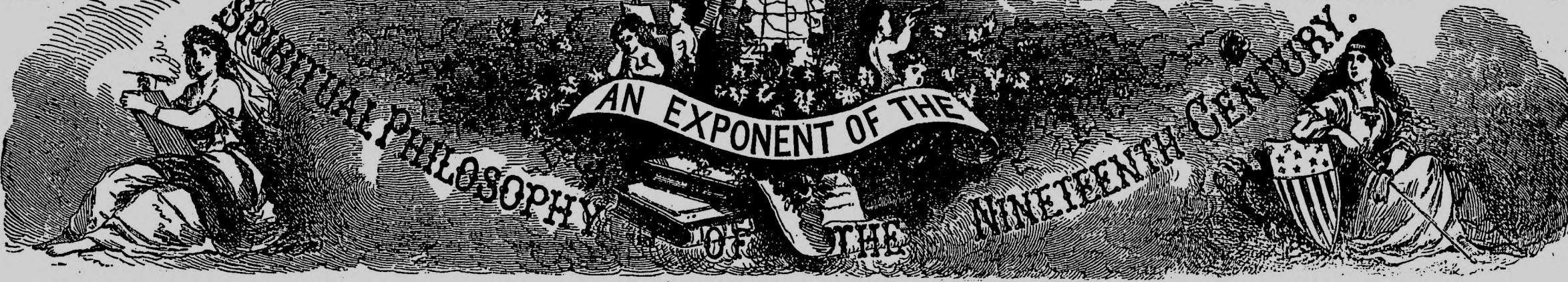


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## The Rostrum.

### SPIRITUAL SOLVENTS.

BY SPIRIT PROF. MAPES.

A Lecture Delivered in New York, Sunday Morning, Aug. 25th, 1878, through the Trance Mediumship of  
**MRS. CORA L. V. RICHMOND.**

(Reported for the Banner of Light by Clara E. Brockway.)

#### INVOCATION. (BY A. A. BALLOU.)

Infinite Spirit, thou Source of Life and Light, thou Source of all Intelligence, to whom we forever turn for guidance; who art the Sublime Ruler of the universe, the Mover of all worlds, the Creator of all forms of life—thou Infinite God, we praise thee, and upon the altar of thy love we would lay the offerings of our devotion. Our spirits would turn to thee with thanksgiving and praise. The world is filled with beauty because of thy light. Thou art the beacon-light of the soul when cast upon stormy waters; thou art the undying hand uplifting those who are in darkness; sustaining the weak and faltering, bending near unto the lowly. Oh, Divine Spirit, even the earth praises thee with manifold voices of rejoicing; the song of bird, the blooming of flower, the fragrance of all living things like incense goeth outward and upward to thee, in song of harmony, in sound of praise. The mountain praises thee with voiceless silence! The winds and waves repeat the anthems of creation, and each sweet flower praises thee with blossom and perfume, making an altar and sanctuary of life. The soul of man, like these, by intelligence and immortality would praise thee in words and works of loveliness, would find in thee strength and light and power; in the ministrations of thy angels, the uplifting tokens of thy voice, would find that thou art very near, through ministering spirit, through guardian angel, through voice from within the soul. Thou who hast reared shrines and altars of the spirit in ancient days; thou to whom the thunders of Sinai and the voice upon Olivet were known; thou who hast given to prophet and seer the signs and tokens of thy presence, make thy power manifest. We praise thee that this day a shrine is found, that an altar is reared in human hearts and by human firesides, filled no longer with terror and doubt and gloom, but with immortal messages of love, light and inspiration, with praises to thee. Oh, kindle anew the flame! Make this life full of the blessings and perceptions of the spirit, until the spirit-land shall no longer be afar off nor strange, but near to every fireside, and the Kingdom of Heaven near unto every heart, even as to those who praise thee in immortal worlds with deeds and words of rejoicing forever.

#### THE LECTURE.

Mr. Chairman, Ladies and Gentlemen—The theme of my discourse may in itself require some explanation. The solvents of the ancient alchemist, were few. The primal elements were supposed to be earth, air, fire and water. The solvents of modern science are manifold, supposed to be contained in those four combinations of natural forces: earth, in its organic and disintegrating power; air, in its power of solution of much of organic life; fire, the synonym of light, also containing the chief element of disintegration—the one solvent of the alchemist, the one expression of power in the laboratory of the chemist; water, also, a solvent of Nature, or itself soluble by fire.

Modern science declares the primates to be almost numberless. Scarcely have we found one ere another and another and another are forced upon us, until instead of four elements we have them amounting to hundreds; light, containing in itself many of these; air, holding in solution what the earth contains, and the water and heat, holding also in solution thousands yet undiscovered by man. Sweeping into material science—which in the last half century has achieved wonders, marvels of mechanism, wonders in discovery of ether, light, heat, sound, electricity, numberless forces formerly undiscovered, undreamed of—is an unknown force, a force adequate to do not only what light and heat and every form of organic and inorganic life have heretofore performed, but far more than these are capable of doing; a force that is not amenable to human discovery, very slightly amenable to human control, having for its origin of use and discovery an unknown and impalpable realm, yet opposing, in contact with organized substance, a greater power than the combined forces of mechanics, chemistry, or any

department of science, or all combined. And yet this force is so little known and credited that science resolves it is not in existence, while many scientific minds have credited it with wonderful performances, given it a strange name, passed it by with this solution, and decided it cannot be understood. I propose to show you how this spiritual power—by whatever name it may be called—is applicable not only to the external uses of the scientific mind, but accounts for, explains, and in time will perform the work that science herself now performs, giving to man the key of those heretofore unexplained, unsolved mysteries in creation. For my own part, I was never satisfied with the approximate results of research in the sphere of causation. I knew quite well that these results were only approximate, and that no substantial cause had ever been discovered for any organic result in life. I was never satisfied with what was supposed to be a primary condition of matter in chemistry, knowing quite well that this primary condition was but another phase of cause—an effect—and that the cause lies still more remotely veiled from the comprehension of man. I had tried to discover evidences in some chemical combinations where those differences were known to exist. But chemistry was inadequate. I am aware that clairvoyance and psychometry have done this measurably, but you are also aware that while clairvoyance may have discovered the manner in which these manifestations are carried on, and while the psychometrist may discern the spirit and intention of these things, there is still a point unattained yet, in any discovery of clairvoyance, any solution of these mysteries baffling the scientific mind in its research and bewildering those who endeavor to explain its philosophy.

The statement of spiritual truth is as possible as the statement of material fact. The laws underlying man's spiritual nature will be revealed more fully than those that now are explained accounting for his physical being. The forces of life themselves lie in the spiritual—the effect of that life is in the organism. Man's province externally is of the senses—the organism, its creation and disintegration. There the province of external science ends. Spiritual science solves not only the organism and its disintegration, but the mind, its structure, the action of the spirit upon the mind, and the very foundation and source of intelligence itself. The only absolute solvent in the universe must be spirit. All else is amenable to causes, to decay and disintegration; all else is but the result of organic and creative life. I shall define what I mean by these two terms: Organic life, as I understand it, is that result of law and one primordial germ cell and atom creating a succession of living organisms or organic combinations as the result of contact and generic life. Creative power, on the contrary, is a power producing the same results as those visible in organic life, without employing either the generic or organic functions of existence for that production—all classes of miracles, every kind of manifestation baffling the external senses of man.

