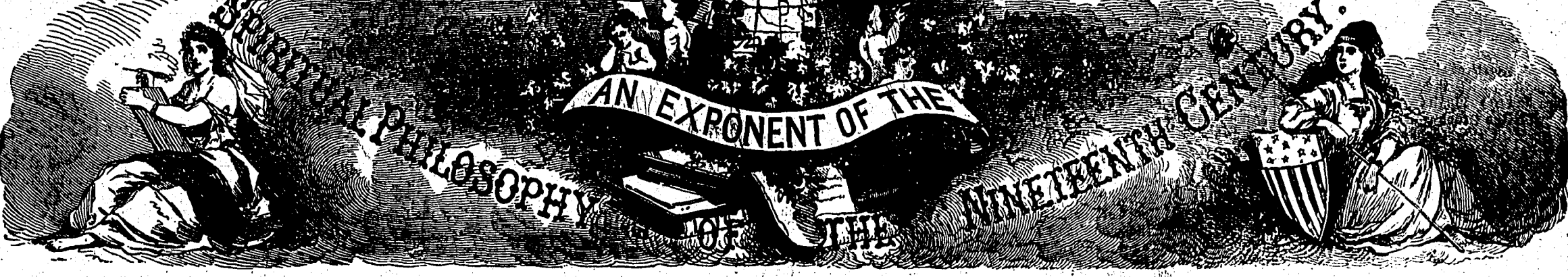


BANNER OF LIGHT.



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Spiritual Phenomena.

Fac-Simile of Plant with Flower,

(IXORA CHABATA.)

Produced by a Materialized Spirit Form (Yolanda), at Newcastle-on-Tyne, August 4th, 1880. Mrs. Esperance, Medium.



We have the satisfaction of presenting to the view of our patrons the above engraving, made from a photograph of leaves and a flower produced at one of Mrs. Esperance's sittings in England, with the vase or water-bottle in which they were caused to appear. The particulars respecting their wonderful production are given in the *Herald of Progress* of Sept. 13, by William Oxley, of Manchester, Eng. After describing the cabinet, the appearance of the spirit form "Yolanda," and the distribution of twenty-seven roses from an earthenware jug that some of the sitters put their hands in a moment before and found to contain nothing but water, he says:

"After presenting these roses, 'Yolanda' retired into the spirit chamber, and on issuing therefrom, stood for a water-bottle, water and sand (which had just been purchased before the séance commenced), and squatting on the floor, in the sight of all, called up Mr. Reimers, who, according to her instructions, put some of the water and sand into the glass water-bottle. She then placed the bottle near the center of the room, and making a few circular passes over it, she covered it with a slight covering of white spirit-drapery, and retired close to the cabinet, about three feet away from the bottle. Immediately we saw something project upward and expand, until it reached about fourteen inches high (as near as I could judge). She then rose up, and removing the white coverlet, we saw a plant with a number of green leaves, actually grown out of the bottle, with roots, stem and leaves all perfect. Yolanda took up the bottle with the plant and brought it across to where I was sitting, and placed it in my hands. I took the bottle and felt her hands, which were quite solid, and extremely natural. I and my friend Calder closely examined the plant in the sheen of the light, which then was flowerless. Yolanda then went to one of my near neighbors, and while attending to the lady, the top part of her white drapery fell off, and revealed her form; I noticed that the form was imperfect, as the bust was undeveloped and the waist uncontracted, which was a test that the form was not a lay figure."

I had placed the water-bottle on the floor about two feet in front of me, and when Yolanda had retired into the cabinet, the raps came for the alphabet: 'Look now at the plant,' was said out, and, on taking up the bottle, my friend Calder exclaimed with great emphasis, 'Why, there is a flower on it!' and sure enough there was a large flower on it—(see the engraving). Thus, in a few minutes, while the plant was at my feet, exposed, it had grown about six inches, developed more leaves, and put out a large and beautiful flower of a golden scarlet or salmon color."

[In connection with the above, Mr. Oxley states that the following manifestation was witnessed by him on the succeeding evening:

"Presently, a white substance was visible at the side of Mrs. Esperance, who sat in her chair, and Mr. Reimers went up, but could not, as I understand, make out the form clearly; after this, I was called up, and, kneeling down, I saw most distinctly an infant form standing close to Mrs. Esperance. The head was covered with a thin white veil, through which I saw the countenance, the face being fully developed. Holding out my right hand, the little form put three of its fingers into my palm, and pressed them down for me to note what was intended; after which I took its hand in mine and implanted a kiss thereon, so there was no mistake about the solidity of the form. This was a symbol—a spiritual message—one which I had been looking for, but little dreamt that it would be given in such a fashion. I need hardly say that both Mrs. Esperance and all the members of the circle are entirely unacquainted with those symbols or their meaning, but to me it was all suf-

ficient. After this, I saw the little form dematerialize as it retired toward the cabinet."

We desire to return our thanks to Mr. Oxley for the friendly interest manifested by his sending the picture for our use at the present time. In addition to the account he forwarded as printed in the *Herald of Progress* (and which narrative we condense as above), Mr. Oxley writes in the following fearless and outspoken vein concerning the severe experience which this excellent medium has just been called upon to undergo: [We may add, parenthetically, that the latest issue of the *Medium and Daybreak* which reaches us says in reference to the act: "Mrs. Esperance has suffered a dreadful shock, and is not likely to be reinstated in health soon. Poor lady! It is a terrible reward for her long period of arduous service. Expressions of sympathy emanate from every quarter, and the thought that Mrs. Esperance is to blame cannot, will not be entertained."]

To the Editor of the Banner of Light:

I send you a wood-cut of a plant which was produced by spirit agency through the mediumship of Mrs. Esperance, of Newcastle-on-Tyne, a full report of which occurrence I forward, as contained in the *Herald of Progress*. Since I attended the sittings, as reported, Mrs. Esperance has been subjected to what so many of our best and finest physical mediums have had to endure, viz., the seizure of the psychic forms. I impute no motives to these "spirit-grabbers," especially as some of them wish themselves to be considered as Spiritualists. But, if the perpetrators of these outrages estimated the value of their own actions in this respect at a more modest appreciation, the spiritualistic world at all events would be saved from much uneasiness. These skeptical insiders are blind to the facts; their superstitious love for the truth, (in their own estimation) urges them on to discover fraud in certain cases where they have suspected it, and commencing by a violation of conditions which they are bound to respect—and knowing that if their intentions were unmasked they would not be allowed to enter the circle and séance—they with profane hands rudely interfere with the most delicate manifestations that any one but these blind ones could make, quite mental and spiritual conditions on the part of mortals which are essential to success.

The philosophy of mediumship, supported as it is by scientific facts, clearly unfolds the action of one Law, which is as unerring in its operation as any so-called known law of nature, and that Law is, that "Like attracts like." A fraudulent sifter, i. e., one present with the foregoing conditions, is bound to manifest all cases are impostures, is the occasion of what appear to the ignorant ones to be fraudulent manifestations—and so on.

A genuine lover of truth for its own sake, who enters this domain of occult science accepting the conditions which are allowed, though beset in the commencement with doubts and difficulties, will, by perseverance, soon receive ample proofs and tests of the genuineness of the phenomena, and the genuineness of the agency; while on the other hand, the doubter who investigates for the purpose of discovering imposture and fraud, will discover what he or she thinks is sufficient, to justify the pre-existing doubts, and sooner or later retires in disgust. There are, I am aware, exceptions to the rule, but the old proverb stands good, "No rule without an exception." So far as I know, there is but one antidote to this poisonous aura which infects the spiritualistic ranks, and that is, the cultivation of self-examination, and a loftier spirituality of mind, which seeks for the true and not for the false, for the good and not for the evil.

When the history of so-called "exposures of fraudulent mediums" and the results therefrom come to be faithfully and truthfully recorded, it will be found in the majority of cases, that after the exposure, the manifestations through the "exposed mediums" have been more pronounced, in the presence of witnesses whose veracity and powers of observation are quite equal to those of the exposers.

What is the result of the sum total of these exposures? So far as the proofs of actual fraud (consciously) on the part of our mediums are concerned, especially of the well-tried ones, the evidence on which such charges of fraud are based is but a vague and most unsatisfactory; and at the crucial part of such alleged evidence it is found that assumption is substituted for evidence. The self-sufficiency of spirit-grabbers and medium-exposers is grounded upon their supercilious ignoring of evidence supplied by others who, in many cases, have tested the genuineness of the mediums selected for attack, by proofs given under conditions controlled by the most perfect scientific apparatus. In the name of all students of occult and psychometric phenomena, I would appeal to those who call themselves Spiritualists to cease these repeated displays of ignorance, that are merely playing into the hands of Materialists, and supplying arguments to sustain the power of materiality over spirituality.

Strange to say, about the same time that Mrs. Esperance was subjected to this most trying ordeal, Mr. Bastian, from America, was subjected to the same by some persons in London, of whom one was Dr. Forbes Winslow, a name not unknown to fame (or otherwise) in the Spiritualistic world. The full particulars of both cases I have not yet obtained; but in these, as in all other preceding like cases, the result is—as we were.

It is a little singular that this attack on Mr. Bastian should have been perpetrated during Mrs. Richmond's visit to this country, which fact, I presume, will afford matter for comment in more aspects than one. Mrs. Richmond's visit is highly appreciated and enjoyed by many sympathetic friends and societies here, and her ministrations have been of a very high spiritual order; and I trust she herself may derive benefit, physically and spiritually, from the visit. In many of the orations are printed in the *Medium and Daybreak* and in the *Herald of Progress*, they are easily obtainable by those who wish to peruse them.

In conclusion, on behalf of myself and those who sympathize with that suffering class—mediums—who are used by angelic and spiritual beings for the conveyance to mortals of the most precious and important knowledge upon the after stages of human embodied life, I have to offer my thanks and felicitations to that venerable and revered "champion of outraged mediums," Thomas R. Hazard, for his two remarkable and conclusive papers that have appeared in the *Banner of Light* for August 14th and 21st. Nothing that I could say would add to their force, but I can say that the influence of such articles does not end with those mortals who peruse them; their spirit pervades a vastly wider area in the spiritual world, and affects even more on that plane than in the sphere of embodied humanity. WILLIAM OXLEY.

Higher Broughton, Manchester, Sept. 24, 1880.

An Interview with Henry Slade.

To the Editor of the Banner of Light:

Owing to the fact that Dr. Slade is regarded as one of the most wonderful mediums for spiritual manifestations now on earth, and because of the rapidly increasing interest which the public are taking in Spiritualism as a proof of immortality, I deem the following report of an interview with this truly remarkable man to be of value to the readers of the *Banner*.

Last Monday morning, July 31st, myself, wife and L. A. Baker, of Lansing, visited Dr. Slade at his rooms in the Lansing House, for the purpose of witnessing the manifestations that occur in his presence. After critically examining the room we were seated around a common, unvarnished, "fall-leaf" table, which the Doctor had borrowed, as is his habit wherever he goes. We then saw two slates tied together with wrapping twine, doubled, and hung on a gas-jet over our heads in the centre of the room, at least four feet from the nearest sitter, and eight feet from Dr. Slade; we saw the slates moved by an invisible power, heard the scratching of a pencil inside or between them, precisely like that produced by mortal hand; heard heavy raps indicating that the message was finished, and on untying the slates, found the following communication, written in a bold, free style of chirography:

"MY DEAR FRIENDS—Can you tell us why a theological education should be so restrictive in its sentiments, so prejudicial in its tendency, constantly seeking to keep the masses in ignorance of this divine truth? Is it because they do not want to see the light that will lead them from error and prejudice? Spirits come to earth to make mankind better, so you may enjoy the spiritual to which you all will come. H. C. WRIGHT."

While in Dr. Slade's presence we felt ourselves touched and grasped repeatedly by invisible hands; saw the table rise and remain suspended a foot from the floor nearly half a minute; saw an accordion, while held by one of Dr. Slade's hands, played by an invisible power through an entire tune; saw a slate held half concealed under the edge of the table, and on it heard the scratching of a pencil as it wrote on the upper side answers to questions we had written on the under side, and kept carefully concealed—the scratching of the pencil corresponding to the words written, and the answers matching the questions every time. During the writing Dr. Slade's hand grasped the outer edge of the slate, and was in sight of all—the message or answers being written on the side of the slate furthest from his hand, and just under the edge of the table. During the writing I placed my face within a foot of the slate, and know absolutely the writing was produced by a power unseen.

A slate was passed repeatedly from Dr. Slade's hands to ours beneath the table, only the tips of the fingers or a portion of the hand being under it—the time of passage occupying nearly a minute, and the power which conveyed it clinging tenaciously with a force of at least a dozen pounds. It was in broad daylight. I examined the table critically. Mr. Slade's left hand rested on the table in contact with ours constantly. He sat with his body turned from the table, and at no time was any part of his person beneath it. My feet rested on his, and I claim it was utterly impossible for Mr. Slade to produce those manifestations. Knowing that some of the wisest men of earth—college professors, men of science, ministers, professional jugglers, and tricksters—have been baffled in their search for fraud, I am constrained to believe I was not deceived. Let those who say it was sleight-of-hand do the same, showing how it was done, or at least go and see for themselves, remembering that others wiser than they, and as honest, concede Dr. Slade to be an honest man and a gentleman.

