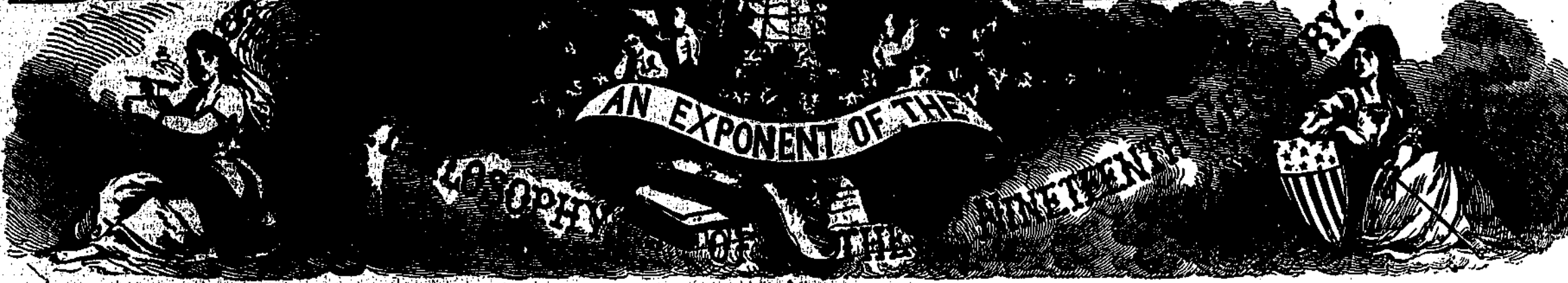


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The Spiritual Rostrum.

THE MISSION OF SPIRITUALISM. The Significance and Results of the "Rochester Knockings."

A Lecture delivered in Washington Hall, San Francisco, on the Thirty-Fifth Anniversary of the Advent of Modern Spiritualism, by
DR. DEAN CLARKE.

(Reported by vote of the audience for the Banner of Light.)

Friends of Progress: The event we have met to commemorate, the dawn of Modern Spiritualism, however startling at the time of its occurrence, was one whose significance and momentousness grows more evident each year as we convene to take a retrospect of the wondrous progress the movement it inaugurated has made, and to inventory the results. True, the superficial observer whose mind takes cognizance only of most obvious secular affairs, and the many Rip Van Winkles whose dull eyes have not opened to the light of the New Dispensation, may have taken no note of the astonishing developments that have characterized its career, and they may, perchance, sneeringly ask: "What are you making all this ado about?" But no one awake to the living realities, and conscious of the operative forces that move the current and shape the course of human events, can have failed to see the many tokens of a new factor in human affairs, even if they have not learned its true nature, its source, or its wide-spread operations.

To be ignorant of the rise, progress and achievements of Modern Spiritualism, is to have ignored the most astonishing and important occurrence of the nineteenth century, which has been rife with great events, fruitful in wonderful discoveries, and opulent with grand developments in the domain of mind and matter.

As each succeeding anniversary of the dawn of this great light from the beyond occurs, it behooves its recipients to revert to its rise, to scan the landmarks of its progress, and to note its promises for the future, that they may review its lessons of instruction, take courage from the vast work it has accomplished, and be inspired with new zeal to discharge the duties of to-day, and to press forward with the enthusiasm of victors to the greater achievements of the coming time.

Turning back the pages of memory for thirty-five years, the generation whose heads are whitening for the coming harvest of their souls can well recall the first faint tokens that heralded to an incredulous world the birth of its new Saviour. In an obscure hamlet of the Empire State, tiny sounds were heard which have since metaphorically deepened into thunder tones whose reverberations have rolled around the earth and echoed back from the spheres above!

Like many of the great events in human history, the beginnings of this New Dispensation were of the humblest nature. As the great law that unites atoms, marries the stars, and tethers suns to their orbits, was discovered by the fall of an apple; as the gigantic motor which propels the machinery of the world, and bears its burdens of land and sea, was first seen tossing the lid of a tea-kettle; as the mighty courier which annihilates time and space, and enlightens and illuminates the world to-day, was first caught by a flying kite; so the stupendous truth and Herculean power that has destroyed death, and hell, and superstition, that has dethroned the gods of mythology, and ushered in an era of light, liberty and progress, was first heard rapping for admission into the intelligence of mankind through the mediumship of one of "the weak and foolish things of this world," chosen to confound the mighty! Never in the history of mortal events have results so vast in consequence and importance, grown out of a beginning so trivial and inconsequential as those depicted "Rochester Knockings" seemed to the average public opinion of the year 1848. It is true, that mighty men of valor, great warriors and so-called Saviours had been born in manners, cradled in the lap of penury, and had risen to thrones, or to dominion in realms of thought, but their Titanic power had a visible instrumentality, and was the development of human possibilities not infrequently displayed; but who had ever heard of a New Dispensation

dawning, of a world-wide revolution starting with little sounds scarcely louder than the ticking of a watch? Yet such was the commencement of the great Spiritual Reformation whose import we are here to consider.

It is not our province, at this time, to follow in detail the successive phenomenal developments that mark the progress of this wonderful movement, but to ponder upon their mission and effect in the realm of human activities.

The philosophical historian discerns not only events as they rise upon the current of human life, but also the causes that develop them, and the anterior conditions which prepare the way and means of their evolution. That all events are the legitimate sequence of conspiring causes, and that they occur in time and place determined by most favorable conditions, both Theist and Fatalist concur in believing. If only prophetic vision foresaw the coming of the New Dispensation, all philosophical thinkers can review its past stages of unfoldment and see that, "in the eternal fitness of things," it began opportunely as the culmination of causes, conditions, and demands or necessities. Only an un-discerning secularist who takes only the most superficial view of human affairs, or a blind devotee to the decaying faiths of the dead past, can be so innocent of discernment and philosophical acumen as to ask: "If Spiritualism is a truth, why was it not revealed to us sooner?" The fitting answer to all such stupid cavilers—

"Who in their little finite scales of sense
Weigh their opinions against Providence!"—

is, that only such minds as are at least a half century ahead of theirs in development, are even yet prepared to welcome so great a truth. The fate of the so-called Salem witches taught the awaiting spirits to postpone the denouement of this surprising display of their presence and power till some of the Wise Men of the West were ready to receive their Saviour.

The curtailment of ecclesiastical power by the divorce of Church and State in the political polity of America, and the practical recognition of the central idea of the previous great Protestant Reformation, viz., "the right of private judgment" in religious matters, had prepared the religious portion of the American people especially, to tolerate the radical and revolutionary ideas about to be revealed. On the other hand, the wonderful progress of material science, which had unsettled the faith of thousands of professed believers of the past; the general prevalence of "free thought," and a growing skepticism regarding any future life whatever, had prepared thousands of earnest, honest truthseekers for the advent into this world of the only authoritative Power that could demonstrate man's immortality, and settle the great conflict between Science and Theology. At that critical epoch in human affairs, when, to prescient vision, the culmination of the Old Dispensation was drawing near; when thousands of anxious inquirers were importuning Nature, or praying to Nature's God for "light! more light!" concerning man's duty and destiny; at a period when the vestal fires kindled by ancient spiritual teachers were rapidly expiring on the altars of a waning faith; at a time when even "the Lord's elect" had determined that the age of miracles was long since past, and the promise of spiritual gifts to all believers had been revoked, or changed from the apostolic manner of exorcising them: in short, when the time had arrived best prepared for and most needing another grand Spiritual Dispensation, then it was that it was inaugurated by the gentle raps whose natal day we joyfully celebrate.

Thirty-five years have been measured on the dial of time since little Katie Fox interrogated those persistent rappings and discovered INTER-EXistence behind them—a discovery of greater moment to this world than all of its navigators, explorers or astronomers have ever made. That discovery was the key to unlock the secrets of nature, and open the gates of heaven. It was a magic "open sesame," disclosing the lost treasures of human affection. It was the philosopher's touch-stone by which to test all of the theologies of the world, and determine how much of truth or error they contain. That discovery was the solution of the great problem of human destiny—the first demonstration of man's individual existence beyond the grave—at least in modern times. It was the revelation that Death had been libeled by calling him "King of Terrors," that in fact he is the Angel of Deliverance, who emancipates mortals from bondage, and gives the immortal mind its eternal heritage of freedom. It was the long-sought-for clue to magic arts, and the occult powers of prophet, seer, fakir, wizard, and the "miracle-workers" of every age. It was the discovery that no impassable barrier renders heaven "The undiscovered country from whose bourne no traveler returns."

That no great hiatus separates mortal from spirit-life, but

"That near about us lies
The realm of spiritual mysteries";

yes, even that

"The world of supernal powers
Impinges on this world of ours."

Those mystic raps were tokens that the long-landed of ages which had shrouded the grave with gloom, and the future life with uncertainty, was at last broken, and that the homes of earth would soon be vocal with "the still, small voice" of arisen loved ones, returning on errands of mercy, or as messengers of truth. That startling phenomenon was but the faint precursor of an extending series of physical facts, sounds, and movements which no art of magic, trick of legions, or known force in nature, had hitherto explained. Indeed, from first to last, this wonderful phenomenon has been, as Eben Sargent aptly termed it, "the

despair of science," for it has continued to put to defiance what had been regarded as the immutable laws of Nature. It was nothing less than the sudden and surprising development of a force not hitherto recognized by physical scientists, and one whose marvelous operations will ere long compel them to reconstruct some of their theories concerning mind and matter. The physical phenomena, beginning with the "Rochester knockings," though they have knocked in vain for admission into many a scientific school and professor's study, and though they have been spurned with contempt by many a would-be savant, have, nevertheless, continued to "multiply and replenish the earth" with a vast array of stubborn facts, which it is sheer folly and cowardice for the teachers of science to attempt to ignore. The a priori judgments of the Herbert Spencers, the Prof. Felttons and Paradays, on the ground of assumed "impossibility," and that "they who say they see these things are not competent witnesses of facts"; the contemptuous refusal of the Agassizes and Pierces to investigate under conditions indispensable for the production of these phenomena; the supercilious demand of the Tyndalls that before they will "condescend" to investigate, we shall "admit the utterly contemptible character of the manifestations and their results"; and all other ebullitions of Sadducean prejudice and spleen against these annoying facts, which show how unscientific self-conceit and prejudice may render some really learned men—have availed nothing in checking the constant and marvelously diversified productions of this phase of spirit-manifestation.

The powers above have been as heedless of the opinions of scornful scientists as Nature herself. They never have so much as said to them, "By your leave, gentlemen." Although scores of scientists have closed their doors against the entrance of angel-visitors who deigned to come for their instruction—to teach them "more things in heaven and earth than they had dreamed of in their philosophy," yet other seers, like the "Wise Men of the East," have seen the Bethlehem star of the New Dispensation, and have paid the homage due from true students of Nature to the latest and most wonderful disclosure from her great arena. Many, like Professors Mages, Hare, Crookes, Wallace, Varley, Flammarion, Baudouin, Zöllner, Perty, Flohde, and a hundred more of the great lights of the scientific world have examined the phenomena in a true scientific spirit, and have invariably been convinced of their reality and spiritual origin. In the language of Prof. Wallace, we may say: "The phenomena of Spiritualism, in their entirety, do not need further confirmation. They are proved quite as well as any facts are proved in other sciences."

Prof. Varley wrote to Prof. Crookes in July, 1871, as follows: "I know of no instance, either in the New or the Old World, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis." This is confirmation stronger than "holy writ" that the spirit-manifestations have added a new science to the world's treasure-house of knowledge, and that they are revealing a new world of activities, subtle forces, and imperceptible elements.

Has not Spiritualism, then, a profound significance to scientific minds, when its unseen agents can counteract cohesion, gravity, mechanical and chemical forces; and can pass solid substances through others equally dense without destroying their organic coherence? Are not its forces, laws, and *modus operandi* worthy of profoundest attention and study by savants, when, like the geni of Aladdin's Lamp, their unseen masters and would-be teachers produce liquids, solids, material textures, and most marvelous of all, re-create "the human form divine" in a moment out of impalpable elements as in materialization? Surely, that must be a strangely perverted taste which will delve for years in geologic strata to find a specimen of fossil reptiles, or will journey thousands of miles, and climb the Andes, in search of a new species of bug, but will treat with scornful indifference or spiteful contumely the vast array of wonderful facts, which spirits have brought to their very doors, from an unknown world, for the teachers of science to investigate! If "fools laugh when philosophers reason," what shall we say of philosophers who act like fools upon this great theme? We congratulate our angel visitants that the scientific bigots, who spurn their efforts to enlighten them are growing in numbers "small by degrees and beautifully less," and we may reasonably hope the time is near when the builders of the great Temple of Science will crown it with a dome transparent to light from realms of eternal day, which shall illumine its most occult recesses, and make clear to our scientific teachers at least the intricate relations of physical and spiritual existence. Most assuredly science is indebted for many of its greatest discoveries, and most wonderful and useful inventions, to inspirations from the spirit-world, and to investigations and experiments of those who were seeking some physical solution of its mysterious operations.

THE POLITICAL SIGNIFICANCE OF THE KNOCKINGS.

But great as is the importance of the phenomena of Spiritualism, they are only its cornerstones, its fundamental facts, its "proof palpable" of its dynamic spiritual power. The mystic "Rochester knockings" purported more to this world than is seen in "signs and wonders." They were the *avant-couriers* of a grand demonstration of the presence, and active participation in human affairs, of millions of spirits, still interested in relations that death had not severed. Those knockings sounded the knell of every despotism on earth. They were the precursors of social, political, commercial

and religious agitations, that will revolutionize every wrong in human relations. They were premonitions of the death-warrant of every tyrant who sways a sceptre, dons a crown, or wears a mitre. They were the tattoo announcing to the denizens of earth that the armies of heaven are camped round about the habitations of men, ready to aid in destroying "principalities and powers" that oppress humanity and rob the people of their inalienable rights; or they were the *revellie* sounded by arisen heroes and champions of truth and liberty, to summon the Grand Army of Progress to wage unrelenting warfare against superstition, bigotry, false dogmas and creeds, and every form of error, evil and wrong that enslaves body or soul, and prevents the full expansion and free use of every power and faculty of man! Those knockings were strokes upon the "Liberty Bell" of all nations "to proclaim liberty throughout all the land, to all the inhabitants thereof!" Already they have caused their shackles to be broken and emancipated four millions of slaves in America, and broken the yoke of bondage on the necks of twenty million serfs in Russia! They aroused Garibaldi and Mazzini to paley the temporal power of the Pope of Rome, who had been for centuries the religious and, to some extent, the political autocrat of Europe. And yet, the mighty revolutionary work of the "Army of the Lord," that has been knocking upon the bastions of despotism, is only just begun, for its heroic leaders have decreed the downfall of every throne, dynasty, and oppressive conclave under heaven.

