fraud recently made against her in connection with the Hartford "expose," and to which she appends a paper signed by twenty ladies and gentlemen, residents of Philadelphia, certifying to the genuineness of her mediumship.

In her letter, which is too long for our columns, Mrs. Beste, after citing evidence to show that she was deceived to Hartford by those who were seeking her downfall, says:

"I will state, as correctly as possible, the particulars of an almost fatal tragedy. On the occasion referred to, I entered the rooms prepared for me. I do not remember feeling timid or strange. I was perfectly negative. The so-called sheeting was a narrow strip of cheese-cloth covering a fine copper wire, to be used instead of taking hold of hands. \* \* \* The room was crowded; the sitters were arranged in three rows, Mrs. House at one end of the circle and her sister, Mrs. Wisley, at the other. This was the front row. Mrs. House attended to the seating of her friends. I paid no attention to the "kitchen door," though I knew it was closed to keep the heat from us, the warm place being reserved (I suppose) for the two stalwart men seated there. \* \* \* After seating myself in the cabinet I soon went under control, as I always do. I have no idea as to the time I so continued. I was aroused by a great horrible din. It seemed to me I was in the arms of great giants. I heard the words "Jail!" "Jail!" "Jail!" "Where do you get the voices?" "How do you make them?" Then I seemed to be sinking down, down, with great and horrible heads bending over me. I next remember that some one placed a tumbler of liquor to my lips and said: "Drink! drink! quick!" I drained it, then I seemed to revive; but the tumult began again; then I felt myself sinking down, down, everything was growing dark, and more liquid was given to me. I cannot tell what transpired after this until I was in the depot.

Mrs. Beste next states that she is neither a musician nor a linguist except when under control, and that she knows nothing but good of the "Boston mediums," and concludes her letter as follows:

"I am innocent of any fraud in intent, or of any action on my part with intent to deceive. And in my own normal condition, I disavow every word that is stated in what is said to be my sworn statement as published in the Boston Herald and other journals, and I declare the signature appended thereto not to be the signature that I would have made if in full possession of my faculties. Therefore, I make this renewed protest, and trust to many friends, and guardian spirits, to undo the machination of the enemies, who so shamefully abused my trust in them, and the hospitality of the city of Hartford as extended to me through the party who beguiled me there.

M. EUGENIE BESTE,

1601 North Fifteenth street, Philadelphia, Pa., Nov. 22, 1885.

To this document Mrs. Beste appends the following certificate signed by 20 names whose addresses, she states, can be obtained by writing to Col. S. P. Kase, 1601 North Fifteenth street, Philadelphia.

"We, the undersigned, hereby certify that, at the request of the spirit controls of Mrs. M. Eugenie Beste, we held a seance at No. 1601 North Fifteenth street, Philadelphia, Nov. 1, 1885. In order to make perfect test conditions, a curtain was arranged in the corner of the sitting room, the walls being perfectly blank and solid, after which the medium, Mrs. Beste, requested the ladies of the seance to examine her clothing, for which purpose they proceeded to the adjoining room and made a most careful and thorough examination of her clothing. The committee reported that there was nothing concealed or unusual about her person whereby she could simulate spirit forms illuminated or otherwise. Mrs. Beste was then escorted to the curtain, behind which she passed. After a few moments forms began to appear in their own light, and some 33 or 34 forms appeared, all of whom gave their names and were recognized by their friends in the seance. And we take pleasure in testifying to the genuineness of the medium and the wonderful manifestations that occurred, as well as the independent voices, which sang in the highest and lowest tones, a variety of songs. To all of which we most cheerfully testify. S. P. Kase, Mary P. Kase, Leonard I. Abbott, Stevan G. Creese, Theodore Creese, Viola G. Creese, David Sinker, William H. Monroe, D. R. C. Dusenbery, Dr. Mariah S. Dusenbery, F. F. Ingraham, George K. Morris, Charles W. Bell, Lizzie Bell, Mrs. H. L. Lester, Mrs. Ed. J. Wheeler, F. A. Lester, Mrs. M. E. Aldrich, Henry C. Sheppard, M. D."

## The First Society.

Mrs. Brigham spoke from the platform of the First Society on Sunday morning in answer to several questions that were presented for consideration. Your space will not permit an extended report, and I will give but a few brief extracts, condensing the questions as well as the answers:

Q. Why should spirits have been so desirous for the conversion of Constantine to Christianity as to show in the sky an illuminated cross, with its inscription, when he was a murderer, and continued to be such, and when the establishment of Christianity caused the torture and death of so many for fifteen hundred years?

A. In passing judgment upon any movement that effects the destiny of the race we must be careful not to limit the range of our memory to too limited a space of time, for if we do, we shall not reach just conclusions. It is quite true that the early centuries of the Christian dispensation were fruitful in suffering and death to many people, but before we proceed to charge the suffering and death to Christianity, we should let our memories carry us back to the condition of the race before Christianity made its advent, and we shall discover that in the Pagan religion sacrifice of human life was a common practice even among the Romans, who were the most highly civilized people of all the earth.

It was the custom of the Roman people to sacrifice the lives of their prisoners of war, without the least compunction of conscience; not to their pagan God, perhaps, but to the amusement of themselves in their gladiatorial contests, and in the arena of their circuses, in contests with wild beasts.

Nor was these men and women thus devoted to a cruel death always selected from captives of war, but thousands of their own people who embraced Christianity were cruelly put to death.

Human life at that time was not held as sacred as it is now. The age was a barbarous one compared with this present time, as will our age be a barbarous one as compared with the ages that shall follow.

To judge justly of a man, or a movement we must be careful not to separate them from the times and localities in which they existed. The spirits saw that Christianity was destined to be one of the great movements that was to carry the race onward in the cause of progress. They saw the fruit that it was to bear, and which the world today is enjoying. Spiritualism could not have come had not the race been advanced beyond its condition two thousand years ago.

Christianity, seen in its theological form, cannot be justly charged with the introduction of persecution and cruelty into the world. It found them here, and it required centuries of growth before they could be eradicated from the human mind, and the work of removal is not yet accomplished; but when we note the progress that has been made there is no occasion for despair.

Q. Is the religion of Spiritualism a final religion to earth's people, or does it merely furnish one of the great steps in the progress of the human race as all preceding religions have?

A. Many say that Spiritualism is not a religion at all, but that it is a science, or a system of philosophy. We hold, however, that through Spiritualism the highest religion is taught, for it teaches the religion of right living. It teaches that we are, and shall ever be, what we make ourselves by our acts in life; not of what we believe, but what we do.

It is, therefore, the highest religion, and the final religion; for there can be no religion higher than that which teaches us the duty of living in exact accord with the principles of universal being.

But you must remember that the tiny plant that has just pushed its two leaves above the turf from the darkness of the soil beneath is vastly different from the full grown rose bush covered with full blown roses and expanding buds. The blossoming and fruitage of the religion taught by Spiritualism is yet to come. At present the stalk, thickly covered with thorns, is pushing up in vigorous growth, and in pressing Spiritualism to your bosom you must use the eye of intelligence and reason, or you may get pierced with the thorns; but the buds and blossoms and the earlier fruit are already there, and if your hand be guided wisely you may gather them without being pierced. But the sweeter flowers, and the finer, richer fruit will come to you as you shall stimulate its growth by your earnest, loving and faithful cultivation of the principles it inculcates.

Q. Why should not this planet be the spirit world?

A. Because it is adapted in its formation for the development of material organisms. When the human spirit has discarded the material organism this mundane world is no longer adequate to minister to its requirements. As it now possesses an organism of a higher degree of development than the physical body, it requires a world of a correspondingly higher order in which to live. The higher developed world for the home

of the spirit need not be far distant in space, nor wholly separated from this planet. It may surround and enclose the planet, but it needs must be superior to it in development.

There were many more questions answered, but I must not respond further upon your space. The service closed with a beautiful improvisation upon the subject "What is the wild West saying?"

JOHN FRANKLIN CLARK.

## Directory of Spiritualist Meetings in New York and Brooklyn.

### New York.

THE PARKER SPIRITUAL FRATERNITY (Incorporated) holds a seance every Sunday in Wallace Hall, 121 W. 25th Street, corner Broadway. Afternoon, 2:45 o'clock for free discussion, Evening Service, 7:45 o'clock. Seats free. Public cordially invited. Members Conference every Saturday evening at 961 Sixth Avenue.

GRAND OPERA HOUSE HALL, 8th Avenue and 23d Street.—The first society of Spiritualists hold its meetings at this hall, every Sunday at 10:15 A. M. and 7:15 P. M.

MILLER'S ARCADE HALL, 54 Union Square between 17th and 18th Streets, 4th Avenue.—The People's Spiritualist Meeting removed from 37 W. 25th Street, every Sunday at 2:15 and 7:15 P. M., and every Friday afternoon at 2:15. Frank W. Jones, Conductor.

METROPOLITAN CHURCH FOR HUMANITY, 251 West 23d Street. Rev. Mrs. T. B. Stryker. Services Sunday at 11 o'clock A. M., and 7:30 o'clock P. M. Officers: George D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Perrine, Secretary; F. S. Maynard, Treasurer.

