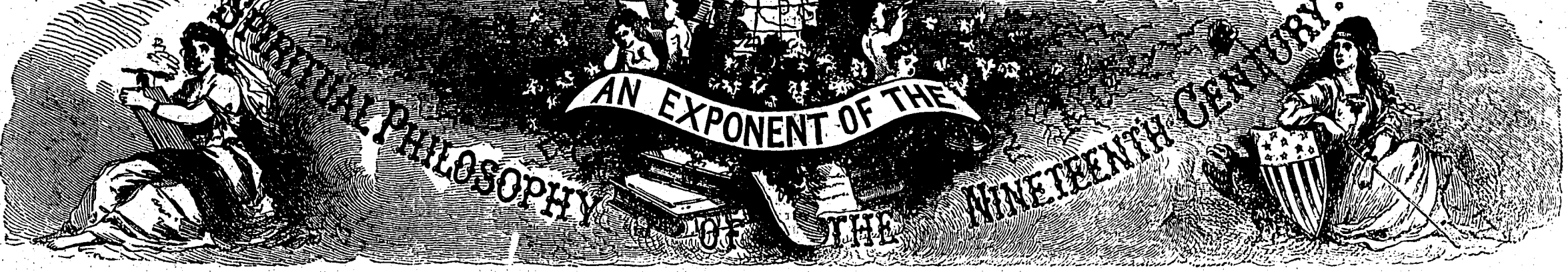


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Berkeley Hall.

The Gods of the Past and the God of the Future.

A Lecture delivered through the Medium Instrumentality of
W. J. COLVILLE,
in Berkeley Hall, Boston, Sunday Morning,
Oct. 23d, 1881.

(Reported for the Banner of Light.)

From the earliest historic ages men have bent to worship God in some form or other. They have not always dedicated temples to his honor, but they have universally selected certain places, which they considered to be dear unto the Great Spirit; and in certain forms of nature have seemed to specially behold the workings of a Divine Power controlling all things, themselves included. It is even, to-day, very hard for some men to realize that if God exists, that God is good. Many persons are Theists in the sense that they believe in the existence of a Supreme Power, but Infidels in the sense that they cannot believe that that Divine Power is perfectly good: The complications of earthly life seem to them so terrible and so unjust, the innocent seeming oftentimes to suffer in spite of all their endeavors to succeed, while the ungodly enrich themselves every day with the spoils which they have taken from innocent toilers, and go down to their graves full of years and full of honors. In good health and in prosperity, they seem to have passed all their days, while the innocent are left to suffer in adversity. The rich profligate fares sumptuously, wears garments of purple and fine linen, eats the most luxuriant viands and drinks costly beverages every day, while many an honest man starves to death. If there were no life beyond, this life would be an ignominious failure.

If we had no evidences that there is a spiritual world into which man must enter, there to receive his just deserts, this earthly life would be a mockery. The divine sense of justice within the human soul is a portion of the nature of things. If it were not, it could not be in man, who is a portion of the nature of things. If it were not for this divine sense of justice, this earthly life might possibly be the boundary line of all human experiences, and we might rest content with such a belief unless some remarkable demonstration of spiritual power were vouchsafed unto every human being, convincing him of a hereafter.

While spiritual manifestations undoubtedly occur to-day, while they have occurred in all past days, and while in all probability they will continue to occur in the future, until man no longer needs them, these spiritual manifestations are not acceptable to every mind. The evidences which are sufficient to convince one class of thinkers are entirely inadequate to supply the demands of another class. But apart from phenomena, deeper down in the recesses of human nature than any external demonstration can ever go, there exists a divine soul ever proclaiming its own existence, and ever arguing in favor of its own immortality. The soul that is within man protests against annihilation or oblivion at the end of man's earthly career, not only because the earthly life is far too brief and meager to afford opportunities for the exercise of every gift with which man is endowed, but also because a future life is needed in order to set things straight, by causing the wicked to enter into the consequences of their crimes, and the righteous and the innocent into the results of their moral excellence. While the doctrine of everlasting punishment is atrocious; while the infidelity of to-day is preferable to the Calvinism of a hundred years ago; while it is a great deal better to believe in no God than to believe in a

God more tyrannical than the most cruel earthly emperor—at the same time passing out of the darkened room of modern Atheism into the bright and glorious palace of the Spiritualism of the future, we shall find the idea of a God supplying all our needs through the workings of nature's laws, infinitely preferable to blank Materialism—a God never setting aside his own law in order to accomplish divine results; never sending a son into the world in a supernatural or unnatural way; never endowing man with supernatural gifts in order that he may convince the world that a Deity exists, but inspiring teachers, age after age, more and more perfectly, until the laws of nature shall be so understood that spiritual and physical laws shall be beheld by all as working in all their operations together.

Man's soul, man's reason, man's body, man himself in all his varied parts, must be the living temple of the one living God whose throne is the soul of man, and whose judgment-seat is the human conscience. History proves that in all ages of the world man has endeavored to attain this end. All the gods of the past are partial representatives of the divine idea, and in order to take in correctly the situation, and estimate justly the religion of our ancestors, we are compelled to admit that the human spirit, when it first enters into material life, commences its work under the crudest possible conditions; that the first organisms which spirits took upon themselves when they incarnated themselves in matter were of the very lowest type, and that in those very lowest forms they could only behold the very smallest manifestations of the divine life. Those who have passed away from these lower bodies have, through some processes perchance fully known only to God, certainly not thoroughly understood by all of you, elevated themselves, until to-day in the spiritual world, and oftentimes among yourselves, they grasp higher ideas, and are your inspirers. Not only are those men inspired who believe intellectually in the theory of inspiration; not only are those persons acted upon by unseen agencies who call themselves mediums, or who are called so by others, but every human spirit dwelling in a mortal frame is accompanied by those intelligences (dwellers in the unseen world), who are attracted to mortals through the natural law of attraction; the spirit dwelling in the mortal form just as much as the spirit in the spiritual world, repelling those who are attracted to other centres, these being kept from you by the workings of the natural law of repulsion. The laws of attraction and repulsion are necessary to keep people and things in their right places, and when they are truly understood and recognized by men as among the essential laws of life, all men will love all of their fellow beings, though they may not wish to associate with all of them. They will admire the beauty in every soul; they will recognize the genius in every individual, and readily bear testimony to the good which inheres in everything, but will only appropriate to themselves that which will benefit them and that through which they can benefit the universe, leaving unto those who require other discipline, and who have other works to do, association with other souls and other materials.

The very earliest gods of the world seem to have been identified with those spiritual conceptions of life which manifest unto us the existence of spirit even in the forms of the very lowest earthly creatures—not only in flowers and birds, but also in reptiles, the early fetich worshippers often finding their deities in the most powerful animals and venomous snakes.

The ancients seem to have beheld some divinity in everything; and after all, may we not go back to the old days, and, taking up the fetich idea, behold in it much that is in advance of some prevalent ideas in Christendom? The early man found a god of some kind or other in the lowest creatures with which he was surrounded, but very often Christians can only find the devil in that out of which they have not extracted any personal good. The idea that man was freely inspired in the days of his primeval innocence is in a sense correct; undoubtedly his was the idea that God inhabited all things, and therefore in every form of existence he beheld something of divinity. The early inhabitants of this earth were not wise. We freely and gladly admit that the world is more advanced to-day than it has ever been in any fabled golden age said to be past. But we confidently assert that there was a time when men were unsophisticated like children, not knowing the difference between good and evil. This seems to us perfectly natural; and in that early life they were like children, guided hither and thither by spiritual power more completely than the intellectualists of to-day are willing to be swayed until they can satisfy themselves through the intellect that they are being guided rightly. A man who cultivates his emotions only may have a beautiful conception of life from a purely sentimental standpoint; his poetry may be very consoling to the afflicted, and may beautifully portray the glories of the life beyond death. The most illiterate man may be a model father and a model citizen, morally speaking, setting a good example to every person with whom he comes in contact, and yet you would not hold up a condition of illiteracy as the most perfect condition of human life. You would not point to that ignorant man and say: "Behold his purity. Behold the nobility of his sentiment. Do you not find in him the some of human attainment?" You cannot argue that a wholly emotional life is a perfect life. It is a one-sided life. The intellectual life, when the intellect alone is called into exercise, is also a one-sided life. For you know full well that a man is not a saint because he is a geologist or an astronomer, however eminent he may be in his

specialty; neither is he a sinner because he is entirely devoid of scholastic advantages.

When man fell he fell out of the primitive condition of innocence, a very rudimentary class—into the school of the intellect. When man fell, Reason asserted itself in the power of choice, the power of discrimination; and not until this power of reason asserted itself did man know the difference between good and evil; the serpent which tempted him was the lower nature striving to capture the reason, while the higher nature, speaking in the conscience, said unto man in the days of old: "In the day when thou eatest of the fruit of the forbidden tree; in the day when thou art sensual, and dost degrade the powers whose use thou now understandest, thou shalt surely die to happiness, to innocence, to perfect mental and physical health." While physical dissolution in itself is a blessing, yea, a necessity, while vegetables, animals, and every form of organic and inorganic existence died before man appeared on the planet, in order that they might pave the way for man, thereby proving that death did not originate with man's transgression, our sufferings, our diseases, our fears, our wretchedness, the sting of death, the horror of the grave, the remorse which violated conscience produces in us—these are the penalties of transgression and the consequences of the fall of man. We are not going to argue concerning what might have been if man had never sinned; but we admit as a possible and as a plausible theory, that if the human spirit had not allowed the lower nature to get possession of the reason, that man might have developed up out of a condition of ignorant, pristine innocence, into one of sagacity, combining the wisdom of the serpent with the harmlessness of the dove, painlessly and sinlessly, and thereby have attained to angelhood through resisting temptation, but never yielding, thus making it unnecessary that probationary or purgatorial worlds should come into existence in order that the soul might regain the paradise which it had lost.

In the earliest times men were almost entirely engrossed in material pursuits. The soil was not easily cultivated, and the living appliances were entirely unknown, and therefore the whole energy of man was bent upon securing material possessions; man could not then behold God manifested to the intellect. He beheld God manifested through the natural emotions, and also through the vegetable and animal forms, which were all around him. Do you wonder that man admired the subtlety of the serpent? Do you wonder that he imagined that some deific essence was embodied in a creature that possessed a sagacity greater than his own? Do you wonder that those animals which roamed the forest endeavoring to capture him, and all he possessed, should excite his fears? Do you wonder that when the lightnings flashed and the thunders roared, and volcanoes sent up their lava and smoke, while earthquakes rent the ground in twain, that man should acknowledge the existence of a Divine Power operating through the forces of nature? But as in those early days man had but very slightly developed reasoning faculties, and as he could not, from the experiences of ages, understand how all these disturbances and trials were necessary to unfold the potencies of earth, as well as the potencies of the human soul, as he had no history out of which he might be instructed, he only thought that God was wroth with him, that God's ire was displayed, and when his own conscience smote him, informing him that he had not been true unto himself, he dreaded that he had incurred the displeasure of the infinite, and imagined a world of torment, into which all who displeased the gods must be thrust. But this dark side of life's picture could not be the only side gazed upon, while flowers, birds, copious harvests, genial rains, bright blue skies and cheering sunbeams everywhere displayed beauty alternating with gloom: Kindness was manifested as well as cruelty. And as early man could not understand, as many of us can hardly understand to-day, that all evil is undeveloped good, and that all afflictions are the shadows which coming blessings cast directly before they reach us, and as early man could not comprehend the use of all the disturbances and miseries with which he was surrounded, he said, very naturally, "I know there is a God, but there is not only one God, there are a great many gods, and some of these gods are powerful for good, and others are powerful for evil."

And as the early man looked up at the sky above him and beheld the sun seemingly eclipsed in the winter months, and then bursting forth again in the early spring, rejuvenating the earth, he divided the year into seasons which he considered were presided over by good and evil genii. And when looking upon the starry groups, he seemed to see that they assumed animal and other forms, he considered that those constellations which appeared to rule the earth in the summer time were the abodes of beneficent Deities, as those which heralded the approach of winter were of unkind spirits. Is it at all wonderful that man is always selfish until he is developed into perfect angelhood, and should offer sacrifices to unkind spirits in order that he might propitiate them? Is it at all wonderful that the beautiful gods and goddesses of earth received but a very small portion of his devotion, and that he spent the most of the time which he devoted to religious worship in endeavoring to ward off the blows which he was afraid would be struck by unmerciful and unkindly gods?

Thus most of the early religions have been religions of fear, and most of the gods which have been adored by the ancients have been gods which have excited the terror rather than the love of those who were their worshippers on earth; men never failing in their endeavor to propitiate those angry deities through obedi-

ence to those priests who unscrupulously worked upon the fears of the credulous. Religions which were beautiful in their primitive simplicity in the far-away ages, became degraded, and the minds of men enslaved by them in the mazes of superstition, their multifarious deities regarded rather as the enemies than as the friends of men, through the direct agency of a power-loving priesthood. If we inquire into the very earliest, which is the very highest thought of Egypt, of India, of Persia, of Hindostan, or of any other clime, we can find nothing more beautiful than the original idea of God, revealed unto the early teachers of the world, who, before they corrupted themselves, were among the most gifted minds which have bequeathed unto succeeding generations a rich legacy of knowledge concerning spiritual things.

In ancient Egypt Osiris was a glorious being of perfect justice: a god who dwelt in the sun; and this divine circle, this eternal sphere, was divided unto man's comprehension through the figure of the triangle into Osiris the divine father, Isis the veiled mother, and Horus the divine child. The early Egyptian Trinity was a natural trinity—father, mother and child; the order of nature displayed in the stars above and the flowers beneath, and most of all in human nature. Solar worship was the divinest conception of the ancient mind; and what was known as sex-worship was nothing more than the deification of the divine processes of generation, the acknowledgment of the workings of the supreme God through the mediumship of the laws of nature, and all the organs of human and animal life.

The early conceptions of the most inspired men were so chaste and so pure, so divinely beautiful, that could you receive the interpretation as it would be given to you by the pure men and women who first grasped the spiritual idea, instead of being shocked you would be delighted, and instead of being attracted earthward you would be raised heavenward. Can there be a diviner conception of life than this—that every power that is in man is pure and noble, when unperturbed, and is of the divine? Can there be a sweeter thought than this—that God manifests himself in the flesh whenever a child is born, and that every time a mother clasps a new-born babe to her breast she becomes in a certain sense the mother of God? Can there be a diviner conception of life than this—that by obeying every law of health we may find nature, uncorrupted and undefiled—that all our bodies may be temples of God, and all our powers may be put to the service of humanity, which is the true worship of God? Here is the essence of religion; here is the soul of all the religions, both of the Orient and of the Occident.

The uncleanness and tyranny with which they have oftentimes been disgraced is no part of their original essence, which is purity. For as we have reminded you before, while in early times men, thousands and millions in number, were in degradation and in ignorance, the world was never without its prophets nor without its seers. In days of old, by the inspired seers and seeresses, prophets and prophetesses—for men and women were acknowledged as equals in the days of early religion; the exaltation of the masculine element to the exclusion of the feminine was in itself a corruption, and the outgrowth of the rigid sensuality—men and women were regarded as the manifestations of God, and in the Roman Catholic Church to-day the joint honors which are paid to the Virgin Mary and to Jesus are only perpetuations of the honors which were paid to Brahma and to Maya, to Jupiter and to Minerva, to Osiris and to Isis. Wherever there was a god acknowledged it was both as male and female, and is thus represented before the Christian gaze under the similitude of mother and son. Sun and earth in Egypt, light and darkness in India, the masculine and feminine elements of life always were displayed together, and of course most perfectly in the deification of the human form, humanity being the highest earthly manifestation of the divine order in a spiritualized portrayal. The masculine represented the intellectual and the feminine the emotional or intuitional capacities of human nature.