That this is not mere turgid rhetoric, but a logical deduction from the signs of the times, plainly showing coming events that are casting their shadows before, we may prove by citing the doubter to a recent editorial in *Blackwood's Magazine*, entitled "Omens of Trouble," which says, "Europe is a series of camps—nations in the panoply, or at least in the undress of war, and military the sole universal education. What does it forebode?... Is it not too startling to be told that Europe is waiting for another Waterloo ere it can hope to retain a new epoch of equilibrium and peace? He is a blind man if he does not mark how widely the red fires of destruction already smoulder under our household gods, threatening to burst forth and consume our social civilization, the stately fabric of European society. Each of the great treaty-settlements of Europe has been but a compulsory truce." Truly we may add, "The mills of the gods grind slow, but they grind exceedingly small," as every despotic government will find when the destroying angels of retributive justice have completed their work! Well may the tyrants of earth tremble, for the arisen martyrs who have been banished to heaven from gory scaffolds, by starvation in gloomy dungeons, or by immolation upon altars of fire, armed with the sword of eternal justice are once again among the sons of men, "shouting the battle-cries of FREEDOM!" Well may robber priests and kings quake in their strongholds when the embattled hosts of heaven

"restore their swords to man,
Fight in his sacred cause and lead the van"

of the uprising millions who have so long been despoiled of their God-given rights! The herald-angels of the New Dispensation have sounded the tocsin whose notes proclaim that "there is a just God who presides over the destiny of nations," and his ministering spirits will never cease to agitate the down-trodden masses till republican liberty and democratic equality shall prevail o'er all the earth.

SOCIAL REVOLUTION.

But the portents of the event we celebrate to-day were not alone, nor principally, the overthrow of political tyranny. The greatest work (as yet at least) of the immortal agitators has been manifested in the social and religious institutions of mankind. Never before in human history has there been such a wide-spread and tumultuous agitation of thought, or such a general unsettling of established customs in social relations. The relations of the sexes by which, for centuries, woman has been the vassal or the subordinate of man, are rapidly undergoing a change which is elevating her intellectually, and gradually extending to her the privileges and prerogatives which hitherto man has exclusively claimed. If Spiritualism had done nothing else, it is worthy of all honor for what it has done for woman. She was its first evangelist, and through her mediumship much of its most wondrous and important work has been done. Through her inspired lips the giant minds of the immortals have poured streams of truth, wisdom and eloquence, not excelled either in ancient or modern times. From the beginning, woman has been the sly, the vestal and chief among the oracles of this Spiritual Dispensation. Placing her on the rostrum and in some of the liberal pulpits of America, Spiritualism revoked the arbitrary commands of St. Paul at its very outset, and proved by the magic power of her oratory that she is as much entitled, both by natural and divine right, to "speak in meeting," as was St. Paul, or any masculine autocrat, who would, if he could, silence her more melodious and instructive voice. It is a significant fact that nearly all the leading champions of woman's rights to-day are Spiritualists, and most of them are mediums, moved consciously, or unconsciously, by inspiring spirits to plead the cause of woman's social and political equality. Let no priest-trammelled woman, then, mock at her Saviours, but let her welcome the deliverers who are breaking the bonds of her oppression, and placing her sex on terms equal with the "Lords of Creation," in every relation of human life.

IN THE COMMERCIAL RELATIONS

of marking the great Spiritual Reformation is at work, striving for greater equality and jus

tice, as may be seen in the increasing agitations against monopoly—the monstrous Gorgon, whose insatiable maw, like Aaron's serpent, swallows everything before it! The great liberators who are adding to sever the political shackles of the nations are stirring the souls of the laboring classes to resist the aggressive schemes of Money Kings who are grasping the public domain, and robbing "God's poor" of their legitimate heritage. Surely, God's will can never "be done on earth as it is in heaven" while the rich rob the poor, the strong oppress the weak or the greedy talons of avarice clutch and hold the chief productions of industry. The avenging angels who are toppling thrones, smiting the godless shrines of superstition, and fanning the watch-fires of liberty for all nations, are stirring the hearts of "the common people" to strike for their altars and their fires, against the usurpations and grasping monopolies of corporations which "have no souls." Well may the oligarchs, the aristocrats, and the autocrats of Mammon's gilded palaces and temples, fear the "dissolving forces" and the "dangerous classes" whom the Nemesis of eternal justice has often employed in past ages with sword and faggot to teach—

"To after tyrants more
Than high philosophy can preach
And vainly preached before."

From the high chancery of heaven comes the warning voice of mighty spirits, saying to the toiling and suffering masses—"Eternal vigilance is the price of liberty," and to their mercenary and morose oppressors—"BEWARE! for absolute and equal justice is the price of peace and security!" The trumpet of the destroying angels, which is the delegated voice of God, already peals its blast from the watch-towers on high, whose warning notes shall be heard in palace halls uttering the ringing words of Cowper:

"Woe to the land [or man] whose wealth proclaims
Another land's [or man's] undoing;
Whose trophied columns rise high
On robbery and ruin!"

LISTEN AND BEWARE! ye railroad magnates, and millionaire robbers of every sort, or ere long outraged justice will seal your doom!

RELIGIOUS PORTENTS OF THE KNOCKINGS.

To the philosophical observer it is unnecessary to make a lengthy argument to prove that we are in the beginning of a great transitional epoch, in which old things are passing away, and a new era of improvement has begun. It is a somewhat significant fact that shortly before the spirit rappings were heard at Hydesville there was quite a religious awakening, known as "Millerism," and more recently as "Second Adventism," which, though it misinterpreted the symbols of prophecy, and mistook the manner and methods of the divine advent, nevertheless was evidently an inspiration premonitory of an impending change of no less magnitude than "the end of an age," or of the old religious régime. Many other modern prophecies foretold an approaching end of the old religious polity at this period. Perhaps the most ancient index pointing to this result is one recently referred to by Prof. Proctor, the distinguished English astronomer, in an article in the *Cotemporary Review*. He says: "According to Pyramid prophets, the year 1862 is the one in which some great change closing the Christian era (as such) is either to be brought about, or is to begin."

Whatever may be thought of the authority or value of many of these prophecies, no one conversant with the present religious aspect or outlook can fail to note that a vast change is taking place throughout Christendom especially. That the great departure from old beliefs and the tenets of the creed-builders is due very largely to the dawn of new light from the spirit-world, is a statement scarcely requiring proof to be accepted by those who can trace effects to their most obvious cause. There is no higher authority than demonstrated truth. On such authority alone Spiritualism bases its science, philosophy and religion. Armed with the facts of Nature, gained by the scientific method of observation and experiment, master spirits from the realms of light, and their delegated vicegerents on earth, have constantly exposed the errors and absurdities of old theology, and presented in lieu thereof ideas and principles that commend themselves to enlightened reason, meet the approval of conscience, and answer the anxious longings of hungry hearts.

Thus with Titanic power Spiritualism, as an iconoclast, has stridden the earth, demolishing the idols and myths of antiquity still extant. Its new light compelled a revision and alteration of "God's infallible Word"! A vain effort of priestcraft to save its fetich from the assaults of science without and of rationalism within the temples where it is enshrined. The lightning-shafts of Spiritualism have fired a train of thought that is rapidly exploding the false dogmas of paganism, Christianity, and its mighty, agitating power, like an earthquake, is rocking the temples of superstition, compelling the Beechers, Thomases and Newtons to depart from their narrow enclosures and seek a broader field of thought and action.

The grand revelations of Spiritualism are making constant inroads into every sanctuary despite all resistance, and slowly but surely illuminating the minds of priest and layman with the light of a living inspiration. Already its potent knockings have knocked the bottom out of the Orthodox hell, and let out its fire and brimstone. In other words, the lurid realms of Pluto, which fired the imagination of Milton and Calvin, have been refrigerated by the angels of mercy, and renovated by the doctors of a sickly divinity, into the comfortable sleeping apartments of a Grecian hades! Already the

ponderous hammers of the Spirit Thors have knocked down the walls of the little pent-up heaven of Calvinism, in which a few unfeeling saints sang halleluiah forever to their devilish God, while their brothers, sisters, fathers and mothers shriek in the deathless agonies of an endless hell! Already the "rebels" in heaven have knocked down the throne of the angry, capricious Jehovah, and knocked his unjust decrees of election, foreordination, and endless damnation into the dust and ashes of an extinguished Gehenna! They have knocked the orthodox devil as senseless as the heathen's head that gave him birth! They have knocked the vicarious "plan of salvation" out of every head that has sense enough to see its monstrous absurdity and injustice! They have knocked the idolatrous and useless forms and ceremonies out of the ritual of every devotee who has learned to "worship in spirit and in truth." They have knocked the fear of death, the fear of an endless hell, of a wicked devil, and a worse God, out of every head into which they have "rapped" the great truths whose message they bear. They have knocked the pulpit on to a level with the pews, and ordained men, women and children to preach the Gospel by an endowment of "spiritual gifts," not by the farcical laying on of priestly hands. They have knocked Atheism, Agnosticism, Pessimism and Materialism into the gaseous elements of absurdity and sophistry out of which they were originally fabricated!

In short, they are knocking theological errors of every sort out of all progressive minds. They are awakening the spirit of investigation everywhere, and convincing all thorough investigators, be they churchmen or "infidels," that the revelations which they make are a rational solvent of the doubts and disputes so long dividing and distracting mankind.

Spiritualism has already conquered its way into every enlightened country, and though hitherto its aggressive and iconoclastic tendencies, from necessity, have been most manifest, "the waster is the builder too," and when it has demolished the temples of error, and swept with its besom the superstitious and false dogmas of the past into the realms of Erebus, its faithful votaries and true representatives

"Upon the ruined old
Will upbuild the new"

and more perfect civilization, with such institutions, social, political and religious, as superior wisdom will devise. Hitherto its work has mainly been diffusive as a leaven of truth. When a sufficient portion of "the whole lump" has been permeated with its spiritualizing, fraternalizing and harmonizing principles and power, its constructive and reconstructive designs and capacities will be manifested, and out of seeming chaos will arise order, method and unitary cooperation in accordance with the plans of its divine projectors. It is no anomaly in human experience that Spiritualism has produced so much commotion and contention. It is incidental to all radical and revolutionary movements.

The chief founder of the previous Dispensation said: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother," etc., and a man's foes shall be they of his own household." So truth and error ever conflict, and until mankind become, through the educative power of Spiritualism, liberal and just enough to peaceably "agree to disagree," a war of ideas at least is inevitable. But to millions of noble souls Spiritualism has brought peace, joy, consolation, healing, spiritual light and strength, and has truly been to them "Heaven's last, best gift to man." It has opened the eyes of the blind to see the glories of Nature and the divinity of man. It has rent the veil of separation and united heaven and earth in constant communion. It has dispelled the doubt and gloom with which a mythological theology had shrouded the future, and revealed to our enraptured vision the royal road of eternal progress for every human soul! On the altars of pure spiritual devotion it has kindled anew the fires of divine inspiration, and it supplants the dead letter of ancient revelations with refreshing baptisms from the great fountain of spiritual truth, which quicken the intellectual, moral and spiritual faculties of humanity, and give to the world a rational, philosophical religion whose celestial teachers "point the way through Nature up to Nature's God."

Let us, then, who have heard "the glad tidings of great joy," and communed with the loved messengers bringing it; who have "entertained angels" not unawares, but knowing them to be our loved ones gone before; who have heard the resurrection trumpet that has raised us from the grave of ignorance and gloom into the light of a new day of spiritual knowledge; let us, who have received positive evidence of a post-mortem existence, who know that because "he (or she) that was dead, is still alive, we shall live also"; let us, who are no longer subject unto bondage through fear of death, or anything that may follow it; who know that the future life is progressive, and a vast improvement upon this; let us who have received constant benefactions from "ministering spirits," who have been healed from disease, comforted in distress, sustained in sorrow, rescued from despair, inspired with divine power in our weakness; who have lived to see the earth illumined with celestial radiance, and witnessed the coming of the world's true Saviour—"The Spirit of Truth"; let us, who have been "baptized with spirit and with fire" from off the altars of true spiritual worship; whose souls have been quickened with uplifting thoughts, grand ideas, and lofty aspirations by the breath of inspiration; let us, who as "children of light" have been guarded and guided by the tutelary powers of the ministers of grace, while being "blessed beyond all blessing"—let us rejoice with grateful hearts that it has been our high privilege to behold the dawn of the Great Spiritual Reformation of the Nineteenth Century, and to participate (some of us) for thirty-five years in its earnest work, and its triumphal march toward ultimate victory over all the powers of darkness, and to a final dominion of the whole earth that shall bring the long-expected Millennium Era!

Finally, brothers and sisters, while reviewing the glorious work of our heavenly visitants during the life-time of the present generation; while surveying the field of their beneficent operations extending from Hydeville to the furthest verge of civilization; while tracing their shining footsteps from a rude farm house to halls of learning, sanctuaries of religion, the palaces of kings, and to millions of humbler homes; while counting their victories over the allied forces of materialistic skepticism and religious bigotry, let us take courage, and as true soldiers of reform, following our divine leaders, let us press forward to new contests with igno-

rance and error, till all the enemies of truth are vanquished, and finally, the last enemy of spiritual progress—which is our own carnal-mindedness, sensual habits and selfishness—is conquered, and we become, indeed, worthy of our high calling, and fit companions of exalted spirits whose love is our guard on earth, and will be our welcome to heaven.

"When death shall stoop to kiss our feet
At sunrise in the morning."

That shall be the dawn of eternal day. While celebrating the day that gave the New Dispensation birth, let us contemplate the duties and responsibilities put into our hands, and resolve with unflinching determination that henceforth we will be more faithful stewards, and better representatives of its reformatory and humanitarian spirit. With the zeal and devotion of an olden apostle let us be "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God," which is now manifest in the glorious ministry of angels filling the earth with messages of love and anthems of joy.

Spiritual Phenomena.

BEYOND ALL DOUBT!

