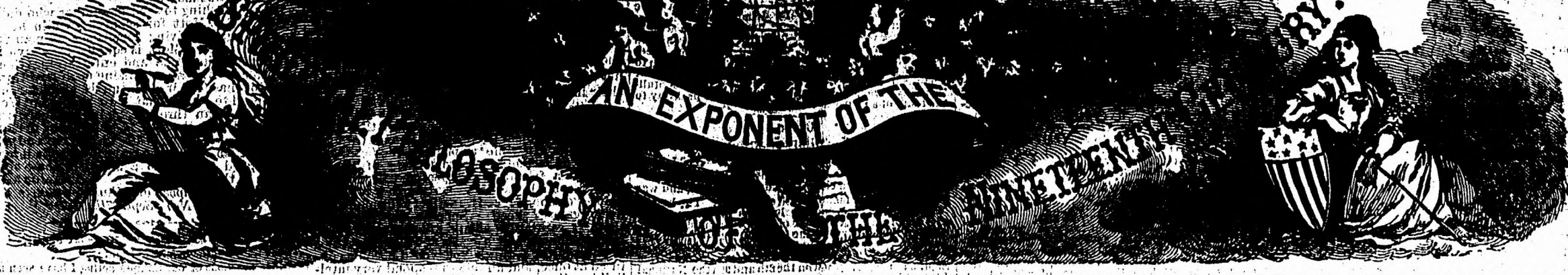


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The Spiritualist's Lyceum.

A Plan for Their Establishment, and an Outline of Studies to be Pursued.

The following able presentation of the urgent need that exists for the establishment of special schools of religious instruction for the children of Spiritualists, and wise suggestions respecting the various courses of study to be pursued in them, formed the substance of an address reported in the *Medium and Daybreak*, delivered by Mr. Alfred Kitson, long an active worker for the Lyceum cause, at a Conference of Spiritualists convened in Bradford, Eng., on the 7th of last month, reference to which was made in our issue of the 27th ult. We commend it to the thoughtful consideration of all Spiritualists, especially those who are parents or guardians:

My remarks this morning will come under two heads: first, The necessity of the step being taken, and secondly, What might be considered suitable instruction. In considering the first of the two heads, I may say that I believe it is universally admitted that during infancy and childhood the mind is most receptive to the teachings given unto it. It appears in this age of the development of its nature that the child has an innate confidence in the genuineness of humanity, and, therefore, it accepts in a large measure for truths the ideas taught. And according to the moral tone of these and the reasoning or dogmatic method adopted, allowance being made for outside influences, the bent of its mind depends when it attains the age of manhood or womanhood. And also, the first ideas conveyed to the child's mind, or the first impressions received, are generally the ones that indelibly imprint. The Roman Catholic priesthood, and the clergy in general, have always taken good care to look after controlling the tuition of the young, knowing full well that on them their flock depended, their ranks are ever recruited. Now, we know from painful experience that there is very little difference between the teachings of the Roman Catholics and the Protestants. By the former, children are taught to place faith in the priesthood and pope, in order to obtain salvation from their sins, and eternal rest for their souls; while by the latter, they are taught to place their faith, in order to secure the same object, in Jesus. The difference in the two is only in name, and not in quality. Both teach a system of salvation through faith, and not works. Both of them are morally dwarfing to the recipient soul, and perverting in their effects, because they tend to blunt the perception of the wrong, to mar the discrimination of the true and false, and to dwarf the soul's holiest feelings and highest aspirations for the eternal truth. Such teaching to children takes away the rudder from their young bark, and leaves them at the mercy of a designing priesthood and clergy. It extinguishes the beacon-light, which reason and inspiration furnish, and leaves them to find, as best they may, a haven of peace and rest to the weary heart. Instead of inviting the unfolding of the divine principle within, all its efforts to manifest itself are restrained with—"Hush! you must not speak so; you must not harbor such ideas or you will be lost; for they are promptings of the Devil to lead you astray." Instead of being fed on the solid food of truth they are served with the hunk of belief. And when their thirty souls wish to drink of the waters of Life, the only draught they can get is from the stagnant pools of superstition.

You know that this is only too painfully true. The hundreds and thousands of returning souls, all pleading like the "rich man" to be allowed to warn their friends in time of the consequences of placing their trust in the teachings of the priesthood and clergy, prove it. And shall we, as parties receiving this warning, remain careless of its significance? Shall we, while we are trying to make known the warnings of these communicating legions—while we are trying to rescue the adults, which are as burning brands from the fire, shall we allow the young of our own households to feed the same fire, as an undercurrent, and so form fresh objects for those to rescue who shall come hereafter? I speak warmly for it appears to me that the most effective labor must be with the young; and quite in a few more years will have passed over to the other side.

And, again, the angel-world to day finds it impossible to make known to us the higher truths and principles pertaining to the spirit-world, through the majority of mediums they have to control. All but all of them as yet converts from other denominations, holding the opinions and ideas peculiar to them, all of which have to be broken up, and the ground

cleared of the weeds before they can become of good service as spiritual instruments. In fact, in factually this is done, the taint borne by a large number of the addresses given to-day, saving of their childhood's lessons, will enable you to judge. What can be more fitting instruments than those who have received in their infancy and childhood the truths of Spiritualism, and have been taught to trust in those guardian-angels which most children in Spiritualist families are familiar with? Then I hope you will answer this question in the affirmative, and that for the future your children, and as many more as shall wish to join, shall be taught wholesome knowledge, moral, spiritual, intellectual and physical. In short, be taught of Nature and Nature's God. And while all are united in purpose, let there be no rules made that will not allow of the fullest and freest scope for improvement, so that they may be indeed Progressive Lyceums.

Now we must try to ascertain what branches of knowledge are calculated to fulfill the object in view, which brings us to consider the second part of our subject. In order to gain an adequate idea of the task before us it is necessary that we should first try to ascertain what we have to deal with when we take a child to instruct. And here the Spiritualist philosophy comes to our aid, for it teaches us this: that the true being is the upright form of flesh, and above by which we are cognizant of each other's presence, but that, dwelling in this, and in every sense superior to it, there resides the true being—a part of the Infinite—which is destined to exist through eternity. Perceiving this God-manifest-in-the-flesh in each child-form, we must make it the centre of all our calculations of the needs of each child's nature, in our endeavors to provide a suitable education. Let us try to awaken this divine nature, latent within each child. Then our system must be an unfolding one. You will perceive that this is diametrically opposed to that of the Orthodox, which teaches the child that it is corrupt from the sole of the foot to the crown of the head.

Making our calculations from the centre indicated, or viewing the child in the light of the philosophy of Spiritualism, we find that the child is a being standing in relation to his body as a tenant does to a house of which he is the owner. But, unfortunately, we find that these tenants are strangers at home. Here, then, the injunction, "Man, know thyself," becomes of the first importance. And it must be ours to dispel this ignorance, by teaching not only physiology, for that only deals with one-half of the subject, but phrenology, also. We must teach them the habits and nature of the brain, so that they may be enabled to live in accordance with the laws of their physical form, and thereby enable it to render them the highest service. We must teach them to value cleanliness in person, habit and surroundings; also, to eat to live and not live to eat, and to be temperate in all things. We must teach them to know themselves phrenologically, so that they may become cognizant of the capacity of their brain, and taught to look upon the numerous organs of the brain, not as the cause of life but as so many avenues through which the soul has to express itself. This may be said to be *Physiology and Phrenology in a new light*; and if the phenomena of Modern Spiritualism teach anything, it is this. And this must be the light in which these two sciences must come to be regarded and taught in the not far distant future.

Mr. Hitchcock has shown that natural history can be taught most effectively in the Lyceum. I believe that the child has a natural with equal success to the very young, even to the little toddling ones, where a society possesses an anteroom into which they can be conducted and taught without interruption; after the Lyceum has been duly opened and having taken part in all the exercises, by using objects of natural history carved out of the block. The leader can then select one from among the lot, and drawing the attention of all to it, describe its parts, its habits and its uses, and value, if any, and, finally, let the children play with it; for these descriptions, to be interspersed with anecdotes of the animal under description, must make it very pleasing as well as instructive. In this way they will acquire much information while yet too young to read. Then there is the "brief utterances" method. This may be termed the drawing-out method. In this the Conductor asks for a short sentence, or rather a phrase, which the child, during the week, and give their thoughts thereon on the Sunday following. In this way they are taught to think for themselves, and by giving these thoughts in the Lyceum they gradually acquire confidence to express them in public.

