

DEDICATION

OF THE

First Spiritual Temple,

COR. NEWBURY & EXETER STREETS,

BOSTON,

On September 26th, 27th and 28th, 1885,

UNDER THE AUSPICES OF

THE SPIRITUAL FRATERNITY.



BOSTON:

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1885.

DEDICATION  
OF THE  
FIRST SPIRITUAL TEMPLE,

Cor. Newbury and Exeter Sts., Boston, Mass.

PRELIMINARY OR SPIRIT DEDICATION.



ON Saturday Evening, Sept. 26th, a company of fifty-seven persons, specially invited by the spirits interested in the structure, assembled in the large auditorium of the Temple. These persons had been selected on account of their known familiarity with and belief in the power of spirits to render themselves visible, under appropriate conditions, and hence their freedom from either excessive curiosity or incredulity on the subject, which might interfere with the object of the occasion; also, because their unconscious emanations or atmospheres were such as it was believed would aid in the purpose had in view.

When all were in readiness, it was announced by Mrs. Dyar, under control of the spirit known as Dr. Edgerton, that an Astral Spirit, known as the *Star*, had expressed the desire and intention, on this occasion, of reassuming a visible form for the purpose of making a special or spirit-consecration of this Temple, prior to the public dedication which was to take place on the morrow. To afford this exalted spiritual being an

opportunity to accomplish this design, was the object of the present gathering.

A small curtained apartment or "cabinet" had been provided upon the platform, with temporary steps leading from the platform to the floor of the auditorium. When these had been placed in position, Dr. D. E. Caswell, a well known medium for materialization, took a seat within the curtained enclosure, and the gas lights were extinguished, leaving the room in total darkness, except for the dim rays of the rising moon which entered the windows. After a brief interval occupied by music from the organ and singing by the assembly, an appearance like a column of phosphorescent light was seen standing by the altar. This for a time appeared to alternately expand and diminish, gradually advancing towards the steps, till at length the outlines of a human form, arrayed in a peculiar luminous robe, with a tall head-dress or mitre, also luminous, were dimly visible. The form repeatedly advanced, and then retreated toward the cabinet as if to gain increased strength, till at length it reached the steps, and slowly descended to the floor of the auditorium. As he came near the audience his extended robe was seen to be composed of the finest lace, possessing a singular luminosity, while an undergarment resembling velvet of a rich royal purple color, on which were figures of apparently symbolic character, was observable. After reaching the floor the spirit, silently waving his hands and arms over the assembly, as if dispensing beneficent influence, passed up the nearest aisle to the rear of the room, then crossed to the other aisle and through it returned to the front, and partly reascended the steps, having passed in all a dis-

tance of over two hundred feet. It was observed as the spirit left the platform, that his arms appeared of the ordinary size of human arms, but on his return they looked no larger than the bones of a skeleton, while the whole figure seemed considerably diminished in size. (It was subsequently explained, that this shrinkage resulted from the partial dissipation of the material gathered chiefly from the medium's body to constitute the visible form.) Having regained and partly ascended the steps, the spirit paused, and in low whispers, inaudible except to those nearest at hand, requested successively several persons from the assembly to come forward, when each was in turn addressed in a few appropriate words unheard by others. Among those present was Mrs. Fales, a medium often used to interpret symbolic and occult writings: she was called upon by the "strange visitor" to note and explain the symbols inscribed on his garments. She briefly stated her impressions, but said they were not sufficiently clear, and that the interpretation would be fully given at another time.

The visitor now requested in whisper a gentleman present (Dr. Lang) to come forward and "lend to him the power of voice," and to strongly exercise his will in so doing. The gentleman designated took a position near the spirit, and soon the latter began to speak in audible tones, at first low and with apparent difficulty, but afterward sufficiently loud to be distinctly heard throughout the auditorium. He first expressed great gratification that he had at length been able, for the first time since he had thrown off the garb of mortality in the long ago, to assume a visible and independent form, and to speak with an independent voice to the people of earth. Though



as yet he could do this but imperfectly, in the near future he would be able to speak more freely and with greater power. He proceeded to say, in substance, that he esteemed it a great privilege to be permitted to be visibly present, and take a prominent part in the dedication of this Temple, a structure in which he and his spirit associates had taken the deepest interest from its first projection, and which had been planned and erected under their prompting and guidance. It was to be the starting-point and centre of a work of vast importance to the human race on earth. After speaking in this strain for some moments, he advanced to the altar, and with great earnestness and solemnity gave utterance substantially as follows :

“I consecrate this Temple to holy living,—to universal brotherhood,—to the cultivation of that spirit which the Divine Master brought with him, in his life and teachings when on earth,—to unity of the spiritual life with that of earth, that there may be but one life, one brotherhood, one God and Father of us all ; that from this place may be taught that wisdom which shall recognize more than teachings from the intellect, even the development and wisdom of the heart-life ; that here the *hearts* of people may be awakened *to do*, as well as their heads to think, for only through the wisdom that comes from both heart and head can God be brought near to help us in all our endeavors. And may all who come to listen have receptive hearts to be taught how to live the divine life. Amen.”

The radiant spirit then retired toward the cabinet and disappeared, and the assembly soon after dispersed, to ponder the significance of what had been seen and heard on this extraordinary occasion.

## THE PUBLIC DEDICATION.

This took place on the evening of Sunday, Sept. 27th, in the presence of an immense audience, who crowded every portion of the large auditorium,—many having come from great distances to be present on this occasion.

The exercises were preceded by an organ concert commencing at six o'clock, the instrument being presided over by E. E. Truett, whose renderings gave great pleasure to the auditory. The platform was appropriately decorated with two large crosses, one on either side of the altar. One was composed of choice flowers, the other of grains in the stalk, while both were planted on mounds of flowers, fruit and autumn leaves. A large five-pointed star, made of flowers, hung in front of the altar.

At seven o'clock a fine quartette, consisting of Miss Sarah C. Fisher, Mrs. J. M. Noyes, George E. Parker, and Clarence E. Hay, and accompanied by the organ, joined in rendering in an effective manner from the Spiritual Harp, that stirring lyric, "Watchman, what of the Night?"

## INVOCATION.

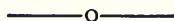
Delivered through the mediumship of DR. D. E. CASWELL.

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Eternal, all-wise and heavenly Father, we come at this hour asking for Thy guidance and Thy ministering care. We believe, O Infinite Spirit, that with the divine presence, all things are possible, and we call upon Thee at this hour, above all other hours, that Thy spirit of charity may be present, and that harmony may prevail and may remain with us for ever. Father, enable these, Thy servants, as they dedicate this Temple to wisdom, truth and inspiration, to speak words of wisdom, words of love, and words of power. We are not unmindful of our weaknesses, our shortcomings, our want of charity and harmony; but we believe that with a tender and loving spirit, it may be possible for us to attain a higher degree of charity, wisdom, love and patience. Oh may every officer connected with this Temple be given strength at this time from on high, that he may be the better able to perform his duty. Father, move all present with thy holy spirit, strengthen them with new power, and, above all, give them new light and inspiration. We feel our responsibility fully, and realize all that we must do, and all thy children must do for us. Abide with us, and send thy ministering spirits to guide us into pastures green and beside the still waters. Father, draw nigh unto him who has made it possible for us to dedicate this Temple to-night; may his faith be increas-

