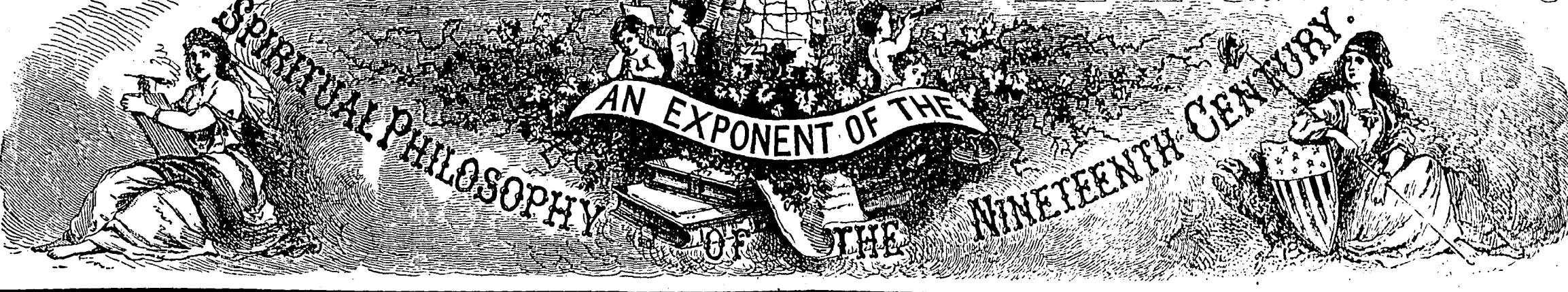


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The Rostrum.

CHRIST'S SUCCESSOR: HIS MISSION ON EARTH, AND TIME AND MANNER OF MANIFESTING HIS PRESENCE TO MANKIND.*

A Lecture by Mrs. C. E. V. Richmond, Delivered at Chicago, Illinois.
[Reported especially for the Banner of Light.]

We have indicated somewhat in previous addresses the belief among the ancients of a true Messianic period, a recurrence of the time when Messiahs were to come upon earth. We believe that all history confirms the statement that among the various nations of the earth the Messiah, under different names and titles, has appeared to man. We have referred to Buddha in the East, whose three several appearances confirm the statement of a recurrence of the Messianic period. We have referred to Zoroaster, or Zoroaster, in the East, as one of the messengers, if not an absolute Messiah to the people; also to Krishna and others. We have referred to various epochs among the Hebrews wherein, after Moses, the indications of prophet and seer foretold the advent of a new King, who was to usurp all powers of other kings and rule over them.

That this prophecy undoubtedly pointed to the spiritual instead of the temporal kingdom, and that the advent of Christ was the fulfillment of the prophecy, though unrecognized by the Hebrews themselves; that Buddha in the East, Zoroaster, or Zoroaster, and indeed far back to Cadmus and the original Adam of the races of the earth were divine messengers; that when the world is completed, and all perfection attained that is possible from the present gradations of matter, there will be found to be a regular succession of spiritual epochs, as there have been regular successions of material epochs upon earth; that a gradual scale of unfoldment spiritually is no more out of harmony with the laws of the Infinite than a gradual scale of unfoldment physically, and that the building up of a spiritual atmosphere to give place to loftier souls upon earth, is no more a supposition than the building up of external strata, wherein, by regular gradations, higher forms of physical life can appear upon the earth.

This was in itself a sufficient solution, but there is more than this. Preceding the advent of the Christian epoch, all through the Hebrew throes for material power and splendor, were indications, signs, tokens, testimonials of the approach of a surpassing spirit to the earth. He was known in the ancient language as belonging to the regular succession of the order of Melchizedek, which, you will remember, in a previous discourse we stated must have referred to the essential spiritual order, or what is known nominally as the real apostolic succession, but what has been perverted from the spiritual to the material kingdoms by historians and theologians: That this order referred to those souls who in regular succession, either as prophets, messengers or messiahs, came to the earth to fulfill special ministrations; that this period was ushered in by certain spiritual signs and tokens, the disavowing of old and established forms of faith, the excitement and visitation of the spirit, as in the day of Pentecost, the descent upon certain lines of the house of David of special spiritual powers, which, interpreted, means not the literal house of David, but the house of the spiritual kingdom of David, which had a regular significance in the old interpretation of the name, that as David charmed King Saul to the forgetfulness of his sorrows, and won him away from the great turbulence and rebellion of his spirit, so the kingdom of David, by establishing the regular succession of spiritual harmony, brought to earth the Messiah in the form of Christ.

These interpretations require spiritual knowledge, and not literal simply. They belong to a class of facts and a period of events that must be interpreted with spiritual significance and with reference to those laws that are just as easily studied as the laws that govern the starry firmament.

We have stated that the ancient thousand years was the millennial epoch, but not the thousand years of your calendar. It is variously estimated from two thousand to twenty-five hundred years. We believe the exact period to be about twenty-two hundred years in the recurrence of the Messiahs of the East. We consider that this period refers to the gradual rise, culmination and decline of certain spiritual states upon earth; and that as nations have their birth, rise, culminate and fall, so spiritual waves of thought, brought by spiritual intelligences, have their advent in exact form upon earth, rise to their culmination of power and decline to give place to other waves of thought that supersede them.

