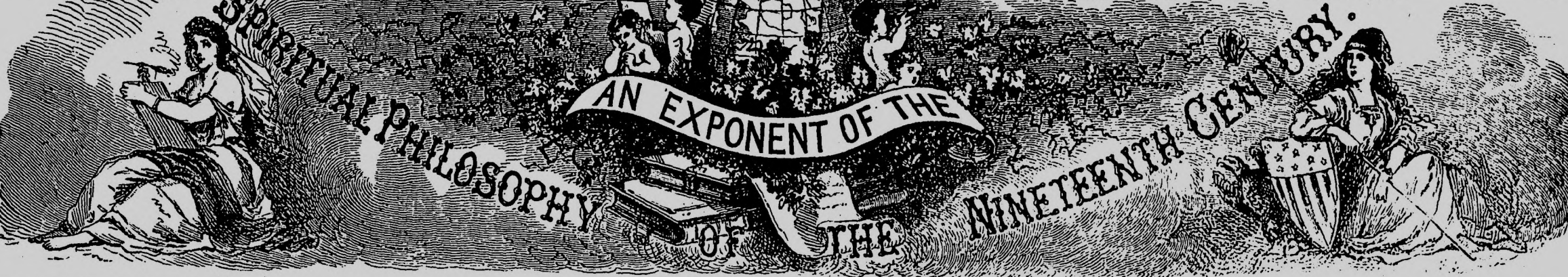


BANNER OF LIGHT.



VOL. XLIV.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 15, 1879.

\$3.15 Per Annum.
In Advance.

NO. 25.

CONTENTS.

- FIRST PAGE.—*Foreign Correspondence:* The General Condition of Spiritualism in America as a Public Movement.
- SECOND PAGE.—Is Spiritual Science Antagonistic to Religion? Poetry: In Memoriam, *Banner Correspondence:* Two Extracts—Prophecy—Its Fulfillment—Letters from New Hampshire, District of Columbia, Iowa, Illinois, New York, Ohio, Massachusetts, and California. *Children's Department:* Tales of the Everlasting Mother.
- THIRD PAGE.—Poetry: Standing on the Border. *Spiritual Phenomena:* A Skeptic's Experience with a Chicago Medium: Materializations at Mrs. Anna Stewart's: Interesting Manifestations: Spiritualist Lecturers.
- FOURTH PAGE.—Dr. Beard Turns Up Again. Celebrations of the Thirty-First Anniversary of Modern Spiritualism in Boston, etc.
- FIFTH PAGE.—Mrs. Brigham's Sixth Reception. Short Editorials, New Advertisements, etc.
- SIXTH PAGE.—*Message Department:* Spirit Messages through the Mediumship of Mrs. Jennie S. Reid and Mrs. Sarah A. Dauskin. Charles Beecher's New Book, etc.
- SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
- EIGHTH PAGE.—Spiritual Rationale: As Applied to the Richmond-Marys Controversy. Brief Paragraphs, etc.

Foreign Correspondence.

The General Condition of Spiritualism in America as a Public Movement; Its Relation to Orthodox Christianity; and the Necessity for Active Organizations Throughout the Country.

BY JOHN TYRMAN, OF AUSTRALIA.

To the Editor of the Banner of Light:

The boast that is sometimes made of the vast extent to which Spiritualism has spread, and the great things it has accomplished, considering its short history, and the difficulties that have beset its path, is not without foundation. Probably no movement, having the same amount of prejudice and opposition to encounter, and so few and feeble visible instrumentalities at its command, ever made such progress as it has done, within the limited period of thirty years. In spite of the misrepresentations of the press, the slanders of the pulpit, the opposition of the general public, and the fulminations of the Pope of Rome, it has won its way far and wide, and secured adherents in almost every land under the sun. And in no country, I suppose, has its progress been so marked and its achievement so brilliant as in America. It is said to number several millions of converts there; and, as the result of the observations and inquiries I have made in crossing the continent, I am fully prepared to endorse that estimate.