ed ten-fold ; may the angels of heaven strengthen him in every avenue of material life; may they unfold his spiritual vision and consciousness to a higher degree of power. Give him health, give him prosperity, give him those guardian spirits who will not be unmindful of his welfare at all times and through all generations. Abide, O Spirit of Love with all who are here to night to speak to this people ; may their hearts be filled with the oil of joy ; may their words be words of wisdom ; and may strength be so given to those assembled here, that as they go forth from this edifice they may feel that this has been a season of profit, of joy, and of thanksgiving. O Spirit of Truth, be with all who are unable to be present with us to-night in their material bodies, and strengthen and bless them. Be with all who stand for spiritual truth, whether they are near or far away; give to them the holy spirit, with power and wisdom ; and bless all those who have been associated at various times in the construction of this Temple ; be with them in their weakness and in their strength, impart them charity and wisdom, that they may so live as to bring forth the highest good to themselves and to their fellow beings. Infinite Spirit, endow us with new power, with new inspiration, and make us feel the great responsibilities that are resting upon us : make us realize how much we need a greater degree of charity, of the Christ-spirit, and that we should like him suffer all things, that truth may out of that suffering be victorious. Minister to all our wants, spiritual and material, guide and direct us, and guide and direct the work of this Temple. Sustain those ancient spirits who are so identified with every movement connected with this Temple, who have watched with a jealous eye

every step to the present hour ; give them strength and power that they may be better able to receive the divine truths that from Christ are made manifest through their instrumentality. Be thou, Infinite Spirit, not alone with this Temple and its work, but with all humanity, whether they be one with us upon the great question of immortality or otherwise ; give them power to approach nearer and nearer to that truth which must, as we believe, be one day universally accepted and rejoiced in. Now, O Father, open wide the door which will permit the highest intelligences of the spiritual world to return and minister unto thy servants here, that the words they speak may be words of wisdom and profit to all. Hear us and abide with us, now and for evermore. Amen.



#### ORGAN VOLUNTARY.

Reading by Miss Zella Peabody, of a Poem given by spirit—

H. W. LONGFELLOW, for this occasion.

Two thousand years have passed away ;  
 Another yule-tide hath arisen ;  
 Again His has power come to bid  
 The fettered spirits leave their prison.

The Star that rose so long ago  
 To guide the wise men from the East,  
 Sends now its light to earth again,  
 And points you to his second feast.

Doubt spake before. God heard the cry ;  
 And sent his gentlest gift from heaven ;  
 A soul endowed with glorious power  
 Unto the sons of men was given.

He gave the piteous blind their sight,  
 And healed the sick, by power benign;  
 He bade foul leprosy depart,  
 And made the water blush to wine.

He woke the loved from death's first trance;  
 He gave the sin-sick soul good cheer;  
 And taught His wondering followers,—  
 "A greater than myself is here."

Upon His brow they placed their gift,  
 This Medium, who bore all for men,  
 And suffered taunts and jibes and sneers,  
 And crown of thorns for diadem.

Descending from that world to this,  
 The Dove of Peace within his breast  
 Still murmurs at dogmatic creed,  
 And cruel bigotry;— and man's unrest.

He follows where your loved have trod,  
 And passes through the door they've made;  
 He speaks, and breaks the hush of years,—  
 "Lo I here am I,— e'en as you've prayed."

Not three, but all the wise shall haste  
 To note the love He breathed before:  
 He brings you peace, with knowledge fraught;  
 "They live, and death can be no more."

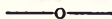
He comes who hath not been away  
 From any heart that sought his peace:  
 He comes;— e're yet another year  
 The Nazarene shall bid your doubting cease.

We rear this Temple in his name and God's;  
 We follow where He passed before:  
 We note his bearing as he enters in,  
 While Angels guard the open door.

The "Christal" child of faith and hope  
 Heralds His coming. She will look  
 Into the eyes of all men, and reveal  
 Each heart unto itself —an open book.

They've builded well, who wield the key  
That we may hold these walls within ;  
Whose rooms ourselves shall consecrate,  
And change to peace the outer din.

As stone to stone a monument is raised,  
This Temple stands, befitting him who gave ;  
Like it without ; so let your hearts within  
Rise from the past, as from the grave.



Solo by Miss S. C. FISHER.—“ Holy, Holy, Father.”

### ADDRESS

By spirit DR. EDGARTON. Delivered through the mediumship of  
MRS. E. R. DYAR.

Friends, it cannot give our fellow laborer and co-worker in this great and noble work, more pleasure to announce to you that the world of spirits is in your midst and ready to do its work through my humble self in a small way, than it gives me to stand beside him, and to feel that, under that Almighty Presence which sheds its guiding power over him and me, we owe to him this vaulted roof, this vast space in which to show our power, and prove through his instrumentality, as he hopes to prove through ours, that all which the Father has promised us, and which we have promised you, may be granted fulfilment.

To-night it has been the express desire of the ancient spirits, who have led on our work so largely, that I should speak to you upon the past, present and future of this Temple. The group of spirits who, since the time of the inauguration of Modern Spiritualism, have

had in their charge the undertaking of building a temple here, had in former times the same loving but arduous task to perform. This same group of spirits have been instrumental in rearing to that great Temple of Truth on high, four other temples, in which their spirit-forms might be more perfectly manifested than they could be in the haunts of men, used for other purposes. Consequently, this is the fifth. Those temples which were reared in the past held within their hallowed walls intelligences as grandly and beautifully developed as are you. Civilization had reached so high a point that Science, walking forth with a sturdy front, bade defiance almost to the gods themselves; and, taking Enlightenment by the hand, felt she could sweep and move the universe. Having learned to count the stars, to weigh and measure the planets, having learned the subtlest arts both in color and form, the great intelligence of the men of that time stood forth so free as to make them feel that they indeed were the Almighty Presence himself. Aye, in matters spiritual, so far as they touched upon them, they deemed that they, if mediums at all for the power of the Almighty, touched with their individual hands His throne, and assumed His power to themselves. Can you not see that in such a state of enlightenment materialism must necessarily creep in and do its destroying work for the spirit? Can you not readily perceive how necessary it would become for those who watched upon the heights, drinking of the nectar of the gods, and sweeping with a broad glance over all that might be, as well as all that was, to speed from their homes of light, and strike a death-blow to that materialism, by bringing added power to the spiritual element for all



individuals? But, friends, they tell me that, at that time, such force of opposition met them,—such a great wave of cruel hostility,—that many of those who were used as instruments to assist in this noble work fell as martyrs to the cause.

It is the great past of this temple-spirit of which I am speaking. They who are inaugurating this work in your midst to-day stand as a group of spirits, who, since the building of their last temple, have been in our world of spirits over five thousand years. Pause one moment in your busy career of life, and think what it is they are doing, and feel and sense their full power. These spirits have, since their last residence here, added to the intelligence which they already possessed in their ability to weigh and measure the planets, spiritual growth, spiritual strength and knowledge, which now makes them powerful workers in this great cause. The past of their temple-work speaks with great significance at the present time. The same condition of affairs which made it necessary for them to do their work during the existence of the temple of which I have just told you, is apparent in your world to-day. Thrones are crumbling into dust, kings and queens are shaking beneath their crowns, war speaks in spasmodic thunder-tones to the listening peaceful people, and makes them quail; Science rides broadly over the land; Intelligence holds her clarion trump, and speaks with clear searching power, making herself felt in every household, however humble. The peasant holds in his mind a power equal to the sceptre of a king; the day-laborer holds within his breast a knowledge which makes him the peer of the millionaire. Great power everywhere is active upon your planet; but

Religion, that graceful spirit from heaven itself, which holds the elevating power to make you kings and queens within your homes, however humble or however grand, is crowded back and given hardly space in which to breathe, or to make her pleading voice heard. And why is this? It is because the spirit of the scientific and intellectual world have repelled the spirit of that gentle Teacher, the Nazarene, until, reappearing in his materialized body, he must creep into your presence as a martyr, and bear his cross anew. Here at least he shall have one broad open door through which his presence may come and be felt. More and more, materialism is creeping into your central, national life; more and more, skepticism as to true moral worth is making its seductive voice heard; more and more is being felt that strain upon the human heart, which, should the bond be snapped, will leave you as regards morals, in ruins amidst the gems and splendors of your intellectual and scientific life.

