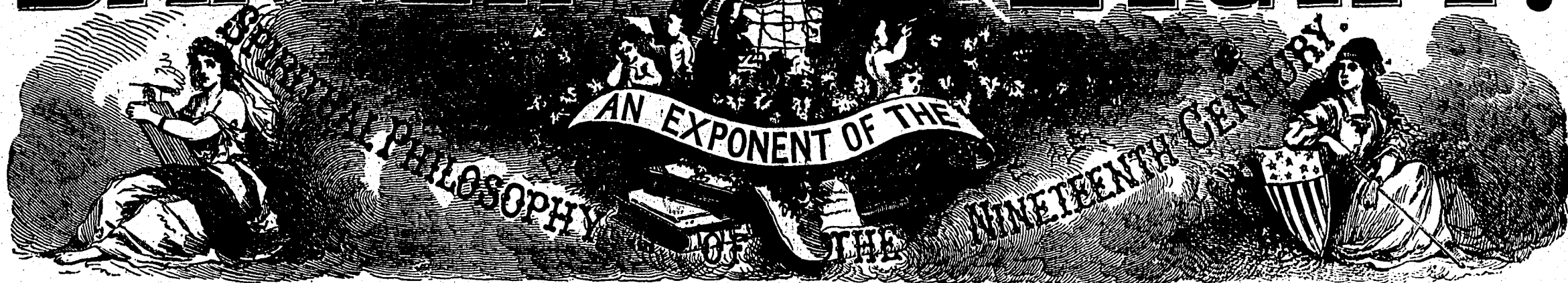


# BANNER OF LIGHT.



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## The Rostrum.

### INDIVIDUAL IMMORTALITY.

A Lecture delivered through the Mediumship of  
MR. J. WILLIAM FLETCHER,  
At Steinway Hall, London, Eng., Dec. 21st, 1879.

(Reported for the Banner of Light.)

There is no question that can interest mankind more, or upon which more may be said to depend, than that which we have chosen for consideration this evening.

Nearly every one has some idea concerning the other life. All persons, or nearly all, have some conception that there is another life, and some idea as to what the condition of that life may be. But there are very few, if any, who have yet understood the destiny of the soul, and the great work that is awaiting the spirit in the world of the hereafter.

There are many who realize the fact of immortality. They look toward the other world as they look upon this one; and it is as real and as clear to them as this. They regard death as only a passage into that other life, and not with fear or trembling, but with perfect trust and faith look forward to the day that shall usher them into the higher life. With them immortality becomes a fact, a certainty; worth more to them than all that earth may contain. There is another class of believers in immortality. They have accepted the old ideas which have held sway in the past; they have not thought very much about the subject, but have acquiesced in the general teaching that there is another life, although they very much prefer this one. They look upon death as a necessary evil which must be avoided as long as possible, but which is to be met, when it comes, with courage and fortitude. With them there is no realization of what the other life may be. It is "heaven," "where the angels are," far away beyond the stars, unreal, immaterial, spiritual, anything that cannot be measured, weighed, or understood. Another class who have heard that immortality awaits them, go through the world with downcast eyes, looking neither to the right nor to the left, for some danger or trouble may be at hand; for when you ask them what comes after death, will say that they hope there is life, and upon that hope they hang all that they have in the world. And they go over in fear; and when sickness or the close of earthly life comes to those they love, death appears indeed to them the King of Terrors, and the evil of all evils.

And yet immortality is everywhere. There is not a single mind, no matter how completely enveloped in scientific dogmas, that has not been pierced by some glimmering conception of another life. And though men of science may say "I am satisfied with this—let the other take care of itself," they will find that there is another which is only too capable of doing so.

We said that there is no question more important than a right apprehension of what this other life is. As spirits, we feel that we have somewhat to say upon this matter, and invite the investigation of its proofs under every possible condition. In a previous lecture, "Is Reincarnation a Fact?" we endeavored to touch upon the evolution of spirit. Nearly every one believes in the evolution of matter, and realizes that since the world began there has been a power pushing it forward to further stages of development; that every form of life has held some purpose in it, and that these have been so many little machines preparing and refining the elements of the planet upon which you live; improving it always for those which were to follow. And we went a step further, and said that there was also an evolution of spirit in every planet, which is undergoing changes corresponding to the changes of matter. Realizing, then, to a certain extent, this evolution of spirit, there must be different grades of it, and certain ways in which the spirit is developed. And the world has shut its eyes to the manifestations of spirit that are everywhere around it, and has either denied the existence of spirit, or claimed it to be supernatural and outside the realm of its comprehension—which latter is possibly true—and thrusting it, in fact, wholly aside, has never thought it worthy of study.

Now, when the spirit finds itself in the spirit-world, its sensations are much the same as when it finds itself in the physical world. It is surrounded by new and strange conditions, as when it enters upon this life. Watch the unfolding of life in a young child. How gradually the spirit adapts itself to the body in which it finds itself, and how slowly it is able to find expression! And as you watch the steady growth of the child, you perceive the

power of the spirit acting upon the earthly machine. The spirit gradually gains more and more power. Carry this analogy into the unseen world, and you find the spirit at first surrounded by conditions which it cannot understand; and there is the same slow process of growth and comprehension. There is a belief that all the powers of the universe are revealed to those who enter the spiritual state, and that the mere fact of existence in the spirit-world is synonymous with omnipotence. This is a great mistake. The spirit is surrounded by forces which it cannot control and does not apprehend, but at the same time those are only brought in connection with it which can affect it. The child here cannot comprehend all natural laws—only gradually grows in understanding. So with the spirit. The process of unfolding, even in the other world, is progressive. In the earth-life you have years of experience; in the spirit-life we have methods and facilities which render advancement much more rapid. The other world, then, in its earlier stages, is very similar to this; and the spirit new-born in that world finds itself surrounded by conditions analogous to those which it has left here. For instance, take the case of a musician coming to the spirit-world. He passes to the sphere of music, enters that sphere, but finds himself surrounded by what he cannot understand or appreciate; the music is far beyond his comprehension—for the music of the spirit-sphere is as dissimilar to the music of earth as harmony is to discord. He seeks then to find the real power that attracts him, and he looks toward the earth-life and finds some mortal to whom he may attach his spirit, and through whom he may carry out his work on earth. The affinity may not be found at first, but it is certainly waiting, and when found, the development of the spirit begins. But if this be possible with those in the spirit-world; if spirits have power to come back and attach their lives to the life of another, where is the individuality of genius? Is it lost? And we answer that inspiration and the inspired both gain by the amalgamation of forces, but that neither lose their individuality; and when death comes to the mortal, each follows out the laws of its own life, both having been benefited by the experience.

There is no one who has not associated with him one of many spirits, who are outworking their own development. Whence comes the power of inspiration? Not from this world, for it is an influx of thought; it comes from the world of spirit, from those unseen ones who, having left their earthly work incomplete, return to finish it in this way. And again, you need not seek for the secret of the greatest power of the artist in his earthly surroundings. It is when he has withdrawn from the world and shut himself out from its influences, and has opened his soul to the spiritual forces of which he is half-conscious, that he is able to produce grander works than lay within his own individual power, or which could ever come from all his study.

But what is identity? How do you know your friends in the earth-life? There are many distinguishing signs by which you recognize them. You know them by the voice, by the movement, by the complexion, the height, the footfall, the handwriting, and by a thousand other signs. Is it not possible, however, that those marks of identity should be changed? A mother leaves her child, and does not see him again for a quarter of a century. She returns, and where is the little child she left? She does not find him; the child has grown into the man. But has that child lost his identity? In the place of the child the man stands forth, the result of growth and development. Yet nothing is changed; but the possibilities of the child's nature have been drawn out and realized. So with those you may know; and if the men of science are right, every human body is completely changed once in seven years. Accidents, events, misfortunes, all serve to obliterate the marks of identity. What then? You are looking for the physical identity, and these marks are destructible, because the body is destructible. But there is something beyond this. There is not only the identity of the body; there is also the identity of the spirit. You cannot distinguish the spirits of your friends; you see only the body in which the spirit lives. The spirit is within; it only looks out through the windows of the soul upon the world. When your spirit-friends return from the other world and you ask them for signs of their identity, you ask always for the identity of the earth-life, not of the spirit. You ask questions concerning their physical life, which is left behind. The things of the world no longer affect them; they are born into the life of the spirit. But there are ways by which the identity of the spirit may be understood, the proofs of which are fully explained in that wonderful work by William Denton, on "The Soul of Things." Things which have been left behind by a departed friend may be impressed with his spirit, and by means of these a "sensitive" is enabled to discover and identify your spirit-friend. Everybody, then, has a spiritual counterpart. Around some you will see a perfectly developed spiritual body; around another only a thin fine tissue. When the spirit leaves the physical body it enters a spiritual body, which becomes to it exactly what your bodies now are to the spirit which lives within them. Impossible! you say. Turn over the pages of your sacred book, and you will find it written that "there is a natural and there is a spiritual body." It does not say there will be one, but that there is one. And this spiritual body now in the present time is gradually developing itself from the conditions of your earthly life. If you live a pure and noble life, the spiritual body becomes perfected and full of strength and individuality; but if you have had no thought be-

yond the gratification of the moment, then your spiritual body is weak and undeveloped.