To the Editor of the Banner of Light:

There are thousands of Spiritualists scattered here and there over the world who never have the opportunity to get the incontrovertible evidences of spirit-existence and communication. To these any well-authenticated facts are always very acceptable. I conceive it to be not only a privilege but a duty of the more favored Spiritualists, in this regard, to publish their experiences for the benefit of their less fortunate friends; while no more potent method of furthering the general cause can be found than for spiritual papers to devote some of their space to these records.

A short time ago, in company with a female friend from the interior of your State, I attended a public séance for materializations at Mrs. Williams's, 402 West 34th street, New York City. We were utter strangers to the medium as well as to every one of the fifteen persons who were there to witness the manifestations. None of them had ever seen us, and we had never met any of them before. We took our seats in the semi-circle without our names being announced to anybody.

The cabinet was an oblong box about three feet deep, in one end of the front side of which was a door; and in the upper part of the door was a circular window, across which was drawn some dark curtains. While the company was assembling this door stood open, giving any who desired to examine it the opportunity to do so; several improved it, I among the number, doing so carefully. There was nothing in it except a chair in which the medium was to sit.

At eight o'clock Mrs. Williams came into the room, and, after slightly rearranging the circle, entered the cabinet and closed the door. A gentleman then explained that when a spirit should call for any one, such one was to go to the window and remain until notified to retire by raps within the cabinet. The company then joined in singing a familiar tune. A form, tall and slim, soon appeared at the window, announcing himself as Mr. Holland, the manager of the manifestations. He made a short address, in which he spoke of the conditions present and the prospects for the séance. After him came the spirit of an Indian maiden whom they called "Bright Eyes"—the familiar spirit of the medium. Then the real business of the evening began. Spirit after spirit appeared, until not less than thirty different forms had presented themselves, including persons from children to old age, and of all possible shapes and sizes. The medium could not have personated them. Those who came to my friend and me were fair examples of the whole. As I cannot speak of the whole I will of them.

My friend was favored first—before me, I mean. A form came to the window, and, parting the curtains, pointed her finger at her, and said, "I am Jennie Dean, and want to see you." As my friend approached the cabinet, Jennie called her by name, and expressed herself as "delighted to see her." She then said, "What would Lucy say if he were here?" and spoke in the tenderest manner of her two dear children. They then conversed about some of their associations before she died, and kissed her good-bye as the raps sounded for my friend to retire.

Jennie Dean was a young married neighbor of my friend, whose husband's name was Luther, but whom she always called "Lute"; and she left two children when she died, who are still living with their father near my friend in Massachusetts.

The next spirit who came to see us was an aged man. He said his name was John Guild. My friend exclaimed "My father!" and went to the window. He thanked her for her kindness in leaving her home in Massachusetts to go to Vermont to take care of him in his last illness, and mentioned several family circumstances. He spoke of the illness of my friend's daughter, whom she had come to the city to take care of, and sent his love to her and her husband. The raps were heard she moved toward her seat. When half way there, she again parted the curtains, and called out loudly, "Lucy." She returned to the cabinet. He thrust his hands out of the window, and patted her on the head and hands, and said how glad he was to see her, and that he was with her much of the time, and then bid her "Good night."

Next there came a spirit who said her name was "Mary," and she looked and pointed straight toward me. As I approached the window she reached out her arms, and taking my face between her hands, said, "Oh, my dear husband!" She was so agitated she could scarcely speak. She talked to me about our daughter, who has been married, but a short time, and who had been very sick, and who is still far from well. She took my face between her hands again, and saying, "Give my love to George," (George is my brother) kissed me good-bye, as the raps warned me away.

I can state conscientiously that there is no doubt but that this was the spirit of my wife—it was her form, her features, her hair. Her eyes were not perfectly formed, and part of the fingers of one hand were imperfect. The other hand was perfect, and had some peculiarities about it by which I should have known it to be her hand if I had seen it anywhere else. I am a natural skeptic; but to see is to believe.

The next spirit that came to us announced her name as Susie Smith, a very near and dear friend of my friend. She called her by name, and put her hands upon her as she used to do in earth-life. She said she wished her dear father could see what my friend was saying, adding, "You know he is a doctor." She said that she influenced my friend's daughter to play the piano. (She was a fine musician when living.) She sent her love to my friend's sick daughter and her husband, and also to her own sister, "Lucy Ann." The raps announced the termination of the interview; and my friend returned to her seat, but Susie Smith said she wanted to see me, so I went up and she said she had known of my being with the sick daughter of my friend, and wanted to thank me for what I was doing for her.

The next spirit was Lydia, the daughter of my friend, who died in infancy. She was overjoyed at being recognized in her developed state. She spoke of her brother and sister, also in spirit-life, and said, "We cover you with flowers every night." She sent her love to her dear sick sister, and kissed my friend good-bye, when the raps sounded.

Immediately after this a spirit came, announcing himself as Hiram Abiff, and said he wanted to speak with each Mason in the room. Four gentlemen went one after the other to the window and conversed familiarly with him. After they had retired he still remained waiting, saying, "There is another Mason present." I had once belonged to the Order, but do not consider that I do now; and so I sat still and said nothing, until he called me by name and came to him. As I approached the window he said, "How do you do, Comrade? I am glad to see you. I still consider you a Mason, and do not approve of the proceedings by which your connection with the Order was dis-

solved. I know you," he continued, "when you lived in my day, and have followed you through several reincarnations. I am intimately connected with your great spirit-friend, who will shortly come to you himself; and am engaged with him in the same great enterprise for the world's good." And added, "Be strong; be firm, be true, and all that has been prophesied to you will come."

There could not be a more perfect materialization than this one of the great father of Masonry, through whose death the "omnis Masonic word" was lost. He was at least six feet four inches tall, broad shouldered and well developed in every way. He had an oval face as clear as wax, broad forehead, brilliant blue eyes and a neatly-trimmed mustache. I could see his eye wink. The nails on his fingers were as finely formed as any I ever saw, and the hair on the back of his hands and his arms was as distinct as could be; indeed, if he had been a living human form standing there he could not have looked more like flesh and blood. To me here was proof of an organized intelligence, so utterly beyond and above any possibility of deceit or personification by any living human being as to be absolute. He called me by my surname, which no one there, save my friend, knew; he addressed me by my official title when in the army, which attests to his identity; he referred to the severance of my connection with the Order of Masons, that took place twenty years ago, and stated that, in his judgment, I was in the right, in the issue upon which that severance occurred, and referred to the relations that existed between a spirit friend of his and me, and the work in which we are all engaged. What more proof could I ask to convince me that I was conversing with an intelligence outside of the body of the medium or anybody whom she might by any possibility have engaged to personate Hiram Abiff.

At the conclusion of the materializations "Bright Eyes" called me to the window, and, after trying several times to pronounce the name of my spirit-friend to whom Hiram Abiff had referred, got it out that "Deimos" was there, but that conditions were so exhausted he could not materialize. He wanted me, however, to know that he had come to greet me and to express his satisfaction at my course, and that he hoped to be able soon to reestablish the relations with me that had been so richly sundered some years ago.

In conclusion I wish to call attention to the particular methods by which spirits came at Mrs. Williams's séances: They materialize, appear at the window, announce their names, and indicate to whom they come—a method which of itself is identification. I do not know how it may be at Mrs. Williams's séances generally, but at this particular one every person in the room, save one company of three, was visited by from two to five spirit-friends, and several came to these three who could not materialize perfectly enough to talk to them.

J. H. BLOOM.

FACTS, BY PROF. CADWELL.

To the Editor of the Banner of Light:

I would be pleased to relate my experience with Mrs. Fay, the materializing medium. I called at her residence, 14 Dover street, Boston, May 15th, by invitation of one of her lady friends, who wished to know if being mesmerized would aid her in her mediumship. As Mrs. Fay's health is very poor—made so from exhaustion in giving séances—I suggested that we put some blankets over the control table, which would furnish a negative condition of darkness in a lighted room, that, judging from my past experience, would enable the spirits to manifest their presence without seriously affecting her.

The table was prepared, a guitar placed beneath, in the darkest space, by Mr. Fay, and we four took seats around it, with our hands on the top, and in full view. Some intelligence other than any of the company played on the guitar an accompaniment to several songs that were sung by us. There was positive proof of an invisible intelligence, and it claimed to be the spirit of a dear deceased friend. She indicated by raps that if we would prepare a darkened room, she would try to show her face. The following day we did as requested, and not only that spirit, but others, announced their presence. Faint lights were first seen, which increased in brilliancy until we could see what appeared to be self-illuminated hands, which lighted up a gauzy veil; and these hands slowly separated the shadowy material, revealing very distinctly the well-known face of my friend, which beamed on us from out the surrounding darkness, with a look of indescribable glory. At least half-a-dozen other faces became distinctly visible before the close of the séance; one was the face of my daughter Emma, who with that one who played on the guitar has often materialized at Mrs. Ross's sittings in Providence.

On Thursday afternoon, May 17th, I attended one more of Miss Helen O. Berry's séances at 35 Arnold street, Boston, where wonderful manifestations took place as those mentioned by me in a recent issue of the Banner of Light.

I have attended several of the "Fact Meetings," which are held every Saturday afternoon in Horticultural Hall. Prominent among the speakers has been Elder Miles Grant, the champion "anti-sleeping" Adventist. He acknowledges all the facts related, as a general thing, but believes them to be the work of demons, who are permitted by God and the blessed Saviour to deceive the world, who investigate Spiritualism, while God's good angels are floating around the throne. One thing is certain, Elder Grant's arguments, if applied to his own belief, would annihilate it at once in the mind of any unprejudiced individual, or at a great many instances. Manifestations like those I have mentioned are worth immeasurably more to convince the world of immortality, than all the other esteemed, but mistaken great Grant, can find in the Bible.

J. W. CADWELL.

A Peculiar Picture of Dreamland, Seen Twice in Boston by Harvey Jewell's Daughter, Has a Remarkable Requel in the Distant City of Cincinnati.

"One of the most remarkable occurrences I ever heard of was related to me this morning," remarked a State street broker yesterday. "I have heard of a good many wonderful dreams, but this has some features about it which border on the marvelous."

"What is the story?" queried another broker, whose business was apparently dull enough to allow him plenty of time to study the miraculous, since he had almost forgotten how to buy and sell.

"Well," replied the first speaker, "I was told to-day by a leading City Hall official, whose trustworthiness is undoubted, that a daughter of the late Harvey Jewell (who was so well and favorably known in Boston in legal and business circles, and was a brother of the late Marshall Jewell) had recently a very queer and unusual experience, and one calculated to make a deep impression on the strongest mind. Some weeks ago she had gone to a hotel, and distinctly saw an undertaker drive up to her residence with a hearse. He was a peculiar looking man. His queerly shaped nose, which looked as if it had been broken and wastisted to one side, gave his countenance an expression which would have made identification easy and certain. He came directly toward her, and, as he said, 'Are you all ready?' she suddenly awoke."

"The dream seemed a peculiar one, but did not attract very much attention in the household until, a few days, or a week later, it was repeated with exactly the same characteristics, down to the 'Are you all ready?' and the awakening."

"And now comes the strangest part of the story! Some little time afterward the young lady was visiting in Cincinnati, and went to an apartment hotel to call upon a friend. She stepped into the elevator with others, and was startled to hear 'Are you all ready?' from the man in charge. She was still more startled on looking around and beholding the exact picture of the man of the dream, even to the misshapen nose! It made such an impression upon her mind that she requested to be let out of the elevator at the first landing. (She stepped out, and the other occupants went out at the next landing, and the man remained.) The elevator machinery gave out; and suddenly the man went up, and then down, and the man was instantly killed."

"You have all heard of the warnings of dreams. All I can say is that this is the first well-authenticated case I have ever known, and it does not border on the supernatural. I do not know what does. It was a good way to restore one's peace of mind, but a most remarkable sequel."—Boston Daily Globe, May 24.

Banner Correspondence.

Connecticut.

WINSTED.—"Inquirer" writes, April 20th: "The Winsted (Conn.) Spiritualist Investigating Association, of which mention has already been made in your columns, has been regaling itself the past week on the lectures and mediæval exhibitions of J. Frank Baxter. Mr. Baxter spoke here on Monday and Tuesday evenings, April 18th and 19th, before audiences which on both evenings filled the seats of the hall, and on the latter evening overflowed into the street. By the way, I cannot convey the impression that a great multitude was in attendance, because the hall is small, but, small as it is, the Spiritualists before their late organization have not, in late years, been able to call out an audience of this size."

"Time was in the early days of Spiritualism, when the largest hall then in the place, one capable of seating perhaps three hundred, was none too large to hold the crowds of people who were eager to attend the lectures of Mrs. Charles W. Brockton. A. B. Brittan, A. J. Davis, Warren Chase, Nettie Coulton, and other of the pioneers; but those were days when opposition ran high, when little social martyrdoms fed the fires of zeal, and when prophesying was in vogue. And here, where there were four things, reading and writing mediums in families that least expected it, quite often where they were least appreciated, with numbers more or less clairvoyant or subject to mesmeric influences. Elder Miles Grant, a resident of Winsted, a school teacher here, and respected then as he is now for honest intentions, was among the public opposers of the new philosophy, and while he, and some others less able, discussed Spiritualism from the platform, Mrs. Brockton and her friends, who were the idol of the Spiritualists of this place—the clergy, in their pulpits and out, sought to bring reproach upon the Spiritualists—one clergyman going so far as to enter a meeting, which Mrs. Tuttle was addressing, on the subject of Spiritualism, and which attracted a large audience of his congregation, including probably some deacons and Sunday school dignitaries, and attempting to break up the meeting."

These were apparently the apostolic days of Spiritualism in Winsted, and certainly they were the days when the new faith met with more opposition, had more vigorous champions and made more avowed converts than at present. The zealous men who then, the intensely earnest women who never tired of talking or of writing about Spiritualism, and who were the backbone of the movement, were the way of all mankind, into the grave, or 'out West,' leaving but a fragment of the once powerful band and few or no successors. The children of Spiritualists as a rule were sent to the Orthodox Sunday school, and while they were there, and grew up not exactly discarding the faith of their fathers, but caring little for it. Aggressive warfare ceased, and with it active opposition. Now and then a medium or a lecturer from abroad came and caused the Spiritualists to feel that they were being out-grown, but not exactly discarding the faith of their fathers, but caring little for it. 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Banner of Light.

BOSTON, SATURDAY, JUNE 2, 1883.

Spiritualism Among the Churches.