It becomes necessary, then, in this condition of yours, to rear again, to the spirit, a temple in your midst. The spirit of the past, with its full power to prove to mankind the great truth of immortality, speaks to you to-day. The tottering doubt on this subject must disappear, and the proof lies in the hands of those who have gone before. Your fathers and mothers, your children, your husbands and wives, through the power to manifest in spirit to mankind, become priests above all other priests. Any medium having the power to give a spirit the opportunity to control, speak, and prove to you that those who seem to be dead are still living, becomes indeed a sacred temple, and should find the

richest, sweetest joy is the knowledge that he or she is an  
 instrument in the hands of higher intelligence for the  
 animating the great work of immortality. There will  
 be here the career of progress in which those spirits may  
 hold their power, living temples that shall walk therein  
 are those who have the power to lift the veil and give  
 to you that life immortal is a fact. No fact, no con-  
 viction, — only that triumph pleading which comes  
 from every spirit, that it may hold a place in which to  
 be, living, from before an image, no, holding aloft of  
 any banner, — only an upright spirit, a clear conscience,  
 an undimmed light to know the truth, this, and this alone  
 shall make the great work. Power coming from the  
 heart, guided by intelligence, power which lifts the spirit  
 out of its weary state of darkness and anxiety, — and,  
 power guided by intelligence is, so great that it can  
 leave behind all that is selfish or material, and can  
 be a light in the arms of those fathers who give it ex-  
 pression, — this, indeed, shall form the very basis of the  
 house, common as truth in the life-long of your being,  
 shall all this spirit, from these very lips, and  
 make its presence felt in the great work, being coming  
 from the consciousness of life's duties well performed,  
 which guides the spirit, unceasing and faithful, is  
 made its witness with thanksgiving, — and which  
 speaks the name of him who gives it being, — and the  
 estate in which every act is related to being, which  
 makes under every able exercise of the will, and  
 comes to be the above the things of earth, reaching via  
 spiritual right the very home of being, — is the breath  
 upon which we shall come into your presence in the  
 Temple.

The building, working system, who have ruled through  
all these years to make this building possible to you  
today, let me say that this spiritual Temple is but  
a continuation of those who in the past, and is only an  
important representation of what the future shall give  
you. Should we tell you who built the frame of this  
ancient temple, we should not be believed, should we  
tell you at what time the building was started, still we  
should not be believed. We state to you the simple  
fact of its existence. Time, as it were, the world upon  
which all events are correlated, will give you time and  
name. Other hands than ours built these temples in  
the world of the future, but because of all other  
works which shall be completed. I who have been in  
contact with you, who have looked into the many of your  
lives, and late the warm touch of your hearts, feel that  
my place tonight is only in introduction that which a  
strong word, with a ready wisdom and a large intelli-  
gence of his own, may present to you. I speak tonight by  
force of your heart, and speaking to you, it shows to me  
as before a more beautiful manifestation of future power  
than a spirit holding the form of matter. Therefore  
knowing I shall have the greatest pleasure of speaking  
to you again upon topics which are not only very near  
your hearts, but very close to your intelligence, — know-  
ing that those who have been the power in, speak to  
you many things which you have not known before, and  
knowing that, before these years have passed, they will  
give back to you much which the ages have taken from  
you, I shall, after briefly speaking of the future of this  
temple-work, give place to one word and sentence, which  
is, really, experience and love.



Kind friends, the future of your Temple lies here: The doors must be thrown wide open for our coming. What is it that you as enlightened citizens have to do to assist us in this future? What is it that we, within these temple walls, have to bring you? Those who term themselves Spiritualists, who know already that life immortal is an absolute truth, do not need our Temple work as much as thousands who are waiting still to have it presented in a more perfect form. We have been able thus far, in our long waiting upon you since Modern Spiritualism came into your midst, to give you only imperfect representations of ourselves. We have made our cabinets and workshops, and we have shown you that matter is simply a form or expression of spirit. But now we wish to bring more clearly before you the faces of your dear ones, that you may feel that the hearts which throb against your own, when they take again a form such as they once inhabited, are the same hearts that beat long ago in the breasts of those you loved. In order to do this, we must have our materializing mediums placed in such conditions that spirits coming into your presence as materialized forms, shall be perfectly and completely independent of the medium, whom they hold as a battery. This power is becoming more and more possible to us, and is being developed to such a degree that several spirits may come into your presence at one time. We are giving you through different mediums such manifestations of this, that doubt must shrink away and stand aghast at its own image.

Again, friends, you all complain, and justly, that the spirit-faces which we bring to you as manifes-

tations do not, save in isolated cases, resemble the faces of those you love; but, if you will think for one moment how almost impossible it is for you as living entities before me to rightly represent in a complete manner what your own spirits would reveal upon your outer faces, you may judge something how difficult it is for a spirit, having no longer its own body or form, to represent, or stamp upon that materialized body which it takes, the characteristic of its own spirit as it now is in spirit-life. You wonder why this is so,—you, whose faces are like so many masks before me. Not one of you at the present moment is allowing the best part of yourself to be visible upon your outer countenance; not one of you is stamping your highest possible intelligence upon your face; not one of you is giving me one tenth part of that which it may be possible for you, through study, care, forethought and culture, to give me ten years hence, if you remain so long in your material forms. Now, friends, have you ever paused to think that your idea of spirit-faces, when you visit our materializing cabinets, is that they must not only look just as they did while on earth, but must be transcendently lovely; must be very spiritual; must be what you conceive an angel from heaven to be. Broaden out a little. Remember that if many spirits were brought into your presence, and could reveal their faces as they *look to us* in spirit-life, they would not, in many instances, have so spiritual an expression as that which is cast from the chemical elements surrounding the medium. Set your intelligence as actively at work upon this great question of materialization, as you do in every department of science, and you will solve that which has been the greatest obstacle placed in our way.

From these remarks, you will understand that this Temple-work is to be largely given to *scientific proof of materialization*, by which the world at large, those who have not made it a subject of profound study, may be able to at least convince themselves of its truth, instead of turning away with the one remark, "It is fraud." Through the kindness of him who has made all this work possible for us, there are upper rooms in this building which will be used as séance-rooms for this purpose. Chosen mediums will be there to assist us in our work. As soon as it is possible, we shall bring into your audience-room our cabinet, and forth from it shall walk angels who have added to the grace of their spirit and the strength of their intelligence, the *love* that breathes through that tenderest spirit God ever gave to the world, the Master, who himself, before many months have passed away, will give you undoubted evidence of his presence with you.

The waning power of the Church needs to be built up. What better spirit could be chosen than the great Founder of its religion, to reappear in your midst to-day with the olden power, and the glory of the Star which heralded his coming shining again upon your future life? Who can better teach this Church, crumbling, wasting away, feebly leaning upon its crutch which trembles beneath its weight,— who, indeed, but he, who instead of the crown of thorns, the cross, the bleeding hands, presents to you to-day the glory of his own spirit, shining where the wounds have been?

Friends, let me tell you that into your midst may come, and has already come into the presence of a few, this

Master spirit. Thousands to-day do not believe that he was God himself. The liberal-minded thinker, the earnest doubter, the scientist, and whoever grasps the broadest scope of thought, or possesses the most comprehensive range of knowledge, does not believe it; and the Spiritualist in general will tell you that he has proved the humanity of that spirit, as distinguished from Godhood. Thousands of others who have made a careful study of this subject, investigating where it was possible to receive indubitable proof which would appeal to their understanding, also know that he who was grand enough to suffer as few have suffered that he might give his testimony to the truth, is near the throne of the Omnipotent Love, who gave him and you being,—that he was more than a common intelligence, more than your spirit and mine: and, further, that he was sent from a group of spirits, being eager to do their work in an age of bigotry and intolerance, eager to leave his living body as a sacrifice to the truth of his almighty love, eager that mankind should feel within their hearts that the divine Angel of Peace really had existence, though wars and terror, bitterness and cruelty were abroad in the earth. If the Spiritualist of to-day, who does not hold the Nazarene as God, believes that every spirit that ever had a human form can manifest itself, why cannot he also believe that the spirit of the Master can return to you through the same avenue?—or the spirit of Moses, or of any one who ever lived and whose immortality is just as secure to-day as is that of your fathers, mothers, brothers, and sisters? Others may be even nearer to you in the largeness of their love, in the strength of their courage, and in the power to make their



presence felt. If others can come, the Master can, and he has come. To-day the world needs the presence and power of his spirit more than ever.