There is another important part of the child's nature that calls for attention, which I have pointed out elsewhere, but I think I may again refer to it here; it is the sense of the soul. Children are, as a rule, inveterate singers. They must have something to sing; and we know full well that the songs a child sings will either improve and build up its moral nature, or cramp and dwarf it. Therefore it should be one of the first duties of the Conductor to select some hymns that are ennobling and inspiring in their nature, and see that they are provided with an opportunity of committing these to memory, in such a way as shall make them inviting and obedient. Let us teach them to sing, so that they may be happy like the birds in spring. In order to develop a love of harmony and perfect their capacity for singing I would advise a singing class in connection with every Lyceum, where there is a competent person to conduct it.

If you find yourselves competent to teach Geography and Astronomy, do so. Always taking care to point out in the former the far-seeing wisdom of God, in laying up stores of fuel and mineral in the bowels of the earth, to be used by sentient beings when the earth developed to a suitable condition to sustain them. And as you study layer after layer of rock, each succeeding one improving on the former, point these out to their ever-unfolding natures, as being the "footsteps of Deity," whereby the present condition of the earth has been evolved from a fiery globe. And so with regard to the lessons of Astronomy. Take every opportunity to point to the majesty and infinity of creation. Perhaps you are thinking that the duties of commencing and successfully carrying on a Lyceum are beyond your capacity. In the first place, you may tell me that you are unacquainted with both Physiology and Phrenology. And that you are equally ignorant of both Geography and Astronomy. I would remind you that we have been considering those branches of knowledge which are calculated to teach of Nature and Nature's God. I have endeavored to point out the line we may strive to attain as our "little increase."

The Spiritualists are fond of remarking that man is a "progressive being." I give you credit with being progressive beings, too. And your investigation of Spiritualism, and the study of its philosophy, have been to very little purpose

indeed if you cannot teach a more morally uplifting doctrine and throw more spiritual light on the teachings of the New Testament than what your children are receiving to-day.

Now I think there is nothing I have recommended, with the exception of the sciences, that you are not competent to teach; and seeing that we are progressive beings, let us strive to be worthy of the name, by teaching that which we know, and informing ourselves in those other sciences with which we are still unacquainted, and ere long we shall be able to teach them respecting themselves.

Of course, all Lyceums should open with marching and callisthenics, so that the mind may feel fresh and vigorous to commence lessons with. The object of the marching is threefold: First, to throw off that listlessness which induces inattention in the young; secondly, to teach them on all occasions to walk with an upright form, in a graceful and becoming attitude; thirdly, to develop a precision in all their actions; for, in a great measure, the step is an indication of the action of the mind. The many rounded shoulders, bent forms, and awkward, slumped gait we meet with in our streets, testify to the "great head" of the second object. The teacher of music alone, perhaps, knows the value of precision, but feeling that it exercises an influence over the mind, lends additional value to its cultivation. Callisthenics, we are told, signify strength and beauty. It was the custom of the Greek philosophers to instruct their pupils while they were resting from their games, and to-day, the arts of the Greeks stand unrivalled, and the admiration of the whole civilized world, which speaks in unmistakable language as to the efficacy of the system.

There may be those who will tell you that it is very wrong to march or have callisthenics on the Sabbath; they may tell you it is breaking God's day of rest. To all such I would say, that the day has not yet arrived when God ceased from his labors, nor will he cease while one blade of grass, one single tiny flower, one small insect, bird, animal, or human being lives. He has not set creation going, like so much machinery, and then withdrawn himself to some far-off region to enjoy a holiday. Creation is, and is never ceasing, because Jehovah is omnipotent ever ruling, guiding, controlling all. The "Day of Rest" has had its day. The world is waking up to a more rational conception of life and its needs. Even the little kitten on our hearth, the little lamb in the green pasture, teach us that the laws which regulate our physical forms, know no day on which to rest; they cease not their playful mirth and gambols, which give exercise to their young and growing bodies. Therefore, you need not be troubled by your own head, while obeying the laws of nature.

Then, let us put our shoulders to the wheel of Progress, and do what we can. Thus beginning, however humbly you may, you can gradually improve, carrying step by step, the whole of the Lyceum members with you, thereby making it possible for them to prosecute the work to a more successful issue through your efforts.

Discourse by Mrs. Nellie J. T. Brigham, In Republican Hall, New York City, Sunday Morning, Sept. 7th, 1884, in Answer to Questions from the Audience.

(Reported for the Banner of Light.)

What are our spirit-homes like, and what are our employments there?—What is life?—Recognition in heaven.

"What are our spirit-homes like?" This is a common form of expression, in the desire to know what there is in the land beyond the shadow of death. It is seeking for a comparison, although the inquirer may not be aware of the peculiar formation of the question. If we said, "What are our spirit-homes, and what are our employments there?" it would be a different question; and yet we know that whatever we learn comes to us in this way—that by comparison we can attach a broader meaning; that by comparison the explanation better finds a place in our recollection, the idea embodies itself and becomes our property forever. It does not slip away from us like some simple, bare statement without comparison.

"What is life?" you ask; and there stands that simple word, Life! Why, it is the unseen. It is that which you cannot grasp in your hand, which you cannot weigh or measure; it is that wonderful purpose which manifests itself in the intelligent human, or in some other form of Intelligence, or as a part of that Universal Spirit which we call God or Spirit. We can know this only by the manifestations. It is a veiled and glorious Presence, but glorified by the very veiling that hides its radiance from us.

What is life? Life is in the rock, cold and hard, and seemingly occupying a place in nature with no special object; yet touched with favorable conditions, baptized with the rains, though silent itself, out of it springs wonderful vegetation in countless shapes. Every form of vegetable life is but one expression of the reality of nature's materialization, wherein the spirit embodies itself for a little while in this garment of matter only to give us some little message from the Over-Soul, the All-Father, the Great Spirit, God. From this vegetable life in the rocks, to this life in the mighty ocean, to the life that climbs in the air, up to the central ocean of infinite development according to the laws of nature and all around us, we see the expression of infinite thoughtfulness, the divine presence, the mystical trinity, the preserver and the destroyer; and in nature these three are one. But the highest form of all life that we can conceive of individually and clearly, is that which dwells in the organism of man. With his eyes he may read the stars of heaven, the wonders and glories of the constellations, but when he turns them downward to the mill-dew, the dust and mould and decay of earth, he says, "What is man?" a creature, that like the flower blooms for a day and dies to-morrow, whose light at last goes out into the unfathomable noon; and this is the end. "Oh! man! the flower has its own story of perpetual existence; in the air the dragon-fly, with its radiant colors, the butterfly, like an animated flower, each in its own place tells the story of its resurrection, and looking into your own spirit are you less than the fleeting shadow, less than the fly of the field, less than the dragon-fly, less than the

butterfly? Oh! man; look into your spirit, and find, if you can, the limit of your affection; see if you can blight your ambition at the mouldy tomb—there where at last the world plants its feet beside what the Materialist calls the black and desolate river of oblivion. Ah! no; we have found the bridge across the river of death an imperishable one, and the feet of the angels for unnumbered ages have walked across it.

The thrilling intellect cannot be satisfied with its mission save amid the vast cascades and beside the still waters; on no other ocean will it find room for its full expansion. This world cannot satisfy you; it was not intended to satisfy you. This earth-life is but a part of the vast unwritten life, and when you shall hereafter gaze upon it, it will be like an index-finger pointing beyond and above, that you may follow where it points, to the world of the immortals.

And so we look upon life in its glory and its breadth of meaning, and we say, it will be bright or dark for you as you make it so; it will be deep or shallow as you try to make it here and hereafter. Life is never desolate; it is never black and rayless; it may seemingly be so, but it is simply because of some undeveloped condition in your own spirit whereby for a time you are rendered unstable and unfit to express the harmonies of the brain.

The life beyond is a pathway which the strongest mind cannot follow, as it leads onward and upward into the light. You do not wish it to remain vague and shadowy, but you wish the rays of that light to be gathered in as through a burning-glass, bringing them to a single point, so that they may burn away your doubts, your griefs and your fears, which hover darkly over the grave; and so you ask, "What are our spirit-homes like, and what are our employments there?" We have said that by comparison and by contrast you understand, but we cannot lead you beyond the shadow and the sunshine of these conditions. When you ask to know of the other life, we refer you to what you know of this life—for the other life preserves the individuality and is a counterpart of the natural in mortal life.