### Brooklyn.

THE FIRST BROOKLYN SOCIETY OF SPIRITUALISTS holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton Street. Speakers: October, Hon. A. B. French; November, Mrs. Susie Willis Fletcher; December, Mrs. Amelia H. Colby; January and February, Mr. J. Wm. Fletcher; March, April, May and June, Mr. J. Wm. Fletcher and others. Morning Service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 416 Adelphi Street near Fulton, Brooklyn, N. Y. Sunday Services 11 A. M. and 7:15 P. M. Medium's Meeting 3:15 P. M. Ladies' Aid Society, Thursday 3 to 10 P. M. John Jeffrey, President, S. B. Nichols, Vice President; Miss Lulu Beard, Secretary; A. G. Kipp, Treasurer. Speaker engaged: October, Mrs. Nellie J. T. Brigham.

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# THE NEW YORK BEACON LIGHT.

• LOVE • LIBERTY • JUSTICE. •

Vol. II. No. 6.

December 12 th, 1885.

Price 5 Cents.

## What Shall We Do?

You had an article in your sprightly paper on "Push." It is all very well to push, but to push in the right direction is equally important. The first great need in this centre of our vast country is a first-class Spiritual newspaper, which shall serve as an organ to spread the light, and give forth the great facts of Spiritual manifestations.

This is the first thing we want in the city of New York. When we reflect that within two hours ride of the City Hall there are not less than five millions of people, we can form some idea of how important this metropolis is as a centre from which to direct a great reform. There are more live men and women in this two hour radius than there is in the same area of territory anywhere on this planet.

Second. The next great thing to look after is to institute measures to revive the great Cause of Spiritual manifestations.

It is a shame upon the prominent Spiritualists of New York that they have allowed the Cause to wane. With rich materials, unsurpassed mediums and thousands who only want the facts and the truth, we are at a standstill. There is not one half the interest in Spiritualism now that there was a quarter of a century ago when brave Charles Partridge and that able writer and thinker, Professor Brittan, were running the old *Spiritual Telegraph*.

Are we to allow the Cause to be stamped out in New York, or are we to wake up and organize for real work? The spirits call upon us to arouse—to do more work and less talking; to bring forth the facts instead of teaching the modes, morals and manners of life. What we need is a scientific demonstration; not the relation of threadbare theories or flowery discourses. The honest men and women of this country are thirsting for facts and mathematically demonstrated truths. They want more materialization and less religion—more real phenomena and less so-called higher teachings. They want more plain, material facts concerning the certainty of a life hereafter, and less moral, tube-rose twaddle as to how to live here. There is a great deal of difference between fading wreaths of flowers and the solid and inexorable logic of facts.

Patient work in the investigating room is of more worth than long, heated discussions about nothing. Real flowers, especially when brought by spirit friends, are interesting and beautiful demonstrations, but the old ephemeral, stereotyped, and oft repeated bouquets of oratory vanish like snow wreaths on the river's brink. The thin skins of weak disciples are of trifling account in the presence of those indisputable facts which point with unerring certainty to the immortality of the soul.

Let the facts be brought out and recorded. This is the great thing to do. Let us speak in our public meetings only of what we know and what we can prove beyond the possibility of doubt, and not of our opinions, theories, or speculations. We had better be silent than to waste words upon the unknowable and the authoritatively given rubbish of the dead past. It is the

living, breathing, verile facts that the people require and must have before any real progress can be made.

What shall we do as Spiritualists to get out of this old deep worn rut in which we now are? What shall we do to awake the hundreds of Spiritualists and others who want to believe, and are anxious to investigate?

This is the important problem of the eternal now, and from this time forward until the great question is settled in the minds of all.

We would like to say something next week if you have any room in your brilliant little paper.

WILSON MACDONALD.

## A Spiritualist's Gift.

The grandest humanitarian and educational project of the age—the Stanford University—is rapidly assuming definite shape and action.

Some facts concerning Governor Stanford's munificent benefaction in this direction have recently appeared in print, although the detailed plans of the great enterprise are not yet fully matured.

The central idea is the construction at Palo Alto, of suitable buildings for a group of educational institutions, with a chief college or university at the head, all amply endowed, and then to be presented to the State. For the endowment, Governor Stanford will consecrate his Vina estate of 35,000 acres, in Tehama county; the Neill ranch in Butte county, of 25,000 acres, and the Palo Alto homestead, partly in Santa Clara and partly in San Mateo counties, of 7,000 acres. Most of these lands are under a high state of cultivation, and are very valuable. The vineyard on the Vina tract comprises 8,000 acres, and is said to be the largest vineyard in the world. This ranch has fifty-seven miles of ditches and water rights. The land, it is said, will produce six crops of alfalfa each year. On the Neill ranch there are 16,000 acres of choice wheat land, and the rest is rich bottom land. The Vina estate is to be subdivided into forty-acre farms, and rented, the proceeds to constitute a part of the endowment fund.

All of this vast property, in addition to personal property, valued at many millions of dollars, Governor Stanford will, after making ample provisions for his heirs—consecrate to the noble charity he has undertaken. He is now preparing the papers which shall constitute the gift and the trust, and will devote the balance of his life to overlooking and directing the execution of his grand educational project.

Fit work, this, for the declining year of a noble life. Here is a charity, the far-reaching results of which only eternity can measure. The business foresight that could acquire such a vast property; the heart that could prompt, and the head that could execute so grand and generous a scheme, place Governor Stanford in the front rank with the truly great men of the world.—*Golden Gate*.

From this date until Christmas "Clear Light from the Spirit World," by Kate Irving, will be sold at BEACON LIGHT Book Store for \$1.00. "Health Fragments," by Dr. George H. Everett, can be had during the same time for \$1.25. Either of these works would make pretty and useful holiday presents.

## The Baffled Attempt at Exposure.

Editor of the Beacon Light:

I have read with much satisfaction the reports, published in the BEACON LIGHT and *Sunday Mercury*, of the extraordinary incident that occurred in your seance room last Thursday evening, and feel that I must congratulate you that this case of "spirit grabbing" did not result, as so many others have resulted, in an apparent exposure, and the real disgrace of the medium, to the discredit of Spiritualism and especially the phenomena of materialization.

These fiascos have become so frequent during the last five years, both in this and other countries, that, notwithstanding the overwhelming evidence of the reality of the phenomena, as shown by the most careful observation and experiment, the very suggestion of it is often sufficient to excite derision, among not only non-spiritualists, but many of the most thorough believers in the general fact of spirit manifestation. Only a few days ago the *New York Tribune*, in commenting on the "exposure" of the medium Wyman, in Iowa, said:

"They grabbed an immaterial and vapory shade, and discovered the fleshy medium himself. And yet hosts of people keep on lending a credulous ear to this abominable nuisance."

This remark is perfectly natural—as natural, indeed, as it is that people should be ignorant, prejudicial, and illogical; but it is no less inexcusable in a journal edited as intelligently as the *Tribune*. What "abominable nonsense" to reject a reality, established by unquestionable scientific evidence, because (conceding the exposure as a fact) some trickster has endeavored to counterfeit it for mercenary ends! Suppose a shallow, unconscionable charlatan should profess to employ Pasteur's new method and be exposed as an impostor, would that, or ten thousand such cases of imposition, prove that Pasteur's mode of cure is "abominable nonsense"? Yet the reasoning (?) of the *Tribune* is worse than that; and it is doubtful that even a score of such cases of failure to "grab" the spirit as occurred in your experience would be of any avail to reform the *Tribune's* logic on this subject, encompassed, as it obviously is by a dense cloud of prejudice.

"Hosts of people" do retain their faith in the actuality of these substantial psychical forms, separate from though not wholly independent of, the medium, because they refuse to relinquish the results of their own repeatedly verified experience, on account of these "spirit grabbing" incidents, which have occurred to the best and strongest public materializing mediums. For such cases most people who have never studied, and who scornfully refuse to study, the philosophy concerned in their occurrence, are satisfied with the most obvious explanation, namely, conscious fraud on the part of the medium; while such intelligent minds as Alfred R. Wallace, Stanton Moses, and Epes Sargent have shown that these cases of seeming fraud admit of a very different explanation, depending upon the subtler principles of spirit manifestation and mediumship. Coarse minds, ignorant of these principles, and, as it would seem, wholly unable to appreciate or comprehend them, can find no better method of test than the seizure of the form, which is akin to a savage's exploration of the mystery of a ticking watch by smashing it to pieces with a stone. This is the view of the matter taken by some of the wisest experts in spiritual science. Mr. Wallace said some time ago in regard to one of these "exposure cases" in England:

"The fact of a person seizing the form and finding the medium is not, and cannot be a proof of fraud."

"Spirit grabbing" is wholly illogical as a test—wholly inconsistent with the principles

of spiritual science as now understood by all careful and intelligent students of this branch of knowledge.

I value greatly, nevertheless, the incident, evidently foreseen, if not devised, by your spirit band, who, by long experience and persistently good conditions, are enabled to produce results, and defy perils, that would baffle the power of others less favorably circumstanced. Besides, the hostile influence in this case was evidently weak. Had it been as powerful as the presence of a large battery of treacherous, ill-designing adversaries—in the flesh as well as out of it—would have made it, perhaps even the power of your wise guides could scarcely have frustrated their malicious scheme. I doubt not, however, that their wisdom and perfectness of control would have availed to prevent, by premonition, any fatal or serious disaster.