The spiritual manifestations of to-day—the forms produced and dematerialized, disintegration of solid substances, an entire series of results produced without the aid of the usual natural laws, and frequently entirely in opposition of laws supposed to control and govern matter—exist under the creative function—that is, the power of mind, that is the power of spirit in direct contact with matter. God as an infinite spirit exercises the creative principle when the organic principle is not in operation, and spirits individually exercise the creative principle when organic law will not suffice to demonstrate that which they require to prove. The organic law of the human mind in its outward organism has been inadequate to the perception of the spiritual truths. In all time men would have a sign. Among the ancient prophets angels talked and walked as men. There must be physical forms surrounding the body to prove the existence of the soul with many minds even in later times; when Christ was upon earth you understand that the manifestations called miracles were the result of the exercise of this direct creative power in spiritual sources, either in the mind of Christ himself or the angels ministering to him. Therefore this creative power was the result of spiritual force that underlies organism and can control and direct it. All substances are not controlled by the creative action directly, for the reason that the other organic action suffices.

In ordinary process of nature it is sufficient, adequate and necessary that the functions of life shall go on in what is called the natural way, in accordance with generic and organic life. But when spiritual power sweeps in and materialistic ages require proof, then the spirit steps aside from this organic to the creative, becomes partner with the Infinite, exercises that power that belongs to the absolute essence of mind and manifests the province of creative intelligence. Spirits who manifest themselves through physical phenomena to earthly minds, do so sometimes in accordance with organic laws, sometimes in accordance with super-organic or creative laws. Many things alleged to be miraculous are in accordance with the super-organic law, namely—the law that supersedes all so-called natural functions suspending life, animation, external organism, the attraction of atoms and every property which science declares to belong to matter, at volition. And for the exercise of this volition the spirit must not only be familiar with organic laws and processes—these, many of them, baffling science, the science of anthropology as yet but partially conquering them—but must also be familiar with the supernatural or supermundane laws—laws of creative life, laws of disintegration, with everything that applies to the primal sources of nature, be-

yond the organic function. Atoms in their primal state must be known and understood. Combinations to produce certain results must be understood, and these forces that lie between man as an organized being and spirit as sentient, conscious intelligence, separate from organic functions, must be fully known and understood. The contact of the disembodied spirit with material, organized bodies, is the result of a long chain of laws unknown to human intelligence. You are aware by what mechanical processes you can control matter. Every step which you take in that direction—excepting only the step which belongs to the spiritual and its contact, with the human body—is understood by you. The mechanical force necessary to move this table can be measured; the power essential to create a building, uplift any kind of structure, produce light and heat artificially, all are known to you and capable of measurement. That which is not known is the contact of the spirit itself with the body and brain that produces and comes in contact with this volition. That portion of the spirit-world understood. Where the point of contact lies between the spirit of man and his organism, the effect upon the brain, the power of the will upon the external organism, the exact point of involution and volition, all must be understood before the spirit can work upon these substances surrounding mankind. This involution is power and force which the spirit diverts from the external organism to spiritual purposes. The organic evolution is that which you voluntarily employ in your daily life; but there are left large portions of spiritual volition unemployed.

The odyssey force, the psychic force, the various other terms employed as names to account for these results, constitute only an approximate interpretation, but inadequate to the full solution, since it does not account for the conjuncture of intelligence with the force employed. Man's intelligence reaches in certain directions, employing forces voluntarily that produce given results. Man's intelligence reaches also in certain directions involuntarily, employing forces by involution that otherwise were unemployed. All questions of intuition, all premonitions, all perceptions of the spirit, all discernment of man's characteristics by individuals apart from the senses, belong to that which I term *involution*. The spirit-world employs this vast involuntary force surrounding you—that you are incapable of employing because you do not understand it—and acts upon it directly by volition, thus producing out of that which is inorganic and vague in the air surrounding you, results intelligible and clearly understood, showing that the point of contact with matter is not the extreme external verge of mechanical science, but the extreme internal verge of the point of spirit contact with the vitalized atom. Where spirit can move one atom of substance there is the beginning of its power over matter. Wherever spirit can, by the will, force any substance to do its bidding without physical or mechanical contact, there is the point of the solution of these manifestations. Your spirits can do this only through organic life and functions. The spirit-world employs not only emanations from your organism, not only the organic aura surrounding you, but this vast inorganic substance that lies in-solvent. There is, therefore, a force which, primarily, spirits must employ for the production of these manifestations. The contact of life, intelligence, spirit, upon substance must forever be greater than contact of mechanical power on substance, for physical force can only reach matter at certain external points of contact, while spiritual force can pervade matter, disintegrate organism, can, in fact, destroy that which is supposed to constitute its materiality. To illustrate: It will require ten, or twenty, or fifty pounds of physical force to remove this desk. The point of contact must be external merely. There is no adequate power otherwise to move it. Spirit force, employing the involuntary substances that surround you—of which you are unaware—can permeate the desk, can not only move it from its place, but separate its portions and fibres one from the other. The inadequacy of the external method is apparent since you can only cause it to change places as a body. If you wish to destroy it you must either cut it into fragments—it then would still be perceptible to the external sense—or burn it. The spirit force, on the contrary, is capable of permeating every portion of the fibre, and of destroying that fibre, showing that so far as spirit is concerned, organic life has no existence save a transient existence; that *solidity* does not belong to substances, when viewed from the spirit side of existence.

The manifestations of Spiritualism in the production of material forms, and the retention of those forms in material organism, show that this process of spiritual power cannot only be carried to the extent of the semblance of organic life, but so closely imitate it as not to be discernible from it, so that no human art can detect the difference, and that the process of materialization carried on in a few moments can imitate the process of organization that requires months or years for its production. The tree, requiring many years for growth, producing the wood from which all of this furniture is derived, can be so clearly imitated, as to entirely baffle detection of science, in a space of twenty minutes or a half hour. Fabrics that require months for their production and growth, can be imitated and retained as materialized substance, showing the power of the spirit to gather from the substances of the earth atoms that shall not only represent but shall actually be the same as the atoms employed in the ordinary production of fibrous tissues and the various articles of raiment worn by man. This not only applies to the materialization of inanimate things, but flowers, human forms—the structure of which appears to be perfectly organic, having

all functions of life—are thus not only imitated, but so far as scientific observation can detect, actually are the same. A half hour for the creation of a form, that in ordinary course of organic life requires twenty or thirty, or fifty years! How is this accomplished? Simply by the creative, as taking the place of the organic process. Simply by rapidity of atomic accretion, instead of growth. Simply by that kind of volition that belongs to the spirit when disenthralled from its organic functions, and depending only upon spiritual, or (as you term them,) *involutionary* functions for its life. The spirit-form accompanying the human intelligence, when disembodied from its earthly form, is alike amenable to volition. Every change of mind is mirrored upon its surface, every transient thought has expression in the substance about it. Spiritual substance is so responsive, that the thought has but to exist, and the atmosphere surrounding the spirit mirrors that thought immediately. Were you aware of it, the same spiritual substance surrounding yourselves mirrors your thought upon the spiritual atmosphere and constitutes a light or shadow—the key of the psychometrist, the force which the clairvoyant perceives—an aura surrounding you which produces a kind of wave that carries sympathy from one mind to another, and makes the atmosphere light or dark, shadowy or bright, according to the nature of your thoughts.