Probably the earliest religion was the religion of Central America, and what that was is only revealed unto students to-day through the religion of India, which is probably an offshoot from it. In very early times there was a civilization upon this continent surpassing the civilization of to-day in the wonderful attainments of the few, but very far inferior to this civilization in the attainments of the multitude. Where a thousand people are now educated, probably but one was educated then. Where a thousand to-day are capable of comprehending spiritual truth, probably but one could comprehend it in those days. All temples, pyramids, in short all enduring and curious monuments which yet remain showing that cities which have long been buried were formerly centres of learning, were erected by the supreme commands of those royal families of priests, who also made the civil laws.

The inhabitants of Central America, as they migrated northward, left behind them on their way many sublime conceptions of Deity which are found at this hour to constitute the religion of the red man of the prairies. If there are those here to-day who pride themselves upon the Christianity of America, let us assure them that the Orthodox Christian God is far inferior to the God of the red man; if, as a sample of the Christian God, you take the God of the Universalist and of the Unitarian, who comes nearest to the God of Jesus of any in Christendom, then the Christian God surpasses every other God. If this idea of God is synonymous with a true evangelical idea, as it is if evangelical means

borrowed from the writings of the evangelists, God is Father of all and God is Love, and this is of course the highest of all conceptions of Deity; but this conception is the one, until very recently, most determinedly resisted by most professing Christians. When we antagonize modern Christianity we do so in order that we may bring out in all its glory the beauty of the religion of Jesus when exposed in its primitive simplicity, for the religion of Jesus, if it was what it is represented to be in the four gospels, was the flowering out of all other systems in a concentrated form, an embodiment of all the best theories which had preceded it.

The conception of the red Indian to-day is most certainly far in advance of the conception of the Orthodox Christian, because the red Indian pays his devotion to the Great Spirit of Universal Nature, and believes that that Great Universal Spirit abandons no one; he teaches that some time or other all will be happy. If man retains conscious individuality forever he will certainly retain it in connection with the favor of the Divine Parent.

The Sioux Indians believe in immortality and in a very rational heaven; they even bury food in the grave with the bodies of their departed heroes and friends, that they may be sustained on their journey to the happy hunting-grounds by the spirit which inheres in material things. The conception of the red man generally, and particularly the idea of the Sioux Indians, seem to us to be an idea concerning the future life something like this: that when man passes out of the material body he has to take a long journey before he reaches the celestial hunting-grounds, and that while taking that journey he needs food to eat; and that as his body is no longer of the gross texture which your bodies are of, he cannot eat the outer substance of foods, but can extract the spiritual essence. Now this journey from earth to the happy hunting-grounds is only the journey through varied spheres of being through which every human spirit must pass when it leaves the mortal form, and reaches an angelic state of being. We cannot leap into the happiness of heaven until we are prepared to enjoy a perfectly holy life, or heaven itself would be for us a world of uncongeniality.

The Indians are undoubtedly descended from those civilized men who formerly inhabited the interior of America. These must have migrated northward, and crossed the land which is now under water (that water now known as Behring's Strait) into Asia, and making their way at length into India, there established the earliest system of religious worship of which any reliable written record has been handed down to posterity. This Hindu religion was as beautiful and pure as anything could be in its earliest aspects. Brahma, the Universal Spirit, was said to find his abode in all things. His worshippers never offered unto him either human or animal sacrifices, or even the fruits of the ground. They believed that they could only enter into communion with him by living lives of spotless purity, and that no unclean thought could be other than hateful to him; and through sufferings untold they sought to prepare themselves to enter into the blessedness of Nirvana, the Oriental heaven.

Nirvana is not a state in which individuality is lost, but is, according to the best thought of the most highly cultured Oriental scholars of to-day, a state in which all souls are united in wisdom and in love. Here they have lost earthly passion, fear, and everything which degrades man; spiritually becoming one with God, every soul is able to say, "I and my Father are one," as Jesus is reported to have said ere he closed his ministry upon earth. In order that they may become one with Brahma, they find it necessary to live lives of stainless purity, and obey every law of health, and to subdue the body in order that the soul within may be victorious over sense. In the Brahmanical religion the Trinity, as well as unity, is displayed. Brahma, the "Creator and Presiding Spirit of the Universe," is represented as an august person ruling heaven; unapproachable except through a mediator, and only communicating with the earth through Vishnu, the Second Person of the Brahmanical Trinity. This Vishnu is displayed before the gaze of mortals as a beautiful young man of most agreeable disposition, incarnating himself on the earth when necessary, to assist humanity forward, while Siva has been corrupted into an avenging Deity. His destructive power being brought prominently forward, and his reproductive energy kept in the background, Siva is correctly the God of Destruction and Reproduction.

In the early days of Brahmanism, the priests only paid their adoration to the infinite by their spotless lives, and endeavors for the elevation of their kind; but after a while they formed themselves into brotherhoods, established caste, and sought their own aggrandizement before all things else. They lost their spirituality through self-love, and the desire to appear better than others got possession of them. Then they began to practice those degrading rites which led them to consider that an emaculated and injured body was the proper offering for them to make unto the Supreme Being. Then did they magnify the destructive power of Siva, as destroyer, to the neglect of Brahma and Vishnu, because by asking the people to offer sacrifices to the avenging deity they knew that a large revenue would become theirs. And here priestcraft entered into and corrupted the early tide of spirituality.

The early priests were natural mediums, persons endowed with spiritual gifts; and who knew that the way to develop spirituality was in obeying every law of health, in the contemplation of divine things, and in working for the

elevation of the whole universe to the furthest limit of their ability. In Christianity we find that the very same mistakes which ruined ancient systems have been made, the very same errors perpetrated. In early days Christians were inspired, as Jesus said they should be; they possessed the magnetic power to heal by laying on of hands, and made their way solely by the intrinsic power of the spirit. But as soon as they sought their own pleasure and profit only, formed iron creeds and established ecclesiastical councils, establishing inflexible rules for the church, allowing no room for growth and persecuting every man who dared to differ from them, they learned to shed blood in the name of that Great Teacher who came to the earth to save men's lives, and not to destroy them.

The gods of the Orient, the gods of Buddhism, as well as the gods of Brahmanism are beautiful to look upon, and beautiful to think of, as we consider them in their original simplicity.

The manifested deity of the religion of Buddha was the incarnation of Vishnu in the human form; and while there is something exclusive and restricted in the idea of avatars appearing in the earth periodically, and while we do not favor the idea that God confines himself to Buddha, to Brahma, Vishnu and Shiva, to Isis and Osiris, or Jesus Christ, we believe in the idea of the perfect man, being the medium through whom God teaches the world; and that, after all, the Saviour of the world is not one being, or one personage, but may be found in every human creature who engages in philanthropic efforts, and is willing to lend his energies to the elevation of humanity. Those who will save the world by denying themselves to help others are one with the Christ-Spirit, no matter what their religious opinions may be, and no matter what their scientific or other attainments. When we pass into Persia, we find that the same idea of ineffable deity is recognized beyond the powers of darkness and the powers of light, when Persian deities are clearly defined and divided into six good gods and six evil deities, the six divinities being the offspring of Ormuzd, the six evil genii the progeny of Ahriman; inferior to these they also acknowledge a vast host of good and evil spirits. But the Persian at last destroys the evil influences in his system, for he contends that after the Day of Judgment perfect good shall be all in all. We are confronted with the mysteries of evil every day. Did not the early men know how to solve the problem better than many of our modern thinkers? They say, here is Brahm, the Creator and Preserver, the Destroyer and Reproducer—the All-in-All. They believed that after ages and ages have elapsed, all deities and all souls shall be returned into the bosom of the Infinite Parent of all Good.

Is there not a solution of the problem of evil in the Persian theory when it states that all subordinate deities who have ever presided over earth shall at some future day be absorbed into the Great Infinite Spirit, who is all? Do we not catch the idea that all evil in the world today is only good in disguise? and that all the afflictions and trials and tendencies of our human nature, which lead us astray, all have their legitimate uses, and all are adjusted at some time or other, having worked their effect for good? Did not these early men behold, in their inspirational flights, good in all? In Greece and Rome the pantheistic philosophers found good in everything; as long as they kept on the high level of spiritualistic pantheism, they established a religion of perfect beauty. But as soon as their corrupting practices killed the soul of their faith, then their corruption became the cause of the swallowing up of Grecian civilization in the Romap, and then the fall of Rome, which had outlived Greece; these great peoples fell a prey to all forms of immorality before their national greatness faded. What are these gods of Greece and Rome? Those beautiful gods, Minerva, Flora, Apollo and Jupiter, who displayed themselves upon Olympus, and Parnassus' sacred heights? What are those gods, who, like Orpheus, strike nature's lyre and produce sweet music throughout the universe? What are those gods who presided over households and individuals, and who were called the *Lares and Penates*? Who are those ancestral spirits who attach themselves to men and women according to the faith of the Chinese? These gods are all spirits who have ascended from the earth and who can be invoked, not by any special processes of invocation, but rather by the quality of thought which is continually shaping the mind of man and attracting either an angel or an inferior spirit to his side.

Who are those gods of the Jews? Some mighty and some weak; some wise and some foolish; some beneficent and others tyrannical? Are they to be looked upon in the concrete form as the almighty Jehovah (Yahovah), the ruler of heaven and earth? Can we dare to believe that God or his chosen representative in the spiritual world, or the guardian angel of any individual, will command the wholesale massacre of women and children, who have been taken captive in war? We certainly cannot, but we can believe that the Supreme Spirit allows us to be deceived and led into error when we encourage our lower propensities, and misuse our energies? Can we believe that the Eternal Spirit is capable of the foibles, and eccentricities, and petty jealousies of human nature? that he does a thing and then is sorry for it? Can we believe in a God who is so changeable that he can be importuned by his servant Moses to change his mind? Can we believe in a God who says, "I am a jealous God, and I will not allow you to pay any attention to the deities of other nations?" We can believe that such human spirits have had an existence. We can believe that the variety of intelligences who clustered around the prophets of old got possession of them for good when they wished to do good, and that unclean spirits got possession of them and gave them wicked commands when they misdirected their energies and prostituted their spiritual powers; when they wished to do evil, then they received communication from debasing spirits and mistook them for Jehovah. We can believe that the Jewish people were presided over by one Supreme Being whom they called Jehovah, or, correctly, Yahovah, signifying "a Being who always was." We can believe that this, which was the highest conception of God possible to the Jewish mind, varied with the varying conditions of their lives. We can believe that while the Supreme Spirit allows us to be deceived and led into error when we encourage our lower propensities and misuse our divinely given powers, he only does so in order that we may be led back into the right way.

We can believe in a God who allows us to form a hell into which we must enter and suffer for our misdeeds, and then by our own energies transform our hells into heavens. We can be-

lieve in a God who allows temporary mistakes to be made in order that his children may educate themselves for future felicity, and in a God who will see all things righted in the end, and all forms of iniquity ultimately crushed out; in a God who can overrule and who will overrule all things for the good of every soul. Reason and intuition alike protest against the limited conception of the Orientals, Grecians, Romans and Jews, being the ultimate idea. The gods of the past were gods of virtue and of vice, gods loving and gods unkind. The God of the future will embody the sum total of excellencies displayed diffusely in all the gods of the past; he revealing himself to man's own sense of right, will allow you to worship him in any temple, mosque, synagogue or secret chamber, which you please. He will require no lavish offerings in the form of churches, but will teach you to draw nigh unto him as you make every house a House of God and a Gate of Heaven, and to organize yourselves for religious work only as you by so doing are able to benefit one another. God bless all the churches which are working for the elevation of society! God is inspiring every minister who is doing his duty to the best of his ability, and is speaking to every mind and every soul through the spirit which prompts men to live pure and holy lives. God can work outside of the churches as well as inside of them.

God may be worshipped in temples made with or without hands, if these temples are so constructed and dedicated that they become sanctuaries of society, teaching men to understand and obey the laws of nature. Remember that the worship of God and the whole duty of man is summed up in the simple statement that to love our neighbors as ourselves, and to work as assiduously for their welfare as we work for our own, is to render the reasonable service which God expects from us.

The God of the future will not be an abstraction, a blind force, nor a nameless power, sometimes working good and sometimes evil; but will be an intelligent principle of good displayed in all things, and most perfectly revealed in human nature. And whether we gaze up at the skies or look down upon the flowers under our feet, or whether we look upon the illuminated countenances of our friends, we shall behold the Tabernacle of God. The God of the future will be our Father and Mother beyond all comprehension and all thought in the sublimity of perfect goodness, and yet revealed unto us through the instrumentality of the dear ones yet upon earth and those who have crossed the river beyond.

Without entering into any metaphysical argument, and without troubling ourselves with theoretical conceptions of a personal God, we may leave it to you all to find your God in whatever elevates you, and prompts you to do your duty most faithfully. And as you turn your eyes upward in grief and distress, you may not all take in the idea of the infinite, all-pervading spirit in a direct sense answering your prayers, but that Divine Power will assuredly still your cries of grief and ease your pain, by assuring you that loving ones are ever around you, and that the dear ones whom you have lost are now your helpers, and that his spiritual perfection will be displayed in man's eternal glory. That a sublime and elevating conception of the eternal may be yours; that the thought of a God of perfect love may make you tender and wise in all your dealings with the down-trodden and distressed; that in all your hours of loneliness, perplexity and sorrow, you may find an unfailing refuge in the sweet assurance that you can never be destitute of the protecting and enlightening love of angel friends, is our heartfelt wish to-day, not only for all within the sound of our voice, but for all humanity.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

J. M. ARMSTRONG.

In a late number of the *Banner of Light* there is a message from J. M. ARMSTRONG which I recognized, and being of more than ordinary import and interest, I read it at the "Key-stone" Spiritual Conference for the two or three important lessons which were not to be passed indifferently over.

My recognition was that of the victim of Hunter, who was convicted of having fatally wounded Armstrong in Camden, N. J., for which offence, and for causing his death, he was executed. Graham, his accomplice, is now undergoing a term of twenty years' imprisonment in the Trenton Penitentiary.

I inquired at the Health Office in this city as to the mortuary return to that department, when I received the following as the record: "John M. Armstrong, Jan. 2, 1878—death from fracture of the skull." It is to be noticed that both were in business in and residents of Philadelphia, hence the application to the Health Office of our city. The son of Armstrong, about twenty-two or twenty-three years of age, was waited upon and shown the communication in the *Banner*, but he was out-and-out a skeptic; and yet he retained the paper, and since has stated that he *sent it away*. Not without standing the want of recognition by the son, I am satisfied that my identification is right.

JOSEPH WOOD.

Philadelphia, Oct. 14th, 1881.

DR. N. W. BRALEY.

To the Editor of the Banner of Light:

In the *Banner of Light* bearing date Oct. 8th, 1881, is a message from DR. N. W. BRALEY, of Barre, Vt., formerly of Chelsea, Vt., which to me seems very truthful. He was a man thoroughly independent in thought and deed, and would not be likely to seek spirit-return unless it were a fact developing a law in science.

Yours fraternally,

ANDIE K. KENDALL.

Conneautville, Pa.

To the Editor of the Banner of Light:

In the issue of the *Banner of Light*, Oct. 8th, there is a communication from DR. N. W. BRALEY, formerly a physician of Chelsea, Orange Co., Vt., but in later years a resident of Barre, near Montpelier, in which town he passed away.

I knew Dr. Braley for more than twenty years. The communication was very characteristic of him, and correct in its statements to the letter.

GEO. SEVERANCE.

Tunbridge, Vt., Nov. 1st, 1881.

The *Banner of Light*, the oldest and most popular advocate of Modern Spiritualism, began the twenty-sixth year of its issue the first of October, enlarged by one-half, giving now twelve pages weekly instead of eight, and all filled with articles of deep interest, written by correspondents and contributors from all parts of the civilized world. Those who desire to keep posted regarding the development and progress of Spiritualism will always find much reliable information in its pages, and can also keep posted on the tactics of the enemies of the cause, as well as the movements of fraudulently inclined persons who go about one day claiming to be reliable mediums, and another exposing their own frauds. The *Banner* is published weekly, by Colby & Rich, 9 Montgomery Place, Boston, Mass., at \$3 per annum.—*The Saratoga (N. Y.) Sentinel*.