Spiritualists will say to us, "If we have the evidence of immortality through our fathers and mothers, what can this spirit of the Master do for us?" Have your fathers and mothers, your brothers and sisters, been able to bring harmony into your ranks? Have they been able to give one liberal platform whereon you as Spiritualists might stand, reaching out the hand of true fraternity to each other, though you might differ in many things? Has the great world at large been morally redeemed? Has the Church been able to keep its altars from crumbling? Have kings and queens learned to rule the people justly and wisely? Has war ceased in your midst? Have the great monopolies of wealth been able to wield its power so as to devote it unselfishly to the good of the people? Nay! nay! Then is not the presence and power of the Great Teacher of brotherhood and love needed in your midst?

Every intelligent man, every careful thinker, every one earnest for the good of mankind, will see as clearly as we saw, and now see, that you need the visible evidence that he exists. Would it be possible for him to demonstrate his living presence to you by entrancing the form which we are holding, and speaking his words of love through its lips? No! Would it be possible for him to control any trance-medium, and make you feel that it was other than the voice of the medium? No! By many it is not believed that he ever lived. Then see what a vast work lies before us in the future of our Temple!

We must prove to you, first, that this spirit exists in your very midst, in order that his power may reach you, and give you strength to send out a force which will elevate the world politically and morally.

Yea, besides this, friends, a group of spirits, learned as to chemical force and power, are waiting to convince you. Just as it is necessary to bring the form of the Master into your presence, to prove to you that he did live, in order that you may feel the atmosphere of his work, and that it may enter every soul as a living flame of fire, so is it just as necessary for us to bring forward this great working band, that they may teach you also of the laws which govern materialization. Shall we not be able to teach it through trance-mediums? you may ask. No, we answer,—not to the extent that it is possible to do so through the materialized spirit itself.

Friends, with all our patient work heretofore, we have only been able to materialize the form, and in isolated cases the spirit has been able to speak; but now a power is coming into your midst, by which these spirits who possess the knowledge of the laws which govern matter, and the power to so manipulate matter as to make the spirit-world reveal itself to you, will be enabled to speak for themselves as materialized spirits; and then the man of science shall hear his own terms from their lips. So far, these spirits have relied chiefly upon the power of the medium, or upon the power of the audience, to voice themselves; but as soon as they gain the independent voice, they can then use the terms they were wont to use. Every word they utter brings a greater strength than you

can realize. A technical term of theirs means far more to them, and has far more power in its appeal to the man of science, than the common phrases of the people. This the spirit-band are anxious to bring forward. They want to come to you familiarly,—come to you as those who hold priceless gifts in their hands: they want to come to you within these Temple walls, with the knowledge and strength which they have gained, and with the glory of their homes shining upon their forms.

Have we not a great work before us to do this? And that we may accomplish our purpose, only courage, strength and spiritual fortitude on the part of those who aid and serve us can make it possible. We invite not only the Spiritualists who believe in us and know us, who approve and love us, who hold us in their households, and cling to us as oracles, but all the waiting world outside, to help us; and with the positive knowledge, the demonstrative proof of immortality to clasp hands upon, we shall be able to bring greater harmony and so bring greater blessedness.

Why, I could not tell you of the future of your Temple with all its great possibilities, were I to consume the hour in narrating it, nor could I relate the complete history of the past in the bringing forward of this work to the present; but in the future we will take up these points little by little. Meantime we will hold them in our keeping as a sacred gift, and we will keep much of our knowledge waiting for you as you wait for the growing child. This is only the beginning, this is only one plant from the great conservatory of God, which the angel-world may bring to blossom in your midst.

Now, friends, we as spirits out of the body will listen as earnestly and as truly as will you who are spirits in the body, to that which our friend and co-worker has to offer us.

Anthem, by Quartette,—“God is a spirit.”

## THE NEW DISPENSATION.

—o—  
Address delivered by PROFESSOR HENRY KIDDLE.  
—o—

My friends, though in view of this magnificent hall, and in the presence of this great assemblage, I entirely agree with the preceding speaker, that in whatever place even the simplest spiritual manifestation occurs — wherever the voice of the spirit is heard — that place, however humble, is as sacred as any shrine or temple. Hence, I think I hear some persons say : A Spiritualist Temple! — what can be its purport and object? This I shall endeavor to explain.

When the ancient Roman augur, taking his stand on the sacred elevation, marked off with his priestly staff the space in the heavens within which the flight of birds was to indicate the will of the gods, or tutelary spirits, of the nation, that field in the heavenly vault became a temple (*templum*) for sacred observation; and hence, in later times, the building erected for such divination and other sacred services — whether the simple mound or pyramid, or the costly and magnificent fane, containing the shrine of the worshipped god, or spirit, as well as the votive offerings of the faithful — was known as a *temple*; and upon such edifices men and nations have lavished their wealth and exhausted all the resources of thier æsthetic genius. The greatest triumph of Grecian art was the temple of the Parthenon, erected by the Athenians, through the skill of Phidias, at a cost, it is

said, of five millions of dollars, and devoted to the worship of the tutelary spirit of Athens, the virgin goddess Minerva.

But, my friends, the worship of finite, deified spirits is a phase of Spiritualism which has long become obsolete among the enlightened nations of the globe, and is altogether inconsistent with the ideas of this progressed age and country.

Among the prevailing religionists of this time, sacred edifices, churches or temples formally dedicated to the worship of either a triune or unipersonal God, are chiefly devoted to the enunciation and explanation of doctrines beyond which it is conceived the human mind is unable to pass, or of sacred mysteries into which it is solemnly forbidden to pry. But a Spiritualist temple cannot, consistently with the most thoroughly established principle of the New Dispensation—the great law of endless progression—be devoted to the teaching of final dogmatic truths, divinely revealed or miraculously inspired, but must enshrine and represent, in all its services and ministrations, that grandest of all truths, namely, that Truth is something to be eternally sought for, since *Truth absolute* can never be reached, much less formulated, by the finite mind. There are, indeed, facts that may be established by careful and rational inquiry, through the exercise of our perceptive and intuitive faculties, and by the due employment of *all* the means of research which the beneficent Creator has placed within our power, and there are principles logically induced from those facts which must bear to our minds, at each stage of progress, the relation of truth; but as the universe of God is infinite, and as there are consequently always new facts for

us to acquire a knowledge of, our principles and convictions—and especially our conceptions of spiritual realities, yea, even, or chiefly, our conception of God himself—must be subject to revision and modification.

A temple, then, devoted to the uses of Spiritualism must serve the purpose of investigation as well as of instruction; for while the disciples of this modern revelation have much to teach, they have, confessedly, far more to learn. This is a fact which cannot be kept too steadily in view, if we would repress dogmatism and resulting inharmony, and encourage true progress.