Upon the surface of human life you glean a man's character and intelligence by observation, by shrewdness of scrutiny, by changing of the facial lines and expression. Sometimes you do so by perception, if you are rarely intuitive. In spirit-life, on the contrary, and to the spiritual discerning, the thought is mirrored upon the atmosphere. It is not the slow line of organic demarcation which requires years to make a line of character visible, but the immediate response of the atmosphere around you, that shines brightly or shadows darkly, according to the state of mind you represent. It is not the raiment that requires months of toil to prepare, and veils, perhaps, sorrow in the heart, but the raiment of involuntary life, woven in fine meshes of thought, attracting substance simply in accord with your thoughts, and clothing the spirit in brightness or darkness, according to the state of mind. This is immediate. A doubt expresses itself upon your spiritual atmosphere as a cloud upon the surface of the sun. There is no mistaking your tendency, attributes, inclination, spiritual growth. All these are reflected, varying like the chameleon, changing like the hues of the rainbow, but light or dark according to the states of mind, inward structure of the spirit, according to the spiritual growth. And this is not only not a vision and dream—being so fully in accordance with the vision of the poet and dream of past ages it sounds transcendental and Utopian—but it becomes the very fact of life after all. The clothing of the body, the external structure of the human form, growing gray with age and wrinkled with adversity and decrepitude, becomes in spirit-life the exact representation of the spirit state. If the mind is jagged and torn to pieces, tortured with unbelief and doubt, weighed down with despair and anxious, the spiritual body is likewise torn, the fragments representing only that which should be a completed being. Your physical bodies are tortured more by spiritual states than physical causes. You attribute the feebleness of old age to contact of external life—heat and cold, hunger and over-feeding. But for my own part I discover that the chief causes of these deficiencies lie in the lack of harmony between the spirit and body; that long years of care, remorse, avarice, ambition, and of pride will do more to mar the body than any external elements with which you can come in contact. And while it takes long years to produce those wonderful changes visible upon the human form, still in the spiritual they are immediate and responsive, and the spiritual life—lying close beside your mental—is a reflection of all within you. Just beyond that are the spirits of those disembodied, guiding and directing these atoms unemployed by you, pouring into your natures psychological impressions, revealing constantly their power and presence by dreams and warnings, accounting for the wonders that exist in your own thoughts and minds, and making of the dream of the poet the palpable foundation, and for all that constitutes man's spiritual and religious nature, the only solid foundation that there is in the world. The universe builded upon matter is as a house upon the sea-shore with shifting sands. The universe founded upon spirit is as a temple upon a rock, as the sun in the centre of the solar system, as the soul itself founded upon the spiritual intelligence of the universe. I marvel much, since I know that science, which so much amused and instructed me in earthly life, is now so flimsy, so inadequate to explain the sources of existence—I marvel much that the scientific mind is satisfied with this.

But what shall science do, since all her longings and researches do not discover the one absolute solvent? What shall she do, since she is but floating in a sea of effects and arrives never any nearer causes? Her range is in a certain orbit; she cannot go beyond that orbit, and within it can only say there are more and more facts, filling up the whole of the circumference of the observation of man, but failing to discover the centre, which is the source of life. I hail with delight and joy those sciences which approach more nearly to the sanctuary of Nature's life; those minds that have wrested from scientific observation the very power and force which belongs to the spirit. And I will here predict that these sciences will ultimately so far supersede and overshadow ancient methods that the physicist, scientist, the man who deals with external causes, will have no employment; that departing with the ancient customs

and laws shall the science of *materia medica*, the science of external physics depart, leaving man to the intelligence that accounts for physical things by the process of spiritual law; leaving true anthropology fully revealed, and the power of psychometry, clairvoyance, mental perception, to take the place of the old-time methods. As electricity usurped the power of slower conversation, as steam has taken the place of the old time slow methods of progress, as the stage-coach is no longer perceived save in remote districts, so will this method of solving the problems of Nature take the place of the ancient customs, and we shall no longer have bodies of scientific men standing up in their places to declare these things are impossible, but professors of schools and universities saying, "Science of the materialist is inadequate to solve these questions, but psychometry, clairvoyance, the science of mind can do it, and we cheerfully delegate this question to those who understand it." I cannot interpret that phase of mind which, being inadequate to account for anything in itself, shall still say it is impossible that it shall have an existence. I know that the stars are in their places and the world moves, even though I may not have solved the ultimate source of that motion.

I know that human thought and spiritual intelligence have these powers, even though I may not know what constitutes the very soul and heart of the Infinite. Kepler, Herschel, these are my friends, but if they deny to spiritual substances a greater power than that which belongs to the light of the stars, then they are no longer in their thrones, but become eclipsed by the higher light of planets that shall arise in their places. Plato and Socrates, these are my friends; but if they deny the substance of that spiritual truth that is now clearly proven, they will have set in darkness while new lights and prophets appear. Science is my friend, but if she remain in ignorance, wearing the mask of Materialism, I shall say, You will have to die, for a greater light is coming in the world. To Materialism, standing behind the veiled altar of religion, and strewn earth with bloodshed and ruin, I shall say, This is not religion, but the outward form, outward corpse. That which I believe in is alive and worshipful—the wonderful power that connects man's spirit with the Infinite Presence abiding everywhere. And all these are my friends who portray the life and power of man on earth, but not he who denies the power of man beyond human clay, closes his eyes, stifles his mental nature, and chooses to cry that the sun does not shine because he willfully blinds his eyes to the rays. These are my friends who without prejudice or bigotry say, "All things are possible, since the laws of the universe are limitless. I may not have seen these things, but nevertheless I admit that they are possible." Shall man deny? Shall he stand at the outer door of creation, and declare what does not exist within? Shall he, on the outside walls of existence, on the very external verge of life, say, "I know not what is there, but still God is not there, spirit is not there; it is impossible that these shall be?" Who shall declare the impossible? Whose voice is adequate to say what cannot transpire? Who shall determine what are the laws and ultimate limit of the universe? I declare to you that everything is possible; that the orthodox thought "All things are possible with God" in another, larger and universal sense is absolutely true. God being intelligence, life, power, creation, organic life is possible, inorganic life is possible—as also are the creation of worlds and substances by the slow growth of organic law, the instantaneous creation of forms by the application of spiritual life.

