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WHAT DO SPIRITUALISTS BELIEVE?

A LECTURE DELIVERED BY
J. M. PEBBLES,
In Music Hall, Boston, Sunday Afternoon,
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(Reported for the Banner of Light.)

"May Vishnu—who is spirit, self-existent and imperishable, who, with the three qualities, cause of creation, preservation and destruction, is the parent of Nature, Intellect, and all the ingredients of the universe—bestow upon us understanding and final emancipation."—*Purana.*

"Over the portals of the most ancient Egyptian temples of worship was written: 'I am all that was, is, or shall be.'—*Triemistius.*

"Hermes in dying, said: 'Until now I have been exiled from my true country, to which I am about to return. Shed no tears for me. I return to that celestial country whither all must return in their turn. This life is but a death.'—*Chalcidius in Timæum.*

"What you do not want done to yourself do not to others. * * * What I do not wish men to do to me, I also wish not to do to men."—*Chinese Analects.*

"Who hath believed our report?"—*Isaiah.*

"Master mind and you have mastered the universe."—*Paracelsus.*

"I testify of myself. * * * I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself."—*Jesus.*

"Are they not all ministering spirits?"—*Paul.*

"It doth not yet appear what we shall be."—*John.*

Human beings, the crown-flowers of Nature's formative forces, stand erect like polished shafts upon the summit of earth's granite-floored pyramid. And as men and women—spiritual individuals in whom are focalized the sublimated ultimates and divinest attributes pertaining to the Infinite—they are endowed with the inalienable right to think, investigate, classify, judge and believe for themselves. Belief being an aspect of the mind to given propositions, sufficient evidence compels it, a lack of demonstration forbids it. Each a conscious selfhood, child of the Infinite, and brother of the angels; be thyself, see for thyself, act thyself and testify of thyself, bespeak and become the corroboratives of such individual sovereignty.

Spiritualists have no standing book-oracles, nor petrified Apostles' creeds to be interpreted by cowed priests or mired pontiffs. They bow to no kingly master, Krishna, Jesus or John. They trust in no external signs, ceremonies or institutional law-logic, scriptural or secular, for salvation. They rely upon no wafers, sacramental wines, priestly absolutions, nor sacrificial altars red in the crimsoned currents of slain goats, kids or Christs, to remove the legitimate consequences that result from the violations of natural law. They acknowledge no ecclesiastical authority, nor lean upon clergymen or popes, Romish or American, for their knowledge of those spiritual matters that relate to immortality and eternity.

In giving a general statement of Spiritualism, then, we define it not for the King of Bavaria or Napoleon of France; not for the Howitts and Wilkinsons of England; not for Senator Wade and other honorable members of Congress; not for Robert Dale Owen, Prof. Upham or Col. Higginson; not for numbers of the most celebrated judges, jurists, poets and writers of the age; not for Theodore Tilton's "many honored members in evangelical churches who are Spiritualists"; neither for Judge Edmonds' estimated "eleven millions of believers" in this country. We define it for ourselves only, and are therefore alone responsible for the definitions and statements.

WE BELIEVE IN GOD.

Ignoring the fetich gods of Africa, the repenting jealous god of Judaism, the changing, angry-getting god of Catholicism, the partial, malicious god of Calvinism, the masculine, miracle-working god of Universalism, we find infinitely higher conceptions of Deity in the definitions of Plato, Proclus, Jesus, Parker and Davis:

"Of good there is one eternal, definite and universal Cause—the Infinite Soul."

"God is spirit, and spirit is causation underlying all things."

"God is a spirit, and they that worship him must worship him in spirit and in truth."

"To God—our Father, and our Mother, too—will we ascribe all praise."

"The great positive mind of the universe—Father God and Mother Nature."

Spiritualists believe in the Divine Existence, the Infinite *Esse*, embodying and enrolling all principles of mind and properties of matter; all wisdom and love; life and motion; "God manifest in the flesh," and everything else, from sands to solar systems. This is the spontaneous concession of the world's consciousness. Egypt's Osiris, India's Brahma, Judea's Jehovah, the Grecian's Jupiter, the Mussulman's Allah, the Platonist's All-God, the Theist's Deity, the Christian's Our Father, the Northman's Odin, the Indian's Great Spirit, express more than glimmerings of universal beliefs in that God whose altars are mountains and oceans, and whose pulpits are fields, earths, orbs and circling systems, perfect in order, musical in their marches, and flaming with holiest praises.

Rejecting the human-shaped, prayer-hearing, personal God of evangelical theologians—because personality logically implies locality, and whatever becomes localized in space is necessarily limited and imperfect—to us, God is the *Infinite Spirit*; soul of all things; the incarnate Life-Principle of the universe—immanent in dewdrops that glitter and shells that shine; in stars that sail through silver seas, and angels that delight to do the Eternal's will. When we designate God as the Infinite spirit-presence and substance of universal Nature, from whose eternally-flowing life wondrous systems of worlds have been evolved, we mean to imply in the affirmation all divine principles, attributes, qualities and forces, positive and negative, spirit; and matter as a solidified form of force, the former depending upon the latter for its manifestations. The masculine cannot create. There was never a higher formation without the two forces, positive and negative.

Philo, a profound Jewish writer and cotemporary of Jesus, asserted in the most positive manner the masculinity and femininity of God and the sexual order of creation. He repeatedly represented Wisdom as "spouse of God and mother of all things"; and he further says, "We may rightly call God the Father and Wisdom the Mother of the universe." Also according to Michelangelo Land, the Egyptian Hieroglyphs, interpreted in the light of Egyptian theology, taught that both the male and female principles inhaled in Deity, spirit and matter, as father and mother.

Indian Gymnosophists also admitted, in the most ancient periods, the duality of the Divine Existence. Abraham, renegade Brahmin, inaugurated the worship of a unitive masculine god. Moses built upon the same rock; hence his masculine, blood-thirsty, retaliatory laws, founded upon "thus saith the Lord." And the popular Pauline Christianity of the past eighteen centuries is Judaism, only sparingly galvanized.

The paterly and maternity of the Divine Nature, the fraternity of human souls, originating from the same primal fountain, and the progressive evolutions of all the races, are truths that will bloom into wider acceptance as the ages ripen. True, we cannot comprehend the great Infinite, undivided Existence; neither can we perfectly fathom our own existence. Only the Infinite can completely know the finite, the superior grasp and dissect the inferior. The manifestational order of the past, however, demonstrates that the Divine Energy—God—was. The fixedness of law and the uniformity of Nature's processes, prove that he now is. Yes, "of him and through him and to him are all things, to whom be glory forever." Looking from the mount of vision we behold Deity enthroned everywhere in majesty and splendor, a holy presence, which presence is the innermost light, and life of all lives. Springing from God and divinely allied to him, then, upon the loving bosom of God we recline and rest, with a trust so beautiful and a confidence so deep that nothing can disturb the calm.

WE BELIEVE MAN MADE IN THE DIVINE IMAGE.

This image does not consist in physical formation, for God is not, as we have previously shown, a shaped personality outside the visible universe, rolling and girdling astral worlds mechanically as schoolboys roll their hoops; neither is he crowned upon a "white throne" and worshiped by "four-and-twenty elders," with a handful of lesser saints for seraphs. But God is *Infinite Spirit*, containing the elements of all forms, the principles of all forces, and the attributes of all intelligences, acting by unchanging methods for the highest good. And the Divine Image in which man is made consists in those original constituents and principles that constitute him an eternal individuality. At the inner basis he is essential spirit, clothed secondarily with a spiritual body, and rimmed with a grosser physical organism.

All known substances are composed of some sixty-five simples called *primaries*, because first found in the rocks. These rocks, from pulverization and the attritions of ages, result in soils. From these soils vegetables are unfolded, which still lift and more thoroughly refine the primates, adding them to become sufficiently attenuated and potentialized to sustain animal organizations. Man's physical constitution is the grand reservoir of all the ultimates of rocks, soils, vegetables, forests, fruits and animals. He does not appropriate the primates as such. There's no affinity. These basic elements, taken up by the lower order of plants, and progressing upward through all the ascending grades, ultimate in man. As a physical being, then, he is related to all orders of existence below him, and as a spiritual being, composed of original *spirit-substances* and *principles*, he is connected not only with all the higher intelligences of the heavens, but with the Infinite himself, as ray from a central sun, or stream proceeding from and sustained from an Infinite Fountain.

To illustrate: a chemist analyzing a drop of water from a thermal, sulphur or sodium spring, will show by critical chemical analysis that each drop not only partakes of but contains the identical elements and properties of the whole fountain. Well, man is the drop, and God the Eternal Fountain! And the divine chemistry of logical analysis, intuition, reason and science demonstrate that every essence, attribute and principle of God exists finitely in man, and thus he is truly made in the *divine image*—a perfect structure from base to keystone in the arch—the spiritual faculties.

WE BELIEVE IN JESUS.

Among the great leaders of the past that arose under Asian skies was Jesus, called by his fellow-countrymen, Joshua. The Syrian world expected the appearance of some eminent personage. This thought impregnated the national atmosphere. Coming events were casting ominous shadows. In the Rabbinical Hillel, the Jews had an interpreter of the law; but the masses demanded an interpreter of the soul, its forces and sympathies, its capacities and infinite possibilities. Demand implies, *brings supply*. When India, China, Greece called, there were born to them Saviours—Christina, Confucius, Pythagoras.

The coming of these religious chieftains, as with the Nazarene, was foretold in dream, vision, prophecy. And foretold because the purpose concerning them and their mediatorial work was conceived and shaped in the heavenly congresses of the higher life. The world of spirits is the world of causes; this of effects. Ascended Hebrew prophets, Persian Magi, and sages of the Orient long in the heavens, planned for the birth of a better balanced and more spiritual organism, a superior type of Shemitic manhood to lift the

Jewish nation out of its chronic clannishness and dwarfing formalisms, into the diviner regions of the absolute religion. Divine laws, as definite methods of action, are changeless and infinite. All conceptions and births being spanned by cause and effect, as well as transpiring within the realm of fixed law, are necessarily *natural*. Joseph and Mary (wisdom and love, the spiritual predominating) were harmoniously conjoined, and Jesus was a *natural man*, a human being, humanly begotten. Mary was susceptible to spirit influence. The relational moment of the incarnation (the descent of the divine man—essential spirit—in consonance with the celestial law of concentration), was a sacred one, the maternal determining the mentality. Interested immortals, conscious of this, and knowing her to be a future mother, overshadowed her with their baptismal influences and beautiful molding magnetisms.