The Christian era in itself has been one, not of a succession of angelic ministrations, but of a succession of culminations upon earth. You will remember in the advent of Christianity that whereas Rome became the power and queen of the world, her empire gradually faded as Christianity advanced and as spiritual power seemed to take the place of the material. You will remember also that in the height of the power of Rome, when Church and State were united, gradually the material was disintegrating and the spiritual taking its place all over Western Europe. It is supposed that about the year of our Lord fifty-two, Paul himself introduced Christianity into Britain. This is not confirmed, but it is supposed that it is so, and from this fact the transferring of the Christian epoch from Rome to England was a prophecy of the Reformation itself. Rome herself became the subject of temporal power, and therefore could not, after the first three or four hundred years, retain the spiritual supremacy. Then the advent was foreshadowed, as we say, in Western Europe; but meanwhile there came what was known as the darker ages. Down swept the northern hordes; civilization was suppressed, and the arts and sciences overthrown. But this gave place,

as we state, to the disintegration of those elements that finally caused the transfer of the seat of the spiritual empire to the western shores of Europe.

This wave of Christian religion, having its birth in Palestine, its first advent in Jerusalem, culminating in Rome, reaching the height of its latter decadence in Great Britain, sweeping over the continent and bringing those souls within its supremacy that have swayed the greater portion of civilization for the last two thousand years, has finally, without temporal power, without material force, without anything which man has usually considered as the building up of a dynasty, scattered its forces far and wide, not in Church and State in the organized form, but in the souls of men, while Church and State gradually crumbling and fading away leave nothing but ruins and monuments behind; the spiritual leaves the harvest of the kingdom of Christ. If anything could be more in accordance with the hypothesis one advances than another, it is the promise of Jesus himself, which, taken in a literal sense by his followers and disciples, was supposed to mean that he would return within a short period of time. John upon the Isle of Patmos may have had some such idea, but his prophecy distinctly foretold another advent in another period of the earth's history, and that wonderful apocalypse undoubtedly refers to the vast periods of time that would intervene before the essential spirit promised by Jesus should follow him into the world, and as the Comforter reveal the Messiah that was to come. The Spirit of Truth was promised, the Comforter; and in the direct language of Christ he foretells that it is necessary for him to go away or the Comforter cannot come. He does not define this Comforter as being himself, but as being the spirit of truth, and in his utterances, which are concise though brief, there is a distinct indication of a recurrence of spiritual power in another form and personality. Among all classes of Christians the second coming of Christ has been expected, and there are those, especially the Adventists, and others, who believe in this literal coming, and who have fixed several distinct periods for that advent, and made preparation for literal translation to the kingdom of Christ. Unfortunately for themselves they have misinterpreted the word—taken it literally instead of spiritually, and have expected the passing away of the physical earth and heavens instead of the spiritual earth and heavens foreshadowed by the prophecy. After the same manner the evangelical Christians have misinterpreted the judgment day, and various references to the dissolution of the earth and the coming of Christ to claim his own. After the same manner they have interpreted literally instead of spiritually the coming of Christ upon earth to establish a literal kingdom here, which is the belief with some orders of Christians, who suppose that the wicked will pass away from the earth and leave it to the inheritance of the righteous, who expect within a short period of time that Christ will come here and reign with them upon the earth as their King. All of these, however, are indications of the reality, and there is just enough truth in them to confirm the spiritual explanation to which we have referred, instead of the literal one which they expect.

The old heavens and the old earth are evidently passing away. Indications have been seen since the Reformation itself, and Swedenborg, with divine vision, foresaw the disruption of present orders of religion and the spiritual kingdom that was to supersede them; various indications within the church, the disintegration of papal power, Rome rescued from the hands of the temporal authority of the Pope, the Vatican no longer holding sway over Roman Catholic Europe; Protestant England gradually losing her hold, so far as the Church is concerned, upon the hearts and minds of the people, and the dissenting bodies by greater unity and strength blending the hearts of the people into a more humane worship; the rising up out of different forms of church or of different creeds and denominations of those broader and larger in their interpretation and scope than the preceding ones—all indicate that the old heavens are passing away and that the old earth, or the old kingdoms of the earth, are fading and receding under the light of this disintegrating power.

"Behold I come quickly," says John in his revelation, meaning Christ, whose power culminated upon earth nearly two thousand years ago, who shall come not in literal form, but in spiritual form, which is now being felt; and those who have passed up through great tribulation, those who are washed in the blood of the Lamb, (which is a figurative expression), those who are made white and clean by suffering, who have been purified by their knowledge and their love of the truth, who have as martyrs, seers, saints, been driven into the spiritual kingdom through earthly flames, but who have conquered pain and suffering by spiritual power; those who have suffered only and have made no sign, but have given their lives to the devotion of truth—all of these, ripened into the kingdom of the spirit of Christ, will be gathered to him as his angels.

The agitation in the spiritual atmosphere is just as sure an indication of the recurrence of spiritual kingdoms as the agitation in the physical atmosphere betokens the conflict of elements externally. By the same signs that the astronomer can foretell an eclipse, or the approach of a comet, or discover a new planet, by the same signs that appear upon the sea or on the desert, by which the true observer can tell the approach of the tempest, by the same indication that great physical events are foretold in portentous tokens and symbols along the horizon, so the discerners spiritually see that in all this agitation of Church and State, of creed and sect, of government and political contest, there is a gradual commingling or conflict of spiritual elements, and that this conflict betokens the ripening of one harvest and the seed-time of another.

All great scientific truths have been sown in the same way, and you will notice that those philosophies that have survived the conflict of nations have been philosophies that have been sown on the ruins or on the receding wave of philosophies, that have gradually culminated in themselves, and given their harvest of thought to the world.