The specific uses to which this grand edifice is to be applied, must, necessarily, to some extent at least, render it a definite and visible embodiment and exponent of the principles and objects of the great spiritual movement which the philanthropic impulses of its benevolent founder intended it to subserve. Day by day, in this city of literature, art, and general culture, not inaptly styled the "Athens of America," the wondering eyes of many gazers have watched this structure ascend toward the heavens in its beautiful and majestic proportions; and each, according to his mental habitudes and religious associations, when informed of its design to serve the cause of that still popularly loathed thing, Modern Spiritualism, has doubtless expressed his surprise or disgust. Few, in comparison, have been those who have observed its progressive construction with eager and delighted interest, rejoicing that the new spiritual evangel—so irrationally condemned and despised, as all new truths invariably have been—had at last entered the heart of a man grand enough in soul, and endowed sufficiently with the wealth of this world, to give it a fitting temple

and enshrinement, and place it before the world in a manner befitting its unsurpassed importance and priceless value.

Under the guardianship and direction of the higher intelligences, using both mortals and spirits, of various orders, as instrumentalities in their work, and carrying out the will of the Great Supreme, this new spiritual movement has gone on, making conquest after conquest, for a period of nearly thirty-eight years; for while spiritual manifestations really antedate all recorded history, Modern Spiritualism as a new awakening, commenced with the rappings at Hydeville, nearly forty years ago. Many new truths have been unfolded, and many old ones made clear, by means of the revelation which has been brought to us, not by a single inspired or spiritually endowed being, but by means of the spiritual gifts of many thousands of persons, both male and female, whom the denizens of the spirit-world have been able to use as intermediaries, in order to bring about an intercommunication between the two worlds. The only important work that mortal co-operators have been called upon to perform, has been to hand down to others the light which they have received — to adopt all available human means and agencies to propagate as widely as possible this new evangel, and thus to aid in elevating the spiritual condition of mankind.

The spread of the gospel of spirit-communication in the face of so much prejudice, both scientific and religious, is perhaps the greatest fact in the history of the century, and I doubt not that future annalists will so record it. They will be also compelled to state that science, theology, and literature — even in their grand development



of this time — have dashed themselves with their greatest force against the onward rushing tide of this new spiritual movement, and have thrown themselves upon it to arrest its course. Some of the greatest scientists, jurists, statesmen, journalists, and literatures, have attempted its overthrow only to be drawn within its current, and become its strongest exponents.

Could the light which has thus come to us from the celestial spheres have been transmitted in all its purity, undimmed by the mists of earthly pride, passion, and selfishness, and unaffected by the vain-glorious intellectualism of human arrogance and conceit, there can be no doubt that the spiritual movement at this time would have made immeasurably more progress, and acquired a vastly greater influence upon the minds and hearts of men. The human mind is too prone to substitute its own vain speculations and assumptions for the demonstrated truths of nature and the clear light of revelation. We do right to inveigh against the *theological* dogmatism of warring sects, each contending for its infallible creed; but from this the reform would be only imaginary, that exchanged for it merely the wrangling of a mob of disputants over the heterogeneous and conflicting results of individual intellect, running riot in the license of what is mis-called "free thought." There is, undoubtedly, a vast deal of irrationality in popular *theological* beliefs; but there is also much that is quite as irrational and illogical in prevailing *deistical*; and it would require a mind lifted far above the ordinary conditions and possibilities of this lower sphere to adjust correctly the balance between them, and decide which has been the more pernicious to mankind. Mere rationalism without

first principles, on which to fix the initial link of the chain, can never lead to the discovery of truth, but will rather conduct to the bewildering mazes of positive error, or the cheerless wilderness of barren negation. The angels of this Dispensation have certainly not come to bring us into a state of mental chaos, by the destruction of all the established land-marks of religious or spiritual thought, leaving us to extricate ourselves from the labyrinth of intellectual speculation by the feeble light of reason unaided by revelation. This is not really free thought; it is intellectual license; and from it, I think it must be apparent to all thoughtful and spiritual observers, Modern Spiritualism, as a religious movement, needs to be set free.

In its initiatory stages it was necessarily to a considerable extent destructive or iconoclastic; it had to tear down before it could build up; but the time has now come for it to show its constructive power, and to demonstrate not merely by the enunciation of abstract principles, but in the establishment of practical methods, that its mission is to vitalize both religion and morality, elevate human society to a higher and more unselfish plane, and make the individual life purer and nobler.

Can it be doubted by any of its adherents that this is the motive of the angels who have brought us so many messages of peace and good will, and have made known to us things that the wisest and best of men in preceding times have longed to see but have not seen them? And is it not equally obvious that if we would be effective coadjutors with this angel host, we must steadily keep that grand purpose in view, and adapt our exertions to it? To do this calls for self-devotion and self-abnega-

tion — the earnest purpose and the pure thought, as well as the exemplification in daily life and action of those ethical and spiritual principles which we advocate as capable of emancipating the now-darkened world of humanity from the thralldom of ignorance as to their highest and most enduring interests, from sensual indulgence, and from vices that lead to spiritual darkness and the long agonies of remorse in spirit-life.

Enough has been taught us through the trustworthy declarations and confessions of hosts of returning spirits to give us a certain knowledge of the conditions upon which happiness depends in the spheres into which all mortal life is destined to pass after the present state of existence; and that knowledge, adequately assimilated and realized, must afford the strongest incentive to a pure and useful life in this physical sphere, when viewed merely from the standpoint of rational self-interest; while the higher and grander considerations which the Spiritual Philosophy presents, and impresses on the mind of him who studies it, necessarily lead to soul culture, and an adequate preparation for joyous intercourse and companionship with the dwellers of the spheres of harmony and light in the great beyond. Thus Spiritualism, in its highest and most practical aspects has enough of solid, definite truth to form the basis for a complete course of instruction in things relating to the spiritual interests of man; and on this the minds of its disciples will ever find sure and safe footing, constantly looking upward for clearer light instead of wandering forever in the fog of unsatisfied skepticism, always looking for a "sign," or in the mists of vain and useless speculation.

To teach, to illustrate, and to disseminate these great

truths must be one of the chief objects of those who have control of this new movement, with the great advantages and numerous facilities afforded by this large and commodious structure. Here opportunities may be afforded to present to the world a spiritual outpouring and illumination from the best and purest instruments of modern inspiration—instruments through whom the voice of the spirit may make itself audible to the remotest corners of the civilized world. Here from inspired lips will ascend invocations to the Infinite Spirit; and strains of devotional music will resound his praises while they give expression to the religious emotions of the heart, and kindle the deepest sentiments of the awakened soul.

There are those who seem to have never experienced, and who are therefore unable to conceive, how great a religious force emanates from pure spirit-communion—who know it only as something that appeals to the senses and the intellect, and rationally satisfies their longings for information in regard to the mere objectivities of the world of spirits. These persons have not commenced to realize the true grandeur of Spiritualism, as a means of spiritual evolution—a means of bringing us *en rapport* with the denizens of the higher spheres, and above all with Him whose instruments they are, and of disclosing to us not merely the superficialities of rudimental spirit-existence, but the incomparably greater splendors of the celestial sphere—the glories of the inner soul life, and the unfathomable mysteries of the Kingdom of God.

Spiritualism, in its essence, is not a religion but the only true religion, comprehending the essential truth of all the religions of the world, past and present, and thus, like the unadulterated teachings of Jesus, constituting

a universal religion, both simple and sublime. I say *simple* as well as sublime, for we shall find that the further we advance in wisdom, the simpler will appear the truths which we reach, and the more unitary their relations, thus showing us that we are approaching that Great Centre and Source of all things, the Supreme Truth, the incomprehensible Being who personifies to our finite understandings all the attributes of Infinite Wisdom and Perfection. "God," says the voice of the spirit to us, "is the eternal light; and his word is the truth; and all truth is his word."