A reporter of the St. Louis (Mo.) *Globe-Democrat* has been making an investigation, the result of which is a denunciation of him that, notwithstanding the ecclesiastical decrees against it, and the anathemas of the priesthood, Spiritualism has grown so rapidly in the last twenty years that many Catholic congregations are now strongly tainted with it; and that the Protestant churches have been likewise wrought upon, a large number of the members attending séances, and believing secretly, and others almost putting themselves beyond the pale of their church by open avowals of their faith in at least the essential parts of the spiritualistic doctrine.

The investigation was first suggested by reports in the daily papers of a large defection from the Church to the ranks of Spiritualism in Cincinnati, mainly from the two German Catholic congregations of St. Francis and St. John, the truth of which was subsequently verified by the *Catholic Telegraph*, the Church organ, published by authority of Archbishop Purcell. The reporter of the *Globe-Democrat* was not long in pursuit of information on the subject before learning that there is also a rapid growth of Spiritualism among the Catholic Churches of St. Louis. In that city it is not confined to any one or two congregations, but, says the writer, "there are signs of a general casting loose from ecclesiastical prohibition, and a disposition on the part of leading Catholics to investigate for themselves." Said a member of the Visitation Church, "I know of fifteen to twenty members of this church who go to séances, and we have seen enough to convince us that Spiritualism is not the bad thing the Church has taught us to believe it to be. I know it is not true that only evil spirits appear at séances. I have seen my little daughter, who died three years ago, have touched her hand, and recognized her face. A Catholic lawyer who went with me saw his dead wife, held her by the hand and talked with her." Another said he had not only been investigating, but had made up his mind that Spiritualism is the most demonstrable of all beliefs. "Spiritualism," said he, "proves to me the immortality of the soul. I always had a doubt on that subject, but I have seen enough at séances to convince me, and I no longer doubt." A medium who is kept constantly employed, and is visited almost wholly by Catholics, said to the reporter: "Fully one-third of the Catholics of St. Louis believe in Spiritualism, though, on account of the fierce opposition of the priests, they keep dark about it."

Two columns of the *Globe-Democrat* of April 15th are filled with details of the above, and further facts of the same nature; and in its issue of April 20th it devotes the same space to a further consideration of the subject, this time having special reference to the Protestant Churches. It says:

"The belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago an attendance upon the séances was the signal for a member's expulsion, as such a practice was held to be at total variance with the orthodox duties of a Christian."

After mentioning instances of expulsion a score or more years ago, in each of which persecution served to confirm the faith of the persecuted in what the Church deemed to be heresy, and to lead others into the same, the article reports statements made by a leading member of the Pilgrim Congregational Church, the seal of secrecy being strictly enjoined as to his identity. "It may seem strange," said the gentleman, "and I do not believe the preachers are aware of it; but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary, either after the facts are known. There are at least one hundred mediums in this city, more ministers than can be found representing any particular creed. They are actively at work all the time, not only asserting and preaching their faith, but proving it by demonstrations that satisfy at least the ordinary mind. Up to a year ago my mind revolted at the idea of a belief in such a thing, and I would have preferred being detected at a variety show than at a séance."

"On a certain occasion I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused; but after several urgent requests I consented to go just one time. I saw my dead mother—I will swear to it. After that I went every once in a while, and every time I went I found something to confirm the belief that mediums actually possess the power to call beings from the spirit-world. I would not make myself obnoxious in the matter, or cause trouble in my church by an open avowal, but that does not change my feelings at all. I could name scores of church people who are in the same boat with me. There are five members of our congregation who, with five other outside people, employ a medium by the month. We pay her a good salary, and we have séances as often as we wish. We keep shut about it simply because it would create disturbances in the church and make scandal. We do not believe that faith in Spiritualism is incompatible with Christianity. In fact, my opinion is, that if you take Spiritualism away there will be no Christianity left. At any rate, I can say that if I had to give up my Spiritualism or my Christianity, I'd think a long time before I would surrender the former."

The reporter called at the headquarters of the Church of the Messiah, where he found the Rev. Dr. John Snyder, the well-known Unitarian pastor, noted both for his ability as a pulpit orator and as a logician, and his habit of keeping well posted as to the progress of the moral world about him. When told that most of the Protestant ministers denied that Spiritualism had permeated their congregations to any appreciable degree, Dr. Snyder said: "Well, if they say that they do not know what they are talking about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now number millions, and are increasing every day, and that there is not a community in Christendom that is not strongly affected by it. There is not a congregation in this city of which a considerable percentage of which does not believe in Spiritualism, or is not earnestly investigating its phenomena." Dr. Snyder said that he had been to a dozen séances him-

self, and had observed many intelligent people there. He could name ten gentlemen of this city, all members of Protestant churches, who employ a medium and pay her one hundred dollars a month for her services.

Dr. Snyder further said that the evangelist, E. P. Hammond, is an avowed believer, and while preaching in a St. Louis pulpit told of a communication he had from a spirit in San Francisco concerning things that had happened in Boston, a knowledge of which could not possibly have been obtained except through spiritual means. As to the general growth of Spiritualism, Dr. Snyder referred to a sermon preached by Rev. Dr. Talmage in the Brooklyn Tabernacle, in 1875. Spiritualism had even then taken such a hold on the Tabernacle congregation that Rev. Talmage felt called upon to preach a powerful sermon of denunciation against it, in which he referred to it as "a doctrine which is so wide spread in all the villages, towns and cities of the civilized world, getting new converts every day—a doctrine with which many of you are already tinged."

A member of St. George's Episcopal Church told the reporter that he could put his finger on nearly one hundred members of that flock who go to séances, and who believe wholly or partly in the genuineness of the manifestations. For several months circles have been held at the house of a lady member of St. George's, who lives on Washington avenue. The lady wants it kept a dead secret, and will admit only the most intimate and confidential friends. She would consider it dreadful if it should become known that a medium was making weekly visits to her home. The gentleman who furnished the information gave the name of another lady member who had become a convert to Spiritualism, and had developed power as a medium.

In pursuing his investigation the *Globe-Democrat* reporter called upon Dr. G. Walker, a leading physician of St. Louis, an old-time resident, and well-known as a Spiritualist. He said it was absurd to deny that the Protestant churches were, all of them, tainted with Spiritualism, and it would be a low estimate to say that one-third of them believed in it. In the early days of Spiritualism, Protestant organizations would severely discipline members who had the slightest affiliation with Spiritualists; but now the faith had gathered such strength that the church leaders were forced to a conciliatory policy.

This representation of the situation of the churches in St. Louis may be taken as a fair index of the prevalence of Spiritualism in and its relation to the various religious societies of other cities. Some are frequently disposed to ask, Why, if Spiritualism is so widely believed in as you claim, are there no powerful organizations, no places of worship? The time is fast approaching when Spiritualists will be able to point all such inquiries to the church edifices in the land, and say, "These are our temples," and to the nation at large, and say, "This is our organization."

Glorying in Ignorance.

The *Homiletic Monthly* (New York: Funk & Wagnalls, publishers) for the month of May contains its usual variety of sermons, nearly a dozen in all, by as many clergymen, recognized as leaders of the English and American evangelical pulpits. Among them is one by Dr. J. H. Rylance, of St. Mark's Episcopal Church, New York, upon "Our Ignorance of the State After Death," which furnishes a very good illustration of the unsatisfactory nature of the teachings of the church respecting a future life. As the author is a regularly ordained preacher, pastor of a flourishing society, and claimed to have been called by God to instruct his followers in the doctrine of immortality as revealed in the Scriptures of the Old and New Testament, it is reasonable to conclude that he speaks as one having authority concerning just what those Scriptures reveal on the momentous question; no less and no more.

A foreshadowing of his treatment of the subject is seen in his text: "If doth yet appear what we shall be," his first comment upon which is, "And herein some find an occasion for discontent, but wisdom finds an occasion for gratitude." Gratitude for being kept in blank ignorance of a matter of such vast importance, most severely test the capabilities of man and give him some claim to divinity. He then portrays the ignorance for which gratitude arises as follows:

"As we look on the face of the dead, bereaved affection goes out after the spirit which was just now here; but we have no trace nor glew to guide us in quest of its new abode, nor will it come back to tell us of the place it inhabits. Even devout souls have cried sometimes, in an agony of desire, 'but no answer comes back across the void; the passionate heavens are unmoved by pleading or inspiration.'"

And this is the teaching of the church; the comfort, consolation and basis of hope given by a Gospel, as the church interprets it, through which it is said life and immortality are brought to light. Compare it, if the immeasurable distance between the two will allow a comparison, with not the belief, but the knowledge of Spiritualism imparted, and who will hesitate to affirm the vast superiority of the New Dispensation over the Old, perverted in its meaning and thwarted in its aims and purposes as the latter has been and is?

But the doctrines of the Church cannot crush out entirely the human in man; it will occasionally rebel against that in which "wisdom finds an occasion for gratitude." Dr. R. says: "With all the light that revelation sheds upon the soul's nature and destiny, there is a good deal of darkness which is sorely trying to Christian faith at times."

The reverend expounder of divine revelation is plainly one of those whose faith is sorely tried, and believes his hearers to be; for he proceeds to comfort himself and them with the assurance that, after all, this "good deal of obscurity" is for the best, and that the ignorance it enforces is bliss; if not in this world surely guaranteeing it to its subjects in the next. Hence it is the duty of all to roll themselves up in sackcloth, sit in darkness and be happy; no matter how overwhelming may be the evidence that there is light for those who seek it; and that, as in days of old, Jacob saw a path reaching to heaven, and angels passing to and fro, so that path may be seen to-day, and over it messengers coming and going. To such a degree, however, does this blind leader of the blind glorify in ignorance of a future state of existence that he publicly declares and publishes to a world famishing for some knowledge thereof that it would be a very grievous wrong to the dwellers upon earth to have any imparted to them.

Our nature would be uninjured by the disclosure of the truth, and the time of our sojourning here, in a fanciful or devoutly insane expectancy, even as some do now, would only the distractions we have of this world to come—breaking away from the bonds that

should hold them to duty here, and betaking themselves to a cowardly and selfish contemplation of the promised glory in asylums, away from all the hard work which somebody must do for the accomplishment of the plans of Providence."

Dr. Rylance then apologizes for attempting to vindicate the ways of God to men, and turns his effort to do so "a waste of words"; he thinks "why so little is told us of the life to come, is found in the fact that we have not the faculties to comprehend the tidings which men covet from the unseen state." But men do not covet very much; they covet only some positive assurance that their friends who have gone hence to be here no more, live. What faculties other than those we possess are required to comprehend some word or token from them of that fact? And what more natural or reasonable to suppose than that, if a continued existence is ours, there is no break, no impassable gulf, no "void" over which a response cannot come to "devout souls" who cry "In an agony of desire"; and is it not inconsistent with the idea of a God of goodness and wisdom to suppose that there can be?

Is it any wonder that a church that has nothing but husks like these with which to feed the people, is rapidly being shorn of its power and losing its influence, and that thousands are fleeing from it to the new feast of spiritual truth which for a third of a century has been spread before the world and to which all are welcome?

Character Saved by a Returning Spirit.

We find in the columns of the Sacramento Record-Union, of a late date, the following account, which involves within its statements a strong endorsement of the mediumship of the veteran "spirit postmaster," J. V. Mansfield:

"The Carson (Nev.) Appeal says a gentleman employed at a Government institution in that city, and a man who has no leaning whatever toward Spiritualism, relates the following incident:

"In 1883 his father, while Treasurer of a local railroad in Massachusetts died. After his demise the Directors of the Company found a deficiency in the accounts of the deceased amounting to eight hundred and fifty odd dollars. The fact was communicated to the family of the late Treasurer, and the apparent defalcation caused much grief and shame. In 1884 a noted Boston medium named Mansfield visited San Francisco, creating great excitement by reason of his wonderful performances, and he was called on by some of the best people of that city. One day the gentleman above mentioned, accompanied by his son, Thomas, a student of the law, and without exhibiting it to Mansfield, placed in a small tin tube which the latter handed him, and sealed it, in such a manner with a private seal that any tampering could be easily detected. Mansfield requested that the tube and the contents be left in his possession for twenty-four hours, after which the gentleman might call for a letter from the spirit-world. On the following day the gentleman in question again called on the medium and received a startling communication from his deceased father: 'Be informed that the tube which I was consigning to you, which his apparent defalcation had caused the family, but that he was entirely innocent of any wrong, further stating that if a certain book would be examined, which would be found in a safe, and opened at a given page, it would be found that the date of the year had erroneously been placed in the dollar column and added up as cash, which would account for the apparent deficiency in his accounts. Although reopening the tube and finding the seal unbroken, and the contents as before, the gentleman, in reply to the report that the book mentioned was in the indicated place, and on the stated page it was found that \$83, the amount of the supposed defalcation, had been added to the cash account by mistake.'"

June Magazines.

THE ATLANTIC MONTHLY, for June, introduces its table of contents, with "Daisy Miller," a comedy by Henry James, Jr.; Charles Dudley Warner talks interestingly of Monseratt; Oliver Johnson has a strong and meaty article on "Morality in the Public Schools," in which he gives of every nature will find but cold comfort, but in which all lovers of right doing to the right itself will encounter many passages which they will feel deserve the widest display before the public; his practical comparison between "secular morality" and a morality whose chief excellence is deemed by certain minds to be that it is exercised under the endorsement of the "supernatural" element over which religious systems are supposed to preside, being to our mind a powerful and logical section of his paper. The issuance of such an article in the Atlantic at the present time shows that its poet editor, Mr. T. B. Aldrich, has the nerve to allow his pages to speak with a clear tone on an important topic, without special fear of the theological "quid nunces." In "How the Women went from Dover," the Quaker poet, John G. Whittier, is seen in his best vein. Richard Grant White, Miss Sarah Orne Jewett, E. D. B. Blanchard, F. C. Bayler, L. C. Wyman, Amelia Barr, and others contribute sketches, etc., which, together with the departments, form an attractive store of good things—mentally speaking. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY opens with an interesting paper by Edmund W. Gessé, on "Living English Sculptors," amply illustrated with engravings of the most notable works in this line of contemporary art. Henry James, Jr., furnishes a critical essay on "The Correspondence of Carlyle and Emerson." It contains also the first of two chapters on "The Native Element in American Fiction," by J. H. Morse. Those fully entitled this number to precedes in literary and artistic merit of the issues of the year. Added are other articles of equal worth in their specialties. "A Woman's Reason" is continued; the conclusion of "At Tague Toteet's" is given; there are several fine poems, and among other matters discussed in "Open Letters," is "The Dynamite Policy," by P. T. Quinn, an Irish-American who discounts conspiracy and murder. Miss A. C. Fletcher, who has made the subject a special study, writes upon "Indian Education and Self-Support." The Century Company, New York. Copies, Upham & Co., corner Washington and School streets, Boston.