Confucius interpreting the religion of the East, Zoroaster giving to the Persians the signs by which they might know the coming of the Messiah—and they did know it—the Assyrian and shepherd kings watching their flocks and the stars by night, foresaw with spiritual symbols, as well as material, the advent of the coming Christ. On the mountains of philosophy Socrates and Plato, with divine contemplation, saw the overshadowing of the mighty spirit that would come upon earth in the solution of all these mysteries. Pythagoras before planted the seeds of a subtle system that in various ways and forms has ripened to the kingdom of thought; and within science itself what wonders have been wrought. The prophecy and discovery of Galileo ripened into wonderful systems of truth through Herschel and Kepler, and all the prophets of science. Freedom of thought,

ripening under the vigorous thrust of what seemed to be in fidelity and atheism, culminated into a form of rationalistic philosophy that bridges over the chasm of the centuries. All these things, but chiefly those things within the church itself, gave promise that for the latter there should be the spirit; instead of chaff and stones, there should be bread; instead of the outward, there should be the inward feasting of the soul, which was foreseen by Luther when the great gorgon-headed evil at Rome was attacked by him so vigorously; that was foreseen by those who have superseded Luther when still the evils that he saw in Rome crept into the churches of the West. That same prediction and power that led such minds out of the church of Rome have led the same minds out of the church of St. Paul's and Westminster, out of the creed of King James, out of the articles that bound them to a single line of faith, and opened up the avenues of light in a spiritual form. Those same indications that have led the Quakers, the Puritans, the Shakers, and various denominations into the western world to worship at the shrine of free thought, and follow the light of the spirit, those same indications that have given the tokens of spiritual power and spiritual gifts, the gift of tongues, the gift of healing, the interpretation of tongues, the power of prophecy, the discerning of spirits, all gifts mentioned in the advent of the Christian epoch, are discernible in the world at the present time. No such recurrence of spiritual gifts has taken place at any intermediate stage of the world's history. Such a recurrence of spiritual gifts has taken place at every advent of a new religion upon earth or a special dawning of a new power. Twice, three in the Hebrew nation the Pentecostal flame was kindled; the gift of tongues and prophecy came in the advent of the process, and was distributed all through the line of Hebrew poets and prophets down to the Christian era, and at times since the advent of the Christian era these flames, with singular prophecy of a mightier power, have sprung up and been kindled; have been kindled sometimes in the cloister of the Roman Catholic cell; have been sometimes kindled in the very power of debate that Luther, Melancthon, and their conditors possessed to meet and combat the school-men of Germany; have been kindled in the gifts that variously interpreted were known to John Wesley and his followers; have been interpreted in various ways by Quakers, Unitarians, Universalists, different denominations, until at last every class of Christians knows that there is a sign by which the spiritual coming of the Lord has been foretold. Their interpretation is that Christ himself is to come and claim his own, but they make no disposition of the others. All those that are left, all those that are not grown to the kingdom of Christ, all those that have spiritual insight but are not recognized followers of Christ—what is to be done with these? Who takes charge of the souls that are left outside of the kingdom of Christ? In what manner are they to be fed? Who sustains them? Who uplifts them? All cannot belong to Christ's kingdom, for all do not know of him, and have not recognized him. Every class of Christians, save perhaps the Universalist and radical Unitarian, becomes narrow under strict analysis. Every class of Christians parcels off the souls that belong to Christ's kingdom, leaving the others in whose hands? An infinite deity, or an infinite spirit of darkness, who is permitted to hold sway over them. Souls whose lives are as good, whose example is as lofty, whose moral integrity is as great, who have not seen because they did not know the sign of the spirit of Christ: To whom do these souls belong?

The Universalist interpreters largely the love of God, and includes, by some manner of mysterious process not known to the growth of the spirit, the salvation of all souls. Later the progressive Christians have given to Universalism a larger scope, and have nearly hinged or impinged upon the spiritual philosophy to account for the gradual salvation of souls in another world. Thus they have outgrown the evangelical order of any other salvation or any other condemnation, and bridged over the darkness and abyss of Hades with the light of a progressive faith in the spiritual world.

But this is not sufficient. If there be administrations of law and government of temporal power; if the sun's splendor leads and governs the planets that revolve around it; if the earth itself holds by a law of wonderful attraction all the atoms to her surface; if by other laws she may impel those atoms to the formation of flower, and tree, and shrub, all the time by these subtle laws holding the integral parts to her very heart, then in the spiritual kingdom angels, dominions, administrations and powers by laws that are just as understandable hold, govern and teach and sway the souls of men and of spirits, and this kingdom of Christ fulfilling literally the expression and form foretold claims its own as they ripen unto it; and gradually, could you behold the spiritual forces, you would find not a literal conflict but a conflict of ideas and thoughts wherein those who are truly born to the spiritual kingdom of Christ rise up from their struggles, having vanquished and conquered the external life, and are ready to be gathered unto his spiritual kingdom, and wherein the material worshippers, those who are tethered to Rome, those who are tethered to Protestant creeds, look in vain for the advent of his coming into their kingdoms, and wait and watch because they have not the true spirit of Christ within their souls.

In their prison cells they wait in the darkness of creed, and, obscured, they wait, tethered and bound round by the external bondage of selfishness and pride—these souls wait in vain; but the souls that do not wait in vain are those that have risen from Church and from State, from without the walls of creeds and from within the walls of convent or of solitary cell to the triumph and victory over the individual self that Christ taught, and these shall make up the angels that belong to his kingdom. One hundred and forty-four thousand of the children of Israel, it was said, and one hundred, and forty-four thousand of each of the nations of the earth that have known of Christ—these will be absorbed into his spiritual kingdom, while the angel that is to come will take charge over the next epoch of spiritual power upon earth.