And yet, as a public movement, it is not in such a healthy and flourishing condition to-day as could be wished. Any one traversing the country, and judging of the status of Spiritualism by the ordinary external criteria of success, would not be very favorably impressed. He would not find buildings erected in its name, and organizations for the propagation of its principles in almost every city, town, and village visited. In the great majority of places he would find no society of its believers, nor other outward evidences of life and prosperity; and most of the few he would meet with, would be found to be too small and feeble to wield much influence over the community around, and might almost as well die as live, for any good they are likely to effect, as at present constituted and worked. At least, such is the state of things as I have found in my travels from San Francisco to Boston, and I presume, from what I hear and read, that matters are pretty much the same in other parts of the country. While finding Spiritualism in America quite equal to my expectations, so far as the number of professed believers in it is concerned, I have been painfully disappointed and grieved at the condition I have found it in as a public movement, and candidly say so. It is no use deceiving ourselves by painting things in more flattering and attractive colors than facts fairly warrant. In the few short letters of travel that I have published, I have presented things under as favorable an aspect as I could, without wishing to exaggerate or mislead; but there is a darker side of the picture, which, as alike due to myself and to the interests of truth, should be fully recognized and frankly confessed. I have found a few earnest, devoted, noble souls in each place I have stopped at in crossing the continent; persons who have the courage of their opinions, act consistently with the principles they profess, and do their best to diffuse a knowledge of the truth among those around them, notwithstanding the still existing unpopularity of the cause in some places. All honor to those brave and self-sacrificing few; they will have their reward. But what are they compared with the numbers who believe in Spiritualism, and yet practically deny their principles, and virtually play into the hands of the enemy?

Many who profess to believe in Spiritualism never were connected with it as a public movement; and some of those who formerly were, have, from various causes, withdrawn from it, and left it to perish, for aught they seem to care, or will do to prevent that calamity. Division has crept into certain places, and scattered once flourishing societies. Indifference has stolen over some believers, and withered the zeal that formerly animated them. Disputes at various things that have been taught and done in the name of Spiritualism, has driven others from its ranks. Unworthy mercenary motives have detached not a few from the cause, and connected them with more popular institutions on the other side. Fear of organic effort, developing a sectarian movement, and a limiting creed, has kept a portion of its disciples confined to the narrow point of lonely isolation. A few appear to have carried their idea of freedom and individualization so far, that it has degenerated into cold selfishness; they have become so completely and intensely individualized, as to be utterly indifferent to the claims of others. And yet another class have ranged themselves on the side of Orthodoxy, and are supporting some form of sectarian Christianity, under the mistaken notion that it and Spiritualism can be harmonized.

The result of these things is, that Spiritualism, as a public movement, is in a comparatively unsatisfactory state in most places one visits. Many mediums are not properly sustained; the majority of speakers are remunerated at a rate far from commensurate with their merits; its periodical press, and other literature connected with it, do not receive the patronage they are

entitled to; and the public efforts that are put forth to extend and popularize it, are neither many, nor efficient, as its vast importance would justify, and the condition of the world demands. I know of no movement whose foundation is more broad and secure; whose principles are more rational, comprehensive, and wisely adapted to the wants of the human race; whose aim is more just, noble, and inspiring; and whose claims upon the liberal and moral support of its professed believers are more fair and legitimate, than those of Spiritualism. And yet I venture to say there is no movement which, in proportion to the number and ability of its adherents, receives so little practical aid and public recognition. This state of things should not have come to pass, and ought not to be permitted to perpetuate its existence.