"Recognition in heaven." That question always seems somewhat strange to us, and yet when you realize that if you live as an individual beyond the grave, you must preserve that which makes the lines of demarcation in your character or your identity, it is not strange. In this personality of yours you find larger examination and anticipation. If there is any heaven where you never recognize your friends, such condition would be to you the equivalent of annihilation. If you do not know your friends, you do not know yourself. If you would not know your mother, and the nearest and dearest of your loved ones, you certainly would not be worthy of their recognition, and certainly there would not be enough life left to be recognized. Therefore if you live they live, and if you know you live they know that they live, and when you meet them there you see them not as here, as through a glass darkly, but face to face. You wonder how you know each other, because you walk like men in a mist, and oftentimes all the objects of your earth-life appear to you like a landscape in the haze of Indian summer, and you stumble, and in your language you misunderstand each other, and often misjudge others through this blindness, this haze and mist that belong to your earthly environments; but when you awake in the other world you enter into a purer atmosphere, a clearer light, and are surprised to feel that you had never lived before until the glorious light had dawned, and that your past was a dream—a sad, strange, wonderful dream—filled with dreary visions of doubt and fear and despair; but you awake in the clear light and see each other face to face.

But you say: "How are we to know each other?" Not by the color of the eye or of the hair, for the eye may grow dim and the hair lose its brown or golden tint, or its raven hue. You know each other there not by the height of the figure, not by some little external peculiarity, but by the stamp the invisible spirit makes upon the visible body.

There is something in the tone of the human voice, in the clasp of the hand; a subtle something in the sound of a laugh, in the sunshine of a smile, in the glance of the eye, that stamps itself upon us and everything we do. It is the stamp of the unseen upon the seen, and it is by this presence of the unseen that you know each other.

You often act as though you recognize one another by the body and not by the spirit, but when you meet in the other world there is not a single shadow; you recognize each other in a moment, when the full clear light shines upon the faces of your dead. In this life, as we have told you, the soul journeys through the mists of time, but there are places, homes, mountains, rivers, crystal waves, over which the shadows never pass, green meadows with velvet grasses and flowers whose fresh leaves are unfading, and trees rising high in their vernal splendor; and in that land amid the green valleys, where the mountains rise not in solitary, grim grandeur, but in their vernal beauty, are the homes of those you have known. These homes are yours, but they are not exactly like the ones you have on earth. Each of you has a house adapted to your wants; you do the best you can, and are satisfied, at least you ought to be. You buy, or hire, or build a house, but when the years have passed by, you look upon it and you feel that you have grown, but your house stood still, that your house no longer expresses yourself—your fancy, your needs, for you have changed. But in the land of spirits your dwelling-place is the exact expression of your spiritual condition. On earth

this is true only in part, but in spirit-life it is true in every sense, and in these spirit-homes the occupants are those who are attracted to each other by some special spiritual or intellectual or social fitness. There are no discordant elements there, for where they come to know each other they do so at once and need no words of explanation.

In their homes in spirit-life there are employments. The old Orthodox idea was long ago outgrown—that Heaven is a narrow place of rest forever. This was the ideal system of the past, and here and there you still find some relic of the notion. On the earth you have millions who work at their daily toil like animals. The artist, the inventor, the musician, bound in chains, are drag-horses of labor; and some say, "Where is God, that such things should be?" Did we say such things should not be realized? Do you not know that a few pebbles from the crystal waters of the brooks, when taken in the hand, are found to be perfectly smooth and round? But they were not always so. Once they were rough and jagged, broken from the ledges by the brookside, and were rolled over and over together, grinding, grating harshly as they were moved by the limp hand of the water, and all this grinding but modified the music of the pebbly brook and made the pebbles round, beautiful and smooth. And so your human souls, like these pebbles, broken, you may say, from the ledges of time, are rolled and jarred and ground by the waters of affliction, and you murmur and repine as they pass over you, and yet all these conditions but round and polish and beautify your life until at last, in the Better Land; even the common pebbles will be like jewels. There no longer the musician finds the stream of melody barren; there the artist finds his designing power flows freely in its beauty and freshness; there the poet finds the fullest blossoming of earthly flowers of divinest fragrance; there the noblest problems of the philanthropist are solved; there is the thought of the sage made plain in brighter wisdom. But this grand ripening must necessarily be long; therefore, tolling soul, be patient and know that the ripening good will take the place of the unripeness which the world calls evil.

And so in these beautiful homes, in these occupations where the soul is fitted to its sphere in the Great Hereafter, you will find your life filled with joy and gladness. And yet, friends, before we leave you, we will say that the heart that is hardened in wrong on earth must experience the result of the wrong. In that clear vision, where nothing is veiled, all these things come clearly into view, where the soul no longer slumbers, or endures its paralytic and lethargy.

Listen! We hear the sigh of the awakening soul pierced through and through by the arrows of sorrow; of those that on earth lived selfishly, caring not for others, but living impurely, forgetting the highest good and the noblest elements of their natures; but as we have said, the heart in its bitterness is rounding into sweetness in the midst of its pain, for God who holds the world has left this hope for all.

Prof. Draper on President Lincoln. In his History of the American Civil War, Vol. 2, page 38, Prof. John William Draper uses the following language concerning Abraham Lincoln, and some of the visions and warnings which that meditative mind received previous to the final stroke which ushered him into spirit-life:

"As is not unfrequently observed of Western men, there were mysterious traits of superstition in his character. A friend once inquiring the cause of a deep depression under which he seemed to be suffering, 'I have seen this evening again,' he replied, 'what I once saw before, on the evening of my nomination at Chicago. As I stood before a mirror, there were two images of myself; a bright one in front, and one that was very pallid standing behind. It completely unnerved me. The bright one, I know, is my past, the pale one my coming life.' And feeling there was no armor against destiny, he added, 'I do not think I shall live to see the end of my term. I try to shake off the vision, but it still keeps haunting me.' 'I cannot help being in the way,' he said, on another occasion, 'my father was so before me. He dreamed that he rode through an unfrequented path to a strange house, the surroundings and furnishings of which were vividly impressed on his mind. At the fireside there was sitting a woman whose features he distinctly saw. She was engaged in paring an apple. That woman was to be his wife. Though a very strong-minded man, he could not shake off the vision. It haunted him incessantly, until it compelled him to go down the unfrequented way. He quietly opened the door of what he recognized to be the house, and saw at a glance that it was where he had been in his dream. There was a woman at the fireside engaged in paring an apple. And the rest of his dream came to pass.' 'There will be bad news to-night,' he once remarked. 'Why, how do you know that, Mr. President?' 'I dropped asleep, and saw in a dream what has often before been the precursor to me of disaster. I saw a ship sailing very fast.' And that night bad news came.

Perhaps, in the opinion of the supercilious critic, these idle stories are unworthy of the page of history. The materialist philosopher may say, 'Had Lincoln taken the trouble to hold up a candle before his mirror, he might have seen a dozen pale images of it! That is very true. But does not history record that some of the greatest soldiers, statesmen, lawgivers—men who have left ineffaceable marks on the annals of the human race—have been influenced by like delusions? There was connected with the most important of all proclamations ever issued by an American President—the proclamation of slave emancipation—an incident of this kind; a vow that in a certain contingency it should be put forth.'

Some people are very hard to convince. "Why, I thought you were dead," said a gentleman to a neighbor. "Well, you see the report was false," was the rejoinder. "I don't know about that," continued the man of obstinacy, "the person who told me never deceived me, and I can't say as much for you."

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SPIRITUALISM is the Science and Philosophy of the universe as viewed from the Spiritualist Standpoint. It is identical with Spiritualism—SPIRITISM B. BRITTON.

The Doctrine of Evolution.

While creeds continue to be regarded as superior to the life itself, religion will no doubt be discussed in the various churches from the standpoint of faith rather than of practice, and people will continue to be fed with husks rather than nourishing grain. The Southern Presbyterians are at present interested in discussing, with bitterness and acrimony, the Evolution doctrine, which of course they never would trouble themselves about unless it was forced on their serious attention by the advancing thought of the time. There is no security for the creeds against the increasing light which is pouring in on them from all quarters. Several months ago, Rev. James Woodrow, D. D., LL. D., and President of and Professor of Natural Science in connection with Revelation in the Theological Seminary of the Southern Presbyterian Church in Columbia, S. C., delivered an address before the Alumni Association of that institution on the subject of evolution. It was pronounced to be a most scientific and scholarly production, and produced a decided impression on all who heard it. Subsequently it was published in pamphlet form, and distributed broadcast in that section of the country.