Christ's work, we say, is well nigh accomplished. Not that it shall be lost or finished, but that the special force and presence of that single administration of angelic power draws to a close by the signs and tokens we have indicated of the special presence of another angel whose dynasty will begin at about the Messianic period, namely, about twenty-two hundred years after the advent of Christ. We see the signs already here—the Swedish seer, the seer of Poughkeepsie, the various ministrations of spirits known in Modern Spiritualism, the indication of a mass of spiritual life approaching the earth and agitating the waters that had grown stagnant and dormant; the reawakening of new germs of spiritual power, not simply through Christ and Moses, but through the spirit underlying, that gives to every heart a sign and to every soul a token of its presence; not only this, but the direct lines of

ministration given through various spiritual media, all governed and directed by corresponding spheres in spiritual life, the sphere of healing, the sphere of harmonizing the various philosophies of earth, the sphere whereby the different creeds and technicalities and formalities are merged into each other and explained; the very power that is coming upon the nations of the earth. Christ said, "I came not to bring peace but a sword." And that has been fulfilled—nation against nation, brother against brother, creed against creed, and church against church, the spirit of Christ alone surviving. The Comforter, the Truth Teller, brings the spirit of peace—peace to the nations of the earth, wherein all forms of warfare shall be impossible through that reason and judgment and calmness and power that is coming to man—arbitration wherein it is not possible for the human mind to have any difficulty that it is not possible for the human mind to solve; the nations of the earth, meeting together not upon bloody battle fields, to solve the problems of government by force, but in the halls of convention and Congress, wherein America, England, France, Russia—all of modern Europe will be represented—the Orient, Turkey, all of those dead nations that awaken from the past out of its sleep, in response to the presence of the new angel that is coming, that would not awaken to the voice of Christ, but awaken to another voice that can solve the problems of true religion. China, dead for centuries, awakens from her sleep and meets the nations of the West; Japan, ancient in art and learning, revives her storied memories and wonderful powers of Brahmical faith. Buddha clasps hands across the graves that Christianity and Mohammedanism have made, and greets the western world with a new empire, not of warfare but of peace.

Yes, there shall come a time, at the advent of the new angel whose name is Harmony, when every nation shall greet each other nation in fraternal union; when the best and noblest minds of every government of the world shall assemble in solemn convocation and dispose of all the feeble and petty strivings, when injustice shall be piracy and warfare highway robbery. As the nations of Christendom have made slavery piracy, so shall war be considered piracy, and he shall be considered a highwayman, who, whether pope, king, or ruler, shall be the first to declare war against a nation for any cause.

This is what the indications portend, and the line of succession that calls this angel to the earth is distinctly known and absolutely foretold as was the advent of Christ to the house of David. There is no mystery. Gradually the world is being prepared. There are typical minds upon the earth to-day. There are men and women who sufficiently represent the advent of the spirit of Harmony. There are those at least who might stand as prophets for the incoming of the new dispensation. You have heard their voices; they have given you the philosophies that have brought you to your present standpoint. They have been teachers and instruments of the spiritual world. Their teachings have given the seeds of that new sowing which is gradually ripening unto the harvest. And there shall come a time when some guiding mind, some chosen power, some man and woman typical of that perfect angelhood, shall stand in the midst of the minds of earth and teach as Christ alone taught his disciples by the sea of Galilee. The saviour of the Christian world is man. The saviour of the world, under the Angel of Harmony, is man and woman, the perfected type of the human race here below, that is culminating in life, in devotion, in knowledge, in wisdom; and the Angel of Harmony shall come and abide with men, and their feet shall be guided and their ways directed, and the voice that heralds this coming speaks the advent of a spirit which is not *ex novo*, but both, even as the angels are, which typifies what man and woman shall be in the new age that is coming.

Not many centuries have the world to wait. With expectant longing powers have foreseen this, and in wonderful vision have predicted the golden age of earth. With prophetic longing the teachers of religion have pointed to the time that should come, and with such prophetic longing wait every soul for that Spirit of Harmony to descend within and abide there, making every human spirit the temple and every human life the expression of its power.

Far away in the heavens a host, led by the Son of Man, whose sign is the cross, is receding. Other hosts in remoter periods have passed away beyond the atmosphere of earth's spiritual horizons. That sign—that cross disappears. No more the sword is unsheathed, no more the lance, or torture, or martyrdom appeal; no more nations war with nations in the name of Christ. He calls his own. Far toward another part of the spiritual heavens the mild, beaming light of another planet spiritually is seen. Its approaching waves mingle in purest hues and colors with the Christ waves that are still upon earth, sometimes clashing, but more frequently solving them and their mysteries and angularities—waves of light that in rainbow hues illumine all that seems dark and dark, and prepare the minds of earth by faint gleams of that celestial harmony which is to come.

Oh, serene and perfect Soul! oh, light of the planetary spheres, approaching and approaching still! Be thy foreshadowing presence felt! Be these minds illumined by thy presence till strife and discord and disturbance cease, and the world shall herald in the coming of the new morn of peace. This is our view of the next Messiah.

THE ANGEL OF HARMONY.