The Spiritual Philosophy comes more nearly to proving creation, as given in the book of Genesis, than any theology with which I am familiar, since it is quite possible that it could have been done "as is there recorded." That it may not have been done in that way is also possible, but the actual limit of possibility is not bounded by the book of Genesis nor any other record in the Old Testament. To-day there are miracles, and the world is familiar with demonstrations that at one time would have been styled "magic," "witchcraft," "sorcery," and which would have caused men to be put to death for possessing. To-day, persecution takes on a different form: (to persecute that which was real was the idea of the past) but to-day only that which is unreal is persecuted. Formerly the true witch, he who had dealings with the dead, must be put to death. To-day it is only he who practices fraud. Does not the world advance? Two hundred years ago, for being witches your forefathers were condemned and put to death. To-day it is only the real that can stand. He who has power of conversing face to face with angels, is upheld and sustained in your midst. The voice of humanity clothes itself with new power and toleration, and we are in the midst of a world that decries that which imitates pure and lofty communion of spirit, while it seeks the communion, believing by prayer and force of will in that which is not only possible, but lies all around you. I predict for the coming time the employment of these spiritual solvents for all difficulties in life—to social life, to the life of society in a larger sense, to individuals, who by spiritual perceptions will understand one another better. You will no longer touch at the outmost points of Nature. The spiritual force will usurp the physical, you will understand that which lies within. The unknown will be unveiled, the spiritual nature made palpable, you will abide as the spirits do, face to face; falsehood will be unknown, because you will discern it, and the power of living, being and doing the best that is within you will conquer, when spiritual solvents shall take the place of the dull material weapons; when man can no longer wear a mask and veil, but is







Sher-All-enation.—*Funny Folks.*



Having business at the Boston Custom House requiring my personal attention, I on Sunday afternoon, I availed myself of the pleasure of listening to the second lecture of Mr. W. J. Colville, of England, delivered in the room for the Parker Memorial Hall Society of Spiritualism. The discourse was excellent, followed by questions from the audience and answers by Mr. Colville's spirit control, which fully sustained his reputation as an abstruse speaker. In replying to inquiries put by the audience, I need not inform those read up in the Spiritualist literature for the past twenty years, that one or two clairvoyant mediums in this country have taught with considerable dogmatic assurance that a portion of the human race—the lowest and most degraded have “no immortal souls.” They die from thinking men back into “unconscious nothingness,” meaning, suppose, a condition equivalent to nothingness. But the spiritual intelligences controlling Mr. Colville, on Sunday assured that large audience that all men, even the lowest savages, were immortal, and would exist at progress beyond the grave. They also said that Jesus was a personal existence in Palestine, as they had seen him in the spheres of immortality. But while Jesus was a *man*, the most highly unfolded of human beings, he was not a *spirit*, and he was not immortal, in the principle. And the controlling influences further said that *all* souls existed or preexisted in the celestial heavens before their incarnation into human bodies. These are also the general teachings of certain Spiritualists who also teach the spiritual through the materialistic dividuals as well.











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3. "The Illustration of the 'Age of Reason'";
4. "The Illustration of the 'Age of Reason'"; by Mrs. Harriet Beecher Stowe;
5. "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
6. "Catechumen," Translation from Voltaire;
7. "Humanity vs. Christianity," by H. C. Wright;
8. "The Bible a False Witness," No. 2, by William

- 8, "The Bible-Is It the Word of God?" by M. T. Dole;
- 9, "Spirit Manifestations," by Wm. Howitt;
- 10, "History of David," Extract from "Exeter Hall";
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 turber of the Public Peace," by Rev. L. L.  
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 "17, "Orthodox Blasphemy," by Rev. J. L. Hatch;  
 "18, "Modern Spiritualism Defined Theoretically and  
 Practically," by A. E. Newton;  
 "19, "The Corrupting Influence of Revivals," b

"20, "Who are the Sabits?" by the author of "Exe-  
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"21, "The Great Physician only a Quack," by W.  
Ham Denton;  
"22, "Peter McGuire, or Nature and Grace," by L.  
zie Doten;  
"23, "Contradictions of the Bible," No. 1;  
"24, "Contradictions of the Bible," No. 2;

- 29, "A foolish Fable," by Rev. Edward Fowler,
- 30, "The Clergy and Great's Foes," by W. F. Howland,
- 27, "Extract from 'Green Map,' with Note, by E. B. Shedd (triple number, 12 pp.),
- 28, "A Respectable Lie," by Lizzie Dowd,
- 29, "Extract from 'Age of Reason,'" by Thomas Palmer;
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# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 16, 1878.

W. J. Colville at Parker Memorial Hall: A Practical Discourse on "The Nature and Occupations of Spirit-Life."

This gifted trance orator addressed an audience at this place, on the afternoon of Sunday, Nov. 10th, in the Free Course of Spiritualist meetings, which crowded the place of assembly and demonstrated that his presence has created a lively desire on the part of the Boston friends to listen to his ministrations. The meeting was presided over by John Wetherbee, and the services, including good singing by the ladies of the choir, were conducted in the usual and successful fashion. An invocation by Mr. Colville prefaced the discourse, the subject of which latter was chosen by the direct vote of the audience present, and proved to be "The Nature and Occupations of Spirit-Life." The remarks of the speaker and his pertinent answers to questions afterward propounded elicited the closest attention from those present.

## ADDRESS.

In opening his lecture the Controlling Intelligence prefaced the strong meat to come with the following words:

In all ages of the world men have desired to know something of that which lies before them, and so long as they are entirely ignorant of the future life they will find it difficult to face the possibilities. The little child who enters into a darkened room and finds that he beholds in the gloom some terrible shape that shall afflict him or some awful power that shall rob him of his life, is the type of humanity without knowledge of the beyond; but as the same child becomes, by experimental knowledge, acquainted with friendly assurances for which he finds a basis in truth, satisfied that there is nothing in the apartment which he has entered through dark and gloomy which will do him harm—that all the furniture of the room is friendly and that the same condition as when he viewed it in the light, he grows gradually reconciled and quits his fears, and so the victims of the theological ideas of the past, who painted God as an angry tyrant and heaven as a place of punishment and to most minds really unbearable, escape through gradual knowledge from the thrall of those dark notions, the outcome of undeveloped faculties of mind, and find in the joy which is the fruit of knowledge the necessity, the nature and objects of spirit-life, a state into which all must pass, a condition whereto gravitated from each and all the materials which were to form their habitations in their new existence, and which were to adorn and furnish them according to the needs of each individual, was self-evident and apparent.

## ANOTHER APPEARANCE IN THE FATHER'S HOUSE.

Spirit communion had come in as a revelation to humanity, which the Church so long had held in the bondage of fear; spirit communion taught that the next life was only the entering into another apartment of the same house, that the furniture in that apartment was just the same as when the spirit moved in the earthly plane, and that in fact were the flat of dissolution passed upon any one without a moment's warning, he or she would be recovering consciousness, disengaged little change in the surroundings, that the idea of having experienced what was termed death would hardly, at first, find credence in the spirit.