Of course it was soon charged that Dr. Woodrow was advocating Darwinian and Spencerian theories, which were alleged to be of materialistic tendencies. The entire denominational press of the country rose up and denounced him for such teaching. The Southern Presbyterian church is perplexed beyond measure to know what course to pursue in treating him for his conduct and views. Four church synods have the control of the theological seminary in which Professor Woodrow gives instruction, and the matter will finally be taken before them. The board of trustees of the seminary convened about the middle of last month, and held a session of two days, during which Dr. Woodrow's address underwent a rigid discussion. The report states that a paper was introduced, strongly commending him and endorsing nearly all the positions taken by him in his address; and also that a substitute was offered, which enjoined upon him to cease teaching in the seminary the doctrine that evolution is God's plan of creation, and that the body of Adam was probably evolved from a beast. This substitute was voted down. Then another substitute was proposed, and adopted by a vote of eight to three in the board of trustees. It read as follows:

"That in the judgment of this Board the relations subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly and satisfactorily set forth in said address; that the Board is not prepared to concur in the views expressed by Dr. Woodrow as to the probable method of the creation of Adam's body, yet in the judgment of the Board there is nothing in the doctrine of evolution, as defined and limited by him, which appears inconsistent with perfect soundness in the faith." The decisive vote of eight to three in favor of the above resolution, in place of one condemning him, is sufficient evidence that living ideas are leavening old theology in its chosen strongholds, and does not leave us much room for wonder at the chagrin, if not anger, of the minority in being summarily voted down. A vigorous protest from them was almost naturally to be expected. It was at once made, on the ground mainly that the Board had failed to enjoin on Prof. Woodrow not to teach the doctrine, or view, that evolution is God's plan of creation, and that the body of Adam was probably evolved from the lower animals.

It may be of general interest to repeat the specific reasons given by the minority for their protest. They were these: First—Evolution is an unproved hypothesis, and the seminary is not the place for such teachings. Second—Belief in evolution changes the interpretation of many passages of Scripture from that now received by the Church. Third—The view that the body of Adam was evolved from lower animals, and not formed by a supernatural act of God, is dangerous and hurtful. Fourth—The theory that Adam's body was formed by the natural law of evolution, while Eve's was created by a supernatural act of God, is contrary to our confession of faith, as that confession of faith has been and is interpreted by our Church. Fifth—The advocacy of views which have received neither the endorsement of the Board nor that of the synods having control of

the seminary, which have not been established by science, which have no authority from the Word of God, which tend to unsettle the received interpretation of many passages of Scripture, and to destroy the confidence of the Church in her doctrinal standards, which have already produced so much evil, and which will injure the seminary and may rend our Church, ought not to be allowed.

There speaks Authority without disguise. It deprecates and denounces the expression of any views which would tend to unsettle an arbitrary creed, and thereby rend the organization. It would not have the old theological dogmas disturbed. It would not touch the old traditional interpretations of the Bible. It would admit no new views of life and truth, for fear of the disastrous effects on doctrines that cannot stand before them. It would permit the expression of no manner of thought whose clear light old theology cannot bear. What is such a benighted, traditional and superstitious system worth as a means of growth and development for the human spirit, if it refuses to submit to any sort of a re-examination in the fuller light of larger knowledge, and before the judgment seat of the latest historical and scientific criticism? In this proceeding it is easy to see the real nature of dogmatic theology, claiming as it does to be able to discover and contain all of truth that can be of service to the human spirit. But the course of truth in the mind of man is onward in spite of all forms of authority. What sects and creeds may choose to be satisfied with is but tentative in comparison with what is yet to be known and believed. We are but in the beginning instead of being at the end.

The Heavens and the Earth—Spirits and Mortals.

That sterling and profoundly thoughtful little volume—"Soul and Body"—from the truly inspired pen of W. F. Evans, the author of "Mental Cure" and other noble books, speaks in an eloquently serious strain on the adjustment of our relations to the spiritual world, our separation from our former associations, and our coming into new connections, as a judgment, or crisis, which was what Christ himself meant by that term, the Greek word crisis signifying to separate. And he rightly and truly says further, that when the relations of the whole world to the spiritual realm are changed, it is a general judgment, of which there have been several in the history of mankind. Swedenborg affirms that there was such a general judgment, or crisis, about the year 1757, by reason of which the powers of evil were so far driven back from their control of humanity that the heavens were opened and a new spiritual light was enabled to descend on the human race. He styled it the coming down of the New Jerusalem, and, consequently, the origin of the New Church.

The whole affair means simply a separation from a disorderly and oppressive spiritual influence. Such an influence has predominated for centuries in the church and in the practice of healing, in consequence of which the one has never practically got beyond the limit of authority, nor the other beyond that of materialism. Mr. Evans suggests that one of the most efficient means of bringing about such judgments, or separations, is prayer, which in its truest meaning and significance is an habitual and persistent elevation of the spirit to the realm from which all help comes, and apart from which there would be no existence for us. Prayer thus becomes the highest form and manifestation of the sympathetic sense, the discovery of which, as Mr. Evans says, with profound truth, "opens a new epoch in the spiritual history of mankind." By means of it we can come into communicative contact with the higher spheres of life and intelligence, through it we can reach up to the heavens, and the angel-world can reach down to us, and the order of life and mode of thought that prevail above can thus become ultimatum in our earthly abode.

This brings the earth and heavens together and makes them one. "By this mysterious power of property of our nature"—he continues—"we may be borne upward to a superior range of thought and perception, above the fallacies of the senses, the prejudices of education, and the force of long-established opinion, where truth is seen without an obscuring veil, and the soul will be carried onward in its progressive flight by the higher and diviner forces of life." Well and simply stated. We cannot refrain from quoting further on a subject that engages all thoughts and is so pregnant with prophecy. Corresponding to the two atmospheric currents, the higher and lower, which science has shown to form the immediate envelope of the earth, he remarks that there are two currents of thought, "one of which moves in the region and direction of the external senses and belongs to the range of the animal life. This is charged with earthly fallacies and falsities. It is the region of venerable and moss-covered systems of error older than the pyramids. Rising above it to the spiritual range of the soul's life and perception, we are seized by a current of thought that modifies and reverses all our previous opinions and stereotyped beliefs."

"Old theologies, with their hoary creeds and semi-barbarous dogmas, disappear from view and lose their hold upon the mind. The ironclad, hard-hearted system of ethics that grows out of their falsities as naturally as moss from rotten wood, and that crushes out all the spontaneous instincts of the human heart, making faith to consist in believing, under the pains and penalties of heresy, what the intuitive reason instinctively rejects—and moral right in doing what we do not wish to do, and wrong in doing what we love—vanishes as a law of human conduct. These two opposite currents of life and thought at present meet on the plane of the earth. There is, on the one hand, the spontaneous endeavor of the heavens to transmute their light and social order into our lower condition; on the other, the want of receptivity in us and a conservative repugnance and repulsive antagonism to the change. From the warring of these two spiritual forces will be born gigantic convulsions, political revolutions and social convulsions, the result of which will be the progress of the race and the advancement of the human mind to an elevation never before attained. The times are ripe, and rotten ripe for change, and it will surely come."

Yes, it will come; it is already at the door, and the door is opening wider every day. It may be vain to wish, as Mr. Evans fervently wishes, that this great and necessary change might be effected as noiselessly as the growth of the acorn into the tree. It might be thus if the human mind were everywhere humbly receptive of truth. But, in the providence of God, the kingdom of heaven has at times to come with violence, or it would apparently never come at all. It is a fact, says Mr. Evans,

that "in the age in which we live the heavens are coming nearer to the earth than in any previous epoch in human history"; and "the sooner the religious world recognizes this obvious truth, and adjusts itself to the new order of things in the kingdom of God on earth, the better it will be for it. The infant movement, already come to the birth, should be nursed by its natural mother, the church. But if that mother abandons her offspring in the wilderness, the angels will bring it bread and water from heaven." The whole truth as it is could hardly be stated with more impressiveness. The heavens and the earth, angels and mortals, spirits and men, are come nearer together than ever before in the history of humanity. No earthly power can loose the bond or tear it asunder.

