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Spiritual Phenomena.

Fac-simile of Plant with Flower,

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



moment before and found to contain nothing but water, he says:

"After presenting these roses, 'Yolanda' retired into the spirits' chamber, and on issuing therefrom, signalled for a water-bottle, water and sand (which had just-been purchased before the scance 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 bottle. She then placed the bottle near the centre of the room, and making a few circular passes over it, she covered it with a slight coverlet 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 they rose as a condensating the 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 bot-tle, 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

extremely natural. I and my friend Calder closely examined the plant in the sheen of the closely examined the plant in the sneed 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 always. which was a test that the form was not a lay

I had placed the water-bottle on the floor Thad 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 spelt out, and, on taking up the bottle, my friend Calder ejaculated 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." salmon color.'

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

nessed 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 vail, 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 kiss thereon, so there was no mistake about the solidity of the form. This was a symbol—a spiritual Masonic 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:

To the Editor of the Banner of Light:

I send you a wood-out 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 scances, 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 perespecially as some or them wish themselves to be considered as Spiritualists. But, if the per-petrators 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 superlative 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 parter the girlls

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 can see, requiremental 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 sitter, i. c., one present with the foregone conclusion that the psychic manifestations are impositions, is the occasion of what appear to the ignorant ones to be fraudulent manifestations—and so on.

manifestations—and so on.

A genuine lover of truth for its own sake, who enters this domain of occult science ac-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 scances 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. 3d, 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

When the history of so-called "exposures of fraudulent mediums" and the results there-from come to be faithfully and truthfully re-corded, it will be found in the majority, if not in all cases, that after such "exposures" the mani-festations through the "exposed mediums" have

been more pronounced, in the presence of wit-nesses, whose veracity and powers of observa-tion 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 concerned, especially of the well-tried ones, including evidence on which such charges of fraud are based is found to be 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-

tuted 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.

riality over spirituality. Strange to say, about the same time that Mrs. Esperance was subject 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 unone was Dr. fordes 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

are printed in the Medium and Daybreak and in the Herald of Progress, they are easily obtain-able by those who wish to peruse them. In conclusion, on behalf of myself and those who sympathize with that suffering class—me-diums—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 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 remarks able 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. 3d, 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:

free style of chirography:

"My DEAR FRIENDS—Can you tell us why a
theological education should be so constricte
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.

While in Dr. Slade's presence we felt ourselves touched and gressed represedtly by in-

selves 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-ofhand 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 Mr. 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 states to be held in the hands of the sitter, 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 Evart, 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 sig-E. A. CHAPMAN. nificant. Lowell, 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 | gersoll.

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 read ers as take an interest in the spirit materializing phenomena. I send you herewith Mr. THOMAS R. HAZARD. Hatch's letter.

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

R. I.:
MY DEAR SIR-Your esteemed favor of August MY DEARSH—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 scance with Mrs. H—, on the 12th of September quiry, I now remember, that at our second scance 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

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 scance. I noticed demonstration during the scance. 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 scance-room door, and we saw her go up stairs. She went into her parents' room, opened the door to the closet pages sage-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 return.

room over the one in which the medium, Mrs. II—, was entraneed, and returned to the medium through the floor—for none of us saw the spirit return.

Now, this evening our daughter stood by my side and wove 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 upand down the key-board, after which she arose, and, to us, appeared 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 adryness 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 envite striving to come t

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 replying "Most certainly," she said, "Well, I will tell her!" and sure enough "Aspasia" did come, after Lizzie retired, with that wonderous satind amask 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.

by her hand—some ten inches or more in length, and that upon each end.

Now this searf 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 tion cannot picture a form more perfect, more beautiful than that of Aspasia standing before

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

tion of some of the words. I much doubt it 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 citi-zens of the French metropolis. Great were the lamentations of all at the loss about to be sus-tained by the profession in the death of one they regarded as its greatest ornament; but Desmoulins spoke cheerfully to his fellow-prac-titioners, assuring them that he had left behind titioners, 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 modern 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.—In-

The Rostrum.

"NEW WINE IN OLD BOTTLES."

Lecture Delivered by Spirit George Whitfield, through the Trance Mediumship of MRS. CORA L. V. RICHMOND.

in Berkeley Hall, Boston, Sunday Forenoon Feb. 22d, 1840.

> (Reported for the Banner of Light,) INVOCATION.