The spirit leaving the earthly body must pass into the spiritual body, and if the spiritual body is strong then the spirit is ready for its new life. But if there is scarcely any spiritual body formed, the spirit is held to the earth; and there are many in this world who had almost said the greater portion of men—who forget the commandment "Seek ye first the kingdom of heaven and its righteousness." They have fancied that the physical world was all, and have remembered only that other saying, "Eat, drink, and be merry, for to-morrow thou shalt die." Do you not see such people every day? They have never known the want of another life; and when they see poverty and misery, they shut their eyes to it all and pass it by. There are thousands in this life who have never realized what it is to suffer for the sake of good; and who, surrounded by all that is pleasant, glide down the stream of life without a single care. And these expect that when they arrive in the spirit-world they will be waited on by attendants and live in luxury, and find everything done for them, as in this world. They are of the same mind with that person who said, "I do not know what the spirit-world will be like, but surely we cannot all be together there; there must be some place for the servants," forgetting that the humblest station is only one method of education, and that all are alike dear to the Great Spirit, in whose sight the soul alone is of any value. The conditions of this life oppose spiritually. To talk about the spirit, about its requirements, is what the world does not care for. These things come home at last, and we have seen many leaving this life and coming to the spirit-world to find only such conditions as they had prepared for themselves, and their own development very small indeed. Every form of mediumship marks one degree of evolution of the spirit. Each gravitates to the sphere which is natural to him, and works ever on toward perfection. There are many who leave earth before their work is finished, and find their first desires in the spirit-world identical with their last in the earth-life. And as they enter that spirit-world perchance some child is born into this life who had none of the elements of the spirit, and the child, as it were, constantly changes place with the spirit in the other life, the latter to carry out the development of each. There are many who feel in themselves two powers; at times they are influenced by one, at times by another; such as these have been influenced by another life, and this condition is necessary to the development of both. But the individuality of the spirit is never lost. There is one word which stands before each and all, and that is, *growth*; and realizing this, and with faith in God, the spirit goes forward wherever the voices call it.

If the spirit can be best developed in the earth-world, there it will go; if in yonder planet, it will go there. Each spirit in your midst is working out the great scheme of its life, and preparing for still grander and higher changes in the far-off future.

## WITNESS FOR THE BANNER OF LIGHT.

### GOD UNDERSTANDS.

BY MRS. E. M. HICKOK.

I have seen the furrowed brow and the scant and whitened hair,  
And the sign of sorrow's impress stood clearly written there;  
I have marked the lines of anguish time could not banish hence—  
Oh, God of all the faithful, where is the recompense?  
I have seen how souls in prison struggled through a restless life,  
Faithful to their lofty purpose, 'mid the wildest of the strife;  
I have seen how starving spirits cried in vain for human love,  
While their lonely, yearning pleadings were only known above.  
I have seen how cruel mandates have stung the spirits proud,  
Till they writhed in silent anguish, and beneath the torture bowed;  
Yet they bore the awful burden in the fiercest heat of day—  
Oh, God of all the martyrs, what recompense have they?  
I have seen the weary pilgrims toiling, fainting all the way,  
Watching through the night of darkness for the dawn of perfect day;  
Death in life their bitter portion, all their hopes too quickly past—  
Oh, God of all the heroes, what gift is theirs at last?  
Gently now the answer cometh, and I catch the sweet refrain:  
"Far above the length of ages not a life has been in vain;  
They are blest'd, ay, blest'd forever, souls who to the end endure."  
Oh, God, our God of Justice, thy recompense is sure.

ANTIDOTE TO POISON.—If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, most efficient and applicable in a large number of cases, is a heaping teaspoonful of common salt, and as much ground mustard, stirred rapidly in a teaspoonful of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach, and leaving there no remnants of the poison, however small, let the white of an egg or a teaspoonful of strong coffee be swallowed as soon as the stomach is quiet, because these very common articles nullify a large number of virulent poisons.

A time-piece three hundred years old is in the possession of a gentleman residing in Elizabeth, N. J., and it is said to keep as good time as any of our modern clocks. The works and dial are of hard brass, and the pendulum ball is a shapeless piece of lead. As a work of art it is a failure; but as a correct and lasting time-piece it has proved to be more than a success.

## Free Thought.

THOMAS R. HAZARD'S REPLY TO PROF.  
S. B. BRITTAN'S LETTER OF JUNE  
24th, 1880.

"Oh had some power the little gleam  
To see ourselves as others see us."—Burns.

To the Editor of the Banner of Light:

The *Banner of Light* of the 10th July contains a letter under the caption, "Dr. Brittan's reply to Thomas R. Hazard," the first sentence of which reads thus:

"In the *Banner of Light* of the date of the 26th ult. I find a letter from Thomas R. Hazard, in which that gentleman refers to the report of my Brooklyn lecture on 'Form Materialization,' and respectfully calls upon me to lay before the readers of the *Banner* a true statement of the views which I entertain and express—very imperfectly, no doubt, in my lecture before the Brooklyn Spiritual Fraternity."

If Dr. Brittan will read my letter a little more carefully than he appears to have done, he will perceive that I do not ask him to state his private views in regard to "Form Materialization," that being a matter which I have no right to interfere with in any way so long as his "views" are not publicly proclaimed. My words are:

"As one of the individuals whom Dr. B., if correctly reported by Mr. Nichols, charges by implication as being either a fool or a knave, and as a friend of the scores of the instruments used by the angels in 'Form Materialization,' whom he stigmatizes in mass as tricksters, I respectfully demand of him, as a right appearing to all and every Spiritualist whose views Dr. B., by implication, is supposed to represent as 'Editor-at-Large,' which title and the responsibilities attaching thereto he has officially accepted, thereby conferring on his published views and opinions something of an *ex-cathedra* importance, that he proceed and lay before the readers of the *Banner of Light* a true statement of the views he did express or meant to express in his late lecture before the 'Brooklyn Spiritual Fraternity,' on the subject of 'Form Materialization.'"

It will be seen that the full scope of my call on Dr. Brittan for information is confined to what he expressed or meant to express in his Brooklyn lecture on the subject of "Form Materialization"—neither more nor less; and in what follows I intend to limit my remarks and searches, so far as is practicable, to the object designated, in however alluring form inappropriate or side issues may present themselves or be presented. About one-third part of Dr. Brittan's letter only is devoted to me, the remainder being mostly addressed to certain unnamed individuals whom he charges with having accused him with divers offences, six of which he epitomizes in as many terse propositions or counts, the last of which, as numbered, is evidently meant to apply to me:

"6. It is presumed that I have stigmatized—at least by implication—all who do not adopt my views on the materialization question as either knaves or fools."

To this count, so far as Dr. B.'s "views" were said to be expressed in his Brooklyn lecture, I plead guilty, and no further, as before indicated. After applying some remarks to his critics in general, that for the most part might be esteemed highly indecorous by some readers, Dr. Brittan very pertinently says, referring to the report of his lecture:

"The most that any reporter—however qualified for his appropriate work—can be expected to do in such a case is to give the public some intelligible idea of the drift of the speaker's thought, with perhaps an incomplete representation of the method of his argument, the general course of illustration, and the ultimate conclusion. This is what Mr. S. B. Nichols attempted to do, with a conscientious regard for the truth; and he succeeded about as well as those who make reporting a profession."

My inquisitorial censor, intent upon convicting me of some misdemeanor, seized on certain passages in the report with the manifest purpose of making it appear that I do not believe spirits have the power of making their forms visible and tangible to mortals. Yet in that same report I am credited with saying, "Spirits have come to me in broad daylight, spoken to me, taken me by the hand, and manifested themselves in countless ways; history, sacred and profane, is full of these examples." Now, whilst I did not employ the exact terms attributed to me in this case, I certainly did say much to the same purpose. If this passage has any significance whatever it certainly means that I did affirm most positively my faith in the ability of spirits to reveal themselves to both sight and touch."

After stating that his "lecture was written out," and querying with the reader whether his "thoughts were so loosely expressed as to warrant the presumption that I [he] contradicted my [him]self in the same lecture," Dr. Brittan devotes nearly all of the remainder of his letter to a lengthy arraignment of his accusers, accompanied with charges that have little or no application to the question I have in hand, and I am sure, so far as truth is concerned, none whatever to myself personally. Before the close Dr. Brittan admits that he may have indulged in "personalities," such as I charge against him in my letter, but alleges that under the "circumstances" they should not be characterized as "unbecoming." That readers may have a full understanding of Mr. S. B. Nichols's report of Dr. Brittan's Brooklyn lecture, I must ask the editor of the *Banner of Light* to here print it in full, as the document appeared in the *Religio-Philosophical Journal* of April 17th, 1880:

BROOKLYN SPIRITUAL FRATERNITY.—DR. BRITTAN ON MATERIALIZATION.

A very intelligent and deeply interested audience listened with rapid attention to the very able and instructive lecture before our Fraternity, by Prof. S. B. Brittan, of New York City, upon a subject of such wide difference of opinion as "Materialization." It has been many years since Bro. Brittan had addressed a conference, and it was with grateful hearts that we welcomed our friend and brother to our platform. Coming as he did in a severe storm of rain to keep his appointment, was to us encouragement to go on in our work, for when such tireless and faithful standard-bearers are willing to come and interest us, it shows that a sympathy binds us heart to heart and soul to soul. Prof. Brittan is an easy and forcible speaker, commanding the attention of his au-

dience and keeping it to the close. His language always chaste, and thoughts pure and ennobling, give tone and character to any cause, and we are grateful for the cooperation and sympathy of such a representative of National Spiritualism, and take fresh courage to do our work as it seems to be laid before us by the angel-world.