Accordingly from childhood the Nazarene reformer was preoccupied, pleasant, loving—clairvoyant, impressionist, inspirational—a mediator, i. e., medium—a mortal brother of the immortal gods and goddesses, that temperamentally helped fashion him, that, inspired by them and a "legion of angels," he might aid in uplifting and fashioning the future ages.

Not the Infinite God, not a supernatural being, then, he was a man. He called himself the "Son of man." The Apostle termed him "our elder brother." He ate, drank, slept, hungered, thirsted and weary from journeyings, rested by Samaria's well. He was tempted; endured pain; impetuously cursed a fig-tree; "learned obedience by the things he suffered"; was "made perfect" by draining bitter life-cups of experience, and finally, with soul aglow to the logic of love and intuition, and prayer-words of forgiveness dropping from fevered lips like gems from a crown, he died a martyr!

The early education of Jesus was in Egypt. The scholarly M. Denon, describing a very beautiful temple of the ancient Egyptians at Philoe, says, "I found within it some remains of a domestic scene, which seemed that of Joseph and Mary, and it suggested the subject of the flight into Egypt in a style of the utmost truth and interest." Both Athanasius and Eusebius state that when Joseph and Mary arrived in Egypt, they took up their residence in a city in which was a magnificent temple of Serapis. The candid Rev. Mr. Maurice assures us that "The Arabic edition of the Evangelium Infantium records Matara, near Hermopolis, in Egypt, to have been the place where Jesus resided during his absence from the land of Judea." (*Maur. Hist.*, Vol. II, p. 318.) In the "country of the Egyptians," says the celebrated Geoffrey Higgins, "Jesus Christ spent his youth, after taking refuge there from the tyrant Herod." Whether he spent nearly all the years from twelve to thirty there we have no means of knowing positively. It is more probable that, like other illustrious men of his age, he traveled in search of wisdom. Thales, Solon, Democritus, Plato, Theodorus, Epicurus, Herodotus, Lycurgus—these, and other philosophers of antiquity, binding their sandals upon their feet, each taking the pilgrim's staff, visited the vast sanctuaries of Egypt to be initiated into those mysteries that had been handed down from the older and riper civilizations of India. "I am persuaded," writes Sir Wm. Jones, (*Asiat. Res.*, Vol. I, p. 259.) "that a connection existed between the old nations of India, Egypt, Greece and Italy long before the time of Moses." The Gymnosophists of India, Hierophants of Egypt, Thaumaturgists of Greece, and Esseniens of both Egypt and Asia-Minor, were all co-related by a common system of symbolic science, treasured wisdom and profound mystery. Jamblichus says, "The Esseniens were originally Buddhists, and a branch of them, termed Koinbi, lived in Egypt on the shores of Lake Parembole in monasteries." (*Anac.*, B. X, ch. viii.)

That Jesus was an Essenian, is susceptible of the clearest demonstration. An abundance of the highest book authority lies at our command in proof of this. Writing of this matter, the learned Father Rebold says, "This religious and philosophic sect, the Esseniens, of which Jesus Christ was a member, was composed of learned Jews and others who lived in the form of a society similar to that of the Pythagoreans. If not the same in substance, they were intimately connected with another sect, called Theraputes, residing in Egypt, forming the fraternal link between the Egyptians and Hebrews. * * * That occult science designated by the ancient priests under the name of 'regenerating fire,' is that which, at the present day, is known as animal magnetism—a science that for more than three thousand years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated, and Jesus among the Essenian priests of Egypt or Judea; and by which these two great teachers, particularly the latter, wrought many of the miracles mentioned in the Scriptures."

Endowed then with an interiorly sweet nature, spiritually and harmoniously organized, fellow-shipped by the Esseniens, schooled in the Asian mysteries, and a medium highly intuitive, as well as clairvoyant, clairaudient and inspirational, how natural the explanation of the teachings, doctrines and wonderful works ascribed to him. True, he did not give all the "tests," all the signs, nor do all the works that Jewish skeptics, plodding in cold externalisms, expected. He did not transform "stones to bread," by command; did not "save himself by coming down from the cross," He could not thus save himself; for he could transcend no established law of Nature. At certain times, owing to "conditions," unbelief, lack of harmony or passivity, he could do comparatively nothing. Hence in Matthew (xiii: 58) we read, "Jesus did not many mighty works there, because of their unbelief." And the Evangelist Mark says distinctly, "And he could there do no mighty work, * * * and he marveled because of their unbelief." Before departing, however,

for that many-mansoned house in the upper kingdoms of the Infinite, he assured his followers that future believers in him should do "greater works" than he had done.

Saying nothing of science or philosophy, Jesus stands in relation to the past the best embodiment of Spiritualism, the richest Judean outgrowth of the spiritual idea, and looking lovingly down from the celestial heavens sweetly says, "Come up hither." By the exercise of sympathy and aspiration—by effort and consecration to the truth—by daily holy living, he came into the highest heavenly relations. Quickened, intensified from the celestial heavens, his original pre-existent home, (for before Abraham the mortal was, he had a "glory with the Father,") his inmost yielded an elemental flow of pure spiritual life. The finest textured type, the most harmonious brain organism of this planet, in that era he virtually lived in two worlds—the Christ of tenderness and love, experiencing sweetest union with God. A thorough intuitionist by nature, he was a *practical SPIRITUALIST* in word and deed. He worshiped in spirit and in truth. His kingdom was a spiritual kingdom, with the center in humanity's great throbbing heart, and love the king. His church was a spiritual church, built up in the souls of men and extensive as the races. His second coming was spiritual—coming as a spirit, in spirit and power. That "second coming" in the "clouds of heaven," with holy angels and ministering spirits freighted with truths and the enunciation of eternal principles, is in process now. Multitudes of the mediatic feel the divine, the down-flowing influx, as the breath of an eternal spring.

Beautiful is this faith, this belief in the ascended Son of Nazareth; but infinitely deeper, grander, that divine trust in God, the life-power, the unfolding Christ-principle. In holiest fellowship with Jesus and angels, on the bosom of God, then, is our rest forever.

WE BELIEVE IN THE HOLY GHOST.

Ghost is a most barbarous translation of the Greek, *pneuma*—the Latin, *spiritus*. *Pneuma*, naturally of the neuter gender, should have been translated, spirit. "If I shall baptize you with the holy spirit (*en pneumati aglio*) and with fire," that is, shall surround and fill you with a most exalting and spiritualizing influence, the purifying effects of which are comparable to fire. As scripturally used, the phrase sometimes signifies influence or agency, and at other times individualized immortalized spirits.

"The disciples * * * were terrified and affrighted, and supposed they had seen a spirit."

"Well spake the Holy Spirit by Esaias the prophet unto our fathers." Isaias was a medium, and controlled by a holy or excellent spirit.

"Whatsoever shall be given unto you in that hour, that speak ye; for it is not ye that speak; but the Holy Spirit." That is, being media, and a beautiful spirit influence upon them from a band of ministering angels, it was these, or the celestial influences from them, that inspired the spoken words.

"Then said Jesus to them again, peace be unto you. * * * And when he had said this, he breathed on them, and said, Receive ye the Holy Spirit."

"After they were come to Mysia, they assayed to go into Bithynia; but the spirit permitted them not."

"While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee."

"Then the spirit said unto Philip, Go near and join thyself to this chariot."

"And when Paul laid his hands on them, the Holy Spirit came on them and they spake with tongues and prophesied."

"Then Peter and John * * * laid their hands on them, and they received the Holy Spirit."

These apostles, as well as Paul, being powerful developing mediums, so intensified the spiritual atmosphere, that by laying their hands upon those susceptible persons, thus increasing the magnetic battery, they were thrilled, ay, inflamed and surcharged with the electric influx. So at the Pentecostal scene described in Acts, "when they were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire. * * * And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance." The spiritual manifestations upon present pentecostal occasions, when our media are in harmony, corroborate those of the past; and the past, to historic inclined minds, confirm the present. Thus the old and the new, as witnesses in a common cause, clasp hands.

Each individual is enveloped in an arial or electro-odilic sphere peculiarly his own. Sensitive persons with organisms as iodized plates to the light, sympathetically sense this sphere. Clairvoyants see the surrounding emanations. It is difficult to deceive a genuine clairvoyant.

A "secret is as hard to hide as fire. There is no privacy that cannot be pierced, for society is a masked ball, where each one, trying to hide the real character, reveals it by hiding." Seers see the soul of things, and conscious souls know kindred souls. When rapt in this holy soul-blending sympathy, law is useless, labor a pleasure and duty a word obsolete. Such souls converse across oceans when no sounds pass. Oblivious to the outward, to time and space, they live the inner life. The positive impart to the negative—impart what they have, the quality of the efflux corresponding to the interior state. If good and pure-minded, they impart the "Holy Spirit"; that is, a most uplifting and spiritualizing influence. This rationally explains why Jesus "took little children in his arms and blessed them." The blessing did not consist in the uttered words, but in the celestizing influence of the divine magnetism he imparted. It explains also why he "breathed upon his disciples," and how it was that he "felt virtue go

out of him" when the negative woman touched the hem of his garment.

WE BELIEVE IN BAPTISM.

The Greek word *baptisma*, rendered baptism from the verb *baptizo*, implies rite or ceremony. Relative to this matter of baptism we accept the following Pauline teaching:

"One Lord, one faith, one baptism."

"One God and Father of all, who is above all, and through all, and in you all." (*Eph. iv: 5-6.*) This one genuine baptism, however, is not, never was water baptism. All outward baptisms were *Mosaic*. After every act of defilement, the Israelites were commanded to bathe and wash themselves clean with water.

John the Baptist, disorderly and fanatical, a sort of undeveloped medium, crying in Judean forests, never embraced Christianity as taught by the Nazarene; neither did he spiritually enter the Kingdom of Heaven. Hence, said Jesus, "He that is least in the Kingdom of Heaven is greater than he." John came under the law dispensation. Immersion was his method of initiating converts. Many of his more aspirational disciples soon left him, however, and followed the man of Nazareth. John, by the aid of his mediumship, caught a glimpse of this superior teacher and testifier. "I indeed baptize you with water unto repentance; but he that cometh after me, whose shoes I am not worthy to bear, shall baptize you with the Holy Ghost and with fire." * * * "But Jesus himself baptized not" with water. (*John iv: 2.*)

His disciples in a few instances baptized by immersion; so, not having attained unto the higher and more spiritual, they also in the earlier years of their mediumship occasionally circumscribed and practiced other Jewish ceremonies. None of them, save John the evangelist, understood Jesus, or the import of his spiritual kingdom. They received the Nazarene baptism of fire, of love, of consecration and holy spirit influx, only in part, and hence their doubts, fears and tergiversations. Honoring John the Baptist for his zeal, admiring his immersion rites because of their cleanly and invigorating effects in that dusty tropical country, and believing also in the necessity of present physical ablutions, we recommend a *daily* baptism in summer-time, and their frequency in winter. Still, there's but one true Christ-baptism—the baptism of the "Holy Spirit," the down descending divine aditus, lifting the soul into that sweeter, calmer fellowship of the more heavenly intelligences. In this divine baptism, whether from good men or angels, we believe, and unto it continually seek.