Althwart the sky the golden sun's bright beam
Rises each morning in the Orient,
And traces on the sunny firmament
In burning letters his bright golden name.
In crimson and in purple tints at eve
The sun sinks downward to his fiery bed
While glowing serried clouds above his head,
The hovering Nimbus of his life receive.
The day dies, but o'er all the deepening heavens
The unsated lust of stars appear and shine,
While the pale moonlight's vestal beams combine
To cross with whiter ray the morrow and even.
Oh! wondrous power, that when the sun is gone,
Holds the darkness silent enthroned above,
Then over all the supreme soul of love
In many a form of light is age reform!
So when across the golden morn of years
Some sun of splendor from the spirit-world
Its banner of pure truth has broad unfurled
A world awakes from its darkened fears;
And when 'mid crimson flood of human gore
At eventide life sun of truth sinks down,
The world receives again the night's cold dawn
And all seems dark as it seemed before.
But there above the starry vault still shines
With million suns as brightly fair as those
That thus have faded at the evening's close,
And million torches kindle million shrines;
And one more near approaches evermore,
Guiding the hosts and ushering the dawn,
Even by the same light on the dewy lawn,
Even by the glory at the morning's door!
The Sun of Truth brighter and brighter still
Succeeds with each succeeding day of earth;
Each night of gloom ushers another birth,
And all is merged within bright heaven's will.
The night of warfare, where old systems die,
The strife where clashing interests surge in pain,
Where from the soul's eternal, sure release
Shall heralds chant along the palling sky,
Broods closely. But if some here be here,
Surely the morning splendor grows apace,
And on the beautiful Madonna's face
The light of hope's bright smile illumines the tear.
The night of weal shall vanish from this plane;
The night of sorrow which in tears that flow
For dead, once buried in the earth below,
Shall nevermore eclipse the soul again!
Oh angel! by whose blissful waves of light
The earth is melting now in harmony
Draw near us from thy blissful eternity,
And show the dawn beyond the spirit's night!

Spiritual Phenomena.

EXPERIENCES WITH CHARLES E.
WATKINS.

CHICAGO.—Wm. Wiggin, magnetic physiol-

WATKINS.

Passed from Earth-Life.

BY THOMAS COOK.

[From the Boston Investigator.]

"THE LIFE LINE OF THE LONE ONE."—This is the rather quaint title of a work which is understood to be the autobiography of Warren Chase, an able and prominent lecturer on Spiritualism. In regard to the importance of that subject there may be some controversy, but we think there will be none in respect to the meritorious conduct of a man struggling with "low birth and iron fortune" to obtain knowledge and distinction, in order that he might make himself useful to his fellow-men. And this being the "life-line" of the "Lone One," his life machine, good destiny, course, and upon the importance of industry, correct habits and mental improvement.

He also gives us an interesting account of his efforts, trials, success and discouragements as a social reformer—in which avocation he is still laboring, cheered by the hopeful philosophy of "the Lone One." Some conclusions, however, is probably not able to fix; but we respect a man who are working for it honestly and at sacrifice, even if we cannot adopt some of the speculative opinions; and so we hope the "Lone One" may be made as much less lonely as the wide circulation of his book can make him. Besides his high and noble aims, the book contains pages of very fine poetry, illustrative of the different subjects of his chapters. The book also contains a correct portrait of the author. For sale by Colby & Rich, 9 Montgomery Place, Boston.

Said a learned and distinguished church-member of this State to me—in the privacy of his own parlor—who is as thoroughly convinced of the phenomena of materialization as I am in my twenty years' investigation, who has visited Basileus, Witheford, Annie Stewart, and numerous other prominent and distinguished American

See to it that the tenement or house in which the spirit lives is clean, for when you drift on the other side of life you are not asked by the receivers what lies without; they ask you where is your heart? where are your acts or your deeds? and we answer as best we can.—*Spiritual Anna Jaeger.*

received in these mountains of Sierra Nevada. The people in our villages, hamlets and towns possess a large amount of freedom and liberalism in their natures, so her lectures and stances were well attended, and no doubt great good will be the result of her efforts in the cause of Spiritualism."

As of old, some one may query, "Can these things be?" I answer: Yes, they are.

How can we get 'em in? Us boys expect to get one a week apiece, the way we shall work it, and it will take more to pack 'em in than it will to get 'em. You see, we boys are all pards, and are going to divide the catch. Make it scalps." They were told that a well developed scalp would be considered a whole Indian, and they winked themselves out. — *Boston Advertiser*

Spiritual Phenomena.

The Phenomena Through Charles E. Watkins—A Demonstration Not to Be Rejected.

From the Boston Herald, Sept. 29, 1877.

I have been to see Mr. Charles E. Watkins, the medium for independent state-writing, and I can certify that what he says is true, and that Mr. John Wetherbee, who is the present medium for the present time, is not a fraud.

I called on Mr. Watkins, Tuesday, Sept. 25, 1877, at about one o'clock, at the house, No. 40 South Street. I have every reason to believe that neither he nor his assistant, Mr. J. Wetherbee, knew about my visit.

Mr. Watkins is a man of about 40 years of age, of a fair complexion, and of a pleasant countenance. He is a native of New England, and is a member of the Baptist Church. He is a man of a high moral character, and is a man of a high intellectual capacity. He is a man of a high moral character, and is a man of a high intellectual capacity.

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dependent state-writing, are absolutely true and in no slightest degree exaggerated.

This is a representative case, as strong and scientifically demonstrable as any fact can well be. He is a man of a high moral character, and is a man of a high intellectual capacity.

That the independent state-writing in these state-writings is independent of the medium's mind is made probable by many considerations. I will merely mention two facts already familiar to the readers of the Banner as contradictory.

One word as to the duty of investigators and of spiritualists generally in regard to this extraordinary mediumship. The transcendent phenomenon in Watkins' case is evidently accompanied with a severe, exhausting strain upon his nervous system. After a month of medium work, he finds himself, after paying his agent and his own necessary expenses (he is a married man), with hardly money enough to support himself for the month in which he is now compelled to labor.

Such a medium ought to be protected as far as possible in his health and his financial circumstances. He ought to be placed above all sordid anxieties, and helped to cultivate a serene and untroubled mind. He ought to be placed far above any temptation to deceive. The nervous torture through which he evidently has to pass in these medium writings, ought not to be aggravated by any cares or troubles which can possibly be avoided.