WIDE AWAKE commences this month its seventeenth volume. The frontispiece, "Half Confident and Half Afraid," illustrates a fine musical poem, "A Belated Little Maid," by Mary E. Wilkins. There are two charming stories: "Bobette" and "Kitty's Birthday," the former by Mary M. Edmunds and the latter by Sarah O. Jewett. Mrs. A. D. T. Whitney and Mrs. S. M. B. Platt each contribute a poem, both admirably illustrated. The Indian Maiden "Bright Eyes" gives the first of a series of "Omaha Legends and Tent Stories," which will prove attractive to readers of all ages. "Ripley" continues his lectures; the "Donkey" plods on his way through Spain, picturing its odd scenes and people; the practical side of life is duly attended to, and throughout this number the wide-awake boys and girls are amused and instructed in an able manner. D. Lothrop & Co., Boston.

THE PHRENOLOGICAL JOURNAL gives a portrait of Peter Cooper, with a short biography. "Studies in Comparative Phrenology" have reached Chapter XII, and in this number treat upon "The American Indian: His Cerebral Structure and Character." An article entitled "Experiments in Psychology," reports the proceedings of "A Scientific Conference in Brooklyn," N. Y. It refers chiefly to the gift of healing, and closes by saying that to call the result of the exercise of this gift "faith cures" in the name of Jesus Christ, when they are fruits of faith in man, is both irrelevant and irreverent, and with "ten dollars in advance" is a charlatanism which this Conference did well to rebuke publicly. Fowler & Wells, 31 Broadway, New York.

THE MAGAZINE OF ART has seldom been exceeded in its engravings and letter-press. "Bastien LePage: Painter and Psychologist," the first article, relates to an artist whose absolute fidelity to nature constitutes his originality of treatment, giving proof that he looks on his subjects with more than ordinary vision, catching glimpses of the soul that invests all that to our limited senses appears inanimate, as well as that which is animate. Of other contents, the full-page historical engraving "Andrea Bohrer at Insbruck," is

prominent, and worthy of all praise. Cassell, Petter, Galpin & Co., New York.

THE UNIVERSE, in its new form appears to be rapidly coming into favor. Though the contents are mostly selected, the selections are made with care and good judgment. Published at 2006 Olive street, St. Louis, Mo.

THE YOUNG SCIENTIST supplies young artists and mechanics with many valuable suggestions and practical lessons. Published at 224 Broadway, New York.

MASTERY, the new weekly magazine for boys and girls, has peculiar attractions, and fills a place hitherto unoccupied by any young folks' periodical. Published at 412 Broadway, New York.

THE PRIMARY TEACHER guides to the best forms of imparting instruction to young pupils. Boston: New England Publishing Company, 16 Hawley street.

THE SKETCH BOOK is a reproduction of drawings and paintings issued by the Cleveland Academy of Art. W. J. Morgan & Co., Cleveland, O.

THE SIDEREAL MESSENGER contains much that is valuable to students of astronomy. Wm. W. Payne, Northfield, Minn.

A SPIRIT'S ANSWER.

To the Editor of the Banner of Light:

Some time since, while engaged in writing a letter, I was suddenly impelled to write the following lines, which, as they answer a question which is always asked by the investigator of Spiritualism when he or she first receives communications from departed friends, would seem to be of interest to every inquirer after the facts of the immortal life.

ELLEN M. BOLLEA.

Eagle Park, Providence, R. I.

"ARE YOU HAPPY?"

Are you happy, oh I our dear ones
Who have passed from earth away?
Tell us, do you live in gladness
In the light of perfect day?

Was that dreadful time of parting
But to you a beautiful dawn?
Did the hour which brought us anguish
Bring to you a glorious morn?

If it did, then we can bear it—
We who sadly linger here—
And rejoice if you are happy,
Though this world is dark and drear.

Thus the dear ones left behind us
Question us who've gone before,
As we come back through the portals
Of an ever widening door.

Through which we can speak to loved ones,
And with kiss and soft caress
Soothie their anxious cares and sorrows,
As each ill and brow we press.

Are we happy? Yes, we answer,
Happy when we live aright,
When our friends on earth are joyous,
When we make their burdens light.

Happy when we work for others;
Happy when we're doing good;
When by us some wrong is righted,
When we're known and understood.

But our lives are not a playtime—
Not an empty, idle dream,
Passed in careless joy and sunshine
By the side of life's bright stream.

Nay; for we must work or suffer;
To be idle leads to orime;
This great lesson learned in earth-life
Prove true throughout all time.

So in patient, earnest labor
For our loved ones left behind,
For the sick, and sad, and weary,
For the helpless and the blind:

For the wronged and the down-trodden,
For the poor and the oppressed—
In this work have we found heaven,
And our lives are truly blessed.

So we answer, *We are happy!*
As once more to you we come,
When, with anxious hearts, you ask us
Of our radiant spirit-home.

Wells's "Rough on Corns." 15c. Ask for it. Complete, permanent cure. Corns, warts, bunions.

Lydia E. Pinkham's great Laboratory, Lynn, Mass., is turning out millions of packages of her celebrated Compound, which are being sent to the four winds, and actually find their way to all lands under the sun and to the remotest confines of modern civilization.

First Quarterly Meeting of the Lake Shore Spiritualist Conference.

The Lake Shore Spiritualist Conference will hold its first Quarterly Meeting in Webster's Grove, Kingsville, Ashland Co., Ohio, on Saturday and Sunday, June 16th and 17th.

As very important business is to come before the meeting, which is to take the necessary steps to incorporate the Conference, and to organize a benevolent department, it is hoped that every member of the organization will make an effort to be present.

Good-humored and pleasant speakers whose names will be announced in the time. Moses Hall and Mattie E. Hull are positively engaged. Mediums, and many others will be entertained free of charge. Board will be furnished at reduced rates to all who cannot otherwise be entertained. Should the weather be inclement, the meeting will be held in the Town Hall, Ashland Co., Ohio, on Sunday, June 17th, at 10 o'clock. Six miles east of Ashland.

Spiritualists, not members of the Conference, are invited to only the "free" part of the meeting.

For order of the Committee.

MATTIE E. HULL, Cor. Sec.

The Sixth Annual Meeting.

Of the Spiritualists of Central New York will be held in the Universalist Church, Oneida Co., on Saturday and Sunday, June 8th and 9th—commencing on Saturday, at 10 o'clock P. M., and closing Sunday evening, at 10 o'clock P. M. The local medium, singer and speaker, is engaged, and other good speakers will be secured.

Good hotel accommodations at \$1.00 per day, and friends in Oneida County will be accommodated as possible. The hall in the basement of the church will be used for a luncheon room, and will be open to the ladies of the county, who will bring their baskets and enjoy a good social lunch.

Parties wishing to be carried from Rome are requested to send in their names to H. J. Hitchcock, Oneida Co., before the 6th of June.

We hope to see all the Spiritualists and Liberals present, and to have a very successful meeting. We will spare no pains to make this meeting one of the best since our Society was organized.

Mrs. W. H. Hicks, Secretary.

Call for a Convention.

The Spiritualists will hold their third day's Convention at the Union Church in Danby, Vt., under the auspices of the Vermont State Spiritualist Association, Friday, Saturday and Sunday, June 15th, 16th and 17th, 1883. We are to have a very full and a real spiritual feast preparatory to the Camp Meeting season.

All the State speakers and mediums are cordially invited to attend. Frank Baxter, of Orange, Mass., the local medium, singer and speaker, is engaged, and other good speakers will be present, and other test mediums are expected.

Among the eloquent speakers that we always listen to with pleasure and profit, Mr. Albert E. Stanley of Leicester, Rev. Geo. Seaver of Tunbridge, Mr. Percy S. Rogers of Chelsea, Mrs. Sarah A. Wiley of Rockingham, Mrs. Fannie Davis Smith of Brandon, Mrs. Emma L. Paul of Groton, Mrs. Lizzie M. Manchester of West Randolph, Mrs. M. A. C. Heath of Bethel, and Mrs. Abbie W. Crockett of Danbury, will be present, and others are expected.

Board at Bond's Hotel \$1.00 per day. The usual courtesy by railroads extended. St. Albans, Vt. CHARLES THOMPSON, Secretary.

Spiritualist Convention.

At the Wilder House, Plymouth Union, Vt., on Friday, Saturday and Sunday, June 8th, 9th and 10th—this being the fifth anniversary of the dedication of Eureka Hall, which has been here since 1878, and has been well filled every year since it was built.

Our State speakers are expected to attend, and we respectfully invite all speakers out of the State who feel like meeting with us. We have engaged the well-known Edgar W. Emerson, from Manchester, N. H., for a test medium, who will give a public reading of the past, and others are expected.

Are you away on the railroads. Board as usual at the Wilder House. We expect the presence of D. F. WILDER, Plymouth Union, Vt.

Annual Meeting at Sturgis, Mich.

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"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman kneeling in prayer, her face turned toward the light, her hands clasped in prayer. The light is a soft, golden glow, and the woman's face is illuminated by it. The background is dark, and the woman's figure is the only one visible. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, and the Pilgrim, looking back, sees the light of his youth, and the light of his old age, and the light of his life. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm came, and the children, hearing the sound of the wind, fled away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its moorings and drifted out from shore. Quickly the current carried it beyond all earthly help. Through the flaming rapids, and by precipitous rocks, dashed the bark with its precious cargo. The children were the most precious cargo, and the boat was the most precious cargo. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"HOMEWARD."

An illustration of the first line in Gray's "Song": "The curfew tolls the knell of parting day." The picture shows a woman standing on a hill, looking back at a house in the distance. The house is a small, white, two-story house with a red roof. The woman is standing on a grassy hill, and the house is in the background. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground, a group of people are gathered around a table, and a horse is standing nearby. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirations Artist, died at Hyannis, Mass., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritualism began its history, and the history of the world. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"WOODLAND HOURS."

A mother and her child are away from the city for recreation in a German wood. The mother is seated in a forest glade, her little girl "Bo-Peep" around a tree trunk, looking at the foliage, her feet resting on a log. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

"THE HARVEST LUNCH."

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove, and a table is set with a basket brought there by his daughter. "All kindred graces burning or cup which." From a pitcher she is filling a tumbler's cup with milk, and the milk is being poured into a glass. The picture is a reproduction of a painting by J. A. Wilcox, and is of great beauty and interest.

BOOKS.

GHOST LAND: OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autographic papers, with extracts from the records of Magic Sciences, etc. Translated and edited by Emma Hardinge Britten. Paper, pp. 424.

THE PSALMS OF LIFE. A Compilation of Psalms, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John E. Adams. Paper.

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 the name and address of the writer are in all cases
 indispensable as a guarantee of good faith. When
 letters are returned or prospective manuscripts that are not used,
 when newspapers are forwarded which contain matter for
 our inspection, the sender will confer a favor by drawing a
 line under the article he desires specially to recommend for
 insertion.
 Notices of Spiritualist Meetings, in order to insure prompt
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THE WORK OF SPIRITUALISM is as broad as the universe,
 it extends from the highest spheres of angelic life to the
 lowest conditions of human existence. It is as broad as
 wisdom, as common sense, as love, and its mission is to
 bless mankind.—John Pierpont.

Beecher on Spiritualism.

It is a sorry comment on Christianity that
 in this its nineteenth century of existence
 those who claim to be among its leading advo-
 cates and teachers employ all the sophistry they
 can devise to prove that every ray of substan-
 tial evidence of the reality of a future life for
 mankind is pure delusion; and appeal to "men
 of science" to corroborate the truth of their
 declarations.

This action is taking place all over the land
 among the ministry to-day, and the notice
 of it which has fallen under our latest issue
 is a half hearted manifesto in this direction from
 the great Brooklyn preacher, Henry Ward
 Beecher.

In his last week's exposition of the "inter-
 national lesson" for the following Sunday, given
 according to custom on Friday evening, Mr.
 Beecher, who had just come down for the pur-
 pose from his Peekskill farm in a state of ruddy
 health, proceeded to talk in his free and easy
 way on the sending forth of Paul and Barnabas
 to Cyprus as Christian missionaries, as narrated
 in the first twelve verses of the thirteenth chap-
 ter of Acts. He indulged in the usual amount
 of prefatory explanation of the text, and at
 length struck into a commentary on its spiri-
 tual meaning and implications.

After some attempts at description as to the
 Holy Ghost and its operations—for he did not
 essay any definite explanation—he proceeded to
 treat of the invisible world, freely confessing
 that there was an insatiable craving in human
 nature for some knowledge of it, and that it is
 as strong to-day as it ever was. He allowed
 that there was nothing in Dante or Milton to
 compare with the scene of Samuel appearing to
 Saul, when invoked by "the Witch of Endor."
 From this point he went on to say that it is this
 same hidden human yearning that has led to
 Modern Spiritualism. While he had not a word
 to say against Spiritualism itself, he found it
 necessary to carry water in the other hand as a
 balance, by inveighing against those who use it
 for "the purpose of making money." And he
 did not forget to improve the cowardly oppor-
 tunity for innuendo he had himself built up to
 class all mediums with "sorcerers, deceivers of
 men, misleaders."

He freely admitted that he could not explain
 many things that are witnessed at séances;
 and added that he did not see that any one
 else could account for them. He confessed that
 he had received a shock, when he had attended
 them, but never an idea. On this latter point
 he dwelt with all possible emphasis. It was
 the tub he threw to the whale of ecclesiastical
 prejudice. Still, he had to allow that "some
 people say [a very strong and cowardly limiting
 phrase when prefixed to what is intended to be
 a statement] that they do have communications
 of very great value." He is not willing appar-
 ently to believe "some people," but would show
 a great amount of indignation if "some people"
 declined or even were reluctant to believe Mr.
 Beecher.

"I have been at séances, and have read spiri-
 tualist papers a good deal," he confessed;
 "and my father purported to come on a
 table; my mother and my brother George, and
 my little children; and there was something
 in it that was very impressive. I will not deny
 that when I was in England my father appeared
 to me." And he explained to his hearers the
 circumstances. Yet he "crawled" by putting
 the facts in a more or less ridiculous light.
 He seemed afraid of being thought a Spiritual-
 ist if he admitted the facts without accompany-
 ing them with a sneer or a jest. That is Mr.
 Beecher's bid for present popularity. And it is
 precisely because of this insincerity of his,
 growing out of his love of the intoxicating in-
 fluence of popular applause more than out of any
 constitutional timidity, that he is willing to
 thus divert public attention from his sincere
 and real belief. Let us tell him that, upon his
 own plain confessions, he is already a Spiritual-
 ist; no amount of trimming, no affectation of
 ridicule, will change the fact.