It would not do for any to set up the position, that as they were satisfied with their condition and saw no need of, and therefore sought the existence of anything above them, that in consequence and of a truth, they were the originators and the perfectors of their own course in a perishing life, which they believed was to land them in the gulf of immolation. On the contrary such an inquiry with all were the verdict of the past, the past being the physical condition shared and the future being the spiritual condition, all these blessings which the developing spirits of the present generation found waiting to be harvested had been bought for us by bold and zealous men and women who had often given their lives and frequently their earthly lives as the fee in exchange. And this debt, owed to our surroundings and those who created them, involved a payment on our part for the benefit of those coming after.

## A SEVEN YEARS' INDIVIDUALITY.

After speaking briefly of what he had referred to before, concerning the naturalness of the spirit-world, the spirit's condition in that world as the outcome of its obedience or disobedience to the laws of development as applied to it, and of the character of the spirit-body, as being a reflex of the physical temperament within which it was gradually brought to prepare for the separation of the two which death would invariably cause, he cited a theme which had just been presented among the others cited on, but which had failed of obtaining the choice of the present audience, and which had reference to the continued individuality of the human spirit; in this connection he said that thought and matter if they were the outcome of the material man would never hold conscious existence for a longer period than seven years—that being the term generally assigned by anatomists during which the old particles of the human body were thrown off and the form rehabilitated with new ones by the discrete and accretive action of the system in harmony with natural law; he did not mean that these faculties would go out at once like a lamp in the darkness, but would gradually fade from the canvas of the memory during the process of each successive seven years, leaving behind a vast mass of attained experiences and laboriously won knowledge to be swept down the gulf of time in shapeless ruin. But was this the case? Not by any means. The grey-haired sire, halting upon the verge of the grave which was opening to receive him, as a sheaf of wheat ready for the granary, could recall with even greater ease the scenes of his youth than the things which happened yesterday, proving that as the body of man became more and more unable to protect and retain its hold on the spirit, the knowledge and the memory which demonstrated the continued and conscious entity of that spirit shone out even more and more clearly than ever before. It was true that the spirit might remain individualized without the experience of incarnation in the tenement of clay, but without such a course it would also remain ignorant of the difference between truth and error, right and wrong—in short would be a spiritual automaton, totally without intelligent development to an end which was the crown of individuality in all its stages of being.

CHILDREN'S LYCEUMS IN THE SPIRIT-WORLD. Now if this earth-experience was necessary for some spirits it was necessary for all, and the question arose as to how those were to obtain it who passed to spirit-life while yet in early infancy. This want was met in the spirit-world by various devices, some of which were prominent among which were schools, a model of spiritual Lyceums—where the little waifs from the colder clime of earth were collected and placed under the maternal care of those who in physical life were unable to satisfy the motherly promptings and loves of their nature. These child-spirits also sought communion with earthly conditions, through mediums, which accounted for the great numbers of little manifestations met with in the presence of such circles and scenes. Sometimes the utterances of these child-spirits failed to find appreciation by the adults who listened to them, but such auditors should remember that if these children had nothing to tell them, yet they (the little ones) had something to learn by their attendance and remarks, so therefore patience should be allowed to, in this case, its perfect work, and the child-spirits should be clothed with kindness, and every opportunity endeavored to impart to them earthly knowledge. They come in return render important service in many ways; for instance they had already in the past (and could continue to do so in the future)

brought knowledge to the earth of the processes of education as put in practice in the Summer-Land, and these methods, understood and applied to the unfolding of children in the mortal plane, had been found to be of great practical efficiency and still be found in the schools of earth. Spirit-return was not instituted for the benefit of mortals alone, but for that of the manifesting intelligences also.

## THE TWIN SPHERES.

Just outside the atmosphere of earth was situated the spirit-sphere of frivility; the sphere of criminality brooded within the confines of mortal life and held its chief centres in the gin-palms and the abodes of mortal iniquity wherever found. These twin spheres of criminality and frivility inevitably received the spirits of those who had made preparation for their return to the mortal plane, and passed on to earth the only part of the evil propensities, the other in the unthinking pursuit of uncalculated earthly joy. Above these the spiritual spheres reached in gradual and extended succession. The older ideas, instilled by the various religions, creeds, and fostered by their followers up to the hour of decease, were not lost when the believers entered spirit-life. The Controlling Intelligence had during his experience seen spiritual heavens or conditions harmonizing with the ideal of the Mohammedan, the Buddhist, the Christian, etc., where the spirit believers in these sects, their natures not yet aroused to a true conception of where they indeed were and of what was expected of them, yet lingered, looking for a fulfillment of their earthly imaginings, fearing to step outside the limits which only they themselves had created lest they should undergo the highly developed spirits who came with news of brighter conditions above and beyond them, deeming them but emissaries of what they had been taught to believe to be the Natural Enemy of the human soul. And yet the time would come in the destiny of all these when the voice of the awakening missionary spirits would be heard, and these theologically fettered souls would arise and go forth with them into the larger liberty of the fully developed children of God.

## THE NECESSITY OF INWARD PURITY.

The law of harmony which governed in all the spiritual realm was equally regarded in the communion between the spheres of that and of the physical plane. A person might be outwardly pure and yet present to the spiritual world a nature which was the prepared avenue for the return of the evil and undeveloped. It was also imperative that attendants on sciences should come into the presence of the medium with pure minds and hearts, lest they afford the bridge over which undeveloped spirits could approach.

It was the operation of this unerring law of attraction which at times led to what was known as the exposure of mediums who had always borne good reputations, and at others caused people to seek explanation of witnessed occurrences in the theory that they were the manifestations of elementary or fragmentary souls who had not yet completed their individuality, because they considered no reasonable being could so dishonor himself. In many cases, and in all but some, the exposure was caused by the medium or the majority of the sitters present, who interchanges with and attracts the communicating spirit, else the spirit could not communicate. If you make your circles pure, said the speaker, you will bring developed spirits to you for your enlightenment and guidance; and not only so, but you can evangelize the dark spirits by bringing them under the control of your own higher will, as the mesmerist controls his subjects, and thus have the power of awakening in them better thoughts and aspirations. Those materially powerful intelligences who produced the physical manifestations under the will of the adepts in spirit-life, were the disembodied spirits of people who, while they had passed away from their physical forms, had not left the atmosphere of earth.