Look at it: Here is a young man, in whose presence, under the most simple conditions, an intelligent force, operating outside of any visible organism or physical brain, is plainly manifested in its effects. The fact is demonstrable. It has already been demonstrated to hundreds, and the medium is so peculiarly gifted that he is ready to prove the fact to the toughest skeptic or the most "expert" physicist.

The fact, if proved, reverses all the anti-spiritual philosophy of the past and the present; it makes rubbish of thousands and tens of thousands of books in which an atheistic and Sadducean doctrine is taught; it scatters the whole army of modern materialists and materialists, who have grown to be a powerful host, and who fancy they are entrenched in the stronghold of a positive science.

No wonder that so many as Frederick Harrison, who are in the front ranks of the modern scientific movement, are ready to acknowledge the fact that the medium is so peculiarly gifted that he is ready to prove the fact to the toughest skeptic or the most "expert" physicist.

I have none of the zeal of the propagandist, for I believe that truth will come to every man as fast as he is qualified and disposed to receive it. But when I see such men as Professor E. Ray Lankester, Dr. W. B. Carpenter, Dr. Wm. A. Hammond and many others, claiming to be experts, and alone competent to decide on the facts, trying to discredit and stamp out with scorn these amazing, demonstrable phenomena of nature, I feel that it would be a pity even in one so obscure (comparatively) as myself, not to utter my positive contradiction, knowing as I do that their antagonistic declarations, their ignorant explanations, and their specious theories in opposition to the great truth, are utterly false and mischievous.

No. 68 Moreland street, Boston, Sept. 23, 1877.

GOETHE'S IVY.

BY R. P. SHILLABER

A leaf from the oak-seed—that lately swung, In verdant beauty, o'er the casement's olden Where Goethe, in his early manhood, sung, And woke the living lyre with measures golden.

Dr. W. L. Jack, of Haverhill, writes: "The Banner of Light comes freighted with its usual store of living truths, and food for its thousands of friends and subscribers. Indeed, we could no more dispense with it than we could our daily bread; for what bread is to the body, so is the Banner to its many readers in a spiritual sense—Bread of Life to those who are ever eager to eat of the food it so freely dispenses to the world."

TO BOOK-BUYERS. The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which we keep on hand at the BANNER OF LIGHT BOOKS, 70 MONTGOMERY STREET, BOSTON, MASS.

Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 29, 1877.

PUBLICATION OFFICE AND BOOKSTORE, No. 70 MONTGOMERY STREET, CORNER OF PROVIDENCE STREET (Lower Floor).

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JOHN W. DAY, ASSOCIATE EDITOR.

Letters and communications for the Editorial Department of this paper should be addressed to LETTER COLBY.

Business letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM. The key which unlocks the mysteries of the human mind, and explains the Present, and demonstrates the future existence of man.

On Sunday, Sept. 30th.

An extra séance will be held at the Banner of Light Free Circle Room by Mrs. Rudd, commencing at 3 P.M. precisely. Doors open at 2 o'clock.

A New Volume.

The opening of each New Volume of the BANNER is an impressive reminder to its readers of the ceaseless flight of time, while it likewise tells them of a lengthening course of labor on their behalf, and progress and improvement steadily making in the condition of the world. This week the BANNER OF LIGHT enters on its Forty-Second Volume. Though it may in no sense be a new departure, or so much as suggest it, it is, nevertheless, a point of sufficient interest to compel a pause for reflection and congratulation.

We begin with the latter first. To all the numerous readers of this now ripe and well-seasoned Journal of Spiritualism we present our sincere congratulations. They are offered for many reasons—those which are perfectly obvious and those which are not so much so.

Among the former we congratulate our readers on having successfully sustained and strengthened a favor to paper to enable it to continue its work for so many years and through so many changes in society and religious affairs. We congratulate them on being able to refresh their minds with the weekly perusal of the best thoughts of many of the brightest thinkers of the time, having, as it were, a library and a feast always before them, as a reservoir of supply against spiritual drought and a resource in moments of questioning and uncertainty and vacillating sentiment. We congratulate them on being able to say with deserved pride that this work is in good part due to them, inasmuch as without their cooperation and sympathy and well-wishing it could not have succeeded. Here, surely, is something worth congratulating one another about.

We also congratulate ourselves in that we can represent this time on the deep and strong consciousness of a multitudinous friendship and fraternity that would fully enlarge the horizon of our working world and lights and colors it as no other power could do. The BANNER need make no new pledges nor bind itself by any new promises; its character and recognized influence are all the guaranty in respect to the future that its friends and patrons can ask. It is enough to say that it will advance on the same high road on which it entered years ago, full of courage and faith in the future of humanity, and resolved to work out its mission by the active employment of every agency that is of recognized spiritual origin or that has a spiritual tendency. We seek to gather and concentrate influences that in a scattered state would be without a known effect, and so to use and direct them that they will yield fruit an hundred fold.

It naturally rises in the thought to recall the long list of those once active and prominent in this spiritual work who have passed out of the range of human vision only to expand their powers and enlarge their usefulness. They are as much, yea more, in cooperation with the world of men than ever, and by their known presence add incalculably to the success of all efforts for the extension of spiritual truth and the emancipation of the human mind.

Time passes, and all of us move swiftly upon its current. It will be but a little while when we shall every one of us see the mysteries of life and creation on a more expanded plane. Let us continue to work together while we may, that the world may be better for our having lived in it.

Readers of the article in another column by Epes Sargent, concerning Charles H. Watkins and what he saw while in his presence, will find additional matter in this direction by referring to the sketch on our second page, contributed by John Wetherbee.