WE BELIEVE IN INSPIRATION.

From the Latin, *inspiratio*, comes the word inspiration; implying inbreathing the infusion of feeling, influence, ideas from the all-perfect and the angelic; from the immortalized and mortals; from forests, fields, flowers, and the beautiful in Nature everywhere. As God is Infinite, filling immensity, inspiration is necessarily universal and perpetual as the river of life. Not crawling within us new faculties, it arouses and kindles to keener flames all the hidden forces of our conscious beings. Pertaining more to souls than books or traditional legends, it overpowers the epochs of all the dust-buried ages, and is even more precious now than in the freshest morning of time, because better understood.

As water, crystal or clouded, assumes the shape of the vessels, so inspiration is graded in quantity and quality. Who has not, in the higher moments of thought or aspiration, felt a sweet, beautiful inbreathing from the great pulsing soul of Nature? Who has stood upon some emerald-carpeted mountains in the hush of evening, and not felt the soul expand as it caught glimpses of immortal truths? Who, walking among the lilies of the field, has not been startled and thrilled with the consciousness of those eternal principles that stream like liquid pearls through universal being? Rising like shafts of flame from the abyssal past, we see in Lycurgus a legislator, in Phidias a sculptor, in Apelles an artist, in Homer a poet, in Demosthenes an orator, in Plato a philosopher, in Jeremiah a weeper, in Confucius a moralist, in Jesus a Spiritualist, in Perseus a scientist, in the apostle John a mystic, in Mozart a musician. These, with others, yielding to what Emerson facetiously terms "the broodings of the over-soul," enriching their receptive minds by the study of the spiritual laws that map the universe, and mentally appropriating the living sermons preached daily in the great Temple of Nature, with birds for singers and oceans for organs—these, we repeat, speaking words that burned, or breathing music that charmed, touched the world's heart and left their psychological imprint thereon—touched it, because grandly, divinely inspired.

Not the sacred books of India or China—not the many-voiced Bibles in use by Jews or Christians, are inspired; but rather the *truths* they mirror. All *truth*, in Bibles or out of them—all truth, scientific, philosophic or religious, is inspired. Truth is a unity. It is only in the seeming that truths clash. Octave notes do not jar. The unripe peaches of July do not contradict the blushing and mellowed ones of October. They only manifest the different stages consequent upon the law of growth. Our media, like the seers of Egypt, Greece and Rome; like the prophets of Hebrew history; like the apostles and martyrs of the better dispensation, are, in their hours of abstraction or loftiest contemplation, beautifully inspired. As one among them, we take a pride even in acknowledging our helps from the world of spirits. There is a general and, a special inspiration, both natural. Our spirit-guide inspires us, either by willing a magnetic current to touch us, with regenerating fire our brain faculties; or the conditions previously prepared, by approaching and breathing the inmost feelings of his own heaven-illuminated soul into ours. God, infinite and impartial, all humanity constituting a fraternal unity in diversity of individuality, is inspired from higher or lower planes of conscious existence. The truer the aim,

diviner the purpose, sweeter the nature and holier the aspiration, the more exalting and ecstatic the inspiration. Plato, mantled in Grecian grandeur, gathered his highest inspirations while summing-up upon the cloud-plerian Hymettus; Mahomet, standing upon Arabian summits; Confucius, from Asian mountains; and Jesus, tearful and prayerful, from Kedron and Olivet's mountain. Believing in inspiration, then, we would go up day by day on to the Mount of Transfiguration; would open the windows of our souls to the constant reception of higher truths; would be charitable to all fresh thoughts, from whatever source, to all newly conceived ideas, for they may have traveled as blessings down from Summer-land zones. And behind even the faintest consolation of some woe, half-expressed truth, there may gleam a star silver shrouded, or a celestial sun awaiting earthly recognition.

WE BELIEVE IN THE NECESSITY OF FAITH. Faith, elemental in human souls, may be defined an assent of the mind to propositions based upon the testimony of others, or an acceptance of such truths as seem legitimately deducible from the investigations of physical and moral science. Faith, differing essentially from mere belief, is graded upward from the more external to the divine, corresponding relationally to the outer and inner consciousness. The latter is closely allied to intuition. It is a glimmering from the star of destiny. Louis Napoleon landed upon the French coast with a few adherents, shouting, "Long live Napoleon." The thoughtless called him a madman; but to-day he guides the destinies of an empire. Garibaldi put his foot down firmly in Sicily, raised the cry of revolution, drove out a ruling tyrant, and offered a kingdom to Victor Emmanuel—a kingdom that shall yet call Rome its capital, and send sunshine into every Italian heart. Joan D'Arc, fired with enthusiasm and inspired by avenging angels, led the French army against the English to victory—a sample of faith and will-force. Columbus, dreamy and visionary, conceived of continents and islands in the West. I see him drafting his course; now a weary pilgrim at the king's gate, and now at royal courts pleading for ships. At length, the wish attained, the sails are hoisted and the prows turned; he puts out into the great deep, under the loftiest inspiration of faith. The needle trembling, turned from its accustomed position; strange sea-birds whirled by; storms dived their demon-dances in the rigging; but a divine current, seemingly, swept them on, till a new world gladdened their vision. Such a faith is the fountain-head, the mighty, propelling force we see manifest in the field, the shop, the academy, the commercial mart, the studio of the artist, the observatory of the astronomer, and the literary altitudes attained in American and English universities.

Beautiful, truly, is acalm, abiding faith—faith in the measureless possibilities of humanity; faith in the governing guidance of the spiritual heavens; faith in the unchangeability of the divine laws, and faith in the ceaseless, outflowing love of the Infinite. This kind of faith has more to do with the moral nature than the intellect. Science, if touching the intellect only, is cold and chilling, though clear as crystal. And philosophy alone, without the warming religious influences of love and sympathy, faith and trust, is comparable to a glistening iceberg, hugging the human soul into a resurrection-less death.

How sweet and perfect the little child's faith in the parent, and how firm should be ours in the innate goodness of every human being! Under the ice the water runs; above the clouds the sun shines; upon the moldering piles of India and the marbled ruins of Greece, mosses are green and wild vines, clinging, climb upward. So, nestling under the roughest exterior, and growing out from every conscious soul, there's something fair and heavenly. Ay, an angel is hidden there, awaiting the better, higher conditions to produce the Eden-blossoms of good works. In every fainting, struggling Magdalen are all the divine elements of a Virgin Mary, and in every denying, weeping Peter are all the soul-prophecies of angelic life—a structural pillar in the present to be hewn, polished and fitted into the living church of humanity. Cherishing this deep faith in the divinity of humanity, in the good, the beautiful and the true, Spiritualists should cultivate the tenderest charities, encourage the widest sympathies, and, despising none, despairing of none, should strive everywhere to bring out and build up the pure and the holy.

Thinkers, ignoring forms of faith and the theologic dogmas of churchmen, consider the creeds fashioned in the last century hardly fitted for spilloons in the present. Asserting a true manhood, they stamp them under their feet, and clasping the hands of the immortalized, walk up daily on to some mount of ascension, to commune with Nature and talk with the gods. But faith in man, in law, and in God are necessities of the soul, and as beautiful as divine.

WE BELIEVE IN JUDGMENT. When the immoral and oppressive Felix swayed a sceptre of power over a Judean province, the inspired Paul "reasoned with him of righteousness, temperance and judgment to come" till he trembled. It was not, however, because of sufferings to be endured in an eternity to which he was hastening that caused the trembling, but rather of a judgment to come—to come to him, to ALL, as the natural consequences of plunging into false relations with divine laws. Man, a moral actor, is a subject of law, a responsible being, reaping anguish from vice and enjoyment from virtue. There is no "future general judgment." Originally this dogma was an Egyptian myth. It has traveled down to us through a Judaized Christianity. Where volcanic fires concentrate, there they burst; where storms gather, there they spend their fury; where and when men sow, there and that they reap. Jesus said expressly, "Now is the judgment of this world." Whoever did a base deed, whoever defrauded his brother and slept sweetly through the shades of night? Every man has a judgment-seat in his own soul. The recording angel is there also. Conscience is judge, reason is judge, truth is judge. And before this august tribunal mortals stand each day, each hour, approved or condemned.

The divine law by which individuals are judged is not penned in Vedas or Upanishads, in Old or New Testaments, but, mapping the universe, is written in ineffable lines of light by the breath of the Eternal upon man's mental and moral constitution. The highest, the only supreme authority, is the voice of God in the soul. All are not equally amenable to even human laws. If anything has been demonstrated in mental science, it is that hereditary taint may so penetrate the substance of an individual's being as to weaken his will-force and put his tendencies into the pathway of perverted relations toward that which tends to his highest good. The incompatibility of social relationships, ante-natal conditions, early education and physical comforts, exercise such an influence over individuals as in many respects to absolutely control their motives. Such are more the subjects of pity and compassion than objects of blame. Instead of penitentiaries, hospitals and houses of correction should be erected, and reform-schools opened for these unfortunate, with

wise and loving teachers and pleasant surroundings. Said the gentle Jesus, "I come not to condemn, but to save the world."

All being divine in the innermost, the lowest have a dim consciousness of the good, the just, the right. In the infinite administration the scales of justice balance. Vice and emendatory penalties shoot up from the same soil. The thief sees, after a time, he has stolen from himself. The deceiver that he has deceived himself, not Nature, angels, God. The slanderer discovers that his poisoned javelins all returned to pierce his own heart. All learn that what they throw out returns with increase, and that it is impossible to hide away from one's conscious selfhood, or escape the legitimate result of voluntary acts. Feelings, thoughts, deeds are from the inner life, and, changing the relation of things, are, in one sense, eternal in their effect. Each sweet hope cherished is an immortal flower. Every ill purpose conceived is a poisonous breath that lives to blight. Our thoughts, aims, plans are carved upon our spiritual natures. As the woven web here, so the garment over there. What responsibilities! Heaven help us to weave life's web well!

