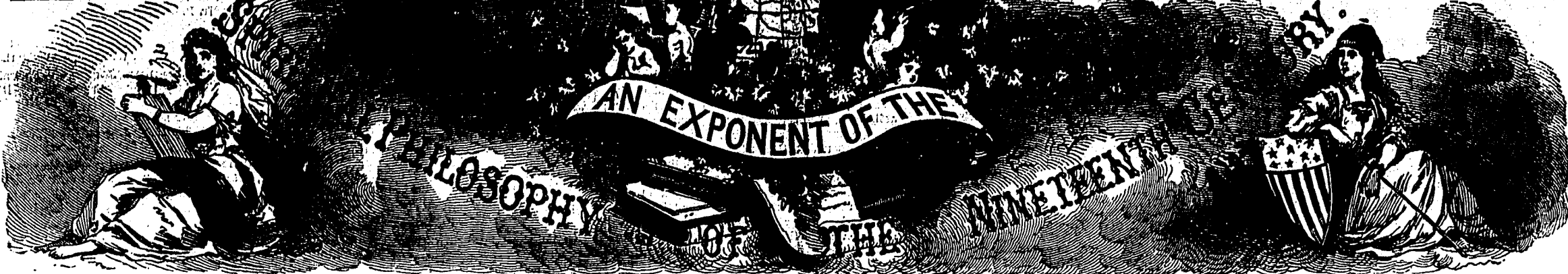


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The Spiritual Rostrum.

DISCOURSE

Delivered by

MRS. NELLIE J. T. BRIGHAM,
Before the First Society of Spiritualists of New
York City, on Sunday Morning, Dec. 2d.
FOUNDED ON SUBJECTS FURNISHED BY THE
AUDIENCE.

(Reported for the Banner of Light.)

A correspondent of the BANNER OF LIGHT writing from New York says, "old Spiritualists should grow out of first principles, and adopt practice advanced teachings." Question. What are the first principles to be rejected and new ones to adopt?

We are often called upon to criticize or explain difficulties and errors in the writings of others, or to explain that which is not always clearly understood. Those who write sometimes take it for granted that those who read will understand the particular standpoint from which they reason. It is true that a correspondent has said old Spiritualists should grow out of first principles, and adopt practice advanced teachings. To tell you what the writer meant we should have to read his mind, and that would involve some peculiar unfolding of mediumship which we do not possess, so we cannot tell you exactly what he means, but we will tell you what we mean.

We accept and adopt the idea that old Spiritualists should grow out of first principles, and adopt practice advanced ones, yet we would not leave the statement in that way; it needs qualification, otherwise it is likely to be misunderstood. What are the first principles, the very first teachings? We mean, of course, of Modern Spiritualism. The first given to the world were some phenomena—the impression of sound without visible cause. The sound was not wonderful because of its volume, but because of the intelligence it revealed. The rap, whether it comes as lightly as the dropping rain of the springtime, or as heavily as it is possible for sound to be, however it may come, is comparatively of no importance unless there is something back of it, that impels it, that makes it worthy of our attention and investigation. There are those in public to-day who, without any deep thought of Spiritualism, reject it, saying it is all exposed; that the world knows what the raps mean, and just how they were produced. But, friends, it is not the tone or volume of a sound, but the intelligence that comes by means of it, giving messages of love and affection, proving to those who do not believe that there is another world, and that those beyond may manifest through it, and give proof of their presence, which is of importance.

You have a letter from a friend. You read that open letter; you do not hear the salutation of your friend, you do not feel the close clasp of the hand, the endearing tone of the voice that is dear to you; it is only a piece of paper with some irregular black lines and marks upon it. How do you know it came from your friend? You do not hear his voice. But you say: "I know by the thought that is expressed; I know by the ideas that are in this letter, by the proofs of the individuality of my friend, that it is from him. I am not deceived. I cannot be, in the letter." But, friends, when from the other world there claims to come a communication to you, the public say you do not hear the voice, you only see the movements that come through the phenomena; it is not from your friends; the phenomena can be explained—at least, some of them can be explained—and all will be in some way. But you say: "It is not that which I have heard in the sound merely, it is not that which I have seen in the motions merely, but it is the intelligence and affection it brings to me from beyond, that tells me I cannot be mistaken in it." So old Spiritualists adopted as their first principle the belief that the man lives after death, and that he lives as himself and not as some one else; and not only that he lives, but that his memory and love will drift him back to you, and that, in suitable ways and under certain favorable conditions, he can communicate with you still. These are the first principles of Spiritualism which led, step by step, to other things. The fountain of communication was concealed, but it had not ceased to flow. They taught that heaven and hell were spiritual conditions; that God was an Infinite Spirit; that the law of love and justice and harmony prevails through the universe, and though it may not blossom to-morrow or in the spring, though it may take decades and centuries, it will blossom sometime and fill out its fruit for every soul. These are first principles.

Spiritualists are taught that just as man

leaves this world, morally, intellectually and spiritually, precisely so he will awaken in the spirit-land. He will be no further advanced except in the added experience of dying. And so upon awakening, with a broader horizon, with less clouded perceptions, the soul commences to reach upward and learn to understand itself, and it blossoms and grows and ripens. So the teachings of Spiritualism advance. These are first principles.

Now, friends, though we say old Spiritualists should grow out of first principles, do not misunderstand us. When we say grow out of a thing, we do not mean we should leave it or reject it, though it may be no longer valuable to us.

For instance, much in that which is called Christianity has grown out of Paganism—Pagan customs and ideas. But, friends, there was so much nourishment for truth in mythology and Paganism that Christianity gathered it and simply reconstructed it. It grew out of Paganism as man grows out of youth and youth out of childhood and childhood out of infancy. Do you not see that it is bearing forward all that is best, leaving behind all that it needs no longer, not with bitterness and hatred, not with condemnation, but only reasonably and in accordance with the spirit of growth and evolution. Spiritualists may grow out of a church, out of some creed; but, friends, do you suppose that a good one becomes acidulated, as one might say, and utterly bitter in condemning and hating that which he has grown out of? Such a person is not spiritual or reasonable or large in any way. Mark the rose that grows out of the soil. There was nourishment there, which it lifted through its tiny rootlets into the bud and blossom. It unfolds thus from the earth that is beneath it—it grows out of it and is lifted above it. But it is not with scorn or condemnation, rather only the harmony and evenness and beauty of natural progression. And so when a Spiritualist grows out of a church he says, "I hold in my Spiritualism everything true in my old church; everything beautiful in my old religion, I have it yet." When Jesus taught, he grew out of the old Jewish church, but he had in his religion all the good and beautiful and true there was in the Jewish religion. He had grown out of the old, but he carried with him the best and noblest and the truest. So it is that the Spiritualist stands and looks back at old superstitions, the old errors crumbling and dissolving, and says, "These are errors, but they concern me no more than the dead leaves of the tree concern the tree when it is green and fresh and bright with the mantle that June has bestowed upon it."