Dead?

If this were all of life, what a farce it would be to have lived it! How idle to have been the sport of these countless dreams, longings and imaginations! How foolish to have passed through this changing experience and have no result from it at last that is real! Happily, the revelation has been made in our time of a future that is the outcome and evolution of the present; that assures us that what we call death is only a change of condition, inseparable from physical laws. It is the cry which the human spirit has made for centuries, and never till now has it been fully silenced by the response which leaves nothing to ask. Let us once more look about us and reflect. Only last month was it discovered that the distant planet Mars has two moons. People refuse to doubt that the other worlds are inhabited, though the conditions of life may be so different from ours.

Then our so-called solar system, of which Mars is a part, is not the only system there is in the universe. It is but a small cluster in the boundless realm of space. And what are we, who pretend to define and limit God? It makes the mind proud to think of the vast possibilities of life, of which this is but the entrance. It cannot be that the thousands of generations which have preceded ours are vanished from existence. Atheism can explain nothing on this score, can answer nothing; if it speaks at all it is only to utter syllables that repel with their horror: "For what have so many generations lived and died? We can have no knowledge of them. They have left no trace behind." Yet they could not have lived for naught, any more than ourselves.

If we view this unending movement of the generations aright, we shall see that there is no life save through death; that therefore there is no death, for it is but a step in the grand procession of life. How differently past generations on the earth have looked at life, to value it, from ourselves; what would they have thought of our triumphs of trade, any more than we do of their triumphs of art or war? Each to his own—is the right motto. All obtain their experience, that is, live their lives, in different ways. "It is nothing but the way we look at it." This body, over whose inevitable dissolution we spend so much sympathy, is not the power that looks out upon life; it is only the agent, through its several senses of the spirit-power that inhabits it. In due time the latter will vacate it for a better tenement, because a more real and enduring one.

It is the true way to enrich the soul to think much on death, but not with fear and trembling. It is not the body that fears, and that is all there is to die; the spirit need have no apprehensions. The more art of dying is not our concern; we might as well grieve at the prospect of the birth of a child. Let us trust more. Let us build our faith on knowledge—the blessed knowledge of these later days. Let us look out on the world, and try to feel that it has been given us for a habitation for a time, to be left when the spirit is ripened by its experience for other spheres where its experience is to be deeper and larger without end. This is not death, but life. What misery would be ours if we knew that we were to stay confined here forever, with the countless worlds beyond inviting us to a freedom and a knowledge that have no bounds!

J. M. Peebles in Ceylon.

Next week we shall print No. 4 of the interesting letters of travel which the Pilgrim is contributing to our columns. The Ceylon Observer for August 7th says of him:

"Dr. PEEBLES, a well-known American gentleman and literary man, has been paying a brief visit to Ceylon in the course of a tour round the world. Dr. Peebles is a great traveler, and an industrious author, having already published an account of a similar trip, though by a different route, as well as several other books of considerable interest."

We have just received a letter from Bro. P., which, though a private one, shows his indefatigable zeal and warm-hearted devotion to the truth in so strong a light that we yield to the temptation, and make extracts from it for the perusal of our readers, that they may know of the seed he is sowing in this far-off "spicy" island:

"I think that yesterday was the most interesting day of my life, and for this reason: I spent a good portion of it at the Buddhist College—in the suburbs of Colombo, a city of 120,000—conversing and debating with the Buddhist priests. There were present the High Priest, and President of the college, sixty priests in their yellow robes, and twenty-five or thirty young laymen studying for the priesthood. Some of these priests spoke English well. I had with me two interpreters, one of whom had been in the employment of the English Government. On very many points Buddhism and Spiritualism are in perfect harmony. They all believe in the fact of spirit-intercourse, they cast out demons as did Jesus, believe in salvation by merit, and merit alone, believe in the re-births or re-incarnations of human beings till their errors or sins are all atoned for, and they believe in Nirvana—final absorption. On this, and the origin of the soul, and the mental constitution of the soul, we had a warm controversy. I can only say here that I found my match in metaphysics. Only think, when I was arguing that soul was force, this priest pushed under my face Dr. Lewis Buchner's work on 'Matter and Force.' These priests have translated Bishop Colenso's 'Work on the Pentateuch' into their native language, the Sinhalese. Recently one of these priests, the Rev. Mohattawatty Gnanananda, held a two days' public discussion with the Methodist missionaries, and by common consent gained the victory. The Rev. Mr. Bacon, an English clergyman engaged as a professor in St. Thomas College, Colombo, said that these Wesleyans were not scholarly enough to meet the Buddhists in debate—only the most clever men should be sent here as missionaries. I gave these priests upon leaving them some forty or fifty Spiritualist and Shaker tracts, to aid them in their debates with the sectarian Christians. Oh how much good I could do toward the downfall of bigotry and the enlightenment of the whole world, if I only had the funds."

Colombo, Ceylon, Aug. 12th, 1877.

The Boston Herald of Monday contains a flood of words on "magnetic healers," in which the writer proposes himself to be an ass of the first water. Why, hundreds of people in this city have received relief, and a majority have been cured of neuralgia and other nervous diseases through the agency of magnetic healers. Many of the most respectable people in Boston and elsewhere, were they called upon to do so, no doubt would attest to the truth of our statement.

We understand that Mrs. Boothby, the materializing medium, intends to leave this city the first of October, on a visit to Cincinnati, with her friends Mrs. Stone and Mrs. Gifford. She will probably be absent several weeks.