It was wretched fastidious in Mr. Beecher to
 cite any such testimony, on this occasion, as
 that of the late Prof. Felton. He was one of
 those who promised a report on spiritual man-
 ifestation, in place of which he threw mud and
 stones. Are we to conclude, therefore, that such
 a demonstration is synonymous, at Harvard,
 with a report? But the Professor has come back
 from spirit-life many times; since those days,
 and made a very different report from the one
 he meant to make when here and at Harvard.

In the economy of universal spiritual rule the
 invisible world overlooks nothing.

After having his fling at Spiritualism, Mr.
 Beecher undertakes the rôle of its patron, and
 would offer it good advice. He forgets that the
 world is much more full of advisers than of
 those who accept advice, or he would not thus
 unconsciously contradict himself. For he had
 but just previously said that there was an insat-
 iable craving in human nature for more knowl-
 edge of the invisible world, and that there were
 numbers in his own congregation who embraced
 the faith of Spiritualism; and then he makes a
 sudden turn and expresses the belief that sci-
 entific men should give it more of their atten-
 tion, and the "common people" less.

Mr. Beecher is eminently unscientific in his
 remarks regarding scientific men. Unless he,
 as a public teacher, is unwarrantably and cul-
 pably ignorant of what is going on in the world
 to-day, he ought to know that in England and
 in continental Europe there are many brave
 scientific men of the highest character for at-
 tainments who have investigated Spiritualism,
 and have endorsed it fully. Indeed it would seem
 a work of supererogation for us to repeat the list
 we have previously given to the world of those
 scientists who are—or were when alive—in the
 physical form—outspoken and unflinching ad-
 herents among men of the doctrine and demon-
 strated facts of Spiritualism. But since Mr.
 Beecher is either totally ignorant in the pre-
 mises, or on the other hand seems to desire to
 leave the impression on the public mind that
 men of science have not interested themselves
 in the subject, we append the following para-
 graph for his own information, or that of his
 followers—or both. It is taken verbatim from
 upward of a column of distinguished names,
 under the classified headings of "Scientists,"
 "Philosophers and Metaphysicians," "Noted
 Physicians," "Distinguished Literary and Ar-
 tistic Celebrities," "Crowned Heads, Nobility,
 etc.," "Eminent Jurists and Counselors-at-
 Law," etc., which we printed some time ago
 for the benefit of just such persons as Mr.
 Beecher, and which we deem it almost impos-
 sible he has not already seen, if, as he says, he
 has "read Spiritualist papers a good deal." In
 reprinting this paragraph from the whole, we
 premise the remark that the number is un-
 doubtedly much larger—we giving only such
 names as have fallen under our notice:

Scientists.—Alfred Russell Wallace, Naturalist;
 Cromwell F. Varley, Electrician; Hermann Gold-
 schmidt, Astronomer; Camille Flammarion, Astro-
 nomer; William Crookes, Chemist; Wm. Brewster,
 Chemist; University of Russia; Prof. Butlerov, Chemist;
 Russia; Dr. V. Dahl, Academy of Sciences, Russia;
 Prof. Zöllner, of Leipzig, author of "Transcendental
 Physics"; Prof. Nees von Esenbeck, President of the
 Academy of Sciences, Bonn; Alexander von
 Humboldt, Naturalist and Cosmist; Dr. Haeckel, Chemist
 and Encyclopedist; Prof. A. D. Morgan, Mathemat-
 ician; Prof. Worthen, State Geologist, of Illinois; Dr.
 Hietman, Physiologist and Physicist; Dr. Maximilian
 Schellier, Professor of Natural Science, University of
 Bonn; Prof. H. Mayr, F. R. S., Physiologist; Prof. Ruter,
 Chemist; Prof. Braunard, Chemist; Baron von
 Reichenbach, Physicist; Dr. John Boyce Dods, Phys-
 ician; Dr. J. L. Robertson, editor of the Journal of
 Medical Science, Eng.; Prof. Thury, Geneva; C.
 Carter Blake, Surgeon; George C. Joad, Civil and Min-
 ing Engineer; Prof. Challis, of Cambridge, Eng.; W.
 F. Barrett, Professor of Physics in the Royal College
 of Science, Dublin; The Earl of Crawford, Swandun,
 Curra, F. R. S., President of the Royal Astronomical
 Society; Gustave T. Fechner, Professor of Physics in
 the University of Leipzig; Dr. Robert Friedl of Bres-
 lau; Lord Rayleigh, F. R. S., Professor of Physics in
 the University of Cambridge; Prof. Schellier, the
 renowned teacher of Mathematics in the Uni-
 versity of Leipzig; W. E. Weber, Professor of Physics in
 the University of Göttingen; Philipp Pearsall Carpen-
 ter, the Naturalist.

We may confidently ask Mr. Beecher if such
 men as these are not to be credited with com-
 mon sense, and the ability to arrive at accurate
 conclusions. They are professional scientists;
 why not believe them, when they testify that
 Spiritualism is a great truth? Does it not de-
 monstrate the fatal weakness of Mr. Beecher's
 position that we are able to point to the fact
 either that he does not know what he is talking
 about, or that he turns his back on such wit-
 nesses, showing that he does not want the tes-
 timony of any scientist who believes Spiritual-
 ism to be true? Since he gives such promi-
 nence to Prof. Felton, we suppose that individ-
 ual, as he was when on earth, is his beau-ideal
 as a scientist to protect "the common people"
 from error. But as we have said above, Prof.
 Felton in the mortal, intoxicated by the fierce
 glare of collegiate learning and social position,
 is totally a different person from Prof. Felton
 in the spirit-world, sobered under the cold,
 clear light of unobscured truth—and to him we
 can confidently appeal, as did the soldier to him
 of Macedon, in contradistinction to the position
 marked out for him by this Brooklyn divine.

As a public example of humility, like St. Au-
 gustine and Dr. Channing, one can see at a
 glance that Mr. Beecher would be a complete
 failure. He manages to keep, after the manner
 of the stage juggler, at least two globes, men-
 tally speaking, tossing in the air all the time,
 and so long as it pleases his always large audi-
 ence to see his contortions in maintaining the
 twain in position, he is proud and happy. But
 it is not a spiritual exercise, and he commits a
 grievous mistake without knowing it in think-
 ing that it is.

As for the cause of Spiritualism, as it rose
 upon the modern mind with its new and
 splendid effulgence of simultaneous promise
 and performance, so it will go on dissipating
 ignorance and vanquishing prejudice until it
 has illumined the hearts and lives of all man-
 kind. It appeared without Mr. Beecher's advice
 and consent, and it will not stop to ask for it
 now. His occasional offer of patronage to it as
 a "good thing in safe hands," will have no more
 effect than the mop of old Dame Partington
 had upon the tide of the Atlantic Ocean.

At the Baptist Convention, held recently
 in Saratoga Springs, N. Y.—so reports the
 Boston Journal of May 25th—Dr. Howard Crosby
 used the following words:

"Two great evils are recognized from our common
 standpoint: One, Romanism, the gross imposture,
 the masterpiece of Satan; the other, infidelity, masquer-
 ading under the cloak of learning."

We suppose the little-souled bigot who thus
 attacks the disciples of anti-supernaturalism on
 the one hand, and of free inquiry on the other,
 would be happy if he could invoke in this
 country, as have the churchmen in England,
 the aid of a "blasphemy law" to silence the
 uncomfortable men of science whom he cannot
 otherwise answer. But such a desire is hope-
 less of success in free America; and if English
 advice be not at fault, even the British Peck-
 sniffs themselves have received a severe check
 in their unholy warfare against reason and
 common sense.

We are requested to state that the Lake
 Pleasant (Mass.) Camp-Meeting circulars will be
 brought out next week. Copies will be found
 at the Banner of Light Bookstore.

The National Reform Association.

The Pharisee Society with the above name
 has begun to issue its circulars again, with in-
 tent to sow the seeds of its so-called principles.
 We use the qualifying term "so called," be-
 cause nothing can claim rank among principles
 while it refuses to submit to that rigid and con-
 stant examination and criticism by which alone
 true principles are tested and finally gain a
 footing in the human mind. The circular in
 question states that during the present year
 the Society has greatly enlarged its operations.
 Four district secretaries are devoting their
 whole time to the work, holding conventions,
 addressing churches and public meetings, cir-
 culating petitions, and extending the mem-
 bership of the organization. Within six months,
 it states, fourteen conventions and more than
 two hundred public meetings have been held
 in behalf of the cause. The members of the As-
 sociation enrolled during the current year, and
 contributing to its funds, we are told, are more
 than two thousand; and its list of officers in-
 cludes many prominent and influential men.

This is what the Association intends to ob-
 tain, according to the programme contained in
 its circular: "Among the features of the Gov-
 ernment which this Association aims to con-
 serve are our Sabbath laws, the use of the Bible
 in public schools, prayer in the National
 and State legislatures, and the Christian law
 of marriage in opposition to the law divorce
 legislation now so common." It likewise lays
 it down that "some suitable change in the Con-
 stitution is deemed by this Society to be indis-
 pensably necessary, since that instrument in
 its present form is extensively regarded as an
 expression of the secular theory of government,
 and is constantly employed as an argument
 against all that is Christian in the usage and
 administration of our Government." Thus it
 will be seen that the avowal is a distinct and
 unmistakable one, and that it is to be met in
 the same spirit and manner. Where we see a re-
 turn to the original purpose; the enemy of free
 government is again in the field; in protesting
 to christianize the Government they propose
 to convert it into an engine of ecclesiastical
 bigotry; and in the name of religion they aim
 simply to rule.

What is the admission or rejection of the Bi-
 ble as an otherwise meaningless reading-book
 in our public schools, in comparison with the
 engraving on our professedly free form of gov-
 ernment of a system of so-called principles to
 which it is wholly foreign, and to which it must
 inevitably in due time succumb. Let such as
 would be Christians be Christians; but never
 let them use the machinery and frame-work of
 our free government to compel others to become
 such. That is wholly out of the question. This
 government was established to secure to all
 persons living under it, and themselves admin-
 istering it, the largest possible freedom consist-
 ent with the freedom of others. Now an As-
 sociation is formed for the avowed purpose of
 robbing the great majority of their inherent
 and inalienable right to both civil and religious
 freedom, and of concentrating the control in
 their own hands. Their pretext is the phari-
 saical one that the people are going astray without
 governmental guidance and control in religious
 matters, and need to be placed under the re-
 straint of self-elected saints.

It is an old plea, with all the whimping of
 conscious goodness and piety going with it. We
 need not enter upon a discussion of the prop-
 erty or impropriety of reading the Bible in the
 public schools; it cannot be reasonably dis-
 puted that if it is done only by legal com-
 pulsion, it is done not only to no visible
 benefit but to great positive harm. A more ingenious
 way of forcing the Bible into public contempt
 could hardly be invented by its advocates and
 partisans. To argue the matter no further
 than this, human nature is so constituted, and
 we believe, of course, purposely constituted,
 that it rejects with demonstrations of violence
 all attempts to rule or regulate it at those mov-
 ing points called motives, which it is agreed on
 every theory of freedom shall be left wholly
 free. But the people who appreciate the free-
 dom they now enjoy should be awake and alert
 to these insidiously persistent efforts to take
 from them the guardianship and possession of
 their own liberty. If they admit the enemy
 across the threshold it will cost a severe strug-
 gle to drive him out again.

This "God in the Constitution" strategy
 means, if it can, to "conserve our Sabbath
 laws." Do the people really understand what
 that phrase means? At the very time when
 the leading and more intelligent clergymen of
 our greatest city, New York, are publicly pro-
 nouncing for the relaxation of "our Sabbath
 laws" to the extent of abolishing them alto-
 gether, this self-righteous, rule-the-roost, we-
 are-the-saints Association thrusts itself to the
 front to assert that there must be "some suit-
 able change in the Constitution," pronouncing it
 "indispensably necessary." It declares that,
 as it now stands, that instrument—call it a
 compact or anything else—is regarded as noth-
 ing more than "an expression of the secular
 theory of government," and that it "is con-
 stantly employed as an argument against all
 that is Christian in the usage and administra-
 tion of our government." That is an open admis-
 sion, in other words, that the Constitution was
 only secular in its origin; while it is likewise a
 no less open declaration of a purpose to
 "change" it so as to make it Christian.

Could the case be made up into statement
 more distinctly than the avowed enemies of the
 present Constitution have done it themselves?
 They declare for a radical "change" in our ex-
 isting form of government, which guarantees
 all who live under it perfect religious freedom.
 They would change it so that it would minister
 to a theory of their own, one which they think
 would be a far better one than that which the
 Constitution was erected. They there-
 fore openly take a position that is hostile to
 that taken by the wise statesmen who framed
 and launched the present Constitution. They
 should, then, be as willing to submit their the-
 ory to the criticism of reason and common sense
 as the framers of the Constitution were to sub-
 mit their theory. But why do they? Further
 from it. And the reason why they scout open
 discussion for their modern plan is, that it is
 based on nothing but dogma, and dogma of the
 most rancorous character. Their spirit is that
 of the Middle Ages. They will permit no ques-
 tioning. They want nothing but obedience.
 They none the less compose a mere party be-
 cause they ostentatiously profess themselves
 Christians.

Reports of phenomena as seen by a visit-
 or at séances of various mediums in this city
 and vicinity, the publication of which was com-
 menced in the Daily Evening Star a few months
 since, and for a time suspended, are to be re-
 sumed, with the assurance of the editor that
 they shall be given with candor and fairness.
 See advertisement.

Spirit Return.

That under proper conditions the forms of
 spirits of the departed can be distinctly seen by
 those in the earth-life, is unquestionable, but
 not on public rostrums by a promiscuous au-
 dience, the law governing materialization being
 too refined to allow of this. Notwithstanding
 this fact, a class of unprincipled persons are
 still going about the country informing the
 public by yellow paper handbills that spirit
 forms will be shown in a public hall on such-
 and-such a night "in strong gas-light," etc. Set
 these people down as impostors at once, do not
 patronize them, and then the tricksters will soon
 die out. It is money they are after—nothing
 else. But such unfortunate occurrences do not
 militate against honest mediums and reliable
 séances. Because there are counterfeit bank
 bills in circulation, genuine ones should not be
 ignored. Did we not personally know that our
 spirit friends could for a brief time be seen,
 that these dear ones could converse with us, and
 that they were made happy in so doing, not one
 word should go into these columns upon the
 subject on hear-say authority. Knowing as we
 have for years the fact, and having corroborative
 evidence besides from many competent to
 testify: why should we not boldly give our
 knowledge and theirs to the world, no matter
 how skeptical it may be upon the subject?