The day preceding, Dr. Johnson, of Coldwater, received a long communication in the handwriting of his father, written between two slates while suspended from the gas-jet. Mr. Slade claims that that was the first time he ever obtained writing under those conditions. He allows any one to bring his or her slates, or to select from a pile of his own, tie and suspend them from the gas-jet, take them down, untie and read them—he never touching the slate at all; or he will permit the slates to be held in the hands of the sitters, the writing coming or being produced under those conditions—he not touching the slates—the scratching of the pencil inside invariably being heard, and corresponding to the message.

The same day Mrs. John Dexter, of Evert, Mich., obtained a communication from her husband, Hon. John Dexter, and her daughter Hattie, both in their own handwriting.

If it is not spirits what is it? It seems to be the same power that produced the handwriting on the wall for Belshazzar; perhaps it is as significant. E. A. CHAPMAN.

Lovell, Mich.

Another Leaf Turned in the Great Book of Spirit Materialization.

To the Editor of the Banner of Light:

For several years past my convictions have constantly gained strength by repeated experiences that the great quantities of lace that materialized spirits so frequently manufacture and envelope themselves with in harmonious materializing séances constitute, as it were, an occult reservoir or magazine (so to speak) of force from which they can draw certain necessary elements of the manifestation without a direct (and probably more exhaustive) resort to the vital powers of the medium.

In previous communications to the *Banner of Light* I have referred to several examples illustrative of this principle in form materialization that have been afforded at séances when I have been present, but never to any so striking

as some that Mr. A. L. Hatch communicated to me a short time since. By my request he has furnished me with a narrative of some of the remarkable uses the spirits make of this lace in the way of adding strength to their vocal organs, the publication of which I think would be both interesting and instructive to such of your readers as take an interest in the spirit materializing phenomena. I send you herewith Mr. Hatch's letter.

THOMAS R. HAZARD.

ASTORIA, L. I., Sept. 2d, 1880.
THOMAS R. HAZARD, Esq., South Portsmouth, R. I.

MY DEAR SIR—Your esteemed favor of August 27th was duly received. In reply, will state a few of the various instances we have been favored with in which Lizzie, our spirit-daughter, exhibited renewed powers, after weaving lace in larger or smaller quantities. It was after seeing the spirit gather up the lace in her hand and then crowd it into her mouth, afterward rub her lips and throat with it, that we in part understood the power the spirits derive from the lace. As you have suggested the inquiry, I now remember, that at our second séance with Mrs. H., on the 12th of September last, I think, Lizzie came and requested a chair to be placed for her. On taking it, she sat down and began to weave yards of lace, after which she arose and passed into the parlor, then veiled herself entirely, and in an attitude of devotion her whole form from head to foot shone, if I may so express myself, causing her own brightness to cast shadows, notwithstanding the light was at its usual height.

It seemed that it was one of the offices of our spirit-child to gather strength by weaving quantities of lace prior to any new and remarkable demonstration during the séance. I noticed that was the case the evening the medium was removed from the room; also on June 14th last, when three spirits were out at the same time, one of which—Col. Eaton's spirit-daughter—passed through the séance-room door, and we saw her go up stairs. She went into her parents' room, opened the door to the closet passage-way, leaving it open, and through into the room over the one in which the medium, Mrs. H., was entranced, and returned to the medium through the floor—for none of us saw the spirit rise and descend.

Now this evening our daughter stood by my side and vove the lace; and whilst she was doing it, I asked Lizzie: "Are you drawing strength from the circle by the lace, and does that give you greater power?" The spirit replied with an affirmative bow; and such was the case the evening she sat and talked with us a full hour and a half—she came out with considerable lace. The spirit at first passed into the room to the piano, took her seat, and struck all the keys in chords up and down the key-board, after which she arose, and, to appear to de-materialize, all but her head, shoulders, and arms and hands, and taking each of the pedals in turn, shook them up and down. After that, she arose, re-materialized, and standing at the far side of the piano, touched each of the wires, harp-like, then as a finale, seemed to strike all the keys with one strong sweep of the hands. As only the front part of the top was up, she must have materialized her arm and hand under the top to have swept the strings.

After doing the above Lizzie returned behind the curtain, but immediately re-appeared, and took her seat in front of us. After manipulating her mouth, lips and throat as above stated, her first words were: "Mamma and papa, I am so happy to be with you again!" This was in a loud whisper, with some exertion, for the mouth and tongue exhibited a dryness by the sound; but that, in the next sentence or two, passed off. She said many things; one was, she asked her mother "if she remembered the first time she coughed and filled her handkerchief with blood in the parlor?" Now, there had been nothing said that led either of us to think of that circumstance—a beautiful exhibit of the spirit's power reflecting upon events of its earth-life. She further said "that the spirits could do so much more with a few persons, as there was more harmony, and there were fewer spirits striving to come to their friends," besides much else, both beautiful and instructive. Another quite remarkable question was, she asked her mother "if she would like to see 'Aspasia' this evening, with her beautiful scarf?" Her mother replied: "Most certainly," she said, "Well, I will tell her!" and sure enough "Aspasia" did come, after Lizzie retired, with that wonderful satin damask scarf, dove-colored, and full three-quarters of a yard wide, which was lengthened out in our presence to full five yards in length, with a knotted silk fringe—whipped on by her hand—some ten inches or more in length, and that upon each end.

Now this scarf was de-materialized hanging upon Aspasia's shoulders, whilst she was manipulating Mrs. Hatch's head with both hands. She was most faultless this evening, both in form, features and the robe worn. It was of spirit whiteness and purity—Grecian waist, and just caught upon the shoulders. Your imagination cannot picture a form more perfect, more beautiful than that of Aspasia standing before us.

We asked if she could speak in Greek. She did so by giving us a Greek sentence, and what is more, quickly corrected me in the pronunciation of some of the words. I much doubt if there are living others who have been so corrected by a spirit twenty-four centuries past.

You are at liberty to weave any of the above facts into an article for the press; for we well know that you will not only make it readable, but both interesting and instructive.

Yours very truly,

A. L. HATCH.

THREE EMINENT PHYSICIANS.—As the celebrated French physician Desmoulins lay on his death-bed he was visited and almost constantly surrounded by the most distinguished medical men of Paris, as well as other prominent citizens of the French metropolis. Great were the lamentations of all at the loss about to be sustained by the profession in the death of one they regarded as its greatest ornament; but Desmoulins spoke cheerfully to his fellow-practitioners, assuring them that he had left behind three physicians much greater than himself. Each of the doctors, hoping that his own name would be called, inquired anxiously who was sufficiently illustrious to surpass the immortal Desmoulins. With great distinctness the dying man answered, "They are Water, Exercise and Diet." Call in the service of the first freely, of the second regularly, and of the third moderately. Follow this advice, and you may dispense with my aid. Living, I could do nothing without them; and dying, I shall not be missed if you make friends with these my faithful coadjutors."

Give me the storm and tempest of thought and action rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge.—Ingersoll.

The Rostrum.

"NEW WINE IN OLD BOTTLES."

A Lecture Delivered by Spirit George Whitfield, through the Trance Mediumship of MRS. CORA L. V. RICHMOND, in Berkeley Hall, Boston, Sunday Forenoon Feb. 22d, 1880.

(Reported for the Banner of Light.)

INVOCATION.

Infinite God! Thou source of all life, thou giver of every good and perfect gift! We turn to thee with thanksgivings and praises. Our voices would grow harmonious with love. Our spirits would sing forevermore the glad anthem of rejoicing. Every blessing is from thy hand. Every token in the universe of power and love, of law and harmony, is thine. Gracious God, receive our praises! The spirit turns to thee with ever-living fervor, thanking thee for all endeavors that spring up within the soul, and for the response thou hast given. We praise thee for those past evidences of thy life and light, that through varied forms have come to man in the wonderful works and words of inspiration. We praise thee for prophecies and fulfillments revealed upon Sinai, shrouded upon Olivet, and beaming down through the darkened centuries of human effort. We praise thee that in the midst of conflict and old-time warfare the truth has withstood the mighty onslaught and victory has perched upon her banners. Make manifest thy life in the midst of these thy children: Reveal anew the unutterable story of thy love and protecting care, and make these ministering spirits the messengers of thy love and truth and life; not simply to reveal the affection of heart to heart and mind to mind, but that the immortal soul may gather fruitage of eternal truth, and place within the life of man the grand promise of eternal love.

O thou divine life, descend even to the darkened places of earth, and in every human spirit find thou the prison vault that contains the buried treasure of hope. Uplift with the majesty of thy love the divine possession, and rekindle the fires that have grown pale on human altars!

To thee forevermore our praises! To thee forevermore thanksgiving and love! The spirit turns to thee as the source of all light and knowledge, filling the heart with ever-living thanksgivings. Amen.

DISCOURSE.

I am not of those who cling to the form. The substance of God is spirit. Light is revealed to us in many forms. His truth is eternal, but the manner of its expression to humanity must differ in every age, according to human need. If we expect the child of maturer years will wear the robes of infancy, or that the fledgling will return to the shell whence it has emerged, or that having bulled better habits, the present generation will return to the humble hut of the forefathers, then we might also expect that truth shall take its accustomed forms upon the earth, instead of creating new and ever-living methods of presentation. We each have sometime had our old bottles, wherein we desired to place the new wine of the spiritual kingdom. These vessels were sufficient for the infantile state, were sufficient for our hampered and narrow education. But when a new truth takes possession of the mind, if we seek to gauge it by the old landmarks, if we seek to measure it by the old adjustments, we find somewhat is lacking in the capacity of our methods of thought, and the mind must grow, or the truth must suffer. I have never heard that human beings are fashioned to suit the habiliments or the drapery that clothes them; I have never heard that the human head or foot is in any way altered to adapt it to the covering intended for it; but I have been told many a time that every new idea should be shaped to the old forms of thought, and that we must only have those interpretations that are in conformity with the established letter of the law. What time the education of the church caused me to set my foot, in earthly life, upon the old bottles of ecclesiastical power, that time the new wine of the spirit kindled its fervor and fire through the whole Protestant world, and the voice of the Dissenter was the voice of inspiration. We carried forward that wine—we peopled the human mind with new thoughts and belongings, the love of God and the fear of him also possessing our minds; but, believing what the church had taught me, I could in no wise be true to that conviction without greater effort than that born of mere ecclesiastical power. Believing in hell, I would do my utmost to save mankind from its perils. I would call upon them in the highways and byways, I would plead with them in public and in private places. I would say, "The word of God and the love of Christ are offered for human salvation."

Knowing it now to be false, I would call upon humanity to place their new wine in a suitable receptacle; that, having the love instead of the fear, having salvation as a growth and not as an inheritance bestowed by innocent sacrifice, having the gift and inspiration of prophecy to do and be all that was promised humanity, certainly I would neglect the most paramount duty if I failed at this hour to plead with you to leave your old habitations, leave the shell, the outgrown garments. Do not mistake the letter for the spirit, and remember that every vintage of the Lord is adequate to its own needs. Carrying with you somewhat for a pilgrimage to a distant land, you speedily find that the habits and customs of the country require you to adapt yourselves to its belongings, and you leave behind you the trappings of your civilization, and exchange them for the methods of the Arab, or for the methods of the inhabitants of Kamtschatka, as these, having been tested in that country, are most desirable. But returning, you do not burden yourselves with those methods in your own country. The same is true of all methods of human expression. Language in itself contains no idea. A word is meaningless, and all human religion is predicated upon the thought, the mistaken thought, that words are

JOSEPH RODES BUCHANAN.
1 Livingston Place, New York, Sept. 5th, 1880.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER TWENTY-FOUR.

BY J. J. MOISE,

Special Correspondent and English Agent of the Banner of Light.

Out of a few days' rest obtained through the generous courtesy of a Scotch friend, your correspondent seizes a few moments, Mr. Editor, to send a brief chronicle of events over here in Britain. Seated in a pleasant room overlooking the world-famed river Clyde, the silent highway from Scotland's commercial capital to the rolling deep that heaves and swells between the two homes of freedom—Britain and "the States"—the writer feels that after the dust and din of public life, a rest among the classic beauties of Scotland's lochs and braes is just the one thing needed to reinvigorate the exhausted body and jaded mind. Past my window sail the stately steamers of the far-famed Anchor line from and to your own great land, bearing often visitors to our shores whose names are known and honored upon your own. Famed Dumbarton's Rock; busy Greenock, redolent of ships and sugar; the kyles of Butte, wonder of the tourist, owned by the Marquis of that name; Inverary, with its lovely Loch Lomond, where the great Duke of Argyll, historic battle-field, are within easy reach by coach or steamer, and thousands are daily transported to them, all returning to their desks a few weeks hence with bronzed cheeks and restored energies. Thank goodness, life "over there" will not demand that incessant labor that depletes vigor, shatters health, shortens usefulness, and wrecks the victim here long ere his work should close. Indeed an opinion grows apace that the race for wealth is the curse of modern times.