It is, usually, when mediums disregard their guide, through selfish greed, lose their spirituality, that they fall victims to the adversaries, spiritual and earthly; because, under such conditions, their own guides lose their protecting and directing power. At least, this is what I have been told by some of the guardians of the victimized mediums.

The earliest case of "spirit grabbing" was, I think, that attempted in England in 1814, upon Miss Florence Cook, in which, like the Grecian youth that "bred the Ephesian dome," a Mr. Volckman gained notoriety by grasping the spirit form around the waist; but there was no exposure, since the form easily disengaged itself from his strong grasp, and by dematerialization, disappeared, clothing and all.

A few more of such cases would soon compel a more general assent to the reality of this interesting phenomena, and it may be that the spirits have now reached a point of strength and efficiency in producing it, at which they will be able, or will be permitted, to defy the "spirit grabbers," by sending forth such strong spirits as Carrie Miller into the very jaws of the wolf, so to speak, simply to discomfit *bellua ferax* and show him that a beast's claws cannot, however strong, hold a spirit form.

The interesting report of Mr. Clark would have been improved, I think, by a little more explicitness as to the manner in which the spirit form was disengaged from the grasp of the seizer. It says:

"At this same instant, Mr. Genung grasped him (the seizer) with his left hand, partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the medium sat, where there is no opening, and dematerialized outside of the cabinet."

The question will arise, did Mr. Genung compel the release of the form, or did the latter glide out of the grasp of itself? The immediate production of the medium by the guide, Dr. Holland, was a remarkable and highly valuable incident, as was the extraordinary partial materialization of the spirit Montanus. Taken together, these incidents will render the case quite memorable; though it will, probably, have little influence upon the skeptics and "fraud hunters."

Again congratulating you upon this satisfactory demonstration of spirit power and the genuineness of your own mediumship, scarcely needed by those who have attended your seances, I take pleasure in subscribing myself Very sincerely your friend,

HENRY KIDDLE.

"Health Fragments," by Dr. George H. Everett, M. D., should find a place in every home. It destroys tendency to invalidism.



# THE NEW YORK BEACON LIGHT.

AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL, GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT LIFE AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

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Mediums, Lecturers, Officers of Spiritual societies and others in possession of facts of interest to Spiritualists, are requested to send them to BEACON LIGHT for publication. Make your communications short and to the point.

All communications and remittances should be addressed to

Mrs. M. E. WILLIAMS,

332 West 46th St. New York.

Entered at the Post Office in New York City as second class mail matter.

SATURDAY, DECEMBER 12, 1885.

**WE desire to bring BEACON LIGHT to the notice of Spiritualists all over the land. To that end we earnestly request every per-reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc.**

## Show Your Faith By Your Works.

Spiritualists, above all other religionists, have reason to show their faith by their works. They know that their reward in the life beyond the grave will depend upon their work in earth life rather than upon faith or formal prayers—that if they would lay up treasure in the Heavenly summer-land they must do it by good deeds done in the mortal body.

And yet how little are most Spiritualists doing for their fellow-men!

The average Spiritualist lives as if he thought his whole duty in life consisted in the occasional attendance of seances and lectures.

Spiritualists, generally, feel, and not without reason, that they are superior, religiously speaking, to "orthodox" religionists.

But is the thought well grounded? True it is that their religion is as far above others as light and knowledge are above darkness and uncertainty. Their future life is not a matter of flimsy belief, but of absolute knowledge. They know there is no death. They know that intelligent life, once begun, has no ending, and they know that when in the life beyond the grave they shall be called upon to give an account of their stewardship in the earth life they will be rewarded or punished according as they have made good or bad use of their opportunities while yet in the mortal body.

Why, then, is there so much indifference among them regarding the condition of their fellow men and women? Why do they leave their despised or ityred "orthodox" brothers and sisters to carry on all, or nearly all, the great works of charity and education?

Why are the millions of Spiritualists sleeping while Presbyterians, Methodists, Catholics, and all the orthodox sects, are covering the land with colleges, schools, asylums, hospitals, and all the institutions for the alleviation of suffering and the education of the mind and soul?

We often complain that the press and the public ignore or sneer at us, but let us stop and ask ourselves what we are doing to merit better treatment.

Go to work, friends! There is need for lyceums, schools and educational and benevolent institutions of all kinds. Do something for the cause besides talking. Show your faith by your works.

A full line of spiritual and progressive books are on sale at BEACON LIGHT office at publisher's prices.

## Beacon Light Circle.

The BEACON LIGHT seance was opened on Tuesday evening with members selected by the cabinet, and with the least possible ostentation. Dr Holland announced his presence by full form materialization, and in these words:

"Well, friends, I am pleased to meet you as a sound little body. Now let us see what we can get. We hold ourselves responsible for the character or correctness of no communications brought here. Strange things may be expected, and they will occur. Each spirit shall alone be responsible for what he may give. If you do not already know it, you shall realize when you come with us, that every tub must stand on its own bottom. You must expect to hear from 'Hell' as well as 'Heaven.' We shall aim to treat all alike, and give every assistance in our power that our companions may communicate with their earth friends. We have established the BEACON LIGHT, and we shall continue to have it shine for all, no matter what the world may say. We want to 'rend the veil,' that mortals and immortals may know each other better, and we ask from you only patient, loving sympathy, which I am sure you will give freely."

Then followed a series of tests, and names of those present, several of which will be in our message department, which were written by the ones whose names are sign-explained in the communications printed. These will continue from week to week; and we trust this new feature of the paper will not render it less acceptable to our readers.

We are glad to learn that Dr. G. H. Everett is about to commence a series of Health Lectures, to be delivered on Tuesday and Friday evenings of each week. We have never heard the Dr. discuss the subject of health and disease, but from the contents of "Health Fragments" we are assured that these lectures will exhibit a severe scientific training great practical value, and that, teeming fancy which renders all his rostral efforts both charming and influential. We understand these lectures are to continue throughout the winter, and we predict for them a large success. They are under the management of Mr. Martin, and will open with a free lecture Dec. 15th.

The members' conference of Parker Fraternity, at 961 Sixth Avenue, was well attended. These gatherings are entertainments of a high order and are a special feature of the methods of work adopted by the fraternity. Drop in upon them and you will find a place where you will want to go again. There is a fascination about them, for hungry souls can there get food.

Promiscuous back numbers of BEACON LIGHT will be furnished at \$1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lecture for Spiritual Societies within a reasonable distance from this city. No able speaker than Dr. Everett occupies the Spiritual platform in this country. He can be addressed in care of this office.

Read Health Fragments, by Dr. G. H. Everett, its pages glow with wholesome truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market, \$1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send her a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with these friends of our holy cause.

"Health Fragments," is worth its weight in gold to those seeking mediumistic development.

Subscribers to BEACON LIGHT who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass. Dr. James A. Bliss is duly authorized by us to receive subscriptions; and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

## MRS WILLIAMS' SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price, \$2.00, formerly charged.

## Verifications of Spirit Messages.

To the Editor of Beacon Light:

I wish to thank you for the communication which appeared in the New York BEACON LIGHT, under date of Nov. 31st, from my daughter Evaline. Such communications appearing in your paper from time to time will do the cause of Spiritism invaluable service.

With best wishes for the success of your enterprise, I am yours truly,

GEO. H. PERINE.

74 West 50th St., New York, Dec. 1, 1885.

To the Editor of Beacon Light:

In a recent copy of BEACON LIGHT I saw a communication from Henry Duclos, Esq., of Hartford, Ct. I knew him well, and much of what he says I am able to fully recognize. His speaking of "the pets" is peculiar, for he was devoted to dogs and horses—as was his wife. I am glad to learn how great the consolation such messages bring to sorrowing hearts.

Accept my best wishes for your success, and believe me, very truly yours,

J. W. FLETCHER.

104 C. St., Washington, D. C., Dec. 9.

To the Editor of Beacon Light:

I feel I must thank you for the message you published in your paper of Nov. 21, as coming from Dr. Leary to Gen. Moore. The name is Morse, and Dr. Leary was a very good friend of ours, and, as he says, helped my mother very much when none of the others seemed to understand her; also the other gentlemen mentioned were friends of my father, Gen. Morse, so that the message was very correct, and the advice good. I am very happy to know Dr. Leary is able to come back, and should have been much pleased had I been at your seance, but shall hope to be at some future time. I am glad to see you have asked Mr. Morse (by the way, he is a stranger, and no relation to me, though the same name) what his evidence is in regard to fraudulent mediumship, as a lady who was calling at my house spoke to us of having heard him make the same remark against materialization, and I considered it poor taste for him, or any other medium, to run down another medium. Mrs. Fletcher, who has been stopping with us this month past, left for Washington this afternoon. She was feeling better than a few days ago. I have enjoyed her lectures and having her with us very much indeed. From a sincere wish for the welfare of Spiritualism,

CARRIE F. MORSE.

426 Franklin Ave., Brooklyn, Dec. 3, 1885.

## Movements of Lecturers.

Mr. J. W. Fletcher begins a month's engagement in Washington, D. C., with the first Sunday in December.