In a brief synopsis I can hardly do justice to the lecture. The speaker said that there are never suspended or laid aside. We see how grandly and beautifully this is done in the production of the sparkling diamonds from carbon. None can tell the long ages that the primal forces have worked to produce results so wonderful, and it has been demonstrated that it takes three hundred years to produce a full-grown tree that covers the rugged mountain's slope, and also that it takes God full forty years to produce a human being whom current theology proclaims to be totally depraved, and only fit to be damned for eternity. If it takes God thousands and thousands of years to accomplish this, how absurd it is to accept the theory of some Spiritualists, that a spirit can produce a tangible body at once, and in a moment, by the mere force of will, and dematerialize it again in the twinkling of an eye. Satisfy me that a single law of nature can be suspended for the hour, and I lose my confidence in Divine government, whose laws are fixed and unchangeable now and forever. From these observations, I pass to the phenomenon entitled, "Materialization." I believe that spirits have power to reveal these forces. Spirits have come to me in broad daylight, spoken to me, taken me by the hand and moved themselves about the room; human history, both sacred and profane, is full of these examples. They were visible in times of great distress and trouble, in scenes of great spiritual exaltation; were with the old prophets, they now come more frequently; they not only walk in the darkness but in the light. They give us voices, and keep their machinery out of sight. We are gravely told of a spirit-form being weighed, the result of such weighing 100 lbs. avoirdupois.

It is only in modern times that the paraphernalia of dark cabinets is deemed necessary. The pages of sacred and profane history are illumined with the presence of spirit-forces; this can not be explained by materialism. In spite of popular skepticism and scientific research, no solution can be given the overwhelming array of facts. Admitting the phenomena, and assuming that they are produced by spirits, do spirits clothe themselves materially? Spiritualists who deny the Jewish law of the resurrection, the presence of spiritual beings, run wild with credulity in reference to a phenomenon incompatible with the law of nature. I cannot touch the points made by some, notably Allan Kardec, of elementary spirits. The speaker illustrated the law of the resurrection by the Bible, of the woman of Endor and the appearance of the prophet Samuel, and how Saul went in disguise, and that the record does not show that Saul saw this spirit. In the book of Kings we have most remarkable illustrations of the law of the resurrection. The Jews were at war with Syria, and were surrounded by the Syrian army, and the prophet Elisha saw the armies of heaven, and he prayed that the eyes of his servant might be opened, and he saw as well as the Syrian army, and they blinded this army and the Jews escaped. So with the handwriting at Belshazzar's feast. The King saw the spirit-hand form and wrote the message: "Mene Tekel, Upharsin." The multitude saw the writing—the King only saw the hand that wrote it.

Jesus appeared first to Mary Magdalen, out of whom he had cast seven devils; again to the eleven apostles, and Paul later on narrates how he was seen by five hundred people. John on the Isle of Patmos saw one of the prophets, who revealed to him beautiful psychological pictures of the spiritual world, and he fell down to worship him; but the spirit told him only to worship God.

Jeffrey Phillips, a spirit appeared to Junius Brutus. Cromwell was visited by a mysterious woman. The Maid of Orleans was addressed by a spirit in an audible voice. The spirit told her where she could find in so many words a sword, which she found on the wall. So with the Swedish seer, Swedenborg. You have had your experiences and I have had mine. At Bridgeport, Conn., I was sitting in a gentleman's parlor, and the spirit of a friend appeared. I recognized him as Stephen Fletcher of Littleton, and he appeared as a fugitive. Anna M. Middleton also said and described him accurately. He spoke to me. If any one says a spirit can come with bones, muscles and nerves, I say that this is impossible. They come as we see a cloud, veil it in the darkness, and come away. I have seen them if they are the genuine production or emanation of the spirit. It takes God forty years to produce a man, can an Indian maiden do this in the twinkling of an eye? I object to this word materialization—that materializes spirit; it is the opposite of this is true. It is the spiritualizing of matter.

If we look into this in the light of sound philosophy we can classify it into three classes. I do not deny that a spirit can produce an outline of the spirit-form, but if you place your hand upon it, it would pass through it as a cloud of steam. It would have taken ten thousand pounds of matter to have surrounded the Syrian army. If it is really a spirit-form you see and not a trick, you will find that there is not matter enough to stop the movement of the needle of a chronometer. It is the image of the spirit produced on the sensuousness of the brain. I have made myself visible one hundred miles away by the power and force of my will. I can produce all the variety of my presence seven hundred miles away, by this will-power. Another class is composed of psychological pictures. I admit the fact, and that I can produce the same by a similar way. But you will say, is not this explanation doing away with this fact of spirit-presence? I say no, and that it sustains and confirms it. I would say, I may be able to do in this life, the spirit to whom all the glory and beauty of the spiritual world is revealed, must have far greater power. I do not believe that any human spirit ever loses any power that he acquires. The third class is where the spiritual senses are opened; they have two modes of perception, the external and the internal, and through the internal we see spirits, as spirits see one another, and to those who have the power, whose interior sight is opened, they see the results of the invisible and spiritual world. When we get into the realm of souls all space and distances are overcome."

In conclusion the speaker urged upon his audience the necessity of studying the great forces, and urged us to lives of goodness and purity, and that we most earnestly cultivate "spiritual gifts."

On motion of D. M. Cole, a vote of thanks was given Bro. B. for his kindness in speaking from our platform.

D. M. Cole and Wm. R. Rice followed with short speeches.

Our next meeting, and all future meetings, will be held at Fraternity Hall, corner Fulton street and Galt Hill Place, every Friday evening, instead of Saturday evening as heretofore. We have secured a very fine hall, centrally located, formerly occupied by the Young Men's Christian Association, and we cordially welcome all who may be inclined to unite with us in our work.

S. B. BRITTAN.  
467 Waverly Avenue, Brooklyn, N. Y., April 2d, 1880.

As may be seen by reference to the *Banner* of the 17th July, I made a request of Dr. Brittan that he would send me through the mail the original manuscript copy of his Brooklyn lecture, and also "write out in a condensed form (as I suggested in a previous letter) the names of the materializing mediums through whose instrumentality he has obtained his knowledge of the great and advanced phenomena of form materialization, together with a succinct narrative of some of the manifestations that have occurred in his presence." I regret that up to this time I have heard nothing from Dr. Brittan on either of these points, and must therefore proceed to an examination of his Brooklyn lecture with what light Mr. Nichols has thrown upon it. In his report, coupled with that I may obtain from several publications of Dr. Brittan that have since appeared.

To begin, I may say that from the tone of the friendly and even flattering panegyric Mr. Nichols bestows upon Dr. Brittan in the preface accompanying his report, it will hardly be suspected by any readers of the *Banner* that that gentleman would designedly do injustice



in his report to his learned friend, and that if perchance through inadvertence he had been led into such an error he would embrace the first opportunity that presented to correct his mistake without prompting from any source. But so far as I am informed Mr. Nichols has never yet gone back on any statements contained in his report, and this too notwithstanding he must be aware that his friend has been subjected to serious annoyance from several sources on account of certain of its passages. I believe, too, that the proximity of the gifted lecturer and able reporter is such that they may at almost any business hour be brought in speaking rapport. To my mind the significance of such facts is very marked and suggestive.

It may be remembered by some readers of the *Banner* that the passages in Mr. Nichols's report to which I particularly objected in my letter of the 9th of June, printed in the *Banner of Light* of the 26th of June, read as follows:

1st. "If any one says a spirit can come with bones, muscles and nerves, I say that this is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

These words convey no uncertain sound. It would seem that their import cannot be misapprehended by the plainest understanding. In the first sentence a materialized spirit-form is indicated in terse and felicitous terms—such as I and conversed with others have seen, handled and touched with in hundreds of instances at what are called materializing sances. This phrase of the spirit manifestations Dr. Brittan made to say in Mr. Nichols's report of his Brooklyn lecture is "impossible," a word that is thus defined by Webster: "That cannot be. Impracticable; not feasible; that cannot be done."

A fearful word that an eminent French savant declared in the first half of the nineteenth century, it required a "bold man" to apply to any alleged phenomena of that enlightened age. How much bolder, then, must be the man who presumes to pronounce the word "impossible," in this latter half of the century, and in connection, too, with the wonderful and continued advancing spirit phenomena of the day. In the latter sentence the appearance of a spirit is equally happily described as they present themselves to the interior vision of thousands of "seeing mediums" of our day, and have so done in innumerable well-attested instances almost from the very commencement of the Hydesville rappings. I have myself been present with scores of mediums in whose presence, hundreds, nay, thousands of different spirits impalpable to the external senses have thus manifested their presence, but never once thought of confounding such representations (as Dr. Brittan appears to have done) with what are known among Spiritualists as "form materializations."

2d. "I do not deny," says the report, "but that a spirit can produce an outline of the spirit-form, but if you place your hand upon it, it would pass through it as a cloud of steam."

This, again, is an exact description of an immaterial spirit-form such as I have just instanced, but as little like in elements a materialized spirit-form as a man clothed upon with mortality is like an angel of light. "If," continues the report, "it is really a spirit-form you see, and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer." If Mr. Nichols has truly reported the substance of Mr. Brittan's remarks in the foregoing words, and Mr. Brittan is correct in his conclusions and assertions, then, as I have remarked in my letter, it would seem to follow most conclusively that "every materializing medium on either continent in whose presence tangible spirit-forms have been presented must have been a trickster, and every investigator and witness who have given credence to the actuality of the phenomena as genuine, tangible materialized forms, have been either dupes or knaves." It seems almost impossible that any man professing to be a Spiritualist, however gifted by nature with talents or endowed by education with learning, should venture to bring such astounding charges against the scores of materializing mediums and thousands of investigators and believers in that phase of the phenomena, without being prepared to sustain them by facts derived from long-continued investigations and observations of the subject in the presence of materializing mediums; and it was with the object, in part, of learning from whom Dr. Brittan had derived the knowledge that warranted him in making his sweeping denunciations, that I asked him in the letter to which I have before referred to give the names, &c., of the materializing mediums in the presence of whom he had reached his unfavorable conclusions. If it should happily appear in the sequel that Dr. Brittan has never sat with any well-developed materializing medium whatever, and without any practical knowledge of the subject has presumed to put forth to the world his condemnatory dictum of the whole fraternity with scarce a particle of practical experience in relation to the momentous subject, it will, I think, disclose a mental element in his nature that I should not wish to attempt to characterize in words. That Dr. Brittan does even more than tacitly admit the substantial correctness of Mr. Nichols's report of his comments is made pretty apparent by his allusion on some criticisms of Gen. Coombs, referred to in my letter of the 9th of June, wherein he says:

"I must be excused for declining a formal controversy with any man whose object [ever] seems to be an assault upon the individual, and not the elucidation of the truth. I find no fault with brother Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for capacious critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state."