The progress of the spiritual movement in England has lately been of that kind fitly described as a "subdued energy." Excepting for two matters to be presently noted, we have been without anything of special interest since my previous letter. Societies, Associations and Institutions have had quite enough to do to make financial ends meet. For over here commerce has been dreadfully depressed for many months, but little improvement being noticeable even now.

The "British National Association" held its annual meeting in due course, and it is to be regretted that its financial condition is not so satisfactory as it ought to be. It has been found needful to institute a special guarantee of \$500 per year for the next three years, certain that the B. N. A. will tide over its immediate requirements, and ultimately attain the full position of usefulness it has abundantly demonstrated its ability to occupy. Alex. Calder, Esq., its President, Rev. W. Stainton-Moses, E. Dawson Rogers, and Desmond Fitzgerald, have been unremitting in their labors and attentions during the past year; and Miss C. A. Burke, the Secretary, has been as amiable and efficient as ever.

The "Spiritual Institution" of Mr. J. Burns is as flourishing as usual, and our folks respond liberally to his requests for assistance. A complimentary *sermon* was lately given Mr. Burns in aid of his work. It was an eminent success, and netted some fifty dollars.

The friends of W. J. Colville were not a little disappointed at his withdrawal of his intended return, but there is little doubt as to his good service for our cause in his adopted home. I often note with pleasure and astonishment the amount of work he accomplishes.

Recently I had the pleasure of attending the Annual Picnic of "The Spiritual Evidence Society" of Newcastle, for which Joseph Cowen, Esq., Member of Parliament for Newcastle, kindly granted the use of his grounds, called Stella Park, about four miles from the town. Mr. Cowen is one of the most advanced members of the House of Commons, and a man literally worshipped in the town and district he represents, alike for his sterling honesty and conspicuous abilities. A most enjoyable time was spent, and due expression was given at the close to the appreciation felt by the party at the kindness of the owner of the grounds.

Since my last letter, Mr. C. O. Matthews, the clairvoyant medium who was awarded three months' imprisonment as a "fortune-teller," has completed his term and has been liberated. I had the pleasure of presiding at one of his meetings a week since, and can with pleasure bear full testimony to his splendid powers as a clairvoyant of the best kind. His visions were startlingly accurate, and names, facts and dates were given in abundance. He contemplates a visit to our platform, J. C. Wright, who, to good natural abilities, has the faculty of inspiration added. He speaks, I am told, fluently and well.

Mr. E. W. Wallis, Mr. Johnson, Mr. W. Howell, Mr. Westgarth, among our speakers, and Miss Wood, Mrs. Esperance, Mrs. Mellon, Mr. Williams, Mr. Haxby, among our hearers, were the principal mediums, all doing most useful and valuable service in our ranks. Long may they all be spared to work in a cause they, by their zeal, reflect no little credit upon.

The first of the two events I promised to note specially is the return of Mrs. C. L. V. Richmond, who was accorded a public reception at New May Hall, London, presided over by Rev. Stainton-Moses. A few pleasant words of welcome to our talented visitor, and moving a motion of reciprocal courtesy to the "First Society of Chicago" for the address of greeting sent to English Spiritualists by the hands of our visitor. Mrs. Richmond has addressed several meetings in London without fee or reward, toward assisting Mr. Burns, the British National Association of Spiritualists, and the Goswell Hall Sunday Service. I understand she is giving her labors at this point, she speaks at in return for her expenses, as she is but on a friendly visit on this occasion. She has been very kindly welcomed here again, and no doubt will return to Chicago rested and refreshed, and with her previous good impressions of English Spiritualists intensified by her present visit amongst them. Mr. Richmond we found an amiable and courteous gentleman.

The other event of note is the appearance of a new weekly paper devoted to Spiritualism, having "The Herald of Progress" for its title. The new venture has been promoted and launched through the agency of the "Spiritual Evidence Society," Newcastle-on-Tyne, and is under a board of management, with Mr. W. H. Lamballe as editor and manager. The Goswell Hall Sunday Service, I understand, is giving her labors at this point, she speaks at in return for her expenses, as she is but on a friendly visit on this occasion. She has been very kindly welcomed here again, and no doubt will return to Chicago rested and refreshed, and with her previous good impressions of English Spiritualists intensified by her present visit amongst them. Mr. Richmond we found an amiable and courteous gentleman.

Our only monthly journal, "Spiritual Notes," still maintains its high degree of efficiency, and enjoys a continually increasing circulation. It is the best edited and most carefully printed journal we have.

We over here are looking forward with a lively interest to the advent among us of Dr. Peebles' new work on the spirit's life. The Pilgrim always writes well, eloquently in fact, and his literary and personal address over here can be counted on. On all sides I constantly meet the remark, "how excellently the works of Colby & Rich are turned out." Indeed the mechanical portions of the firm's publications are a marvel of excellence. No doubt in this regard the Pilgrim's new volume will equal all previous efforts of the printer's and binder's skill.

Our Premier, the Right Hon. W. E. Glad-

stone, has lately suffered from a rather serious illness. It is said the illness of no public man has excited anything like the expression of national sympathy evoked by the Premier's indisposition for upwards of sixty years—if the death of the Prince Consort and the illness of the Prince of Wales are excepted. Mr. Gladstone is, happily, convalescent.

Just now our holiday season is in full force, and among its fruits must of course be reckoned the inevitable railway accident(s), two of which have just occurred. The first to the fastest train in the world—the "Flying Scotsman"—resulting in the complete wreck of the train and the instant death of three persons and serious injury to four more. Considering the average speed of the train is over fifty miles an hour, it is little short of miraculous that the deaths and injuries were so few. The second one happened the day after the one above detailed, wrecked the train, killed seven persons and injured upwards of twenty more. But the stereotyped result of "no one to blame" and "the Company took every precaution to ensure safety," is poor consolation for bereaved and broken bones. One thing is fortunate, such a "pitch in" (as such events are called by railway men) is very rare.

With greetings in spirit to all readers of the true old Banner, ever the friend of all workers in our cause—long may it live to be so—may I say by my pen. With whatever varying fortune we may meet, let our watchwords be, HUMANITY, THE ANGELS AND THE TRUTH.

Progressive Literature Agency,
22 Pall Mall Road, Stoke Newington,
London, Eng.

BRITAIN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From the Delaware Valley (Hulmeville, Pa.) Advance.)

SPIRITUALISM DEFENDED.

In the Advance Going Backward.

"Little is the wisdom when the night
So runs against all reason." (Shak.)

EDITOR ADVANCE—Some one has sent me your paper of the 5th inst. containing your double-headed editorial leader on "Spiritualism and its Influence." In this article you appeal to the community to "join together and devise means by which its further development and growth may be prevented." You appear to have arrived at no final conclusion as to the degree of religious inhibition may be tolerated with safety to society; but, in respect to the exercise and enjoyment of this freedom by Spiritualists, you would impose some arbitrary restraints. No other conclusion is warranted by the terms of the following extract from your editorial:

"It is a very difficult matter for private opinion to decide how far a license may be given to advocacy and exercise of things which are not in the realm of truth. That there must be a limit somewhere every one will admit. But to set bounds to the limitation is the matter which must yet be decided; and decided it will be, etc."

Let me respectfully remind you that when you undertake to stifle free thought, or moral and religious questions, you are not only exercising private judgment; you are proposing to strike at the fundamental principles of the Protestant Reformation; at the Declaration of American Independence, and the inalienable rights of man. Men of great ability, large opportunities and commanding influence, shrink from the responsibility of such a contract. The Nineteenth Century is too far advanced, the light of science is too bright, and the human mind is too much in love with its free institutions to warrant the expectations of success in such an experiment. A religious despotism has no chance in republican America. Democracy irreverently takes the Pope's bull by the horns and leads him captive into the wilderness. We have no more respect for the crozier and mitre than for crowns and sceptres. We cut down the throne and carry its fragments into the street for the use of our representatives in what may be better still, a free platform for the people. Inspired with the love of Truth and Liberty, we break all the symbols of arbitrary power and scatter the fragments to the winds.

The pretext for the publication of your article is found in the case of the unfortunate William Twining. I have no knowledge of this case except what I derive from your paper, and I certainly have no disposition to question the general correctness of your statement. The facts, as published in your paper, plainly show that Mr. Twining was a victim of some fatal disease, which was accompanied, from its inception, by cerebral derangement and followed by ungovernable delirium and sudden dissolution. In several different forms of violent derangement an attack is often accompanied by intense exaltation and delirium is a frequent concomitant of acute diseases. In such cases it is quite natural for the patient to rave about the subject that last occupied the mind. This fact furnishes no evidence that the subject of thought had anything whatever to do in causing the patient's illness. That may have wholly depended upon physical causes, as every well-informed and careful physician will readily admit. That Mr. Twining's delirium was not the real cause of his disease and death, is rendered altogether probable from your own statement of the facts. When people become insane from constantly dwelling upon some all-engrossing subject, they do not, as a rule, die suddenly. Indeed, insane people are scarcely more likely to die prematurely than others. The asylums have scores of inmates who have ten years for many years, and these poor unfortunate often live to old age. On the contrary, it appears from your statement of the facts in Mr. Twining's case, that only three days intervened between the first symptoms of mental derangement and the death of the patient.

But, if it should be made to appear that Spiritualism sustained some doubtful relation to the loss of this man's mental equilibrium, his case would only furnish another illustration of the fact that the mind is concentrated and protracted by the action of the mind to any one subject, is liable to derange the mental functions. Thousands of imperfectly balanced people have lost their mental equilibrium in this way, but very few of them, however, were Spiritualists. In such cases the mind is deranged, not because there is necessarily anything in the subject of its meditations to disturb the harmonious action of the faculties, but for the obvious reason, that this intense and prolonged strain upon the mind is forever incompatible with the laws of physical and mental harmony.

"Come, now, and let us reason together." I have known more than one merchant who went from his counting-room to the lunatic asylum. The incidental cause of the mental derangement was too constant application to business, and the necessary spirit of the man was not a book-keeper. But would you put an embargo on commerce, and have the store-houses of other men shut up on that account? Students, with unbalanced brains and feeble minds, have been sent from the University to Bedlam, but the faculty did not resign; many others went to the same institution—I mean to the University—and no one ever suspected that a proper education was a dangerous thing.

When a writer well acquainted with a man in Massachusetts, the foremost farmer in all the region, whose real estate and personal property made him the wealthiest man in the township to which he belonged. So strong was this man's love of mammon that it produced a morbid apprehension that he was about to lose his large possessions. This false conception gained strength until it preyed upon his day and night. During the winter he was unable to work, and his days in the almshouse, he terminated his unhappy life by hanging himself on his own broad domain. It was with a cheerful submission to "the mysterious ways of Providence" that the heirs of that man took possession of their own lawful inheritance; at the same time the neighboring farmers never suspected that there was any natural relation of cause and effect between agricultural pursuits and suicide.

Love has unmoored the minds of multitudes and left them to drift over the sea of life in darkness and despair. Among the most hopeless wrecks of our poor humanity are those who have "loved, not wisely," but with a fatal intensity. And yet every normally constituted young man still finds his sweetheart, and every blushing maiden accepts her lover. No one

proposes to disregard the divine injunction to love one another; but, as the flame of love sometimes consumes the altar on which the flame is kindled. It is also true that the lunatic asylums contain many persons whose mournful record—as will appear from the books kept by those institutions—is, that they became insane from mental and nervous excitement occasioned by their religious experience. The history of revivals is illustrated by hundreds of such melancholy examples. Only the other day a woman who was a member of the congregation at the Brooklyn Tabernacle, Rev. Dr. DeWitt Tammage, pastor, is said to have lost her reason from the force of a solemn conviction and the intensity of her religious emotions. Will the editor of the Advance tell us who is to be held accountable for this case? and where is the graceless iconoclast who, on such a poor pretext, is ready to madly rush into Atheism, and scierlogically pull down the temples of religion over the heads of the worshippers?

In a local paragraph you state the fact, on the authority of the New York Herald, that the "crowd in attendance at the Spiritualist Camp, on Sunday, the 1st inst., at Nesliammy Falls, numbered over ten thousand persons." Yet in your attempt to illustrate the influence of Spiritualism you select the one unfortunate individual whose case is long and painful death furnished the occasion for your appeal to the public. Mr. Twining is said to have died a Spiritualist. Be it so; but that fact does not explain the cause of his death. Christians also die sometimes in a state of the wildest delirium; but no discreet journalist appeals to the public to suppress the religion of the cross. From a solitary example of a man who, probably, died from inflammation of the brain, you jump to the conclusion that the influence of Spiritualism is so dangerous a nature that something must be done to suppress this pernicious heresy. On this grave subject you converse as coolly, and with as little apparent regard to the faith and philosophy, and the constitutional rights of millions, as a city alderman would exhibit in discussing the propriety of a municipal ordinance for muzzle-loading. Why not undertake to suppress the Christian religion because church members sometimes have *cerebro-spiral meningitis*; or, otherwise, because all Christians are liable to die—some suddenly and others from wasting disease—die holding on at the last to the expressive symbol of their faith?