The soul has its ever-rising standard of perfection; with every step of progress, with every achievement, its ideal becomes loftier and more resplendent. Without the conception in the soul of a Being of limitless goodness, love, and wisdom, man cannot continue to advance in spiritual development. This is the light that, while it is ever growing brighter and clearer, seems more distant and inaccessible, thus continually drawing the soul onward and upward. Were the goal of man's strivings a mere conception of finitude, he must, of course, reach it in finite time, and progression must then cease; but there can be no end to the unfoldment of the soul's capacities, because though finite in its nature, its aspirations are ever toward that Infinite Being in whose image it was made. To approach God is to grow in his likeness, and to become more god-like is to come nearer to the Deity.

Had man nothing divine, or god-like, in his inner nature, he could have no conception of a Being of infinite goodness and love; and assuredly that conception must expand and grow clearer at every step of his soul's un-

foldment. Thus even our knowledge of God is a progressive element; and thus, too, we may see why there are those who are unable even to admit that there is a supreme and self-conscious Intelligence, the source and center of both the physical and spiritual universe.

These are elementary religious truths to which I believe this modern revelation has given especial force and emphasis. It is a false assertion that the angels of this Dispensation have communicated a single thought, word, or idea that tends to deprive religion of any of its attributes as taught by any of the messiahs or spiritual avatars of the past. They have aimed to strip it of its corrupt accretions, and its man-made doctrines and ordinances, and to bring it back to a recognition of eternal and immutable principles. While, it is true, they have laid down no system of faith and worship, nor enjoined any formal ceremonial for its observance and perpetuation, they have given those divine principles which eternally bind all souls to their Infinite Father, and bring them into harmony one with the other, after the reign of earthly passion and self-will. It is by its spirituality, purity, and simplicity that the religion of Spiritualism will eventually bring all mankind under its sway—the sway not of ecclesiasticism or sacerdotal bondage, but of the spirit, in humility and obedience to the divine will.

It is not to be denied, however, that there are those in the ranks of Modern Spiritualism to-day who are not inclined to view it as a religion, but rather as a science—a separate department of knowledge, to be cultivated and enlarged by merely intellectual research. It is perfectly true that there is a *science of the spirit*, both in its mundane and supramundane relations; and the facts

and principles of that science are becoming better known day by day. I earnestly hope that it will ere long secure that recognition which its importance demands; for the science of nature can never be complete until it embraces both the spiritual and the physical side of the universe. But a denial of the religious element in Spiritualism can be made only by mere intellectualists, in whom that element has received no culture, and who therefore have failed to realize its force and beauty as presented in this new illumination of the spirit.

It is to the uses and objects of Spiritualism in its religious aspects that this Temple is calculated to prove of the greatest value — showing to the world that there is a religion in Spiritualism, if not among all Spiritualists, based not on tradition or speculation, but upon truths clearly and scientifically demonstrated and sanctioned by the highest reason. There is a sense in which science becomes religion, and religion the highest and noblest of sciences; since the science of the soul must far transcend that of any department of physical nature.

However beautiful and soul-elevating are the truths we have already attained, in this transcendent sphere of research, new fields of thought and conception constantly await our unfoldment. We may ever hear the voice of the spirit saying unto us: "I have many more things to say unto you, but ye cannot bear them now." On all rests the responsibility to prepare themselves for new fields of exploration and higher spheres of contemplation. As Spiritualists, we can never allow our minds to crystallize into creedal formulas, or become the fossilized relics of past and effete systems of thought. *Onward and upward* must be our never-ceasing motto; and while



we ever "hold fast to that which is good," and not rashly "remove the ancient landmarks which our fathers have set," we shall never belie the law of progress, but constantly look forward to clearer views and a more extended horizon for spiritual contemplation.

This enlightened spirit, as we can now clearly perceive, is by no means confined to the professing adherents of the New Dispensation, but has permeated the ranks of its opponents, who, while they professedly cling to the old theologies, and turn their backs on the new revelation, sneering at the very idea of anything new in revelation, yet are, involuntarily, absorbing the ideas which it has brought, and slowly sewing into the old garment of many colors bright patches of the new material which the angels have brought at this time. It is true the Scriptural injunction is somewhat opposed to this policy; but we must acknowledge that it evinces a progressive spirit, and rejoice in its development, looking forward hopefully to better results.

I do not, my friends, wish on this occasion to say a single word that reflects on the purity and sincerity of opposing religionists. There are, I must avow, principles and ideas in Modern Spiritualism utterly opposed to the doctrines of Christian orthodoxy; but its religious basis is the same, and institutional Christianity has no actual evidence upon which to rest its fundamental, vital facts, that the revelation of to-day does not present, in a thousand-fold greater degree of strength and reliability. There is no consistency in accepting the revelation of thousands of years ago, and rejecting that which comes to-day from the same source, and almost in the same manner.

Investigation, as well as instruction and propagation,



is unquestionably the solemn and pressing duty of the hour. It is, indeed, the most important part of our work as practical Spiritualists and earnest students of the Spiritual Philosophy. To that field of work, it must be obvious, the erection of this building is a most valuable contribution; for here the best and purest instruments for inspiration and revelation may, and should, always find scope for the exercise of their gifts, and such pure spiritual conditions as will enable the communicating spirits to impart the highest truths unadulterated by the dross of human passions and errors. Over such investigations the highest spiritual science should preside, and in them the purest spirituality should prevail.

In connection with this point it will not be out of place to say a few words on the subject of mediumship, as related to this movement, its past and future prospects.

Mediumship we may define as that peculiarity of constitution which renders a person sensitive to the influences of the spirit-world, and capable of being used as a means of communication with it. Were there no mediums, there could be no revelations from the celestial spheres, and there never could have been, had the Divine Creator bestowed upon no human being the qualities of a medium, nor in his universal laws provided for their existence. Had no one ever been endowed with the gift of eloquence, we should know nothing of the art of oratory; and had musical genius never been one of the endowments of humanity, music as an art would have known no development. The same is true of every branch of art, as well as of the genius that produces the beautiful creations of poetry. All these are special endowments, through which manifestations, or revelations if you please, of

what would be unknown without them, are made to mankind. In like manner and for a similar purpose were the "spiritual gifts" conferred, so that the voice of the spirit might be heard on the earthly plane, and its light might shine to illuminate the darkened minds of unspiritualized humanity, and keep them in remembrance of the unseen and eternal.

In the early days of the Christian dispensation, mediumship in various phases, under the name of the *charismata* — gifts or graces — played, as is well known, a conspicuous part, and was discriminatively commended by the great apostle, who told his christian brethren that he "would not have them ignorant" of such gifts, and that they should "cover the best gifts," while they followed the "more excellent way" of charity, or love. There can be no question that had the Christian churches obeyed that enlightened injunction, they would have retained the spiritual vitality which they certainly possessed in the early years of their existence; and it is a suggestive fact that every renewal of vital activity in the old church stock, causing it to throw out fresh, living branches — such, for example, as Methodism and Quakerism — has been uniformly accompanied by these displays of spiritual power. It was the witnessing of these outpourings of the spirit that induced John Wesley to say: "The grand reason why the miraculous gifts were so soon with drawn was, not only that faith and holiness were well-nigh lost, but that dry, formal orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