The spirits of the so-called dead live with us,
 are around about us daily—not located in some
 remote heaven or hades, as theologians would
 have their disciples and others believe. When
 we do right these spirit friends are gratified;
 when we do wrong they mourn, and strive to
 influence us in the right direction. Even chil-
 dren, who have passed from the physical in
 their infancy, are taught that the heavenly
 gates are ajar; that they can return to their
 former homes, and see their earthly parents,
 and commune with them through the instru-
 mentality of those known as mediums when-
 ever the parents open their hearts sufficiently
 to realize the fact. Let the thoughtful reader,
 who is willing to receive the truth, no matter
 from what source it comes, carefully peruse the
 spirit messages from little children upon the
 sixth page of this issue, reports of which were
 taken down by a phonetic writer as the child-
 ish words came from the lips of the medium,
 and we venture to say he or she, if honest, will
 not gainsay the fact that they came from the
 source we attribute to them. These spirit-
 children are brought to the circle-room by
 adult spirits in order to gratify them, to teach
 them the true laws of life, and are printed to
 have their parents and others know they still
 live.

Why, it has been queried many times, do
 stranger spirits visit this office? Why do they
 not come directly to their own instead? It is
 because the avenue is not open elsewhere; no
 medial power exists at the homestead; or, if it
 does, it is so slight that the loved ones who
 would prefer to make their presence known at
 home instead of elsewhere, are unable to do so.
 The avenue for such spirits was opened by us
 as a necessity at the suggestion of the spirit-
 world intelligences over a quarter of a century
 ago, and has been kept open ever since, not-
 withstanding the misapprehensions of unbe-
 lievers and the mercenary attacks of a few be-
 lievers in Spiritualism. This great work, being
 unquestionably divinely appointed, has not
 only withstood all such opposition, but has, we
 feel to believe—and we are assured by our
 spirit-friends that such is the fact—done a vast
 amount of good by aiding the undeveloped
 spirits, whom we have freely allowed the use
 of the instruments which have been vouch-
 safed us during all the long period of years we
 have earnestly labored, in season and out of sea-
 son, amid poverty and sickness, to convince and
 if possible make better the world in which we
 live.

Man's Double Life.

We live in the spirit-world now; that is, our
 spirits live in material life through the senses,
 but in all other respects in the spirit-world,
 whereby they cannot be said to live at all.
 Otherwise, so much astonishment on the part
 of some minds, at simply being told that spirits
 communicate to mortals? Human life is not
 animal life, but higher; and so is animal life
 higher than vegetable life, and vegetable higher
 than mineral. It is all a scale of harmony;
 there is not a discord in it. We find some high-
 ly pertinent thoughts on this general subject
 in the Merrimack Valley Visitor, published at
 Newburyport, Mass., whose editor's mind con-
 tinually teems with spiritual thoughts and in-
 spirations. Human parents, he says, are the
 mediums of life—not life itself. Man does not
 create his existence, but derives it; there is but
 one self-existent, one invisible Fountain of
 Being, from which all other life springs; like
 the sun in our solar system, communicating of
 itself to spiritual existence as the sun does to
 the material.

Man takes on God's form and image, as his
 child; just as all things else follow the same
 unchangeable law. Therefore his dual nature:
 his body is animal—his soul, the inhabitant of
 his body, is spiritual. The two stand related
 to each other as substance and shadow. The
 spiritual is the substantial, and the material is
 the shadow. The latter has life, form, thought,
 and action, not from itself, but from the real
 man within it. So distinct are the two, that
 when the substantial withdraws itself, the
 shadow disappears; the body falls down and
 soon fades away. Such, however, is not the
 Christian faith, and it is also the reverse of
 what Christians term the Infallible. When the
 adherents of either of these classes are asked to
 define God, they only say that he is without
 body, parts, or passions, and fear to say of him
 that he has form or substance. Then it is not
 possible for us to conceive of his existence; the
 finite of the Infinite. Not being able to con-
 ceive of the being, how can we approach him?
 Says our friend of the Valley Visitor, with ex-
 quisite logic: "There can be no God without a
 spirit; and no spirit without a substance; and
 no substance without a form. Spirit is not the
 opposite of matter, but correlative to it. De-
 stroy one, and the other goes with it."

The existence of God is from eternity, which
 we of course cannot begin to conceive. He ex-
 ists in his own undivided life; veiled from our
 sight in the endless material forms created from
 himself and not from nothing. This veiling is
 the law of the universe. We gaze at the sun
 and the planets only through the atmosphere.
 We meet and greet one another, but we do not
 realize that it is by our spirits and not by our
 bodies. These are merely what serve our pur-
 poses, take us where we would be, enable us to
 act upon outward matter. These senses are
 only modes of communicating. We cannot
 and we need not demonstrate the existence of
 a spiritual world to natural sense. Countless
 facts in the material world itself can be no bet-
 ter demonstrated. The natural state itself has

to be assumed before its existence can be
 proved; and there are those who assert that
 what we think is real before and around us is
 but seeming and phantasm, without actual
 reality. For a thousand truths we rely only
 on our consciousness. There is no one, measur-
 ably speaking, who cannot conceive that he
 has a double nature, and that these dual con-
 stituents can be largely disunited even in
 health. The soul and the body are mysteri-
 ously distinct. If a spiritual fact is not to be
 proved to the natural senses, our consciousness
 itself will sufficiently show us that we live in
 two worlds at once.

That Pharmacy Bill.

We spoke in our last week's issue of the
 efforts now making to force the passage in Mas-
 sachusetts of a law regulating (?) the practice
 of pharmacy; and also referred to what was
 being done to warn the public as to the true na-
 ture of this reprehensible measure. Since that
 time the originators and friends of the bill have
 approached the public by circular setting forth
 that the proposed statute does not interfere
 with any druggist or practitioner now engaged
 in the business of dispensing medicines, etc.;
 but if this be a fact, why such persistency in
 asking the enactment?

Two years ago a druggist from Rhode Island
 was summoned to testify before the Massachu-
 setts Legislative Committee, to show how the
 friends of the pharmacy law in that State ob-
 tained its enactment there; and his explanation
 of the method was that at first they did not ask
 for anything which any one would object to,
 and having gained by this policy an acknowl-
 edgment that pharmacy was recognized ground
 for "regulating" processes however apparently
 innocuous, yearly drew the lines tighter by
 amendments and new enactments, till they
 gained the full power at which they aimed at
 first.

This example is now recommended to the at-
 tention both of the citizens and law-makers of
 Massachusetts. Let no one be deceived by the
 presentation at the State House of a bill
 that apparently asks for nothing: a trap for
 the people's liberty lurks somewhere in all
 such enterprises.

An Important Question.

"The separation of Church and State, which
 is the fortunate feature of our political sys-
 tem," says the Boston Daily Advertiser, "for-
 bids the State schools to engage in the teach-
 ing of any particular church's scheme of reli-
 gion." Under this grand system we have grown
 up to be a powerful nation. But of late it is
 very evident that the credit is seeking to
 overthrow this system—are using every means
 in their power to accomplish their selfish pur-
 pose. It therefore becomes the bounden duty
 of all true Americans to watch with jealous
 eye every movement in this direction, if they
 would preserve the liberties bequeathed them
 by the fathers of the nation. On the one hand
 the Catholics are persistent in introducing into
 our public schools the tenets of their faith,
 while on the other hand the Protestants are
 seeking to carry out their religious views by
 having "God-in-the-Constitution" laws enact-
 ed. "Let well enough alone" is a trite maxim,
 and in regard to the question under considera-
 tion, we believe the people of the United States
 will frown down—or should—every attempt
 that may be made to abridge their rights. Re-
 member that "eternal vigilance is the price of
 liberty."

That intensely bigoted sheet, the Boston
 Traveller, in its issue of the 24th ult., says:
 "Martin Farquhar Tupper has now reached
 the mental condition where spiritual juggling
 interests him. He has been astounded by an
 accordion playing itself."

The gentleman concerning whom the Travel-
 ler thus points his pointless shaft is in a "men-
 tal condition" much more to be desired than that
 in which his petty critic is enveloped, since he is
 brave enough to investigate a truth, while his
 would-be traducer is ready to utilize any form
 of error in his effort to oppose the new evangel.
 As to Mr. T.'s reported astonishment at "an
 accordion playing itself," the Traveller writer
 knows (if indeed he knows anything) that such
 an expression would never be used by any one
 conversant with spiritual sciences and the per-
 turbations of material things which are witness-
 ed therewith: credit being always given for the
 production of these phenomena to unseen opera-
 tors who work through natural laws. The Travel-
 ler scribe, therefore, adds misrepresentation
 of the facts to his previous baseless sneer. We
 submit that to be pushed thus hard for ground
 to stand on in an endeavor to injure the repu-
 tation of another, indicates that the Traveller's
 is indeed a "mental condition" into which re-
 spectable people generally will pray to be
 shielded from lapsing.

One of the strongest proofs of the weak-
 ness of the position of the opponents of Modern
 Spiritualism is the fact that they iterate and
 reiterate theories to account for the phenomena
 that have been hundreds of times shown to be
 false—absolutely so, by the most irrefragable
 evidence. They call upon us to substantiate the
 truth of the manifestations, and we do so; and

What Spiritualism Is.

A writer in the *Sunday News*, Charleston, S. C., having given some not very flattering and entirely unwarranted statements in regard to Spiritualism, Mr. A. F. Melchers of that city replies to him in so able and conclusive a manner, that he will doubtless feel impelled to become better informed of facts relating to the subject before again attempting to instruct the public concerning it. Mr. Melchers says very truly that no one enters upon an investigation of the claims of Spiritualism, and witnesses the phenomena, without being speedily convinced that he has to deal with something above fraud and wholly unexplainable by any theory or hypothesis he had before thought applicable to it. Spiritualists, he says, do not deal in faith, but in facts, and it depends on the investigator how he philosophizes on these facts. If he regards Spiritualism as a religion and ridiculous lie, for that reason, why does he not ridicule other creeds and beliefs as well? "The Mohammedan ridicules Christianity because he does not understand it; Spiritualism shares the same fate by Christians because the latter do not understand Spiritualism. It is history repeating itself, as in the case of Galileo's discovery—prejudice could not or would not accept the revolutionary motion of the earth because they could not understand it—and what people do not understand they will not believe, and that which they do not believe they think they have a right to ridicule."

Though some would designate Spiritualism as a religion, Mr. Melchers does not look upon it as such. Those who would make it so, he remarks, are like others who, unable to believe the unproven theory of the immortality of the soul, as taught by the Church, make morality and charity their religion, taking their chances of redemption with the crowd, believing that, if there is a God, he will not reject any of his children who have done their duty to the best of their knowledge and ability.

Spiritualism is defined by this writer as being a philosophy deduced from the results of investigations that deal in occult laws and forces of Nature, which are making themselves manifest in every portion of the globe, and almost in every individual family, forces not yet placed in the category of material science, but of such wonderful character, and displaying in every instance such intelligence outside of the mortal participants, that they are arresting the attention of thinking people generally, and have led such minds as Wallace, Varley, Crookes, Zöllner, Weber, Ullrich, Fichte, Pechner, Victor Hugo, Jules Favre, Alex. Dumas, and others of like calibre, to not only investigate, but accept the theory of spirits as conducive in creating these manifestations. "And if this be true," continues Mr. Melchers, "it is the only science that is able to prove the immortality of the soul—a very important fact to be demonstrated to the world in its present atheistical and immoral tendency. It is the teachings of Materialism which reduces man to a refined animal, besides destroying the faith which the Church is vainly endeavoring to uphold, and Spiritualism is, therefore, looming up as a mediator to bring back those who have departed from the faith, at the same time giving gratifying evidence to the non-believer and those who cannot be satisfied on faith."

An Indian Outrage Prevented.

A nicely concocted plan for defrauding the Zuni Indians, whose chiefs paid Boston a visit not many months ago, has been defeated by the timely interference of President Arthur. From time immemorial, this little Indian band has lived along the banks of the Tequille River, near the western boundary of New Mexico, and some fifteen miles below where the Atlantic and Pacific Railroad crosses the border into Arizona. In consequence of the river's drying up at times, the Indians were obliged to depend upon several large springs for their water; and in order to be near to the latter, as well as to the better land surrounding them, they moved five miles westward some years ago, and built a village in the river bottom, where they have carried on farming with success. The removal, however, took them off their land; and in 1877 a larger reservation was set aside for them, so as to take in their springs and cultivated lands. It was because of their marked friendliness to this generous concession was made to them, their habitual boast being that they have never killed an American, as distinguished from a Mexican.

The extended reservation, or new grant, lies in the same direction with the Tequille River, which runs its entire length, and is supposed to cover the ancient ruins of the Zunis. The government surveyors began work in the neighborhood last year, and of course they made the discovery that the springs and the cultivated lands lay very largely outside the reservation. On finding this out, Major Tucker at Fort Wingate entered a claim, last month, for twenty-four hundred acres, including the springs which give all the value to the reservation, and part of the cultivated land under the "desert land" act. And he sent agents who took possession. The Zunis were greatly distressed, and appealed to Washington. Secretary Teller urged their case upon the President's attention. And the President lost little time in issuing an order to secure to the Zunis all that was intended by the order of President Hayes in 1877. The order of President Arthur is dated May 1st, and after stating that the order of 1877 did not cover all the land intended to be set apart as a reservation for the Zuni Pueblo Indians, it goes on to change the boundaries, adding nearly three townships at the northeast corner, and narrow strips along the east and south sides, which is all that the Indians lay any claim to.

"ALPHA."—This monthly advocates in an able and consistent manner the rights of women to suffrage, to a place in the professions and to a share in the duties and privileges of life on full equality with men. It gives considerable space to Marriage, Parentage and Heredity, and is worthy the support of those who desire improved conditions for all. It is edited by Caroline B. Winslow, and published by the Moral Education Society, Washington, D. C.