Now, my dear Sir, may I be permitted to inquire, why you select William Twining's case as the only example of a Spiritualist? For the nine thousand nine hundred and ninety-nine other people who attended the meeting at the Spiritualist Camp on the same day, not one of whom—so far as the writer is informed—is either sick or has exhibited any symptoms of mental derangement? What sort of logic is that which draws a general and most sweeping conclusion from a solitary exceptional case in ten thousand? If you had inquired of the Rev. Dr. Tammage, or of the thirty inches high, would you straightway seize upon him as the only proper illustration of the average stature of the citizens of Bucks County? Of course you would not; and yet in your attempt to determine the character and influence of Spiritualism your assumption seems to me to be no less illogical and absurd.

But this lame logic and manifest injustice to Spiritualism is not confined here. The moral philosophy of some of our writers is defective as their logic. The enemies of the great Truth which has already filled the world with its presence, are also accustomed to search diligently for a profane and reckless brother in the faith, or some morally slipshod sister; and when they have found one, they make haste to determine the moral character of the whole spiritual brotherhood by one such individual example. If you should endeavor to prove to the world that no faithful disciple thought of relinquishing his or her faith in Christ, or deemed it necessary to inquire into the moral character and influence of the Episcopacy.

You seem to be shocked at the conduct of the Spiritualists in having the body of Mr. Twining removed from the ice with a view of determining beyond a doubt whether his spirit had or had not departed. I have no objection to a very proper thing to do under the circumstances; and the public authorities everywhere should forbid the burial of any and all persons who die suddenly until there are signs of decomposition which cannot be mistaken. For the same reason the remains in such cases should never be subjected to a very low or freezing temperature. Enlightened Spiritualists have some knowledge of the anatomy of the human body, and it is natural that they should exercise more than ordinary caution. They are better informed on this subject than any other class of our citizens. They know that the sudden interruption of sensation and voluntary motion is no certain indication of death; and that a state of suspended animation for several days has been followed—in many well authenticated examples—by complete restoration of life and voluntary action. With this knowledge and voluntary caution against premature burials, and to encourage hope in the possibility of restoration, carelessness would be crime.

Trusting that you will permit me to address your readers, in behalf of a people numbering many millions in all civilized countries, whose independence of thought and liberty of speech you gravely propose to curtail, I am, Mr. Editor, Yours respectfully,
S. B. BRITMAN, M. D.

Delvidere Seminary,
Warren Co., N. J., Aug. 12th, 1880.

COR CORDIUM.

The freshness of the wood is mine,
I lie in baths of mountain air;
I lie in the arms of my dear one,
Fold ground round me everywhere.
The thrush's song is sweet and low;
A water-sprite sings the ferns
Down where the silvery trickles flow
O'er emerald brims of sylvan noons.
On leafy glade and granite walls
The sunbeams' misty splendors stream;
A long, long, long, long, long, long,
As if the wood moaned in its dream.

I see where purple lichens glow,
Where mosses drink supreme content,
Where spreads the elms like snow
The curtains of its spotless tent.
I see what chronicles are graven
On splintered cliff and weed-raven
And how the teeming ground is paved
With beautiful forms of what has been.
The pine-tree's sigh and brooklet's mirth
And the heart with joy and strain,
And all the sad and sweet of earth
Pleads in the pathos of the brain.
Far o'er me palpates the blue,
As if Love hovered softly there,
And from her tender bosom drew
The holy calm that fills the air.

Oh, sky above! oh, world below!
What is the secret of your speech?
Oh, why beyond your glorious show,
Does soul with restless yearnings reach?
What is the life that life conceals?
The inner force? the primal fire?
The potency that makes, and feels,
And baffles most as we aspire?
What is the end, the good at last,
When each appointed task is done,
When every form of change is past,
And being's goal of conquest won?
The mystic pageant comes and goes;
The old is new, the new is gay;
The everlasting Order flows
While hearts grow still and suns decay!

Amid the Infinite I grope;
I faint with reaching for a shore,
But the mystery of Faith and Hope—
"To Love shall live and more and more."
—Schirmer's Magazine.

Never give way to melancholy; nothing encroaches more; I fight against it vigorously. One great remedy is to take short views of life. Are you happy now? Are you likely to remain so, till, and even if not next week or next month or next year? Then why do you present happiness by distant misery which may never come at all, or you may never live to see it? For every substantial gratification is but a shadow, and of them shadows of your own making.—Sydney Smith.

Banner Correspondence.

New York.

NEW YORK CITY.—Dumont C. Dake, M. D., writes from 31 East Twelfth Street: "I am impelled to address the thousands of liberal and intelligent readers who from week to week peruse your valuable paper, which words to me, and to many others, are a blessing. The glorious old *Banner of Light* for years has been a fearless and powerful champion of truth, ever in the thick of the fight—a true messenger of light to the children of men, a remembrance of the past and a grand victory, the defeating of the great Doctors' Plot in our sister State, Massachusetts, I say, All hail to Boston and the liberal-minded legislators who there convened! All hail to the *Banner of Light*; and all hail to the noble band of workers who also entered with you into this struggle against unjust tyranny and oppression. This glorious deed is recorded in the hearts of all true mediums and reformers who love truth and liberty and despise error and oppression. After stating that, he has himself done what was in his power for years past, to oppose the crying evil of class legislation, Dr. Dake proceeds: "Gerrit Smith and I have too many laws. We need fewer laws and better. Shamed on a class of medical men who seek legislative protection—virtually admitting the fact that they are not able to cope with fair and honest competition in healing the sick. They are, forsooth, weak in practice, but strong in theory. They are banding together for self-protection, and in several of the States have omnibused bills through the Legislatures. Such action on their part is a disgraceful and unwarranted usurpation of the rights of a free country. Where is this to end? 'Eternal vigilance' is indeed 'the price of liberty.' American citizens are to-day in this great Empire practicing the sacred right of choosing the mode of practice they desire. You must by law swallow up the drugs or poison, *secundum artem, ad nauseam*. Where again, I say with emphasis, is this to end? What next? Will we soon have a law against free doctors at four and ten cents a visit, such as our laws upon the statute-book we have no freedom—we are at the mercy of a set of bigots and would-be tyrants. Such medical men care nothing for the sacred rights of the people, but they are particularly interested for the advancement of science—they only demand and desire power! Through State Chamber acts they have succeeded in class legislation, and now have a State Board of Health in New York which gives them the power to arrest healers or clairvoyant physicians who treat the sick, and to deny them the right of issuing special permits, etc. Oh, what a farce, so far as justice is concerned! But what a fearful responsibility is placed upon the shoulders of such a body of men who can make mistakes as they so often do. But men tell no tales, say the M. D.s. Don't they! You had better believe they do! An army of arisen souls now stand ready to take this old-time assertion, and many are the manifesting intelligences who hold the alopathic partisans responsible for their untimely deaths. The true healer is now absolutely forced to cure his patient, since no deaths are allowed by law to be traced to him. With such unjust laws, we have a regular, popular, scientific death-bed certificate, or a good healer through whose instrumentality they may possibly be cured?"

Canada.

TORONTO.—Byron Tupper writes as follows respecting very powerful phases of spirit manifestations that have rewarded the patience and perseverance of himself and friends: "It will perhaps be interesting to learn what the spirit-world has been doing for the night and pre-identified country during the past four or five years. Whilst the secular and many of the spiritual journals have been prating of the 'exposure of the occult,' and the country a few years ago resolved some five years ago to give the matter a thorough but fair investigation, and allow the invisibles just such conditions as they required. After over nine months of investigation, we have not only not surprised anything we have yet read or heard of, but we no longer any need of cabinet, darkness, or even test conditions, our manifestations taking place in strong gas-light, moon-light, or sun-light; and sometimes in the open air, with the sun shining brightly at midday, where our spirit-friends appear to us in their snowy garments as plainly visible as ourselves—medium and sitters being in plain view of each other. The only condition to be complied with is that our eyes with handkerchiefs, and at the commencement of the séance, and when sufficiently materialized, the spirits remove them with their own hands, thus permitting us to both see and converse with them for several moments. Our last meeting, held in the hall of the grove, an Indian maiden, Forest Lilla, swayed to and fro upon the branches of a small tree, and made the woods echo with her laughter and song. Frequently we are permitted to walk arm in arm with our loved ones, and feel their warm kisses upon our cheeks as natural as when pressing them to our bosoms in earthly life. True we have met with many failures and disappointments, but we have not been disappointed in our low and adverse influences, but through patience, diligence, and perfect trust and confidence in our guides, we are beginning to reap the golden harvest at last, and the happy hands with loved ones we have mourned as lost, of which we are led to exclaim, 'where is thy thing? oh, Grave, where is thy death?'"

Louisiana.

NEW TEXAS.—Joseph Tonnore writes as follows in regard to the development of mediums in his own family: "At last the dawn of light of Spiritualism has shed its illuminating rays within my household. After nearly one year and eleven months of hard fighting, and the sacrifice of my own family by my public, I succeeded in inducing my mother, sister-in-law and a friend to sit with myself around the table, using the planchette bought from you, and thanks to God and good angels, it was not in vain. My sister-in-law, after three sittings, was developed as a speaking, writing and healing medium; and two or three days ago her little boy, eleven years old, was developed as a speaking medium. While entranced he is always under the control of his mother, and in his own mind is so far as he can. It is really quite amusing to see him at work when thus controlled. I think my friend, who sits with us, will also become a medium. He is now in a state of development, and seems to be forthcoming. My mission appears to be to work for good in this regard. Now that we have a family circle, an interest in the subject will doubtless be awakened, and I hope to be able to obtain many subscribers for the *Banner of Light*, and thus to guide the guiding star, and which I prize above all things else."

Massachusetts.

LAKE PLEASANT.—W. J. Jack, M. D., writes: "I shall be at my office at 60 Merrimack street, Haverhill, Mass., on Oct. 4th and 5th. I desire to return thanks to the many who have participated in any way in the pleasant reception tendered me at my cottage while at the Lake; and to all who so kindly made it a bright spot in the memory of those who are endeared to me. The *Banner of Light* at Lake Pleasant has been highly and recommended by all, and its editor recognized for the course pursued by him. Let me here state that our much-esteemed friend's wife (Mr. W. D. Perkins, of Boston Highlands), has recovered from her severe illness and is now leaving to-day, Sept. 24th, for home. Mr. and Mrs. Perkins have won many friends for themselves by their kind and generous manners to all, and the interest they manifest in whatever makes for the advancement of our cause; and we trust to see them again next season at their Highland Dell Cottage-ten' at the Lake."

WOBURN.—G. Monroe writes: "The lecture by Prof. J. R. Buchanan in the *Banner of Light* of July 17th, is, in my humble opinion, the best address you ever published."

Ohio.

BELLEFONTAINE.—James Cooper, M. D., writes: "The course pursued by the *Banner of Light* is entirely satisfactory to its patrons in this section."

A Card from Capt. H. H. Brown.

To the Editor of the Banner of Light:
Please allow me to return, through your columns, my hearty thanks to everybody I met at Lake Pleasant this year, for their good will and sympathy. I never believed that heaven could be made so easily on earth before; but love and good will made it there nearly a month for me.

To President Beals and the officers of the Association I would return thanks for their kindness at all times, and for their willing and efficient aid in arranging an independent lecture for me, and to the friends for their generous contribution to that occasion. To the ladies who arranged the entertainment for me, and especially to Mrs. Mary F. Lovering, of South Boston, and Mrs. Wm. H. Flint, of Boston, who engineered the whole matter, to the speakers, mediums, singers, readers who took part, and all who were willing to do so; (and every one on the ground was in a spirit of friendly emulation ready to assist), I return special thanks for their recognition of a public worker. And in behalf of all those who, because of one for whom the way has been broken, shall yet find like me thorns turned to roses, I would say, angels speed you!

To "Cephas" I feel that all owe much for his excellent and full reports in the *Banner of Light*; and for favors, public and private, from him, I would make due acknowledgment; may be long, from east to west, continue his useful labors.

Lake Pleasant has in every way been a success, but most of all in the spirit of brotherly love that prevailed there; and it is a promise and a prophecy of that era sometime to dawn when fraternity shall be a fact; for such meetings as this one echo far and wide the angels' song of peace and good will.

Truly yours, H. H. BROWN.
Willimantic, Ct., Sept. 8th, 1880.

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 In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (published or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give scope.
 We do not read anonymous letters and communications. 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.
 Notices 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.

Banner of Light.

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Volume XLVIII.

The *Banner of Light* opens with this issue a new volume, the figures indicating which tell the story of the age and length of service of this paper. The continued existence of the *Banner* for so long a term of years is at least one significant index of the fact by which this epoch in time is distinguished, namely, that it years and reaches out on all sides for "more light" continually. It is an age that refuses to sit down satisfied under the hard and heavy religious dogmas of Solifidians and Antinomians, of Luther and Melancthon, of Calvin and the catechisms. The age in which we live hungers and thirsts for a larger and higher knowledge, on which to build a broader and more enduring faith. It is an age that demands just such agents and servants as the *Banner* has undertaken to be from the beginning, and such as are sure to appear as fast as required and to last as long as the need of the human spirit continues unsatisfied with its surrounding beliefs. Therefore, with a new sense of responsibility we take up our work again at the opening of a new volume; confident as ever that our chosen task will never be performed until these old, obstructive beliefs and superstitions have been wholly transmuted into living forms of utility working for human progress.