Mrs. Cooper, 387 Longworth st., Cincinnati, Ohio, is a very fine slate-writing medium, and also is giving fine materializing seances.

Mrs. A. M. Gladding will lecture in Washington during January.

Bishop Beals has been meeting with fine success in Columbus, Ohio.

Mr. W. J. Colville has become the Spiritual head of the Fraternity of the White Cross, in place of Mrs. Willis Fletcher, resigned.

At the close of Mr. J. W. Fletcher's course of lectures in Cincinnati, Ohio, Mr. Clarence Humphrey arose and presented him with a magnificent gold medal, handsomely engraved, on behalf of the many friends present. The house was crowded to overflowing by a highly distinguished audience.

## PARKER FRATERNITY.

The audiences last Sunday were large and the services of unusual interest. In the afternoon conference Mrs. Wallace, Mr. Denlow and Dr. Teed made stirring speeches which challenged discussion and provoked an energetic closing from Mrs. Hall.

The evening discourse, by Dr. Everett, was listened to with every seat occupied. The subject was "Business and Morality" which the speaker treated in a manner entirely his own. The doctor considered that business men embodied the ability, morality and usefulness of modern civilization and argued that they organized and exemplified the social and religious growth of every community. On the other hand the speaker endeavored to prove that the genius of money making was demoralizing and corrupting and that business men were to be commended for having attained their average morality in the face of money getting tendencies. The services tomorrow will include an afternoon discussion on recent developments in materialization.

Mrs. Williams' receptions, with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.

## Directory of Spiritualist Meetings in New York and Brooklyn.

### New York.

THEO. PARKER SPIRITUAL FRATERNITY (Incorporated) holds services every Sunday in Wallace Hall, 121 W. 38th Street, corner Broadway. Afternoon, 2:45 o'clock for free discussion, Evening Service, 7:45 o'clock. Seats free. Public cordially invited. Members Conference every Saturday evening at 961 Sixth Avenue.

GRAND OPERA HOUSE HALL, 8th Avenue and 23d Street.—The first society of Spiritualists holds its meetings at this hall, every Sunday at 10½ A. M. and 7¼ P. M.

MILLER'S ARCANUM HALL, 54 Union Square between 17th and 18th Streets, 4th Avenue.—The People's Spiritual Meeting removed from 57 W. 25th Street, every Sunday at 2¼ and 7¼ P. M., and every Friday afternoon at 2¼. Frank W. Jones, Conductor.

METROPOLITAN CHURCH FOR HUMANITY, 351 West 23d Street. Rev. Mrs. T. B. Stryker. Services Sunday at 11 o'clock A. M., and 7:30 o'clock P. M. Officers: George D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Perine, Secretary; P. S. Maynard, Treasurer.

### Brooklyn.

THE FIRST BROOKLYN SOCIETY OF SPIRITUALISTS holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton Street. Speakers: October, Hon. A. B. French; November, Mrs. Susie Willis Fletcher; December, Mrs. Amelia H. Colby; January and February, Mr. J. Wm. Fletcher; March, April, May and June, Mr. J. Wm. Fletcher and others. Morning Service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 416 Adelphi Street near Fulton, Brooklyn, N. Y. Sunday Services 11 A. M. and 7¼ P. M. Medium's Meeting 3¼ P. M. Ladies' Aid Society, Thursday 3 to 10 P. M. John Jeffrey, President, S. B. Nichols, Vice President; Miss Lulu Beard, Secretary; A. G. Kipp, Treasurer. Speaker engaged: October, Mrs. Nellie J. T. Brigham.

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## From our Spirit Friends.

FRIENDS, KNOW THE TRUTH, FOR TRUTH IS RELIGION, AND HONEST INVESTIGATION IS PRAYER.

SPIRIT P. T. HOLLAND.

The messages in this department are given by the spirits whose names are signed while they stand materialized in full view of the circle, upon a composed of fifteen to twenty persons, and while the medium, Mrs. Williams, is in an unconscious trance. A number of spirits appear at every seance, but usually to their friends present, and their messages being of a private nature, we do not publish them without permission. Messages of general interest we shall always notice, and we welcome spirits who choose to manifest to send messages to their loved ones who are not present. The messages written by spirits are not always as legible as could be desired, especially the proper names; but we do the very best we can to publish them correctly, and will thank the friends at any time to advise us of names they recognize, or of errors occurring.

DAVID LAWRENCE.

I wish very much to send a message, and will try this means. I have been but a few months in spirit life, but I studied the subject before I came over, and understand the business pretty well. I am often with Mrs. Stanchfield, who will be glad to know that I had a glorious reception on my entrance into spirit life. I was awake all the time my funeral service was going on, and part of the time was up stairs with my wife trying to cheer her as she lay there in bed. Grace is a good girl, and I shall watch over her. Tell Alice not to mourn for her father. He is much better off, and she will come soon. I shall come again. God bless you all.

DAVID LAWRENCE,  
Fox Village, Mass.

ROSA CRIGLER.

Dear Father and Mother:—You will be surprised to have me come away off here, I know, but I found the door open, and some little spirit friends told me I could come. I brought you some red and white roses when I spoke to you, because that was to show you my name. I wish you would have some circles at home so you and I could speak. I would talk real loud so as to make you hear, mama, if you are deaf. I love you all very much. Good bye to both.

ROSA.

We live down at Covington, Ky. That is close to Cincinnati.

MARY LOUISA SIMMONS.

Dear Father:—We are all here, and we go to you often to bless and aid you. Your mother, Margaret Simmons, your father, Jeremiah Simmons, and your daughter, I am.

MARY LOUISA SIMMONS.

My father is Theodore Simmons, of Andalusia.

KATH WARDEN.

I wish to send a few words to my friends to whom I am now seldom able to come. I shall be missed, I know, this Christmas very much, but, nevertheless, Fannie and L. will be at the family gathering. Please give me a chance to speak to you, dear sister, and I should be glad to speak to George and mother also. Frank has told me that the strange sounds we heard when Ann was there came through his power. Love to Mrs. Hunting.

KATH WARDEN.

To Mrs. Charles G—, 51 Clinton Place, City.

JOHN GLENDENING.

I have tried to send a message to my friends in Cincinnati, Ohio, on two occasions, but I find that my wife is opposed to my coming in public, and will not even recognize me when I do come. But that does not prevent me from doing what I think to be my duty, which I shall continue to do so long as I find a door open. All will be well with those who are faithful to the truth. Let nothing discourage them in carrying forward the good work. I did speak through the young speaker, and again the other night. Please print this message.

JOHN GLENDENING.

"LIGHT" FOR "ED."

I send this to one I love on earth more than all others. Now that you realize my presence, and know my mission is to bless and comfort you, you will, from time to time, aspire to know more of our home and development, and I shall gladly fly to you with messages of wisdom culled from our angel side that you may naturally and beautifully become acquainted with us in a

sense that will enable us to reach down to aid our earth friends.

You are in close report with many whom you have not met in earth life, and they, as myself, hope to use you in this good work. I will write again. My power will not permit me to say what I desire at this time, so must try another time.

LIGHT.

THEODORE PARKER.

Friends, there are many here who greet you with love and tenderness.

When mind fathoms deity it can fathom commerce in its highest fulfillment of expression, and its wide development of uses for the incoming glory of progress.

I hold that progress has made me a spirit, endowed me with the capacities to understand every movement of my true cause, supported in its ethical grandeur by the omnipotent eye of the Divine Godhead, supreme in name, and secure in principle.

THEO. PARKER.

WORDS.

We attribute to Tallrand, one of Napoleon's Cabinet ministers, that words were invented to conceal rather than express our thoughts. This saying has been used by sophists to support and sustain theories and vagaries. The truth is, that language is used almost exclusively to express our thoughts, ideas and desires. There are large numbers of words, however, in all languages which express nothing, mean nothing, and therefore should be dropped from our vocabulary.

The word God, for example, is one of these, and has almost as many definitions as there are human beings in the world—at least so far as the so-called spiritual or imaginary Gods are concerned. The Gods of all the Bibles that have yet been written are probably but myths, imaginary—not even thin air. There are not less than three real universal and distinct so-called Divine books understood to be Bibles. Vishnu, Allah and Jehovah, three Gods—not to speak of Buddha, Jupiter, or Osiris—are the Gods who have, it is claimed, written books and given them to mankind. Hundreds of millions of men, women and children in various parts of this planet worship these imaginary Gods. Many of these Gods, it is said, made worlds, and made human beings, and started the machinery of the system of planets which we now observe in motion in the regions of space.

Science and education have not as yet been able to check this desire to worship something, and to believe in these imaginary Jehovahs.

Sectarians and Idoliters take their children at a tender age, and under the assumed virtue of moral and religious training, mould their minds, direct their thoughts, and train them into grooves out of which it is difficult for them ever to escape.