Every death carries to some small circle of survivors thoughts of so much omitted and so little done.—*Dickens, in "Oliver Twist."*

All your own fault if you remain sick when you can get Hop Bitters that never fail.

For the Banner of Light. LYCEUM POEM FOR "HARVEST SUNDAY."

BY MISS M. T. SHELHAMER.

FIRST VOICE.
Oh! what a dreary season
This autumn of the year;
When summer's bloom and beauty
And fragrance disappear!
These gruesome months that herald
The winter's chill and gloom,
Are symbols of the darkness
And coldness of the tomb.

SECOND VOICE.
Oh! what a glorious season
This autumn of the year;
When field and hill and forest
In gorgeous robes appear;
When over vale and meadow
The purple mists arise,
And drape the world in splendor
As fair as Paradise!

FIRST VOICE.
I cannot bear the autumn,
When dry leaves brown and ere
Are falling from the tree tops,
Proclaiming death is near;
When bitter storms and tempests
Go wailing sadly by,
Announcing in their sorrow,
All things of earth must die!

SECOND VOICE.
I love the royal autumn!
King of the bounteous year,
When whitened fields of harvest
Proclaim fruition near;
When fruitful vines and branches
Yield plenty to the land,
And bearded grain and barley
Await the reaper's hand.

FIRST VOICE.
But oh! the dreary autumn
Brings sadness to the heart;
It tells of life decaying—
Of death it is a part;
I cannot bear its moaning,
It fills my soul with gloom
As dark as night that hovers
Around the lowly tomb.

SECOND VOICE.
Oh! weary child, the autumn
Is bounteous in its love;
It yields to man its treasures—
Its life to God above!
No song of death it murmurs,
But anthems low and sweet,
Of faithful labors well performed,
And Life for aye complete!

"This poem was written by Miss Shelhamer for use at the 'Harvest Sunday' exercises of the Shawmut Spiritual Lyceum, meeting in New Era Hall, Boston, and was recited by two of its members (as above arranged) at the commemorative session held by that organization on Sunday, Oct. 20th."

The Magazines.

THE CENTURY MAGAZINE for November—formerly SCHREIBER'S ILLUSTRATED.

This periodical reaches us by the courtesy of A. WILLIAMS & Co., 283 Washington street, Boston, (corner School street,) who have it on sale. A portrait full page of George Eliot leads off its contents—likewise which is announced is published through this magazine by Mrs. Cross's family, and is the one by which they desire that she should be known to posterity. Mr. Fred W. H. Myers also contributes a delicate piece of writing regarding this distinguished authoress, "Salvini" is treated of, historically, and the illustrations are to the point; Mrs. Burnett begins a new novel of *Salvini* life; Mark Twain recites "A Curious Experience"; the art features of the number are varied, combining specimens of the works of Fortuny and Regnault, a fully pictorial paper on the "So-called Venus of Melos," etc., etc.; "Compulsory Lane Routes on the North Atlantic," by Capt. Horatio McKay, of the *Canard Line*, is a valuable paper to nautical men and others interested in their dangerous calling. The poetry is by James Russell Lowell, Austin Dobson, Edmund Clarence Stedman, E. W. Gosse, Mary Mapes Dodge, Andrew B. Saxton, R. W. Gilder and Roger Mordant. It is announced that the December number will be largely devoted to a memorial of the late Dr. Holland (his chief editor at the time of his decease) and President Garfield, and will contain a portrait of each by Cole. It cannot fail of being an issue embodying a touching and solemn interest. We wish THE CENTURY good success for a hundred years to come.

WIDE AWAKE for November—D. Lothrop & Co., 31 and 32 Franklin street, Boston, publishers.

The present issue makes a specialty of the Thanksgiving season: an historical poem by Margaret J. Preston, and a sketch by Henrietta K. Eliot, treating of that topic in interesting vein; the frontispiece, filled with the wild freedom of an Arctic snow storm, illustrates a Kamshatka tale by George Adams, entitled "Riga in the Chumley"; the short sketches this month are of peculiar excellence; Rev. E. E. Hale gives quite a lengthy dissertation for the children (and older readers, too) on the "Personal Duties of the President"; "Sharon," "Having His Own Way" and "Polly Cologne" are continued attractively, and the whole number is a gem. WIDE AWAKE has been recently enlarged, and the announcements made by its publishers for 1882 show that they are determined to keep this popular favorite in the front ranks as regards magazine literature.

THE PHRENOLOGICAL JOURNAL for November—Fowler & Wells, 753 Broadway, New York City, publishers.

The JOURNAL gives its readers portraits of the late President Garfield, his wife and mother, with brief sketches of the last two (the one concerning the first having been printed previously); an interesting article on "Presidential Nasology"; "Alvan Clark, the Emment Telescope Maker," with portrait; "People Who Live in Grooves," and much more of an interesting and instructive nature.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAGAZINE for November. James Vick, seedsman and florist, publisher, Rochester, N. Y.

Another Explanation (?) of Clairvoyance.

An apologetic writer in the *Daily Telegraph*, actually admits that the "countless experiments, more or less scientific," of Spiritualists "have undoubtedly left a residuum of psychological research (sic) in the world's possession." What a clever "little Jack Horner," to have pulled a small plump out of the Spiritualists' pie, and so long after Christmas, too. Then he launches into speculations as to the heightened powers of the sense of sight so acute as to see matter of light density—questions that have been discussed and forgotten, and re-discussed, many times over, these thirty years, in the periodical literature of Spiritualism, and on our platform.—*Medium and Daybreak, London, Eng.*

Dr. A. B. Dobson, of Maquoketa, Iowa, recently held two sances in Morrison, Ill., at the residence of Mrs. A. C. McKenzie. An account of what occurred at them is given in *Old and New* of that city, in which it is stated that an elderly gentleman received a communication signed "Mary A.," with the surname distinctly written, but he was not quite satisfied. The next communication settled it in his mind. It was: "Do you know me? I helped to dig you out of that load of hay when it fell over on you—Mary Ann." It was from a sister, and she recalled to his mind an event that he did not remember to have thought of in thirty years.

The Cause Abroad.

Spiritualism at the Church Congress in England.

The Church Congress that held its sessions at Newcastle, Eng., during the early part of October (the present being its twenty-first year), was no ordinary affair, judging by the reports published concerning it. Some idea of its formidable proportions may be had from its list of officers, which consisted of the Archbishops of Canterbury and York as patrons, the Lord Bishop of Durham as President, one hundred and seven of the dignitaries of the Church as Vice-Presidents, and five sets of committees, comprising clergy and laity, to the number of three hundred and fifty-five. As we have already alluded to its preliminary proceedings, we will now only present its action upon Spiritualism. On the evening assigned for its discussion (Oct. 4th), Rev. Dr. R. Thornton, of London, introduced the subject, by remarking that "as rational men—and even more, as Churchmen, who trust in the presence with us of a Guide to our reason when the matters we deal with approach or enter the provinces of faith—we are bound to accept facts, though we may decline the inferences which others draw from them; to watch, to investigate, and so to come gradually to our own conclusions. For aught we know, these puzzling phenomena may be a new problem set by Almighty God to be solved by the rules and with the aids which he has already given to his faithful children."

After thus admitting, by implication, at least, the existence of the facts and phenomena of Spiritualism, he proceeded to summarize its teachings, which he did quite fairly, making statements regarding the two-fold nature of man, the disenthralment of the spirit, and entrance upon a higher state of being with power to return and commune with those upon earth, the reasonableness and truth of which no one not tethered by a creed would question. Dr. Thornton, however, objected to these teachings because they are "opposed to the system of the Church," as though any system could possibly be greater or of more importance than the truth. But, though objecting to the teachings of Spiritualism as a whole, he freely admitted there is much in them with which the Church can most cordially agree, and which he frankly stated as follows:

"(1.) It is a system of belief, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold as true, propositions which are incapable of mathematical proof. They are at least Theists, if no more; certainly not Atheists. (2.) It is in its very nature antagonistic to all Sadduceism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence. (3.) It inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God, as the brotherhood of men, to be continued with personal recognition, in the future life. (4.) It declares that there can be, and is, communion between spirit and spirit; and so, by implication, acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit—in other words, of revelation, inspiration, and grace."

Dr. Thornton was willing to concede the truth of the teachings of Spiritualism so far as they agree with those of the Church, thus making the latter the infallible test of all truth, all not in conformity with them being absolute error. He next proceeded to take the Church to task for not speaking earnestly upon matters which in the tenets of Modern Spiritualism are made prominent, remarking that, though habitually reminding its hearers that they each have an immortal soul, it fails to tell them "they are really spirits, and have a body which contains an immortal part, to be prepared for immortality. It makes them look on the body as the true being, the soul as a sort of appendage to it: an error against which Socrates cautioned his disciples."

It would seem from this that the English clergy have adopted the precautionary measures of our own against being charged with favoring the belief of Spiritualists, in that they avoid all allusion to spirits, invisible beings and the ministry of angels. Even Dr. Thornton on this occasion surmised that in the opinion of some he had gone too far, for, after making the above statement and others of a similar bearing, he said: "Here, perhaps some one will say to me, 'You seem half a Spiritualist yourself,'" and then admitted that he was one as St. Paul was when caught up into the third heaven. But we will not follow Dr. Thornton at any greater length. He evidently felt Spiritualism to be a truth, and acknowledged it to be such just so far as he dare without giving offence to the clerical censors around him.

Mr. W. R. Browne was the next speaker. He said:

"Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them he was at liberty to mention—a name that stood as high as any amongst the scientific men of England, or, indeed, of Europe—Lord Rayleigh. For a period of some two or three years these scientists spent a considerable part of their time in attending sances, in holding sances at their own houses, and in doing everything in their power to get at the bottom of and to make up their minds on the cause of such phenomena. The remarkable feature which he wished to place before their notice was that at the end of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of Spiritualism were true or false. From that fact he was compelled to draw the conclusion that they must not 'pooh-pooh' Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men, with all their experience and all their skill, could not settle the matter, there must be something in it. That was the first conclusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the cause of these phenomena was a very difficult scientific problem, and that it must be solved by scientific methods; that, firstly, there must be either a supernatural cause, as the advocates of Spiritualism said, or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of thought to read, or, thirdly, that Spiritualism was a mere extension of the ancient and well-known science of conjuring."

The duty of the Church, in view of the above conclusions, Mr. Browne announced to be to do nothing; to use his own words, "the investiga-

tion of the phenomena was beyond its province." A common-sense man would naturally inquire, if a knowledge of a future life and a preparation for it is not within the province of the Church, of what use is the Church? The speaker then proceeded to say that the Church must be careful not to imply that the phenomena are incredible because supernatural; and why? "Because the Church [and here the Church is brought in as the great judge of what is and what is not true] was founded on the belief of supernatural events having occurred at least two thousand years ago." He said it "was most deplorable that the Church should say with a sneer that every new light and every new discovery should be set down to the high priests and emissaries of the devil." But yet the Church has always done so, however deplorable it may be, and does so to-day, where the light of Modern Spiritualism and science does not shine to dispel the darkness.

Mr. Browne is undoubtedly on the right road. His concessions to the Church are merely so many apologies that he turns about and makes to it as newly discovered truths disclose themselves to his spiritual vision, and he feels inclined to accept them. Those truths he enunciated fell not on barren ground alone. The facts he stated could not but have impressed many who for the first time heard them, of the crowning fact of all, that this, which they who are laying out the plans for a temple of God upon earth have rejected, may possibly be its chief corner-stone. He closed his address by congratulating his hearers that whatever Spiritualism may be it is not Materialism, the latter being in his view the greatest danger the Church has to face. He advised the Church to hold the question of Spiritualism in suspense, consider it an open one, and welcome the phenomena, assured that what there was in it of error, could do no harm.

The Rev. Canon Wilberforce was received with applause, and spoke as follows:

"In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as 'Psychism,' but which are generally known as 'Spiritualism.' It may be briefly stated that the signs and wonders of Modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville, State of New York, in the year 1848; and amongst the men of science and learning who investigated the subject in America, in order to refute its pretensions, may be mentioned the names of Dr. Hare, Professor of Chemistry in the University of Pennsylvania, and the Hon. John W. Edwards, Judge of the Supreme Court of Appeal in the State of New York. The former became convinced of the spiritual nature of the manifestations, and published the results of his investigations under the title of 'Experimental Investigations of the Spirit Manifestations, demonstrating the existence of Spirits and their communion with Mortals'; and the Judge, with some members of his family, became mediums of some considerable power. He has published, in two large volumes, a narrative of his investigations, visions, and spiritual communications; also a record of the mediumistic powers of his daughter, who, in the trance state, could converse freely in languages which she had never learned. In the year 1854, the phenomena, which in America have been witnessed by thousands of people, many of whom were of the highest credibility, and whose testimony no one would think of impeaching in a court of law, began to attract attention in England when the visit of an American professional medium—Mrs. Hayden—brought the subject prominently before the public. Among many who investigated at that time was Robert Dale Owen, the Socialist advocate, who became convinced from what he witnessed of the spiritual nature of the phenomena, and through them of the existence of a future state, and of the truth of Christianity. From that time the movement began, and continued to spread in England and on the Continent, although more slowly than in America.

In July, 1869, the first noteworthy attempt at public investigation was made by the London Dialectical Society, which appointed a committee 'to investigate the phenomena alleged to be spiritual manifestations, and to report thereon.' The committee held fifteen meetings, at which they received evidence from thirty-three persons, who described phenomena which, they stated, had occurred within their own personal experience, and written statements relating to it from thirty-one persons. They invited the attendance and cooperation of scientific men, who had expressed opinions favorable or adverse to the genuineness of the phenomena; also of persons who had publicly ascribed them to imposture or delusion. But while successful in procuring evidence of believers in the manifestations and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. They then appointed six sub-committees to investigate by personal experiment. All of these sub-committees sent in reports, some attributing the phenomena to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion. The later phases of alleged spirit-manifestations which have been developed since the report of the Dialectical Society may be summed up as follows: Open vision, more or less continuous; photographs of recognized departed friends of the sitters; religious impromptu addresses and poems on subjects suggested by the audience—the medium being in a state of trance; and, most remarkable of all well-attested manifestations, the materialization of spirits through the physical bodies of mediums.

The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, called 'Spiritualism as a New Basis of Belief,' which, without necessarily endorsing, I recommend to the perusal of my brethren. Those who are following Spiritualism as a means and not an end contend warmly that it does not seek to undermine religion, or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them, and such as can be gained from no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from skepticism to Christianity. In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the *Art Journal*. 'As to the use of Spiritualism (he says), it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from belief to unbelief—of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliottson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism.' When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extended. Appealing, as it does, to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in Modern Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture-room, but in the thousands of private homes, in which one or more of the family has mediumistic power."

The speaker at this point stated what he considered to be the evils of Spiritualism, chief of which was the breaking up of church organiza-

Spiritual Phenomena.

From the Rev. J. H. ...

ANGEL VISITANTS.

And the ...

In contemplating the present demoralized and ...

Our first visit to Vauluse has generally consisted ...

Although neither my brother nor myself needed ...

On another evening my daughter Fanny (who ...

At the sances I have been referring to, scores ...

On more than one occasion Anna has permitted ...

For some time after her arrival at Vauluse ...

The cabinet, within which the medium sat ...

My wife comes out of the cabinet as natural ...

On one evening my wife and daughters Mary ...

I may here say that during a visit to Florida ...

My youngest daughter, Esther, who passed ...

As none present had the most distant doubt of ...

On this same evening the following cases of ...

SPIRIT-HEALING.