There are several other points in Mr. Nichols's report of Dr. B.'s Brooklyn lecture that I would here comment upon were it not that Dr. Brittan has contributed to the *Banner of Light* of July 3d, under the caption of "Our Spirit Guests: How they become Visible and Tangible." Some seven columns of matter in small unlined type. In the same number of the *Banner* there appears a second communication from Dr. Brittan under the caption of "The Materialization Question," in which he says:

"The article entitled 'Our Spiritual Guests' contains the text of the lecture which I recently delivered before the Conference in Brooklyn. I have introduced two or three additional illustrative facts and references, and have been a little more explicit in the statement of the points which were liable to be misunderstood. It is also necessary to mention the fact that several passages contained in the original manuscript were omitted in the delivery of the lecture for want of time and for other reasons. Here and there the phraseology has been modified to adapt it to the press; but the essential principles remain; nor has any specific view, doctrine or illustration inculcated from the platform been changed by this revision."

As Dr. Brittan avers that no more than "two or three additional illustrative facts and references" appear in his printed article than were expressed in his Brooklyn lecture, and as, with two or three exceptions, Mr. Nichols's report seems to agree substantially with the main points embodied in "Our Spiritual Guests," I will proceed to an examination of the two documents in connection with each other.

Dr. Brittan's communication in the *Banner* is couched in fifty-five paragraphs, without counting fifteen poetic quotations from profane and other authors. I know that Doctor B. will forgive me if in my criticism I chance to show that in many other respects his learned production partakes of the proverbial qualities of a genuine poetic effusion, however void it may be of "rhyme or reason."

Dr. Brittan's lecture, or rather essay, opens with a table of contents, followed by a quotation from Milton. Then several paragraphs, numbering from one to five inclusive, are chiefly devoted to a terse and instructive delineation of the methods pursued by the supreme intelligences in the production of all physical forms. I think but few Spiritualists will differ with Dr. Brittan in the line of his remarks on this head—premising that he refers to the laws of nature so far only as they are understood by mortals. In the whole five paragraphs he does not even speak of form-materialization, though it must be pretty evident to acute observers that the tender question is the veritable uppermost in his mind all the while, giving point to his expressions and shape to his arguments.

Paragraphs 6 to 9 inclusive are mostly devoted to a consideration of those phenomenal illustrations of spiritual presence and power now commonly designated and known as "the materialization of spirits, or the demonstrative proofs that departed human beings have power to temporarily clothe themselves with material bodies." If Dr. Brittan had omitted the four last words in the above quotation, and used, instead, their spirit-bodies with material elements, I think it would have been better. After referring to the "shadowy" aspect of returning spirit "figures" in past times, Dr. B. continues: "But in these days our spiritual visitors assume a more natural appearance, and are disposed to cultivate a closer acquaintance." And just here let me ask Dr. B. a question: Is it that returning spirits are more disposed in our day "to cultivate a closer acquaintance" with their friends on earth than formerly, or is it that the latter have now progressed in knowledge and a better understanding of the undeviating law that seems to govern all things (without a shadow of turning) that enables mortals to furnish their spirit-friends with the necessary conditions to enable them to return to earth to manifest their presence more visibly than formerly? What Dr. B. says in these four paragraphs, I think will not be objected to by most investigators of the materialization phenomena, excepting a passage where he indulges in one of those characteristic flights that to my mind reveals the real "inwardness" of the gifted essayist in his relation to "form-materialization." Alluding to our spirit-friends, Dr. B. says:

"With strange or familiar faces they meet us in the charmed circle of our home life, or may peer at us from the windows of the cabinet. They give us through many voices the homelike of another world, and the presence of professors of art magic by keeping their phantoms, and confederates all out of sight, while they improvise new fabrics of something like wool, which they pull over our eyes, from bare boards and solid walls. They tax the gratitude of the unbeliever by bringing him fresh flowers, ripe fruits and singing birds. One of the late exponents of the occult sciences was present when a materialized spirit was weighed, and not found wanting in respect to her avoirdupois. Then she danced a hop-jump in a style peculiarly human and altogether earthly. This was a fact in materialization that the Persian priests of Zoroaster never witnessed."

[And there, Doctor, let me ask you, in your proof of the truth of that assertion?]

It may be true that such passages in Dr. B.'s essay are but straws—but yet straws may show in what quarter the wind sits better than nuggets of gold; and I will say that in perusing and reflecting upon the foregoing quotation, the caustic line from Byron,

"There was a laughing devil in his sneer,"

suddenly presented itself to my mind. The doctor goes on to say that "The forms which are presented to the vision and the touch seem at least to possess, in a greater or less degree, all the physical attributes, qualities and functions of forms: size, apparent weight, color, tangibility and locomotion, with the occasional superaddition of oral speech." This seems much to the point at issue, but the sequel may show that the two little words "seem" and "apparent," viewed from Dr. B.'s standpoint, may exercise a very modifying influence on the quoted text. After reiterating that "the reality and frequency of such phenomena [materialization] are clearly enough established if we may respect human testimony" [let readers mark the "if" for future reference]—and credit authentic history," the learned essayist says in the tenth paragraph:

"Having admitted the reality of the phenomena, and the agency of spirits in their production, which we have never doubted, we are now to institute a philosophical inquiry into the essential nature of the facts and the particular modes of manifestation. Do spirits so clothe themselves with the elements of matter as to be perceived through the ordinary avenues of sensation? Do they really extemporize bodies possessing all the chemical constituents and organic parts belonging to the corporeal form which they occupy during their rudimentary life on earth? or by what other means and methods do they show themselves to mortals?"

Passing by the eleventh and twelfth paragraphs as containing but little that is vital to the question I have in hand, I come to paragraph thirteenth, in which Dr. B. says: "I will here briefly refer to such illustrative examples as may serve to exhibit the real character and general aspects of the phenomena. The statement and analysis of a few representative examples will be all that the case imperatively demands."

Paragraph fourteenth Dr. Brittan devotes to a relation of Saul's interview with the seeress of Endor, as it is narrated in the first book of Samuel, chapter 28th.

Paragraph fifteenth is devoted to a relation of a great host of spirits that came to the relief of Dathan and Abiram the Syrian army, as the circumstances are detailed in chapter 6th, II. Kings.

Paragraph sixteenth contains an account of the remarkable spirit that appeared to Job, as detailed in the book of Job, chapter 4th.

The seventeenth paragraph contains a statement of writing that appeared on Belshazzar's palace walls during a feast with his lords, as detailed in the 5th chapter of the book of Daniel.

The eighteenth paragraph relates how the spirits of Moses and Elias appeared on the Mount of Transfiguration, as related in Matthew, chapter 17th. Also how Jesus, after the crucifixion, appeared to Mary Magdalen. Again,

how he appeared in another form to two friends who were out in the country, and still again to his eleven disciples, whilst they were at supper, and finally, according to Paul, to more than five hundred witnesses.

The nineteenth paragraph is devoted to an account of the spirit of the "Ancient Prophet" who appeared to John, the Revelator, at the Isle of Patmos.

The twentieth paragraph tells of a spirit which appeared to Marcus Junius Brutus before the battle of Philippi; also mention is made of the "visible spirits" with which Mahomet "was in frequent communion," including one whom the prophets regarded as being the Angel Gabriel. Also how "Cromwell was visited whilst still a youth by a mysterious female," and lastly the "beautiful spirit" who addressed the Maid of Orleans in an audible voice whilst she was walking in the garden.

Paragraph twenty-one contains an account of Swedenborg's being accosted by a spirit whilst dining at an inn in London, who reproved him for eating too fast. (A sensible spirit, whoever it might be.) After this "spirits were his familiar companions."

The twenty-second paragraph contains a relation of some of the spirit phenomena that occurred in the presence of Frederica Hauffe, the Seeress of Prevorst.

In paragraph twenty-four Dr. Brittan relates how at Bridgeport, Conn., he was ordained to preach the gospel anew through spirit-power, on which occasion he says:

"I felt a large hand pressed on the coronal and frontal portions of the head. It rested there for some minutes, with an apparent pressure of several pounds, and was accompanied by a thrilling sensation, which left no part of the body uninfluenced. This was so real that I instinctively attempted to seize the arm, which, it really seemed to me, must be there in connection with that hand. As often as I made the attempt I closed my hand on vacancy. I only clutched the air. That muscular hand remained, and I was unable to grasp it in my own. There was nothing there that could be perceived through the sensory nerves of my right arm."

Paragraph twenty-fifth: "In 1854," says Dr. B., "whilst present by the invitation of the spirit of Ben Johnson at a séance in New York, of what was known as the 'miracle' circle, the whole company had the positive evidence of one sense, that a huge animal, apparently a dog of the largest size, was present, and was endowed with life and locomotion. He came in sensible contact with the lower limbs of the persons present. At length the animal started from beneath the table, forced himself out between myself and the person at my left, separating our limbs so as to leave a space of a foot or more between us. No form, living or dead, could have been more tangible, yet at the same time the intervening space was vacant to the sense of vision."

In paragraph 26th, Dr. Brittan relates in very graphic and eloquent language how two female spirits came to him many years ago, the one calling herself "the ENCHANTESS," the other being a most beautiful girl who lived in ancient Athens, and bore the name of Zolphi when on earth. Dr. Brittan describes the beauty and graces of Zolphi in the most glowing terms, but does not say whether she revealed herself to his interior vision only, or whether she came with her spirit-form permeated with the elements of earth, so that she was seen with his external sight.