Re-opening of the Spiritualist Lecture Season.

The camp-meeting season having closed, the observer of the organic work of Spiritualism will be pleased, as we certainly are, to note signs on every hand that the autumnal campaign upon the rostrum is being opened with interest and earnestness all over the country. This is as it should be. We have ever held, and have often proclaimed in these columns, the importance of local organization for the support of spiritualistic meetings, and the advancement of the cause by all such methods as naturally inhere to such united efforts on the part of friends and neighbors for the advancement of a knowledge of the New Dispensation and its teachings in the vicinity where such societies are formed.

Therefore it gives us pleasure to be able to call the attention of the reader to the reports of (or notices concerning) inaugural sessions for the coming season at Horticultural and Berkeley Halls, Boston; in Brittan Hall, Haverhill; Blackstone Hall, Providence, R. I.; Gill's Hall, Springfield; also in Philadelphia and elsewhere.

The Boston Lyceums—Shawmut and No. 1—are showing strong vitality, and the regular sessions at Wells Memorial, Harmony, Mystic and other halls, are well attended.

New York is represented by Mrs. Brigham's address before the First Society; Brooklyn by accounts of services at Conservatory and Everett Halls, and the letter of our correspondent "W. J. C."

There are instances given in the present issue of activity in other parts of the country which are not here enumerated: All go to show that the season of '84-5 is destined to be one of importance and wide-spread success in the history of the spiritual movement in the United States.

Phenomena in France.

The wife of a gardener in one of the rural districts of France, an elderly woman of limited education, writes a correspondent of the *Revue Spirite*, has for a long period had plain, legible writing appear on her arms and the upper part of her body, which as soon as read disappear. It is stated that records of the various phenomena have been kept by the Curé of the parish to place before his bishop. From the same source we have the following statement: "At the St. Flour Carmelite Convent, for years past, one of the nuns suddenly vanishes from among the rest, when assembled in church, parlor or refectory. On search, she is found safe in some unlooked for place, sometimes under a heap of things, sometimes in a locked box or other enclosure. This has lasted for years. I am assured of the fact by several ecclesiastics, who do not call it miraculous, only supernatural."

The Shawmut at Horticultural Hall.

It will be seen by his card on our fifth page that Mr. J. B. Hatch, the Conductor of the Shawmut Children's Lyceum, will this season occupy Horticultural Hall, each Sunday afternoon, commencing next Sunday, the 12th inst. This is an advance step, and we hope and trust that the Spiritualists of Boston will lend him a helping hand, as it is of vital importance that the children should be taught the great truth of direct spirit-communication, and that death is only an entrance to the Beautiful Beyond.

On the MESSAGE PAGE for the present week, the matter of mischievous spirits, and the necessity of exercising a positive will as a repellent, is considered in the QUESTIONS AND ANSWERS DEPARTMENT; queries as to "Why do the dying never weep?" "Why are mediums so generally controlled by Indians?" and the necessity of cabinets, etc., at materialization séances, are also suitably treated; LORELA delivers crisply worded messages from MARGARET S. RAMSON, GEORGE JARDINE, SAMUEL A. HASTINGS, "MATOOKA," FRANCIS M. LEONARD, "WATER LILY," HIRAM MARSH, NELLIE RICKER, WILLIE KNAPE, "JOB V." CAPT. JOHN RICHARDSON, SARAH ANN JOHNSON, HARRISON CLARK, CLARA BACON, and "DIKE"; and returns hearty thanks—in the expression of which we also join—to all the friends who have sent in flowers during the season to decorate the Free Circle Table. The Controlling Intelligence, FATHER PIERPONT, then fittingly concludes the exercises by an appropriate allusion to the closing of the séances for the summer vacation (which were reopened Sept. 18th); an excellent explanation—in connection with his thanks to the donors of flowers for the circle—of how the presence of these blossoms aids spirits in their return through the medium; and a summing up of her work thus far: emphasizing the fact that during the period just concluding, six hundred messages from returning spirits have been enunciated through her organism; and during the five years she "has ministered to the wants of the spirit-world, over three thousand messages have been given to mortals"—all of them, when the various difficulties in the case are considered—having been presented with surprising accuracy.

"Clear Light from the Spirit-World," by Kate Irving, is a work that should be in the hands of all investigators regarding direct spirit communication. Besides, every Spiritualist's library should contain this valuable book. It will be sent to any address on receipt of \$1.25 (postage free) by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston.

A gentleman in Florida, on renewing his subscription for another year, says: "I am impressed that the BANNER OF LIGHT is the best advocate of the truthful philosophy of Spiritualism that comes from the press in this or any other country. May you, gentlemen, be spared to fill for many years the important position you occupy."

Part VI. of the "Proceedings of the Society for Psychical Research" has been received by Colby & Rich. Price seventy-five cents. See advertisement on page seventh.

The Unseen World.

REV. MR. CLARKE ON THE VALIDITY OF SPIRITUAL KNOWLEDGE.

Rev. James Freeman Clarke preached at the Church of the Disciples, Boston, Sunday morning, Oct. 5th, on "The Unseen World," basing his discourse on the words of Paul: "The things which are seen are temporal; the things which are not seen are eternal."

Mr. Clarke began by recognizing the existence of a great many persons who, claiming to be more or less philosophers, maintain that the world which comes to us through the senses is the only one we really know anything about; that while matter and its laws are real and certain, the soul is unreal, or, at any rate, something regarding which we can have no certainty. "How can you know we have a soul?" these people are in the habit of asking. "How can you know there is a God or a future life?" This, said the preacher, is a superficial view to take of the matter. Indeed, the more one reflects, the more he must come to the conclusion that what we know best are the things that belong to the invisible world; that the roots of the things seen are in the unseen; that, in fact, we know much more about God than we know about the outward phenomena of the natural world. Above, around, beneath, within this visible world of matter, is the invisible world of spirit. What is that mighty, unseen power, which we call force, that pervades all things and carries on the movements of the outer world? It does not manifest itself to the senses save by its results. Invisible itself, it rules all things by invisible laws. By this invisible power, acting now as electricity, sometimes as gravitation, or again as chemical affinity, but always by a fixed order, the universe is carried on.

The same force appears in life, carries on the vegetable and the animal kingdom. The same force, or another, works as thought, as will, as love, in the human soul. It belongs to the mysterious, unseen world above, around, beneath and within us. All our life flows from it; all our powers are sustained by it; everything we do is carried forward by its mysterious power, guided by unerring law. What a wonder is each one to himself! From the same unseen world comes to each his hopes, his high purposes and generous endeavors. You say "I love," "I choose," "I do." Yet it is not you who make this loving, choosing and doing. They come from the darkness into the light—from the mysterious unseen world. They come and go again; you yourself remain a self-conscious, moral personality.

When the long process had been accomplished, man at last came upon the earth—man, the inventor and discoverer, to change the whole face of earth with his inventions and discoveries; man, the poet, to cast an ideal charm over everything; man, capable of heroism, of sacrifice, of obedience, of duty; man, the immortal soul, able to look up to the infinite and eternal. Man lives for ideas, and without these his life would be poor indeed. In proportion as he rises into this unseen world he makes himself valuable to other men. Homer made the world richer for thousands of years; Virgil was the master of thought in the Latin world; Shakespeare almost created England, just as Burns helped Scotland to its place in civilization. Yet the real world of imagination and thought is the world of spiritual force. Dante and Shakespeare were great, but the Apostle Paul and Martin Luther were greater still, for they rose into the higher world. The names of William Tell, of William Wallace and of Bruce of Bannockburn make a part of the most precious treasures of mankind, since those men showed the heights of sacrifice to which the human soul may rise. What, indeed, more real than the great and lovely men and women whom we have known?