The following incident that occurred recently ...

At last in my library Sunday noon oppressed ...

Long before the establishment of the Weather ...

Not so, however, with my old friend Osceola ...

Another phase of George's mediumship was to ...

Of late years I have heard that George had ...

And now transpired one of the most remarkable ...

I forgot to say in my proper place, that the ...

In conclusion I may say that the fact that ...

"Dr. W. H. Abbott, a successful magnetic physician ...

Vauluse, R. I.

Banner Correspondence.

Nevada.

RENO.—Martha J. Younglove writes: "Reno ...

This locality is eminently adapted for mediums ...

I wish, ere I close this letter, to write a good ...

Texas.

WHITNEY.—T. J. Haley, M. D., writes that ...

acquaintances. The spirit of his former wife ...

Vermont.

EAST GRANVILLE.—Mrs. L. G. Bartlett ...

Saturday forenoon was devoted to conference ...

We would tender our thanks to Miss Minnie ...

TUNBRIDGE.—G. Severance writes: "In common ...

Utah.

SALT LAKE CITY.—Mrs. H. T. Stearns ...

Pennsylvania.

CONNEAUTVILLE.—G. W. Kendall writes: "We ...

Massachusetts.

SHREWSBURY.—H. S. Buck, Secretary of ...

so well pleased that they unanimously voted that she be engaged for another evening at an early date."

ROCKLAND.—F. Beal writes: "We have managed to keep up some interest on our Progressive Lyceum, and start off this fall with some inspiring lectures from that spiritual evangelist, Dr. H. P. Fairfield. He is a live, earnest, magnetic speaker, and holds his audience spellbound by his discourse. He has aroused the people and revived the spiritual interest in our town. Spiritualism is calculated to exercise a lasting influence upon the feelings and conduct of men for good. It is a joyful message from heaven, and no one can truly object to the spiritual doctrine of life and progress as advocated by Dr. H. P. Fairfield, the trance speaker and medium of Worcester, Mass."

Rhode Island.

PROVIDENCE.—Wm. Foster, Jr., writes: "We sometimes boast that the days of persecution have passed, and frequently plume ourselves over the fact that this is an age of toleration in all matters pertaining to religion. It is frequently asserted that thought is free, and opinion is unchallenged save through argument. But our boasts and gratulations in this direction are vain and empty. It is true the rack, thumb-screw and faggot are no longer used; these old instruments of torture have their substitutes, however. The leaven of persecution, the bigotry of intolerance, the hatred of free discussion, all have a potency which the holder of unpopular opinions will find out to his cost in some form."

These thoughts have been suggested by the course pursued by the landlord who had rented one of his tenements to Mr. James A. Bliss, lately removed from Philadelphia to Providence. After Mr. Bliss had decided to change his residence, he cast about to find a tenement, and finally leased one he thought fitted for his use. He bought his goods, moved in, and before he was settled was peremptorily ordered by the landlord to vacate forthwith. Mr. Bliss sought the reason, and was told that if it had been known he was a Spiritualist he could not have had the tenement. Mr. Bliss replied that he would remove instantly if the landlord would pay the expenses. This was refused, and then Mr. B. tendered one month's rent. The landlord hesitated to take it, but finally did so. Mr. Bliss, thus assured of shelter for the time being, at once secured another tenement for a year, and will continue his work in the spiritual field which has most auspiciously opened.

This transaction exhibits the spirit which animates the steeple-house religion of the day, akin to that which has animated Christendom for centuries; the fangs of the credal serpent have been blunted, nevertheless it still strikes. And right here let me ask why it is that so many Spiritualists still pay tribute to the churches, and indirectly sustain that persecuting spirit almost daily exhibited, not alone by those who arrogate orthodoxy, but by some who profess liberalism: Let these sectarians be deprived of the countenance, the moral and pecuniary support of that large number who really are not in sympathy with them, and they would be less arrogant, less persecuting, less harmful."

A correspondent, "H. W.," writes from Providence, under date of Oct. 20th, an account of phenomena witnessed, from which the subjoined is condensed: "I attended a materializing séance in this city a short time since, and sat passively studying and weighing all the details of the phenomena presented; when I was notified I was wanted at the aperture of the cabinet, in company with a lady medium with whom I had had numerous sittings. In a moment the door flashed open, as if by a spring, a youthful face appeared, bowed politely, with an air of authority, and when asked if it was Maestlinus (an Italian spirit with whom we were familiar at our sittings) replied in the affirmative by repeated slappings of the door. He appeared again with a semi-smile on his face, this time bringing it close to the aperture, as if to give us full satisfaction, and scratching on the door with his finger in imitation of writing, which he had previously told us would be given by the independent method. After he had retired another spirit opened the door, keeping somewhat backward, and gazing steadily into my face. The head was an eminently intellectual one, being very deep and broad in the region of Causality and Comparison, and wore a heavy beard of medium length. The general appearance of the figure was German, with something ancient about it. The figure moved but little, but continued to gaze at me steadily; it was a set, thoughtful, penetrating gaze. I asked if it was Kepler, of astronomical renown, both from the impression the figure made upon me, and from previously knowing that he was the leading intelligence acting for my welfare. In reply his hand was raised vertically, and fell to the horizontal, pointing directly into my face with solemn earnestness. This was repeated three or four times, each time more emphatically. I then asked if he could indicate to me in any manner that it was Kepler. In response he shook a white handkerchief before the aperture; he also tried to let me shake his hand by request, but could do no more than rapidly touch mine sufficiently long for me to note that the temperature was below my own."

I do not know the cause, but I felt humbled under the pointed finger and set gaze. We were then informed by an attending spirit of the materializing medium that they could come no more. These forms were followed by others until the séance came to a close."

New York.

BROOKLYN.—A correspondent, "S. W.," writes: "It has been overlooked in the report of our meetings at Phoenix and Everett Halls, that on the several occasions when the celebrated Dr. Monck, of England, has been speaking upon the platform or exercising his healing powers in public, raps were heard distinctly at a distance of several feet from him, sounding, as one has beautifully expressed it, 'like the echoing footsteps of angels,' attesting by these sounds their presence and power. The Doctor has endeavored himself to all who have come into contact with him and the beneficent gift that has been vouchsafed to him."

LA FARGEVILLE.—H. J. Kilborn writes: "E. Anne Hinman, after a month's visit at this place and Clayton, N. Y., left Friday morning, Oct. 21st, stopping at one or two places on her way to North Bennington, Vt., where she has been engaged to speak during the month of November. Miss Hinman has done a great amount of good for the cause of Spiritualism in this little village. For a place of so much opposition, and where so little was known of our philosophy, there has been a grand awakening. I know of a number who have been made brighter

—they can see their way more clearly—by hearing the truths that have been given by the guides of Miss H. during her visit. Miss Hinman came here as a stranger to all, but in her two visits has made many warm friends, all of whom regretted to have her leave; for it was repeated by one of the controls at her last visit, as at her first, that we had not only taken their medium into our homes but into our hearts."

Miss H. did not come here because she expected any great compensation, but was sent by the spirit-world to spread light and truth, and speak to the people that are hungering for spiritual food. If she comes again, we, as Spiritualists (of whom there are not many here), will do all that lies in our power that she may be rewarded for the good work she has done and may do in the advancement of Spiritualism."

Miss Hinman gave three lectures at Clayton, and some eight or ten parlor lectures at this place. Owing to not having any hall at the time, we were obliged to hold meetings at private residences, but we had large and appreciative audiences. Hereafter we shall have a hall to go into. We have a nice little hall, which is about finished, that will be open to the truths of Spiritualism. We have no organization, and are not able to do much for speakers, but if they come this way to spread the truth we shall do what we can for them."

Kansas.

TOPEKA.—Miss J. M. Hutchinson writes: "Looking over your column of 'Correspondence,' and finding no reminder of the existence of 'earnest workers' in this place, I take the liberty to assure your readers that the 'little grain of heaven' is yet with us, encouraging us to still further search in the cause of truth. Weekly meetings Sunday evenings are attended with a somewhat increasing interest, at Mrs. Greer's residence, corner of Sixth and Topeka Avenues, where all interested are cordially welcomed by one who has worked zealously in this noble cause. Our loved medium, Mrs. Abbie L. Lull, and regular speaker for the evening, after opening the exercises with prayer, speaks upon subjects given from the audience, after which descriptions of spirits seeking recognition from their earth-friends are given. Good tests are received. The spirit side of life seems ever ready and anxious to bring proof of the immortality of the soul. Thus, little by little, is strength gained to assist the weary, earth-bound pilgrim to look up and see, in the near future, the glorious sunshine of God's 'Heaven,' which is slowly but surely coming to all on earth who will open the chambers of their souls to receive. God speed the time when all creeds will be forgotten in the earnest desire to know of the First Great Cause which governs the universe."

Minnesota.

WORTHINGTON.—Mrs. Emory Clark has furnished the editor of the *Advance* a piece of board procured by her during the past summer, upon which is this inscription: "Taken from the old Fox House, Hydesville, Wayne Co., N. Y." Remarking upon which a correspondent forwards us the following from the *Advance*: "In this old house, just one generation ago, occurred the original spirit-rappings, from which Modern Spiritualism, as a distinctive movement, began. In one generation the movement has spread over the world, undermined the theology of the churches, taken from death its terrors, given positive demonstration of a future existence, and secured millions and even tens of millions of believers. The old house in which the rappings began still stands, and the 'Fox girls,'—one of whom married Dr. Kane, the Arctic explorer, and the other married a distinguished English gentleman—are still in the prime of life and doing good service by their mediumship. No other modern movement begins to equal this one in extent and importance."

Indiana.

TERRE HAUTE.—J. D. Robbins writes: "We are still favored with excellent materializations at Mrs. Stewart's séances, held regularly at Pence's Hall. Her daughter Ida, who is but twelve years old, already gives indications of becoming a materializing medium of great power. Our séances are strengthened by the presence of Mrs. Emma Hurst, whose medial gifts are excellent."

(From "Geraldine," the new anonymous novel in verse.)

BUILDING AND BEING.

The king would build, so a legend says,
The finest of all fine palaces.
He sent for St. Thomas, a builder rare,
And bade him to build them a wonder fair.
The king's great treasure was placed at hand,
And with it the sovereign's one command—
"Build well, oh builder so good and great!
And add to the glory of my estate."
"Build well, nor spare of my wealth to show
A prouder palace than mortals know."
The king took leave of his kingdom then,
And wandered far from the haunts of men.
St. Thomas the king's great treasure spent
In worthy far more than his master meant.
He clad the naked, the hungry fed,
The old of gladness around him shed.
He blessed them all with the ample store,
As never a king's wealth blessed before.
The king came back from his journey long,
But found no grace in the happy throng.
That greeted him now on his slow return,
To teach him the lessons he ought to learn.
The king came back to his well-spent gold;
But no new palace could he behold.
In terrible anger he swore, and said
That the builder's folly should cost his head.
St. Thomas in dungeon dark was cast,
Till the time for his punishment dire were passed.
Then it chanced, or the good God willed it so,
That the king's own brother in death lay low.
When four days dead, as the legend reads,
He rose to humanity's life and needs.
From sleep of the dust he strangely woke,
And thus to his brother, the king, he spoke:—
"I have been to Paradise, oh my king!
And have heard the heavenly angels sing.
And there I saw, by the gates of gold,
A palace finer than tongue has told;
Its walls and towers were lifted high
In beautiful grace to the bending sky;
Its glories there in that radiant place
Shone forth like a smile from the dear Lord's face.
An angel said it was builded there
By the good St. Thomas, with love and care
For our fellow-men, and that it should be
Thy palace of peace through eternity."
The king his vision pondered well,
Till he took St. Thomas from dungeon cell,
And said, "Oh builder! he most is wise
Who buildeth ever for Paradise."

A FIRST CLASS COMMENDATION.—A farmer on being asked to write a testimonial for a patent clothes-wringer, produced the following: "I bought your clothes-wringer, and am hugely pleased with it. I bought a jag of wood, which proved to be green and unfit to burn; I ran the whole load through your wringer, and have used the wood for kindling ever since."

The tears which flow, and the honors that are paid,
When the founders of the republic die, give hope that
The republic itself may be immortal.—Daniel Webster.

SPECIAL CORRESPONDENCE.

New York City.

Progress of Spiritualism.—"The Two Worlds"—A New Public Medium—Miscellaneous Items.

Spiritualism in the great metropolis seems to be in a flourishing condition. Services at both of the Spiritualist Societies are well attended, and the Lyceum continues to attract a large number of young people. The debates at the Harvard Rooms are as interesting as ever. The Brooklyn meetings and conferences maintain their high reputation for order and intelligence. The local mediums and healers in New York City and Brooklyn report that there is a growing interest among the people on the general theme of Spiritualism.

No cause ever had a more brilliant series of victories than Modern Spiritualism. Science, philosophy and religion are indebted to the new movement for many valuable facts, useful suggestions and noble ideas.

Mediumship is the cornerstone of Spiritualism. Genuine spiritual manifestations do occur. By these signs we conquer. Again and again has the attention of the public been called to the facts of Spiritualism, and this course will have to be pursued for many years to come. Explain to us, skeptic, the cause of the phenomenon of independent slate-writing, or the great marvel of "form" or materializing manifestation. The spiritual gifts of history are still operative—that is the declaration which Spiritualism makes to the world.

Spiritual phenomena answer the question of the ages: Shall we survive the dissolution of the body? There is a great doubt of immortality settling down upon the world. The Church is powerless to prevent this condition of things. Her past grandeur was in spiritual phenomena. How many Christians remember this fact, even on Easter Sunday? The Church fails to meet the demands of the hour. Her claim that the days of spiritual influx are over seems cold and heartless to the modern thinker. Is not God as loving as formerly? Why should God grant more to the first than to the nineteenth century in the direction of evidence of immortality?

"THE TWO WORLDS."

This new paper in the spiritual vineyard seems to have made a good start in the race for success. Dr. Crowell, the publisher, is a very genial gentleman, with nothing of the iconoclast in his composition, and his view of Spiritualism is—as the writer understands it—that the movement is supplemental to Christianity; an added leaf to the existing order of things. A leading feature of *The Two Worlds* will undoubtedly be the emphasizing of the growth of Spiritualism in the Church. This is certainly an interesting incidental phase of the progress of Spiritualism. Does Mr. Crowell over-rate the significance of this phenomenon in the life of the Church in our day? Time will tell. Mr. and Mrs. A. E. Newton are the managers of the editorial branch of *The Two Worlds*. They are well known as veterans who have labored for years in a self-sacrificing spirit for the cause of Spiritualism. Mr. Newton is an accomplished journalist of great experience and power; and Mrs. Newton is a lady of fine culture, and clear spiritual insight. Spiritualism is not a new theme to these editors, and they have brought to *The Two Worlds* the wisdom gained by years of observation, experience and study. The publisher is to be congratulated relative to his choice for the guidance of the editorial department. Recently, Capt. H. H. Brown, the well-known lecturer, was invited to the position of assistant editor. He is a speaker of ability, and will undoubtedly display his versatility in a commendable way by demonstrating his ability to perform in an acceptable manner the arduous duties of the place which he has accepted.

That *The Two Worlds* may find a place for itself and secure a growing constituency, is certainly a desirable and probable outlook. The spread of Spiritualism is what we all labor for, and blessed are all instrumentalities which help to bring about that end. Let us all work together in the unity of the spirit.

A NEW PUBLIC MEDIUM.

Mrs. Eva Josef, of New York City, is highly recommended by many persons who have visited her séances. She is a lady of refinement and culture, and the development of her medial powers was as great an astonishment to her as to her friends. Mrs. Josef is a medium for physical manifestations; musical instruments are played upon without human contact at her séances; ponderable bodies are also moved by the spirits, and fine drawings are executed, and communications in different languages written under test conditions. This lady will soon advertise in the *Banner of Light* relative to her public work in connection with Spiritualism. She is worthy of encouragement and patronage from Spiritualists.