So, friends, we believe that a Spiritualist, an old Spiritualist, as you would say, will rejoice in and love and retain all that is best and most practical in all the past religions, and receive all the nourishment he can from the old as he grows out of it, just as the rose grows out of the bud, just as this beautiful day has grown out of the early morning with all its promise of rose and gray blended together. Thus when we look upon the faith of a Spiritualist we will never ignore the true in the phenomena; we will always recognize the good in the phenomena of Spiritualism and in the physical manifestations, sifted and separated from delusion and wrong. When we look at them we will see the lower rounds of the ladder of progress reaching to the higher truths, to the grander unfoldment of spiritual conditions. When we know that we are spirits, that we will live in eternity, that we shall never die, then we turn and say, let us make life beautiful; let us adorn it with all that is lovely, all that is noble, for only the good, the pure and the true are eternally beautiful. Since we are not to die, let us make life so beautiful that any one shall find the answer to the question, "Is life worth living?"

When you have climbed above the lower rounds of the ladder it does not mean that you should remove them or say to others, "Take one bound and stand with us." Remember that we learn little by little. Spiritualism is not to be held merely as a beautiful theory, a dream of grace and loveliness; but it is first the bud, out of which the higher blossom shall come, and the fruit shall grow and ripen.

In what condition upon entering the spirit-world is a man who has committed premeditated murder?

A person whose nature has been so disordered, so discolored, a person whose nature is so depraved and hardened as to commit murder cannot find himself in peace and happiness by thinking that he has been saved by the blood of the Lamb. If in any man or woman the spirit of hate finds lodgment; if in your lives a desire to injure another takes root and grows until it blossoms and has its fruitage in that which is baseness, why, friends, the evil deed that springs from the evil thought is natural enough. But the injury that is done, the world says, is done to the victim—the injury is inflicted upon the murdered man—or on the friends who loved him, and who suffer a grief that is deep down in the heart. The injury is partly to one who is so suddenly and unwillingly sent from this world into the world that lies beyond before the lessons here have been learned; but the injury lies deepest, and darkest, and saddest upon the one who inflicts it. So one who does murder enters into our land in darkness, his nature bound and fettered by the bonds of hate, all discordant, all full of those tones that make the music of life impossible until this state shall have been passed.

Now in this mental disquietude, in this anguish—the overwhelming, unutterable anguish of regret, which deepens as consciousness awakens—no soul can remain constantly. He must suffer, and in suffering for the wrong he has done he will begin to improve. If you take an ivory ball and throw it upon some hard sub-

stance it will rebound. There is in the ball the great power of elasticity, an expression of this strange element which bids it rise. Do you suppose the human soul is harder in its sin and iniquity than the ivory ball? Do you suppose God has given the quality of elasticity to this substance so that it shall rebound, and none to a human soul? Why, friends, there is such a thing as moral elasticity, and when any soul is dropped by the hand of justice, as one might say—when any human soul falls into the darkness of mental anguish—as it reaches the lowest depths it rebounds, it is lifted up by the suffering and pain and anguish it endures. So pain is a process of purification, and all regret only dredges the harbor so that it may be deepened, and the ships of heaven may ride in and lie at anchor there.

Be sure these words are true: "The Lord loveth whosoever he chasteneth." That word "whosoever" is like a beautiful ceiling under which people of different natures may congregate; a beautiful sky, under which the sinner whose sin crushes him may stand side by side with the saint. The same sky arches over them both, and covers the person whose offenses are slight and the willful murderer as well. "The Lord loveth whosoever he chasteneth." It is not the spirit of hatred that God loves; it is not the spirit of selfishness; it is not any element in your lower nature which has unfolded so that crime has become possible that God loves. Look at the earth when the winter is beginning to die away; all the seeds and flowers and roots and bulbs are frozen and covered over—dead. No; not dead, but sleeping. And so when we look at a human soul under the icy winter of its selfishness and wickedness, we say, "There is no leaf or bud or promise there." But God knows that underneath the winter's cold the seeds and bulbs and roots are waiting for the by-and-by. Surely, if the earth can awaken from its winter cannot the human soul awaken from its winter, even though it be the frozen soil of hatred? God does not love the wrong; the Infinite Spirit of good is not in harmony with the degrading and depressing; but under the fog and mist of evil the element of good is waiting until the way shall be "far enough, waiting until the awakening of the soul; and then afterward it shall find peace."

Does it necessarily follow that intelligence, to be effective, must be embodied?

Friends, there is one intelligence which is invisible, the intelligence of God, which some people say is not embodied. But it is embodied; an intelligence to be effective must be embodied. That intelligence is embodied in the universe, in every particle of matter, in all there is in space, and everywhere where the methods of divine operation reveal themselves. It is the intelligence of an embodied Infinite Intelligence. We answer, then, that wherever intelligence is effective it must be organized and embodied; it cannot be expressed otherwise. Following this we have the question:

What kind of a body does a spirit occupy?

This question arises from what we have already said, and it is naturally asked. "Men and women, while in their bodies, have a certain effectiveness, but when they die, how is it then?" When you die you will find yourself as perfectly embodied as you are to-day, only it will be a spiritual body, not a body of this gross substance. Did not Paul express this when he said, "But some will ask, 'How are the dead raised up?' and with what bodies do they come?" And then he proceeds to explain it, as well as he can, choosing various illustrations, all tending to show that each has a body after his own kind, and all will be identified in the spirit-world as perfectly as the different kinds of grain are identified, or as the stars that differ one from another in glory. He says that there is a natural body and there is a spiritual body. That should not read just as it does, because the spiritual body is just as natural as anything else. There is nothing that is not natural in the wide universe. If this be true, then that text should read, "There is a material body and there is a spiritual body." That expresses it better, for your spiritual bodies are natural. Do not suppose for a moment that your spiritual bodies are not in your possession now. Do not imagine that there is some wonderful wardrobe in heaven, so that when a man or woman or child dies some master of ceremonies or some angel takes down one of these spiritual bodies and says, "This is warranted to fit." No; your spiritual bodies are here, within you; it is that wonderful form on which these particles of matter centre and round out, and from which they take their shape. This is a difficult thing to explain to you. Suppose you take a magnet and go into a room where the air is filled with steel filings. On passing it through the air it attracts to itself the steel atoms, and is perfectly covered with them, and the particles take the form of the magnet. It is clothed with that which it has taken from the atmosphere. Take a globe of mercury and place it where there is fine silver, and it will take on, not the dust of the rock, not the particles of earth or gross matter, it will gather to itself the particles of silver until it has all that it can carry. Then you cannot see the mercury, but only the silver with which it is clothed.