The review of the Banner of Light Spiritualistic exchanges from Mexico, France, Spain, Belgium, etc., prepared for our columns by G. L. Ditson, M. D., will appear next week.

"A Wolf in Sheep's Clothing."

Under this appropriate heading the New York correspondent of the Boston Post (Monday, Sept. 24th) holds up another marked instance of religious charity to the derision of the people:

"One of the kind of men we have hereabouts for Presidents of saving banks is the fellow named Broadwell, President of the so-called 'honest' bank, one of the Trustees, Rev. Halsey Knapp, said of him yesterday: 'The investigations thus far made by the Committee of Trustees show that Broadwell has profited by almost every dollar that has passed through the bank in various ways. He is one of the most consummate rascals I ever met in my life, and the public will find out the truthfulness of my words before we get through with him. He always brought in religion whenever he was talking business, and it was through his hypocritical tongue that he induced me to deposit my money in the bank and become one of its Trustees. I had such confidence in his integrity and business qualifications that I introduced my friends to the bank, and they, too, now have to suffer. I tell you it is monstrous, and I don't see how people can ever have any more confidence in savings banks. He so engrafted himself into the good favor of men around Washington Market that scores of them deposited their last dollar in the bank, and not a few of the poor butchers are so pressed for money in consequence that they will have to succumb.'"

This precious hypocrite and bigot has been committed under heavy bonds to answer suit. Suppose he had been a Spiritualist! Ah, then we should not have the spectacle of one minister—and he a loser of money through this individual—denouncing him, but the entire force of "the cloth" would have been called out to hound him, by name at least, throughout the length and breadth of the nation. We are curious to see how many of the religious press will be found ready to chronicle the fact of the discovery of the presence of this black sheep in the gospel flock. We fear the aggregate of their denunciations in his case will be fitly expressed by a simple zero!

"Tales of the Sun-Rays."

The readers of this paper are familiar with the choice collection of brief stories, bearing the above title, which recently appeared in our columns, given to the world in the German tongue, through Baroness Adeline Vay, of Gonnobitz, Austria, and translated for us by Dr. G. Bloede, of Brooklyn. During the progress of the series we were privileged to receive numerous letters from correspondents, in which these tales were highly spoken of, and we are now happy to announce (as will be seen by reference to our fifth page) that Colby & Rich, 9 Montgomery Place, Boston, in view of the intrinsic merit of these productions, have embodied them in a neat 50 page pamphlet which they offer for sale at a reasonable rate. We call the attention of friends of the young, officers of the Children's Progressive Lyceum, and the public generally to this bouquet of pleasant thoughts, cultivated imagery, and pure sentiment. It is deserving of a warm welcome everywhere.

"Obsolete Trash."

The editor of the Popular Science Monthly says: "If we thought Dr. Carpenter was the silly, narrow-minded, middle-headed, pretentious and insolent imbecile that Dr. Buchanan intimates, we would try and find better occupation than troubling ourselves about his obsolete trash." This is a capital suggestion. Dr. Carpenter's lectures were certainly the trashiest material that ever found entrance into that scientific monthly. A large amount of similar trash has already been tumbled into oblivion. After the terrible exposure and exhortation that Dr. Carpenter has already received from A. R. Wallace, Prof. Crookes and Prof. Buchanan, his example is not likely to be imitated by any writer who values his reputation.

Charles H. Foster

Has gone to Rochester, N. Y. The Troy Daily Times of a late date says of this distinguished medium at the hour of his departure from that city: "Mr. Foster's visit here has not only added to his extraordinary reputation in his peculiar avocation, but has also added largely to the long list of his warm personal friends among the best people of Troy and vicinity."

Reuben Winslow's Message.

Mr. J. Warren Winslow called at this office a few days since and informed us that he has perceived the spirit communication of Reuben Winslow, of Roxbury, Mass., (which appeared in the Banner of Light for Aug. 25th) and from the facts mentioned in it, and several characteristic points, he is satisfied that it must have been given by his father, Reuben Winslow.

Accounts by telegraph state that at the recent examination before the Philadelphia magistrate the charge of conspiracy made by Mr. Bliss against the editor of the Times and others was not sustained, and that himself and his wife were bound over to answer to an indictment based upon the asseverations of their accusers. Rev. Samuel Watson says of the Blisses in the American Spiritual Magazine for October:

"We attended the second materializing séance they gave last July. Our impression was that they were genuine mediums and strictly honest. The medium was locked up in the cabinet with three locks brought there that night by skeptics. We sat next the door and saw a number of forms come outside, walking about among us as they do at the Eddys. We shall wait with some solicitude the result of the legal proceeding instituted."

The present—No. 1 of the new volume—may truly be termed "a No. 1" issue of the Banner of Light. A lecture by Mrs. Cora L. V. Richmond, nearly six columns of spirit-messages, articles and paragraphic suggestions from Epes Sargent, Allen Putnam, Thomas R. Hazard, John Wetherbee, George A. Bacon, Mrs. Horn, author of "Strange Visitors," Wash. A. Dunsin, and others, together with poetry, brief correspondence, interesting foreign miscellany, editorials on current topics, etc., etc., combine to give Vol. 42 a good introduction to the reading world.

On our fifth page will be found the business announcement of the Holman Liver Pad Company, 28 School street, Boston. This method of treatment for all liver and stomach difficulties has proved to be very successful. Several cases have reached our knowledge where patients have experienced great benefit through the use of this valuable invention. Consultation is free, and the seeker after lost health will do well to call at the Company's office on School street, and learn of the matter by personal inquiry.

Ira Davenport, sen., botanical physician—has decided to remain in Boston for awhile, and can be found by parties desiring his professional services at No. 7 Montgomery Place.