CHIPS.

The writer had the pleasure of meeting Prof. S. B. Brittan in New York, and was highly edified by a conversation with him.

Parties having a good ritual for Spiritualist funerals are requested to address Mrs. John W. Wheeler, of Orange, Mass., in relation to the matter.

Parson Newman (Methodist), of New York City, is doing his best to crush free thought and Spiritualism. You have undertaken a big job, Mr. Newman. Adieu.

Begin, brethren, at the earliest possible moment to agitate the question of Sunday trains to the camp-meetings in 1882. Who knows what schemes are being concocted to prevent such a consummation?

Ingersoll pleads for a "miracle." He should visit Dr. Slade! At one of our friend's séances Mr. Ingersoll can receive evidence of the existence of super-physical power. In time the orator of the prairies will reach Spiritualism.

H. S. Williams, formerly of Boston, and one of the founders of the Onset Bay Association, is a resident of New York City. He is as deeply interested in the progress of Spiritualism as ever, and sends cordial greetings to Colby & Rich. Mr. Williams and his charming wife are a genial couple.

"I find myself inspired supremely by the possible that calls for revelation; by the forces that sleep imprisoned in the sanctuaries of unquarried truth, or stretch their hands at sound of sledge and drill, imploring for release. Does God ever stint his utterances because no creature hears?"—Selected by Mrs. Murilla Field.

Mr. W. J. Colville spoke in Troy, N. Y., Oct. 30th, and was greeted by a select audience of intelligent Spiritualists. His discourses were listened to with great attention, and were highly appreciated. There are many Spiritualists in this city, and in all probability meetings will be renewed permanently at an early day.

Deacon Daniel F. Fairman, of the Universalist church of Stafford, Conn., recently attended one of Dr. Slade's séances. The manifestations were varied and convincing, and the deacon was highly delighted. Mr. Fairman was among

the early investigators of Spiritualism. He is a firm believer in the reality of spirit-communion. Tell the brethren in the church about your experience, deacon, and thus become a missionary for Spiritualism.

Many young Unitarian and Universalist ministers who affect a horror of the work of the iconoclast, should re-read the sermons of Channing and Parker. The holy tone and lordly manner which a large percentage of the young men who have served their time in a theological foundry uniformly adopt, is absolutely shocking to common, every-day people who earn their living by hard work. Dear young men, you have a great deal to learn; while you were in the theological prison the world advanced, and you must hurry up or you will be left behind. The meeting-house does not govern the march of civilization. There is a good hint for you.

Mrs. H. F. M. Brown, the veteran worker in the cause of Spiritualism, has been regarded with affectionate esteem by thousands of Spiritualists for many years. By her death the visible army of adherents to Spiritualism loses a well-remembered and steadfast standard-bearer. Our ardent sister was both gentle and heroic; she had the courage of her convictions, and never wavered from the line of duty; her interest in the young was marked, and she labored on the *Lyceum Banner* years ago with ability. Her mortal form has been put into a grave, but her ardent spirit cannot be buried; and now, our sister has entered upon the duties of life in another sphere of being. Who will take the places of the old-time workers? One by one they go from us! Their names should be revered; and reminiscences of their sacrificing labors should be printed for the benefit of the public. Accept our love, dear sister; come to us with an inspiration of peace and progress.

North Adams, Mass.: The *Banner of Light* missionary visited this thriving town not long ago, and made "calls" on the many resident Spiritualists. The brethren welcomed the itinerant journalist cordially, and ordered books and subscribed for the *Banner* in a way that caused that individual to feel very happy. Col. Arnold, a prominent citizen, said: "I am glad to meet you, Mr. Reporter. The Spiritualists here are greatly pleased with the enlargement of the *Banner*. We propose to rally with renewed zeal to sustain Colby & Rich in their good work. The *Banner* must be maintained. I am glad to see that its conductors are so enterprising. The voluminous reports which have been published of all the great camp-meetings have been invaluable. The camp-meetings are sources of power for Spiritualism. Write about them all you can, young man; give us all the details. Tell your employers that, for one, I think they are doing splendidly!" The writer thanked Col. Arnold for his kind words, and assured him that Colby & Rich had incurred the large additional expense involved in increasing the size of the *Banner*, with a feeling of confidence that the Spiritualists of the country would appreciate such a course.

New Haven, Conn.: Conductor Frank Hermance is a man of sterling integrity. For years he was at the head of the Free Lecture Association, and with Ed. Whiting and others labored valiantly for the spread of Spiritualism. Year after year the meetings were supported. After a time Mr. Hermance, owing to ill health, resigned his official position. A few years ago the meetings ceased. Since the close of the services in Loomis's Temple of Music, Messrs. Hermance and Whiting have been regular in their attendance at the Universalist church, to which Rev. M. H. Houghton (formerly a prominent Spiritualist lecturer) ministers. Mr. Houghton has not surrendered his independence or freedom, nor has he lost interest in Spiritualism. Like a sensible man, he reads the *Banner*. Messrs. Hermance and Whiting are as firm in their Spiritualism as ever, though it is remotely possible that they may become deacons in Mr. Houghton's society. Elect for yourselves, gentlemen, the organization in which you choose to work. There is no popo in the spiritual movement to dictate to you. The writer learned with pleasure that the Spiritualists have just organized a society. Dr. Monck addressed the friends on Oct. 30th, meeting with excellent success.

Notes from Onset Bay.

To the Editor of the *Banner of Light*: An unprecedented sale of cottage lots has occurred at these grounds, sixty having been sold since the opening of the present season.

West Boulevard and Longwood Avenue are being graded; also East Boulevard from the bridge across East River to the junction of South Boulevard.

The auditorium is being painted to correspond with the fine appearance of the speaker's stand. Cyrus Peabody is building a cottage on West Central Avenue.

B. H. Bourne is building a cottage on East Central Avenue.

Thomas Dean is building a cottage on Union street.

Thomas Glass is building a cottage on Pearl Avenue, opposite the Mediums' Home, on lot bought of Sidney Howe.

Sidney Howe is still improving his lot on Pearl Avenue and Eleventh street, and putting his cottage in readiness for winter occupation.

Messrs. Benjamin and Vaughan are having a good fall work in the teaming business.

Mrs. Jennie P. Kicker has bought lot 84, corner South Boulevard and Prospect Avenue, and is grading it, and putting in a fine bank wall.

The increase of travel to Onset Bay Grove, for the season of 1881 over the season of 1880, was twenty-five per cent.

The Association intends extensive building during the coming winter and spring.

Mr. B. H. Bourne may rest assured that his many friends congratulate him on the addition of a son to his home at the Twin Cottages.

The reason lots are selling at Onset so fast is because the people want a summer home where they can obtain a feast of spiritual things.

Miss Achsa Paine has built an addition to her cottage on Highland Avenue.

The Association are taking steps toward the widening of Highland Avenue ten feet.

Mrs. Mary A. Pierce, of Boston, has bought lots in section 20 for a summer home.

Miss Celeste H. Farwell, of Boston, has bought lot 503.

Deane has bought lot 562, making a fine addition to his beautiful cottage, and will sink a well on the lot at once.

A séance was held in Sidney Howe's cottage, Pearl Avenue, Sunday evening, Oct. 30th, at which twenty persons were present.

Mr. and Mrs. Alfred Nash remain at their cottage on South Boulevard, having plenty of time and knowing how to enjoy the autumn days by the seaside. They are crowning the berries of autumn with the fullness of autumn.

The demand for a first-class restaurant at the west end of West Central Avenue, where board can be had by the day or by the week, is fast developing, and such an enterprise should be in active operation early the coming season. It is one of the most beautiful locations on the grove. More than seven-eighths of all the cottage lots in that vicinity have already been sold, and about one-half of all the cottages built are in that locality. Summer boarders do not wish to be compelled to travel to Onset Avenue for their meals. It is hoped this much needed demand will be supplied.

W. W. CUMBER.

Some things are past finding out. The love for whiteness is what staggers a man.—New Orleans Picayune.

Boston Spiritual Conference Meetings.

To the Editor of the *Banner of Light*:

Our meeting on the evening of Nov. 2d at Berkeley Hall, notwithstanding the inclement weather, was very fully attended. We were favored with the presence of three distinguished speakers, aside from the usual ones, and the meeting was one long to be remembered as an occasion fraught with the utterance of some of the most sublime truths that mortals are often requested to listen to. There seemed to be a heavenly inspiration filling the room, and waiting our souls into the blest atmosphere of angelic ones. Such a meeting as this amply recompenses its organizers for all the labor expended in behalf of these gatherings.

After the usual opening exercises, Mrs. Dr. Parker, of England, in an address of great beauty and pathos set forth the claims of lady mediums to the kind regards and charitable consideration of Spiritualists. Her address was calculated to increase the sympathies of all present for those doomed, as she said, to a moral burning at the stake, as much as were the martyrs of olden times at a physical. In lieu of this terrible treatment she advocated a home for mediums, where, in the midst of favorable surroundings, they could pursue their divine calling, exempt from the galling chains of poverty and the taunts of the mercenary.

Mrs. Parker was followed by our talented friend, Mr. E. W. Wallis, of England, who, under control, delivered a masterly address upon the importance of purity in mediums, and on mediumship in general. Without mediumship, there would be no Spiritualism. Other systems pretended to have a divine sanction, but failed to exhibit any proof thereof, while Spiritualism, through its mediums, constantly showed its divine origin, and substantiated its claims to heavenly approval. As mediumship was the cornerstone of Spiritualism, it was of the last importance that it should be exalted in its character and calculated to draw to its embrace all that is noble and pure in human society. Mediums were themselves made liable for the misrepresentations of the outside world of the character of Spiritualism. He blamed Spiritualists as much as mediums for this perversion. Mr. Wallis's remarks were constantly applauded during and at the close of his truly wonderful effort, which seems to the writer to be one of the best addresses he has favored us with in this city.

The next speaker was Mr. Grosvenor, who, in a few fitting words, commended the views of the speaker. Other speakers followed, whose remarks must be omitted, as the space you have kindly allotted us is nearly full. The *pro and con* of this subject was fully presented, and the audience retired conscious of having enjoyed a rich intellectual and moral treat.

John Orvis, Esq., the great labor-reform agitator, thrilled the audience by a short speech of matchless eloquence on the friendliness of Spiritualism as the grand and noblest of the universe. Introducing a "new heavens and new earth wherein dwelleth righteousness," and he also favored the plan of Dr. Thayer and Mr. Pearson for an establishment for the protection of mediums, of which Mr. Wallis in his normal state doubted the expediency.

The next question is, "How Should Spiritualists Treat their Mediums?"

Yours fraternally, C. S.

NEW SIGHT MUSIC RECEIVED.—From Geo. D. Aschaff, to West 41st street, Cincinnati, Ohio, "Good Morning," "Song of the Ball," two songs as sung by Julia A. Hunt in "Florence," words by Sydney Rosenfeld, music by J. W. Bischoff. "Mantelstuehn's March," by Louis Meyer; "Ocean Grove Schottische," by H. M. Hoke; "Ties of Friendship Waltzes," by Maurice H. Strong; "Minuet de Brabant," by Louis Meyer; "Fables Watch Her in Her Cradle," words and music by James E. Stewart; "Lille," Tyrolenne de Salon for the piano, by Louis Meyer; "The Hall Storm," a representation of nature, for the piano, by Henri Lestrie; "Mother's Rondo," and "Flow'et Schottische," two new numbers of "Five Family Favorites," by Charles Kinkel.

From F. W. Helmick, 180 Elm street, Cincinnati, Ohio, "Never go Back on a Traveling Man," or the Boys on the Road," a commercial ballad. Words by Robert Lovell, music by Charlie Baker.

They have a custom at Hanwell, Eng., peculiar to that place, known as "Bumping the Curate," which is ancient if not honorable. Some time since the present curate was taken in hand and "bumped," taking offence at which he brought the bumpers to a magistrate and had them fined. A subscription was immediately opened, and so freely did the money flow in that the fines were paid and a handsome surplus left, which was handed over to the funds of the parish church choir, thereby heaping coals of fire on the head of the curate, and giving additional recommendation to the bumping process as helping the cause of education.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Bad Dreams, Disturbed Sleep, Indigestion, Stomach Gas, all vanish before Hop Bitters.

Passed to Spirit-Life.

From Cambridgeport, Mass., Oct. 27th, Mrs. Josephine, wife of John M. Braden, aged 35 years 8 months and 23 days.

Funeral services were held at her late home, 4 Oak street, on the afternoon of Oct. 28th, at which were present a very large circle of relatives and friends, who by their presence testified how strong a hold she had upon their affections, as well as their deep sympathy for her passing. The exercises consisted of an address and invocation by Dr. John H. Currier, of Boston, assisted by a fine quartet of the best vocalists of the city. The services were held in the residence of Mr. E. W. Wallis, which fittingly rendered three appropriate selections. Monday, Oct. 31st, her remains were taken to her old home, "Waterloo," to be placed by the side of those who preceded her on the father's side of life.

She leaves a loved companion, an only daughter, two sisters, a brother, and a large circle of relatives and friends, most of whom are cheered by the knowledge of an eternal rest, and the memory of the sonnets that bound her to them will be as fragrant as the flowers that loving hands placed upon the casket containing the form of one who has been loved one.

On Tuesday, the 16th day of August, the remains of Mrs. Emily Myers were committed to earth. This sister enjoyed, in a happy conviction of the truth of our philosophy, the religion of Spiritualism. Her children and other relatives were present at the funeral, and manifested much interest in the remarks made by the writer and by Mrs. Anna Hovey.

On Sunday, the 21st of August, the writer, by special request, spoke at the funeral of John Mitter, who, though an outspoken Spiritualist, was convinced of the truth of Spiritualism, and passed over in full assurance that "if a man die he shall live again." Several of his immediate relatives strong in the faith were present, but not in Philadelphia, Pa.

From Ashby, Mass., Aug. 10th, Charles F. Crosby, aged 82 years and 6 days.

Mr. Crosby had been a sufferer for many months, but finally the messenger came for him, and he passed to spirit-life. He was one of the pioneers of Spiritualism in his vicinity, ever welcoming to his home all who were interested in promulgating its truths. His children with miss him, especially one who was so faithful to her parents. May the sweet ones gone before minister unto them and ease their hearts. The funeral was largely attended, and the mortal form was carried to Ashburnham and laid beside his companion, who preceded him some two years to the life. MARY L. FENICHT.

From Deerfield, Mass., on Friday night, Oct. 7th, Mrs. George Shelton, at the age of 61 years.

The services were opened with prayer by Rev. Mr. Buckin, the Unitarian minister of the town, which Mr. E. W. Wallis delivered a very impressive discourse, which was listened to with marked attention, particularly by the Unitarian and Orthodox ministers who were present. He said, if that was Spiritualism, they would like to know more about it. Mrs. Shelton was very happy in her knowledge of Spiritualism, and said in my hearing two weeks before she passed on: "It seems to me that I have just begun to live."

JOSEPH H. BEAL.

Greenfield, Mass., Oct. 31st, 1881.

(Ordinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.)

Spiritualist Meetings in Boston.

New Era Hall.—The Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 A. M. J. B. Hatch, Conductor.

The Shawmut Sewing Circle.—Conducted by Mrs. J. B. Hatch, every Sunday afternoon at 3 o'clock. Gentlemen friends are invited to the evening exercises.

Pathe Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 A. M. in this hall, 176 Tremont street, every Sunday at 10 A. M. J. B. Hatch, Conductor.

Berkley Hall, 4 Berkeley street (Old Fellows Building).—Free Spiritualist Meetings every Sunday at 10:30 A. M. and 7:30 P. M. W. J. Colville, Lecturer.

Essex Hall.—Spiritualist Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 7:30 P. M. J. B. Hatch, Conductor.