It must be obvious to all who have studied the religious history of the world that these gifts of the spirit have

been abused or misused far oftener than they have been wisely and rationally employed; and from this reflection the present epoch is by no means to be excepted. The problem, indeed, still remains in a great part unsolved as to how to make mediumship most effectually available to promote the progress of spiritual science and true spiritual religion. Without it, it is certain, no continuous advancement can be sustained; while its use, except under the guidance of spiritual principles and under proper condition, is ever accompanied by dangerous perversions and tendencies that may convert what should be a spiritual light into a bewildering *ignis fatuus*, leading into the inextricable morasses of destructive fascination and error. It is amazing to those who intelligently review the facts that this spiritual movement should have gained the ground it has with the coarse, unscientific, unspiritual methods so generally employed. It presents, indeed, a demonstration of the power and wisdom of the supernal world in overruling the natural consequences of so much ignorance, and making even these subservient to their beneficent plans; but now, when a sufficient basis of facts has been laid, it behooves the truly enlightened minds interested in our cause, to make an induction of sound principles by which the employment of mediumship, no longer left to be the sport of blind and rash ignorance or materialistic sciolism, may be properly guided, regulated, and protected. Then mediums, as a class of gifted people, will be properly estimated and respected, instead of being the prey of earthly vampires, absorbing both their physical and spiritual vitality, or hunted down as malefactors by misguided zealots, ignorant of spiritual principles, and eager for the fame of

being deemed righteous beyond the average plane of human infirmity. As Prof. Zöllner well said, the martyrology of mediums remains to be written. Let us hope that the materials for so sad a record will have to be chiefly gathered from the past, and that the dawn of a brighter day now appears for these our brothers and sisters, who by their vicarious sufferings have been the means of bringing so much light to the world. On the other hand, every endowment of nature imposes upon its possessor peculiar responsibilities. It is not simply to be displayed for the gratification of vanity, or used merely for the advancement of selfish ends, but to be made to contribute to the general well-being of mankind. Since all are not equally gifted, such endowments are not for the advantage of particular individuals, but for the good of the world; and all are really entitled to a share of the benefits accruing from their exercise. The medium who looks upon his divine gifts as exclusively for his own selfish purposes—who permits himself to degenerate into a *mere hireling*, with no thought of, or concern for, the divine origin and sacred purpose of his endowments thus allowing the mercenary spirit in his nature to contaminate these glorious gifts of God, and making what was intended for an opening for the angels of the supernal spheres to shed light upon the world, merely the means for unprogressed familiar spirits to satisfy their persistent earthly passions and appetites, must incur a fearful penalty of remorse and sorrow in the world of inevitable retribution.

I, however, no less believe that mediumship is for the elevation of the lower orders of spirits as well as an instrument for the higher; and through it, without doubt,

much good has been done in the spirit-world itself ; but there is a vast difference between the employment of mediumship for a beneficent purpose and the prostitution of it for unholy gratifications. It is greatly to be regretted, nay, it is to be unqualifiedly condemned, that any of our mediums should degrade themselves to the level of the low fortune-tellers and diviners who have, in every age of the world, whatever their cunning or clairvoyance, been placed among the offscouring of humanity. With all such a really spiritual movement can have no possible affiliation, and can take no interest in them except to convert them and elevate them above their unfortunate condition of debasement.

And, correlatively, we cannot but consider that those who make use of such persons, thus rendering themselves parties to this unholy debasement, place themselves upon the same degraded level. As there cannot possibly be anything *spiritual* in such practices, or in any form of what is called "business mediumship," so these things can have no real connection with Spiritualism, belonging exclusively to that low *Spiritism* which the law of all enlightened nations have discouraged or condemned, and which is, indeed, more inconsistent with the civilization of the nineteenth century than with that of any preceding age.

Men are not to surrender their individuality to spirit-keeping, nor are they to allow their own God-given faculties of judgment, reason, and conscience to be superseded by the oracular voices or impressional intimations of an unseen, unknown, and always more or less uncertain intelligence. Yet there are those—both Spiritualists and professedly non-Spiritualists—who even



invest their money by spirit-direction. To make such practices general would most certainly set back the current of human enlightenment many degrees, if it did not bring us into the twilight of pagan civilization or heathen barbarism.

Thus the responsibilities are reciprocal between the possessors of mediumistic gifts and those who employ their services. It is vain to cry out against mediums as mercenary, while they are treated as having no physical bodies to provide for—no temporal wants to supply. It is scarcely to be wondered at that mediums should come to think too much of their bodies when those who employ them act as if *they* had no souls. Sympathy, kindness, and generosity on the one side will inevitably tend to induce purity and unselfishness on the other; and there can be no question that no class of people in the world need more considerate treatment than these magnetic sensitives, endowed with an organic sensibility so delicate as to render them alive to every breath of spirit-influence, from every plane of spirit-existence—down to the darkest sphere of Hades, up to the very throne of God.

The world is to-day, as ever, governed by trivial conventionalities, and will never, until far more spiritualized than at present, perceive that true manhood or womanhood is something incalculably superior to all the transient conditions of this mortal life—that the humblest artisan or the most illiterate day laborer may in his soul be grander than the proudest scion of nobility, the most polished representative of science or art, or the pampered minion of fortune, reveling in his accumulated millions. When mankind shall have learned, in

the exercise of the grandest kind of psychometry, to realize that the development and destiny of the soul do not depend upon the accidental conditions of material existence, they will also learn to place the spiritual endowments of the favored of Heaven far beyond the pomps and vanities of earthly distinction, and thus will be able to understand the wisdom of the divine economy by which "God hath chosen the foolish things of the world to confound the wise, and the weak things to put to shame the strong;" and why it was that his noblest representative on earth—albeit only a wandering, homeless man—chose his associates and instruments not from the wise and cultured of earth, but from the lowest grades of society, setting a humble and uncouth fisherman above royal and priestly dignitaries of the nation among whom he appeared.

Christianity was ushered into the world with no pomp or splendor. The manger of Bethlehem scarcely surpasses in human dignity the humble hamlet of Hydesville; nor were its original disciples and apostles—all probably selected on account of their mediumistic gifts—possessed of any more of this world's goods, or this world's culture and learning, than many of the mediums of to-day. But there are always comes a time, in every age, when even religion takes on the pomps and vanities of the material life, and when "worldliness and other-worldliness"—to use George Eliot's expressive phrase—become almost synonymous. I trust the spiritual element in this modern movement will long preserve it from such a decadence, and that when it assumes institutional forms—as doubtless it will in time—the salt will not have lost its savor, so that, if still trodden

under the feet of men, it will not be wholly abandoned by the angels.

And now, my friends while on this occasion of the solemn dedication of this magnificent edifice to the sacred purpose for which it is designed, I would congratulate all the adherents of the New Dispensation, and especially the Spiritualists of this city, who are more immediately to enjoy the advantages which it affords. I would at the same time remind all, and especially those who are directly concerned in this movement, that those very advantages impose corresponding responsibilities. Church edifices do not constitute religion — though many seem to think they do — and this Temple can never, of course, be more than an auxiliary to the cause of spiritual truth. Under wise management and direction, it may be made a most important instrumentality in furthering the success of the movement, and giving it a stronger and more exalted status in the minds of this and other enlightened communities; but it is not difficult to conceive, that under a mistaken or unwise policy, a policy not governed by high spiritual principles, it might become rather a calamity than a blessing. While I sincerely believe that all things are overruled for eventual good in the wise and beneficent counsels of an Infinite Providence, and that no really good cause can ever ultimately prove a failure — that, in the words of Emerson, “nothing good ever dies, but is eternally reproductive” — I cannot but admit that the best and most disinterested of human undertakings often meet with the saddest of disasters, which delay, if they do not defeat, the consummation of the good designed to be accomplished.

The members of this society, who are to have the cus-



tody of this edifice, and the direction of its affairs, must be fully aware that the eyes of many anxious, many hostile, perhaps many jealous, but doubtless also many hopeful, observers are fixed upon them and their work. To carry out the objects of this movement, and make it contribute to the highest interests of Modern Spiritualism, in its best and purest aspects, will require great wisdom and steadiness of policy: it will, indeed, need the wisdom of the serpent with the innocence and purity of the dove. Unfortunately, like the followers of similar movements in the past, the disciples of Modern Spiritualism are not characterized by that perfect harmony, and freedom from the spirit of contention, which the ministering angels ever enjoin and true spirituality always secures. There are, naturely many conflicting views in regard to the true objects of the movement, its real significance, the facts and principles which it unfolds, and the methods by which its progress is to be promoted; and we too often see its exponents inordinately anxious to obtain for their own individual conceptions and definitions an exclusive recognition and a universal acceptance, with a total indifference to the claims of other views.