In paragraph 27th, Dr. Brittan relates how Stephen Dudley, of Buffalo, appeared to him in person shortly after his death, in the presence of five other parties, one only of whom saw the vision (a seeing medium probably) beside himself.

Paragraph 28th: "These examples," remarks Dr. Brittan, "selected from various sources, ancient and modern, are sufficient for my present purpose, since they represent the general phases of the phenomena now denominated 'The materialization of spirits.'" Dr. Brittan must bear with my infirmities whilst I remark that the last sentence I have quoted, taken in connection with what goes before, stamps him in my mind (if he is serious) as being the very worst informed man on the subject of "form materialization" that I ever knew to speak or write on the subject. Of the whole sixteen or eighteen illustrative examples he has selected from the past and present, to represent par excellence, as he states, "the general phases of the phenomena now denominated 'The Materialization of Spirits,'" there is not, I am bold to say, a single one in the whole category that presents in full the characteristics of that phase of the spirit phenomena, whilst with a very few exceptions they are one and all nothing more nor less than such spirit-forms, scenes and visions as are now daily presented to the interior or second sight of thousands among us who are known as "seeing mediums." Really it does seem, as I have before surmised, that Dr. Brittan could never have had any practical experience in the presence of any materializing mediums whatever; and further, that such has been the contemptuous light in which he has regarded the whole question, that it looks as if he had never even condescended to read much of anything of what has appeared in print regarding it.

The physical and spiritual conditions [continues Dr. Brittan] under which the facts occurred seem to have been quite as diversified as the wide range of human characters, pursuits and circumstances. In no one instance does there appear to have been any previous arrangement of persons or other objects; no regard was had to the state of the atmosphere, the electrical and magnetic forces and relations of human bodies, or the moral qualities of the persons present. It is often objected that the screen of the cabinet affords an opportunity for the practice of deception. But the illustrative examples here furnished do not admit of the objection. No cabinets with curtained windows were required; no paraphernalia of dim-draws, tambourines, tin trumpets and tin fiddles; no lights subdued to the exact measure which renders all figures spectre-like; no 'dim religious light' that veils the features to indistinctness and obscures the ever-varying expressions of the human face; no motion of the magician's wand; no spells of enchantment; no magical arts and monotonous incantations were employed in the process of producing visible spirit-forms, either to harmonize the circle or to mislead the spectators, and yet the spirits mysteriously 'put in an appearance' and to command recognition."

To this covert allusion at materializing mediums all I have to say at present is, "Out of the abundance of the heart the mouth speaketh." Having freed his bosom of the "perilous stuff" contained in the last paragraph, in the next, the twenty-ninth, Dr. Brittan makes the following just remarks, which I know will be cordially accepted by every candid, sensible reader, provided they are permitted to apply the moral inculcated to such person or persons as they deem it best to be:

"Let us now subject the facts to such an examination as may enable us to take some rational view of their real nature. In seeking a solution of a most difficult problem in spiritual science, anything like dogmatism would be essentially incompatible with the nature of the inquiry. The wisest, not less than the weakest

observer, should approach a subject of this nature with all becoming modesty, remembering that while

"Knowledge is proud that he has learned so much, Wisdom is humble that he knows no more."

There seems but little of import in the latter Doctor Brittan proposes the query with its rejoinder: "How then do spirits reveal their forms to us and how do we perceive them? I apprehend by at least four different methods, which I will endeavor to briefly explain."

In paragraph 32d Dr. Brittan describes quite accurately spirit-forms as they appear to our seeing mediums, as constituting his first method, which he states "does not, to say the least, necessarily depend on any materialization process." "If such examples [continues the Doctor] are scarcely more numerous than summer flowers in wintry weather, they are not so rare as Christian charity." Without attempting to number the flowers or to estimate the amount of Christian charity, I may say that I have witnessed in the presence of different "seeing mediums" many thousand instances where spirits of deceased mortals presented themselves to the inner consciousness or interior sight of different mediums.

The "Ordeal of Life" contains short written communications from some fifteen hundred different spirits, each and all of whom were seen and described by that wonderful medium, the late John C. Grinnell, as these forms were presented to his interior vision—sometimes as many as forty at one sitting. I may also say here that I never once thought of confounding this method of spirit presentation with that known as "form materialization," as Dr. Brittan appears to have strangely done.

In paragraph thirty-third Dr. B. describes another method by which spirits may be presented through the process of mind acting on mind, like that which psychologists pursue when experimenting with their sensitive subjects who are brought under their mental control. "Under this psycho-sensorial operation," says Dr. B., "what really appears to be a solid body may be only a sensation, the impression of tangibility being made through the nerves on the sensorium." This is plausible and probably quite feasible; but when Dr. Brittan asserts, as he does in the same paragraph, that "many cases of the alleged 'materialization of spirits' are obviously phenomena of this class," I beg to be permitted to withhold my assent until I have personal demonstration of the fact, or Dr. B. establishes it by some other testimony than his own naked assertion.

In the thirty-fourth paragraph Dr. Brittan describes his third method by which spirits make their presence known to their friends on earth through the transfiguring process. Throughout the whole of this paragraph the Doctor's language is terse, clear and to the point, not an objectionable word being used, so far as I can perceive.

"The facts of this class," he says, "have often been the means of exposing honest mediums to unjust suspicion, from which they should be conscientiously defended. When the spirit withdraws and the phenomena of transfiguration disappear, leaving the form, features and expression peculiar to the medium, the observer who is mainly watching for some deception is liable to deceive himself and wrong the innocent object of his suspicion. How much the indwelling spirit may change the form is suggested by these lines of the poet:

"For of the soul the body form doth take,  
For soul is form, and doth the body make."

In his report of Dr. Brittan's lecture, Mr. S. B. Nichols refers to only three classes of methods by which spirits make their visible presence known to mortals, in neither of which transfiguration is touched upon. It may therefore be consistently inferred that Dr. Brittan has in his "Spiritual Guests" condensed the original three classes into two, and added thereto, as the third class, what he designates as the transfiguration method, and also a fourth class, which he describes in paragraph thirty-five as being "another method by which a spirit may become visible, regardless alike of all psychological powers and susceptibilities, and of the opening of the interior avenues of sensation. *De may*," continues the learned professor, in Italian, "attract to himself and condense about the spiritual body certain sublimated elements from the medium, from other human bodies and from the earth's atmosphere, so as to form a visible covering, thus revealing the outlines of the spiritual presence to the natural senses of the observer." It strikes me that a more sensible, graphic description of the *modus operandi* of "form materialization" has never been penned in so few words by any living writer than what is contained in the above italicized sentence. Still, had the words *surrounding objects* been added after "atmosphere," I think the description would have been more complete.

In paragraph 36, the learned professor, continuing the same subject, says: "Now would it be proper to say of an example belonging to this class that the spirit is materialized?" To which I would answer, certainly not; nor do I remember of hearing so preposterous a solution of the question of form-materialization suggested before by any practical investigator of the phenomena, much less asserted! I should as soon think of maintaining the absurdity that a dry sponge, by being renewedly saturated with seawater, its original element, became changed into brine, as that a returning spirit through the process of taking again on itself a likeness of its cast-off elements of earth, should *per se* be changed into a mass of earth matter. The merest child understands enough of the laws of nature to know how to experiment with the dry sponge in order to cause it to assume an appearance of its original rock-bound condition, but it takes a spirit-artist to perform a somewhat similar operation when returning spirit-forms are to be dealt with.

After setting up some half-dozen propositions of straw on the subject, with apparently no object other than that of having the sport of knocking them all down again, the learned essayist continues:

"This assumption," viz., that the spirit is materialized, "is a significant indication of the tendency of the popular mind. It does not distinctly recognize the spirit as the active and controlling agent in this business. It is a universal error among all classes of people, to suppose that a spirit is brought down from its own high estate to the lower level of material things."

I beg to be allowed to dissent in toto from the assumptions of Dr. Brittan indicated above. If there is anything in which the popular mind among Spiritualists is united as one, I think it is in the one great question and fact that the spirit realm is the world of causes and the mundane sphere simply a world of effects; the idea that the potencies of the universe belong to a most essential sense to matter; having been first broached, as it continues to be maintained by a class of scientific men with whom "knowledge is proud that he has learned so much," which pride of learning and of opinion, coupled with an untold amount of self-conceit, seems to disqualify them from acquiring a knowledge of spiritual laws and things.

[To be concluded in our next.]

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[To be concluded in our next.]

THE OFFERED EXPLANATION.  
THE POET CLAIMS HIS LICENSE IN HIS LOGIC.

To the Editor of the Banner of Light:

In your paper of the date of the 31st ultimo I find a letter from Bro. J. O. Barrett, who entertains the opinion that in my treatment of Our Spiritual Guests the undersigned "contradicts much of his historic data." It appears from the title-line of your correspondent's letter that he wants me to "explain." To do this understandingly it will be necessary to reproduce the following passage from his letter:

"If I understand him, he rejects the generally-accepted theory of philosophy, embodied or materialized spiritual entities, claiming that what so appears as real are only mental pictures, psychic registries of thought as conceived by ruling spirits, acting on the brains of their subjects. . . . Mr. Brittan is too candid and too well posted to allow any such sweeping conclusion, and yet his argument certainly covers it."

It is very evident that Bro. Barrett does not understand me. In the exposition of my philosophy of the facts referred to I made an explicit statement and classification of such facts as are ordinarily embraced under the head of materializations. Let me restate the basis of this classification in the briefest manner possible:

1. The revelation of spirit-forms by the opening of the interior or Spiritual Vision of the observer, in which case we see spirits as they see each other.