Among the several causes already indicated, which have contributed to bring about these results, I wish more especially in this article to deal with the last one, namely, the number of Spiritualists who are *unconnected with, and rendering their support to, various Christian Churches*. Wherever I have gone in America, I have heard of Spiritualists who are connected with the churches. Several of those establishments, I have been informed, derive a considerable proportion of their support from known believers in the New Dispensation. Some of those persons were no doubt Orthodox when Spiritualism found them; and they have never availed themselves of the opportunity of severing their connection with that religion, and entering into the broad platform of Rationalistic and Progressive Spiritualism, have, for reasons best known to themselves, gone back to the churches; though still admitting, at least in private, their belief in spirit-communion. Whether those Spiritualists who are connected with the churches range themselves on that side from conscientious and worthy motives, or because that position is thought most respectable, and pays best in business, is not for me to determine. Some of them have gone so far as to attempt a reconciliation of Spiritualism and Christianity, professing to believe that the two, when rightly understood, are identical in their main features. In this view they are supported by a few believers who are not connected with any Orthodox church, but form a sort of little sect by themselves. And hence we have a small body known as "Christian Spiritualists," composed partly of persons within the churches, and partly of those outside of the Orthodox limits.

In view of these things the question naturally arises—*Can Spiritualism and Christianity be so far legitimately harmonized that the believers in the former can honestly and consistently support the latter?* This question has been often and ably discussed in the past; but I think its importance will justify a few additional remarks upon it at the present time. I therefore venture to express my thoughts upon it, and I do so with due deference to such men as Dr. E. Crowell and Dr. S. Watson, whose views and conduct in this matter differ from my own.

It appears to me, then, to be utterly impossible to reconcile *Spiritualism and Christianity by fair principles of reasoning*. If this position can be made good, it will follow as a necessary consequence that Spiritualists cannot, consistently with certain essential principles of their system, support Orthodox churches. I use the term *Spiritualism* in the comprehensive sense in which it is employed by nearly all the ablest writers on the subject, and by at least ninety-nine out of every hundred of its avowed communicants with us, as denoting certain facts and principles which, though not strictly speaking new, have in the main only been developed into a system within the last thirty years. It means something more than simple belief in spirit communion. I am aware it is sometimes said that a person who believes in the power of departed spirits to return to earth is a Spiritualist; but surely this is altogether too narrow and incomplete a definition of the term. A bigoted Hindu, Mohammedan, Catholic, or Protestant might admit that much—as in fact many of those religiousists do—but would that constitute him a Spiritualist, as the term is generally understood? I think not. The mere belief that spirits are able to manifest themselves to mortals no more makes a person a Spiritualist than the belief in the actual existence of Jesus would make him a Christian. And the same may be said of the liberal and rationalistic definitions of the term, which have been adopted, apparently, in the hope of propitiating dominant Orthodoxy—as abandoned, the better it will be for all concerned.

I also use the term *Christianity* in the sense in which it is generally understood, as comprehending a system of facts, doctrines and customs supposed to be taught in the Bible, especially in the New Testament portion of it. I am willing to exclude the minor points on which Protestant sects differ from each other, and also the subjects on which Protestants and Catholics disagree; and retain only those alleged facts and doctrines which they alike regard as essential parts of Christianity. I have nothing to do with the spurious and nondescript thing that certain very "liberal" and "advanced" people call Christianity, which has scarcely any feature but the name in common with what is usually meant by the term. Having rejected everything that is distinctively Christian, and has been so regarded for over eighteen hundred years, those so-called Christians do not appear to me to have any just title to the name. If they were to give their system some other appellation it would be far more honest and consistent, and save a great deal of misunderstanding, confusion and controversy.

Having thus defined the two leading terms, I respectfully submit that the *fundamental principles of Spiritualism are logically subversive of the fundamental principles of Christianity*; and that, therefore, it is absolutely impossible to harmonize the two conflicting systems. I think this could be conclusively demonstrated if time and space permitted; but in this article I can only point out two or three facts and arguments, in the briefest possible manner, in support of this position.