Rocks, trees, flowers, men, have radiating emanations—atmospheres peculiarly their own. The nature of this electric sphere surrounding mortals corresponds to the soul's unfoldment. Jesus, ever seeing this magnetic effluence through his clairvoyance, "knew what was in man." This electric envelope around the gross and depraved is lazy and murky. Around the merely intellectual it appears clear, cold and positive, with bluish shadings. Around the genial, spiritual and harmonious, it is bright and silvery, mellowing into the golden. This idea is elaborated in the Scriptures with reference to spirit-clothing. Matthew writes, "The angel of the Lord descended from heaven, rolled back the stone from the door, . . . and his raiment was white as snow." Luke says, "They found the stone rolled away, . . . and two men stood by them in shining garments." It is said that on the mount, "Jesus's face did shine as the sun, . . . and his raiment was white as the light." When Cornelius was praying, he says, "A man stood before him in bright clothing." The light that shone round about Paul was "above the brightness of the sun"; and John, entranced upon the Isle of Patmos, perceived that those who had "overcome were clothed in white robes." Overcome what? Their perversions, passions and earthly appetites. What incentives these to live pure, divine lives! The recording angel, judgment, justice, are the daily attendants of each—attendants in time and eternity.

(For want of room in our columns, we omit what occurs under the following headings.—Editors.) We believe in repentance and good works. We believe in the resurrection. We believe in, rather, know the truth of immortality, and a future conscious identity. We believe in the efficacy of true prayer—aspiration. We believe in, or, rather, have positive knowledge of present communion with spirits and angels. We believe in undeveloped or real spirits. We believe in spirit obsessions. We believe in future heavens and hells—different spheres—conditions. We believe in the upward tendency of all things, and the eternal progression of all souls.)

THE FUNDAMENTAL IDEA OF SPIRITUALISM. Finally, the fundamental idea of Spiritualism is God, the Infinite Spirit, the animating life of all souls, inspiring all with his immanent presence and constant support in consonance with immutable law.

The fundamental thought is the guardian ministry of angels and spirits, with facts and tangible demonstrations of their present communion with mortals.

The fundamental purpose is to educate, spiritualize, and span with holy effort and aim all human interests.

Cousin, in his admirable lectures upon the "Good, the Beautiful, and the True," used the term "Spiritualism" in contradistinction from materialism. Brahminism, relating to the doctrines of Brahma; Hebraism to the theocracy of the Hebrews; Calvinism to the religious dogmas of Calvin; Spiritualism relates to all embodied in spirit and matter. It is neither supernaturalism, materialism nor sensualism, but, the voiced truth of God, it is at once a science, a philosophy and a religion.

Positive science consists in the discovery, coordination and practical application of natural laws. All phenomena subject to natural laws are for the same reason susceptible of becoming the subjects of real science. When once admitted that all phenomena, including those of human existence, physical, mental, spiritual, are the subjects of unchanging natural laws, the circle of scientific research and religious aspiration is complete, whether geometrized by the inductive or deductive method of reasoning. Spiritualism, tolerant as divine, clasps and consecrates to human good the true and the beautiful in both science and religion. Seeing more to love in the gentle Jesus of the Greek than the grim Jehovah of the Jew—more to admire in smiling Olympus than thundering Sinai—more truth in the teachings of the old Platonists than the creeds of "liberal" Christians, and more true worshippers in the living Temple of Nature, with its Pantheon for all races, than the rented pews of prayerful sectarists, it comes to the thinking millions of the nineteenth century, joyous with immortality demonstrated, jubilant with proofs of the future identity and recognition of the "loved gone before," and brilliant with precious prophecies of the ceaseless march of all conscious intelligences toward the higher and purer, even the Infinite.

"If a man die, shall he live again?" was the question of old. With the masses it has been the problem of the ages. The mourner, blinded by tears, propounds it to the preacher still. In sepulchral tones he breathes only the word "Hope," and that tremblingly. But Spiritualism, born of heaven and pouring its celestial tides of divine life into human souls till they become clear as the crystal waters of Paradise, answers the inquiry in the affirmative, and sustains it by tangible demonstrations and the testimony of living witnesses. The only religion of earth supported by facts—present, palpable facts—Spiritualism is just as superior to Congregationalism, Universalism or Unitarianism, as knowledge is superior to faith. It is adapted to the genius of the age, the wants of the soul, and the entire constitution of man. It addresses his reason and his aspirations. It enlarges the understanding, and gives vigorous activity to the intellect. Its benefits are not for the rich or poor, virtuous or vicious, happy or unhappy, civilized or savage, nor any class as such, but for the extensive race of humanity in all its variety of endowments, culture, character, needs and circumstances.

Authoritative, so far as it expresses truth to individual consciousness, it stimulates the instinctive aspirations of the soul, awakens the divinest emotions, enkindles the most magnificent aims, and, purifying the imagination, strives to perfect the whole being. Showing the perfect naturalness of converse with the spirit-world by sympathy, vision, trance, clairaudience, impression and inspiration, its tendencies are to elevate and spiritualize the affections. It refines the sensibilities,

rendering them keenly susceptible to all that is beautiful and good. It imparts tenderness and warmth to all true social relations, breathes sweet encouragement to all congenial associations upon the fraternal and angelic planes, and tends to promote that glowing enthusiasm so essential to great actions.

THE CONSOLATION OF SPIRITUALISM. And then, oh, how refreshing to mortals, treading with bleeding feet the rock-paved highways of life, and burdened too with cares and crosses, to catch even occasional breezes from Eden lands, songs from the triumphal hosts of heaven, and familiar words of love from the Summer-Land. This is the "heavenly witness"; the promised "gift of the spirit"; the book with "loosened seals"; the "priceless treasure"; the "living manna"; the "crystal river"; the "New Jerusalem" seen of John in apocalyptic vision, descending from God out of heaven. Such a gospel, musical with the ministry of angels, is a perpetual baptism from on high—a continued regeneration—a succession of higher births and endless privileges—the initial dispensation of wisdom and love—the ideal born into the external—the strength of the weary—the balm of healing for the sick—the consolation of the dying—the comfort of the mourner, and the sweetest answer to prayer.

Those who accept the genio-phenomena and philosophy of Spiritualism, and practice its high and holy teachings, truly have part in the "first resurrection." Its influence exalting; its communion purifying; its work apostolic; its inspirations continuous; its aims constructive; and its grand design to demonstrate immortality, and unite all liberal and reformatory elements suitable for redemptive purposes, it endeavors by moral power and angel ministry to lift humanity from the lower strata of conditions, fitting each and all for this life and that future progressive existence that stretches along the measureless ages.

TO YOU, SPIRITUALISTS. Born into the better dispensation, your feet pressing the Mount of Transfiguration, daily wet with spray from spiritual fountains, your foreheads bathed in the nectar waters of eternal life, your souls illumined with the best inspirations of the hour, the silvery curtains of eternity rolled up that your eyes may be permitted to see and your lips to converse with the open-voiced of your homes, and still loved, though walking in white the emerald clad shores of the heavenly isles—all these blessings yours—what is your duty—your duty as conscious men and responsible beings, who by your life-plans and life-deeds are weaving your immortal raiment and constructing your future homes in the skies? What consecration can you consider too sacred, what labor too severe, what sacrifice too great to disseminate the principles that have so richly blessed you?

Of those to whom "much is given," said Jesus, "much is required." How stands your record, reader? What have you done? what are you doing for the truth you profess? Are you ready to meet the results of your life's work over there? ready and willing to be revealed before the mirror that angels will there present? Has Spiritualism removed obstacles and planted flowers in your pathway? Has it spanned your tears with the rainbow of hope? Has it chased away threatening sorrows, and invited in golden joys for soul-quests? Has it transformed the thorns before you into roses, leaving their lingering fragrance there? Has it made you better, happier? I know it has. Millions confirm your testimony. How then can you better manifest your gratitude or show your appreciation of angel ministries than by helping others to become partakers of the same blessings?

As a rapidly increasing body of progressive religionists, we need daily—

1st, Diviner floods of baptism from heaven; deeper convictions touching life's responsibilities; more complete consecrations of heart and soul to the truth, and a more thorough cultivation of the devotional spirit with the entire religious nature.

2d, Living working organizations for financial purposes, and the more effective dissemination of the principles underlying the Spiritual Philosophy.

3d, Regular speaking. Transient lecturing and monthly engagements serve their purpose for a time, as did John the Baptist crying in Judean forests. But compared with six months or yearly engagements, they are as mere meteoric flashes in sensational circles, gratifying the questionable tastes of curiosity-seekers. It is the speaker's principles actualized in daily life that give moral tone and permanence to his teachings. High social influences have magic charms.

4th, We need to erect elegant edifices or lease commodious halls for lectures, lyceums, circles, societies, penitentiaries, singing-schools, and everything else legitimately connected with the interests of Spiritualism. These buildings thus secured, should be set apart and sacredly consecrated to spiritual purposes only. They should be made cheerful and attractive as possible. The walls should be hung with choice paintings of reformers, scholars, poets, and speakers' desks should be trimmed and wreathed with flowers, their fragrance ascending and blending with the aspirations of inspired souls.

5th, Suitable inducements should be held out to call and keep upon our rostrums the most scholarly and highly cultured speakers of the hour and age. Many souls are lifting up their voices like trumpets; more are needed. To be versed in the natural sciences, in Egyptian, Jewish, Grecian and Oriental History, as well as conversant with the living masterpieces of thought, exalts a speaker's ideal, and in connection with the psychological, inspirational and other spiritual gifts possessed, helps him to feed the multitude with the ripest fruits that mellow upon the tree of life.

6th, Music—charmer of the masses, and chief attraction of Catholic worship—should be considered one of the indispensables in our Sunday meetings, lyceums, conferences and circles for spiritual manifestations. Music is a universal language. Its influence is refining, elevating, harmonizing. Congregational singing, in connection with choirs, kindles to enthusiasm the devotional nature, and inspiring, expands all the germinal powers of the soul.

7th, We want more unity of purpose and harmony of action, making our moral power as a body felt; we want more energy and zeal; more of that genuine heroism that made the charge of Cromwell's Ironsides so invincible; more of that calm, substantial spiritual power that characterizes all great natures; more forbearance one toward the other; more of the spirit of reconciliation; more charity for the corroding influences of circumstances, and more of that love which worketh no ill to its neighbor.

"Soldiers," said the imperial Bonaparte, "mid the pyramids of Egypt and the cold snows of Russia—"SOLDIERS, the eyes of all Europe are upon you. Conduct yourselves accordingly!" Spiritualists, the eyes of all sectarists—all the world—are upon you! Conduct yourselves accordingly!