## THE SEVEN SPHERES.

Above the sphere of those who desire nothing but evil, and the sphere of those who remain plunged in heartless frivility alone, we come to those which have been called the seven spheres, which individually affect this earth. These spheres do not necessarily mean locations, for each and all of you are in your own sphere at the present moment. Since your sphere is the natural outcome of your own nature, do you not carry it with you, as the spider who carries his web with him about with him? There are as many individual spheres as there are spirits in the universe. The desire to help spirits, not so highly developed as themselves reached down through individual effort along the entire chain, through those inhabiting the sphere of undeveloped man, use generally of messengers to carry their aid, and those messengers to the earthly plane were the spirits of those who in the fields of science, music, art, etc., had not been able to complete their special work on earth, and were glad to return and accomplish it through mortal agency—the spirit messenger and the mortal instrument each getting the good of the labors put forth. These, and many other spheres, spheres of scientists, etc., in earth-life who, forced to work for physical sustenance, were occupied totally at variance with their interior longings, were living two lives, the one of the body, the other of the soul. Was all that power to be lost? Most assuredly not. Such weary ones would on entering into spirit-life be astounded to find the conceptions which they could not bring to practical expression while in the mortal, fully rounded out and appreciated among the wisdom circles of the Summer-Land, and themselves celebrated beyond all their hopes of praise on earth.

In the future life, as far as your occupation is concerned, you will follow the life which you have always lived in the spirit. The calling or business which was of your earthly choice will be your possession in spirit-life; but if it were adopted only as an expedient, it and all other things having no harmony with your desires will pass away from the sum of your surroundings.

## ULTIMATE ANGELHOOD.

This condition, the speaker said in closing, was the sure outcome of the state for all the great brotherhood of humanity. Angelhood was the clear white light, of which the many-colored experiences of the intermediate developing spheres through which all must pass made the component rays. Each individual was a part and portion of that eternal temple the Great Architect was forming, and without whose incorporation into which his work would be eternally incomplete.

## QUESTIONS AND ANSWERS.

The Controlling Intelligence then gave notice that those present wishing to ask questions bearing either on the discourse just delivered or other topics were at liberty to do so.

## SPIRITUAL ELEVATION.

A gentleman present taking advantage of the privilege extended, queried as to how—if no attraction or compatibility existed between the different states of being—were the lower orders of spirit-life ever to be elevated to better conditions and higher aims? To which the Controlling Intelligence replied: We should unquestionably state that as there may be while on earth a measurable amount of compatibility between a good man and one who is bad in his characteristics—some point of resemblance, some ground on which they can meet in common—so also in the spirit-world. A spirit on entering into that life, however low in the scale he might find himself to be, would present some side of his nature to higher influences—some part of his being would not be subject to the degradation which ruled the residue, and that condition of receptivity would find an answer in some spirit of higher development who would, recognizing its harmony with its own thoughts, make use of it as a lever to raise its possessor to higher conditions. A dark spirit might not meet while in earth-life an angel, but in the path of right-doing, but the mission spirits of the better-land would certainly do that work when the soul astray arrived in their world; some one spirit would find a good (and with itself compatible) point in his nature, and through it awaken his whole being, just as it sometimes happened that a great criminal on earth remained impervious to the efforts of preachers and punishment alike, but was finally and unexpectedly moved to tears, and to resolves for better life, through the words or deeds of some friend, or old-time companion of his youthful days. The crimes which disguised and cov-

ered the spirit were only the surroundings of that spirit, and must not be mistaken for the spirit itself. The beautiful fresco could be covered with plaster so as to be hidden from the eye, but it was not destroyed, as the removal of the obstruction would reveal its beautiful and brilliant design; so with the real and interior man—the individuals in even the lowest orders of the spiritual world would eventually come into rapport upon some common ground, either of sympathy or upward tending aspiration, with some spirit of higher development, which would lead to their uplift in the scale of being in their first step, it may be, toward that perfected angelhood which was the inalienable birthright of all.

## RE-INCARNATION.

To a question as to the verity or untruth of the idea of reincarnation, the speaker replied that a theme could not be even touched upon in the brief moment necessarily devoted to the answer of each query; but that he would remark that the conception involved in the idea that every human soul must pass through all the intermediate spheres of being or states of experience which stretched between the innocent and undeveloped spirit and that angelhood which the young wanderer from the celestial spheres must attain to by effort and toil, and it could return once more to its home in the upper heavens. The question, therefore, regarding reincarnation was not as to the truthfulness of the thought, but as to the *modus operandi* of that thought in its working, and this he had not the space to follow at the present time.

## THE CONTINUITY OF SPIRIT-ATTENDANTS.

A questioner inquired whether spirits of a high order of development, who attach themselves to persons in earth-life, would continue that friendly nearness in the soul-world; and was informed that that would depend much upon conditions attending both at the time when the mortal so befriended entered spirit-life, as well as the changes which might take place while the medium was yet on earth. Individuals in the form frequently entertained friendly feelings toward each other, and then through the introduction of some new element, for instance, ceased to so regard each other; sometimes mediocrity control, or the attraction of spirits toward particular mortals, was the result of psychology, mesmerism, etc., or of recognized expediency—the spirit desiring temporarily to make use of the individual to the accomplishment of some definite end. On entering the spirit-world the medium would naturally associate with those whose companionship he desired and to whom he was attracted, and if the relationships sustained on earth with the denizens of the spirit-life were founded on mutual and interspersal harmony between the two individuals, they would, in accordance with this law of attraction, hold good in the new state into which the risen mortal had entered.

## JESUS CHRIST.

The Controlling Intelligence being asked to give his views on Jesus Christ and the relation he holds to the earth, replied that he regarded Jesus as the most holy and perfectly developed man who lived upon the earth-plane at the time of the so-called Christian era was proclaimed. Jesus, said the speaker, was the spirit-world because he was highest in his earth-life motives, and hence more perfected in his soul-life expansion. But the cognomen of Jesus Christ was a misnomer; Christ signified a teacher, an illuminator, and was therefore, as it were, the name of an avocation, while Jesus was the name of the objective individual. Putting them together as in the usual fashion was quite as much out of the proper course of language as it would be to claim that "Victor" was the proper name of the head of the British government.

## THE DIFFERENCE BETWEEN SOUL AND SPIRIT.

Being asked by another auditor to explain the difference between the terms spirit and soul, the speaker replied that in the spirit-world the most part of all the soul was the incarnation of deity in man, while the spirit was that embodying and enveloping principle of life which humanity shared in common with the animal kingdom, only that with man it was possessed of higher, deeper and wider reaching powers. An animal could show in some form its affections, its likes and dislikes, its apprehensions and anticipations, but it could not of itself improve its condition of development. All that was accomplished in this direction was the result of its companionship and association with man in the course of his daily toils and struggles. Man developed from within, the animal from without, and by the action of a human spirit upon him. The difference between soul and spirit was then reemphasized by the following appropriate illustration: You are asked to give a certain thing to a certain man, and your reason says so, or go there, but you hear a still small voice within you which tells you that your duty and the demands of right lie in a diametrically opposite direction. This mental power in conflict with the inner counselor may be called the spirit, and the warning voice is the voice of the soul. The spirit manifests through what you term the mental processes—the soul through what you know by the name of conscience.