Now it is true that every child has a spiritual body, a spiritual organism. It is the divine idea. And when the little body grows it shapes all the unseen particles. Feeble at first, they grow and unite; they are gathered in the various ways that nature understands, and so the garment of the little life is formed by this divine ideal. So, as you are sitting here to-day inside of your material garments that you wear, are your physical bodies. Inside of your physical bodies, which partly express you but more often

conceal your real self, are your spiritual bodies. When you die you simply are removed from these externals. How Shakespeare, with that wonderful power that belonged to him, speaks of shuffling off this mortal coil. You drop the dust of the earth just as the quicksilver, when subjected to certain chemical conditions, drops the silver which clothed it. You drop the earthly bodies, and stand spiritual bodies. What kind? Why, bodies that look like your material bodies, only expressing your real self far better. Oh! friends, if you knew how beautiful some of you are to-day to the vision of the spirit, you would not mind the fading eyes, the stealing away of the bloom from your cheeks and lips, if you knew that that which is eternal, the loveliness of your life, was visible to the spirits. Would you know the secret of beauty?

We would not give you the preparations of the chemists, but tell you to think good thoughts, loving thoughts, pure thoughts; speak words that spring from the seeds of such thoughts; do deeds that grow like fruit from such thoughts and impulses, and the spirit will grow unto such loveliness that angels will come to look at you in order to see what lovely flowers can grow in earthly soil.

The affinity of male and female spirits—is it a chemical compound? When they meet in the spirit-world and become one in thought, do they then receive their instructions through revelation or otherwise?

You do not realize the meaning of this question or the answer to it until you reach the spirit-world. We will tell you just a little. It is not necessary that you should dwell largely upon these subjects. There are so many that belong to your life here and your practical relations to each other, that we are glad when we find few of such questions.

In the other world, when you have passed from your material bodies, you will find your friends. Your friends, we say, with special emphasis. Some whom you have thought your friends here you will find have misjudged and overestimated; and in that clear, white light of eternity all the particles of earth drop away as though they had never been. When you find the reality then you understand the truth, and there may be a moment of bitterness, perchance. Yet, after all, you will find that you have only been mistaken in the outside, and you will find in the lives of others such blossoms of friendship that everything will be made up to you. There will be no great grieving in heaven.

But, friends, if you go down into your own soul here, you will find a something that speaks of the reality of friendship—a something that cannot be mistaken. It is that which endures through all storms and trials; it is that which grows broader and better in all states of affliction. There is in the world friendship; there is a wonderful spirit of usefulness; there is a something that speaks of the kindness and love that dwell in God the giver. Now, in the spirit-world you will find that its homes have no discordant element. When the singer's voice, a little while ago, vibrated through the room with those words, "Home, sweet, sweet home," what were you thinking of? Why, friends, you know you were thinking of home, not of the voice and face of the singer—of home, as you knew it long ago, when you lived with your brothers and sisters, before the links began to break and the dear ones began to scatter. Or you were thinking of the place you are living in now, or of the place where mother is? Perhaps some of you were thinking of your eternal home, where death can never come; or your thoughts flashed from one to another, for, after all, the human mind is cosmic. Let us tell you that in the spirit-world, in your dear home beyond, you will find an outgrowth of the old; all the elements of sweetness regulated, and when first seen there, perchance some memory of your singer to-day will come back to you, and you will say: "Truly, 'Home, sweet, sweet home.'"

In that world it is true you will find in your home the sweetest and the purest of all the relationships of life; but you will not find there those unions which here on earth you express in the word marriage. Let us assure you of this, that all earthly passions, all of earth that belongs to the lower life and not to the higher, will be wanting. Out of that will grow the diviner, the holier, the sweeter, the purer, which is now underneath, but which belongs to the highest and noblest forevermore. Then thought answers thought, mind communes with mind without the gross vehicle of earthly speech, and in that better world it will not be by practical revelation, but by that which comes to the love of man by the blending of intuition and revelation.

Do spirits of other planets communicate with us through our mediums?

We would not say it is an impossible thing for spirits of other planets to communicate with us. We do not know. But we know this, that it is much more probable that the communications you receive come from spirits who have gone from this planet. They are nearer to you in sympathy, parallel to you in most things, and so they are more naturally attracted to you. Those who come from other planets would be attracted to their own.

Do not advanced spirits know for a certainty whether reincarnation is a fact or not? If so, why is it not given to us to know?

Yes; advanced spirits know for a certainty, and we should tell you that they know there is no such thing as reincarnation. But there is that assertion of reincarnation, and if we say advanced spirits know there is not, you might question their truthfulness. We cannot make you understand a thing simply because we know it. The doctrine of reincarnation is built up on assertion, and of course we have not

time to show you much about it. There is no argument, but only assertion. It seems to us a useless doctrine; that identity is the one glorious thing that should be carried on forever; it is something so precious to us, and precious, because those we love we love forever. How can our child be the child of some other mother and father? or our mother, the dearest and truest of women, the mother of some one else? Why, friends, these ties of relationship, these links of identity, are dear to us and we hold them so; and we tell you that the doctrine of reincarnation is like a mist, in which if it is thick enough you will lose your way, and we pray for clear weather.

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. WHITE.

NO. 1—INTRODUCTORY.

The object of the series of articles to which this is introductory, is to prove the truth of our oft-repeated assertion that Spiritualism, or the faith in man's vital connection with an unseen world of spiritual forces and entities, is, when divested of ignorance and superstition, the natural faith of the human soul in all ages and climes, and has been ever since that soul had a place in the economy of the universe; and that all the great systems of religion without an exception, Brahminism, Buddhism, Judaism, Mohammedanism, Roman Catholicism, even Protestant Christianity, are based upon this one foundation: *an open communion between the spheres.*

Spiritualism declares that spirit is the central, primordial power of the universe; that this spirit is infinite; that all human spirits are expressions of it, and are bound together by it into one grand fraternity of souls, united by a subtle spiritual chemistry to the Divine Spirit, rendering it absolutely impossible that there should be any dividing space over which influences from either side cannot pass.

Spiritualism, like nature, has two sides—the practical and the ideal. On the practical side we have facts by the million; facts which make their appeal to every possible condition of human development from the lowest to the highest.

It challenges the attention of the Materialist with its surprising physical phenomena, demonstrating the presence of an invisible force with an intelligence behind it.

To the scientist it presents a new science, or rather we should say a new chapter in the science of Physiology, entitled Psychology.

To the deep thinker, who allows his intuitions to guide his reason, it offers spiritual ideas of the most exalted type; a theology the most profound; a religion and a philosophy the most transcendent. Hence its infinite scope and power, reaching out as it does toward the whole world, and promising to fold within its embrace every inhabitant thereof.

What, we ask, can there be outside of a philosophy that pertains to every power and attribute of the soul of man, and reveals to him all those capacities and capabilities that permit his attainment to a condition that demonstrates the power of spirit over spirit, and proves to him that within his soul lie infinite progress and unending attainment.

This, we affirm, the Philosophy of Spiritualism does, and hence we claim it is a sublimely religious philosophy, and in demanding its recognition as the basis of all the great religious movements of the ages, we do not fail to recognize the fact that it has always had a variety of phases, a diversity of moods, all adapted to the demands of the different ages, and the changing conditions of the human mind in its various degrees of development.