Watchman, what of the night? Joy cometh; the morn is breaking; truth is making mighty moral conquests. Lift up your heads then, oh, faithful souls; for your redemption draweth nigh.

The Possibilities of Spiritual Science.

A LECTURE DELIVERED BY SELDEN J. FINNEY, In Music Hall, Boston, Sunday Afternoon, March 15th, 1868.

The large audience listened with rapt attention to Mr. Finney's truly eloquent lecture on "The Possibilities of Spiritual Science," the following synopsis of which is the best the reporter could do, under the circumstances. After announcing his subject, the speaker proceeded to elaborate it substantially as follows:

It has been said that the external world is the visible record of its Maker's logic. The spiritual intuitions refer the world to the power and sovereignty of Divine Reason. Science is in search of the "reason" of things; and when it shall be found, the external and spiritual worlds will be united into a single philosophic formula; the forms and phenomena of physical existence will be found to be but the symbols or images of Divine Ideas. The time is rapidly approaching when this truth will be universally recognized, that the physical world is but the ensemble of the Divine consciousness—the visual exhibition of spiritual realities—the external embodiment of the contents of the Divine mind. And when that hour shall be fully come, science shall have its apotheosis.

The union of science and religion is the great intellectual need of the age, the irrepressible demand of the heart of all the thinkers of the age, and of even the unlettered sentiments of the moving masses. For how can there be a Divine Spirit in the world, and the world not be a spiritual manifestation? He who sets out from the idea of God as the Infinite Spirit, must end at last in the doctrine of the full and complete presence of God in every form, body, and fact of the physical universe. And hence the study of that world, which is science, is the study of the Divine procedure. There is no escape from the possibility, or even fact, of spiritual or religious science but in atheism; and "atheism" is the doctrine of chance, mis-called "laws of Nature," deified or lifted up to a sovereignty and a majesty to which Eternal Mind alone can be entitled.

The very tendencies of thought are toward the spiritualization of science. From the gross, toward the refined, from the tangible and visible, toward the "imponderable" and invisible, every branch of physical science proceeds. Compare Newton's theory of the "law of universal gravitation" with the Ptolemaic system of astronomy, which taught that the stars are carried around in their courses on the peripheries of wooden wheels; or notice the advance of the science of man from the old notions of the ancients to those of modern dynamical physiology, for evidence. Mr. Buckle has said, "The further our knowledge advances, the greater will be our need of rising to transcendental views of the physical world. . . ."

Surely we shall not always be satisfied, even in physical science, with the cheerless prospect of never reaching beyond the laws of coexistence and of sequence. Yet according to the strict canons of inductive logic we can do no more. According to that method, this is the verge and confine of all. Happily, however, induction is but one of our resources." And he continues, "I submit that all discoveries have not been made by this favorite process of induction. I submit there is a spiritual, a poetic, and for aught we know a spontaneous and uncaused element in the human mind, which, ever and anon, suddenly and without warning, gives us a glimpse and forecast of the future, and urges us to seize truth, as it were, by anticipation. That great discovery have been made in this way, the history of our knowledge fully proves." And Dr. Whewell in his great history of the Inductive Sciences, tells us that discoveries so made have taken place "so often as to be entitled to be no longer considered as exceptions, but as the rule." The Duke of Argyll tells us, in his "Belief of Law," that "Copernicus, Kepler and Galileo, were all guided in their profound interpretations of visible phenomena by those intuitions which arise in minds finely organized, brought into close relations with the Mind of Nature, and highly trained in the exercise of speculative thought."

And Prof. Tyndall, in his lecture on the Study of Physics as a means of mental discipline, speaking of science, says man "takes his facts from Nature and transfers them to the realm of mind; he looks at them, compares them, observes their mutual relations and connections, and brings them clearer and clearer before his mental eye, until finally, by a kind of inspiration, he alights upon the cause which unites them." And Prof. Huxley tells us, "The possibilities of Nature are infinite" that "the question of 'miracles' (so-called) is simply a question of evidence;" and that "to deny their possibility is as absurd as speculative atheism."

All discoveries are made by "intuition" and "inspiration" only. No man can reason from what he knows to what he doesn't know, without an actual advance of his mind on the line of realities from the known to the unknown; and such an advance can take place only by supersensuous powers. The soul alone can follow the line of invisible connection and relationship which tethers events together, phenomena to cause, and God to the physical world. Life facts are invisible, supersensuous, spiritual. Can mere sensuous inference feel along the line of the subtle powers which hold all things together? No, indeed. Reasoning—Induction—never discovers anything; it is the merest second-hand kitchen work of the mind. It cannot insert any new or unknown element into the mind itself; it simply works up those elements, facts, etc., already present; but by no stretch of logic can it be shown that mere inference, merely turning over or around elements now in our possession as facts of consciousness, can ever add one jot or tittle to our knowledge of the unknown—the absent. New perceptions alone can add new truth to our stock of knowledge; and more reasoning on what we already know, unaided by either new sensuous perceptions, or spiritual intuitions, cannot advance our knowledge one single inch. To advance, the mind must push out, either along the path of sensuous, or of supersensuous nature, or, at least, it must either insert itself further into Nature, or more truth must insert itself into it, ere new, fresh truth or knowledge can be possessed by it, and within it. It is the business of reasoning to prove, not to discover. Logic is the science of evidence, not of discovery; and either the senses or the soul must furnish all the aboriginal materials on which reasoning depends. Intuition and sensation are the only discoverers; the one of the secret and invisible forces and causes of life, of spirit; the other, the forms, facts and events of physical existence. Half the world has gone mad over "Induction," and materialism is the consequence. But there are only two sources of knowledge—the physical and the spiritual departments of nature, so there are only two means or channels of knowledge—the senses and the soul. The one holds communion with the forms and facts of external nature; the other holds a divine commerce with the spiritual life and spirit of the universe. Let us trust

each equally, and science will become spiritual, and religion will become scientific.

But let us ask on what does spiritual science depend? How is spiritual science possible to man? To answer this question we need to inquire, 1st, What is "Science" in itself, and 2d, Is Science possible to man? and then to the main question before us.

What is Science? It is a certain knowledge and comprehension of facts and truths by the mind of man. The mind, then, is the only standard or law of procedure. Science is as much the creation of man's mind, as the world is the creation of God's mind; both are spontaneous evolutions, the one of the contents of human reason, the other of the contents of divine reason. The very effort of science involves the assumption that the world has a reason for being; and that the reason in man can find out the reason in Nature. And thus the effort of man to explain the world, is the assumption that between the power in the world, and the mind in man, there is a full and complete analogy and likeness. Else how can science be possible? Hence science itself assumes in the outset that the soul in nature and the soul in man are, at bottom, one and identical in substance and in element. The mind of man and the Power of the Universe are aboriginally, essentially alike. I say all science implies this, assumes this. For science is nothing else than the explanation of the world by the soul in man; it is the reduction of the phenomena of Nature to the terms of mentality. How can this be done? True science is the re-creation of the world in terms of thought—of ideas—of the human soul. This is self-evidently impossible except on the ground that the soul in nature and the soul in man are, at bottom, one and identical in substance and in element. Science assumes that the same life which inspires physical nature, inspires mental nature. The science of the world can be constructed only by the mind of the world.

Now is this "mind" spiritual? The possibility of spiritual science rests only on the demonstrable spirituality of the human mind. If the human mind be spiritual—transcendent to the body and sensations—then must we conclude spirituality, even be possible. Let us look at the evidence before us.

There are six classes of evidence to which I today call your attention. 1st, The Physiological evidence; 2d, the Phenomenological evidence; 3d, the Clairvoyant evidence; 4th, the Spiritualistic evidence; 5th, the Historical and Instinctive; and 6th, the Intuitive and Internal, or the testimony of consciousness in its inmost centre and core.

And first, of the physiological, let me note here, that Dr. Carpenter admits that the soul gives up the body. He says, after speaking of the co-relations of the vital and mental, and of the physical and vital forces—"It is obvious that the view here taken does not in the least militate against the idea that mind may have an existence altogether independent of the material body through which it thus manifests itself. . . . There is an entity [mark the word] wherein our nobility essentially consists, which does not depend for its existence on any play of physical or vital forces, but which makes these subservient to its dominion." He further tells that it is in virtue of this power that we are not mere thinking automata, mere puppets, to be pulled by suggesting strings." [See H. Phys., p. 543.] . . . "We cannot but feel that there is something beyond and above all this (nervous power) to which that activity is subordinated."

And Prof. Maudsley in his great work, tells us that the will is the highest force in Nature, and creative. While Dr. Draper has instituted an argument for the independent spiritual entity of the mind, founded on the fact that the activity of each nerve arc, and of the entire cerebrum. He has shown that the nervous system is moved by an intelligent agent, which is as distinct from it as is light from the eye, which it sets in motion, as the ear from waves which beat upon its drum, and that that agent is the soul.

Phrenology has shown that the brain is the organ of the mind; that different convolutions have different functions to perform; that the frontal and cerebral lobes give rise to intellectual and religious functions; that we have faculties of spirituality and of theosophy, whose business it is to connect us with immortal and with the Divine Spirit; and that, therefore, there is a spiritual world and a Divine Spirit to be related to, else those faculties are inuendoes and organic lies. Why an organ of spirituality or of theosophy, if there be neither spirit friends nor God? Is Nature a material entity? Then the brain of man we see evidence of a soul within him which shall not go out in the grave.

Add to these proofs the facts of independent clairvoyance. If mind can exist independently of the body, it should be able to transcend the limits and verge of sensation, at times, and climb the summits of creation at a single bound. And it does. In Socrates, Plato, Jesus, Swedenborg, Joan of Arc, A. J. Davis, and hundreds of others more or less noted, we behold the proof that the soul does act while in the body, in a manner transcending all the powers of the bodily senses, and holding converse with the soul of things, and anticipating the discoveries of science and the progress of civilization. And these facts are multiplying on every hand. The world is beginning to awake on its spiritual side; it begins to be aware of its finer and more subtle powers; it begins to feel its spirituality and its divinity; it is even now looking toward the opening heavens to welcome the descent of the angels. Even the enemies of Spiritualism admit the facts of clairvoyance. And now we urge the independent entity of the soul, from the facts of clairvoyance.