1. In the first place Spiritualism teaches that *inspiration is a natural, universal, and perpetual fact*. Christianity, on the contrary, claims that it is a supernatural gift, bestowed by a direct special act of God; that it was confined to the writers of the Bible, neither those living contemporaneously with, nor subsequent to, the said writers enjoying it; and that it was absolutely infallible, both as to its source, its channels, and the subject matter it revealed. And the exceptional Divine authority claimed for the Bible rests entirely on this assumption of exclusive and infallible inspiration. But if this fundamental principle of Spiritualism be tenable—if inspiration is a perfectly natural gift, dependent upon certain laws and conditions; if it was enjoyed by many ancients outside the limits of Bible lands; if it did not cease when the last verse of that book was written, but experienced still, and will be as long as men are on earth; and if, instead of flowing direct from God, it comes from finite beings, and is, therefore, fallible in what it makes known—if this be

correct, I say, it logically cuts away the very foundation of Orthodox Christianity, the alleged infallible inspiration of the Bible. And the foundation being destroyed, the pretentious theological system resting upon it as a matter of course falls to the ground. The Bible being stripped of the social Divine authority claimed for it, as the result of erroneous views of inspiration, it must take its place on the same plane as other books, and stand upon whatever merits it possesses as a human production. The special sanctity supposed to surround it will lose its claim, the superstitious reverence so long felt for it will vanish, and various institutions that were founded on the exploded fiction just mentioned will become things of the past. Preachers will be no longer necessary to teach us the infallible word of God, nor missionary societies be required to promote its circulation throughout the world, as man's only sure guide to heaven. And yet, though this one grand principle of Spiritualism respecting inspiration, in its various bearings, sweeps away so much of the popular faith of the Spiritualists who either lack the ability or courage to press it to its logical conclusion, and pretend that the two radically antagonistic systems are in substantial accord!

2. A second fundamental principle of Spiritualism is, that *the law of progressive development is universal and immutable*; and that it embraces the whole human family, as well as the material universe. I suppose almost all Spiritualists admit this principle, and yet some of them do not seem to perceive what is involved in its logical application to Christianity. It places teaching before what that religion as a theological system. For example, it completely demolishes the doctrine of the Fall, at one end of the system; the doctrine of *Eternal Punishment*, at the other end; and the doctrine of the *Atonement* as its great central pivot. If man is under the law in question, he never fell, but has been gradually rising from a low, obscure beginning; and hence there is no necessity for an atonement to redeem him from a fall that never took place; and eternal punishment becomes an impossibility, inasmuch as under the beneficent and irresistible operation of this law, all men will be finally elevated to a condition of purity and happiness. And of course this law of progressive development, in excluding the atonement as a non-necessity, also excludes the doctrine of *Christ's Deity*—the most vital part of the popular faith—from which the atonement derives its special value. Christ is thus deprived of the Deific attributes which a false theology has so long credited him with, placed in the rank of created and finite beings, and shown to have no just claim to the homage and adoration so generally accorded to him. And when these cardinal doctrines of Christianity—the Fall, the Deity of Christ, the Atonement, and *Eternal Punishment*—are destroyed, surely its principal features have disappeared.

3. A third fundamental principle which Spiritualism teaches is, that certain unusual phenomena, generally called *miracles*, are not produced by the direct agency of God, but by finite intelligences; and invariably occur in harmony with natural laws and conditions. If this principle is sound, it involves the overthrow of the whole external evidence upon which the Divine origin and authority of Christianity rests. The Orthodox appeal to the so-called miracles and prophecies of the Bible, as special Divine interpositions, intended to accredit its teachings, and invest its religion with infallible authority. And in order to increase the force of the argument from those supposed supernatural events, they not only ascribe them to the direct agency of God, but limit their prominence to the time of the Bible. Special providence is given to those which Jesus is alleged to have wrought, as proofs of his Deity, and of the divinity, and consequent paramount importance of the system that bears his name. Unfortunately, however, for these sectarian pretensions, the power to work those wonders is possessed and exercised by many in our day; and results as remarkable and startling as those which Christians regard as proofs of the Divine authority of their religion, are now witnessed as matters of common occurrence. And the extraordinary phenomena now developed are not attributed to the direct power of God, nor regarded as miracles; they are alleged to be produced by departed human spirits, through persons of peculiar organization, known as mediums; and are considered perfectly natural events, as much dependent upon fixed laws and conditions as any other phenomena. And thus, without denying the reality of most of the so-called miracles of the Bible, as Materialistic science does, Spiritualism recognizes their objective existence; but it transfers them from the mysterious region of the supernatural, to the domain of natural laws and finite causes; and thus robs them of the special evidential value which Christians have so long attached to them. For, if such phenomena are claimed as evidences of the Divine origin and authority of Christianity, they will logically prove much more than is wanted—they will prove the Divine origin and authority of Spiritualism as well; and as the Orthodox will not allow them as evidences of the latter, they cannot consistently claim them in support of the former.