How wonderfully and beautifully do we find it adapted to the saint and to the sinner, to the servant and to the savage, to the rudest barbarism and to the highest civilization; coming now in one form, now in another; manifesting itself in signs and wonders to one, to another in the still, small voice, to another through beneficent gifts of healing, to another by prophecies, to another by the power of discerning spirits, to another by the divine gift of inspiration, under whose influence his brain thrills with the exalted ideas of the poets and seers, the philosophers and sages, the great, grand souls of the past and the present who open up to him the infinite realms of eternal life.

Yes, it is indeed the source and reality of religion. It is the vital power of faith, and by a careful study as we have been able to give to the history of all religions, we have learned that each of them originated in the development of man's spiritual nature, so that one or more individuals became revelators of religious truth through the awakening of their own powers and perceptions, so that they became what are termed in the present day mediums. They were known in the past by the various names of prophets, seers, sybils, inspired men and women, magicians even—for magic among the ancients was not trickery, but a profound science that had schools and academies and learned professors, and among its students were enrolled many of the finest minds of the past. It was to past ages what science is to the present, and its teachers were men whose exalted aim it was to develop new truths and to prove their facts by universal laws.

In going far back as we propose into the dimness of the past we shall have but comparatively few guides to aid us, but I think we shall be astonished at the distinctness and clearness with which they point to the grand fact that

MR. M. S. TOWNSEND WOOD, Box 175, Stoneham, Mass.
DR. D. WINDER, Wyoming, Ohio.
MR. E. C. WOODRUFF, South Haven, Mich.
MR. SUSIE GOODHUE WAGNER, Fort Seneca, O.
MR. JULIETTE YEAW, Leominster, Mass.*
JAMES H. YOUNG, Onset, Mass.*

* Will also attend funerals.

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SPECIAL NOTICES.

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Before the opening light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Editorial Misconceptions.

The ignorance and misconception of the average secular journalist regarding Modern Spiritualism and everything relating thereto, even after forty years of exposition, is often something marvellous; but we find in a recent issue of the Washington Post an exhibition in this line that is quite phenomenal and monumental. In commenting upon the alleged exposure by the "Fox sisters" in New York and Boston, that journal indulges in the following extraordinary outburst of historical wisdom:

"Spiritualism is the last of the great religious movements of the world, and its founder was or is Margaret Fox Kane and her sister Kate, or Katie, as she was generally known. They were to Spiritualism what Confucius was to the Chinese religion, what Mohammed was to Islamism, what Buddha was to Buddhism, what Christ was to Christianity. On their words and works the faith was founded, and it has grown until almost every land has its disciples among its people. So with the other religions. But now comes the startling difference. Confucius, Mohammed, Buddha, Christ, died in their faith and made it glorious. The Fox sisters live to come before the world and pronounce their faith and their works lies and shameful frauds, to denounce their followers, and to ask forgiveness of God and man for their infamous deceit. It is the only instance on record of the founder of a great sect living to condemn and deny its tenets. Even Tom Paine and Voltaire died believing in their disciples."

The idea of classing the Fox sisters with Confucius, Buddha, Mohammed and Christ as "founders of a great religious movement" is something wholly original and stupendous! The astute editor should have secured a patent for this idea at once, as the most original and marvellous invention of the century. It would probably have puzzled him, however, to specify in his "claim" what great "religious" or even moral truths these sisters have ever discovered, or announced, or advocated before the world as the basis of a great religious movement. That Spiritualism, as a movement, embodies and is founded upon grand moral and religious truths of the most vital, potential and far-reaching character—in fact, all the truths that are embodied in all systems of the past—is an undoubted fact; but that the discovery, demonstration, elucidation, or promulgation of these moral and religious truths has in any marked degree depended on, or been furthered by, the Fox sisters, it would be difficult to show.

They are entitled to all the credit that belongs to them, and this they have received in unstinted measure. But they did not even originate the "rappings" which called the attention of a startled materialistic world to the fact that we are surrounded by a host of invisible intelligences. These rappings had been heard in sporadic instances, and in various parts of the world, long before the Foxes were born; and when these sounds broke out in the little house at Hydesville, without any conscious agency on the part of these children, and to the terror and discomfiture of the whole family—as is proved by the fullest testimony, and affirmed by the sisters themselves for forty years—the chief part they had in the matter was the discovery by one of them that the invisible cause of the raps was an intelligent being, that "could both see and hear"; whence followed the adoption of a code of signals by means of which intelligible communication was established.

For this discovery the Fox sisters should have all the honor that is due them. But they did not originate, and had no monopoly of the "raps." These soon extended to various parts of the country, and were heard in the homes of many people who had no connection with or personal knowledge of the Foxes, making everywhere the same intelligence, and making the same claim to be the product of exorcised spirits. But this original clumsy mode of communication by raps was speedily superseded by more expeditious methods, and in time, through numberless channels, a flood of light and thought was poured upon a awakened humanity.

The moral, spiritual and religious truths thus promulgated from the spiritual world, through countless instruments, constitute the real foundation of Spiritualism as "a great religious movement." These truths have been to but a

very small extent, if at all, set forth through the agency of the Fox sisters; much less are they in the least degree dependent upon the word or authority—the "faith" or the "works"—of these sisters. Herein Spiritualism differs essentially from what is alleged of the other great religious movements above cited. It has no human founder. Hence the defection of these sisters, or of a hundred other instruments who have been similarly used, can have no appreciable or lasting effect upon the great movement itself. Its origin and its motive-force are far above and beyond all such fallible agencies. Judas, one of the chosen apostles of Christianity, betrayed his Master to death for thirty pieces of silver; and Peter, though selected to be the "rock" on which the Church should be built, denied with an oath any knowledge of the man Jesus. Yet these defections did not destroy a single truth which the Nazarene or his disciples had taught, or prevent its spread in the world. They only afforded occasion for a momentary triumph and jubilation of the "powers of darkness," like that we now see repeated in our own day, but which was then speedily followed by a pentecostal "outpouring of the spirit," in new forms and with more potent demonstrations, such as we shall no doubt witness in due time if we possess our souls in patience.

The Post concludes its sage observations with the following remarkable piece of materialistic advice:

"The dead are gone and the resurrection is not yet. The world is too busy for that now. It will come soon enough, and Spiritualism will find its greatest work in getting the living ready, rather than in disturbing those who have given over living."

What sort of a notion this editor can entertain respecting "the dead," who have "given over living," and yet are liable to be "disturbed" by Spiritualism, or Spiritualists, before the proper time for "resurrection," it is difficult to conceive. Let us assure him, on the basis of all we know of Spiritualism, that there is not the slightest occasion for anxiety on that score! On the contrary, Spiritualism proves the truth of what Jesus told the Sadducees of his time, that "the dead are raised"—not that they shall be, at some far-off resurrection day. The ancient patriarchs, he affirmed, were then "living." They whom this editor imagines to be "dead" and to have "given over living" are resurrected already, and more alive than ever. It is, in fact, they who, through Modern Spiritualism, are seeking to "disturb" him, and such as he—to awaken them from the materialistic stupor in which they are dreaming to a knowledge of the spiritual realities with which they are environed, thus getting them "ready" for a truer life here and a happier one hereafter.