These Bible Gods are believed to be anthropomorphic, or men Gods. We have the example of our Bible God walking, talking and acting very manish—not like a good man, but manish. Moses gave this God a severe lecture upon Mount Sinai—so the Bible says. It seems that God and this outlaw, Moses, had a difference of opinion concerning the calf that Aaron had been making for the Egyptian Jews to worship. Moses was very angry with his brother Aaron for making the calf. God was also in an excited state of mind, and declared that he would annihilate the whole tribe of Jews. But after the lecture that Moses gave him he softened down, and seemed to take the advice of the wily outlaw.

It is entirely certain that this old Jewish gentleman who was directing Moses is not the same God that our misguided Catholic, Protestant, Spiritualistic preachers pray to. The Theologians of this age are just as well satisfied with their God as Buddhists, Jews, Mohammedans or Christians are with their God. Then, there is another God very popular now; that is the Masonic God. He is about five Gods in one. He embraces all the good Gods for the last ten thousand years. This Masonic God is a sort of compromise God. He is liberal and benevolent to a fault. He is the Grand Master, Supreme Commander, not only of the Masonic fraternity, but of notions that are or may be—whether in the snows of the north, or the tropics of the south; whether around the great mosque in Damascus, or on the corner of Sixth avenue and 23d street, New York city—this magnificent and benevolent Being is ever present, intelligent and accommodating.

This belief in Gods and Devils seems to be more common where ignorance, idolatry and superstition prevails. The nearer we get to education, philosophy, science and art, the more rational and enlightened we become.

It may be that the law of evolution will eliminate the bigotry, hypocrisy and ignorance out of the human family—if not in this world, at all events in the next.

The word God, then, may be said to have no meaning, because it represents nothing; and so with Heaven, Hell, Blasphemous Religion, &c., &c. As none of these have any provable existence, and only seem to confuse the mind, they should be expunged from our dictionaries.

W. M.

The Mean vs. Extremes.  
BY JOHN FRANKLIN CLARK.

In some respects the human mind is like a pendulum. It swings from side to side through an arc of greater or less extent, and as it changes its point of observation, the aspect of all things within the reach of its observation are correspondingly changed.

Probably there is no time in the life of an individual when they know so much, in their own estimation, as just after they bid adieu to their *alma mater*, and enter as actors upon the busy stage of life.

In fact, what we don't know at that time is, in our opinion, not worth talking about. Now, there must always be a sufficient cause for every effect, and it will be well if we can ascertain the cause that has resulted in cooling this feeling of all-sufficient knowledge in the mind of the unfolding man and woman who are so ready to say *I know*, but who as they grow older change the words to *I believe*, and later still in life to *it may be so*.

If we examine into the matter closely, we shall find that this state of mind is a natural effect, flowing from a very obvious cause. The education of a person begins immediately after birth, and from the cradle to the close of school days this education is instilled into the young mind by authority.

It is taught to believe that whatever its parents tell it is true. In the mind of a child a thing is so, because mama and papa says it is so. It is seldom permitted to argue the case, and still less seldom encouraged to do so, but is taught to believe that it should always accept without questioning and without doubt the statements of its parents; and especially is it impressed upon its plastic mind that all that the priest or minister says, and all that their church teaches is true, and that it is extremely sinful and wicked to doubt or question.

Then it is turned over to its teachers and text books, and the same ideas are inculcated. They may not have quite as implicit faith in the say so of the teacher as of the priest or minister, but the text books are infallible.

If a question or doubt arises, the text book is the final court of appeal. If the book says so, that settles the question for all. Even the teachers are not permitted by the officers to differ from the adopted text books.

Well, what is the result of this process of education based wholly upon authority? Plainly this: that when the pupils leave school they know very little, but they believe a great deal. Now much that they believe may be, and is, true; but they have got to demonstrate its truth before they know it, and make that truth their own, while much that they believe is false, and they have yet to find that out.

But they feel that they know everything to be true that they have been taught to believe to be so, and they know everything to be false that they have been made to believe is false. Among all their learning they have not learned to clearly distinguish the difference between believing and knowing. They are like a pendulum that has been forced up to the highest point of one segment of its arc, and fastened there by a cord.

The cord that binds their minds is the cord spun by authoritative and dogmatic teaching.

But now they are out in the world, and by and by they will run up against a fact that conflicts with some of their belief knowledge. They try to annihilate the fact, but the fact won't budge an inch. They stop to get breath, step back to get a good start, and at the fact they drive full tilt. From the collision the fact comes out serene and smiling, but their belief has been shattered, at that particular point, and they begin to wonder whether the person that made them believe that that hard fact was nothing but a myth might not have been mistaken in other things as well, and they begin to have doubts.

These doubts burn off one of the strands of that cord that binds the pendulum of life up to one of the extreme points of its arc. They encounter and tilt against other facts with a similar result, and by and by the cord is severed, and away they go with a grand sweep and loud huzza at having gained their freedom.

But the momentum acquired by the descent of the pendulum to the mean point of its arc carries it beyond, and up the other segment to a point almost as high as that from which it fell.

Now, it often happens that at the further extreme of the arc there is a spring fastened with a hook upon it, and it snaps it around the pendulum and binds it to the opposite extreme of its arc. This is very unfortunate for the individual, but it often happens. The result is that the standpoint of observation is exactly reversed, as is also the aspect of all things observed, with the result that what was before believed to be true is now believed to be false, but unfortunately the party has not yet learned sufficiently to distinguish accurately between belief and knowledge, and so, in their own opinion, they know them to be false.

On such persons their former beliefs have much the same effect that a red cloth has on a mad bull, and they denounce and rave,

without either reason or sense. But after a time their *knows*, which are only beliefs, will come in contact with some stubborn facts located in that segment of the arc of life, and by the impact the spring will be forced back, the pendulum will be released, and away they go again to the other extreme, only that the hard facts that they have battled against act like gravitation to prevent them from going quite as far as the point they first fell from.

Then it is a sight for gods and men to see them denounce these things that they so lately lauded to the skies. It would be a pitiable sight indeed, only that we, who have vibrated backward and forward through this arc until we have at last found repose at a mean, know that they have at last entered upon a true progressive motion, and that it leads directly to the attainment of understanding and happiness that comes from a true knowledge that can only be acquired when the extremes of position are abandoned, and all things are viewed from the mean.

The ones to be pitied and to call forth all our sympathies, are those in whose lives the cord of authority has never been severed, but who are still bound to that extreme of the arc of the mind to which they have been forced by it, for there is no standing still, in life, and authority will continue to force them further and further from the mean, and when the cord is snapped the more terrible will be the swing, and the longer will it take for them to find rest and peace.

This action of the human mind is more observable in religious matters than in any others, for the reason that so-called religious truths are taught almost wholly upon authority, or rather, perhaps we should say, are based upon authority, and not upon natural principle.

The views here given may serve to show why it is that some persons who leave the churches for the religion that Spiritualism inculcates become so bitter in their denunciations of theological teachings, and then, after a time, become so sweeping in their denunciation of mediums as frauds!

They have slipped the hook that first caught them, and have swung through the arc again, but not far enough to be again caught by the snares of theology. They must continue to swing. They can't help it. In fact, they don't know that they are swinging, but they will perceive that they have been when they enjoy the light that focusses at the mean point of observation, all in good time. Growth is slow, but the results are sure. The swinging of the pendulum will bring experiences that will be fruitful in their good results.

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Prof. WM. M. LOCKWOOD, Pres.  
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Omro, Wisconsin, Nov. 14, 1885.



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cause he is physically weak. He could as easily abstain from eating food after a famine  
with a banquet at his hand, as to deny his hungry system in its awful craving for liquor.

THE SPECIFIC AND LIQUOR CAN NOT EXIST IN THE SYSTEM TOGETHER.

It would be amusing, were it not pitiful, to watch the man to whom the Specific has been  
given without his knowledge. At first, out of habit, and not realizing that the good work has  
begun, he pours out his drink. He swallows it and shudders. The next attempt, he raises  
the liquor to his lips, gets its odor in his nostrils, and sets the glass down, usually with the  
remark that "somehow, I can not whisky hungry." From this moment he is saved. No  
physical prostration, no "lim-jams," no ill-effects will appear—the man is no more a drunk-  
ard than the child who never knew the taste of liquor. The Cure is Permanent.

WIVES, MOTHERS, SISTERS,

Can you afford to neglect this means of saving the husband, son, or brother? As certain as  
that you love and desire to save the erring one, so certain do we offer you the means to ac-  
complish such a result. Instead of sitting hopelessly at home, praying for the help that does  
not come; instead of putting one iota of trust in any system of pledges or reform,

COME TO THE RESCUE YOURSELVES.

You can administer this remedy quietly, easily, and at the patient's knowledge.  
It never fails, and the cure is rapid, positive and permanent.  
In hundreds of cases where Dr. Haines has administered the remedy in his own practice,  
there never has been a failure. He feels that with this medicine, blighted homes, suffering  
wives and children, every instinct of humanity, demand that the widest publicity be given  
this greatest of all beneficial discoveries. It is sold at a price which will enable us to accom-  
plish such a work, while not placing the remedy beyond the reach of any one. The Specific  
is prepared in powdered form and put up in packages for mailing, or shipping by express.  
Special care is taken that the contents can not be divulged to any but the party addressed,  
as there are many who are sensitive on this point; besides, to let its nature be known might  
frustrate the plans for its administration. One package will cure any ordinary case. Two  
packages will cure the most obstinate case. This is positively guaranteed, or money  
refunded. PRICE: One Package by Mail, post-paid, \$4.00. Two Packages at  
One Order, \$5.00. Send Money by Registered Letter, Express, Postal Note, or Money  
Order. Address such and make ALL payable only to

GOLDEN SPECIFIC CO., 185 Race Street, Cincinnati, O.