A journal of the character of the *Banner of Light* need not apologize for open reference to itself, its aims and attainments, after this manner; on the contrary, it is fairly expected of it that, from time to time and on all proper occasions, it come in a personal way before its extended community of readers and friends, and give an outline review of its past, and a brief horoscope, so far at least as pledge and promise form one of its future. We may use the words of Daniel Webster on another occasion, and say, "The past at least is secure." Nothing can now avail to change that. The good and the evil; the lofty purposes successfully approximated in their practical outcome, and those perchance where the means were not forthcoming to match the earnest "will and deed"; the steadfastness of purpose, and the insufficiency of results, these all belong together, and are to be taken together. In this sphere of human action nothing comes out according to the first design, and it generally is not long before we see for ourselves that it is better so. In this way we are instructed in patience, humility and confidence as to the final good awaiting all. And we likewise come to realize the truth of the existence and constant activity of invisible powers ruling over our heads. It is the lesson of lessons for mortals to learn. Still, the work of the *Banner of Light* was originally undertaken under spirit instruction, and has been steadily conducted under spirit guidance; and for that reason it has been continued without interruption, and in the face of all obstructions of whatever character.

It does not belong to us to endeavor to catalogue the results of that work; they will everywhere speak for themselves. The record is one for invisible hands to make up. Yet if a constant endeavor to catch the earliest suggestions of the invisibles; if a sleepless desire to know their designs with mortals and to come into perfect harmony with them; if singleness of devotion to a great cause in which the entire race is profoundly interested, and the inspiration of communion with those who are shaping and directing it for the race's highest and most lasting good; if all these motives and incentives can form a body of influence sufficient to produce good results and to make these results visible, then the *Banner of Light* may justly claim to have been an agent in the resuscitation of the world's spiritual life of no mean rank and importance, and to have earned a place in the world's permanent regard of which nothing can deprive it now. It arrogates nothing to itself, however; it never did, and never will; its professed office has been only to serve. It has never brandished any theories in a dogmatic way in the faces of the people. It has refrained from advocating any organization which should appear to shut out any other one. It has refused to discard, or even to forget, the phenomenal proofs of spirit-communion which were first sent to upset all doctrines and dogmas, and which if discarded would result only in the making way for a succeeding generation of theories and speculations and utterly aimless beliefs.

The *Banner of Light* has held faithfully by

the media and the phenomena from first to last. It has done so because it is through these avenues alone, sometimes apertures rather than avenues, that the light has entered in and dissolved the fabric of superstitious creeds. The belief is abroad that the Christian Church, like the Jewish, and like the Ancient Church before that, has reached the limit of its dispensation, and the heavens are opened again for a new revelation. It is not, however, a revelation by assertion or argument; not a revelation of mere words, which may mean one thing or another; but a revelation that is a disclosure of truth and fact by means of fact—fact visible, audible, and to the meanest human understanding comprehensible. The proofs of phenomenal Spiritualism are to be seen on all sides to-day, and to be understood of all; the speculations which may be built upon them, however numerous, attractive, or wonderful, are not equally comprehensible, or even equally interesting to all, and are therefore incapable of being of universal use. The phenomena are nothing more nor less than actual evidences of spirit-communion; they are what has introduced the new belief into the human heart and is causing it to spread rapidly everywhere; and to give them up because a few consider themselves to have outgrown the necessity of them, savors far more of conceit than it does of spirituality.

Not so long as human hearts remain to be reached by the agency of the phenomena, and human beliefs and unbeliefs still demand the agency of another method of rectification and supply, can the phenomena of Spiritualism be given up or even treated as secondary by those who sincerely seek the spread of the vital truth of spirit-communion, and who would see the two worlds brought into as close as possible relations. What human minds may be pleased to think concerning these phenomena and what they teach, or to whatever extent they may choose to speculate and dream on the basis of these phenomena, it is certain that no amount of such thinking and speculation is capable of reaching the heart of the world to influence it as the simple, unexplained and direct message of spirit can do. And upon this we have taken our stand and sought to maintain it from the beginning. Until the heavens themselves shall descend upon the earth with all their nameless and countless influences, we cannot afford to surrender either the phenomena or the media. Of course they go together when they do go. But their work on earth has only begun to be done. If there are those who think they individually feel no longer any need of them, that will not suffice for a reason why all others shall be denied them. Let us never despise the means by which we have gained access to truth, however humble. To do so would in no sense suggest that the truth itself has at last made us free; we should be bound up still in the same dogmatic restraints which are the characteristics of sectarianism and superstition.

Of the welcome fact of the wide and rapid dissemination of the spiritual belief and philosophy among our fellow-men of all classes and conditions there is no longer any question; it is because of this fact that so much fresh earnestness is infused into the blind opponents of Spiritualism. Were it a declining and decaying cause, they would have no such reason to manifest their hostility. In view, therefore, of this rapid spread of truth, it should be our aim as Spiritualists, not to stop to contest with the enemies of the cause, but to win over to the favorable regard of its heavenly doctrines all such as are in a receptive condition in relation to them, and who can be reached by right influences to accept them. It is obviously our first duty to prepare the way for the reception of new truths and new forms of truth by doing all we can to remove unjust prejudices against them. This can be effectually done by the freest distribution of spiritualistic writings among the people, that their meaning and value may be more clearly apprehended and appreciated. It need not concern us as Spiritualists that we do not appear to break down existing creedal organizations; that is not our affair; it may safely be left with other influences: If we simply and humbly go among others, with no view or thought either of proselyting or overcoming them, we shall be received in the same spirit, and instead of arousing hostility we shall find our path clear entirely of that too often fatal obstruction. Let it be understood that we seek only to lead others into a larger light, and our efforts alone will excite commentary, not ourselves.

There is a great deal more of genuine belief in Spiritualism to-day in these organizations than many of us seem to be aware of. Thousands on thousands within the folds of the Christian Church, by whatever name or sect known, have silently received the truth of spirit-communion into their hearts, and are daily living new and larger lives in the light it sheds around them. This welcome truth, revivifying faith and confirming belief, has come down on all human hearts, in the churches and out of them, as the rays of the newly risen sun come from out of the east: They make no audible announcement of their presence; they offer no prophecy of their influence; they come with the silence of heaven's light into the soul; and those who receive the blessing do not think it necessary to do more than accept it in silent gratitude and let it do its work upon them in its own way. Here is a fact of the largest importance for Spiritualists to consider, especially when they feel at all inclined to question the fact of the spread of Spiritualistic truth. The churches to-day are full of Spiritualists. Many of them may not yet be ready to avow their belief in spirit-communion before others, but in their hearts and lives they hold it none the less. It is no matter whether they announce it or not; the fact itself is tribute and testimony enough to the secret and silent power of the new revelation. It has obtained a foothold in the very organizations whose spokesmen in the pulpit denounce it; and even in the families of the preachers it does its work in spite of hostility or protestations.

How very much there is to encourage Spiritualists in the contemplation of this fact. It is one that is not so often taken into the account as it should be, when the growth of Spiritualism is considered. We do not hesitate to say that the good work goes on far more effectually in this way than if it were attempted to force it by propaganda through a separate organization, with its machinery copied from the worn-out patent of ecclesiasticism. There cannot be a doubt about it, in the light of results. Of what importance are the methods of disseminating new truths like those of Spiritualism, in comparison with actual dissemination of them? The thing to be done is the work; and we ought to be willing to trust the invisibles to select the channels for carrying it on, as they selected those for beginning it. Those who hold the highest and largest views of Spiritualism

certainly will do so. It is well if the churches may be made equally useful with our own societies, associations and clubs for the spread of the blessed truths we hold. All then becomes a voluntary service, and each individual performs it from motives which his heart, and not his head, supplies. In this way there do not come up any of those baneful ecclesiastical and theological questions which destroy all the feeling of spiritual receptiveness, and never lead to any settled issue either. Truth that makes its way thus cannot be rooted out. If those who are in the church are believers in spirit-communion, we have the best pledge in that fact of the final spiritualization of the churches themselves.

There are a number of Spiritualists who seem to entertain the conviction that phenomenal Spiritualism was only the herald and announcement of a new philosophy, which was to contain a re-statement of the relations of the visible and invisible, the material and the spiritual worlds. And thinking, mayhap, in all sincerity, that the phenomena have performed their allotted service, they manifest an impatient desire to relegate them to the realm in which past things are kept, and to push out upon the shoreless sea of speculation and theorizing. But, as we have said above, on the basis of the latter certainly could not be built any stable structure of belief, whereas on the phenomena it is possible to construct a faith that is akin to knowledge; which nothing on earth can shake. Mere speculations, with whatever force and skill they might have been presented, never would have arrested the world's attention as the humble rapping of the spirits has done. And the phenomena, as we all know and see, are gaining ground more rapidly than the most glowing and subtle speculations ever could have done.

The spiritual phenomena were not sent until the heart of humanity was in a receptive and listening mood; they will remain no longer than it continues in the same mood. When the human mind in its conceit proposes to take the work out of the hands of the invisibles who inspire and direct it, it is very much to be feared that whatever results specially from such action will have to bear some other name than Spiritualism. Mysticism can never hope to be the same thing at all. That may serve to intensify and perhaps elevate the workings of the human mind for a time, but it was never known to bear fruit. Let us not cease to cherish phenomenal Spiritualism, which brings mankind to a personal knowledge of and belief in a future state that is the continuation of this. Reasoning cannot do that; nothing short of revelation can.

With these words as a earnest of its future intentions, the *Banner of Light* goes forward to its new volume, seeking to cooperate with all in the spread of the truth, and refusing the fellowship of none.

The Rise and Progress of Spiritualism in Australia.

The *Harbinger of Light*, published at Melbourne, Australia, for August, reaches us as the closing number of the first decade of its existence, and the editor furnishes a review of the origin of its publication and the work it has accomplished during the ten years just closed. At its advent in 1870, considerable interest had been awakened in the subject of Spiritualism, by the lectures of Mr. Naylor in Melbourne, and Mr. Leech at Castlemaine. The leaders of the church became disturbed thereat, and seeing their gods in danger, sought to stay the progress of what would eventually lessen their influence and possibly their income. But the lecturers gained strength from the opposition that was intended to weaken them. Mr. Naylor spoke and wrote with more vigor; the addresses of Mr. Leech were published from week to week in pamphlet form and widely distributed. At the same time, Mr. Charles Bright, who had published letters on Spiritualism in the *Argus*, over an assumed name, openly identified himself with the movement and spoke publicly on the subject. Shortly after, eleven persons met and formed an association, which soon increased to eighty members. A hymn book was compiled and Sunday services began. As elsewhere, the press ridiculed, and the pulpit denounced Spiritualism as a delusion. The subject was discussed in the "Eclectic Association." A number of articles in the *Argus* brought some of the facts prominently before the public, and the growing interest was sustained and advanced by a public discussion between Messrs. Tyerman and Blair. In 1872, a Sunday school on harmonical principles was established, Mr. W. H. Terry, the proprietor of the *Harbinger*, being its first conductor. Almost simultaneously with this was the visit of our fellow-countryman, Dr. J. M. Peebles, whose public lectures and work in the Lyceum served to strengthen the hands and the hopes of those who were interested in it, and to consolidate the movement. A controversy in the *Age*, between Rev. Mr. Potter, Mr. Tyerman and Mr. Terry, brought the facts and teachings of Spiritualism into further notice.

Through all this pioneer work the unseen laborers, through various mediums, had continuously and persistently dealt efficient blows against the materialism not only of the world but of the church. Soon came Dr. Peebles, Thomas Walker, Mrs. Britten and others, who widened the influence of the spiritualistic philosophy, and aided the *Harbinger* in its efforts to establish Spiritualism on a broad, rational basis. It has been sustained solely on its own merits, having none of the aids usually awarded by booksellers and news agents to publications issued in the interests of popular movements. Mr. W. H. Terry is deserving of all praise for his unselfish and faithful exertions in carrying the *Harbinger* through ten years of as hard labor as ever befell any similar enterprise, and we bespeak for him, in his continued efforts to make known the evidences of a future existence and the illuminating truths of Spiritualism, the hearty cooperation and sympathy of all friends of the cause.

"Epes Sargent is about to publish a new work on Spiritualism, considered from a scientific standpoint. There are those who may question whether Mr. Sargent is the person for such a treatment of the subject, but this makes no material difference to those who are wedded to a theory."

The above is from the *Free Religious Index*, which, as some of our readers may be aware, is a weekly journal, published in Boston. The whole animus of the paragraph is contained in the part we have italicized, and amounts simply to this: "Mr. Sargent is not the proper person to treat the subject of Spiritualism scientifically, inasmuch as he accepts the spiritual hypothesis." Is not this prejudging the whole subject with a vengeance?

Read the announcement made on our fifth page by Mrs. Emma Hardinge Britten, concerning Sunday services for the people, to be held at Harvard Rooms, New York City.

The "William Twining" Case.

Various members of the secular and also of the so-called "religious" press have for a few weeks past made bilarious mention of the decease of a gentleman bearing the above name, their joy being caused by the hope that, with a recital of his peculiar affliction and demise, they might be able to point a moral, which might run in this wise: "Nothing different could have been expected from those attending the Neshaminy Camp-Meeting" (recently closed), "and such is always the result of a belief in Spiritualism." But these hopeful earthlings reckon most fabulously "without their host" in so doing, as the facts which are continually transpiring in this direction conclusively prove.