Here, while such crude notions as those exhibited above prevail among conductors of our leading secular journals, there is urgent need for the enlightenment which Spiritualism brings.

Facts About Land and Water.

In the course of his eight current lectures in Boston on the "Effect of Geographical Conditions on Life," Professor Shaler discussed the effect of geographic development on organic life, and the geographical history of the continents. He called attention to the important fact that the difference between continents and mountains lies in the fact that mountains are sharp, while continents are very wide, triangular masses, pointing in every case toward the south pole. The higher forms of life are found on the surface of the land; and the existence of all life on the earth depends upon the constant presence of water on the surface. Organic bodies, in fact, are all of them to be considered as water engines driven by solar heat. Birds, insects and the higher forms of plants are limited to or dependent on the land.

In the formation of land volcanoes exert a large influence. Essentially they are outbursts of steam under a high pressure, the lava and ashes being merely incidental. Beds of sand and mud, containing a small per cent. of water, are gradually forced down by the accumulations above them, the lower layers becoming thus covered with a water-tight and non-conducting blanket. The heat of the interior of the globe finally converts the water of these now deep layers into steam, whose pressure finally overcomes the resistance above, with the result of a volcanic eruption. No such thing as a general submerging of the land ever took place, since in such a case all land-life would have disappeared. This latter statement of the Professor is a bold one, in the face of the Hebraic record which all good Christians are required to believe in—ark and all!

The speaker laid peculiar emphasis on erosive action, and the importance of this action and the attendant solution of mineral substances in water. The ocean contains, he said, nearly, if not quite, all substance found in rocks, in either mechanical or chemical solution; and consequently in the course of time the copper bottoms of ships collect and alloy with themselves enough silver from sea water to make it profitable to extract it. Lead, gold and other mineral elements of the rocks are likewise held in solution as chlorides and other salts. The very fact that the sea is occupied by a great variety of plants and organic growths, is additional evidence that it is not clear and pure, like a mountain stream.

This idea of matter held in solution by the sea-water is suggestive and confirmatory of the reports given by returning spirits through mediums concerning that larger ocean, the atmosphere, which surrounds our planet; these revenant spirits have from the first declared that all the elements known to material life on earth are in tenuous existence in the air around us, and can be utilized by those in the higher life who possess a knowledge of the chemical laws necessary for the purpose—as seen in the phenomena of materialization, independent slate-writing, etc.

Meanness Extraordinary!

The following paragraph from the New York Tribune, which we find going the rounds of the press, illustrates the "Regular" methods so completely that we transfer it to our columns as an evidence of what the Allopaths will do when they have the power. The Tribune is right in its query as to "small business."

"A druggist in this city was recently fined \$60 for prescribing some simple remedy for a woman who came into his shop and complained of being ill. The charge was that he had practiced medicine without a license, and the County Medical Society caused his prosecution. Of course it is plain that it is the physician's duty to prescribe medicine, and the pharmacist's duty to prepare it, but to prohibit druggists from giving advice to customers who complain of trifling ailments is to subject poor people to a needless and cruel hardship. On the whole, is it the County Medical Society in rather small business when it engages in a crusade like this?"

Tinkering Legislation.

There is ample time between this and the approaching session of the Massachusetts Legislature to pay the serious consideration which is due to this vital subject, all the more vital since it has developed into a public nuisance, of tinkering the laws merely because of a Legislative meeting. The natural inquiry arises in many minds—suppose the Legislature should for once decide that it is better to do nothing, and as soon as possible thereafter adjourn and disperse? Would there be any special impairment of the public peace and security in consequence? We sincerely wish the experiment carefully noted. Among the numerous legislative experiments that are likely to be tried again is the oft-repeated effort of certain medical zealots to obtain the passage by the Massachusetts Legislature of a law to prohibit all but the self-styled "regular" physicians from exercising the gift of healing. This is the very kind of work which is rightly called "law tinkering." It has nothing to do with justice or equal rights, but merely undertakes in the most arbitrary and despotic manner to say to a specially-favored class, who themselves press for the legal bestowment of the privilege, that they only shall have the right to cure and relieve the ailments of all the rest, in spite of the notorious fact that they more frequently fail of doing both than otherwise. Well may the outspoken Minneapolis Tribune say that the curse of our democratic system is "law-making." It adds with equal truth that everybody wants to go into the law-manufacturing business, and that the business presents the spectacle of a curiously one-sided industry.

The ratio of supply and demand in this business it regards as an inverse one. All are eager to produce, but none to consume. The fewer new laws needed, the greater the increase in the output of the ever-grinding mills of legislation. It ranks the case as fairly one of the most serious political diseases of our time. "What an ocean of speeches and talk have not the parliaments of our century produced! What a countless number of laws have they not indicted upon the suffering nations! Yet we profess ignorance of the true causes of the appalling increase of insanity and other forms of mental aberration or debility." The case is felicitously labelled *rabies legislaunda*. The danger is that our civilization will be crushed and buried under the mountain of laws it is piling up. And lest the excuse for persisting in this fatal work should be taken away, a few men are trying to switch off legislation in the direction of their own pecuniary interest, under the plea of curing bodily ills! Rabies, indeed!

The Christian Scientists.

According to the testimony of the Boston Saturday Evening Gazette, as well as of others, not only the "regular" physicians, but the modern army of "Christian Scientists," "mind cures," and others of their ilk have reaped golden harvests from the weak nerves and similar ailments which characterize the present state of society. It says that Boston would be thunderstruck if the names of the believers and dabblers in these modern cults should be published. The wife of one of our most prominent and wealthy men, says the Gazette, has become so fascinated and involved in the theory of the "Christian Scientists" that she no longer takes any interest in church work and is the cause of great grief to her husband. She made a prolonged visit to Europe with a view to her cure, but that did not avail to wean her from her questionable beliefs. If her child were to fall ill, she would not consent to have any physician see or prescribe for it.

"Very likely"—the Gazette reflects—"weak women, with nervous temperaments, can be assisted and cured by such means, if there be no organic trouble; but when influential and sensible women are so led away, it is time that some outcry should be made and that the public be warned of the spread of these new and sometimes dangerous doctrines." Contrasting one class of women with another, it states that the number of women in Boston who have to work early and late, day in and day out, for their livelihood ought to put society-idlers and busy-bodies to shame. These women never have a chance to discover whether they have nerves or not. They could as easily make a voyage to the moon as be able to pass hours daily on a sofa or bed. Only too often do they know that they are ill, but there is no chance for them to rest or even to groan by the way; they must keep in harness till they drop. Happy are these, however, in being safe from the reach of the "Mind Curers" and their ilk. Their very slavery to work—sad as it is—is their most effective protection. All things have their compensating side, and this is their peculiar and satisfying compensation. If ever there was a will-o'-the-wisp theory sought to be applied to practice, it is this modern "Christian Scientist" fallacy.