Every Society must necessarily, set up its own standard, or go to pieces in the conflict of individual opinions; and while that standard accepts the great facts of spirit existence, influx, and communication, it may differ in many particulars from the standards of other persons and societies equally sincere and equally devoted to all the basic truths of the new dispensation. True spirituality will ever dictate that forbearance and respect for the convictions of others which forbid all irritating assaults upon them, made in a dogmatic spirit wholly dis-

cordant with the key-note of this movement.

While unity and harmony are to be secured by forbearance, they are not the necessary result of abject submission on the one side to arrogant demands or dictation of the other—especially to the demands of those who have no right to make any. Forbearance should ever be mutual, and those who are not themselves prepared to yield should never ask others to submit.

I most earnestly desire to see this effort in behalf of the cause of spirit-communion truly successful—successful in establishing a source and centre of spiritual truth and spiritual investigation, in presenting an exemplification of all that is good and pure in our noble cause, and in affording an incentive to others among its philanthropic exponents to exercise a public spirit, generosity, and self-sacrifice commensurate with that displayed by the worthy founder of this the first Spiritualist Temple in the modern world.

May the blessing of God rest upon it and those who preside over it; and may the angels of light and peace constantly encompass it, bringing to it their protective and uplifting influences, dispelling from it the dark clouds of inharmony and error, and cooperating with its mortal administrators and custodians to make it indeed a blessing and a boon to all humanity.

SONG.—“Show me Thy ways, O Lord.”

MISS S. C. FISHER.

## REMARKS.

By SPIRIT CHRISTAL. Through the mediumship of  
MRS. E. R. DYAR.



Why, here I am, and I'm so very glad to be here that I want to laugh; but the spirit that taught me just what to say to you said, Christal, "if you laugh right out, just as you would like, they might not think it was the spirit of mirth, but they might think that you were just a little given to laughter in the wrong place." But I know that the leaves flutter when the wind blows, and I know the birds sing when their hearts are full, and I know the rainbow cannot help shining out when the sun shines on it, and the rain is over; and I know that Christal wants to laugh just like that. I don't see how I can help it, I try very hard, but I do want to. I'll tell you why I want to laugh so; because all the spirits that you cannot see, and all the beautiful ones with the stars upon them, and the shine on their garments are laughing too; but when they laugh, it don't make the same sound that it does when Christal laughs through this body. There when we make a sound, it seems to run all through everything, and you feel it, but when Christal makes a sound through this body it sounds so harsh, and I don't seem to feel it so much as it seems to feel after me. But that isn't what Christal came to tell you. It was

just to say that to-morrow night, being the third night of the dedication, because last night we had a spirit-dedication here, and a beautiful spirit came out upon the platform, and went down the stairs we made for it and went all about the building with the light on its garments, so as to make the building pure and beautiful, and to consecrate it for its work; and the people who were privileged to see it made perfect harmony for it so it could come.

That made the first evening of our spirit-dedication of the Temple, both for the spirit-world and for those who witnessed it. To-night we have striven to give you an intellectual feast, and to show you what we hope to do, both with and for you. To-morrow night we want you to come and enjoy a little social feast with us here. The building will be open to all for inspection, from its base to its summit. All the rooms will be open for you to see, you will find rooms up above, but no furniture in them, for Christal, by and by, through the light and strength she may bring, will help you all to furnish the rooms. This is my work, and I am only a very little child, *but I am going to do it.*

All of you, friends, who love us, all of you who are interested in the cause of truth, all of you who wish us well, and will strive to help us, come to Christal's love-feast to-morrow night, and that it may be a little feast for the body too, I invite you all to what you call down here crackers and lemonade, I want to laugh very much now because that is such a very simple little feast; but you know that the simplest things sometimes become the greatest and the wisest, just as any great and mighty and holy truth may be embodied in a small

principle, seemingly, even like a little child which outwardly is but of little moment.

## DOXOLOGY.

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### CIRCLE OF APPROVAL.

On Monday afternoon, the 28th, at the desire of the spirits interested in the Temple, there was held at the rooms of Dr. Caswell what was termed a "Circle of Approval" at which were present the following persons:

MR. T. D. PEASE,	MRS. H. E. FOSTER,
MRS. T. D. PEASE,	MRS. S. J. CUSHING.
DR. J. N. M. CLOUGH.	MR. W. O'HARA,
MRS. E. R. DYAR,	MR. WM. RANDALL,
MRS. SUE B. FALES,	MRS. M. E. RAYMOND,
MRS. T. C. AMORY,	MR. M. S. AYER,
DR. D. E. CASWELL.	

The Spirits who materialized were the

TEMPLE SPIRIT,	THE MASTER,
YERMAH,	CONFUCIUS,
MAHOMET,	ZOROASTER,
AGRIPPA,	BEN FRANKLIN,
HIRAM ABIFF,	RICHARD ARKWRIGHT,
CHRISTAL.	

The Temple Spirit addressed the "Circle" substantially as follows:

It was the custom in ancient times after the second night of the dedicatory services of one of their Temples, to hold a circle for approval or disapproval of the services. In accordance with that custom they had called this circle. He said that all that had taken place thus far met with their decided approbation, having been in every way a grand success. Each of the other spirits as they presented themselves expressed similar sentiments. Confucius added some words of warning in regard to the opposition which we must encounter from both spirits and mortals, but the work must and would be a great success.



### DEDICATORY FESTIVAL.

On Monday evening, the 28th, in accordance with the invitation given, and also, as stated, in accordance with an ancient custom in the dedication of temples, a large company assembled to participate in social festivities. The entire building was thrown open for the inspection of its various apartments and conveniences. After some time spent in social intercourse, and in viewing and admiring the different parts of the edifice, those present were called to order in the large auditorium, when Mrs. Dyar, under the control of Dr. Edgarton, proceeded to make a brief explanation of the symbols of the cross and star as presented on platform; also to present to the Temple an incense-urn, of ancient Egyptian style, as a gift from ancient spirits of that nation who are interested in the erection of this modern structure. It was stated that this urn or censer



had been fashioned in a brief time through the hands of a medium entirely unskilled in art and ignorant of Egyptian antiquities, working under the control of a spirit who had belonged to that ancient people. The emblems wrought upon it had a symbolic significance. It was further said, that the burning of incense in the ancient Egyptian temples was not so much a rite of superstitious worship as a sanitary measure for the purification of the atmosphere and disinfection from foul emanations; and as a physician of much experience, the control would recommend the burning of myrrh, frankincense and camphor in sick-rooms, hospitals and wherever needed as the most effective disinfectant that can be used. The gift of this urn had been accepted, not for any superstitious use in this Temple, but out of respect to the ancient intelligences who had kindly offered it.

The control then proceeded to make some remarks relative to the child-spirit, CHRISTAL, who was taking so active a part in this Temple-work; and who is to be still more active in the future. It was stated, in substance, that this spirit is one who has had long experience and has made high attainments in the spiritual life, but has chosen to assume the character and qualities of a little child—the Christ-child—for the accomplishment of a great work for the advancement of humanity. In her has been embodied, so to speak, only so much of a grandly expanded nature as shall illustrate and show forth the CHRIST-SPRIT in the child—a happy, joyous, laughing child, yet intensely earnest to infuse the same spirit of love, trust, fidelity, and joyous innocence into others, that earth-life may become better and happier.



The control was suddenly interrupted in his complimentary remarks by Chrystal herself, who abruptly took possession of the medium, and after a few characteristic expressions, facetiously invited the company to the simple and harmless feast of "crackers and lemonade," provided in a room above. This novel "communion service" was socially participated in by a large number, and formed the concluding exercise of the dedication of the First Spiritual Temple in Boston.