Dr. O. C. Gage, to whose arrest in Dover, under the provisions of the "Doctors' Law" of New Hampshire, we referred in a recent issue, was arraigned there, May 2nd, under charge of practicing without a license from the New Hampshire Medical Society, and on the hearing of the evidence, was ordered discharged without costs!

The Baroness Adela von Vay is soon to publish a new book with the title, "A Young Girl's Diary," the proceeds from the sale of the first thousand of which are to be given toward the erection of a hospital.

Antipodal Paragraphs.

Mr. Charles Bright, since his return home, has been giving a series of lectures in Sydney, N. S. W., on "America and its Institutions." They have attracted much attention and proved very successful.

The *Harbinger of Light*, Melbourne, Australia, remarks as follows concerning the demise of Dr. Brittan:

"In the death of Dr. S. B. Brittan, so soon succeeding that of Epes Sargent, Spiritualism loses from terrestrial scenes another veteran, one of its most accomplished exponents and champions. Dr. Brittan was a graceful and scholarly writer, while he wielded the pen of a polemic which few could match. As an American journal remarks, 'No one ever entered the lists against him without coming off second best.' In all the wide range of Spiritualistic literature there are not many works of higher intrinsic worth than 'Man and His Relations,' by S. B. Brittan, M. D."

The Thirty-Fifth Anniversary was observed in Sydney, New South Wales, by a gathering of Spiritualists and Free Thinkers, of which Mr. Charles Bright was the presiding officer. The address of the evening was delivered by Mrs. E. L. Watson, under control of her guides.

A Pen Portrait of Cahagnet.

In the course of a business letter, written us by Dr. G. L. Dison under date of Paris, France, May 12th, occurs a passage descriptive of Mons. Cahagnet, author of "The Spiritual Telegraph," etc., etc., which we take the liberty of transferring to our columns for the benefit of readers on this side the Atlantic:

"I went out to see Mr. Cahagnet. I found an old man of seventy-five suffering from rheumatism. He has a large German head and face (not looking at all like a Frenchman), talks well, and is a deep thinker in spiritual matters—a true Spiritualist, sensitive even to the spirit of a flower, looking into the profound depths of God's manifestations. I wish that all his works (quite numerous) could be put into English and widely circulated in the United States. He is still writing, he is much yet to say, and it is to be hoped that his will be spared to him to say all he desires."

Neshaminy Falls Grove.

On our fifth page will be found the announcement of the Fifth Annual Camp-Meeting, to be convened under the auspices of the First Association of Spiritualists of Philadelphia, Pa., at this popular resort, commencing July 12th, and ending Sept. 2d. The list of speakers contains a varied array of talent; the accommodations on the grounds are ample; the management and officers are genial and efficient, and those who go to Neshaminy will never regret the trip.

"Genesis."

This work, which has so long been in preparation, is now nearly half completed, and the printers are pushing it forward as fast as possible. It will be ready in a few weeks. To all who have subscribed for copies, we would say that when it is ready for delivery, the publishers, Colby & Rich, will inform them by postal card.

Horticultural Hall.

J. William Fletcher, the noted trance medium, commences a course of lectures at Horticultural Hall, Tremont street, Boston, June 3d. In the morning of that day he speaks on "The Mediums of the Past." In the evening, at 7:30, the subject will be "The Body and the Spirit;" to be followed by a descriptive séance.

The following clear-cut sentences from an editorial on "Materialization," printed in the *Voice of Angels* (Boston) for May 15th, deserve the widest circulation, and the most attentive perusal possible, at a time when a sort of "spiritual agnosticism" regarding this order of the phenomena seems rampant among those of the very "household of faith":

"In view of the many strange facts that present themselves to our notice in connection with the subject of materialization, it behooves us not to be swift to condemn the mediums, if all the manifestations that occur in their presence are not as satisfactory and clear as we think they ought to be. We are yet children in our knowledge of the occult laws of the universe, and know but little of the conditions necessary for the production of spiritual phenomena. It is our duty to seek to understand all that is possible concerning the work of spirits, and to gain information of their methods and manner of performing this work. But until we are well informed upon these things, let us abstain from denunciation of any spirit or medium, but rather let us lend our sympathy and assistance to each one for the unfeigned and their highest and grandest power."

It gives us great pleasure to call attention to the fact that the labors of the indefatigable worker in the cause of Spiritualism, Mrs. Dr. CUTTES, of Wickett's Island, in Onset Bay, have been duly appreciated by a discriminating public. Having full faith in her spiritual guides, she has reared an asylum for the sick, under their advice, where they can be treated by Spirit Dr. Warren. The accommodations at the house are excellent, the air salubrious, and those who need physical recuperation, especially during the heated term, should make application at once. Address Mrs. Abbie E. Cuttes, East Wareham, Mass. (which is her post-office address).

George Thompson, of England, the well-known philanthropist—who is "not dead but liveth"—writes to us an earnest letter, concluding as follows:

"Stand by your colors;
Stand by our cause;
Stand by our media;
And the great spirit-world will stand by you."

We shall print next week a reprint, prepared for our columns by George H. Mellich, of the services held, May 20th, by the First Society of Spiritualists of New York City, in respectful memory of Mrs. Elizabeth T. Porter Beach—Mrs. Nellie J. T. Brigham making the address.

W. J. Colville

Will lecture in Horticultural (Upper) Hall at 10:30 A. M., Sunday, June 3d, subject, "Henry Ward Beecher's Views of Spiritualism." Excellent music. Everybody cordially welcome.

Mr. Colville will lecture at Parker Memorial Hall, at 8 P. M., Sunday, June 3d, subject, "The Lost Atlantis, or the wonderful civilization of the prehistoric world."

If dyspeptic invalids would avail themselves of the curative virtues of the magnetic shield, and adopt correct habits of life, they certainly could be restored to health and happiness. See Magnetic Shield, advertised on page 7.

BURTON, CUREN.—New method. Send for circular. Dr. J. A. House, 129 Fifth Avenue, New York City.

A SCIENTIFIC DISCOVERY.

A New and Most Important Theory on One of the Most Vital Questions of the Day.

If any one had informed Queen Elizabeth in her palatial days that she could have been seated in her palace in London and conversed with Sir Walter Raleigh in his North Carolina home; receiving a reply from him within an hour's time, she would have declared it to be a miracle. And yet, had they lived in the present day, this apparent miracle would most readily have been witnessed and not seem at all strange or unnatural. The truth is, new principles are coming into existence, and the operation of many laws unknown in the past is being fully understood in the present. In no way does this fact come more forcibly to the mind than in the case and treatment of the human body. Millions of people have died in past ages from some insignificant or easily controlled cause, which is thoroughly understood now, and readily handled. Consumption, during the entire past, has been considered an incurable disease. And yet it is demonstrated that it has been and can be cured, even after it has had a long run. Dr. Felix Oswald has just contributed a notable article on this subject to the *Popular Science Monthly*. He regards consumption as pulmonary scrofula. The impurities of the blood produce a constant irritation in the lungs, thus destroying their delicate tissues, and causing death. His theory shows conclusively that consumption is a blood disease. It has its origin primarily in a deranged condition of the kidneys or liver, the only two organs of the body, aside from the lungs, that purify the blood. When the kidneys or liver are diseased they are in a sore or lacerated state which communicates poison to every ounce of blood that passes through them. This poisonous blood circulates through the system and comes to the lungs, where the poison is deposited, causing decomposition in the finely formed cells of the lungs. Any diseased part of the body has contaminating power, and yet the blood, which is the life of the system, is brought into direct contact with these poisonous organs, thus carrying contagion to all parts of the body. Bishop Joseph T. Peck, D. D., LL. D., whose death has been so recently regretted, is reported to have died of pneumonia, which medical authorities affirm indicates a diseased condition of the kidneys. It is well known, moreover, that for several years he has been the victim of severe kidney trouble, and the pneumonia, which finally terminated his life, was only the last result of the previous blood-poisoning. The deadly matter which is left in the lungs by the impure blood flows up, and finally chokes the patient. When this is accomplished rapidly it is called pneumonia or quick consumption; when slowly, consumption, but in any event it is the result of impure blood, caused by diseased kidneys and liver.

These are facts of science, and vouched for by all the leading physicians of the day. They show the desirability—nay, the necessity, of keeping these most important organs in perfect condition, not only to insure health, but also to escape death. It has been fully shown to the satisfaction of nearly every unprejudiced mind, that Warner's Safe Kidney and Liver Cure is the only known remedy that can cure and keep in health the great blood-purifying organs of the body. It acts directly upon these members, healing all ulcers which may have formed in them and placing them in a condition to purify and not poison the blood. This is no idle statement nor false theory. Mr. W. C. Beach, foreman of the Buffalo, N. Y., Rubber Type Foundry, was given up to die by both physicians and friends. For four years he had a terrible cough, accompanied by night sweats, chills, and all the well-known symptoms. He spent a season south and found no relief. He says: "I finally concluded to try Warner's Safe Cure, and in three months I gained twenty pounds, recovered my lost energy and my health was fully restored." The list could be prolonged indefinitely, but enough has been said to prove to every sufferer from pulmonary troubles that there is no reason to be discouraged in the least, and that health can be restored.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

J. H. Hendricks, Secretary of the Spiritualist Society of St. Louis, Mo., reports that that organization is making great progress at present, and if current signs fail not, will accomplish much good in the future.

Jennie B. Hagan spoke at West Randolph, Vt., Sunday, May 20th. Will make engagements in vicinity of her home for Sundays or week evenings. Address South Royalton, Vt.

After three years' constant labor in the lecture-field, without intermission, Mr. Geo. A. Fuller has decided to take a vacation during the month of June. Societies to place hear this in mind, and not write him for engagements during that time. A part of the time he will spend at his home, Dover, Mass., and the remainder at Lake Senapee, Newbury, N. H., where he is now building a cottage. His engagements for the summer months are as follows: June 20th, 30th, and July 1st, Convention of the New Hampshire State Association, Concord, N. H. The remainder of the month of July will travel and lecture with Dr. Geo. B. Brunson of St. Albans in various towns in Northern Vermont. Aug. 1st and 4th at Onset Bay Camp-Meeting; Aug. 17th, 19th and 22d at Lake Champlain Camp-Meeting, Queen City Park, Burlington, Vt.; Aug. 24th, 26th, 28th and 30th, Neshaminy Falls Camp-Meeting; Sept. 2d, 6th and 8th, Senapee Lake Camp-Meeting, Newbury, N. H., and Sept. 30th, South Hanson, Mass. Mr. Fuller may be addressed for engagements during the coming fall and winter at Dover, Mass.

Pierre L. O. A. Keeler, will give séances on Tuesday, Friday and Sunday evenings of each week, for manifestations in the light, at 13 Bond street, Boston. He will hold sittings every afternoon for slate writing and other tests.

Prof. W. W. Clayton may be addressed with reference to lectures and funeral services at No. 18 East Chester Park, Boston, Mass.

Bishop A. Beale, having closed, May 13th, a successful engagement in San Bernardino, Cal., went to San Diego for the remaining Sundays of May. He commences an engagement of one month in Santa Barbara, Sunday, June 3d.

Dr. E. A. Pratt's address will be No. 8 Vinton street, Providence, R. I., after June first.

W. C. Bowman's Sundays being now permanently engaged in Cincinnati for the next six months, he will answer calls to lecture during the week at points within convenient reach. Address "W. C. Bowman, Cincinnati, O."

The immediate engagements of E. W. Emerson, of Manchester, N. H., are as follows: Haverhill, Mass., June 3d; Plymouth Union, Vt., June 8th, 9th and 10th; Leicester, Vt., June 17th; Concord, N. H., June 20th, 21st and 22d.

Capt. H. H. Brown closed his engagement at Alliance, O., by giving Sunday evening, May 27th, a Memorial Address, in observance of Decoration Day. The post of the G. A. R. attended the lecture in a body. He will speak at Geneva, O., June 3d and 10th, and attend the meeting of the Lake Erie Conference at Kingsville, O., June 15th and 17th.

Mr. Fletcher closed a very successful engagement in Haverhill, Mass., on Sunday. He will lecture in Haverhill, Mass., on Sunday next at 10:30 A. M. and 7:30 P. M., giving a test descriptive of the case. He will deliver a lecture upon "Ancient Miracles and Modern Marvels," at Wells Memorial Hall, Boston, Sunday next at 8 P. M.

Mrs. Abbie N. Burnham lectured with excellent success in Trenton, N. J., commencing her labors there May 18th, and speaking every evening to the 26th inclusive; on the evening of the 26th a very large audience convened to listen to her farewell address, and all were pleased with her utterances. Mrs. Burn-

ham's labors in Salem, Mass., May 26th, 27th, and other times, have also rendered her a favorite speaker in that locality.

Shirley Wilder, Secretary, writes: "Mrs. M. M. Shirley, of Worcester, spoke for the Leominster, Mass., Society, May 20th, and gave good satisfaction. She seems destined to make friends wherever she goes, by her honest, earnest interest manifested in the work. Her kind heart goes out with a strong love to our little ones, and we owe her our thanks for what she gave us in our little school which we are just trying to start."

Periodical Headaches fly before Dr. Benson's Celery and Chamomile Pills. All druggists, 50c.

J. Wm. Fletcher, reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

Passed to Spirit-Life!

From Bradford, Pa., April 13th, Caroline, wife of Herman Snow (late of Dennis Port, Mass., whither he remains taken for interment), in the 74th year of her age. Mrs. Snow combined great dignity of character with a kind and gentle spirit, which pervaded with a refining influence every social circle of which she was a member. Her life was one of unbroken purity, and the universe an embodiment of divine wisdom and goodness. She discerned the principles of the universe with an insight and insight, and while appreciating the phenomenal evidences of spirit presence, and enjoying communion with them, she loved best of all to converse upon the high themes which pertain to the nature and destiny of man.

Her childhood was spent among the scenes and privacies of the war of 1812, and of the locality affected by the presence of armed troops in Cape Cod waters. From these experiences she received impressions, and from her ancestry inherited the love of independence, justice and truth. Her life was one of unbroken purity, and her character for the practice and experiences of domestic and social life.

Her husband has been a regular participant in the annual Camp-meeting at Haverhill ever since the Spiritualists inaugurated those pleasant and profitable gatherings, for a few years ago coming from their Pennsylvania home to occupy their little cottage in the grove. Her presence will be missed as that of one who has ever added to the spirituality of the meeting, as well as to its genial, social character. Her life was one of unbroken purity, and her character for the practice and experiences of domestic and social life.

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