We do not parade in public print the names of those whose experience prompts them to write us grateful letters.  
The following are extracts from the critical letters, with thousands of others, being on file in our office.

Creston, Iowa.—Our son is saved thanks to God and the Golden Specific. Every word of your advertisement  
is true.  
Cleveland, Ohio.—My husband is cured, and he does not know the cause. He thinks he has proved himself a hero.  
Not once did he suspect the Medicine was in his coffee when he drank it. He now wonders why so many weak fools  
patronize saloons.

Des Moines, Ind.—For fifteen years my husband made our lives a curse. He would not reform if he could. Your  
blessed remedy has worked a miracle in his case. I told him yesterday what I had done, and he says he will never  
drink again—that he could not if he wanted to.

Carthage, Mo.—I got a double dose. My wife gave it to me in my coffee without my knowledge, while I had ordered  
my medicine to be in coffee. I suffered no harm, and when we compared notes after my cure, you should have  
seen us. We are the happiest family in the state.

## THE LIGHT-RUNNING NEW HOME

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Swift  
& Sure

PERFECT  
IN EVERY PARTICULAR.  
NEVER  
OUT OF ORDER.  
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SEWING MACHINE CO.  
30 UNION SQUARE NEW YORK  
CHICAGO ILL. ORANGE MASS. ATLANTA GA.

N. Y. & G. L. R. R.

TIME TABLE-1885.

TO NEW YORK.		P. M.	
A. M.			
Orange.....	5.27 6.56 7.47 8.43 10.45 1.31 4.43 6.40		
Llewellyn.....	5.29 6.58 7.49 8.46 10.48 1.33 4.45 6.42		
Wash'tn st.....	5.32 7.00 7.51 8.48 10.50 1.35 4.47 6.44		
Glenw'd av.....	5.34 7.02 7.55 8.52 10.52 1.39 4.49 6.46		
Cham's st.....	5.35 7.06 8.40 9.30 11.30 2.25 5.40 7.50		
FROM NEW YORK.		P. M.	
A. M.			
23d st. N. Y.....	5.45 8.30 10.45 3.30 4.30 5.30 6.15 7.45		
Cham's st.....	6.00 8.40 12.00 3.40 4.40 5.40 6.30 8.00		
Glenw'd av.....	7.24 9.32 12.47 4.25 5.27 6.25 7.05 8.44		
Wash'tn st.....	7.26 9.35 12.49 4.27 5.31 6.27 7.12 8.40		
Llewellyn.....	7.28 9.38 12.51 4.29 5.33 6.29 7.14 8.46		
Main street.....	7.30 9.40 12.53 4.31 5.35 6.31 7.16 8.58		
SUNDAY TRAINS.		P. M.	
A. M.			
Main street.....	7.00 9.00 11.00 2.00 4.00 6.00 8.30		
Llewellyn.....	7.02 9.02 11.02 2.02 4.02 6.02 8.32		
Wash'tn st.....	7.04 9.04 11.04 2.04 4.04 6.04 8.34		
Glenw'd av.....	7.06 9.06 11.06 2.06 4.06 6.06 8.36		
FROM NEW YORK.		P. M.	
A. M.			
23d st.....	7.45 9.45 12.45 2.45 4.45 7.15 9.15		
Glen ave.....	8.34 10.34 1.44 3.34 5.34 8.04 10.04		
Wash'tn st.....	8.36 10.36 1.39 3.36 5.36 8.06 10.06		
Llewellyn.....	8.38 10.38 1.38 3.38 5.38 8.08 10.08		
Main st.....	8.40 10.40 1.40 3.40 5.40 8.10 10.10		

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# THE NEW YORK BEACON LIGHT.

❖ LOVE ❖ LIBERTY ❖ JUSTICE. ❖

Vol. II. No. 6.

December 12 th, 1885.

Price 5 Cents.

## What Shall We Do?

You had an article in your sprightly paper on "Push." It is all very well to push, but to push in the right direction is equally important. The first great need in this centre of our vast country is a first-class Spiritual newspaper, which shall serve as an organ to spread the light, and give forth the great facts of Spiritual manifestations.

This is the first thing we want in the city of New York. When we reflect that within two hours ride of the City Hall there are not less than five millions of people, we can form some idea of how important this metropolis is as a centre from which to direct a great reform. There are more live men and women in this two hour radius than there is in the same area of territory anywhere on this planet.

Second. The next great thing to look after is to institute measures to revive the great Cause of Spiritual manifestations.

It is a shame upon the prominent Spiritualists of New York that they have allowed the Cause to wane. With rich materials, unsurpassed mediums and thousands who only want the facts and the truth, we are at a stand still. There is not one half the interest in Spiritualism now that there was a quarter of a century ago when brave Charles Partridge and that able writer and thinker, Professor Brittan, were running the old *Spiritual Telegraph*.

Are we to allow the Cause to be stamped out in New York, or are we to wake up and organize for real work? The spirits call upon us to arouse—to do more work and less talking; to bring forth the facts instead of teaching the modes, morals and manners of life. What we need is a scientific demonstration; not the relation of threadbare theories or flowery discourses. The honest men and women of this country are thirsting for facts and mathematically demonstrated truths. They want more materialization and less religion—more real phenomena and less so-called higher teachings. They want more plain, material facts concerning the certainty of a life hereafter, and less moral, tube-rose twaddle as to how to live here. There is a great deal of difference between fading wreaths of flowers and the solid and inexorable logic of facts.

Patient work in the investigating room is of more worth than long, heated discussions about nothing. Real flowers, especially when brought by spirit friends, are interesting and beautiful demonstrations, but the old ephemeral, stereotyped, and oft repeated bouquets of oratory vanish like snow wreaths on the river's brink. The thin skins of weak disciples are of trifling account in the presence of those indisputable facts which point with unerring certainty to the immortality of the soul.

Let the facts be brought out and recorded. This is the great thing to do. Let us speak in our public meetings only of what we know and what we can prove beyond the possibility of doubt, and not of our opinions, theories, or speculations. We had better be silent than to waste words upon the unknowable and the authoritatively given rubbish of the dead past. It is the

living, breathing, verile facts that the people require and must have before any real progress can be made.

What shall we do as Spiritualists to get out of this old deep worn rut in which we now are? What shall we do to awake the hundreds of Spiritualists and others who want to believe, and are anxious to investigate?

This is the important problem of the eternal now, and from this time forward until the great question is settled in the minds of all.

We would like to say something next week if you have any room in your brilliant little paper.

WILSON MACDONALD.

## A Spiritualist's Gift.

The grandest humanitarian and educational project of the age—the Stanford University—is rapidly assuming definite shape and action.

Some facts concerning Governor Stanford's munificent benefaction in this direction have recently appeared in print, although the detailed plans of the great enterprise are not yet fully matured.

The central idea is the construction at Palo Alto, of suitable buildings for a group of educational institutions, with a chief college or university at the head, all amply endowed, and then to be presented to the State. For the endowment, Governor Stanford will consecrate his Vina estate of 35,000 acres, in Tehama county; the Neill ranch in Butte county, of 25,000 acres, and the Palo Alto homestead, partly in Santa Clara and partly in San Mateo counties, of 7,000 acres. Most of these lands are under a high state of cultivation, and are very valuable. The vineyard on the Vina tract comprises 3,000 acres, and is said to be the largest vineyard in the world. This ranch has fifty-seven miles of ditches and water rights. The land, it is said, will produce six crops of alfalfa each year. On the Neill ranch there are 16,000 acres of choice wheat land, and the rest is rich bottom land. The Vina estate is to be subdivided into forty-acre farms, and rented, the proceeds to constitute a part of the endowment fund.

All of this vast property, in addition to personal property, valued at many millions of dollars, Governor Stanford will, after making ample provisions for his heirs—consecrate to the noble charity he has undertaken. He is now preparing the papers which shall constitute the gift and the trust, and will devote the balance of his life to overlooking and directing the execution of his grand educational project.

Fit work, this, for the declining year of a noble life. Here is a charity, the far-reaching results of which only eternity can measure. The business foresight that could acquire such a vast property; the heart that could prompt, and the head that could execute so grand and generous a scheme, place Governor Stanford in the front rank with the truly great men of the world.—*Golden Gate*.

From this date until Christmas "Clear Light from the Spirit World," by Kate Irving, will be sold at BEACON LIGHT Book Store for \$1.00. "Health Fragments," by Dr. George H. Everett, can be had during the same time for \$1.25. Either of these works would make pretty and useful holiday presents.

## The Baffled Attempt at Exposure.

Editor of the Beacon Light:

I have read with much satisfaction the reports, published in the BEACON LIGHT and *Sunday Mercury*, of the extraordinary incident that occurred in your seance room last Thursday evening, and feel that I must congratulate you that this case of "spirit grabbing" did not result, as so many others have resulted, in an apparent exposure, and the real disgrace of the medium, to the discredit of Spiritualism and especially the phenomena of materialization.