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 7:30 o'clock. Dr. N. P. Smith, inspirational speaker.

Science Hall, 722 Washington street.—Spiritualist Meetings every Tuesday, at 3 P. M. W. J. Colville, Lecturer.

Ladies Aid Society.—There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, the progress of humanity, without regard to sect or party, are invited.

Myrtle Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock.

Chelsea.—The Spiritualist Association holds meetings at 3 and 7 P. M. in the Temple of Honor Hall, Old Fellows Building, opposite the Bell Telephone Company, every Sunday afternoon, conference. In the evening W. J. Colville will occupy the platform.

NEW ERA HALL.—Every seat was occupied to-day by an interested audience, and I think all the friends are pleased to find our Lyceum in such a flourishing condition. Every member has worked with much energy to place it in the front rank, and it is firmly believed their labor is fully appreciated. We were honored to-day with the company of Mr. and Mrs. Hopkins, both able workers in the field of Spiritualism, and Mr. H. interested in the school in a brief descriptive address. Mrs. David Adams, one of the first to rally at the call made to inaugurate a progressive Lyceum in Massachusetts, was also present, accompanied by her daughter, Miss Susie M. Adams, who, as a graduate of the Lyceum, has become one of Boston's favorite elocutionists. This young lady gave a select reading and also a vocal selection.

The regular service opened with selections by the orchestra. Singing and Silver Chain recitations followed. The Banner March was fully executed. The following in reading, recitation, and instrumental music: Abbie Bridgeman, Annie Henley, Willie Farnum, Ernest Fleece, Emma Ware, Grace Burroughs, Hannah Northing, Bessie Stevens, Bessie Brown, Daisy Ellis, Hattie Rice, Gertie Coffin, and, last but not least, the two-year-old wonder, little Blanche. Then came the Physical Exercises, closing with singing.

The pupils will be entertained every Saturday afternoon at our hall. Dancing and games will be indulged in, followed with a collation under the charge of our committee of ladies. These entertainments will be free to all pupils of the Lyceum. Reader, pay the Shawmut Lyceum a visit and witness the efforts there made. Our motto is, "Do good unto others."

J. B. HATCH, JR.,
Secretary Shawmut Spiritual Lyceum.
Boston, Nov. 7th, 1881.

PAINE HALL.—The morning of Nov. 6th was a bright and cheerful one. The audience that greeted us was even larger than the Sunday previous. It is exceedingly gratifying to us to see the growing interest the public manifests in us; and it shall be our earnest endeavor to prove ourselves worthy of it. Our programme to-day was a good one, and the applause which greeted the efforts of each child was hearty. The aid which our friends are rendering us is appreciated, and we desire here to thank them all, the *Banner of Light* especially, which for fifteen years has chronicled our work and progress.

Our exercises were as follows: Recitations by Ella Waite, Fred Young, Otto Butner, Mamie Havener, Alie Waite, Amy Peters, Benny Myers, and Arthur G. Cook; songs by Etta Parr, Jennie Smith, Emma Parr and Jennie Weeks; piano solos by Joseph Myers and Nellie Thomas; piano duet by Helen M. Bill and Emma Bell; recitation by Mr. Geo. W. Coats, of the "Death of Sampson," and a reading by Alice Messer. The calisthenics were led by the Conductor and Assistant Guardian. After the Target March the Lyceum adjourned.

The thanks of the Association are tendered to the Ladies Aid Society for kindly giving us the use of their hall for last Sunday's benefit.

F. L. OXLEY, Cor. Sec.
Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.—Sunday last, Nov. 6th, our hall was crowded at every session, and no discord existed in the anthem the assembled souls poured forth. Father Locke gave an interesting discourse, and a billiard table was set up, and a number of some of his most popular original songs. Dr. S. A. Wheelock spoke with much feeling regarding his experience in the spiritual world. Mr. Street, of New York, gave some stirring reminiscences, which elicited warm manifestations of appreciation from his hearers. Mrs. Dr. Perkins spoke in her usual eloquent and inspired strain. Mrs. Maggie Folsom, a power in the control of the spirits, threw out pearls of thought with lavish hand. Mr. J. C. Sell, an earnest worker, gave a number of tests remarkable for their accuracy and import. Mrs. Dr. Court was controlled, and gave the experience in spirit-life of one who confessed to have been, when on earth, a "wicked torturer." Mrs. Leslie and Mrs. Inley each gave several interesting tests, which were recognized as true. Mrs. J. P. Dillingham, of Lynn, was present in the afternoon, and the favor with which she was received gave ample proof of her admittance gifts.

CHARLESTOWN, "MYSTIC HALL."—Sunday, Nov. 6th, Mr. F. A. Heath occupied the platform in the afternoon at the usual hour. After a song by the choir, a beautiful poem was improvised by the guides of the medium, after which they delivered an interesting discourse on "What Must Be Done to be Saved," closing with a poem. After a song, improvised upon subjects taken from the audience, several excellent tests were given, which were satisfactory to those for whom they were specially designed, and interesting to all. The exercises concluded with a song by Mr. O. Fuller, the well-known and popular vocalist.

Next Sunday, Nov. 13th, Mr. F. A. Heath and Mrs. H. W. Cushman will speak and give tests in this hall at 3 P. M.

O. B. M.

Meetings in Lowell.

To the Editor of the *Banner of Light*:
Sunday, Nov. 6th, Dr. L. K. Coonley, of Lawrence, spoke upon a subject given by the audience, in a masterly manner. At the close of the afternoon services many in the hall gathered around the speaker, greeting him warmly, and extending their hearty sympathy to him in his grand work. In the evening—after a solo by Mr. William Severance—a blind musician who has of late become deeply interested in our beautiful philosophy—Dr. Coonley called for a subject from the audience. Several were handed in, among them "Magnetic Healing" and "Spirit-Control," both of which were discussed to the entire satisfaction of the large audience present. The speaker manifested the most profound reverence for all that is held sacred by the people, claiming Spiritualism to be a grand lever that is now being used to raise and raise humanity from the mire of superstition. He was accompanied by his wife, who is a fine medium. Next Sunday J. F. Baxter will occupy the platform.

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Dr. S. J. DEXON.

Letter from Chicago.

To the Editor of the *Banner of Light*:
On Sunday evening, Oct. 30th, at Fairbank Hall, another address from President Garfield was given through the mediumship of Cora L. V. Richmond, entitled "Further Glimpses of my Heavenly Home." This discourse, differing widely from the one delivered two weeks previously, cannot fail to satisfy the most exacting of those critics who thought there were not eloquence, culture and ability sufficiently manifested to identify it as coming from James A. Garfield. Grown more accustomed to his new surroundings, better able to control a mortal organism, filled to overflowing with enthusiastic appreciation of the new life opened before him, and impatient to engage in its activities, he came with an earnest desire to give voice to the new revelations that have burst upon his astonished vision.

The first address, purporting to emanate from this personality, was so evidently a newly-awakened spirit struggling for utterance that it furnished the best possible test of personality; so this second one, given under the new conditions, gives an equally overwhelming proof of identity.

The central thought developed in General Garfield's last address is the surpassing importance of the spirit over the material, of the necessity for right motives and straightforward conduct in life; the greater importance of spiritual culture, and the insignificance of what mankind deem of the greatest value—material success. This is forever the battle line on which the contests will move, and will have been fought since the beginning of time, and the results of which to narrow human vision have so often been decided in favor of material powers.

A remarkable social event was the meeting of Sojourner Truth with a goodly number of the First Society of Spiritualists at the residence of Mr. and Mrs. Harman, on Tuesday evening of this week. This wonderful woman, over a hundred years old, prophetic and still, has been to her people a veritable oracle and inspired leader for three-quarters of a century, or more; her voice has sounded from pulpit and rostrum, in warning to the ungodly, the ignorant and oppressor; called of God, she has devoted her life to a singleness of purpose in doing whatever her hands have found to do in his vineyard, and she comes to the end of her journey carrying her years lightly, and bearing her sheaves with her.

Notwithstanding a hundred years have passed over her head, she is still vigorous in mind and body. Her sight has been renewed, her hearing is still acute, she says she often hears more than is pleasant to remember, and her general health is good. Her hair, which was white several years ago, has been restored, and is black as in youth.

In conversation the deep tones of her voice ring out as of old, and there are flashes of that brilliancy which in anti-slavery days made her one of the central figures of that wonderful group of men and women who used to stir the social and political world to its very center.

The reception given to her by "Oulina" was, as I have said, a significant event. She was welcomed by a host of invisibles who gathered to do her honor; Spirit Lincoln came with a message of commendation, and spoke words of encouragement and sympathy; said that she had prophesied to him that he would be assassinated, and that he would be killed by a bullet in his side. He addressed her as prophetess and servant of truth; said that he was greatly interested in her life-work, and that he hoped to guide and guard her. "Oulina" then came; said that many years ago she had named her "The Prophetess"; and after giving her a characteristically beautiful poem, said that George Thompson, William Lloyd Garrison, and others of the anti-slavery workers, were there to greet her. Then an Indian control came on as "Chief" spoke to her in an unknown tongue words that when interpreted by "Oulina," bowed with rhythmic measure, and burned with a fire born of the life in the happy hunting-grounds of the Great Spirit.

This manifestation of spirit-control calls for more than a passing notice. The gentleman whose organism is used to voice the utterance of this Indian chief has but lately come into the fold of Spiritualism; for many years an honorable and honored member of an Orthodox church, without knowledge of Spiritualism, and without seeking it, he unexpectedly found himself only a partner in the control of his vocal organs—discovered that without his consent or preparation of any kind an unknown intelligence, speaking in an unknown tongue and giving other evidence of personal presence, was linked with himself; and this when all his faculties are active, and himself in a perfectly normal state. This intelligence represents a man having been a member of a tribe of Indians who had received many injuries from the pale-faces, and whose only object in spiritual life was to revenge himself upon them for the wrongs inflicted on his people; but that since listening to the teachings given by the guides of Mrs. Richmond he has learned the lesson of forgiveness, and now his words of eloquence are sounded always for love and charity instead of revenge and hate. His medium is a constant attendant on the ministrations of Mrs. Richmond, and a brilliant example of the power of spiritual truth to reach the heart and brain of those who are ready to receive the truth.

The chief is fortunate in having found a channel that is ready at all times to voice his messages, and whenever he speaks, although in an unknown tongue, he holds his hearers spell-bound by true eloquence of gesture and expression. The facial expressions alone of the medium give the chief the present speaking volition; when his words are interpreted by Oulina, they are entirely different from her own, both in style and matter, and reach to the loftiest ideal of amateur and critic.

A very interesting test was given through Mrs. Davis by E. V. Wilson, by reminding Sojourner Truth of a communication he had given her several years before at the residence of Amy Post. It was with great difficulty that E. V. Wilson could make this plain through Mrs. Davis's control, and some little time before Sojourner could make out the meaning of the communication, but when the light at last broke it came in full flood upon her, and she related at length all the details of the communication received by her, through E. V. Wilson, at that time, and which was of so convincing a nature that she dates her belief in Spiritualism from that day.

A very pleasant feature of the evening was the prepared preparation by the friends of Mrs. Samuel, a devoted worker and inspired speaker of the New Dispensation, to celebrate her birthday; remembrances in the form of gifts and flowers, and a beautiful poem by "Oulina," added grace and beauty to the hour.

HELEN BARNARD DENMORE.

Berkley Hall Meetings.

Sunday last, Nov. 6th, at 10:30 A. M., a memorial service was held in Berkley Hall, in token of the transition to the higher life of one of the oldest and most faithful of Boston Spiritualists, Calvin Tarbell. It was in his old home on Tyler street that W. J. Colville held his first reception in Boston three years ago. From that time to his passing away, Mr. Tarbell has been a firm friend and supporter of Mr. Colville, and of all engaged in the grand work of the truth concerning man and his relations to the spiritual world. The services were impressive and appropriate, the music of a high order, the floral tributes beautiful, and the invocation, discourse and poem delivered through Mr. Colville's mediumship, happily adapted to the occasion. The discourse having been reported for our columns, nothing need be said in this connection further than to state that it gave pleasure and comfort to all who heard it, and was a well-merited tribute to the noble life of him in whose honor it was delivered. [We have received a friendly tribute to the memory of Mr. Tarbell from the pen of Timothy Bigelow, Esq., which we shall print next week.]

At 3 P. M. the hall was again well filled, when Mr. Colville, controlled by Spirit E. V. Wilson, delivered a vigorous and scathing reply to Mr. Phelps, a favorable notice of which was given in the *Herald of Monday, the 7th*. It fully exposed the falsity and absurdity of the attitude Dr. Phelps assumes toward the greatest question of the age. [Only a perusal of the printed discourse can give an idea of its ability and

thoroughness. We hope our friends will see to it that this address, which we hope to bring out at an early date, in paper and pamphlet, is read and circulated all over the land.]

In the evening, a fine literary and Musical Entertainment was given by our artists. The first number, "How Can we Help our Spirit Friends to carry out their Benevolent Designs?" after the "Immediate Duty of Spiritualists and Liberalists."

The Conference Meetings held regularly in this hall on Wednesdays, at 7:45 P. M., attract great attention.

Mr. Colville continues his instructions on magnetism, psychology and kindred subjects, in Science Hall, 712 Washington street, every Tuesday at 3 P. M.; he holds public receptions every Monday at 8 P. M., in the spacious parlors of 30 Worcester Square; and on Fridays, at 3 P. M., in Highland Hall, Warren street. Engagements for Thursday evenings out of the city may be made with Mr. C. by addressing him at 30 Worcester Square.

The next musical entertainment will take place on the first Sunday evening in December.

Meetings in Springfield.

To the Editor of the *Banner of Light*:

Spiritualism has attracted but little public attention of late, as our society has held no regular meetings for over a year. Mrs. Carrie Twing and other mediums have, nevertheless, rendered good service to the cause, and kept the interest alive, converting many by their mediumistic gifts, and in every case stimulating in giving. After hearing Mr. J. W. Fletcher at Lake Pleasant it was decided to secure his services, and open our meetings in November. Our first Sunday has indeed been a success. The lectures were well attended, and listened to with great interest, especially in the evening, when the speaker indicated with deep earnestness the true worth of the spirit.

After the lecture the audience was held almost spell-bound by the tests which were given. "I see," said the medium, "a spirit who passed suddenly to spirit-life, was ill but a short time—a plumber by trade—his name is Albert Jarrett; he comes to his wife, Maggie, and desires to communicate as regards the children, especially concerning one whom he calls George, who is in uniform." Recognized by Mrs. Jarrett as true. "The spirit of Dr. David P. Smith is present," said the medium, who at once gave a characteristic message. Recognized. "A young lady who died in August is present; was troubled with asthma; says Gloucester was the place she died in. Gives Ida as her name, and comes to her brother." Recognized. "I am on the water, commander of a ship, now a man, Stickney—Capt. David Stickney is the name given—appears; he brings a log-book which his son has in his. He consults the Doctor, and his grandson, Edwin, is recognized."

These lectures will continue through November.

Matters in Portland, Me.

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The People's Spiritual Meetings held in Mercantile Hall, under the judicious management of Mr. H. C. Berry, are rapidly increasing in interest. The untiring and unselfish efforts of Mr. Berry in their behalf have been crowned with success. Able speakers have occupied the platform every Sunday, and their soul-stirring, eloquent addresses have aroused a deep and lasting influence upon the community.

At present we have with us Mr. Geo. A. Fuller, of Dover, Mass. He commenced his labors here Sunday, Nov. 6th, and will remain during the entire month. Large and attentive audiences greeted the speaker both afternoon and evening, and all seemed well pleased with his efforts to instruct and please. In the morning he discoursed upon "Liberalism of the Church"; in the evening a song which was beautifully rendered by the choir suggested a subject fully rendered by the choir suggested a subject to the inspired speaker: "Is it all of Life to Live? Is it all of Death to Die?" The discourses were replete with thought, and commanded the closest attention of the large audience. Mr. Fuller will speak in the same hall next Sunday at 2:30 and 7:30 P. M.