These three fundamental principles of Spiritualism, then—even if it consisted of nothing else—necessarily destroy the largest and most essential portions of Christianity. But the two systems are as irreconcilably opposed to each other on other points as on those just named. If space permitted I think this could be clearly demonstrated, but as it does not, it must suffice to simply say that Spiritualism does not recognize the Christian Trinity as a truth, but treats it as a Pagan myth. It does not acknowledge its God, in his character, relation to man and connection with the universe, as the true God; but regards him simply as the creation of the human mind—the highest conception of Deity which certain ancient worthies were capable of. Nor does it endorse the Christian theory, based upon the Bible, of the creation of the material universe; the origin, nature, capabilities, duties and destiny of man; the elements of true religion; the motives of moral conduct; the importance and efficacy of faith; the forgiveness of sin; regeneration by supernatural grace; the nature, uses and power of prayer; providential interpositions in the affairs of the world; the origin, character, obligation of the Sabbath; the principles and methods of rewards and punishments, as part of the Divine economy; and the power and means of departed spirits to return to earth and communicate with its inhabitants. Upon each of these subjects the teachings of Spiritualism are radically opposed to those of Christianity, as every one who is well acquainted with the system knows. And of course Spiritualism also rejects the Christian doctrine of the resurrection of the physical body; a final Day of Judgment, at the end of the world; a personal deity, who is practically more powerful than the Orthodox God; and a hell of eternal torment as the future home of the larger part of the human family.

Now, when Christianity is stripped of these doctrines; when its God is shown to be only a gigantic and imperfect man, its Bible deprived of

the exclusive divine authority so long claimed for it, and its central figure—Jesus—reduced to the level of a human being; when its fall has vanished, and its fountain of atoning blood has been dried up; when its miraculously-supposed supernatural gifts and alleged miracles are overthrown, and its theory of creation, providence and prayer is exploded; when its virtually almighty devil is annihilated, and its fires of everlasting misery are extinguished—when these and other vital parts of it are gone, in the name of truth what is there that is distinctively *Christian* left? Absolutely nothing! All that remains are a few ethical principles and elements of natural religion which existed long before Christianity was known, and are found to-day among people to whom it has not been introduced; and which are therefore the heritage of universal man, and as much a part of Paganism and Spiritualism as of Christianity.