2. The Psycho-Sensorial Impressions, or cerebro-mental pictures, produced by the direct action of spirits on the human mind agreeably to psychological laws.

3. The Transfigurations, or the cases in which the spirit takes possession of the medium and so changes the facial lines as to represent an image, more or less distinct, of the earthly features and expression of the spirit.

4. The examples which neither depend on the opening of the inward vision, nor on the psychological power and agency of spirits, but on their admitted ability to clothe themselves with material vestments, the elements of which are drawn from the medium, from the bodies of other persons and from the atmosphere.

Can anything be clearer than this recognition of four distinct classes of facts? Yet with this explicit statement before him your correspondent gravely informs your readers—in respect to the visible forms of spirits—that I "claim that what so appears as real are only mental pictures, psychic registries of thought, as conceived by ruling spirits, acting on the brains of their subjects." Bro. Barrett calls on me for an explanation, while he is heedless of what I have written. My plain statement that the phenomena referred to are neither all of the same kind, *modo et forma*, nor in respect to the philosophy of their causation; that the essential characteristics of the facts, in each and every case, must, in my judgment, determine their classification in at least four separate divisions, which were clearly enough defined in my lecture—all this is overlooked; and Mr. Barrett utterly disregards all I have said respecting three of the four classes of the facts embraced in my specification. Violating all the principles of logic and rules of language, he insists that "his [my] argument certainly covers" the "sweeping conclusion" that all the facts are "only mental pictures." From this it appears that he is not familiar with the contents of my lecture, while he has carefully studied the adverse criticisms, in which my real position is totally misrepresented.

If the absurdity of Bro. Barrett's conclusion is not already sufficiently apparent, an illustration or two will suffice to settle the question in the mind of the reader. Suppose a man, in preparing a schedule of his real and personal estate, should thus make a record of the same:

1. United States Government Bonds.

2. Mining and Petroleum Stocks.

3. First Mortgages on Real Estate.

4. Live Stock, Farming Implements and Household Furniture.

Now, what would be thought of a man who, after carefully looking over the foregoing schedule, should gravely decide that the document covered and justified the conclusion that the man's property only consisted of Mining and Petroleum Interests?

Again: Suppose Bro. Barrett should write a letter to the *Banner of Light* concerning the performance of a Quartette, giving a particular description of all the parts—Tenor, Soprano, Alto and Bass—with critical observations on the laws of harmonies. Now what would be thought of me if, after perusing his letter, I should take occasion to solemnly assure your readers that his description of the Quartette warranted the conclusion that there was but one singer present and one part performed, and that was the Bass? Will friend Barrett please take notice that in my classification of the phenomena, comprehended under the general title of the Materialization of Spirits in four separate divisions, all the parts in the quartette are represented? Now, if J. O. B. can rise from the narrow and incomplete conception he has formed of my philosophy, and so enlarge his view as to embrace the other three parts, he will be all right, and may at last discover the harmony of the whole.

More than a whole of a century has elapsed since I abandoned the old dogma of the resurrection of the corporeal body—the mortal remains of Jesus included. After the learned treatise of the late Rev. Prof. George Bush, and the luminous contributions of other eminent writers, I did not suppose that any enlightened believer in Spiritualism now really entertained that idea; but I was probably mistaken. Bro. Barrett still seems to hold on, with a deathless tenacity, to that same old dogma of the bodily resurrection, at least for one man; and if for one, why not for all? Our friend is not staggered by the natural and scientific impossibilities in the way of such a resurrection. In my humble opinion it is too late for Spiritual Reformers to waste time in the discussion of such a question.

An apple-tree was planted long ago by the grave of the venerable Roger Williams. It is said to be a fact, established by ocular demonstration, that the tree sent down a tap-root into his coffin, and spreading a fine, fibrous net-work over his mortal remains, literally took up—by the natural process of assimilation—every vestige of his body. His chemical constituents were converted into sweet blossoms and delicious fruits; and whoever was disposed to do so, ate the apples. His very skeleton entered into the living flesh and blood and bones of the community. We will not speculate about his more unsubstantial and volatile elements—gelatine, albumen and ammonia; but in the resurrection how will that righteous old soul ever find his own scattered phosphates and carbonates, since there are so many later pretors to dispute his claim? S. B. BRITTAN.

Belvidere, N. J., Aug. 1st, 1880.







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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents, our columns are open to the expression of personal and free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read, and do not intend to read, any correspondence. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.

Soldiers of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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SPIRITUALISM, like an enduring rock, rises amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-bright pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—Prof. S. B. Britten.

## Money and Service.

Human experience, long continued, has demonstrated that what is currently and commonly called "the art" of getting rich is no art at all, but the process consists of the following out of a persistent and undeviating course of incessant labor and incessant saving—the outcome of all which is anything but a state of human perfection; since as soon as a person begins to get rich, to simplify and expedite his movements toward the end desired he forbids himself to do anything else, to know anything else or to think of anything else. This present age exacts complete servitude for the compensation of riches. The social atmosphere is saturated with the fatal poison of the sentiment that money is the first and last possession that is worth having. The prevalence of that sentiment destroys sympathy and kindness, makes people coarse, external and loud, shames modesty, ridicules courtesy, forbids gentle manners and gives everything over to brazen assurance and leathern lungs. It is not the most pure and innocent, but those who know the most about what is not worthy of being known, that are sought after and held up as models.

Perhaps there is no use in talking about a subject that no one is disposed to listen to the discussion of; but the fact that so few care to listen is the best proof of the progress of this poison in our social and business life. To get rich should be far from the chief aim of existence. The proper care of the body, that the spirit may have the best possible chance, is one thing; to sell existence to the monomania of money-getting, while all else is denied it, is a very different thing. Still, those who have the most money are the most thought of.

The motive that underlies an estimate of this sort ought to excite only contempt; and the one point at least in which the "hard times," financially, with which our nation has so recently been tried—yet which state of business depression is now happily passing away—may be said to have benefited the people generally, is that this period of trial has gone far in its effects and lessons to take this stupid and disgusting conceit out of them, and bring them to see that life does not consist altogether in making money.

The true purpose of life, as viewed from the spiritual standard, which is really the abiding, is not to get rich, but to serve others. Heaven manages even human greed so as to make it more or less servicable to the race, but how much better would it be if people gave themselves heartily to the service, leaving money considerations for the secondary ones. The trouble is, they have not sufficient faith in the powers that overrule and guide. Why does it not frighten men off from the indulgence of this passion for money, when they see how suddenly fortunes are made to disappear, as if they were snatched out of the hands that were supposed to hold them so fast? And there are instances, too, of men who only begin to show genuine qualities of character after they have passed through the experience of a sudden loss of all they have had. That shows how trifling even large wealth is in comparison with an enduring quality of character.

Service in life is the best part of life, and will always be found so. He who sincerely puts his powers to use in making others happy and better, is doing the most he can in his chosen walk in life. And if he spends his life only on himself, when he comes to the end of it he realizes what a waste he has made of it, for even then he sees that all he has done is only for others. There is no use in trying to make material things rule the spiritual, for they never have and never will.

A correspondent writes us from Saratoga, N. Y., that Rev. Joseph Cook (before embarking for Liverpool, Eng.) is to lecture in that place Thursday evening, Aug. 19th, and "proposes to prove immortality by charts and maps." The Spiritualists of the vicinage are on the alert, as it is expected that he will attack their cause to please his militant brethren of the clergy; and should he do so, Mrs. Emma Hardinge Britten will lecture in response, so the writer says.

We shall print next week the account of the third-day service held May 6th, in the Banner of Light Public Free Circle Room, in honor of our medium, Miss M. T. Shelhamer. The press of matter on our columns has prevented its appearance at an earlier day.

## The Prevention of Crime.

If penal institutions were established for the sole purpose of exacting penalties for wrongdoing, then they are a failure because they ought to be. The best of them are exposed to severe criticism on the ground of faultiness in respect to their purpose, whose scope, it must be admitted, is limited more by a determination to punish than a desire to reform. Before the National Board of Charities, at its late meeting, a very thoughtful and able paper, full of information as well, was read by Mr. W. F. Spalding, Secretary of the Massachusetts Board of Prison Commissioners, on "Some Methods of Preventing Crime," to which it is our pleasure to revert at this time for the sake of spreading abroad some of the more valuable ideas and suggestions which it contained.

The writer maintains that while the efforts to improve prisons and systems and methods of prison management should be continued, with a view to making them schools of virtue, there is need of increased effort in devising and applying methods which will make it possible to use the prison only as a last resort, when everything else has failed, and mainly for the incorrigible, who will yield to no other influence. He holds that the object of all future changes in criminal law should be to keep out of prison those who can be restrained in any other way, and to keep in prison those who become persistent offenders. The laws against drunkenness are cited as an illustration to the point. A petty fine or a brief term of incarceration does not tend to reform, but rather the contrary; till the confirmed inebriate is always before the courts and in the prisons.

The law concerning drunkenness has been changed in Massachusetts during the past year, and now provides for the issue of a ticket-of-leave to any person receiving a sentence for drunkenness, when his or her reformation is thought, by those having the supervision of the prison, to be complete. This written permit, so to call it, may contain any conditions which the board issuing it chooses to impose, and it may be revoked at any time for a violation of any of the conditions, or for any cause. Good results are anticipated from a trial of this law. As Mr. Spalding observes, "the long sentences give opportunity for the medical and hygienic treatment necessary for putting the nervous and physical system in a condition which shall enable it to resist the temptations from within and those from without. Regular habits of labor, diet, and sleep will do much to restore the inebriate to a sober life." The writer further states that more than nine thousand men and women were discharged from our county prisons last year, and less than \$1400 was expended in assisting them after discharge. This is said in discouragement of the habit of indiscriminate and unreflecting giving of money to discharged prisoners who ask for assistance.