## DO ANIMALS HAVE SOULS?

The reference to the animal kingdom above made called up a gentleman who propounded the query, "Do animals have souls?" and who was informed, that at the time they have attributes in common with humanity, but not the individualized principle which characterized our race. The animal creation might be regarded as the incarnation of what some called "elemental" or elementary spirits, who secreted characteristics for some use by higher powers, just as atoms existed inchoate in the universe, but subject to the demands of natural law, but did not so through any specific individualization, and on other conditions yet to come, while the reverse was true of man. The appearance of animal forms in the spiritual world was not an argument in proof of their objective existence there, but merely demonstrated their subjective presence; they appearing as items in the surroundings of such individual spirits as wished for their presence, and coupled that wish with a knowledge of how to control material things, which would in turn give them power to control the elemental, or elementary spirits. Knowledge was the key to the riches of the next as it was also that of the present stage of being. Developed spirits in form you that they can accomplish certain things—while undeveloped spirits, on the contrary, acknowledge their inability to perform certain others. In reference to this matter the speaker again reiterated his views—in reply to another query as to whether the animal kingdom had the power of communicating with mankind from spirit existence, he said that the elemental or animal spirit-life and of the human spirit were different in nature and locality, but if a person so desired, and possessed the requisite power to call their spirits to him or her, it could be done.

## ARE ALL MEN IMMORTAL?

In reply the speaker took broad ground, declaring that all men, of whatever race, tribe, or condition, were gifted with souls, and were hence immortal, since the soul was the spark of the Divine within—the indestructible part of the ego. Because that soul did not make its presence known in every organization was no more to be considered proof against its existence than it would serve as an argument against the possibility of any increase of attainment on the part of any one in earth-life, because at any specific time before gaining it the man had no such expectation, or even had no conception of what the new development would be like. The proper time arriving, the immortal part of all human beings would assert itself, and under regular laws take up the route toward the obtaining of a fully developed angelhood.

## DO THE INFERIOR ANIMALS HAVE A FUTURE LIFE?

Some one very much interested in the animal creation then returned to that theme, and asked the above question. To this the Controlling Intelligence replied: Most certainly they do. The law of continuity holds good in their case as in all others. There were no future life for the animals, what would become of those animals' spirits? Animals, I repeat, do not necessarily possess individuality; but they possess elemental spirits whose hold on life survives the destruction of the physical element, and who fill

their appropriate places in the economy of the great spiritual universe.

## WHAT OF PRE-EXISTENCE?

A questioner next asked information as to the truth or otherwise of the doctrine of the pre-existence of the human soul, which in some form or another had presented itself to the human acceptance in all ages. The speaker stated, in answer, that this theory was correct. All souls were born in the celestial state, as in a condition akin to infancy, and in order to fulfill their destiny of full development were obliged to pass through all the spheres that existed between that celestial angelhood and the state of the earthly mother at the time of conception. Through the stormy path of physical turmoil and trial each soul would one day return to its native home in the celestial world, having exchanged its primal inexperience and ignorance for innocence coupled with knowledge.

## SOULS ENTERING MORTAL LIFE.

In reply to a query as to whether souls entered mortal life voluntarily, or in obedience to conditions over which they had no authority, the Intelligence responded that in his opinion (he had nothing more to offer, since the question of the method of the soul's descent into matter was as much mooted in the spirit spheres as on earth, and as capable of argumentation there as here), all souls entered mortal life existed in what might be termed the Garden of Eden; when any one of them entered into the earthly state, it was divided into the male and female; thus divided by its descent into matter it passed through its experience, won the elements it needed, and only obtained its full unity by a reunion in the angel state with those attributes which existed in embryo before the separation.

## THE SECOND COMING OF CHRIST, ETC.

Some questionings and replies here eventuated as to the second coming of Christ, the reality of his objective existence in the flesh, and of his presence now in the world of spirit, during which the speaker proclaimed that whenever and wherever on earth a noble man or woman, a seer, a sage, a fearless individual arose who sought to better the condition of the race and to save mankind from error and its close companion sorrow, that there a Christ had manifested its presence among humanity; a literal second coming of a Christ swathed in material splendor and charioted by the clouds of heaven he said had no existence save in the numerous dogmatic opinions of a fast-decaying theological hierarchy. He reiterated his statement that the man Jesus must not be confounded with the term Christ; and said that Jesus had had an objective and physical life in Palestine; of this he was sure, since he had himself met with him in the spirit-world, and was satisfied of his personal existence under the circumstances stated.

## COMPENSATION FOR THE FEMALE ELEMENT!

The concluding question of the afternoon was as to whether the divine law of compensation would not eventually accrue to the female element some adequate return for the sufferings with which woman was visited in the sphere of mortal existence. To this the speaker replied: Yes, adding that every female who suffered from the tyranny of the male element was working out a grand and glorious destiny, and at a much more rapid rate attaining to the ultimate state of angelhood, than her partner could have any idea of. In this sphere of physical life all must be obtained by effort at intelligent development—all advance in this direction must be bought with a price, and the sufferings which the weaker female was frequently forced to undergo from her stronger man, acted on the spirit in the same manner as the forcing processes of the gardener brought forward to perfection the tender blossoms and flowers before the lapse of the time which would otherwise have been needed for such fruition. No man, he said, can injure a woman without doing himself harm, and at the same time doing her a good service; since the sword of compensation is two-edged and cuts into the wrong-doer, separating him from spiritual things, and into the woman's hands, working her way from the earthly realm, and thus giving her an added spiritual impetus, over and above his own, in the path of that development which both must individually tread.

The services then closed with music, an inspirational poem on "LOVE" (subject chosen by the audience) and a benediction—the announcement by Mr. Wetherbee that Mr. Colville would address the people again next Sunday afternoon at a quarter of seven o'clock, being greeted with evident pleasure by the audience.

## Brooklyn, N. Y.—The Eastern District Spiritual Conference.

To the Editor of the Banner of Light: Brooklyn is divided geographically and legally into two grand divisions, known as the Eastern and Western Districts. The estimated population of the city is now 600,000, of which about one-third, or 200,000, are residents of the Eastern District.

In the Eastern District (known as Williamsburgh before its consolidation with Brooklyn,) it has for years been a matter of surprise and conjecture why, among a population so numerous and so intelligent, and who have never except for brief periods, been able to maintain public lectures or any organic existence. Spiritualists in the Eastern District are, comparatively speaking, numerous; they are, I should judge, as strong relatively as in the Western District. Why our Eastern District brethren have, except at long intervals, and for brief periods of activity, remained so indifferent to efforts to advance the cause in its public aspects, and why, in fact, it is the object of this communication to inquire.

The latest efforts that have been made in the Eastern District in recognition of the claim of Spiritualism to a public, individual life of its own, are in a Spiritual Conference, holding weekly sessions every Friday evening at Phoenix Hall, South Eighth street, near Fourth. Our hall is a very pleasant one, is centrally located, and seats two hundred. But a far more important fact connected with our conference Association is that it has entered the second year of the second year of its existence. The Conference has maintained continuous sessions, interrupted only by the summer vacation; the meetings have been well attended, and there is now, as there has been from the beginning, a well-sustained interest in our public exercises.