But how do I know that I have a soul? My soul is more certain to me than my body, because I only know my body through the senses. I only know outward phenomena by the effect produced. It is soul, not body, that has created cities, covered the ocean with vessels, invented commerce and agriculture, built up human civilization. Man is now, perhaps, the lowest in rank of the moral creations of God. If we believe in God, we must think of him as being perpetually active. Therefore, it is unthinkable that the whole of infinite space between man and God should be empty of spiritual existence. Therefore, we must think that the unseen world is full of intelligent beings, themselves active, assisting to create and carry on new laws, and bound together by the golden chain of law. Rising, therefore, through this long hierarchy of spirit, we are naturally brought to one Supreme Almighty, all-wise and all-good. Moreover, the idea of the infinite in time and space is rooted in our nature; it is a law of thought which we cannot escape. God must be higher than anything we can think of. And it is evident that, if our life proceeds to us from above and within, the more we dwell in these ideas from the unseen world, the more real and lasting our life will be. As we leave these ideas, we tend downward toward emptiness of soul and spiritual death. If we sow to the spirit, we shall, by an inevitable and universal law, reap more and more of life.

Jesus—said the reverend gentleman in closing—was the manifestation of the humanity that is to be; and who is there, looking back at what the soul has already accomplished, who does not look forward to the time when shall arise a civilization so much higher than ours that we shall seem very insignificant and imperfect to our descendants—a time

"When the war-drum throbs no longer, and the battle-flags are furled,
In the parliament of man, the federation of the world."

Children's Lyceums.

The special attention of our readers is called to the address on page one, regarding the urgent need for establishing schools for the instruction of the children of Spiritualists in accordance with what their parents know to be truth revealed from the spirit-world; in other words, Children's Progressive Lyceums.

We see by the Montreal Gazette that "Prof. (?) Starr," whom we have exposed several times, is still on the road, grossly deceiving the public in regard to the Spiritual Phenomena. Mr. H. J. Newton, a reliable gentleman and firm Spiritualist, of New York City, also denounced this mountebank last year in a two-column article in a paper in New York State where Starr lectured, which caused him to speedily retire to new and more verdant fields. Notwithstanding all this, a journal in Montreal, which doubtless considers itself respectable, endorses the "Professor," by repeating his foul misrepresentations concerning all our legitimate mediums in its columns: Which inevitably goes to show either that the editors of the Gazette are bigots, or that they did Starr's dirty work for pay—as they must have known through the public prints ere this late date the true character of the man.

A correspondent of the *Morning News*, New Haven, Ct., states that when seven years of age a lady of his acquaintance, now thirty-two years old, performed feats closely resembling those of Miss Lula Hurst, but was interdicted from continuing her experiments by her father, who considered them to be detrimental to her health. After mentioning a few illustrations of her exhibitions of power, the writer says: "I do not consider it to have been a feat of strength; it was a power given her over which she had no control." Thousands of persons similarly endowed have been known among Spiritualists during the past thirty-four years. The phenomenon is nothing new to them.

The Chicago Tribune's special Boston correspondent writes to that paper, under a recent date, thus: "A goodly number of the most ardent Spiritualists of the Hub belong to some of the oldest families, who live in the fashionable, aristocratic quarters of the city." Fact: Which shows that they are sensible people.

Spirit Dr. I. P. Greenleaf in Materialized Form.

To the Editor of the Banner of Light.

Dr. Isaac P. Greenleaf fully materialized at the séance held by Mrs. Bliss in this city on Friday evening, Oct. 3d. After several forms had presented themselves, most of whom were recognized by friends, the curtain parted, and Mr. N. S. Greenleaf (the brother of Dr. G.) was called to the cabinet, where the form of Dr. I. P. Greenleaf stood to welcome him. The apparition was at first feeble, but seemed to gain strength every moment. He soon came out into the room, and placed his arms about his brother's neck. He afterward passed to other persons, myself among the number. He gave me a warm grasp with one hand, while he placed the other on my head, saying, "Bless you, my friend." He then said to his brother that he wished to arrange to have a talk with him, as there were some things in the past he would like to explain. The meeting was of an affectionate nature, and the whole company seemed to be made happy by the exhibition of so much love and tenderness on the part of these brothers. I can truly say that I have never seen among hundreds of spirit-forms one that retained so long the materialized body as did Dr. Greenleaf on this occasion.

I am authorized by the brother, N. S. Greenleaf, to say that there is no question whatever as to the materialization of his brother at this séance—that he fully recognized him, and that there was not a shadow of doubt in his mind as to its being the spirit of his brother. Dr. J. M. Weeks was present, and as he was intimately acquainted with Dr. G., he declared publicly that it was the doctor himself. E. W. Smith, Esq., of Boston, will bear witness to the truth of the above statement, as will also Dr. H. G. Petersen, both being present.

On the morning of Sept. 15th I received the following characteristic message through a well-known writing medium at Onset:

"My Dear Friend—It is only when I come in contact with earthly conditions that my mind wanders a little. In my spirit home all is perfect and beautiful, but the moment I come in contact with so-called materiality I feel all my old weaknesses. It is hard for me to collect my thoughts, even as it was before I left the form. I expect to gradually pass out of this condition, and I shall, through this medium, finish the work I left undone. It is all nonsense to say that I have finished my work, and that when my spirit left my worn-out body I entered into rest. Oh no; I long to find conditions perfect, so that I can again, with this and other mediums, work for the benefit of my fellow-men."

Now I have this to say: I did materialize at Mrs. Bliss's séance at Onset. I am glad I found this avenue open to return to earth-life, and I purpose to keep it open as long as I can. I am certain that I can speak through this organism in an unconscious condition, upon a platform, and I shall do it in a short time.

The welcome my true friends have given me, in earth-life, is most gratifying to me as a spirit. I am as faithful to my convictions as I have been in the past.

I will say to you, my friend, struggle on, but bear your load as lightly as you can, that your life on earth may be longer than that of mine. Yet, what is there to this life after all, when we look at it in the sense of a liberal-minded view? Oh! such longings of mind and body! The world cares but little for the spirit after its ascension; it worships largely at the shrine of human selfishness, and cannot feel the force of mind and will upon sensitive souls whose lives are made up and largely controlled by influences and conditions not visible to the physical eye, but only fully understood at God's home on high: How little do we appreciate the good and the knowledge we get from a close observation of the weakness and imperfections in the make-up of humanity and its surroundings. Well, we shall know each other better in the future, as we shall know and understand ourselves.

I thank all for their kindness to me while on these grounds, and also for the spirit manifested at my memorial services. May the pure spirit of love and light ever be with them, and with you also.

Your co-worker and brother.

ISAAC P. GREENLEAF.

The above message was written in a bold, strong hand, but signed in an entirely different cursive, which I submitted to the judgment of Dr. H. B. Storer, who at once pronounced it a fac simile of the signature of Dr. Isaac P. Greenleaf. I also have compared it with Dr. G.'s writing while in earth-life, and find the identity nearly perfect; also another signature, written by him while in a materialized form, at the above séance, which in my opinion compares perfectly with the Doctor's handwriting. It may be seen at my office, 16 Brattle Square. HIRAM E. FELTON.

Boston, Oct. 6th, 1884.

In a trial held at Holyoke, Mass., in which a young man claiming to be a medium was concerned, the Judge expressed as his opinion that "he would do better to dispense with a profession that makes it necessary to call darkness to his aid." In rendering this opinion he could not have realized what a vast number of professions, manufactures and occupations he condemned; even Nature itself "calls darkness to its aid" in all of its operations.

The Court of Appeals of the State of New York has affirmed the judgment of the Supreme Court annulling the charter of the U. S. Medical College. The ground taken was that it had been incorporated under a statute providing for the incorporation of scientific and literary institutions, and that a medical college is neither. In other words, medicine is not recognized in New York jurisprudence as a science.

The first number of the new Monthly Magazine—"The Mind Cure and Science of Life"—to the announcement of which we referred in our last issue, has come to hand. It is published on the first Saturday of each month in the Tribune Building, Chicago, Ill., at \$1.00 a year; single copies 10 cents. The specimen copy may be seen at our counting room.

A meeting of the Church Congress will soon be held in Carlisle, England, and efforts are being made to bring the subject of Spiritualism prominently before it for consideration. A proposition has been made that Mr. Eglington visit Carlisle during the meeting, and give the clergy in attendance an opportunity to witness the phenomena that occur in his presence.

Mrs. M. Eugenie Beste has removed from 688, Tremont street; to 30, Worcester Square, where she will be most happy to meet her personal friends and the public generally as a medium for the materialization of spirit-forms.

The proceedings at the Spiritualist Convention at West Burke, Vt., on the 28th, 29th and 30th ult., reported for our columns by its Secretary, Mrs. S. N. Gould, will appear in our forthcoming issue.