These *fiascos* have become so frequent during the last five years, both in this and other countries, that, notwithstanding the overwhelming evidence of the reality of the phenomena, as shown by the most careful observation and experiment, the very suggestion of it is often sufficient to excite derision, among not only non-Spiritualists, but many of the most thorough believers in the general fact of spirit manifestation. Only a few days ago the *New York Tribune*, commenting on the "exposure" of the medium Wyman, in Iowa, said:

"They grabbed an immaterial and vapory shade, and discovered the fleshy medium himself. And yet hosts of people keep on lending a credulous ear to this abominable nuisance."

This remark is perfectly natural—as natural, indeed, as it is that people should be ignorant, prejudicial, and illogical; but it is no less inexcusable in a journal edited as intelligently as the *Tribune*. What "abominable nonsense" to reject a reality, established by unquestionable scientific evidence, because (conceding the exposure as a fact) some trickster has endeavored to counterfeit it for mercenary ends! Suppose a shallow, unconscionable charlatan should profess to employ Pasteur's new method and be exposed as an impostor, would that, or ten thousand such cases of imposition, prove that Pasteur's mode of cure is "abominable nonsense"? Yet the reasoning (?) of the *Tribune* is worse than that; and it is doubtful that even a score of such cases of failure to "grab" the spirit as occurred in your experience would be of any avail to reform the *Tribune's* logic on this subject, encompassed, as it obviously is by a dense cloud of prejudice.

"Hosts of people" do retain their faith in the actuality of these substantial psychical forms, separate from though not wholly independent of, the medium, because they refuse to relinquish the results of their own repeatedly verified experience, on account of these "spirit grabbing" incidents, which have occurred to the best and strongest public materializing mediums. For such cases most people who have never studied, and who scornfully refuse to study, the philosophy concerned in their occurrence, are satisfied with the most obvious explanation, namely, conscious fraud on the part of the medium; while such intelligent minds as Alfred R. Wallace, Stanton Moses, and Epes Sargent have shown that these cases of seeming fraud admit of a very different explanation, depending upon the subtler principles of spirit manifestation and mediumship. Coarse minds, ignorant of these principles, and, as it would seem, wholly unable to appreciate or comprehend them, can find no better method of test than the seizure of the form, which is akin to a savage's exploration of the mystery of a ticking watch by smashing it to pieces with a stone. This is the view of the matter taken by some of the wisest experts in spiritual science. Mr. Wallace said some time ago in regard to one of these "exposure" cases in England:

"The fact of a person seizing the form and finding the medium is not, and cannot be a proof of fraud."

"Spirit grabbing" is wholly illogical as a test—wholly inconsistent with the principles

of spiritual science as now understood by all careful and intelligent students of this branch of knowledge.

I value greatly, nevertheless, the incident, evidently foreseen, if not devised, by your spirit band, who, by long experience and persistently good conditions, are enabled to produce results, and defy perils, that would baffle the power of others less favorably circumstanced. Besides, the hostile influence in this case was evidently weak. Had it been as powerful as the presence of a large battery of treacherous, ill-designing adversaries—in the flesh as well as out of it—would have made it, perhaps even the power of your wise guides could scarcely have frustrated their malicious scheme. I doubt not, however, that their wisdom and perfectness of control would have availed to prevent, by premonition, any fatal or serious disaster.

It is, usually, when mediums disregard their guide, through selfish greed lose their spirituality, that they fall victims to the adversaries, spiritual and earthly; because, under such conditions, their own guides lose their protecting and directing power. At least, this is what I have been told by some of the guardians of the victimized mediums.

The earliest case of "spirit grabbing" was, I think, that attempted in England in 1784, upon Miss Florence Cook, in which, like the Grecian youth that "fired the Ephesian dome," a Mr. Volckman gained notoriety by grasping the spirit form around the waist; but there was no exposure, since the form easily disengaged itself from his strong grasp, and by dematerialization, disappeared, clothing and all.

A few more of such cases would soon compel a more general assent to the reality of this interesting phenomena and it may be that the spirits have now reached a point of strength and efficiency in producing it, at which they will be able, or will be permitted, to defy the "spirit grabbers," by sending forth such strong spirits as Carrie Miller into the very jaws of the wolf, so to speak, simply to discomfit *bellua ferox* and show him that a bear's claws cannot, however strong, hold a spirit form.

The interesting report of Mr. Clark would have been improved, I think, by a little more explicitness as to the manner in which the spirit form was disengaged from the grasp of the seizer. It says:

"At this same instant, Mr. Genung grasped him (the seizer) with his left hand, partly by the shoulder and partly by his side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the medium sat, where there is no opening, and dematerialized outside of the cabinet."

The question will arise, did Mr. Genung compel the release of the form, or did the latter glide out of the grasp of itself? The immediate production of the medium by the guide, Dr. Holland, was a remarkable and highly valuable incident, as was the extraordinary partial materialization of the spirit Montanus. Taken together, these incidents will render the case quite memorable; though it will, probably, have little influence upon the skeptics and "fraud hunters."

Again congratulating you upon this satisfactory demonstration of spirit power and the genuineness of your own mediumship, scarcely needed by those who have attended your seances, I take pleasure in subscribing myself Very sincerely your friend,

HENRY KIDDLE.

"Health Fragments," by Dr. George H. Everett, M. D., should find a place in every home. It destroys tendency to invalidism.



# THE NEW YORK BEACON LIGHT.

AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL, GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT LIFE AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

Free from controversy and personalities.

Mrs. M. E. Williams,  
Editor and Publisher.

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Newsdealers supplied by the American News Co., 39 and 41 Chambers Street, New York.

Mediums, Lecturers, Officers of Spiritual societies and others in possession of facts of interest to Spiritualists, are requested to send them to BEACON LIGHT for publication. Make your communications short and to the point.

All communications and remittances should be addressed to

Mrs. M. E. WILLIAMS,

232 West 46th St. New York

Entered at the Post Office in New York City as second class mail matter.

SATURDAY, DECEMBER 12, 1885.

*We desire to bring BEACON LIGHT to the notice of Spiritualists all over the land. To that end we earnestly request every per-reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc.*

## Show Your Faith By Your Works.

Spiritualists, above all other religionists, have reason to show their faith by their works. They know that their reward in the life beyond the grave will depend upon their work in earth life rather than upon faith or formal prayers—that if they would lay up treasure in the Heavenly summer-land they must do it by good deeds done in the mortal body.

And yet how little are most Spiritualists doing for their fellow-men!

The average Spiritualist lives as if he thought his whole duty in life consisted in the occasional attendance of seances and lectures.

Spiritualists, generally, feel, and not without reason, that they are superior, religiously speaking, to "orthodox" religionists.

But is the thought well grounded? True it is that their religion is as far above others as light and knowledge are above darkness and uncertainty. Their future life is not a matter of flimsy belief, but of absolute knowledge. They know there is no death. They know that intelligent life, once begun, has no ending, and they know that when in the life beyond the grave they shall be called upon to give an account of their stewardship in the earth life they will be rewarded or punished according as they have made good or bad use of their opportunities while yet in the mortal body.

Why, then, is there so much indifference among them regarding the condition of their fellow men and women? Why do they leave their despised or, ityied "orthodox" brothers and sisters to carry on all, or nearly all, the great works of charity and education?

Why are the millions of Spiritualists sleeping while Presbyterians, Methodists, Catholics, and all the orthodox sects, are covering the land with colleges, schools, asylums, hospitals, and all the institutions for the alleviation of suffering and the education of the mind and soul?

We often complain that the press and the public ignore or sneer at us, but let us stop and ask ourselves what we are doing to merit better treatment.

Go to work, friends! There is need for lyceums, schools and educational and benevolent institutions of all kinds. Do something for the cause besides talking. Show your faith by your works.

A full line of spiritual and progressive books are on sale at BEACON LIGHT office at publisher's prices.

## Beacon Light Circle.

The BEACON LIGHT seance was opened on Tuesday evening with members selected by the cabinet, and with the least possible ostentation. Dr Holland announced his presence by full form materialization, and in these words:

"Well, friends, I am pleased to meet you as a sound little body. Now let us see what we can get. We hold ourselves responsible for the character or correctness of no communications brought here. Strange things may be expected, and they will occur. Each spirit shall alone be responsible for what he may give. If you do not already know it, you shall realize when you come with us, that 'every tub must stand on its own bottom.' You must expect to hear from 'Hell' as well as 'Heaven.' We shall aim to treat all alike, and give every assistance in our power that our companions may communicate with their earth friends. We have established the BEACON LIGHT, and we shall continue to have it shine for all, no matter what the world may say. We want to 'rend the veil,' that mortals and immortals may know each other better, and we ask from you only patient, loving sympathy, which I am sure you will give freely."

Then followed a series of tests, and names of those present, several of which will be in our message department, which were written by the ones whose names are sign-explained in the communications printed ed. These will continue from week to week; and we trust this new feature of the paper will not render it less acceptable to our readers.