Independent Slate-Writing.

We understand that Mr. C. E. Watkins is having wonderful success in diagnosing disease by independent slate-writing, and by occult telegraphy. He is associated with a talented physician of this city, it is said, thus combining his wonderful psychological powers with the best of medical talent. Under these circumstances no wonder he is having good success in eradicating disease. His address is 107 Falmouth street, Boston.

Thousands, no doubt, of people who are not subscribers, read THE BANNER each week. They are the borrowers! An old lady in a small New England village (who was many years ago a subscriber), said to us with apparently great satisfaction, "Why, you do not know how much my BANNER is appreciated in our village. A dozen people here borrow and read it every week; sometimes it is called for before I have an opportunity to look at it myself; and when it is returned it is nearly worn out." We replied that we were gratified to know the paper was so highly appreciated. But on subsequently visiting the periodical depot we asked the proprietor how many BANNERS he sold each week. His reply was, "We had a regular call for twelve last year, but no purchaser this season." His last year's patrons had been borrowing the old lady's copy, it seems! When we explained the matter to her, she was so aggrieved (she being a devoted Spiritualist) that she had been the direct means, although unconsciously, of cutting off twelve patrons, that she left us fifty dollars by her will!

"Of all the materializing mediums I have seen," says Judge Cross of New York, "Mrs. Moss is the most satisfactory, owing to the perfect ease with which the forms converse with their friends, making sure of their identity."

The Banner of Light

Is all that it claims to be. It is a true exponent of the Spiritual Philosophy of the nineteenth century.

It has outlived calumny both from within and without our ranks. Its nearly thirty-two years of existence is proof of this. It circulates in every civilized country.

Since its advent quite a number of other papers devoted to the Cause have sprung up and ceased to exist, while THE BANNER has continued, after passing through multitudinous vicissitudes, because of its faithfully doing the work for the denizens of the spirit-world, who planned its publication. This is well known to our older patrons; but as a new generation of readers has come upon the stage, who are not conversant with the facts, we feel to briefly advert to them now, and to further say that the MESSAGE DEPARTMENT, which was inaugurated by a band of devoted spirits—the free meetings at which the spirit-messages are given were established at the same time—has been continued consecutively from the issuance of the first number of this paper to the present.

Thousands of debarred individuals have at these meetings and through this Department reported—men, women and children, the great majority of whom we never knew or heard of—nineteen-twentieths of which messages have been verified, proving beyond doubt the direct return of the spirit, under proper conditions—thus establishing the fact, through demonstrable proof, of the immortality of all mankind.

All true Spiritualists should become personally interested in the Message Department, knowing as they do how anxious their spiritual friends are to have this Department continued. The friends of the Cause, therefore, are earnestly invited to render this establishment all the pecuniary aid within their power.

Obituary.

We are in receipt of a letter from Barcelona, Spain, under date of Dec. 31, 1888, announcing the demise of DON JOSÉ M. FERNÁNDEZ COLAVIDA, founder, editor and proprietor of *La Revista de Estudios Psicológicos*. He was the founder and ex-President of the society of "Friends of the Poor," of Barcelona; founder of the society of Mutual Socorro; honorary member of many scientific societies, both in Spain and in foreign countries; honorary president of the First International Spiritual Congress and of its Permanent Commission, and the most indefatigable propagandist of Spiritualism in Spain. He was born on the 19th of March, 1819, and departed for the spiritual life at 12 o'clock, noon, Dec. 1st, 1888. His body was buried on the 2d.

Why I Became a Spiritualist.

We shall reprint next week, by permission of Allen Thordyke Rice, Esq., editor, an important paper titled as above which appeared in *The North American Review* for December, '88. It is from the scholarly pen of A. E. Newton, of Arlington, Mass., and has by him been revised and corrected for our columns.

At this time when there is so much bickering in our ranks, we feel to call attention to the closing remarks of Prof. W. F. Fogg, in the grand address entitled "The Science of Immortality," delivered by him at the Cassadaga Lake Camp-Meeting of Spiritualists last August, and published in full in THE BANNER. He said:

"As love is the bond that unites all life, all intelligence, the underlying principle upon which all progress, all happiness is based, eternal life whispers to man: 'If thou wouldst attain to the highest seats in the temple of spiritual progress, thou shouldst love thy fellow-men, let justice and charity be thy watchwords, let good deeds be thy armor, and thus, when thou comest into this inheritance, thou shalt have cause to rejoice that though a man die, he shall live again.'"

Is it not quite time, we seriously ask, that this bond that unites all life—the bond of love—be more fully adhered to by Spiritualists everywhere? We should sink all minor discords in the one grand effort to promote the interests of the Spiritual Cause, to the end that superstition and bigotry give place to holy communion with those who have passed to spirit-life.

"The Popular Science Monthly" (so-called) leads off in its last number with a paper on "The Psychology of Deception," by Prof. J. S. Jastrow of the University of Wisconsin. The closing sentence reads thus:

"With the spread of education, with the growth of the capacity to profit by the experience of others, with the recognition of the technical requisites that alone qualify one for a judgment in such matters, with a knowledge of the possibilities of deception and of the psychological processes by which error is propagated, the soil upon which Spiritualism and kindred delusions can flourish will be rendered unfit."

There! intelligent reader, what do you make of such a sentence? It is, in our estimation, a mere jumble of words, showing to what straits bigots resort to cast obloquy upon the grand facts that underlie the Spiritual Philosophy of the nineteenth century.

Senator Hoar presented in the United States Senate last week a petition signed by 3,228 citizens of Massachusetts, praying for the adoption of a constitutional amendment which will prohibit the interference of any religious sect with the system of common public schools. The petition is the expression of a late public gathering of citizens of Boston, held in Faneuil Hall, and now asks the Senate to speedily frame such constitutional amendment for submission to the Legislatures of the several States for their approval.

The London Times libel suit is drawing its slow length along. It has just been ascertained that Mr. Walters, who has been supposed to be the proprietor, possessed only one-sixteenth share of that paper, and that the ownership was divided among one hundred individuals. If this is the case, it is no wonder that the Times is losing its old-fashioned grip. "When a newspaper once finds itself distributed that way, it has struck a snag that will do it a great injury in the end," says the Boston Evening Record.

Mr. J. W. Fletcher will lecture in Berkeley Hall, Berkeley street, this city, on Sunday, Dec. 30th, at 2:45 p. m., before the Independent Club. Subject: "Spiritualism: the Record of 1888."

A letter from Cortland Ball, St. Louis, Mo., will be published next week.

Lyman C. Howe

Closed his highly-successful engagement at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, on Sunday, Dec. 23d, with a lecture on the Atonement—a brief abstract of which we shall publish next week.

Mr. Howe is, we understand, expected at Taunton, Mass., next Sunday.