Seeing, then, that Spiritualism and Christianity are thus radically and forever opposed to each other in their respective fundamental and distinguishing principles, it follows as a necessary consequence that the believers in the former cannot consistently support the latter. In so far as any of them do so they virtually either deny some of their own principles, or endorse certain doctrines of the opposite system in which they do not really believe, and hence occupy a very unenviable position when tried at the bar of common honesty and straightforwardness. As to those who call themselves "*Christian Spiritualists*," if the foregoing reasoning be correct it will be seen that their position is very indefensible and unsatisfactory. They either have a Spiritualism peculiar to themselves, or a Christianity which the churches generally would repudiate. It would be just as logical and consistent to talk of Christian Mohammedanism, or Christian Hinduism, as of Christian Spiritualism. The two systems are mutually exclusive and destructive of each other. If our good friends have not yet logically and fearlessly applied certain generally recognized principles of Spiritualism to Christianity, would it not be well in the interests of truth and fairness to do so? If they have so applied them have they not inevitably arrived at such conclusions as have been pointed out in this article? And if so, would it not be well to take a more decided stand in favor of unalloyed and progressive Spiritualism, instead of pursuing a course which, at least in appearance, looks like trimming, and trying to please both parties? Let us at least be consistent, and come out squarely and boldly on one side or the other, and not attempt the impossible task of serving God and mammon. The two systems, as I have shown, cannot be harmonized by any fair principles of reasoning. We might as well try to mix oil and water, or blood and darkness, or make truth and falsehood identical, as to reconcile these utterly antagonistic movements. And if we have abandoned everything that is peculiarly Christian, as some of our estimable Christian Spiritualists no doubt have, why retain the empty name, especially when we consider the blasphemous teachings, destructive intolerance and brutal persecutions associated with the name? Perhaps we deliberately act from motives of policy in this matter. They think that by the course they are following they will commend Spiritualism to Christians who would not otherwise look at it; and possibly they will succeed to a limited extent. But will the results justify the sacrifice of principle and many straightforwardness which this line of conduct involves? Will not the majority of Christians—especially the more intelligent and conscientious among them—be likely to despise such conduct, and be repelled from the system supposed to sanction it? The policy they are pursuing seems to me to be a mistaken and unjustifiable one; but, of course, I am not the judge of the parties in question. I only express my individual opinion. Perhaps some of them will reply that they are not Christian in the ordinary sense of the term; that they have rejected most, not all, of the dogmas before named, as mere ecclesiastical inventions; and that they simply follow the teachings, example and spirit of Christ. This point, in the main, has been anticipated and answered. Having eliminated the distinctively Christian elements from their system, the thing they profess is not covered by the definition already given, and would not be recognized as Christianity by the general body of its disciples. These latter also profess to believe the teachings, imitate the example, and be animated by the spirit of Christ, and yet how different their views are from those of our friends! They believe, for example, in that part of the Christ-spirit—just as unmistakably manifested in the gospels as the more lovely and benevolent parts—which would consign a large number of the human race to eternal punishment, in the heartless and cruel words, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels"; and yet I presume none of the Christian Spiritualists would approve of that and kindred portions of Christ's teachings, example and spirit. They would only endorse those parts which no one objects to and which are not peculiar to Christ; or would give an interpretation to the debatable portions which the generally recognized canons of criticism would not sanction. I cannot, however, dwell on these points. I have endeavored to show that Spiritualism and Christianity, as the terms are generally understood, cannot be harmonized; that, therefore, Spiritualists cannot consistently support Orthodox churches; and that the thing called Christian Spiritualism occupies such an illogical and untenable position as to be simply a misnomer. How far I have succeeded in proving my case I leave others to judge.

There are no doubt churches which would be very glad to accept Spiritualism, at least in part, in order to vitalize and strengthen their decaying system, if they could obtain it on their own terms; and of course they duly appreciate the practical support which many so-called Spiritualists afford them, while leaving their own cause to languish for want of the necessary means of vigorous and successful action. Indeed, there are not wanting signs to show that Orthodoxy will endeavor to do what Spiritualism what it has done with many other movements which it at first opposed and persecuted—*absorb* it. Having cursed it a thousand times, and done its utmost to crush it out of existence; having branded its mediums as impostors, denounced its phenomena as frauds, anathematized its teachings as false, and condemned its influence as evil in its character and demoralizing in its tendency; and having bravely and consistently failed in its unrighteous conduct, it will, true to its traditional policy and sectarian instincts, try to appropriate it, and make it subserve its selfish purposes. But in this, I venture to think, it will find itself grievously disappointed. The two systems, as already shown, cannot be amalgamated, however inconsistently individual believers in them may act, in attempting to unite them. By all means let the churches have Spiritualism; they are greatly in need of it, and will be compelled to accept it in due time if they are to hold the position and wield the influence in the world they desire. But let them obtain it honorably, and pay a proper