We are glad to learn that Dr. G. H. Everett is about to commence a series of Health Lectures, to be delivered on Tuesday and Friday evenings of each week. We have never heard the Dr. discuss the subject of health and disease, but from the contents of "Health Fragments" we are assured that these lectures will exhibit a severe scientific training, great practical value, and that teaming fancy which renders all his rostral efforts both charming and influential. We understand these lectures are to continue throughout the winter, and we predict for them a large success. They are under the management of Mr. Martin, and will open with a free lecture Dec. 15th.

The members' conference of Parker Fraternity, at 961 Sixth avenue, was well attended. These gatherings are entertainments of a high order and are a special feature of the methods of work adopted by the fraternity. Drop in upon them and you will find a place where you will want to go again. There is a fascination about them, for hungry souls can there get food.

Promiscuous back numbers of BEACON LIGHT will be furnished at \$1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lecture for Spiritual Societies within a reasonable distance from this city. No able speaker than Dr. Everett occupies the Spiritual platform in this country. He can be addressed in care of this office.

Read Health Fragments, by Dr. G. H. Everett, its pages glow with wholesome truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market, \$1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send her a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with these friends of our holy cause.

"Health Fragments," is worth its weight in gold to those seeking mediumistic development.

Subscribers to BEACON LIGHT who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mas-. Dr. James A. Bliss is duly authorized by us to receive subscriptions; and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

## MRS WILLIAMS' SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price. \$2.00, formerly charged.

## Verifications of Spirit Messages.

To the Editor of Beacon Light:

I wish to thank you for the communication which appeared in the New York BEACON LIGHT, under date of Nov. 31st, from my daughter Evaline. Such communications appearing in your paper from time to time will do the cause of Spiritism invaluable service.

With best wishes for the success of your enterprise, I am yours truly,

GEO. H. PERINE.

74 West 50th st., New York, Dec. 1, 1885.

To the Editor of Beacon Light:

In a recent copy of BEACON LIGHT I saw a communication from Henry Duclos, Esq., of Hartford, Ct. I knew him well, and much of what he says I am able to fully recognize. His speaking of "the pets" is peculiar, for he was devoted to dogs and horses—as was his wife. I am glad to learn how great the consolation such messages bring to sorrowing hearts.

Accept my best wishes for your success, and believe me, very truly yours,

J. W. FLETCHER,

104 C. st., Washington, D. C., Dec. 9.

To the Editor of Beacon Light:

I feel I must thank you for the message you published in your paper of Nov 21, as coming from Dr. Leary to Gen. Moore. The name is Morse, and Dr. Leary was a very good friend of ours, and, as he says, helped my mother very much when none of the others seemed to understand her; also the other gentlemen mentioned were friends of my father, Gen. Morse, so that the message was very correct, and the advice good. I am very happy to know Dr. Leary is able to come back, and should have been much pleased had I been at your seance, but shall hope to be at some future time. I am glad to see you have asked Mr. Morse (by the way, he is a stranger, and no relation to me, though the same name) what his evidence is in regard to fraudulent mediumship, as a lady who was calling at my house spoke to us of having heard him make the same remark against materialization, and I considered it poor taste for him, or any other medium, to run down another medium. Mrs. Fletcher, who has been stopping with us this month past, left for Washington this afternoon. She was feeling better than a few days ago. I have enjoyed her lectures and having her with us very much indeed. From a sincere wish for the welfare of Spiritualism,

CARRIE F. MORSE.

426 Franklin Ave., Brooklyn, Dec. 3, 1885.

## Movements of Lecturers.

Mr. J. W. Fletcher begins a month's engagement in Washington, D. C., with the first Sunday in December.

Mrs. Cooper, 387 Longworth st., Cincinnati, Ohio, is a very fine slate-writing medium, and also is giving fine materializing seances.

Mrs. A. M. Gladding will lecture in Washington during January.

Bishop Beals has been meeting with fine success in Columbus, Ohio.

Mr. W. J. Colville has become the Spiritual head of the Fraternity of the White Cross, in place of Mrs. Willis Fletcher, resigned.

At the close of Mr. J. W. Fletcher's course of lectures in Cincinnati, Ohio, Mr. Clarence Humphrey arose and presented him with a magnificent gold medal, handsomely engraved, on behalf of the many friends present. The house was crowded to overflowing by a highly distinguished audience.

## PARKER FRATERNITY.

The audiences last Sunday were large and the services of unusual interest. In the afternoon conference Mrs. Wallace, Mr. Dens low and Dr. Teed made stirring speeches which challenged discussion and provoked an energetic closing from Mrs. Hall.

The evening discourse, by Dr. Everett, was listened to with every seat occupied. The subject was "Business and Morality" which the speaker treated in a manner entirely his own. The doctor considered that business men embodied the ability, morality and usefulness of modern civilization and argued that they organized and exemplified the social and religious growth of every community. On the other hand the speaker endeavored to prove that the genius of money making was demoralizing and corrupting and that business men were to be commended for having attained their average morality in the face of money getting tendencies. The services tomorrow will include an afternoon discussion on recent developments in materialization.

Mrs. Williams' receptions, with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.

## Directory of Spiritualist Meetings in New York and Brooklyn.

### New York.

THEO. PARKER SPIRITUAL FRATERNITY (Incorporated) holds services every Sunday in Wallace Hall, 121 W. 38th Street, corner Broadway. Afternoon, 2:45 o'clock for free discussion, Evening Service, 7:45 o'clock. Seats free. Public cordially invited. Members Conference every Saturday evening at 961 Sixth avenue.

GRAND OPERA HOUSE HALL, 8th Avenue and 23d Street.—The first society of Spiritualists hold its meetings at this hall every Sunday at 10½ A. M. and 7¼ P. M.

MILLER'S ARCANUM HALL, 54 Union Square between 17th and 18th Streets, 4th Avenue.—The People's Spiritual Meeting removed from 57 W. 25th Street, every Sunday at 2¼ and 7¼ P. M., and every Friday afternoon at 2¼. Frank W. Jones, Conductor.

METROPOLITAN CHURCH FOR HUMANITY, 251 West 23d Street. Rev. Mrs. T. B. Stryker. Services Sunday at 11 o'clock A. M., and 7:30 o'clock P. M. Officers: George D. C. Conductor, Oliver Russell, Vice President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

### Brooklyn.

THE FIRST BROOKLYN SOCIETY OF SPIRITUALISTS holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton Street. Speakers: October, Hon. A. B. French; November, Mrs. Susie Willis Fletcher; December, Mrs. Amelia H. Colby; January and February, Mr. J. Wm. Fletcher; March, April, May and June, Mr. J. Wm. Fletcher and others. Morning Service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 416 Adelphi Street near Fulton, Brooklyn, N. Y. Sunday Services 11 A. M. and 7¼ P. M. Medium's Meeting 3¼ P. M. Ladies' Aid Society, Thursday 3 to 10 P. M. John Jeffrey, President, S. B. Nichols, Vice President; Miss Lulu Beard, Secretary; A. G. Kipp, Treasurer. Speaker engaged, October, Mrs. Nellie J. T. Brigham.

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## TIME TABLE-1885.

TO NEW YORK.		P. M.	
A. M.			
Orange.....	5:27 6:55 7:47 8:43 10:45 1:31 4:43 8:40		
Llewellyn.....	5:29 6:58 7:49 8:44 10:48 1:33 4:45 8:42		
Wash't'n st.....	5:32 7:00 7:51 8:45 10:50 1:35 4:47 8:44		
Glenw'd av.....	5:34 7:02 7:53 8:46 10:52 1:39 4:49 8:46		
Cham's st.....	5:35 7:06 7:56 8:49 10:53 1:40 4:50 8:47		

FROM NEW YORK.		P. M.	
A. M.			
23d st. N. Y.....	5:45 8:30 10:45 3:35 4:30 5:30 6:15 7:45		
Cham's st.....	6:00 8:40 12:00 3:40 4:40 5:40 6:30 8:00		
Glenw'd av.....	7:24 9:32 12:47 4:35 5:37 6:25 7:01 8:44		
Wash't'n st.....	7:36 9:35 12:49 4:27 5:31 6:27 7:12 8:40		
Llewellyn.....	7:38 9:38 12:51 4:29 5:33 6:29 7:14 8:46		
Main street.....	7:39 9:40 12:53 4:31 5:35 6:31 7:16 8:48		

TO NEW YORK.		P. M.	
A. M.			
Main street.....	7:00 9:03 11:00 2:00 4:00 6:00 8:20		
Llewellyn.....	7:02 9:02 11:02 2:02 4:02 6:02 8:22		
Wash't'n st.....	7:04 9:04 11:04 2:04 4:04 6:04 8:24		
Glenw'd av.....	7:06 9:06 11:06 2:06 4:06 6:06 8:26		

FROM NEW YORK.		P. M.	
A. M.			
23d st. N. Y.....	7:45 9:45 12:45 2:45 4:45 7:15 8:15		
Glen ave.....	8:34 10:31 1:44 3:34 5:34 8:04 10:04		
Wash. st.....	8:36 10:36 1:39 3:36 5:36 8:06 10:06		
Glenw'd av.....	8:38 10:38 1:38 3:38 5:38 8:08 10:08		
Main st.....	8:40 10:40 1:40 3:40 5:40 8:10 10:10		

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