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A reliable materializing medium could find plenty to do here, and would meet with a hearty welcome by all the leading Spiritualists of the place.

Meetings in Lawrence, Mass.

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Next Sunday Mrs. Carlisle Ireland will occupy the platform.

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He spoke for us again on Wednesday evening, Nov. 9th, and will be here Sunday, Nov. 13th. He expects to speak in Newburyport Friday and Saturday evenings, Nov. 11th and 12th.

Societies in want of a fine speaker should engage Mr. Wallis, for he will soon leave for England.

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A. B. French in Philadelphia.

To the Editor of the *Banner of Light*:

A. B. French, Esq., of Clyde, Ohio, delivered a very excellent series of lectures here, during the month of October, to the First Association of Spiritualists. The attendance was good at the beginning, but increased to the full capacity of the hall as the lectures proceeded. It was Mr. French's first visit to Philadelphia. All are pleased not only with the lectures, but with the lecturer, who has gained many warm friends by his fine social qualities.

Mr. French may be sure of a welcome back to this city whenever there is a vacancy on our rostrum and his engagements are such as to admit of his filling it. He speaks during the present month at Alliance, Ohio.

W. W. C.
Philadelphia, Nov. 1st, 1881.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

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IN THE VALLEY.

Down in the valley fall shadows cool
When the fervid heat of the hillside burns;
They waver across the dusky pool
That is greenly bordered with fringing ferns.
The bridge above it is moss embowed,
All ivy-covered, and moss embowed,
And dark-leaved laurel across the ground
Wanders and winds in a mazy trail.

Here in the valley 'tis sweet to muse;
The World is far, with its cheer and strife—
The restless World that can make no use
Of sorrow, or brighten a clouded life.
Here Nature, smiling to peaceful ways,
The gift of her hidden lore confers;
While her blue-bells sing, on tremulous sprays,
A song for the soul in tune with hers.

My heart to the pulse of the Summer beats,
As I follow her steps through lonely nooks,
And read, in the silence that Thought entrants,
The poems we never find in books.
Too swiftly her golden moments slip—
Already the roses begin to pale;
Alas for this sweet companionship
When mourning winds through the valleys wail.

—M. A. Cramer.

Biographical.

MRS. H. F. M. BROWN.

A TRIBUTE BY C. M. PLUMB.

To the Editor of the Banner of Light:

Several months ago a mutual friend said to me that Mrs. Brown had expressed a wish that if anything were said on the occasion of her decease, a few words might be spoken by one of two or three persons. My name was mentioned as one of them.

In obedience to that request, and feeling that the hour of her departure was not remote, I prepared something for such an occasion. Months have passed, while she has lingered, only waiting for the glad summons to depart. Separated by hundreds of miles, I now learn of her departure ten days after the event (Oct. 8th).

May I ask you to kindly afford me the more commanding platform of your columns, to reach that larger audience of Spiritualists and reformers who have known Mrs. H. F. M. Brown many years, perhaps longer than myself. I trust that abler pens, of those more familiar with her work, will embody a more just and complete record of her life. They cannot offer a more sincere tribute to her memory than this unspoken speech of mine:

It is a privilege—sacred and profound—to contemplate death in the light of a true Spiritual Philosophy. Death, this peaceful transition from a valley of shadows, clouds and darkness—a world of mere forms, objects and materials, to that better life of spiritual reality, of freedom and expansion, of brightness and glory!

It is a privilege to know that such a life as that of Mrs. Brown, one chapter of which only has just closed. It was a life serenely and unselfishly lived; a life so enveloped in an atmosphere of humane, loving thoughtfulness of others, of intense faithful service for others, of hopeful, aspiring example to others.

Here was a worker; and not only a worker, but a teacher and exemplar. A womanly life, full of those thousand nameless charms and graces which beautify and vivify the feminine character; but which an efficient, serviceable life, such as we all might well emulate, and none can fail to venerate and respect; a pure and true life, faithful to the holiest principles, loyal to truth and freedom, justice and right!

Earth has no spectacle more ennobling and sublime than a life thus signally devoted, aspiring and reverent. Here was activity joined to intensity; simplicity to purity; magnanimity to charity; and philanthropy to fidelity. How truly may we say in the tribute, "Well done, good and faithful servant." Thus hast entered into the joys prepared for thee."

It is permitted to but few persons to labor so successfully in so many different fields of human effort. Here was one who had all the earnestness and devotion of the one-idea-ist; while the thought and feeling effort thus given to one cause seemed but an added inspiration and an enlarged power for another work, and yet another.

The versatility of her philanthropy, if I may so express it, was as remarkable as her energy and endurance. For long years Mrs. Brown served as a shining light, an active laborer, and an efficient counselor in all the several fields of reform—Temperance, Anti-Slavery, Labor, Homeless, Woman's Rights, Spiritualism and Social Reform. Few leaders commanded more universal confidence and respect; whose power and influence were felt by friends in all the ranks of human reformatory movements.

For a third of a century or more she has been closely allied to all the prominent workers in these fields, and I cannot attempt any just tribute to her life-work. I may, at best, seek only to offer a feeble personal memento to one I know to have been faithful and true, self-denying and generous; one whose very faults had a charm, so transient were they in comparison with her virtues.

There are reforms and reformers. We find in the ranks of every movement not a few, even among the leaders, whom we marvel to see identified with the cause, by reason of their lack of the least interest in any kindred movement. And yet others who seem created for a special work, in which we find them enlisted, but good for little else. Some, alas! there are who give the lie in one direction to all they profess or seem to possess in another; whose very power and influence are in the cause, seem drawn from what they should feel, but do not, in every other; their capacity or zeal for one reform being dependent upon their indifference to all else connected with human progress. And some, like him who builds his goodness up so high, it topples down to the other side!"

Others there are, rare souls, of whom this noble woman was a conspicuous example, who are interested in and identified with every good word and work; who instinctively recognize as leaders in all grand, humanizing and liberating reforms. They are such by necessity; by virtue of the clearness of their perception of the principles of justice and liberty, and the integrity of their devotion to them. Such we know and feel to be agitators, reformers and teachers, by nature and organization.

Mrs. Brown seemed to have an instinctive interest in and a Divine call to labor for every reform. And it would be difficult to say in which she was most at home, with which she seemed most earnestly identified.

Some there are, engaged in every good work, who demand of us charity and forbearance for all their means and methods, though confident of the earnestness and uprightness of their purposes; people who command our respect, and yet tax our endurance; whom we are compelled to believe anxious to help a good cause, but who are almost sure to injure it.

There were those who valued emancipation so devotedly, they would have enslaved the oppressor to secure it; those who appreciated temperance so highly as to be intemperate in advocating it; who loved peace so well they would fight to win it! Such was not this soul. Her advocacy of any cause arose from a clear interior perception of underlying principles, and lofty intellectual fidelity to them. She recognized human freedom as a necessary ultimate and perpetual right, because of her consciousness of what liberty meant, and her apprehension of the truth that principles are unbounded in their application, that truth and justice are not respecters of persons.

She abhorred oppression in every form, because of her spiritual perception of human individuality and all its rights, obligations and necessities.

She scorned superficialities, creeds, forms, and all artificial barriers and restraints, whether or not hoary with age or sanctioned by custom, religion or law, because of her unerring recognition of the boundlessness of truth and the universality of freedom.

She was sympathetic always, ready to counsel, protect, and defend, especially the cause of the weak and defenseless, the wronged and suffering, because of her innate appreciation of

justice! She was more than kind, tender-hearted and sympathetic; she was eminently just.

Nor was it strange that Mrs. Brown's perception of the right was clear, because her vision was never narrowed by personal interest or prejudice, never clouded by selfish obstructions. I never knew a person who, in her affections and sympathies, in her thoughts and feelings, in her writings and expressions, in her life and deeds, was more entirely devoid of selfishness. Clear-eyed, tender-hearted, white-souled woman! I would there were more like thee!

At a certain period in the history of the great reforms, in the trying time of agitation and active contest in the Anti-Slavery work, in the early days of the Spiritual Movement, and the dawn of the Woman's Rights and Social Agitation in this country, I doubt if a living person had a wider constituency of confidential associates in the ranks of all these kindred movements; touched more points of personal influence, and wider expanse of public labor; more thoroughly apprehended and aided in molding each new step taken in either work, or altogether had a wider sphere of intense useful activity than Hannah Frances Morrill Brown.

Herself the early editor and publisher of *The Agitator*, a paper devoted to Woman and Reform, the author of frequent books and pamphlets for children and Reform, a vigorous writer, an earnest, eloquent speaker, she was the personification of intensity, philanthropy and activity. She had not only wonderful versatility, but an endurance and capacity to labor that seemed like steel.

Mrs. Brown did not, as perhaps some do, seem to thrive upon other people's misfortunes—gathering strength where they lost it. Her sources of power were not in her outward associations; they were not from without, but within; not from below, but above. She was humanely, divinely inspired. She was not like a fountain, she lacked repose; but was rather an engine of power. Activity was perhaps her first quality next to her benevolence, which shone high above all other traits. Intensity would perhaps best express that quality of her organization. I never knew one more wholly alert and alive.

The personification of a live humanitarian and reformer, this woman lived and labored.

Mrs. Brown gave her life to the oppressed and enslaved, to Woman and to little children. Her heart warmed ever toward these little ones; and in the preparation of useful juvenile works, the writing of simple helpful stories for children, and in the establishment and conduct of Children's Lyceums, she devoted many months and years of her life.

It has been said that we are each day building for eternity. There is but one imperishable material, which, wrought on earth, abides eternal in the heavens. Every interior impersonal experience is an attainment, material which enters into the everlasting structure which—alike unchanging its beauty or deformity—we are slowly but surely building.

It is wrought of unselfish, loving thoughts, kindly words and noble deeds! As well hope to carry our granite warehouses, or gold and silver ornaments to the spirit-world, as the less tangible but equally mortal mementoes and monuments of our avarice, ambition, selfishness or pride.

Spirit is all-pervading and impersonal; matter is circumscribed and minute. Even Spiritualists are just beginning to comprehend that what is alleged of all material things is, in fact, wrought of unselfish, loving thoughts, kindly words and noble deeds! As well hope to carry our granite warehouses, or gold and silver ornaments to the spirit-world, as the less tangible but equally mortal mementoes and monuments of our avarice, ambition, selfishness or pride.

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Pearls.

And quoted as, "I have the words of life,
That, on the stretched-out finger of all time,
Sparkle forever."

NATURE'S WORK.

Ermine robes of the winter's weaving,
Jeweled and girt by the shining sun.
—E. V. Pierson.

Heaven trims our lamp while we sleep. —Alcott.

OUR BETTER DAY.

Oh! day long looked for, oft foretold,
Best theme of prayer and song.
When Truth and light shall judgment hold,
In triumph over Wrong! —Lewis J. Bates.

Any coward can fight a battle when he's sure of
winning, but give me the man that has luck to fight
when he's sure of losing. —George Eliot.

SAVE THE CHILDREN.

Oh! save the little children
Of poverty and crime,
Whose better wall is sounding
Through the dim aisles of Time.

Ye may not cleanse the torrent,
Whose course is strong and sure,
But ah! it needeth little skill
To make the fountain pure.

—Mrs. K. B. W. Barnes.

Through every rift of discovery some seeming anomaly
drops out of the darkness, and falls as a golden link
in the great chain of order. —Chapman.

CONCLUSIONS.

WHAT SPIRITUALISM HAS TAUGHT ME.

BY JOHN WETTERBEE.

I.—Under this heading I propose to write my
bottom thoughts, or "conclusions," on some of
the points in Modern Spiritualism after a quar-
ter of a century of experience. This number
will be rather an introduction, and be hardly a
"conclusion," yet I will try to make it termi-
nate in one, after making my apology.

Does any one say, Who cares for Wetterbee's
conclusions? Or what does he know? Well,
that is a fair question; and my answer is, that
a great many people write to me as if I was
an encyclopedia, and I am aware that I am not,
not even an abridged one. By the letters be-
fore me and the flux of them that have passed,
I find myself pretty well known, thanks to the
Banner of Light, if it is any advantage to be
thus known. The general tenor of these let-
ters is quite flattering, more than I think my
articles merit. The most pleasing point in
most of them is a disposition to be familiar.
Old and young, male and female, people whom
I have never seen, address me as Brother John.
I interpret it that they esteem me clever;
perhaps if they knew that my hair was
quite gray they might feel familiar, but not so
aptly express it; but it is all right; possibly
people feel as well as read my thoughts. There
is a great truth in psychometry, or soul-read-
ing, and the face behind the mask of the form
is often announced; the face or form that in a
certain point of view will one day be the real
John, is now thus finding expression through
my pen, if not through my looking-glass.

I am also pleased with the general disposition
to credit me with both common-sense and
honesty; if I write more than I ought to, and
these "conclusions" be perhaps a superfluity,
it is because these letters make me feel that
I have got a hearing, so that I write expecting
to be both read and believed.

The foregoing, as I have said, is introductory,
and explains why I write these "conclusions,"
and enables me to say how impossible it is for
me to answer letters. I would like to do so
more than I do, but the material affairs of life
are a strain on me; I hope it will not always
be so, and some of the best spirits in my en-
vironment have said things which will be brought
about to relieve this strain, so that I can give
a calmer thought to my pen-work, public and
private, than is possible now without burning
my candle at both ends.

I will make this terminate at least in a "con-
clusion," by saying that I endorse most fully
the statement once made in the *Scientific Ameri-
can* by its very skeptical editor, where he says,
"If true, such words as 'profound,' 'vast,' 'stu-
pendous,' would have to be strengthened a
thousand fold to be fitted to express its impor-
tance. If true, it will become the one great event
of the world's history; it will give an imperish-
able lustre of glory to the nineteenth century." This
skeptical thus labels Modern Spiritualism, but
with an if—if true. I, knowing it to be
profoundly true, say ditto without any if.

It was hardly necessary for me to say this, for
my writings testify to the fact; but let me add
before closing No. 1 that what I may write un-
der this heading will answer the many letters
of which I have spoken, and perhaps answer the
purpose as well or better, besides saving me
some autobiographical work. It is no new thing
for me to shape my contributions for the *Ban-
ner* to meet correspondents' wishes, and thus,
if lucky, hit many birds with one stone.

II.—There is no question of the fact in my
mind that we have an intelligent, invisible en-
vironment, composed of spirits who have once
been mortals on earth, and who still are inter-
ested in and perhaps have more or less a super-
vision of human affairs. I know of no intelli-
gence, and can conceive of none, that does not
proceed from the human organization; there-
fore, I should conclude, on general principles,
that this invisible intelligence was human; but
the testimony is supplemented by the fact that
the testimony of this invisible intelligence it-
self is, that it is human. In every instance,
from 1848 to date, no matter what the nature or
the character of the communication, comes the
positive assurance, expressed or understood,
that I am thy brother man, once a dweller on
earth, but now the same individual inhabiting
the spirit-world. This bottom fact at the base
of Modern Spiritualism is as certain as is the
fact that there is such an *ism* current in the
world. Identification of the spirit is difficult
and often questionable; not so the fact that the
invisible communicator is a spirit. I know of
nothing more certain than that we are sur-
rounded by an innumerable company of angels,
using bible language, or a multitude of human
spirits, using spiritualistic language. To me the
fact of day and night is not more certain than
the fact just stated.