But if the soul can exist and act independently of the body, in a sense, going far beyond the utmost limit and verge of sensation, while in the body, we must think that it may be able to live without the body; and if it can do this, it ought to be able to make that fact apparent too. And it does. On the heels of clairvoyance come "spiritual manifestations," of all ages and nations and tribes of men. These facts complete the chain of evidence. From the facts of clairvoyance, from the facts of the independent functions of the brain; from the facts of clear-seeing, we reason that the soul is an independent entity; while from the facts of "spiritual manifestation" on the top of all this, we urge irresistibly the completeness of our argument. From the throbs of a nervous arc to the voices of the immortal, ancient and modern, we build up our proof of the spiritual nature of man. The chain is complete when we add the sacred testimony of our instincts—of the spiritual instincts of the whole human race. Man refuses to believe in "death." He believes in life—eternal, immortal and spiritual. Post Placemans men believed in the "resurrection of the soul," as their remains now found fossil in the caves on the northern slopes of the Pyrenees and the mounds on the Ohio fully prove. Man's instinctive trust in a spiritual hereafter is stronger than the evidences of the senses, else had faith in the spiritual been snuffed out in the ashes of the dead. Man's instinct of spiritual life is like that implanted in the breasts of certain birds, which impels them to prepare a nest for their young, and to fly away to build in more sunny climes. Man's nature refuses to be dumped into the grave to rot, and we now see why—he is a spirit.

Spiritual science, then, is possible to man, because he is a spirit per se. He can deal with spiritual verities, discover spiritual laws, exercise spiritual faculties, note and connote spiritual laws and principles, and hold spiritual commerce with angels and with God. Hence religion must be made scientific at last. The clergy are coming out with flags of truth to ask us to leave the "ology alone," not to touch the church or "sacred things." But science replies, the whole world is the only sacred revelation, the perennial "miracle," and is a spiritual manifestation. The world is one, not many; God one, not multiple; truth one, not divided; and reason, the only divinely commissioned exponent of the eternal oracles. Out of the light with your dogmatic Science alone plants the ladder which leads to the throne of God, on the foot of this world, with its lower rung near the foot of the weaker child, and up that we are bound to mount to membership in the higher circles of the Divine Republic. Protests against science are useless; it is already picking to pieces the sunbeams, melting up rocks into music, and bridging over the grave. The apotheosis of science approaches. Let us get ready a glorious welcome; let us build its temple out of decaying opinions, but of eternal blocks of solid light, quarried from the eternal firmament of living truth, and transparent as crystal, and warmed with the love of man and lit with the consequent glory of God.

we are able to spiritually. Any one desirous of
corresponding with this Society can do so by ad-
dressing the President, H. B. Peck, or Ira Nash,
Secretary, or the writer.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of

Mr. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-plane in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 124 WASHINGTON STREET, Room No. 4, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock; arrivals which time no one will be admitted. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Circle Room—Reserved Seats.

It has become necessary, owing to the increasing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter reserve three sittings in our Circle Room, for the accommodation of strangers, up to within five minutes of closing the door. It is often the case that people visit us from a distance for the express purpose of attending our Free Public Circles. They arrive at the office just too late to procure a seat, and are obliged to retire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accommodate such visitors, if possible, especially those who notify us in advance by letter.

Invocation.

Oh thou in whose greatness the eternal years revolve, thou spirit of the years and of our souls, thou great Father and Mother of all being, we would hear unto thee the praises of thy children, and, laying upon the altar of this newly-born year our hopes, our fears, our prayers, our praises, and all the aspirations of our being, we would ask thee to bless them; and, knowing that thy love is great, that thy charity is boundless as thy life, we feel sure of thy blessing; we feel sure that thou wilt hear, and hearing, that thou wilt answer. It may not be in accordance with our wishes, but surely it will be in accordance with our best good, our highest interests; for thou hast our good in thy keeping, as thou hast our life, and we know that by the law thou hast implanted within us, we must forever draw nearer and still nearer to thee, understanding more and still more of life and of our relations to life and to thee. Oh, our Father, grant that the tears of those who mourn, at the dawn of this newly-born year, may be turned to diamonds of hope and trust. Oh, grant that their words of mourning may be changed to garments of joy. Oh, grant that the wonders of the heaven of thy love—crowned with full consciousness—may be their New Year's gift. Oh, our Father, our Mother, while thou dost so tenderly, so lovingly fold us about with the mantle of thy protection, may we appreciate it; oh, may we see it in its beauty, and understand that it is thy hand that holdeth it around us. Our Father, kneel at the altar of our offerings. They are humble, they are simple, yet we know they will be received by thee, and thy blessing will come because we have sent out upon the air our earnest aspirations, our soul-desires for good. May we go forth through the earth, never weary of well-doing, and may we be enabled to wipe away the tears of sorrow that are falling down humanity's cheeks; may we speak unto every heart words that shall turn their attention toward the things of the better land, and while "passing away" is written upon all things here, even upon the years, oh, may thy children learn a lesson therefrom, and may they, too, feel that the time is, nay, may, even at their doors, when the angel shall write upon the deserted temple, "passed away." Oh, our Father, may the light of thy kingdom shine upon every soul here, so that when the angel comes he may find them ready and waiting, and in this way shall thy kingdom come to their hearts, shall thy will be done on earth as in heaven. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now take into consideration your propositions, Mr. Chairman. QUES.—Will Senator Baker, late of Oregon, or the controlling intelligence, give an opinion as to the treatment of the Indians? Will the practicality of collecting the different tribes upon four reserves, as petitioned for by John Beeson?

ANS.—The question concerning Indian matters is being largely discussed, and I believe it will be faithfully settled by those who have it in charge, namely, all the earnest minds upon earth and in the spirit-land, minds earnest for liberty and justice, minds who desire to see every soul free, minds who desire to lift every soul above all espionism, above all oppression. That certain reservations should be set apart, and held, so far as it is possible to hold them, eternally secure for the Indians, I believe. It is a good thing, but there is something more than this to be done, as those who have looked earnestly into Indian matters cannot fail to see. They are a live people, and therefore they will be constantly in need of something more. Their white brothers are constantly demanding more lands, more wealth, more of everything that earth and heaven afford. The Indians also have the same right. They have a right to make the same demand, and of whom? Of all the stewards of heaven and earth. Who are the stewards? Those who have the good things of either heaven or earth in their keeping. The Indian demands wisdom; he should have it. He demands lands well-stocked with game, whereby he may sustain himself bodily. He should have them. "Live and let live" ought to be written over the door of every house in heaven and earth. But now, instead of this we find "Life for me and death for you; eternal happiness for me, eternal misery for you." A very bad state of affairs that.

Mr. Chairman, we may seem to have wandered from the subject you presented to us; it has been so thoroughly discussed heretofore, by representatives from the different Indian tribes, that we hardly consider it necessary to discuss it at any length this afternoon.

Q.—It would disturb a medium in a circle, who is in a trance, quite unconscious and paralyzed, in order to wake her up? Would it not be best to wait for the same power to release her that placed her in that particular state?

A.—Certainly. There is no power on earth, under certain conditions, that can arouse a medium from a thorough trance condition. It must be done by the same power that passed them into the trance.

Q.—What was the cause of the destruction of the planet which was originally located—was it at present supposed—between Mars and Jupiter? and are the asteroids, so termed, the fragments of that planet?

A.—Certain astrological theorists and astronomical theorists determine that the asteroids are fragments of that planet; but there are certain minds that have considered the subject largely, in the spirit-world, who do not believe, and they inform us that the planet passed out of its material orbit, and entered the spiritual orbit, in accordance with planetary law. Planets die just as mortals die; when they have fulfilled a mission in a certain direction, there comes a change. When they have outgrown their material clothes, spiritual ones are provided. But you are not to suppose that they pass out of one condition into another by accident. There are no accidents in Nature. Everything is performed with mathematical precision. Nothing is born before its time. Nothing changes before its time, for if it could be, the whole superstructure would be at all times out of order; but the real truth is, it is always in order, and upon its order depends everything—all kinds of life, all kinds of form, all conditions of being.

Q.—Do the more progressed spiritual beings of our planet have the power to visit any of the other planets of our solar system? and have any of

the spiritual entities of any of the other planets of our system been known to come within the spiritual realm of our planet? and, if so, has there ever been an interchange of ideas between such intelligences?

A.—Yes, there are certain far-reaching minds that could no more be content to exist within the simple amount of knowledge that could be gathered from one planet, than they could be content to exist, if it were possible, within the confines of a nutshell. They desire to know all that is possible for them to know, and finding that they have unlimited freedom in the spirit-world, they exercise it, they make use of it. It is not every soul that knows its powers—it matters not whether the soul be clothed with the flesh, or whether it have laid off the flesh—there are very few souls that fully realize the power that God has invested them with. The majority have no idea that they can go beyond the limits of this earth, therefore they never make an attempt. But there are others who tell us they have visited many of the planets besides earth, and have become quite conversant with their conditions.

Pierre Beauhanais.

Monsieur, I have my story to tell, and I must be pardoned for any mistakes I may make. I intend to make none.

I came here because my people in the country I claimed as mine when here with me to come. They wished me to come and tell what was done with the gold and silver and other valuable articles that was my property when here. They have heard a story that I buried a large amount here in America, and they asked me to come here and tell them how—they being the legal heirs—they shall possess themselves of it.

I do not come, Monsieur, for that; but I come because I see something better than that for them. I see that there is truth in what they return, but they do not know, and so they turn to their selfishness and want that to be ministered to. But I am not here to do that. I am here to prove that I can come, that there is a road between the two worlds, and that is better than all the knowledge that has ever been given to the world before. It is better than gold, better than silver.

Now, Monsieur, my name was Pierre Beauhanais. I came to this country in the "Brandywine," about the time the trouble with England. I was a watch-maker by profession. I made watches. I could make a watch for you that the sun would never give the lie to. When I came to this country I made my place to do business near King street, Boston. Now the story that my people have got about my having much money and burying it, came from this: I buried a case of watches when I saw how unsettled things were here, because I did not like to see the gold and silver buried, but I see how things would turn, you see. My people heard of that, and they always had a very bad idea that I had great wealth, and that I hid it here. There never was a greater mistake. I shall be doing well if I can give them the spiritual food, which is better than the material. They know about these facts which I give—that I came as I said—and they think they are right in supposing I left a great amount of money buried here. They said, "That is true, Monsieur, but it is, through the spiritual power in America. We will believe you if you come there, and we will go and get it." I come, Monsieur, but I did not come to tell that. I had nothing to tell. I was alone here. I did not know nor care what became of what I left. [How old were you when you passed away?] Fifty-four years.

[NOTE.—We never heard of the above-named person in this State. Should our friends in the spirit-world be in possession of any facts in reference to this message, we hope they will put us up in regard to them.—Eds.]

Sarah Cobbett.