How to reduce the criminal classes and to prevent crime, is a problem requiring the most profound reflection as well as the most minute and comprehensive knowledge of the whole subject. Mr. Spalding summarizes his views of it in the following manner: 1. A system of careful inquiry into the cases of those who may be expected to reform without imprisonment, and their release upon probation, under the care of probation officers. 2. The release, under charge of probation officers, of the minor offenders, after an imprisonment sufficiently long and so well used as to have effected reformation. 3. The binding out of reformed female prisoners during a portion of their terms of sentence. 4. The imposition of long sentences for those addicted to such vices as drunkenness and offences against chastity, with provision for ticket-of-leave-release when reformed. 5. Systematic official aid for discharged convicts, including a temporary home for the women.

These are all considerate suggestions, and well worthy of the enlightened spirit which rules in the affairs of Massachusetts as a State. But there is something to be done at once, which hangs on nothing like a theory. That is, to demand that penal institutions as they now exist shall not be made seed-beds of crime for this and succeeding generations.

In any event, and provided with all the reformatory devices possible to invent, it will be found impossible to initiate thorough and lasting reform for prisoners, or to effect anything in reality for the prevention of crime, until society looks at the matter on its serious side, and takes hold of it in a truly self-sacrificing spirit. Society must act in the matter precisely as an individual must do in relation to one who has wronged or offended him. It must enter upon its duty, stern as it is, in the spirit of forgiveness; freely taking a portion of the weight of all penalties upon itself for its own acknowledged imperfections and mistakes; content to punish with reformation only in view; and making prison-walls but a part of the machinery, and the harder part, by which good and great results are sought to be wrought out for the community and the race.

## Mrs. Cora L. V. Richmond in England.

The enthusiasm that attended the reception of Mrs. Richmond in England in June has suffered no abatement, but manifests itself whenever and wherever she appears in public. This is due in a great measure to the favorable impression made by her on her former visit, but more especially to the intrinsic merit of her indefatigable labors in the cause of spiritual truth and progress. No one who listens to her admirable discourses can fail to perceive the deep, significant truths they set forth, and to be assured that the sublime elevations to which they bear, as on wings of angels, the souls of her hearers, inspire them with the loftiest conceptions of the possibilities of the human mind.

At the meeting in London called to publicly welcome Mrs. Richmond to the scenes of her former spiritual triumphs, Mr. Stanton-Moses presided, remarking in his opening address that as their guest was no stranger among them she required no introduction at his hands. Her eloquent words and valuable spiritual teachings of five years ago would never be forgotten. He thought it but an act of justice for him to state that, much as Mrs. Richmond's work was appreciated in London, and the work of no individual could be more so, it was equally so in all places where her voice had been heard, or reports of her utterances read. He alluded to the great success that had attended her labors in the United States, and read the "Words of Greeting" presented in her behalf to the Spiritualists of England from the First Society of Spiritualists in Chicago (published in our columns June 12th). He then directed his remarks personally to Mrs. Richmond, and extended to her a most hearty and cordial welcome from the meeting.

Mr. Burns of the Medium and Daybreak followed the Chairman and related many interesting reminiscences of Mrs. Richmond's previous visit, her first public appearance, and the re-

markable success that attended her subsequent efforts.

Mrs. Richmond, then under influence, arose and spoke in her usual calm and impressive style, every word being listened to with the utmost attention. Her control thanked those present for the many tokens given of warm-hearted friendship, remarking that the meeting was more than a mere recognition of past services and friendships engendered thereby—it was a greeting of spirit unto spirit, a soul-greeting from the audience to the medium's spirit-band. Mrs. Richmond had come to England in compliance with the wishes of her spirit-guides with no knowledge of the service designed for her to perform. They of the spirit-world were united in their method of carrying on their work on earth, however divergent the minds of mortals might be concerning it. With men there might be many opinions entertained respecting the manifestations and philosophy of Spiritualism, but in the spirit-world there is unity, one heaven, though the stars differ from one another in glory.

After singing, Mrs. R. was again controlled, this time by George Thompson, who expressed his happiness in being free from infirmities incident to old age on earth, and his ability to again speak to the world on the subject that had inspired his earthly labors—liberty of body and mind for all. Another intermission and more music, and "Ouma" influenced Mrs. R., and gave a characteristic poem suited to the occasion.

Mrs. Richmond has since her arrival lectured on several occasions in London; her services have also been actively in demand in many other localities both in and out of the metropolis, which calls she has, as far as possible, promptly answered.

## Healing by Laying On of Hands—Charles Edwin Taylor, Esq., in a New Role.

We have frequently taken occasion to commend the action and attitude toward Spiritualism and its interests of our friend and correspondent in St. Thomas, D. W. L., whose name we have cited above, and it gives us pleasure to remark that his work for the good cause has recently assumed added characteristics of usefulness, in that his powers as a healer by laying on of hands have been developed into widely recognized value and efficiency.

Mr. Taylor, as our readers are already well aware, is a leading merchant in the island of St. Thomas, of whose energy in business, and probity as a man, all who are acquainted with him will readily bear witness. Becoming interested in the subject of Spiritualism—having, if we mistake not, been aroused to this interest by the mediumship of his own little daughter—Mr. Taylor has worked faithfully and well to spread the glad news of a proven immortality broadcast in St. Thomas, and has never flinched from bearing witness to his convictions on all occasions—through the columns of the press, and the channels of social conversation, and on several instances he has even entered into the lecture-field in the behalf of the new light. His address delivered for the benefit of the St. Kitt's sufferers, and designed to act as an entering wedge whereby the public mind would be made approximately familiar with magnetic healing, as a step toward further knowledge of spiritual matters, called forth a good notice in the St. Thomas Times of Feb. 4th; (we find also, in the same paper for Jan. 28th, the report of a discourse delivered by him before the local Association of Spiritualists, which shows that his efforts are bearing fruit.) That a good understanding of the honest enthusiasm and fearless determination of Mr. Taylor may be arrived at, it is only necessary to quote from the Times of Feb. 4th the last paragraph of a lengthy letter to that journal in reply to a correspondent who had taken occasion to criticize his position as an advocate of the Spiritual Philosophy and phenomena. After thoroughly demolishing his opponent's attempted argument, Mr. Taylor says in conclusion:

"So convinced am I that Modern Spiritualism furnishes Proof Positive of Immortality, and that it is not adverse to Christianity, more especially to that first taught in the earlier churches of Christendom, that I am prepared to enter the lists against any one who will coolly, calmly, logically and dispassionately discuss the subject with me in all its bearings, merely observing that no amount of vituperation, quotations from Scripture, slanderous assertions, base insinuations or ridicule, can prove Spiritualism false or wholly, and that only with proofs just as strong as every Spiritualist has to confirm his belief, can any one venture successfully to combat it."

Mr. Taylor has of late appeared in a new rôle before his fellow citizens of St. Thomas—as a demonstrator, as well as a presenter of argumentative proof. His gift of magnetic healing, we are informed, has called even wider attention than ever to the subject of spirit-power generally, and the cures he has been privileged to consummate have been wonderful in the extreme. We have recently been allowed the perusal of quite a number of testimonial affidavits made by dwellers on the island, as to the good they have experienced literally "at his hands." Several prominent merchants and residents, ladies and gentlemen, have been restored to health in a manner and in a period of time which must have to them appeared what the churchmen are wont to call "miraculous." One widow lady testifies that after seeking aid from four of the best physicians in Curacao, several at St. Croix, and three in St. Thomas, and having obtained no appreciable relief, she was restored to health by Mr. Taylor after a very few treatments. She, in the course of a certificate issued under the U. S. Consular seal, gives grateful thanks to Mr. Taylor for what he has done, and states that "it is a matter of regret that the laws of this country will not allow you to openly practice without a diploma, as by so doing you would confer a boon on humanity."

We are glad to see that so powerful an agent in the cause of spiritual enlightenment as the development of Mr. Taylor as a magnetic healer, has been introduced into the Danish West Indies. The rippling circle of influence thus exerted will, we feel sure, outbroaden and stretch to results now undreamed of, as time proceeds. Meanwhile we wish our insular friend and co-laborer every success in his battle with ecclesiastically and socially entrenched error, and in his efforts to win victory for that dawning truth which is in coming years to be the hope and blessing of the whole world.

Giles B. Stebbins made us a call on Monday. He is at Lake Pleasant this week, where he is to address the thousands gathered there. Thence he goes West to attend spiritual outdoor meetings. He reports a lively interest in the spiritual movement all over the country.

Read the announcements of the Cape Cod, (Mass.) and Lake George, (N. Y.) Camp Meetings—5th page.

## Singing Sectarianism into People.

It is a somewhat surprising fact that among musical people and in families where an hour of singing is one of the happiest of the twenty-four, so little regard is had for the sentiment of the songs and hymns employed. We have known thoroughly radical, progressive and spiritualistic families to raise their voices in the praise and glorification of the most absurd conceptions of deity, and the dissemination of the most senseless and cruel beliefs that have disgraced the world under the name of "religion." Mr. Felix Adler, at the annual meeting of the Free Religious Association in this city last May, spoke of "singing sectarianism into people." This touched just the right chord, and brought to the front a matter that is seldom considered. That able, cultured and refined advocate of everything that is for the advancement of the true and the good, Miss Mary F. Eastman, shortly after addressed the assemblage, and alluding to Mr. Adler's remark, said she was reminded, when he spoke, of being in Oberlin a couple of years or more since, and going into the President's class of theological students, when one of them asked President Fairchild in regard to some familiar line of a hymn commonly sung in the churches, "Is not that false?" "Yes, undoubtedly," he replied; "false as theology, but accurate enough for singing." Miss Eastman said it appeared to her to be "a fatal lack in morals when a man holding such a position could say that it was well enough for us to sing a lie."