At Mrs. S. S. Hall's séance has not yet fully recovered from her late illness to permit of her resuming her labors at our Pacific Grove, Cal., will be held at the same place next week.

Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her own. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Send Letters of Inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Held June 27th, 1884.

Invocation.

Our Father, we bless thee for the labors and the experiences of the past; we praise thee for the discipline of life which has come to each one; for the lessons which thou hast taught us from time to time. We bring to thee our burden of gratitude because thou hast kept the gateway of immortal life open, and given thy beloved messengers of angelhood power and opportunity to return to earthly conditions, bearing with them tokens of immortal existence, bringing consolation and peace to wounded hearts on earth. And oh! we ask that thou wilt continue this blessing to mankind; may the means of disseminating truth be multiplied all over this fair globe, that we may be able to give thanks for knowledge of its departed be given that which it requires. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

Ques.—[By J. G. W.] In view of the admitted theory that each and every mortal is attended by guardian spirits, how and why is it that evil or undeveloped spirits have the power or even desire to persecute or harm those in mortal life who have never knowingly injured or even attempted to injure them? How can such influences be guarded against or made powerless by the mortals interested?

Ans.—Guardian spirits, or the attendant angels of an individual, are usually some friends in the immortal life who are attracted to that person through the laws of sympathy and affection. It is possible that those spiritual attendants may not be very positive in their power, and may not understand how to exercise, for the protection of those whom they deem under their charge, whatever will-power or positive force they may possess; while some spirit, maliciously or mischievously inclined, being of a positive, magnetic will or nature, may perhaps come into the atmosphere of the mortal and exert an unpleasant influence upon him. We are taught, by observation and experience, that undeveloped spirits do, at times, exert an unpleasant influence upon them; we are also aware that they do come for the purpose of working them mischief; but it is usually the case that mortals thus annoyed, themselves open the door for the return of such influences. If a person on earth is pure-minded and habitually exercises his thought and aspiration in the desire for doing good and being good, undeveloped or malicious spirits will find but little to attract them to his side; yet we have seen instances where persons who are desired to do right, and attempted to be of use in the world, did come under the influence of mischievous spirits; we find, however, in such cases, in the external surroundings of the mortal, something to attract and give power to annoying influences. If one cultivates purity of thought and motive, if he desires to be of use to his neighbor and to unfold the best part of his own nature, if he will exercise a positive will and repel unpleasant or unholy influences, he will be very sure to prove the best barrier against their approach. But if he finds himself surrounded by inharmonious people or in a locality that is detrimental to his physical health and depressing to his spiritual nature, it will be necessary for him to make a complete change in his external life in order to dispossess whatever influences have attached themselves to him, that are of an unholy or mischievous character.

Q.—[By Wm. Lobley, Crook, Durham Co., England.] Why do the dying never weep? Though there may be many friends standing near who do so, the one about to depart is not similarly affected.

A.—It seems to be a condition of human nature that when one is brought, in thought, face to face with death, there is an internal struggle, which, however, soon passes away. Afterward a state of serenity settles upon the spirit, so that in the last moments of physical life no external conditions can affect the mind, the emotions, the perplexities, and all that pertains to materiality alone, cease to have an influence upon the spirit—even the knowledge that it is to pass out from external contact with dearly beloved friends will not annoy it. This is a condition belonging especially to the process of dissolution, and however much a spirit after it has become released from the body may sorrow, in sympathy with friends who grieve for its departure, and who are anxious to see it again, it assures the friends of its continued existence, yet at the moment of dissolution a wise providence has decreed that the departing spirit shall not be annoyed by a sense or realization of grief or unhappiness.

Q.—[By the same.] Why are mediums so generally controlled by Indians?

A.—Mediums are generally controlled by Indians in order that they may be sustained in the labors which they have to perform. The operation of spirit mediums is an exhausting and embodied being of an exhausting character. The nervous system of the medium must be acted upon, and the forces of her being must constantly be drained, so that she could not continue her labors, but would soon succumb to general debility, and perhaps pass away from the mortal plane of being, were it not for the relays of magnetic force, and even of physical power, brought to her aid by guardian spirits known to us as Indians. These intelligences possess a large amount of magnetic power; they act as guards for the medium who is to serve between the mortal and the spiritual worlds, and are very useful in that capacity.

Q.—[By W. E. W., West Pittston, Pa.] Why are curtains and cabinets required in séances at which materialized spirit forms are expected to appear?

A.—Because it is almost impossible, at the present time, for the operating spirits at a materializing séance, or at a physical circles where manifestations of a physical character are expected to be produced, to work in a light apartment. It is essential for the medium who is used as an instrument for these spirit operators to be separated from the sitters, that her magnetism may be entirely apart from that of others, so that it may be extracted from her form in a pure condition. Many of the operations of spiritual law—like those of material life—must be performed under the condition of darkness; and because spirit mediums are not as yet sufficiently well informed or sufficiently strong to pay strict attention to the rules and regulations laid down by the spirit operators, and to come into harmony with them, it is important that the spirits separate their medium from contact with all other humans, at the moment when they are performing their most delicate work in connection with material life.

Lotela.

How do, Wilson brave? Lotela going to talk for the spirits to-day.

Margaret S. Ramson.

Here comes a squaw who says she was in her seventy-fifth year when she went over to the spirit-world. She has been gone almost a year—she says it is eleven months to-day since she went out. She says she knows Lotela, and she lived in Medford, and has friends in Somerville. She wants to send her love to them, and tell them she has a pleasant home, and is satisfied with her new life. She would like to come back and talk with her friends concerning about their affairs, and some things that concern her; she would like to talk over with them—they will come to Boston and give her a chance to speak to them through some medium. She sends her love, and wants them to know that she has met all the friends she lost when she was here. Her name is Margaret S. Ramson.

George Jardine.

Here comes a brave who lived quite a good while in the body. He says he went out two years ago last winter. He has a great many friends: most of them in New York City, but some in Brooklyn, and other places. He wants to give them all greeting. He was an organ-builder. He would like an opportunity of returning through some medium in New York and giving a private communication. He says the spirit-life seems very strange to him; many things which he meets are altogether new, and he does not yet understand them, but he is settling along very nicely, and would be happy to tell his friends all about his experiences if he can find a medium through whom he can come to them. He has a queer name; it is George Jardine.

Samuel A. Hastings.

Here comes an old brave, who gives his name as Samuel A. Hastings. He brings his love to his Boston friends, and says he is an old Spiritualist, and has had a great many strange experiences with spirits and mediums. He says he knew the truth of our philosophy, and cannot sufficiently express his gratitude that he understood it while here, for it has been of great benefit to him since he went over, and he has had but little difficulty in coming to mediums and trying to help along the good work. That is what he intends to do, for he is very anxious to have every one know that spirits can return and communicate with their friends. This spirit has a peculiar cane, with a bright head. He brings it, and says it is his staff; he keeps it as a token of friendship, of remembrance, and wants his friends to know it. A tall, dark-looking, pale-faced and dark-eyed brave comes with him, and says: "Tell our friends we meet in the spirit-world, and have many pleasant associations together." This brave's name is John H.—not Hastings, but something else.

Matooka.

Lotela sees an Indian squaw, who comes with an old brave and wants to give a message. Her name is Matooka. She says: "I come with my friend, and we exchange power; I help him in the spirit-world, for he always gave me pleasant greetings. I wish to bring my love to the pale-face friends. Tell them I have not forgotten them. I bring them power, and when I can, will always try to give them knowledge of their spirit-friends and help them to come back and make themselves known. Matooka sends her love to all of the wigwag, and wants the pale-face squaw to know she is in good hands; the angels have her safe in their keeping; we will not allow any more of the rough storms to come to her, because we know she has passed through so much sorrow and trial, but by-and-by, when she meets us in the spirit-world, she will know that all those experiences have been for her best good."

Francis M. Leonard.

A brave comes and gives the name of Francis M. Leonard. He lived in Adams, Mass. He had a little place there. He says: "I would like to reach my friends, that they may know that I am still here, and that I have property; its value was only a few thousands, but it was sufficient for my wants, and I have taken an interest in its disposal. I desire to have a talk with those who have it in charge, and I think I can also inform them of certain matters which they are interested in. I bring my affectionate remembrance to all my friends, and wish them to know that I am very well satisfied with what I have found on the other shore, it is so much different from what I expected; but, after all, it is just exactly what I wanted, and I don't wish to come back here to live, only I would like to have my friends know I have come, and if they can find me a way of getting to them privately I should be very much obliged."