Sunday, Dec. 30th, at 2:45 p. m., Mr. Caswell will be the medium to officiate at the Temple.

Mrs. H. S. Lake will resume her ministrations at the Temple the first Sunday in January. She is a favorite with the best minds wherever she goes, and deserves all the praise she receives.

We are in receipt of a letter from E. J. Huling, of Saratoga Springs, N. Y., (which arrived too late for use last week) in which he states that the peripatetic P. r. o. f. Starr—whose peculiar operations we have exposed for years—has of late been delivering a course of lectures, etc., in that place, intended as "death blows to Spiritualism." Some of the Saratoga papers allowed themselves to be made cats-paws to pull out fiery "chestnuts" for the benefit of Starr, but we can assure them that his highly erated and bombastic "yarns" as to what he has done and can do are about the only "blows" he can give to the cause. The clergymen of Saratoga and others, who pay their money to be imposed upon by this traveling mountebank, are certainly welcome to all the comfort they can obtain from Starr and his ilk. Mr. Huling says in conclusion:

"The lectures of Starr have aroused so much interest in Spiritualism that several new faces appeared at the last Sunday services. These new-comers listened attentively to the lectures of Mr. George H. Brooks, who is speaking here for four Sundays of this month. On Sunday evening, Dec. 16th, Mr. Brooks paid his respects to Starr, taking for his subject, 'Truth Crushed to Earth Shall Rise Again,' and dealt trenchant blows upon the Orthodox, who have been preaching a kind of immortality for centuries based upon old and incomplete accounts, and refuse to investigate all modern phenomena similar to those told about in their ancient records."

The society here is ending the year in good shape. Weekly socials are being held with a good attendance, and we expect soon to have a Lyceum in working order, also a Ladies' Aid Society.

Harvey Lyman also writes from Saratoga to the same effect regarding Starr, and adds:

"We are having good meetings here. Last month Mrs. Emma Paul, of Vermont, gave some very fine lectures. These meetings we have G. H. Brooks, of Washington, D. C., who is a fine man and a good speaker."

At a meeting, Dec. 9th, in Odd Fellows Hall, San Francisco, held by Mrs. J. J. Whitney for the purpose of giving texts of spirit presence, she became controlled, says the *Golden Gate*, by a child, who called upon a person in the audience to speak, and when there was no response, she said: "I mean the man with the picture in his pocket of Ida." This was a wonderful test to the gentleman, he being a stranger, who said he put the picture in his pocket just before starting out, hoping the spirit might come and give him some evidence of spirit return.

It is said that \$800,000 have already been collected toward building a Catholic University in Washington. The bishops assert that the university will act as a bulwark against the rise of rationalism and free thought in America. We do not believe it will have any effect whatever in that direction. Rationalism and free thought have largely made this country what it is to-day—the most prosperous nation on the earth.

OSWERY'S letter from New York, which we shall print next week, will contain an account of a highly interesting and important occurrence (at Washington) in the early history of Spiritualism, which modern readers cannot fail to find of interest, while the elder ones will enjoy the reminiscence.

John F. Whitney's letter concerning spiritual and other matters in Florida will appear in these columns next week.

Dr. W. A. Hale, clairvoyant physician and surgeon, is located at 46 Russell street, Charlestown District, Mass.

Farewell Reception to Mrs. Ada Foye and Debut of Miss Clair Tuttle in Cleveland, O.

On Friday, Dec. 28th, at Memorial Hall, a farewell reception will be tendered Mrs. Foye, who has so successfully demonstrated the fact of spirit communion in this city the past month.

It is to be a grand affair and a double event. Miss Clair Tuttle, daughter of Hudson and Emma Tuttle of Berlin Heights, is to make her debut as a dramatic reader. Miss Tuttle's character costumes are of the finest and have been made especially for the occasion, and will add greatly to the unique readings she proposes to give.

Miss Sadie Turner, the promising contralto, has kindly consented to sing, and Mrs. Chas. Van Wormer will preside at the piano.

The Council Fire.

Dr. T. A. Bland has resuscitated *The Council Fire*, and will continue the good work he has heretofore done for the Indian in its columns. The issue for January—the first since its suspension—is full of much matter of interest, largely bearing on the Sioux controversy now going on. Dr. Bland's views in this direction seem to be achieving—as they deserve to—wide recognition and acceptance as time goes by. The issue, which we feel to add a good cause should send \$1 to Dr. Bland, at 1121 10th street, Washington, D. C., and receive *The Council Fire* for one year.

"Echoes from an Angel's Lyre." The collection of a dozen songs, with piano accompaniment, bearing the above title, cannot fail to become a familiar object in the homes of Spiritualists, and an indispensable requirement for their social gatherings. It supplies an amount of sheet music that in ordinary form would cost three dollars for a single dollar, and which has the advantage of being bound, and hence more durable and convenient for use. See advertisement.

Vaccination.

This ancient humbug has taken a new shape. A Dr. James E. Reeves, of Chattanooga, claims to have discovered yellow fever microbes. Of course he will wish to vaccinate everybody with them. If this vaccination craze keeps on spreading, it will be a miracle if the "human frame divine" does not become a mass of diseases deliberately put there.

The price of the book "Nature's Laws in Human Life," (308 pp.) has been reduced from \$1.50 to \$1.00 per copy; and that of the pamphlet entitled "An Epitome of Spiritualism and Spirit Magnetism" from 35 cents to 25 cents (postage extra). For sale by Colby & Rich at the Banner of Light Bookstore, 9 Bowdoin street, Boston.

Attention is called to the card of Dr. Conant, Skowhegan, Me., regarding a compound vapor bath of his own invention, for the removal of diseased conditions from afflicted humanity. He is in possession of many testimonials as to its marked efficacy.

The Lyceum Fair.

TO STOUT PEOPLE.

Obesity is fatty degeneration. The danger lies in inward fat, which may be known by scant breath and decrease of labor power. My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led-me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. No starvation required. Distant patients successfully treated. Remedies sent by mail. For full particulars, address DR. EDITH BERDAN, 113, ELLISON STREET, PATERSON, NEW JERSEY. [Formerly Dr. Edith Hale, of Boston, Mass.]

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"There are Homes Over There."

" Mother's Love Purest and Best."
 " Open those Pearly Gates of Light."
 " They'll Welcome Us Home To-morrow."
 " All are Waiting Over There."
 " On the Mountains of Light."
 " In Heaven We'll Know Our Own."
 " Glad that We're Living Here To-day."
 " We'll All Meet Again in the Morning Land."
 " We

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MRS. R. S. LILLIE,
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A Lecture by Prof. W. F. Peck.

Delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1888

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Who dwells on the height of fame;
I sing for the disappointed,
For those who missed their aim.

I sing with a tearful eye,
For one who failed to win,
And knows that his last, best arrow
Has foundered back from the mark.

I sing for the breathless runner,
The eager, anxious soul,
Who falls with his strength exhausted,
Almost in sight of the goal.