And yet about one-half of the singing is of that kind. The people "sing a lie," and, what is worse, not ignorantly, but knowing it to be such. Many who sing are so carried away with the charm of the melody that they are perfectly oblivious to the ideas embodied in the words, scarcely sensing that there are any words, much less ideas, involved in the exercise. But notwithstanding this, an impression is left, though they may be unconscious of it at the time, that will rest on their minds like mildew on a rose; while those who listen, being more receptive to the sentiments conveyed by the words, will have sectarianism and erroneous views of this life and the life to come sung into them, that like weeds in a beautiful garden will disfigure their minds and require severe and persistent efforts to eradicate.

The truth of the old adage, "Let me make the songs of a people and I care not who make their laws," suggests itself to us at this point with more than usual force. Whatever ideas may be conveyed to the mind by the words of a song or hymn are photographed thereon, and frequent repetition causes them to become almost ineffaceable. How important it is, therefore, that the sentiments thus presented, especially to youthful minds, should be true and pure and spiritually elevating.

## The English Law that affects Mediums.

The London Spiritualist thinks an effort to change the law under which mediums have been prosecuted would be of little use, as many years would pass before a successful result could be achieved. This seems to imply that the "circumlocution office" of Dickens is yet in existence. The Spiritualist believes that "the administration of the law is chiefly in fault, and the Home Office should instruct its uninformed subordinates that it is no part of their duty to persecute people who conscientiously deal with occult subjects, or who are recognized as possessing abnormal spiritual and physiological powers by those who understand psychology, consequently who are alone competent to express an opinion."

It is quite evident that something should be done, else the ignorance of some and the bigotry of others will wage certain classes to avail themselves of a law that was never designed for the latter half of the nineteenth century, to attempt to put a stop to what they look upon as heresy against the established church. A short time since a gentleman, formerly of New York, seventy-three years of age, who practices "medical galvanism" and gives some study to astrology, was arrested, charged with describing to a woman her past life and giving some indication of what it might be in the future; but as there was no evidence that he had defrauded anybody he was discharged, with a caution not to do so any more, "for if he was again brought up he might be sent to prison."

Another case of the officiousness of the police is mentioned by the Spiritualist, in which they sent two women to an alleged trance-speaker in Leicester, and then caused her to be fined at a police court, although it was announced in court that two doctors in the town knew her to possess the power of second sight. The same paper, after repeating its idea (cited above) as to the duty of the Home Office, holds that the grievance should be at once and emphatically pointed out by Spiritualists themselves to the Home Secretary; since "so long as the authorities are not made aware of the nature of the case, they cannot well be blamed for the persecution set on foot by ignorant people."

Mr. Alex. Phillips, the well-known medium, is meeting with great success at his rooms, 133 West Thirty-sixth street, New York. Upwards of a column of details of what took place through his mediumship was given last week in Truth (an enterprising daily newspaper), of that city, all of which was intensely interesting and satisfactory to the reporter and his friend. Names and messages were correctly written upon slates that were bought on their way to Mr. Phillips's room, thoroughly cleansed, wrapped in a paper, and placed in a drawer that could not be opened without their knowledge.

The New York State Free-thinkers' Convention meets this year at Hornellsville, N. Y., Sept. 1st and closes the 5th. All necessary information relating to the speakers, reduction of fare and board, can be had by enclosing a few stamps and addressing the Secretary, H. L. Green, Esq., Salamanca, N. Y. The Convention promises to be one of uncommon interest. A large corps of the best speakers in the country has been engaged, including Col. R. G. Ingersoll.

Capt. Payne, the determined and desperate raider into the Indian Territory, has, at last, with five associates, fallen into the hands of the United States army. Now let the law, which he has twice so daringly set at naught, be put in full execution. There is no excuse for half-way measures in this case.

No. 2 (with supplement) of Bro. Charles R. Miller's new paper, the Psychometric Circular, has come to hand, and is full of important matter in the line of what might be expected from its title. Send to C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y., for a copy, reader.

## Complimentary Soiree and Presentation to Mr. and Mrs. Fletcher, at Steinway Hall, London, July 27th.

Mr. and Mrs. J. W. Fletcher, on the eve of their leaving London for this country, were tendered a complimentary soiree at Steinway Hall, in that city, on the evening of July 27th. The first part of the evening was devoted to a musical entertainment, select pieces, vocal and instrumental, of the best composers, being ably performed. After this a testimonial was presented to Mr. Fletcher, consisting of a handsome silver cup, bearing the inscription: "J. W. FLETCHER. FROM STEINWAY HALL FRIENDS, JULY 27th, 1880."

Mr. Desmond FitzGerald, after regretting the inability of the Chairman of the meeting, Mr. Stanton-Moses, to present the testimonial, he being unavoidably absent, proceeded to remark that Mr. Fletcher had done honor to Spiritualism as a movement, although in one sense Spiritualism was such a blessing to the world, that it could not be honored by individuals. Mr. Fletcher's mediumship was of such a conclusive and sledge-hammer character, that it had made many intelligent converts to the movement. He had much pleasure in handing Mr. Fletcher the testimonial, as a mark of the esteem of those present.

Mr. Fletcher accepted the presentation in a few feeling remarks.

Mr. FitzGerald then asked for a show of hands in recognition of the work done by Mrs. Fletcher.

Mrs. Fletcher replied that in honoring her husband they had honored her. She hoped that on their return to London much earnest work would be done, in the way of establishing progressive schools and otherwise.

A number of beautiful bouquets were sent to the platform for Mrs. Fletcher. The musical programme was then resumed. The occasion was one of great pleasure to those who participated in it, and especially so to Mr. and Mrs. Fletcher, who deeply appreciated the kindly feelings and good wishes extended to them by their many friends.

## Mr. Colville's Appointments.

W. J. Colville will deliver two inspirational lectures in Everett Hall, 398 Fulton street, Brooklyn, Sunday, Aug. 15th, at 3 and 8 p. m. In the afternoon the subjects are to be chosen by the audience. In the evening he speaks on "Psychometry."

On Sunday, Aug. 22d, he will lecture in Republican Hall, 55 West 33d street, New York, at 11 A. M. and 7:45 P. M.

On Sunday, Aug. 29th, he speaks in the Union Church, South Carver, Mass., at 10:30 A. M. and 2 P. M.

We regret to see that Zion's Herald of this city, one of the leading Methodist papers of the country, has been seriously misled of late by a peripatetic person who styles himself an "evangelist," and who is doing business in that line on a sensational plan. This individual had the audacity to state, as reported in the Herald, that "Spiritualism is a fraud made up of sleight-of-hand tricks, mechanical contrivances, and a good deal of cheek." He further stated that he formerly traveled with the Eddys and Davenports, and that he knows every Spiritualist to be either a trickster or deceived. "The whole thing," he says, "is founded on the optical fact that motion is quicker than sight." He then by way of an "exposure" performed a few amateur tricks of legerdemain, about the cheapest style of thing of that class known; all of which statements and performances we should not condescend to allude to, were it not that among the "Editorial Items" of a paper of the reputation of Zion's Herald we find remarks to the effect that this "evangelist" "made a very thorough exposure of Spiritualism in a lecture at—in connection with the Sunday-school Convention." . . . "He explained the wonderful state trick, and other tricks that astonished Joseph Cook." All which statements are ridiculously wide of the truth. We have so recently remarked upon this form of "exposure" to which Spiritualism is subjected, that, though tempted in this case to "hold the mirror up to nature," we forbear doing so, concluding that our readers will readily make their own comments upon the effort of the "evangelist" and draw their own inferences respecting the statements of our able, but in this instance sadly deluded, contemporary.

We received last week a pleasant call from Dr. Mack (the celebrated healer by laying on of hands), and Signor Enrico Rondi, both of whom had just arrived in America from England, purposing to spend a period of time, more or less extended, in this country before returning to London. Signor Rondi is a correspondent of the Spiritualist, also of the Annali dello Spirittismo, of Turin. The Spiritualist of a late date says of Signor Rondi:

"He has been known in England and in Italy for sixteen years as a warm advocate of Spiritualism, and one always ready to testify publicly to the phenomena he has witnessed; but it may not be generally known that in former years he fought under Garibaldi for the freedom of Italy, and was often under fire in some of the hottest battles. He thereby earned the personal friendship of General Garibaldi, whose portrait he took from life and has now in his possession."

Signor Rondi, alluding to his remarkable experiences with Garibaldi, says:

"In those days I was not a Spiritualist, but when I think of all I passed through I firmly believe that some good spirits were guarding me, as I could recount many facts tending to convince me that during all the dangers I escaped, an invisible power guarded my movements."

"AMONG THE PINES."—No. 1 Vol. I. of a four-page paper bearing the above title is received. It is to be issued weekly at (and during the continuance of) the Lake Pleasant Camp-Meeting (Montague, Mass.), by F. L. Stetson—Jay Chappel, being editor. It is neatly gotten up as to its typographic appearance, and its contents savor of a painstaking and careful hand at the editorial helm. We wish the enterprise the success which it clearly merits.

With its issue for July 31st, Bro. Warren Chase's paper, the Santa Barbara (Cal.) Independent, enters its third volume and its third year, and with a new head-dress. The Independent is everything which its name implies, and deserves success, since in matters religious or governmental discussion is really the life-blood of truth.

Mrs. Ella J. Kendall, the widely-known and reliable test medium, having concluded her summer vacation, will resume her professional duties the second week in September next. She can be found on and after that time, by all desiring her services, at 19 Berwick Park (off Columbus Avenue), Boston.

Orthodoxically-religious bigotry has been at work again in Texas—Spiritualism being the objective point. We shall give some details of the matter next week.











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