It is so very strange to be able to come back after being eighteen years away; everything is changed with those I left here. I left my mother poor, hardly able to sustain herself and my only sister, who was not quite two years younger than myself. My mother had two children, one myself, Sarah Cobbett, and my sister, Catherine Cobbett. We lived at the time of my death on the street they called Channing street. It was near High street. Now my sister is married, and in wealth, and my mother is with her. At the time she was with me, she was obliged to work very hard to support herself and children.

A short time since my mother and sister's attention was called to these things. Though they are unbelievers, they say they would like to know of its truth. A friend suggested that they should wish or will for some friend in the spirit-world to come to this place and manifest, if spirits could return, so unmistakably as to leave no room for doubt. Well, the wish was granted me. But it came in a way I wish it had not. For while it says, "If our dead can return, go there and prove it to us," at the same time it says, "Do not identify us with the request."

Eighteen years ago little Katie knelt at my bed crying as if her little heart would break because she had been told I was dying. My last words to her were these: "Katie, do not cry, do not cry; it grieves mother. Don't you see how much worse it makes her feel? Don't cry, do not cry." Then she wiped her eyes and tried to be cheerful. To-day, after eighteen years absence, I return, not to ask her not to cry, but to ask her not to be ashamed that Sarah can come back. Remember we used to read in our Bible and our catechism something like this: "He that is ashamed of me before men, him will I be ashamed of before my Father and his holy angels." May I never have cause to be ashamed of him. Perhaps I shall; but if I have, I shall never have cause to be ashamed of truth. But the truth sometimes comes clothed in dark garments, yet it is truth. I want my sister and my mother to learn of the spirit-land, and to be kind to all that need their kindness, loving to all who need their love, and instead of turning chilly away from those who solicit love and charity, if they can do nothing more I want them always to give a kind word. I want them to remember how eighteen years ago they too sued for kind words, for charity. It is not well to forget the past. It is not well to put it so far back away from us that it will not serve us in the present.

Oh there is much I could say, but I have no more time, and have already expended all the life of the medium that belongs to me, therefore I must go.

Perhaps it would be well for me to add that I was fourteen years old at the time of my death. My sister was a little less than a year younger.

Hiram Woodbridge.

I have been trying for some time to come round this way to hall my folks, if I could. It is most eight years since I fell and injured myself so that I believe they said I did not stay here but two or three days. I was a ship-painter by trade. My name was Hiram Woodbridge, and I was painting the bark "Mary Ann" in New Bedford. Some how or other, I don't know how it was, I got pretty heavy fall, and it resulted in my death. I don't think I was careless, but rather that my time had come to go. Always had an idea that I should go out very quick. Never thought it was much use to lay up much against a rainy day, for I hardly thought I would ever come; never thought I should have a long sickness; don't know where I got the idea, but you see it was pretty correct. But so we other folks are concerned, it don't work so well. If I had left something for those that were dependent on me, I should have been better satisfied—perhaps I don't know. But I've been thinking the matter over, and thinking I could not do a better thing than to come and let them know I could come, and that the way is open, and it's not so bad a thing to die, after all. They say you can get used to anything, and I believe it. The nearer you come to death the less fearful it seems. It was so with me, and I suppose with everybody else. At any rate, that seems to be the general experience.

I have, sir, a brother and sister that I should like to come into communication with, if I could, and through them I should like to reach the rest of my people. [Perhaps you had better give their names.] My brother's name is Samuel, my sister's, Clara. I don't know as it is possible to get at them, but I rather think it is.

I am thinking what my sister said when she first came to me. She said, "I was so much in unbelief; didn't know what was said; but I did, and now I think she will remember it. It was this: 'Oh I should rather be would have been killed outright.' Didn't want to see me suffer, you know; knew I could not live, and wished I'd been instantly killed. Well, that was good; that was the first idea I got that I was

hurt so bad that I never should recover. I began to wonder then if I was to be saved—if, as the church people say, 'my peace was made with God.' I tried to think hard about it, but somehow or other I could not feel that I had nothing to do about it. I had all I could do to bear the cross of the body while I stayed in it. That's what seemed to me. So the weaker I grew, the nearer death I got, the less terrible it appeared to me, and when I came to the other side, why, I was a ship-painter no more, and I was ushered into a state so entirely different from the state I had come from, and so perfectly free was I that I felt I was in heaven. I did not think I deserved quite so much. I had all that anybody could ask for, and I have been getting along well ever since. I've learned a great many things which I should be glad to impart to those I have left, if they will be so kind as to listen. I am like this: There are millions of spirits who are waiting to come back to their friends here—millions—and the chances are few and far between which they have. So it is possible I may not be able to come just here again. But they tell me there are other places, and if there are, where my friends can go, they had better avail themselves of the opportunity, because it is a good thing to know something about the place you are going to, you know—a very good thing. It sort of gets you acquainted with it before you have to go. It is a sort of guide book, even if it is an imperfect one, it is better than none at all.

And as to the Baptist religion, which my friends are more interested in than any other, I suppose they will wonder I don't say anything about it. Well, I don't care anything about it. That's why I've nothing to say. It is not up to the times here. It's a little below. And as I want to go beyond, why you see I don't want anything tied to the skirts of my garments that will drag me down, and I rather think that I don't want to be tied down with the spirit-world. Oh, Father, we thank thee; for we feel that thou dost all things well, and whether we are surrounded by shadows or by sunshine it is well with us. For having the Father, the Divine Life, within us, and around us, we should fear no evil, and should ever rest secure in this infinite love, rejoicing in thy presence, and never feeling that thou art far from us. Oh we pray most earnestly for all souls who sit in the valley and shadows of doubt. May the angels of heaven visit the shade that is upon them, and cause the soul to come out of the darkness and to rejoice in the sunlight of truth. We pray for all thy children everywhere who are sad at heart. Oh grant that kind angels may manifest unto their needs—whispering peace to their weary souls, telling them of a home beyond Time's shores, where they shall be compensated for all the sadness through which they may here pass. Oh grant that every soul throughout thy mighty universe of mind and matter receive a new baptism of the divine presence. May every soul feel that they need no mediator between themselves and thee. May each understand that they can go straight unto the fountain of all truth, wisdom and love, receiving their favors at thy hands, receiving their blessings direct from thee. Oh Spirit Eternal, whose infinite love is shed like a holy halo over the earth, grant that thy children everywhere may appreciate the blessings by which they are surrounded, and when the cross is laid upon them, grant that they may find strength to bear it, and strength to rejoice under it.

I am under great obligation to you, sir, and if there is any way I can repay you I shall be only too glad to do so.

Scene opened and conducted by Theodore Parker.

Invocation.

Our Father, with holy trust we address ourselves to thee on this occasion, praying for the descent of the holy spirit of truth upon these waiting mortals. We do not ask thee to make solemn with eloquent tongue, but we ask that it may come by the still small voice entering the conscious life of every soul here, and saying to each one, "I am here, I am here. Go not out into the world to seek me, but enter into the closet of thine own inner life, and there commune with me." Our Father, we thank thee for all the blessings which thou hast bestowed upon us, for all the crosses of our earthly life, and for all the crosses of our spiritual life, for every experience of good and of the spirit-world. Oh Father, we thank thee; for we feel that thou dost all things well, and whether we are surrounded by shadows or by sunshine it is well with us. For having the Father, the Divine Life, within us, and around us, we should fear no evil, and should ever rest secure in this infinite love, rejoicing in thy presence, and never feeling that thou art far from us. Oh we pray most earnestly for all souls who sit in the valley and shadows of doubt. May the angels of heaven visit the shade that is upon them, and cause the soul to come out of the darkness and to rejoice in the sunlight of truth. We pray for all thy children everywhere who are sad at heart. Oh grant that kind angels may manifest unto their needs—whispering peace to their weary souls, telling them of a home beyond Time's shores, where they shall be compensated for all the sadness through which they may here pass. Oh grant that every soul throughout thy mighty universe of mind and matter receive a new baptism of the divine presence. May every soul feel that they need no mediator between themselves and thee. May each understand that they can go straight unto the fountain of all truth, wisdom and love, receiving their favors at thy hands, receiving their blessings direct from thee. Oh Spirit Eternal, whose infinite love is shed like a holy halo over the earth, grant that thy children everywhere may appreciate the blessings by which they are surrounded, and when the cross is laid upon them, grant that they may find strength to bear it, and strength to rejoice under it.

Our Father, who art in heaven and in earth, hallowed be thy name; may thy kingdom come, and thy will be done here upon earth as it is done in heaven; forgive us our trespasses, as we forgive those who trespass against us; leave us not in temptation, but deliver us from all evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

Questions and Answers.

QUES.—Is God a power or soul permeating the universe, or a self-existent being, having habitation and personality with the universe, and capable of knowledge, wisdom and happiness?

ANS.—I have no opinion in a personal God, except as I believe in God as being personified through every conceivable form. I believe God is a power permeating all mind and all matter, and forever and forever changing all according to his own divine life.

Q.—Do the spheres exist as separate localities or one world, as the earth, presenting only a different aspect to different minds—soul-gravity and culture determining the society and scenery each one enjoys and enjoys?

A.—The spheres spoken of by returning spirits are not localities, by any means, but they are conditions of mind, states of being. The spirit-world proper has been derived from the spiritual emanations of this world, therefore it is like unto it, only superior to it.

Q.—If spirits can or are to re-manifest in human form, can they choose as to that form, and to the extent of their power, earth experience elect their kind, and intellectual condition?

A.—The spirit form changes according to the requirements of the individual spirit and according to the powers and capacities of the individual spirit.

Q.—What generally becomes of families in spirit-life after a few centuries? Do they clan and cling together as on earth, or separate and become absorbed in the great family of mankind or spirit-kind?

A.—Spirits are gathered together in groups, uniting their needs. Whatever kind of intellectual life I may be attracted to, there I shall gravitate; and what is true in my case, is true in the case of every soul. If there is no natural or spiritual attraction between persons composing earthly families, they will separate in the spirit-world.

Q.—As they do in this?

A.—Precisely. You all know how it is with your families here. Some cling together with great tenacity, and others divide just as soon as the wheels are oiled.

Q.—Where husbands and wives have been long separated by death, does not the one with the advantages of the superior state often progress so far beyond the plane of the other as to render a reunion undesirable or impossible?

A.—Yes, certainly.

Q.—Can spirits recognize their friends in the audience? For instance, can Theodore Parker know any of his old parishioners who are here to-day?

A.—Every spirit who returns in this way is obliged to use the organs of sight in order to recognize forms that may compose the audience. You are not to suppose that your friends in the spirit-world forget you, or that they do not know you, because they do not in any public place recognize you.