The editor of the *Delaware Valley* (Pa.) *Advocate* thought he saw a chance, too, to join the "Tray, Blanche and Sweetheart" combination; but he has, it seems, been led, after the first dash, to retire most confusedly to cover—the cause of his precipitate retreat being an unexpected forward movement on the part of Prof. S. B. Brittan. Prof. B., having received information from parties resident in the vicinity, at once replied to the *Advocate* manager, and not only gained admission to the columns of that paper (as all may see who will turn to our third page), but also called out an editorial from that individual, wherein he stated that he had "no criticisms to make," and did not want "a controversy" with Dr. Brittan; he nevertheless tried to send his readers off on a false scent by saying that the "Professor had advanced no arguments in support of the doctrine of the people he defends," when he (the editor) knew very well that the object of the latter was not to discuss the doctrines of Spiritualism, but to meet his charges, and to rebuke the bigoted spirit of their author. Desirous of covering his ignominious retreat, the *Advocate* editor, like the ostrich when pursued, forced his little head into the sand, leaving his more ponderous body in plain view. His appeal to the community to devise means to limit the rights of Spiritualists was atrocious, and deserved the earnest protest and the unqualified condemnation to which Prof. Brittan has given expression.

Contents of the Present Number.

The current issue marks the commencement of a new volume. The reader will find scattered through our columns this week many choice gems of thought, both from the spirit-world and from some of the best known workers on the mortal plane in the spiritual vineyard. Among the points of interest may be noted the following:

Spirit George Whitfield's discourse—on our first page—delivered through the trance mediumship of Mrs. Cora L. V. Richmond. This is worthy of the closest attention, and is a masterly statement of the issues of the hour.

Articles by William Oxley (of England) and Thomas K. Hazard, on phenomenal matters and their outcome; these papers will bear repeated perusal.

Another installment of John Wetherbee's deeply interesting story.

The joint narratives of B. T. Young and Mrs. Stephens, wherein the last hours of E. V. Wilson, and a prophecy concerning his decease, are spoken of.

The spirit messages and answers to questions—on our sixth page—which are of marked importance.

A choice original poem contributed by Miss M. T. Shelhamer.

In addition to the above, the names of A. E. Newton, Giles B. Stebbins, Prof. Joseph Rodas Buchanan, S. B. Brittan, M. D., Dr. Peebles, E. A. Chapman, Capt. H. H. Brown, and others, attached to articles vouch for their individual practicality and worth, and so, collectively, to the value of No. 1, Volume XLVIII, which embraces them.

The London Society for the Abolition of Compulsory Vaccination.

This excellent organization has just taken a central office in the heart of the British Metropolis, Gray's Inn Chambers, No. 20 High Holborn, London, W. C., for carrying on the agitation against medical domination in general, and compulsory vaccination in particular. Mr. William Tebb, who visited this country last year and assisted Dr. Alexander Under and Prof. Robert A. Gunn to inaugurate the first American Anti-Vaccination League, New York, is Chairman of the Committee, and Mr. William White, the able editor of the *Vaccination Inquiry and Health Review*, and the well-known author of the *Life of Swedenborg*, is an active member of the Executive Committee. The Society's object is to diffuse information on the subject throughout the world, to publish tracts and pamphlets, arrange lectures, &c. The correspondence and demand for literature from the United States indicate a growing interest throughout this country, and we hope that those of our readers who have witnessed the mischief and misery induced by the unnatural process of State blood-poisoning, known as vaccination, will send to the Honorable Secretary, Mr. Walter Hasker, for an assortment of anti-vaccination publications. The subscription for "Honorary Members" is \$5 per annum, and it is not easy to see how those who are concerned for the abolition of medical tyranny, and promoting sanitation and hygiene, can make a wiser expenditure than by joining this useful Society.

Boston fairly outdid itself in the way of a procession on the 17th. Six miles of humanity that occupied four hours in passing a given point, and everything orderly, up to time, and satisfactory, was something worthy of the occasion it celebrated—the two hundred and fiftieth birthday of the city. The streets were thronged with half a million people; they were more than that, they overflowed into every side avenue and lane, into doorways, and houses from basement to attic. In the morning the historic Old South was filled to listen to an oration by Mayor Prichard. From twelve to six the procession was in motion. In the evening a torchlight procession, accompanied by sixteen tableaux mounted on platform cars, under the superintendence of the German Turners, presented a new feature in our celebrations, and a pleasing and animated appearance. The military display in the day procession has been seldom if ever equalled in New England. Besides the city and State organizations there were companies from Norfolk, Va., Brooklyn and New York City, the latter being accompanied by Gilmore's band. The seventh division was composed of the trades, excellent displays—some of them unique, others quaint, ancient "fymed" and grotesque—being made by manufacturers. Notwithstanding the immense crowds, constantly moving in every direction, and liable to innumerable casualties, no serious accident occurred, and no disturbance arose.

Lace as a Source of Materializing Strength.

In another column will be found a letter from Mr. Hatch, of Brooklyn, introduced by Thomas R. Hazard. The remarks of the latter gentleman touching the purpose for which materialized spirits bring such quantities of lace as is usually observed when they appear, reminds us that, in several instances, different parties have testified to us that at seances where they were present there was a far greater quantity of that article at the commencement and during the early part of the seance than at the latter portion. There seemed to be, they stated, a superabundance of it at first as an article of apparel; but if we accept the very reasonable view of Mr. Hazard, supported as it is not only by his own experience but likewise by that of Mr. Hatch, there was a necessity for its plentitude. Although there was such a large supply at the outset, it gradually decreased, until later in the evening its scarcity was quite noticeable, showing that the elements of which it was formed had for some purpose been employed, and that as a consequence the supply had become exhausted. Those of our readers who have had experience at materializing seances will, doubtless, upon considering the view of the matter suggested by Mr. Hazard, recall many incidents substantiating its truth.

The Banner of Light Free Circles.

Miss Shelhamer holds seances for spirit communications every Tuesday and Friday afternoon at three o'clock precisely. All are cordially invited to attend.

Mrs. J. C. Hunt, of Somerville, writes us that at the seances of the Eddy Brothers held at Lake Pleasant she witnessed what to her were convincing evidences of the genuineness of the materializing form of spirit manifestations—persons notable when in this life, Indians, blacks, men, women and children, to the number of from twenty-five or thirty, appearing at each seance, and exhibiting great diversity in size, form, complexion and manner of expression. At one time three children came, one of whom was a son of our informant. This little fellow appeared so delighted at his success that he clapped his hands, and jumped up and down vigorously. A brother-in-law of Mrs. H. also came, and was by her unmistakably recognized. At one time a spirit came to her, and drew a shawl from her lap, and another from her handkerchief, none having previously been in either place. What purported to be E. V. Wilson came, and pointing to a lady, as he was accustomed to do on the platform before he passed on, said, "I see a spirit standing by you," and then described the spirit, mentioning a disfigurement of the face, and giving the full name, all of which was correct. At Horatio's light circle a materialized hand was seen to pass directly through a closely woven blanket, and write the name of a spirit friend of Mrs. H. known only to her; and shortly after another hand straggled through the blanket, and sounded the strings of a violin. Numerous other equally wonderful manifestations were given to other persons present, affording, we are informed, great satisfaction to the visitors.

Information reaches us that the widow of N. B. Starr, the artist-medium—whose departure for the spirit-world we recorded some time since—has been left in destitute circumstances. Any assistance which the reader of this paragraph may render her whose life has been devoted to the cause, will be most worthily bestowed and thankfully received. She has half a dozen paintings executed by her husband, which she is willing to dispose of at reasonable prices, the proceeds from the sale of which would materially aid her to meet her immediate wants. It is thought that as soon as this is known parties will be found who will be anxious to avail themselves of the opportunity to possess one or more of them. From what we have heard of Mr. Starr's productions, we presume these pictures would very worthily adorn the home or place-room of any Spiritualist, or the lecture or lyceum hall of any society. The paintings are of various sizes, one of them being quite large—four feet by six. Any person disposed to purchase the paintings, or to offer any suggestions or words of encouragement to Mrs. Starr, can address her at 489 West Liberty street, Cincinnati, O., where she is at present sojourning.

We take pleasure in calling the attention of our readers to *Andrews' Bazar*, an extended notice of which appears in our columns. This paper has passed the experimental stage, and with a grand circulation, is a magnificent success. For the low price, only \$1.00 per year, we are sure no paper published gives more valuable information or a more interesting literary treat. Notwithstanding its remarkably low price, the proprietor gives a choice of valuable premiums to each subscriber. We advise our lady readers to give the advertisement of *Andrews' Bazar* a careful reading.

A grand tournament for professionals and amateurs, held under the auspices of the Irish Athletic Club of Boston, will take place at Spy Pond Grove, Wednesday, Sept. 29th. The Bay State Band of 20 pieces will furnish music for grounds and dancing during the day. Steam cars leave the Lowell depot in Boston, every hour; and horse cars run all day from Bowdoin Square. Should the weather prove unfavorable, the tournament will occur on the next fair day.

A correspondent writes: "A notice of the decease of little Miss Barbara Wood, only daughter of Dr. and Mrs. Wood, of Pocomasset, Mass., was printed in your issue for August 21st, under 'Notes from Onset Bay.' Dr. Wood took his daughter's departure so much to heart (as they were closely allied in spirit) that he never rallied, and has recently joined his darling child in the life beyond, where no separation can come between souls that truly love."

Mr. Crockett, of Rockland, Me., who has the reputation of being a highly successful magnetic healer, called at this office last week. He contemplates locating in this city or vicinity.

Read what Warren Sumner Barlow says, elsewhere, concerning the published works of Dr. E. D. Rabbitt. Colby & Rich, 9 Montgomery Place, Boston, have these books on sale.

A Word from Mrs. H. F. M. Brown.
 To the Editor of the *Banner of Light*:
 My name in the *Banner of Light* still locates me in Santa Barbara, and it gives me the position of Conductor of the Lyceum. I write, with regret, that ill health has obliged me to leave the Lyceum—to abandon all labor. I have come back to my old home on San Diego Bay, where I may remain till the gates of the Beautiful Land are open to me. So please drop Santa Barbara, and substitute National City, Cal.
 I want to thank you for the *Banner*, and to bless you for the spirit of peace, love and charity you have always made manifest.
 H. F. M. BROWN.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 25, 1880.

WESTERN LOCALS, ETC.

Ingersoll in Michigan.

The Great Meeting in Schoolcraft, Sept. 12th.—Marvellous Display of Mr. Ingersoll's Power as an Orator—A Loud Call for Spiritualism from the Audience—Miscellaneous Items.

Schoolcraft is a thriving little town in Kalamazoo County, Michigan. For several years the Spiritualists have held annual meetings in a beautiful grove near the depot. These Schoolcraft gatherings may be appropriately termed the children of the famous "June meetings" in Sturgis. Messrs. Burson and Duncan conceived the idea of securing the services of Mr. Ingersoll, the Missionary of the Church of the Western Prairie, for a great popular assembly on Sept. 12th. The advertising was attended to with liberality; arrangements were made with the numerous railroads centering in the town for excursion trains; three bands of music were engaged; and all of the machinery for such a convocation was put in running order.

THE GREAT DAY.

Unfortunately the morning was cloudy, and the indications were that a heavy rainstorm was approaching. Nevertheless, large excursion trains brought enormous crowds to the quiet rural town. The writer journeyed to Schoolcraft on the train which brought the orator of the day. Mr. Ingersoll bears the fatigues of his arduous labors well. He is full of zeal. While en route, he was watching the clouds with anxious eyes, and interrogated the *Banner of Light* commission—whom he most cordially greeted—as to the number of railroad lines centering in the town in which the meeting was to be held, the facilities for accommodating the people, etc.

THE ARRIVAL.

At 10:30 A. M. the depot of the L. S. M. S. road was thronged with citizens of Schoolcraft to greet the distinguished speaker. The Constantine band headed the procession, and the people crowded around the carriage in which Mr. Ingersoll rode. The quiet Sunday of the little town was transformed into a holiday, and yet there was no disorder.

The procession started for the hotel, and just as the Baptist Church was reached the band struck up a brilliant march. It was "meeting-time." The sexton was ringing the bell. When that blast of music was heard he was "paralyzed"; the Sunday school children clutched their catechisms and rushed to the windows, and with astonished visages gazed upon the procession; the deacons sat on the doorsteps trying to look solemn!

At the hotel a tremendous crowd was gathered to greet Mr. Ingersoll. The writer pushed directly for the grove. He was followed by an assistant who carried a bundle of specimen copies of the *Banner of Light*, also a supply containing the choice engravings which Colby & Rich give to all yearly subscribers, old or new.

At this early hour over three thousand people were seated in front of the speakers' stand. The representative of the *Banner* was demonstratively welcomed by the assembly. The cry went up for a speech on Spiritualism. Of course the writer was spoken to in his happy way, and stated that he was present as a journalist, not as a speaker, but that he always considered it an honor to speak for Spiritualism, and the Journalism of Spiritualism. The *Banner of Light* was the oldest paper of the kind in existence; it made a specialty of reporting such kind gatherings, etc.