For the hearts that break in silence,
With a sorrow all unknown,
For those who need companions,
Yet walk their ways alone.

There are songs enough for the lovers,
Who share love's tender path;
I sing for one whose passion
Is given all in vain.

For those whose spirit-comrades
Have missed them on the way,
I sing with a heart of sorrow,
This minor strain to-day.

And I know the solar system
Must somewhere keep in space
A prize for that spent runner,
Who barely lost the race.

For the pain would be imperfect,
Unless it held a lesson;
That paid for the toll and talent,
And love that are wasted here.

Holiday Sentiments of the American Pharisee.

We thank Thee that we are not as other nations are. We have the biggest territory; it stretches from the Canadian shore to the Gulf of Mexico, with a prospect of including Canada on the north and Mexico on the south; it stretches from Sandy Hook to the Golden Gate, with a prospect of including Cuba on the east and the Sandwich Islands on the west. We could put all Great Britain into one of our interior Western States and have room to spare. How big we are!

We have the biggest prairies, the biggest mountains, the biggest natural resources, the biggest waterfalls, the biggest cyclones and blizzards, and some premonitions of the biggest earthquakes. We have the biggest wheat fields, the biggest cotton crop, the biggest oil and gold and silver yield, the biggest oil wells and the biggest monopoly to control them. We have the biggest railroad systems, the biggest telegraph system, the biggest banana farms, the biggest corporations, the biggest trusts, the biggest labor organizations, and a remote prospect of the biggest kind of war between the two. We have not yet the biggest population, but we shall have by 1898; nor the biggest cities, but when we have added Brooklyn and its suburbs and Jersey City and its suburbs to New York City and its suburbs, we have a city which promises to be as big and unwieldy as London. We have not the biggest churches, nothing yet equal to St. Paul's and St. Peter's, but we have the biggest opera-house. We do not claim the best universities, but we promise ourselves the biggest. We have a \$3,000,000 building in Worcester, a \$5,000,000 one in prospect in Philadelphia, and a six or eight million dollar one organized in California. We have the biggest newspapers, if not the best; the biggest school system, if not the wisest; the biggest surplus in our Treasury; and we pay, as a nation, the biggest tobacco and drink bill.

We have a history big with events. The migratory movement, which landed the Pilgrim Fathers, the Cavaliers, and the Huguenots on the Atlantic coast was the biggest migratory movement in history, measured by results: the Revolutionary War was, in its influence on the destiny of the race, the biggest revolution ever wrought. We have since fought out the biggest civil war ever fought, and buried the greatest number of brave boys in gray and in blue beneath the sod, have paid off, since, the biggest National debt and entered on the grandest epoch of the making of big fortunes. We have elections on the highest scale; we have the biggest barbecues, the biggest processions, the biggest mass-meetings, the biggest corruption fund paid out during the campaign, and the biggest lot of public offices to be distributed as spoils to the victors at the end of it. What a country we are!

Al, Mr. Pharisee, is there in all this a cause for such self-gratulation? Is this great Babylon that we have built? Did we lay the prairies, build the mountains, dig the water-courses, or fill the rocks with treasures of coal and gold and silver? Did we make the territory great? Did we or our fathers frame the institutions that have given us a history like that of no other people? Not at all. A thousand years ago King Alfred found in the Atlantic laws, the constitution of the nation, the rights of the people against the despots of the church, the rights of the monarch and his courtiers, the rights of the people against the exclusive authority of a landed aristocracy; the English reformers, under Henry the Eighth and Queen Elizabeth, the rights of the nation to be free from foreign prince and potentate; the Roundheads, under Oliver Cromwell, the supremacy of the people represented in the House of Commons. These battles were fought on other soil than ours; these victories won by other heroes; we are not as other men are because we have a greater opportunity. We shall be a greater Nation only as we see our opportunity and make good proof of it, proving ourselves worthy of all the history which has preceded and all the possibility which may follow. —The Christian Union.

(From Albion, Springfield, Mass.)

What I Saw at Cassadaga Lake.

A REVIEW OF THE SEYBERT COMMISSION'S REPORT. By A. B. Richmond, Esq., Boston; Colby & Rich. 8vo. cloth, pp. 24. \$1.25. Postage free. This is a scathing criticism on the absurd and unjust report of the Seybert Commission. Lawyer Richmond brings to bear his methods of procedure before juries—marshals the evidence in overwhelming detail, sums it up, and drives it home upon the mind of the reader till no other conclusion can be reached than the one that the phenomena he saw at Cassadaga Camp were not produced by any kind of trickery. The work is excellent to place before a skeptic.

Mr. Richmond was an intense unbeliever before he went to the camp, and beside, he had just read the report of the Seybert Commission, and settled down to the conviction that all spiritual mediums were deceivers, and all so-called spiritual manifestations fraudulent tricks. He had a legal friend who had become a believer in Spiritualism, and he was anxious to convince him. Hence he went to the camp-meeting where he could detect all the trickery.

This is how he reports a portion of what he saw: "I visited a slate-writing medium... I had purchased two slates at a store on the grounds. I marked them and cleaned them, and kept them in my hands. I opened the slates, the medium put a pencil between them of the size of No. 4 shot; I closed the slates, and held them together. I held one of the pencils in my hand, and the other in the medium's hand. The medium placed the ends of his fingers under the slate-frame, with his thumb above them. Soon I heard the pencil move between the slates, and distinctly heard it write. I lowered my head, and raised the slate close to my face; I traced the movement of the pencil from my left to right.

Soon the pencil ceased to move; the medium removed his fingers; I opened the slates, and saw a communication on the lower one that nearly covered its surface. I read it, and the medium put a pencil in my hand, and the communication was an intelligent answer to that interrogatory; the writing not unlike the familiar hand of the one to whom I had addressed the question, and whose name was signed to the communication."

Mr. Richmond visited other slate-writing mediums, and obtained similar results, always on his own slates, which never left his hands. Finally he received a message from two slates from Mr. Seybert. It read as follows: "DEAR SIR: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful. H. SEYBERT."

The minister who married five couples in one day said he was getting on at a "five-knot" in "Martha's Vineyard."

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Of Men, Women and Children.

Magnetic and Clairvoyant Healing Treatment.

To be sent to Order in Letter-Box Address.

DR. G. A. PERCE.

P. O. Box 1185, Lewiston, Maine.

FOR A TRIAL, consisting of a Diagnosis of the Person's condition, by magnetic, clairvoyant, or other means, which may be all that is needed to cure. Includes with order book patient's history, description of illness, and full name, residence, occupation, and age, \$1.00; or for a more full treatment, \$2.00 for a Month Course, \$5.00 or more, according to services. 25 years successful practice of this system gives him a long record of cures. Testimonials. For other phases of his Mediumship, send for and read his Circulars. Diagnosis Free. 4w D18

DR. F. L. H. WILLIS

May be Addressed until further notice.

No. 46 Avenue B, Vick Park, Rochester, N. Y.

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