Joe Barrows.

You see, sir, I don't hardly know how to begin. [You seem to have begun.] Oh yes, I blundered into it, as usual. My grandmother used to say if I ever got into heaven I should blunder in. [Speak a little louder if you can.] Oh yes, I can speak loud if you want me to. [Very well; not too loud.] How is that? [That is right.]

I went to war, you see, in the First Vermont Cavalry, and got killed at Gettysburg. There was part of me saved that didn't get killed, and that's here. The folks will know me better if you call me Joe Barrows—better than if you called me Joseph. I did not have a great deal of time to spend here on the earth, only—well, I was a little short of twenty years here.

turbed about me, 'cause I had n't no fixed religion; but my grandmother used to say if I ever got to heaven I'd blunder in, and she didn't know but what I should get there. I've been thinking the matter over ever since I got an idea I could come back, and I thought it would be a good idea to let her know that I was in one of the grades of heaven—I don't know how high nor how low—but somehow, I take it, about the first part, but I rather guess I did blunder in, for I didn't know anything about getting there. S'pose I fell in. I knew I was mortally wounded; I had no doubt about that; but I didn't know how I was going to get along in getting through the dying. I didn't know anything about what was going to be afterward, and then I lost myself. I was lost a few hours—don't know where I went, or what became of me—don't know but what I went to hell; think I very likely I did. At any rate, when I came to myself I was in a very comfortable place. I didn't think I had died, but they told me I had, and told me all about it; but I didn't believe it till I met my father, and then I knew I was dead. And I tell you we had a good cosy time for a while—first rate. I told father all I knew about the folks. I knew a good deal that he didn't, and he knew some things that I didn't. He told me that he was expecting me. I didn't know that that could be, but he said there's always a premonition that precedes in the spirit world, and that's what sometimes the spirits that get it first are able to send back again to the earth-life, so that the persons themselves get it before they die. Quite common, he says, that is. He says it is a scientific fact which will by-and-by be investigated and understood. So much, you ought to pay me for that knowledge. [Yes, thank you.] All right. And he says the premonition that was received in his case was given in the same way. It happened more than a year ago, and that he was going to die, and he fixed up all matters and ready, was more pious than usual, and got all ready. He says that's nothing uncommon.

Now I've strong notions that I can help my grandmother and my mother and sister about these things. But if they're afraid of getting their old ideas upset, they'd better strap 'em up 'fore they start out on this new track. Grandmother said to me when I was starting out—holer! to me, really about I do, hater to-day—brother, I'm afraid of the idea of a personal God. You tell 'em if they've got any old notions they do n't like to lose, better strap 'em on tight before they start. The old lady was always for having things strapped up tight.

I am, as the preacher has that has just gone, clearly of the notion that there ain't but one God; that he's all round everywhere, through everything, but that he isn't a great big God that grandmothers believe in, and that she used to tell me about. I said, "I don't know, what is God?" She couldn't tell only he was up above the stars, and he was a great and good being. "Grandmother," I used to say, "how big is he? Is he as big as the Belgian giant?" I'd seen him, you see. And she couldn't help laughing; said she didn't know. Says I, "If he's everywhere he ought to be a darned sight bigger 'n him." Well, she said I was always blundering on all sorts of strange questions; I was a strange genius, anyway. "I'm all right, tell me, after that," I said, "I don't know, what is God?" I tried, but it wasn't no use. They could n't tell me anything satisfactory, and I was floundering round worse than that old mud-turtle that was floundering round, and I put it back in the water, 'cause I thought 't would live better; more natural. And I think our folks would live better on Spiritualism than on their old ideas, 'cause it's kind of a natural thing, and you'll find you feel alone.

I tell you hosts of the boys come here about the time I did, and they were just as jolly, and finding out the way to come back. The easiest was all ready for it; had n't no fear of a hell, and no hopes of a better heaven right off. They were satisfied and happy. That wasn't the way with some. Some were disappointed, and mad, and anything but happy. Them that expected the most found the least. I guess that's what the means in the Bible that looks for the biggest things gets the littlest." Do n't you think so? [I do.]

Book me from St. Albans, Vt., and as Joe; I'd rather you would. [Yes, we will.] The Lord bless you in any kind of way he sees fit, and good-by to you.

Martha Niles Stacy.

I am making what may seem to be an unvarnished effort to manifest here to-day, but I am quite sure I shall succeed. I was a believer in these things before death. My faith was very strong, but I was nearly alone in that faith, my friends being all opposed to it. They used to say that my belief in Spiritualism would shorten my days, if anything did, because I was more ready to go than to stay. I told them I was ready to go, but I had no fear of death. That they could not fully understand.

Last spring I was induced, with a view to receiving medical aid, to go to Paris, where I might with friends witness at least something of the wonderful exhibition, and at the same time receive that medical aid which they thought I could not receive in this country. I told them I should never return in the body. But they thought I should, unless I was so fully determined to go that by that means my life would become shortened. Well, I said, "I will go, but if I do pass away before returning in the body, I want you to expect that I shall manifest through the Banner of Light Circles just as soon as it is possible for me to do so after death. I want you to take the Banner, so that you will hear from me." They laughed at me, but finally promised they would, and would look over the Message Department every week, to see if I reported myself from the spirit-world.

Now you are to understand they have no faith, but they promised to do this, and they have done it. In their last letters to me they say: "We have watched through the spiritual directory for your name, but it has not appeared, and we are quite sure it will not, for we hear favorable reports of you and shall expect you home in early spring." Well, it is not forty-eight hours since I passed away, and when next my friends peruse the spiritual directory, as they call it, they will find my name added to the list.

I am happy, though I am as yet totally uninitiated to the glories of this spirit-world. My first wish was to be taken here. Loving friends said, "You cannot go there. Wait." I said, "Oh take me there and I will." And so by the action of my own indomitable will and their assistance I am here. Now I am not here to ask that my friends believe, or that they investigate, or that they receive one single grain of proof of the truth of spirit manifestations further than what accords with their own common sense. They must wait till they receive intelligence in the usual way, of my death, ere this message can be materially corroborated. I know their hearts will be wrung with anguish. They will fear, doubt—they will be distressed. They will not believe, but there will be a vague fear which will haunt them till they are certain. [Will not your friends telegraph to them?] It was my request that they should not. I had my own ideas, and I fully carried them out. [I am very glad you are able to come.] Oh I am rejoiced to come, but when I could again I shall be able to do more. I shall give my name in full—Martha Niles Stacy. I have given enough to be clearly identified. The news they will receive will corroborate what I give with regard to the time of my death. That is sufficient. I lived twenty-nine years on the earth.

Farewell, sir. God bless you in your glorious work. I need not ask that angels will watch over you, for they will be sure to.

[This was given about 4 P. M.] Jan. 6.

Peter L. Denny.

[How do you do?] I am all right, as far as I have got. I am from St. Paul, Minnesota, and the name I had here was Peter L. Denny. That's the name, I suppose, I am to give at this place. I did n't die of consumption, not by a good deal, as good a specimen of Western humanity as you would often meet; did n't know much about the sickness of this world; do n't think I can rank very high in the celestial spheres on that account, because I never was put under the barrow in that way.

I'm in favor of everything that's right. And I'm back here with nothing to say again, the redskins, though they did wipe me out in double quick time—nothing to say again. I had a good deal to say then, but I've not got it to say now, for I see that the infernal knives on our side, in the shape of traders and that sort, have imposed

upon 'em so much it has roused all the bad in 'em, and they done what they did 'cause they were forced to do it to preserve the honor of their nation—be fools if they did n't. That's all I got to say for them. Some of my folks was down on the red-skins, and particularly indignant about the Indian Commission that's been lately scared up here in the East and sent out there. Now my advice to them is to haul their traps into the hut and shut up their business, and let the Government take it. He will do it without much joggling. And what if I did get killed? Why that's all in the programme, I suppose. I'm satisfied with it. I was infernal mad at first, but when I come to see things in their right light I got over it, and I'm back here to tell my folks they'd better wind up all this harral tag again the red-skins, better let 'em alone, and better think they are the injured party. They have been defrauded out of their lands and everything which they ought to have, and if they kill their Indian brethren in the hole States, why I should justify 'em in doing it.

I'm the one to complain, if anybody. I'm the one to find fault. I was the only one killed out of our family, and I'm the only one to complain, and I intend that I've the right to do it all myself—every bit of it. And if I do n't think they did anything more than I should have done under the same circumstances, why, I don't know as our folks need find fault. I've been trying to get round here, but I couldn't, not couldn't exactly do it. The old chief Little Crow was with me in this very place when we first got on the other side of Jordan, and we had a pretty sharp brush. I tell you. He was full of fight, and so was I. But there's always peace-makers that step in and quell all rows here, and they do it in such a good way, too, you can't withstand it. So we stood back, looking at each other like two wildcats. You see, we went out in just that spirit, and of course, stranger, we carried all our traps with us, and we were all right, but we were all right, and if you've got any bad ones about you, better dump 'em here. That's my advice to you. Well, we got the matter settled, and after three or four councils we shook hands and agreed to call it square.

I've been there with the Commission, looking after things, and looking into matters. I see just how it has been, and I do n't blame the Indians a bit; they done just what you or I or any other Christian man would have done. Talk about Christians being for peace! They're the greatest fighters on the face of the earth. If you want real good fighters for the army, get Christians! They go in lively, I tell you. They are the ones for fight.

I am not used to your Eastern ways here at all, but I got along pretty comfortably. Did n't bring much of my traps along with me, just enough to get along with. [Did you pass away about the same time as Little Crow?] I don't think I did; he got there before me. Tell you it's all about even—

"Fit for eat?"

Kill my dog, I kill your cat!" Tell you the scales is about evenly balanced. I hope the Indians will get their just dues, and that they will be satisfied, and the Government will come to the conclusion that they have carried the pirate's flag over the plains long enough. It has been extermination and war and assassination. They are just what's wanted in this country. I'm going to give you a death sentence anybody 'll charge on the Government of the United States. They pretend to protect—and why the devil do n't they? That's what I want to know. If Uncle Sam's arms ain't large enough to protect the border States, let 'em give 'em up, and let somebody else take care of 'em. That's my doctrine. That's what I thought when I was here, and I think so still.

Your paper goes out there where I lived, and I shall be snapped up in less than two hours after it gets there.

Good-by, stranger; and if you do n't have no better way to get across than the arrow of a red-skin, I hope you will get that. Good-by.

Jan. 6.

Scene opened and conducted by William E. Channing.

MESSAGES TO BE PUBLISHED.

[Illegible handwritten notes]

[illegible]