price for it, let them candidly confess the wrong they have done, openly surrender the false doctrines and superstitious customs that have so long enslaved the intellect and perverted the conscience of man, and publicly admit their conversion to the new cause; and not allow the errors of the old faith to disappear without formal recantation, and steal the principles of the New Dispensation in the dark, and after a few years have elapsed openly profess them, as though they were parts of the system of Christianity they have always taught, as they have done with too many other things in the past. Their traditional policy must not be repeated in this case. It is too transparent and unjust to pass without detection and exposure. Spiritualism is destined in the very nature of things to radically and powerfully affect the churches. It will permeate and revolutionize them, in spite of all that sectarian bigots of the day can do to prevent it. It is doing this already, and the operation will be quickened and extended as time rolls on. But all clear observers and logical reasoners will perceive that in proportion as they embrace genuine Spiritualism, they will cease to be Christian, in the full and popular sense of the term, though they may still cling to the empty name.

Having stated the general condition of Spiritualism as a public movement, as I have found it in my travels through America, indicated some of the causes of its present unsatisfactory state of things, and made a few remarks on subjects which one of those causes suggested, the question naturally arises, What can be done to improve its status before the public, and diffuse its influence and blessings more extensively among the people? Many things could be suggested; but as this article is already too long, I can only make a remark or two on one matter.

It seems to me that the greatest want of the hour is *more grand and efficient organization*. Much has been said and written on this subject, but it needs pressing upon the attention of the people again and again. I regret that the late masterly effort of Prof. S. B. Brittan has not borne more fruit in this direction. There may be a difference of opinion as to the methods he recommends for the attainment of the ends he proposes; but his arguments are as unanswerable as his illustrations are appropriate and striking. Spiritualism is not a self-acting machine. Its propagation depends largely upon the same kind of instrumentalities as have been found necessary in connection with other movements. The spirit-world can only work out its wise and beneficent purposes through and by natural laws and agencies. Organic public action is as necessary as individual private effort; it would not surprise us to find efforts with such effort, but would greatly encourage and strengthen it. And if all the Spiritualists in the country—those who have become so completely individualized that they live for themselves alone; those who hang on to the skirts of Orthodoxy in the hope of picking up a few of the crumbs that fall from its richly laden table; those who are timidly hiding their light in obscurity till Mrs. Church's sermon sets them to work; the movement of those who identify themselves with the churches, through such erroneous though well-meant notions as have been exposed; those who oppose organization from fear of certain sectarian evils resulting from it—if those and others were united on a broad platform, and animated with the enthusiasm which our grand philosophy ought to inspire, what a mighty power Spiritualism would wield in our time! It would not only be able to do more in society, and for the human race, but it would accomplish, among all classes of the people, what is not for want of numbers that Spiritualism is not in a more prosperous and satisfactory condition. There are undoubtedly several million believers in it in America. But where are they, and what are many of them doing for the cause which has brought them so much light and liberty, truth and consolation? Instead of being a united, active and powerful body, they are much like a disorganized and scattered army, only a handful being found here and there at their posts, bravely doing their duty. In almost every place I have visited there are Spiritualists enough, if properly organized and earnest in the work, to make the movement generally respected, and its influence felt for good in all social, educational, commercial, political and religious departments, instead of being persecuted and treated with contempt and derision, as is too frequently the case at present.

The failure of many organizations in the past will no doubt be pleaded against any proposal for fresh efforts in that direction. Those failures are frankly admitted, but what caused them? No doubt several things contributed, but I can only refer to one at present. It appears to me that the chief secret of at least most of those failures is found in the fact that the organizations were too ambitious; they aimed at more than they had material at their back to warrant the hope of realizing. Instead of building up from the bottom, they in a large measure reversed that process, and began at the top; and not having a proper basis to rest upon, they inevitably collapsed. It is little use attempting to form a national organization, till a number of State organizations exist; and equally futile to aim at State organizations, till a good deal has been done in the way of establishing local ones. The national organizations of the churches rest upon State ones, and State ones upon a network of local ones. It is the vast number of comparatively small local organizations that give such influence and stability to the larger and more imposing institutions. And many of their dignities as we may reject, I think we should do well to follow their example in a large extent in this respect. Liberal local associations, for business, social, and other reasonable purposes, should be formed all over the country. There are plenty of materials for such a work. From these, State Associations would naturally be developed; and in due time those State Associations would be crowned by a National Association, in every sense worthy of a great and glorious cause.