In this connection let me say that some of the
most unmistakable evidences of the intelligent
communication of spirits, such as independent
slate-writing on my own slate and before my
eyes, the slate not out of my possession, pur-
porting to come from a father, and signing his
name, or the answering of a sealed letter while
holding it in my hands, have been bogus, or
what we would say in the form, forgeries of the
names of certain parties. I of course have had
genuine ones, but some of the most unmis-
tak-

able ones have assumed to be certain persons
when they were not; but the fact of any spirit
coming proves the law, so if one or more sur-
vive death, be they friend or pretender, then
all do; so I am hospitable even to an invis-
ible interloper, for the demonstrated proof of a
survival I must confess, however, that I do
not see the sense or the object of one spirit pre-
tending to be another, and I am somewhat hin-
dered from manifesting my feelings on the re-
turn of the departed, my manhood making me
averse to shedding tears, either of joy or sor-
row, over the return of those who may be
strangers after all.

This invites a word on the unreliability that
students of this philosophy have not only, and
often with grief, though inclined to rely on
the statements of Mr. H. or Mr. B. when they
were in the form, when coming as spirits
we have to take their statements with a con-
siderable margin of doubt. I presume this
subject will be better understood some day,
and we will be able to find the wisdom of the
departed of more practical value in material
affairs than now is possible, and be as sure
of their statements as we are, or as I am sure
now that they are spirits. I try to find a wis-
dom in this unreliability, and succeed toler-
ably well, for I see it teaches us all that we
must paddle our own canoe, and by doing so
our manhood will be the better for it. Growth
being of more consequence in a spirit's eye
than that we should too credulously lean on
them for aid and guidance.

This more or less occasional unreliability
does not alter the fundamental fact of the con-
scious post-mortem survival of man; that fact
is settled, whether the communication is reli-
able or unreliable, and Modern Spiritualism
has settled it. If Modern Spiritualism settles
nothing else but that it leads in the race all
other discoveries, and holds the champion's
belt. The practical value of the communica-
tions as a factor in human affairs, if not now
what some would wish, is among the possi-
bilities, and by their investigation we have
already learned that the fact is as often at the
end of the line as at the other; that it is at
both ends for perfect results. It has taught us
also that spirits have no power to so control a
man that he can make oak axe-handles out
of pine wood; and the inference is that as hu-
manity's head gets to be on the average chro-
nically level, "the divinity that shapes our ends,"
or the spirits that supervise human affairs,
will be more intelligently reached, or under-
stood, and we will not have to complain of un-
reliability. The major axis of this movement
is as yet below the horizon, but enough is above
to assure us that day is approaching.

III.—The estimate put by the great and good
spirits on accumulated wealth is a low-grade
one. The most disappointed man who passes
over is the man of property, on the average—
starting from this side as a man of consequence
and becoming at once a nobody. This need not
be the case, but such is the general fact. I do
not expect, by saying this, to reduce the value
of the desire, the love, or the acquisition of
wealth; I do not even expect to reform myself
in my estimate of worldly success in a financial
point of view. I only know there is danger in
it that the many do not escape. I know it also
to be, when not an idol, one of the most useful
adjuncts to human condition, or, as Burns says,
"for the privilege of being independent." I am
aware that but for wealth Washington would
never have been the father of his country, nor
Theodore Parker been the iconoclast he was
if penny had "chilled the genial current of his
soul," or Wendell Phillips had the self-denial to
dodge ambition for truth's sake but for his large
bank account; still the words of Pollock fit
most human cases, only read wealth for gold in
the passage quoted:

"Gold many hunted—sweat and blood for gold;
Waked all the night and labored all the day,
And what was this attainment, dost thou ask?
A dust dug from the bowels of the earth,
Which, being cast into the fire, came out
A shining thing, that fools admired and called
A gold; and in devout and humble light
Before it kneeled the eager to the less;
And at its altar sacrificed ease, peace,
Truth, faith, integrity, good conscience, friends,
Love, charity, benevolence and all
The sweet and tender sympathies of life."

Wealth, I am aware, is a great means of civil-
ization; it has distanced missionary work as a
civilizer. A nation must have accumulated
wealth before it can have culture; and for effi-
cacy it must be concentrated in a minority, not
diffused. We can say of it as of offences in the
words of scripture: "It must needs be that
wealth comes, but woe unto him by whom it
comes." I do not mean that soul-elevation,
heart, love and sympathy, abound with the poor,
and all the selfishness with the rich; there is
such meanness—often more—in the idolatry of
it than in its possession. There are too many
exceptions to the rule for the wealthy class to
have the monopoly of selfishness, but still it
may almost be said that the possession, as well
as the love of wealth, is the root of all evil—that
is, dangerous to the spirit—and Modern Spiritu-
alism, by its prevision of the next life, will
yet teach, and to a practical point, that fact, so
that men will not dare to die mere money-bags;
they will grow centrifugal and diffusive, gradu-
ally investing their surplus money, not for its
semi-annual interest but for its value in the
next world, invested here and becoming there
"Summer-Land securities."

There was a profound truth that the medium
uttered, who said Eben Francis, on the other
side was a street-sweeper; that Samuel A. Way
was begging for employment as an office boy to
do chores; that John E. Thayer was prowling
about his own closets wondering where his
money was and why people did not notice him.
I use these well-known names not to individ-
ualize them, but to represent a class who are
dead and their bodies buried, but who do not
know that they are in the other world, but seek
such sensuous avenues as they can to reach the
fleshpots of earth, not having yet discovered the
manna of the higher life; are spirits in prison,
as to the higher life, waiting for their deliv-
erance; but there, as here, one has to work out
his own salvation. Lucky is the man of this
kind who has any saving-grace to awaken such
a corpse of a spirit after this life's fitful fever is
over, so that he can sense the trail in the direc-
tion of such salvation. One of my spirit-friends
—and his story is an interesting one, but I can-
not tell it in a "conclusion"; I refer to Ralph
Huntington—strange as it may seem, had
that small button of saving grace. It took a
great while, but it saved him, and he sees now
how wise he would have been to have been even
poor here, and thereby to have been rich now,
in that enduring and spiritual wealth which a
man had better part with all he has to possess
it, for it is the pearl of great price. I do not
propose to state this point dogmatically, but the
reader must trust me when I say I have a clear
knowledge of what I am now talking about.

If I was a wealthy man I should certainly
make it a point to die a creditor rather than a

debtor to the world; to have the world owe me,
and not I owe it. Of course I should protect
and provide for all dependent upon me, proper
to their sphere of life, aiming for their happi-
ness; I should not smother them with affluence,
but I should begin my centrifugality before old
age had me for its own. I certainly, as some
wise people have done, would do my benevolent
acts before I died rather than afterwards—that
is, do it myself rather than let my estate or ex-
ecutor do it for me. Of course I would try to
be wise and just in these investments, for no
income or returns in kind, as well as generous.
I think to-day there are many men and women
whose hearts are willing but whose flesh is
weak. I think also there are people in the
walks of Spiritualism, and outside of it also,
who can do and desire to do humanity good,
and even do it by word, pen and sympathy,
who could do it better if the laws of *meum* and
tuum permitted them to draw on the exchequer
of the well-to-do. I sometimes am astonished
when I see men growing old, rounding their
three score and ten and traveling toward four
score with burdensome wealth, with incomes of
three hundred dollars to one thousand dollars a
week, that have got to drop out of their hands as
soon as their lean spirit leaves the body, yet
cannot let go now. I think it a melancholy and
pitiable sight to see a man totter into his grave
leaving his pile on the brink for his hungry in-
heritors, glad of and wishing his exit, and of-
fering than otherwise going counter to his wish-
es quarrelling over the spoils; and he, by a law
haunting his wealth as a murderer haunts the
scene of his crime, awake to his destitution, but
not awake to the summer-land—and never to be
till that wealth has all dissipated and found
its way into the busy veins and arteries of hu-
man life, with no sorry of waking up even then.
I know a man, or rather spirit, who for twenty
years has been in a dark cellar sorting over
potatoes, to use the small and decayed ones
first, for fear he will come to want. Verily!
verily! he has his reward.

I have in my mind two unostentatious people,
both exceedingly wealthy; both think they are
generous; one of them is, and one of them is
not.

"Oh, was some power the giffle give us
To see ourselves as others see us!"

Both of these men dislike importunity. There
they are right; one does not like to be bored for
aid. It is better to be impressed or inclined
than persuaded from the outside; it is a ques-
tion whether a coaxed generosity will turn out
as a Summer-Land security, and that is what
we all want, what life is for, but very few,
comparatively, know it.

One of these two men that I refer to do not like
to be importuned, and people get rebuffed who
have the assurance to attempt it; he does not let
his right hand know what his left hand doeth,
and his right hand would not know any more
if his left hand told it. The other man also dis-
likes importunity, and he "rules out" intruders,
also, but he loves quietly to give, and give large-
ly, and go one knows it save the angels, and they
are good at keeping secrets. He is not aware
of it, but he is laying up his treasures where
moths cannot corrupt nor thieves break through
and steal; he may die with a smaller estate for
it, and that is his aim, but he will wake up a
millionaire. This is the logic of Spiritualism,
and it teaches a lesson that the nineteenth
century needs.

BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

DECLINING THE RESPONSIBILITY.

Lies have many legs and error is seldom tongue-tied.

BRO. COLBY.—In respect to the reparation of
injuries "better late than never" is doubtless
a sound maxim in morals; but in the conduct
of a public journal it seems to be obsolete.
When a lie is ten or fifteen days old, and has
obtained a certain currency, it is presumed to
have a right of way which may not be disputed.
The subjoined letter was respectfully declined
for the reason that too much time had elapsed
since this long-legged tarantula started on its
journey. Thus, in the policy of the press, there
comes a time when it is too late to right a
wrong, because it is not accounted good journal-
ism to revive old things. As defined by the pres-
ent instance, that time is about two weeks, be-
yond which all lies that have contrived to run
fast and escape detection must continue to have
the freedom of the press. We acknowledge the
right of the several professions to be governed
by their own laws, whether the same be wise or
otherwise, and we are pleased to acknowledge
that the *Tribune* has of late been very fair in its
treatment of Spiritualism.

S. B. B.

SPIRITUALISM NOT RESPONSIBLE.

THE CASE OF REV. JOHN A. LANSING.

To the Editor of the *Tribune*:

In a recent issue of your paper it was reported
that "A Spiritualist and his confederate" had
managed to swindle the widow of the sum of
\$14,000. The persons named in this business
are all represented to be Spiritualists, when the
truth is, not one of them can, with any show
of propriety, be so classified. Mrs. Upham is a
well-known lady of great moral worth and reli-
gious influence; but for years she has exposed
Spiritism with a determination that did not per-
mit a spiritual power to find a place in her
household. And where is the evidence that
either Rev. John A. Lansing or his fair confeder-
ate believed in Spiritualism? In your report
the Rev. John is said to be a Methodist, but I
am informed on excellent authority that he is
a Baptist. This is, however, quite unimport-
ant. That he is a regularly commissioned as
a minister of the Christian church is not dis-
puted; but it does not appear from any evi-
dence I have been able to obtain that he either
called himself a Spiritualist or was willing to
be so designated. The assumed identification
of this person with Spiritualists is certainly not
supported by the annunciation of his peculiar
views as expressed in the extract which you
published from one of his letters to Mrs. Up-
ham. To vitiate the opinion which he here in-
troduces the extract, from which it must be
sufficiently evident that he was never a Spiritu-
alist in any sense likely to command the recog-
nition of rational believers:

"I cannot meet with your demands to-night.
The plans and arrangements were all made in God and I
can only move as he commands. Can you not follow
the word of God as it came to you first? You know
the word to be of God now as you did then. Follow it
as you did then. The papers are all drawn in God and
are at his disposal."

Yours in Christ Jesus, the Lord God, Amen.

J. A. LANSING.

Now this godly gabble may not prove that
the author was and is an arrant hypocrite and
mercenary deceiver; but if not, it is at least
evidence that he is the victim of a religious
fanaticism amounting to lunacy. In neither
case is Spiritualism in any way responsible for
his irrational views and apparently criminal
conduct. He does not so much as recognize
the word of God as it came to you first, and
being in the affairs of this world. On the con-
trary, he attributes everything—all his own "plans
and arrangements"—to the Supreme Being, not
merely as the first cause, but as the proximate
agent in every human action. This priestly

pretender and *ex officio* minister of Christ says,
"I can only move as he [the Lord] commands."
In his opinion God does everything by a direct
and miraculous intervention in human affairs.
He maintains the theocratic view of the divine
government, and insists that his own business
papers are no less God-given than the Mosaic
tablets. To use his own language, they are "all
drawn in God!"

To say that this pious mountebank is a Spiritu-
alist is to utterly disregard his own testimony
and all the evidence in the case. This man does
not appear to have any views in common with a
single Spiritualist on earth. I write this after
thirty-five years of uninterrupted intercourse
with this people. In this long experience the
undersigned has not met with one who enter-
tained the notion that our ordinary human ar-
rangements, volitions and movements, motives
and methods of action, are all subject to the
constant and direct interposition of a divine
personality. Moreover, Spiritualists neither find
nor look for the word of God "in the several
parts of speech"; it cannot be shut up in nouns,
verbs and adjectives; nor have we any idea that
Deity has anything, especially, to do with the
business of drawing legal and illegal papers for
dishonest or deluded clergymen, who may be
striving by unlawful means to possess the prop-
erty of some pure-minded, unsuspecting widow
of an honest and eminent Spiritualist.

The *Abolitionist*, whose editor is
quite as likely to be deceived, says this is the
case of "religious fanaticism" with a special
adaptation to "business." I also learn—from
a very intelligent professional gentleman ac-
quainted with the family—that Miss Mary C.
Ward is a pious maiden lady of mature years;
that she received her early religious instruc-
tion in the Presbyterian church, of which her
father has been an official member; that she
trusts in God, believes in a personal devil, and
has no faith in other spirits; that she has been
conspicuous at the Union Church meetings at
Ocean Grove, which would not have been per-
mitted had she been a Spiritualist.

The Rev. Mr. Lansing concludes his pious cant
by subscribing himself "Yours in Christ Jesus,
the Lord God, Amen!" The Spiritualists who
believe that Jesus of Nazareth is the Supreme
Deity are few and far between; but the pious
individual who is characterized in your report
as a swindler is strictly orthodox in the promi-
nence he gives to the common faith of the
Church. The truth appears to be that a lady,
of spotless character and reputation, has been de-
prived of the estate left her by her excellent hus-
band, who was an eminent Spiritualist, through
the agency of an ordained minister of the Christian
church!

It is just to the accused parties. We can
neither measure the wrong that has been done
nor intelligently estimate the moral delinquency
of the principal in this transaction, until the
case has been fairly adjudicated. But if other
people are to be held responsible for the con-
duct of this man, justice will be promoted by
allowing that responsibility to rest precisely
where it legitimately belongs. All attempts to
dishonor the truth of Spiritualism and its just
claim to love and respect are worse than vain.
The disciples of the Spiritual *non homines* are
everywhere firm, in principle, *non homines*.

In the love of Truth and Justice,
S. B. BRITTAN.

29 Broad street, Newark, N. J., Oct. 21st, 1881.

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SPIRITUALIST MEET

BY ONE WHO HAS LEARNED SOMETHING.

Ecclesiastic leaders have in all time committed few tactical blunders grosser than to array the church against facts. It has caused them many a retreat from an inglorious field. But they do not seem, some of them, to learn better. The church has but to commit herself under such guides as Prof. Phelps to an indiscriminate assault upon Spiritualism, confounding under that name all its disclosures of fact.

Whether the restoration of Satan, which Prof. Phelps strongly urges, to his old place as a Power in the universe, whom God condescends to treat as a belligerent, "a real, personal, an imperial Power," so great that we well might, as our fathers did, "write even the pronouns of which his name is the antecedent beginning with a capital," would be a real advance in theological, or rather in demonological truth, is a question too large for present discussion. Let it abide thorough and courageous investigation through all the channels of knowledge which are open to us. Let no man be scared by the *dicta* of any other man's authority.

Spiritualism has constructed no altars, ha-
erected no gorgeous forces, has suspended no

alism is the highest religion. It is not an 'ism, it is an 'ology.' It is the science of human nature and human perfectibility."

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