Friday evening, Oct. 25th, the opening address was made by Dr. R. T. Hallock, of New York City, on the question, "Are there or are there not any entities or resemblances between the Modern Phenomena and the Spiritual Gifts of the Primitive Christians?" The usual order of exercise is an opening address of thirty minutes, followed by ten-minute speeches; but in this case the restriction as to the time of the opening address was removed, and the speaker was requested to go on without any limitation. Dr. Hallock speaks occasionally for the Western District Spiritualist Society, and for the Eastern District Conference. We have speakers of wider reputation, but there is none to whom I have listened who are more logical, more candid, or more convincing than the gentleman about whom I am writing. Dr. Hallock's lecture bristled all over with logic and common sense. He showed the importance, and if we would respect facts the necessity of recognizing not only the "Spiritual Gifts" of the early Christians, but other evidences of resemblance between the Old and New Dispensations—between Ancient and Modern Spiritualism. The historical evidences in favor of the genuineness of the phenomena, which the Jewish and Christian Scriptures abound, constitute an unbroken chain, linking the past with the present, not one link of which can be sundered. There they stand—Ancient and Modern Spiritualism—side by side, on the impregnable basis of facts, contemporary and historical.

Our Conference Association maintains a perfectly free platform. The active members of the Conference agree on two things, which agree-

ment is one and the same: First, we accept the facts of the spiritual phenomena, because we have the evidence for so doing.

Second, we demand that facts shall be respected as such. Standing on the basic principle of the rightful supremacy of truth and facts over creeds and dogmas, we gladly submit our philosophy and the facts on which it is based to the ordeal of free discussion.

In our conference meetings and public discussions, we are given to dissent the same right to a hearing that we have to affirmation.

In view of the ignorance and misconception

which so generally abound as to the character and claims of Spiritualism, it was thought in the early period of our conference work a hazardous experiment to allow our opponents equal platform privileges with ourselves. Not that we could not give satisfactory and conclusive answers to our critics, but that so many false and irrelevant issues would be made that valuable time would be taken up in answering them. But fortunately for the efficiency and harmony of our work, no evils or disintegrating influences, such as were anticipated by some and feared by others, have been experienced.

In addition to public discussions—the subjects usually being selected one week in advance—some sessions of the conference are devoted to the relation of personal experiences. Facts relating to the Spiritual Phenomena (many of which are of startling nature) are thus brought out, and these "experience meetings" have, without exception, proved deeply interesting.

Congregational singing is an important part of our services. We use the little hymn-book known as "Peoples' Teacher and Songster." The "Songster," which is one of the *Banner of Light's* publications, is very much liked. The hymns are well selected, and especially adapted to our use, as both the hymns and the music are familiar, and such as our promiscuous congregations can join together in singing.

What are the religious aspects of our conference movement? These may be inferred from the remarks, a short time since, of our Chairman. He said:

"Appealing for support and cooperation to a public opinion which embraces all shades of religious belief, we desire our declaration to be distinct and emphatic. The New Dispensation finds its highest sanction in the religious nature of man—in his religious and aspirational nature—which, according to the degree of individual unfoldment, is constantly seeking for communion and companionship with higher or spiritual intelligences. We adopt that definition of religion which recognizes and relates to the spiritual nature of man, and to the spiritual forces of the universe. And we supplement that definition with the declaration to be found in the Epistle of James 1: 27, 'That pure and undefiled religion before God and the Father is this: To visit the widow and the fatherless in their afflictions, and to keep yourself unstained from the world.' In other words, charity and good-will, followed by good deeds, and accompanied with purity of life and conduct, are the forms of expression which we must use when we speak through our religious natures."

It is an encouraging fact, and deserves conspicuous mention, that the active members of our Conference who have recently separated from the Orthodox churches because the light of spiritual truth has dawned upon them, and they cannot longer submit to the creedal limitations which a continuation of their church relations would impose. We have also the sympathy and good-will of many church members, some of whom, while retaining their church relations, are actively cooperating with us in our glorious work.

The cause of Spiritualism in Brooklyn has been greatly strengthened and advanced, especially within the last year or two, in consequence of the marked success of our clairvoyant and magnetic physicians. Healing the sick by spirit-power not only places Spiritualism in the direct line of apostolic succession, but, better still, it presents our cause to the public in an attitude so humanitarian and beneficent that it must be long and common recognition and acceptance from the thoughtful, intelligent and intelligent portion of every community.

Among the most active members of our Conference are two clairvoyant physicians—Mrs. Dr. Hillton and Mrs. Dr. Mills. These ladies are successful practitioners, owing their powers and usefulness as physicians to their mediumistic relations with the spirit-world. Under spirit guidance they are able with marvelous precision and accuracy to trace disease to its source and to provide adequate remedies, in cases even where the regular faculty have proved utterly powerless. So successful are their methods in the mastery of disease, that it has become a frequent daily occurrence for regular physicians to call to their aid the reliable clairvoyant power of these "spirit doctors." Mrs. Hillton and Mrs. Mills are both in official relations with the E. D. Spiritual Conference—the former being a member of the governing committee, and the latter our faithful and efficient treasurer.

I have made the foregoing statement in reference to our healing mediums with what might seem to be needless particularity of detail, for the purpose of giving point and significance to the brief statement that follows:

Our little Conference Association, though standing in the midst, literally in the very shadow, of numerous Christian churches, is the only religious association in the Eastern District which recognizes and endorses the doctrine of "spiritual gifts" as taught and exemplified in the lives of the early Christians. We not only believe but we know that "these signs shall (and do) follow them that believe"—follow those who place themselves in harmony with the law governing spiritual unfoldment and intercourse. And that "they shall lay hands on the sick and they shall recover." These signs with the early Christians were everywhere regarded as the badge of consecration and fellowship. If we, the modern Spiritualists, early Christians, (and rejoice as they did "with a joy that is unspeakable and full of glory" at these transcendent revelations and disclosures,) this vital, invisible force which we call "spirit" or "spirit intelligence," and which they called "holy ghost" or "holy spirit"—through which instrumentality in the first, as in the nineteenth century, "life and immortality were brought to light."

Yet in the midst of the stupendous revelations which are the glory of Modern Spiritualism as similar manifestations were the glory of the dawning Christian era, not a Christian church in the Eastern District would fail summarily to expel from its membership any brother or sister who should give unmistakable evidence of spirit power, and persist in ascribing the manifestations to their true source—angel intelligences.

Open and avowed Spiritualists will be tolerated in the Eastern District churches, as they will elsewhere, just as long as their Spiritualism is only a sentiment; but when it is a reality, dominating their lives and conduct and seeking expression in their church life, then they are no longer wanted, and the right hand of fellowship is certain to be withdrawn.

There are facts and incidents connected with our Western District Spiritual Conference even more significant and important than those which constitute the substance of this communication; but I will reserve all reference to the Western District Conference for another communication.

CHAS. R. MILLER.

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