I am aware that many Spiritualists are, from various reasons, opposed to organization, and disparage all efforts in that direction. In some cases, however, I fear the objection is only a flimsy cover for selfish indifference; and where it is conscientious, it does not appear to me to rest on valid and satisfactory reasons. They seem to think that its mission is only to disintegrate and individualize; overlooking the fact that in nature, our greatest teacher, reorganization, in other forms invariably follows disintegration. They are troubled with groundless apprehensions as to certain evil results, if too much organization is attempted. They fear that some objectionable creed will be sought to be formulated, and imposed upon the people, who have escaped from creedal bondage; or that sectarian exclusiveness and intolerance will spring up, and shed its withering influence over our heaven-born cause; or that some Spiritualistic "organizer" will bound from the ranks to the throne, establish an empire of intellectual despotism, and invade the rights and liberties of the individual; or that some other terrible calamity, as conjured up and portrayed by their own active and vivid imagination, will befall the movement. And therefore they shake their

[illegible]

Dr. Beard's six sources of error, and looked

ery Place, Boston.

To the Editor of
 evening, Fe
 elizing circle
 thirty persons
 A new cabin
 was christen
 cult matter
 in a newspa
 things had t
 lor, where,
 usually pre
 who evidenc
 ing all favor
 tially succee
 acted in a
 these untol
 insuperabl
 Mrs. B. to
 this phase
 It was not
 that appea
 face was v
 as my judg
 materialize
 appear an
 ing on the
 countenanc
 A pale, so
 they would
 nessed. Th
 bore a gen
 though t
 stance,
 white b
 mitted tr
 several li
 in pure v
 could ha
 without
 posed to
 a genuin
 This se
 ous.
 Philad
 The v
 and the
 the gra
 children
 eyes we
 have cl
 have in
 throbblin
 passed
 yond th
 and mo
 comfort
 the line
 lives, t
 with w
 droppes
 beyond
 us, in
 anythin
 visible
 when
 droppes
 and be
 gel's v
 one sa
 hearts
 and bo
 Sp
 We
 lively
 up in
 is stil
 resid
 and f
 velop
 has
 fore
 the le
 "W
 what
 instr
 calle
 lectu
 Tr
 celiv
 Tobi
 Pra
 mira
 It do
 but
 are
 relig
 Stat
 dogg
 cer
 that
 cnsi
 mig
 seri
 this
 sibil
 so
 bre
 Y
 ab
 a v
 dar
 nat
 E
 Jol
 cit
 we
 to
 say
 no
 an
 tu
 sta
 pr
 the
 ev
 ge
 th
 bo
 f
 y
 l
 A

Tracts entitled "The New Science,"
Paper, 5 cents, postage free.
For sale by COLBY & RICH.

165 113 101 100 K 1,0000K.

But of all Mrs. Richmond's controls, I prize most

his personal experiences, judged by the "common sense" standard, point to a conclusion very different.

absorb this truth, you may seek tests in every direction, but you will get no answer. When the time does

as assistants. The *Baltimore American* reports their operations in that city, which appear to have been ex-

45- Publishers who insert the above notice in
respective journals, and call attention to it editorially,
will be entitled to a copy of the BANNER OF LIGHT one
year, provided a marked paper is forwarded to this office.

will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

His ou-
 above
 the ea-
 feeling
 ceived
 is a pa-
 She is
 fidels
 ncter
 drift
 have n
 positio
 pastor
 commu
 of frav
 tute of
 fair yo
 a pris
 witho
 tive c
 is insa
 clans
 her be