At this juncture, a procession from another depot, headed by a band of music, entered the grove. The writer stopped speaking and began to enter names on his subscription book.

AT LAST.

Mr. Ingersoll, Prof. O. A. Phelps, of Kansas City, Mo., Col. Copeland, of South Bend, Ind., and other celebrities, soon put in an appearance. Mr. L. K. Burdick, a veteran Spiritualist, was chairman of the meeting. There were hundreds of Spiritualists, well-known in the State and country, in the audience.

At 11 A. M., Prof. O. A. Phelps was introduced as the speaker of the forenoon. By this time the audience had increased to 5000. A cold wind chilled everybody; a heavy mist filled the air, and it seemed a foregone conclusion that a rainstorm would soon commence. Under these unfavorable circumstances, Mr. Phelps began his address. He is not a magnetic speaker, but what he says is well said, and shows the result of careful study and preparation. To batter down faith in the God of the Christian's Bible was the object of the discourse, which was entitled, "The Garden of Eden."

The speaker was attentively listened to over an hour. The original intention of the manager was to have a recess at noon, and introduce Mr. Ingersoll to the audience at 2 P. M.; but the seeming near approach of the rain caused some confusion, so that the decision was made to have the noted orator follow Mr. Phelps.

As the last named gentleman retired, ROBERT C. INGERSOLL arose, and was greeted with prolonged applause. He addressed the vast concourse of people for over two hours. What a triumph for his oratorical powers! From 11 A. M. to 2:15 P. M. is a long session, and yet the cry was "Go on!" when Mr. Ingersoll closed. By 3 o'clock the clouds rolled away, and the glad sunshine appeared. The bands gave a fine concert, and the crowd, now numbering 6000, spent the balance of the afternoon in social conversation.

THE SPEECH.

"What Shall I do to be Saved?" was the title of Mr. Ingersoll's address. In the exordium the speaker declared his respect for the rights of others. That was the basis of liberalism. He attacked Christianity because he considered the teachings of theology injurious. Infidel France was the most prosperous of nations. The right of private judgment must be maintained. Manliness was a needed element in religious teaching. We should earn our own salvation. Who wanted to be a charity angel—a winged pauper of the skies? Jesus said nothing about creed or joining a church. The speaker quoted from Matthew, Mark, Luke and John, commending and criticizing. He severely arraigned the various creedal organizations of Christendom, and declared that salvation could be secured only by doing what was right. The lecturer believed in the gospel of good health, good food, good clothes, good fellowship and intelligence. Practical questions were confronting us. What should be done with the criminal classes? No thoroughly civilized country would be cursed with penitentiaries. Society produces its own criminals.

In reply to the charge that he was taking away the hopes of humanity the speaker said: No hope do I take away. Cherish your dreams of the future, but do not ostracize those who disagree with you. [Applause.] My main object is, to make the clergy of this country ashamed of the infamous doctrine of hell which they have been preaching. [Applause.] And I am doing that very thing! [Loud cheers.] Now listen, you who pay to support such preaching; you who buy a pew because you think it will add you in business, are helping to keep alive a system which is poisoning the minds of the young! [Cheers.] Understand your duty on this point and act accordingly! [Applause.] You must help me in this work. Argue in the house and on the street! The infamous truth that there is an angry God, we will dethrone! The dome of infinite pleasure does not rest upon an abyss of sinning. If I am immortal it is a fact in Nature. [Cheers.] No book or priest gives immortality to me. [Cheers.] Referring to death, the speaker said he preferred the doctrine of endless sleep to the teachings of Orthodoxy. All grove, agony and suffering would be silenced in the grave. The rock on which he built was that honest and virtuous men and women had nothing to fear at death.

ABOUT INGERSOLL.

He is a phenomenon. His oratory does not possess the impressive grandeur and grace which mark the utterances of Wendell Phillips. He has not the volubility of expression, nor is he as original or profound as Henry Ward Beecher. He has a style which no one

can duplicate. He wins by his "magnetic presence," his wit, facial expression, "honor-bright" inconspicuousness, and from the fact that, fundamentally considered, he is on the right track—representing the drift from sectarianism.

SOME OTHER THINGS.

Spiritualism is the permanent middle ground between Moody and Sankey on one side, and R. G. Ingersoll on the other.

After all the uproar, rational Spiritualism stands as the hope of the hour, so far as regards any light on the problems of, 1st, The function of religion in the human economy; 2d, Man's relation to the universe—Is he a creature of time or eternity? Mediumship gives reply to the last question; and philosophical Spiritualism answers the first.

Hudson and Emma Tuttle, A. B. French, Esq., and others, spoke at the meeting in Milan, O.

The recent meeting in Rockford, Michigan, was successful.

Mrs. H. A. N. Taylor, of Constantine, Mich., a worthy lady, is Notary Public; she also collects money. Those who believe in woman's equality have a chance to practice what they preach, by putting business into the hands of Mrs. Taylor.

That veteran Spiritualist, Thomas Lees, of Cleveland, O., cordially greeted the writer, the other day. He has made an eloquent appeal to the Spiritualists of Cleveland to rally to the support of the cause. He reports that many Spiritualists attend—owing to the absence of regular Spiritualist meetings—the new Unitarian church, where they are made to feel at home, and where Rev. E. L. Hosmer talks in a very scholarly and practical way. The Spiritualists of Cleveland should cooperate with Mr. Lees in the movement in the direction of re-inaugurating lectures on Spiritualism.

Anna Kimball, of Dunkirk, N. Y., Box 241, well known in this country and in Europe as a talented woman and devout Spiritualist, ought to be kept at work in the lecture field. She spoke with great earnestness at the North Collins (N. Y.) meeting. Remember her address.

There are calls in the West for Rev. L. K. Washburne, of Revere, Mass. Reports of his radical utterances have been copied into western papers, and the people want to see the minister who talks in that way right out in meeting. Mr. Washburne is an able speaker. Spiritualists, welcome this brother to your platform.

—CEPHAS.

Lake George Camp-Meeting.

To the Editor of the *Banner of Light*:

The readers of the *Banner of Light* may be glad to hear from the Lake George Camp-Meeting, that has recently sprung into existence. It is located upon the old historic grounds of Fort George, an elevation of three hundred feet above the lake, commanding a fine view of the surrounding country. From this point hills and mountains rise in view, while the calm, beautiful sheet of water, Lake George, lays nestling at their base. The old entrenchments are still in sight, reminding us of the scenes enacted there over a century ago; the autumn winds rustling through the leaves of the forest also remind us of the changing season. All nature is arrayed in her most gorgeous garments, betokening the approach of the storm-king, when the mountain peaks will be clad in garments of white, and the trees stripped of their bright foliage.

Several families have taken cottages for the season, and are enjoying the beautiful scenes presented. Meetings are held daily. Some of the most gifted inspirational speakers occupy the platform on Sundays. The meeting was opened on Sept. 6th by Rev. A. A. Wheelock and Capt. H. B. Brown, who delivered able addresses; singing by the Grattan Smith family, of Painesville, O.

On Sunday, the 12th, a pleasant morn dawned on the camp; the air was invigorating, and its balmy breezes stirring the leaves of the forest, gently wafted to the soul of man of the life beyond. At an early hour a large number of vehicles arrived on the grounds, filled with honest inquirers into the truths of the Spiritual Philosophy. The people listened to addresses given by Rev. A. A. Wheelock and Mrs. Nellie J. T. Brigham with intense interest. Mrs. Brigham closed with a poem on Fort George and its surroundings—music by Charles Sullivan and Mrs. Mary F. Lovering. At 1 o'clock, Mrs. Dillingham held a test séance in the hall, before a large audience; many spirits seen and described by this medium were recognized by their friends.

On the 19th, Dr. H. B. Storer of Boston, and Mrs. H. Morse of New Haven, Ct., addressed the people.

Among the prominent mediums present are Prof. Huse and wife; Mrs. Starbird of Boston; Dr. Dillingham and wife of Lynn, Mass.; Mrs. Jennie Reed Warner of Saratoga. Among the visitors are Mrs. Eliza Blossom of Middle Granville, N. Y., a lady of eighty years, an old pioneer in the cause of Spiritualism, who is buoyant and happy with all; Mrs. M. V. Lincoln and mother of Boston; Mrs. Susan G. Horn of Saratoga Springs, author of "Strange Visitors"; Mr. Pittsford of Albany; Mrs. French and Mrs. Winter of Geneva Falls; Mr. Barrows of the Continental Hotel, Saratoga; Mr. Richardson; Mrs. Dr. Roe of New York City; Mr. and Mrs. Flint of Boston; Mr. Jay Chappel, correspondent of *Mind and Matter*. Dr. H. B. Storer represents the *Banner of Light*.

Mr. Charles Sullivan has given several of his well-known character and musical entertainments to appreciative audiences. The excellent music afforded for dancing in the hall has been fully utilized.

Dr. Dillingham and wife on their return home will visit Geneva Falls, Saratoga, Troy and New York City. Mrs. Mary F. Lovering contemplates a visit to Europe next month.

The meetings continue during the month. Mr. C. F. Taylor, the well-known proprietor of the Taylor House, Lake View Point, Schenck Lake, caters to the wants of the "inner man" by providing a well-spread table, and is very attentive to the comfort of all.

The campers are in good spirits and are receiving a spiritual feast. New arrivals daily. The Camp bids fair to be the Lake Pleasant of New York State.

—CAMPER.

The Enna (Me.) Camp-Meeting.

To the Editor of the *Banner of Light*:

There was a large attendance at this meeting last week, and the best of harmony prevailed through the entire meeting. The speaking was very interesting and instructive.

Among the speakers from abroad were J. Frank Baxter and Mattie Hull of Massachusetts, and Dr. H. P. Fairfield of Connecticut. Comments from me are unnecessary, for their superior powers are already known by the thousands who have heard them.

Our home-talent acquitted itself with credit. Our social meetings were animated and harmonious, and all seemed to appreciate and enjoy the light, knowledge and truth which the friends from the other side are bringing to us.

If any persons think that Spiritualism is dying out in Maine, let them come to our Camp-Meeting next year and we are sure they will be convinced to the contrary. G. D. DEMERITT, Secretary.

South Sangerville, Me., Sept. 16th, 1880.

Sunapee Lake.

We have received, and shall print next week, the concluding installment of the report of the proceedings at the Sunapee Lake (N. H.) Spiritualist Camp-Meeting, just closed—and with marked success.

A Paragraphical Correction.

To the Editor of the *Banner of Light*:

Some one from Greenfield, Mass., has kindly forwarded me a copy of the Lake-Pleasant "Among the Pines" with this paragraph marked: "At Onset Bay last Sunday Dr. Peabees read a chapter in the Bible, made a long prayer, and also sang Coronation. Is not this taking a step backward? We think so."

The editor evidently relying upon "report," got a slight shading of truth into the above lines, and in doing so much, did better than some others. But the square truth all told is, I did not at Onset Bay "read a chapter in the Bible"; but read a few verses from the chapter commencing:

"Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged,

and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye?" &c.

Secondly, I did not "make a long prayer," but offered a short invocation, because especially requested to do so by Mrs. Shepard, previous to her excellent lecture; and as to the singing of "Coronation," I had no more to do with it than had the far-distant inhabitants of Jupiter. If the step, therefore, was "backward," the terrible responsibility rests upon the shoulders of chorister and choir.

Finally, may I be permitted to say that among the things that my soul doth love and magnify, are reckoned attention strictly to one's own business, and the putting forth of efforts to aid those who are nobly and unselfishly striving to rightly educate and benefit our common humanity.

J. M. PEEBLES.

Hammonton, N. J.

QUESTIONS ANSWERED.

MORTALITY—IMMORTALITY—NEW BIRTH—RESURRECTION.

To the Editor of the *Banner of Light*, Boston, Mass.:

Will you please answer the following questions? 1st. How can a mortal being produce an immortal mind?

2d. How can a mortal being become immortal, unless by a new birth?

3d. How can a new birth be attained, unless by a resurrection from the dead?

And oblige yours respectfully, Wm. F. NUTT, JR., 68 Adams street, Sandusky, Ohio.

ANSWERS.

To the Editor of the *Banner of Light*:

In answering the foregoing questions, I would say that it appears evident from their form that the mind of your correspondent is preoccupied by the crude and erroneous conceptions of the popular theology on the points referred to, and probably also by a misconception of the teachings of a rational Spiritualism on the same points, which he doubtless wishes to confute. I will endeavor to set forth what seems to me the rational view of the subject, one consistent with all the known facts of existence, hoping that he will be able to see its superiority over antiquated and crude notions. First, I will reply categorically to his several queries as numbered, and then add some necessary explanations.

No. 1.—This is a conundrum which I frankly give up at once. I don't believe it is possible for a mortal being to produce an immortal mind.

No. 2.—This is another conundrum which I decline to struggle with, unless allowed to define the terms in a very liberal manner. I do not see how a strictly mortal being can become immortal, even by "a new birth," unless in that new birth some new and indissoluble element shall be in some way implanted from a higher source. "Like begets like."