Water Lily.

A spirit comes who says: "I would like to send a few words of love to the little maiden who is under your charge, bring her greetings from spirit-friends, and tell her to protect and care for her. They are directing her life; they know that she contains within herself elements of power that may be useful to humanity, and they desire to unfold and strengthen them. I come with a blessing of love and tenderness from each friend. Her own dear mother is close by her side, ever watchful and attentive to her wants, ever exercising a most uplifting and affectionate influence over her. Her grandmother, too, is bent by coming to her, and can bring a spiritual influence in returning that is of use to her in mortal life. Through her agency, returning spirits of the household can see the dear mortal friends around them, enter into contact with physical life once more, and realize its conditions. She does not always know when the spirits do this, but she is an instrument which they make use of quite frequently, and so we bring her our blessing and good wishes. We want her to feel that she is sustained, and will be always sustained by the loving friends of the immortal life. The dear mother-spirit also sends her love to the father, and to Harry. She wants them all to feel that she has not departed from them; that she is one of their band; that her heart's best interests are a part of theirs, and she finds her best happiness in coming to them, and assisting their aspirations for noble lives. Water Lily, to Grace Belle Smith."

Hiram Marsh.

A spirit now comes who gives his name as Hiram Marsh. He says there is some one in this room who knew him, to whom he wants to bring greeting, and he would like to have it extended to all his friends. He says that there has been some question in the minds of those who love him as to his condition in the spirit-world, and as to how he is satisfied with the other life. He wishes to say that he is quite well pleased; but had he known what he does at the present time, his life would, in certain respects, have been different on earth; however, he does not come to express regrets, nor to make complaint. He now understands life more fully than he did before, and has right about faced, and is trying to do what he can to serve others, and to spiritualize himself. He says that his surroundings in the other life are very fair, but he can see beings who are brighter and happier than he is, and is working to attain their condition. The guide here says that this spirit was a very powerful brave on earth, good-hearted and generous in his impulses, but not very religious in his ideas; perhaps might sometimes have been thoughtless of others, but take him altogether as a character, he is one who possesses noble attributes, and is undoubtedly rapidly unfolding in spiritual power. He is one of my friends to love him, that he often think of them, and bring them influences from the spirit-world. I don't see why they cannot form a circle in their own homes and try to receive messages from our life, for I think I could soon come to them with tokens of affection from their dear spirit-friends. The spirit now holds up what you call a brooch, like a half moon; she calls it a crescent; it is of white shining stones. She says it was the gift of a dear friend whom she hopes to reach and tell him she is placed on her body when it was laid away from light. She says: "I cherish this not for any external value, but for the love that prompted its bestowal upon me. The material itself may perish, but the spiritual representative will remain forever and be to me a token of all that is sweetest and purest in the human heart."

Nellie Kleker.

A little squaw comes about nineteen summers old. She gives the name of Nellie Kleker of Boston. She says: "I have been trying all this season to send a message from your Circle to my friends, and I am anxious to get to my friends, for I want them to know I live, and hope they will not grieve for me. Some time has passed since I went to the higher life, but yet my friends have not ceased to mourn at what they call my early departure. They seem to feel that I have been deprived of all that is beautiful and lovely in life. They must not, because I have so many new enjoyments and seasons of pleasure in my spirit home that I never send back one thought of regret that I did not remain longer on earth. I want every one of my friends to love me, and I want them to often think of them, and bring them influences from the spirit-world. I don't see why they cannot form a circle in their own homes and try to receive messages from our life, for I think I could soon come to them with tokens of affection from their dear spirit-friends. The spirit now holds up what you call a brooch, like a half moon; she calls it a crescent; it is of white shining stones. She says it was the gift of a dear friend whom she hopes to reach and tell him she is placed on her body when it was laid away from light. She says: "I cherish this not for any external value, but for the love that prompted its bestowal upon me. The material itself may perish, but the spiritual representative will remain forever and be to me a token of all that is sweetest and purest in the human heart."

*This spirit was recognized by Mr. E. W. Smith, who held the séance, as one of the controls of his little daughter, twelve years old.

Willie Knapp.

A young brave is here who went away a little papoose, but he has grown up in the hunting-grounds. He says: "I do want to give a few words. I tried before, but could not get in. I think I can say just a little now. I am busy, very busy trying to make mortals know that their spirit-friends live, and I go from place to place, where I think a good work can be performed. I have started some people and mediums, and have been in two or three villages of Wisconsin, and have been 'out' just a little in California. I want to do something here in Boston, and am going to do it, if I am not mistaken." He says that there is a young lady in California whom he knows he can make use of as a medium—he thinks he can write through her hand—anyway, he knows he can give intelligence of spirit-life through her agency, and he is working for that. He is one of a number selected by the spirits to do the work. Those of our high spirits will be deterred by any outward condition from accomplishing that which is before them. This spirit brings his love and says he is very happy to come, and will always do it when he thinks there is a chance of accomplishing some good. He knows a lady here in the council-room. He gives the name of Willie Knapp.

Job V.

Here comes a nice, handsome-looking brave—tall and smart. He says: "I would like to say a few words to one who is very dear to me. She knows that I exert a protecting influence over her, and she knows that I love her. I am anxious to do everything that will be for her best good. She realizes that I advise nothing that will be detrimental to her interests, spiritually and materially. I come to-day to say, my dear one, you have been brought into a certain work to try your powers of endurance, and to exercise your abilities, mental and physical; but we have not placed you in this position intending to leave you stranded on a shore that will afford you only the most inhospitable conditions; on the contrary, we have allowed you to drift into this situation, to expand and unfold certain faculties within you. You are not required to make such sacrifices as will be detrimental to those in your charge, nor are you requested to labor on anxiously in the dark; we wish always to place a light before you that will show the way clearly and unmistakably; that will be to you a guiding power, leading you onward to the fulfillment of spiritual duties and the accomplishment of those of the material world. So, dear one, when the hour is darkest and the way most rugged to your feet, you may safely follow those impressions which are given to you by your spiritual attendants. If you feel that to take a new road, to enter upon some other labor is best for you and yours, then we shall say, God speed you in your endeavor; the spiritual work may be accomplished by others; yet you will find a labor devolving upon you for the unseen world. It may not be altogether in the direction of the material, but it will be for the elevation of others, spirits and mortals; therefore we bid you be of good cheer; although we know you may be called upon to pass out of one road into another, yet you may feel that all is well; that I and other dear friends are guiding you and the work before you. I do not wish to speak more explicitly here; but I can give impressions—I can give thoughts at other places, which may be understood and followed. I only hold that my dear one may know she is not held in this position, and that she is not in the spirit-world; she will not be forced to do that which she feels unjust, but she will be guided into the clear pathway of duty, although perhaps somewhat different from that which others have placed before her." The spirit does not wish to give his full name. He gives Job V.

Capt. John Richardson.

Here comes another brave; he is good-looking—is real straight, like the Indians—and this is his message: "I, too, would like an opportunity of sending my greetings and love to my family, my relatives and friends. I know I am not forgotten by those who once associated with me on earth. I know that my fellow-townsmen held me in their remembrance, and I feel it my duty to come and express myself through such an agency as this. My dear ones cannot realize that I am often with them; those of my household cannot understand as fully as others who are connected with me that I am by their side watching their movements, and taking part sometimes in their affairs, yet so it is. If they will investigate Spiritualism, and give me an opportunity of coming to them in private ways, under such conditions as will assure them there can be no collusion, I will do all in my power to convince them of my identity, and of the truths of spirit communication. There are some matters connected with material affairs which I would like to discuss with my own immediate family—those of my household. I cannot do this in public; it would not be expedient, nor would my friends desire it; but if I can succeed in coming privately, I will be most happy to address them on those matters that they may be benefited in their remembrance, and I feel it my duty to come and express myself through such an agency as this. My dear ones cannot realize that I am often with them; those of my household cannot understand as fully as others who are connected with me that I am by their side watching their movements, and taking part sometimes in their affairs, yet so it is. If they will investigate Spiritualism, and give me an opportunity of coming to them in private ways, under such conditions as will assure them there can be no collusion, I will do all in my power to convince them of my identity, and of the truths of spirit communication. 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