No. 3.—This depends, it seems to me, entirely on the meanings given or conceptions attached to the phrases "new birth" and "resurrection from the dead." According to the popular religious teachings, the "new birth" is an internal or spiritual process—a "change of heart"—which is supposed to take place at some time during the earthly life of the subject of it; while the "resurrection from the dead" is believed to be the resuscitation of the decayed physical body, at some indefinite time in the future, just preceding the great general "judgment day." Of course the "new birth," as popularly understood, cannot be a result of the "resurrection" in this sense.

Another meaning of "new birth" that has been common in the world from very ancient times applies to the entrance upon a new order or higher degree of mundane life, with perhaps new ideas, hopes, aspirations, etc. "All Hindus of the Brahman order or caste," says Hitechock, "are supposed to be twice born; and they are called 'The Twice-born.'" Initiation into the Eleusinian mysteries, as also into the Order of Essenes, and into a certain high degree of Masonry, has been styled a "new birth." In none of these cases, surely, does it depend upon a physical resurrection from the dead.

Again, resurrection from the dead sometimes means a moral or spiritual process—the awakening of the soul from "death in trespasses and sins," or a state of moral insensibility, to a new and better life. In this sense, resurrection is nearly synonymous with a "new birth" in one of its meanings; but this does not appear to be what our questioner has in mind.

Still another meaning of "resurrection from the dead" applies the phrase to the rising up or standing again (Greek, *anastasis*) of the spirit, or the real man immediately after his body has become "dead." With this meaning, Jesus appears to have employed the term in Luke xx: 35-37—"the dead are raised (not shall be, at some future day); and Paul, in I Cor. xv: 35, etc. This meaning is identical with that sometimes given by Modern Spiritualists to the phrase "new birth," making it refer to the birth of the freed spirit from the body at the death of the latter.

Our questioner will thus see the necessity of clear and explicit definitions of terms, in order to an intelligible or satisfactory treatment of the topics suggested by his queries.

Now a few words explanatory of what I deem a rational Spiritual Philosophy as pertaining to the matters in question.

The propounder of these queries seems to have an idea that somebody believes "a mortal being can produce an immortal mind." It may be that the teaching of one class of so-called Spiritualists, who claim to believe in the "evolution" of the immortal spirit from out of his mortal body, by some sort of refinement of its earthly materials, is fairly susceptible of such an interpretation. But I am not of that class. I can no more comprehend such a process than I can the creation of something out of nothing. To me the theory seems more rational, that the basis of the human spirit is a germ of the eternal spirit of the universe, and therefore in itself immortal—that the "mortal" body is but a temporary structure formed by the action of the forces of this defile germ on the materials of the external world—and that "mind," strictly speaking, is an organized structure intermediate between these two, and formed by the inter-blending and interaction of the most refined material elements of the body with the defile principles of the immortal spirit, and becomes immortal by virtue of such blending.

To my understanding, this Defile and immortal germ, which is the basis of the human being, is, like all other germs, capable of growth and expansion, under the stimulus of favorable conditions, or it may remain in comparative undevelopment and inertness for a greater or less length of time; but that, when developed to full consciousness and controlling power within the animal or selfish consciousness of the human being, that being experiences a real

"On the receipt of these queries we decided to submit them to the keen mental analysis of our friends and contributors. A. E. Newton. We feel sure the answers he returns will meet the approval of the large majority of our readers."—Ed. B. of L.

"new birth" into a higher, deeper and nobler selfhood than before experienced—in fact, becomes "a new creature," and "partaker of the Divine Life," living, as do the angels, for universal instead of selfish ends. The "mortal" part of him does not "become immortal," except so far as its finer elements become permeated and vitalized by the Defile essence, thus forming a spirit-body that continues to cohere after the mortal has been dropped, and continues to refine, or become "glorified," to an indefinite extent.

The "new birth" thus described—otherwise termed "spiritual unfoldment"—or "evolution"—as will be seen, does not depend upon physical death, or "a resurrection from the dead" in the physical sense; but it cannot take place without a moral and spiritual resurrection to a new and higher life, whether experienced in the mortal form, or after this has been laid aside. It is doubtless true, however, that the laying aside of the mortal body, and resurrection (anastasis) in the spirit, by opening more fully the spiritual perceptions and facilitating the reception of celestial influences, in many cases aids and hastens the attainment of this new birth of the soul.

I trust, Mr. Editor, this simple and I think rational exposition of the subject, which I believe accords with the views of the best exponents of the Spiritual Philosophy, will be satisfactory to your inquiring correspondent.

Respectfully, A. E. NEWTON.

Ancora, N. J.

Concord School of Philosophy—Unitarianism—Is It Ignorance?

To the Editor of the *Banner of Light*:

I see you have made an exhibit of Prof. F. D. Hedge's display of his ignorance of Spiritualism at the Concord School of Philosophy, which is well. Mark Twain says he was once invited by an Agricultural Society to give them an address, and proudly accepted the invitation, writing them that he thought himself well qualified for the task, as he knew nothing of agriculture!

Like qualifications, so far as we can judge from public reports, were held in esteem touching Spiritualism by those who spoke of it at Concord.

As to Mr. Hedge, while saying that "Science has examined its pretensions and pronounced them groundless," he is careful to avoid names or dates or places of such examination, which was a necessary prudence, since he cannot bring the name of any scientist in the world who has given Spiritualism what they would call a thorough scientific investigation of any other subject, and then pronounced against it. But when he says: "No proof has been given of communication with departed worthies," his cool and lofty assumption is ridiculous indeed—setting quietly aside the conclusions of Hare, Edmonds, Giddings, Garrison, Alice Cary, Wallace, Zollner and others, reached through the careful research of years, and virtually saying:

"I am Sir Oracle!"

A pity indeed that such a man—thoughtful, scholarly, generous and manly in some directions—should make such a poor exhibit of ignorance or prejudice.

But, unfortunately, he has company. Rev. James Freeman Clarke, of Boston, a Unitarian clergyman, well known for good work he has done, in a sermon not many months ago, said: "Some people deny the miracles of the Bible, but readily believe those of animal magnetism and Spiritualism." Miracle, Webster says, is "In theology an event or effect contrary to the established constitution and course of things," and no Spiritualist believes in miracles, old or new, in Judea or in Boston—only in facts in accord with natural law. Why should such a man so grossly misuse language to convey a false impression?

The choice but not large company of Unitarians are doing good service in teaching the worth and dignity of man, a rational and inspiring Theism, and good morals wedded to good manners; but when the chosen teachers of this company complacently ignore or contemptuously misrepresent Modern Spiritualism, with its far larger company of thoughtful men and women, including a goodly number as cultivated and as competent as the best Unitarians, "the more is the pity"—for them.

All this reminds us of Unitarian treatment of Theodore Parker thirty years ago, when most of their pulpits were closed against him, and he was the fearful heretic, the black sheep pushed out of their flock.

Of that day, and of the man and his persecutors, James Russell Lowell wittily said in his "Before for Critics":

"And before he could be jumbled up or prevented, From their orthodox kind of dissent he dissented. There was hereby here, you perceive, for the right Of privately judging means simply that light Has been granted to me for deciding on you, And, in happier times, before Athens grew, The deed contained clauses for cooking you, too."

And we all entertain a sincere private notion, That our "thus far" will have a great weight with the ocean.

"Twas so with our liberal Christians: they bore With sincere conviction their chairs to the shore; They banished their worn theological birches, Bade natural progress keep out of the churches, And expected the lines they had drawn to prevail With the fast-rising tide to keep out of their pale."

The Unitarians have outgrown this folly toward Parker, and now reverence his memory and give fit place in their libraries to his writings. Why need they perpetrate a like folly (which they must outgrow and repent of) toward a great movement like Modern Spiritualism?

We demand simple justice, asking nothing more and satisfied with nothing less; and to that justice Messrs. Hedge, Clarke and their like have not reached. Whether they will attain it by the exercise of that candor which they ask Orthodox people to use toward themselves, or will be pushed and scourged to that attainment by the growth of popular conviction and the lash of criticism, is for them to decide. Well for them, and in fit accord with other good work they have done, if they take the path of candor, dropping the scales of prejudice from their eyes and seeking truth with an open vision.

As help to their progress it might be well for the *Christian Register*, in Boston, and the generous *Unity* in Chicago, to prepare and publish a list of the Spiritualists who are now sustaining Unitarian and other liberal churches, and possibly Dr. Hedge might add an approximate statement of the number of gentlemen and ladies in Cambridge, in Harvard College and vicinity, who take much interest in spiritual sciences. If to this was added a list of the eminent scientists, the brave reformers, the great writers and thinkers, men and women, who are Spiritualists, it would be useful and valuable information to the readers of these journals. They would, at least, learn something of the spiritual progress of the world.

Meanwhile we are to work and wait, and be wise and strong, that the best inspirations from the spirit-world may help and guide us, and that no weak credulity or poor folly of ours may be a stumbling-block in the way of others who are seeking truth and light.

Truly yours, G. B. STEBBINS.

Detroit, Mich., Sept., 1880.

Spiritualist Meetings in New York—A Pleasant Controversy.

To the Editor of the *Banner of Light*:

Notwithstanding the thermometer was up in the region of the eighties, those who had returned to the city from their vacations were to be seen at an early hour threading their way to the churches, and the different Spiritualist societies in New York were well attended. At the Second Society, Dr. J. M. Peabees spoke upon the merits and demerits of Ingersollism, and in the evening upon the Fastings of Fakirs of India, and the Pyramids of Egypt. This called from Dr. Tanner (who was present) a short yet most stirring and interesting speech upon his forty days' fast, and hibernating animals.

In criticizing Col. Ingersoll Dr. Peabees awarded him a full measure of praise for moral courage, and agreed with him in his positions against the "Bible in Schools" and in favor of "the eternal divorce of Church and State," "the right of taxing church property," "the sanctity of the marriage relation," "the gospel of health," etc., etc., but he felt that the Colonel treated such subjects as "God," "Revelation," "Faith" and "Immortality" in too flippant a manner, and he blamed him for not patiently investigating Spiritualism.

The Doctor put Thomas Paine far in advance of Col. Ingersoll, and in closing, called Thomas Gates Foster to the platform, who fraternally criticised some of Mr. Peabees's positions, though in regard to general principles he seemed to be in perfect accord.

The hall, neat and well ventilated, was crowded in the evening. Among the noted thinkers, writers, speakers and mediums present during the day, were Prof. Kimball, the archaeologist, Prof. J. L. Buchanan, Mr. Dr. C. A. Von Cort, Mrs. Emma J. Bullene, Mrs. A. E. Read, of Hartford, Mrs. and Mrs. Phillips, Dr. and Mrs. Spence, Mr. Dawbarn, Thomas Gates Foster, Dr. Tanner, etc.

The use of the "Spiritual Harmonies" has so much improved our singing that the *Herald* gave us a fine compliment.

At the conclusion of the evening services Dr. Peabees announced that he should lecture next Sunday (by request) upon "Christian Spiritualism" in the morning, and in the evening upon the "Aztecs and Mound-Builders—America the Old World." Bro. Thomas Gates Foster assured us that if in the city he should be present in the morning, when he will have the opportunity to reply to the Doctor.

Dr. Peabees closes his present successful engagement next Sunday, to be followed by the spicy and eloquent Cephas B. Lynn. ALFRED WELDON.

New York City, Sept. 20th, 1880.

Brooklyn (N. Y.) Spiritual Fraternity.

A large and cultured audience greeted Mrs. Hope Whipple, President of the Woman's Social Science Association of New York, last evening, who gave the opening address before our Fraternity. Her subject was the "Gospel of Humanity." Before her lecture she read one of Mrs. Augusta Cooper Bristol's poems, "When this Old World is Righted," with fine effect. Mrs. Whipple has a commanding presence on the platform, and her lecture was philosophical in its statement, abounding with many facts from history, keen in analysis, and convincing in its argument. She showed that humanity was a unity in its unfoldment, and while it was retarded by climatic and other causes, that the orthodox idea of evil and total depravity had been a curse to the world from its wrong premises, and that in Modern Spiritualism we are to see a more perfect growth in all that is divine. She urged upon her hearers the cultivation and unfolding of a true unity.

Mr. Poole, Prof. Henry, Mr. Parkhurst, D. M. Cole, W. C. Thorne and Mrs. R. Shepard-Lillie followed. Mr. J. Bowden Lillie presided at the organ, and sang some of his beautiful songs. Mrs. Lillie delivered the closing address, filled with thoughts that were a fitting sequence to the able lecture of the evening, and gave us one of her improvised poems of great beauty. Mrs. Lillie's Sunday lectures have attracted large audiences, and societies that may be able to secure her services will be very fortunate. The friends lingered in our hall to a late hour, and all felt the "baptism of the spirit."

Henry J. Newton, President of the First New York Society, is to address the Fraternity on Friday evening, Sept. 25th, on "The Old and New Gospels." Our meetings increase in interest each week, and the outlook for our fall and winter work is very encouraging. 407 Waverly Avenue, Sept. 18th. S. B. NICHOLS.

Kidney-Wort has proved the most effective cure for Piles and Constipation. Be sure to try it.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

A DISCUSSION.

Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Subject discussed—Resolved, That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism. Price 2 cents. For sale by COLBY & RICH.