Infinite God! Thou source of all life, thou giver o every good and perfect gift! We turn to thee with thanksgivings and praises. Our voices would grow parmonious 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 praisesf 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 fulillments revealed upon Sinal, kindled 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: Roycal anew the unutterable story of thy love and protecting care, and make these

love. Oh 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!

ministering spirits the messengers of thy love and

truth and life; not simply to reveal the affection of heart to heart and mind tomind, but that the immortal

soul may gather fruitage of eternal truth, and place within the life of man the grand promise of eternal

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 builded better habitations, 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

Teachers would do well to remember this. As children, you have committed to memory pages with never a thought accompanying them, and the method of committal to memory was that mechanical process required to train the mind to facility in the expression of ideas when ideas should come. The church has made the mistake of instructing in methods and suppressing the growth of ideas. We have a church in body perfect, without a soul; the dissenting churches had a soul in the beginning, and were imbued with the strong spirit of Luther crimsoned over with the bloody thought of Calvin, grown carnest and fervid under the inspiration of Knox-but the church which is their outcome at this day has, body without soul, form without spirit, expression without meaning, and is rapidly following in the wake of that mother church that set the seal of silence upon human inspiration, for the sake of carrying forward the warfare and political striving of the civilized world.,

Now we are in the midst of a new dispensation; now we are crowned with a new inheritance; now the life of the spirit has grown into fruitage, and the vintage of God has yielded the purple glory of a new faith. Shall we say that this must conform to old methods? Shall we say we will not have it unless it speaks the same word and expresses the same language as the past? Shall we not remember that spirits may many times be born on earth as prophets, as Messiahs, with new visage and countenance, but having always essentially the same soul? And shall we not remember that to-day we are working not for forms but for spirit? Forms are the results of the spirit that requires them, and we must not mistake the graven image of past time for the soul of worship that possessed the devotee. We forget that all spirit is resurrected; that after centuries of time the old temples and altars are not possessed by living souls. As the day of judgment, in the literal sense, is transferred from the body to the spirit, so the inhabitants of the graves no longer rise up in solemn mockery to haunt with ghostly visions those who frequent in nocturnal hours the places of their supposed abode. The resurrection of the dead is spiritual. You do not look in sepulchres for your friends, but in the skies. You are not waiting for them in the grave, but they are waiting for you in the kingdoms of spirit; and that life, born of the spirit, can no more be transferred to the darkened sepulchre again than can truth be transferred to the old-time forms that have grown wasted and wan from lack of expression.

This is not new, but it is a preface to the individual application of it. We are liable to suppose that institutions are at fault for that which really individuals nurse in secret. If each individual has not a form of church or ereed, an old bottle of theological faith or dogma to cling to, every individual soul has his old bottles; some peculiar form of mentality; some intellectual sophism: some line of argument: some prevailing creed in science, to which a thought is to be adjusted, whether it belongs there or no. Theology is less in danger of receiving the new truth into its old methods than is humanity in danger of placing the new truth in old-time bottles of materialism—of that form of bigotry that to-day makes more converts than the Church, and is still steadily gaining ground in your midst. I mean by this, the fallacy of scientific proof, in spiritual matters. This fallacy is an old bottle of the stoics, the materialists, the schoolmen, who have accompanied the Church from the beginning. This fallacy was not only born about the time of the Church, but worked its way along through the line of philosophers, as they were termed; not Socrates, not Plato, but the schoolmen, who, having derived no sort of inspiration from their association, persecuted the teachers of spiritual truth in and out of the Church, and held up to scorn the very foundation of thought and religion. Those wonderful German scholars unconsciously weakened the truth of the Reformation by endeavoring to shape the thought of the world within the narrow compass of their individual postulates. This sophism is abroad in the Theology has well-nigh outgrown and the world is weary of these endless formalities, and of these mere words. The spirit of Christian truth stands high and free and clear at the Make room for the new wine! Tear away moment from prejudice and bigotry, compared to the truth that at this hour men are endeavoring to warn and pervert into the narrow channels of material adjustment. Philosophy is one thing, but science is quite another thing. A spirit must bend and bow at the bidding of an external formula that can have no more to do with determining the nature of a spirit than can a telescope have to do with deciding the chemical properties of the soil upon which you tread. The old bottles of the schoolmen have been

re-vamped, and all this adjustment of modern thought to materialistic purpose has proceeded from methods wholly familiar to every genuine lover of truth in every age. For the sake of that spiritual inspiration that is yours, let us not make a mockery of Spiritualism by calling it a science, or calling it a theology; but let us call it by its own name-Spiritualism; the manifestation of the spirit. Whatever manifestation of the spirit is apparent to the senses, the senses of man may receive, may comment upon, may compare with other demonstrations in nature; but to insist that an intelligent, conscious force, as individualized as man, and transcending man in its state of existence, shall adapt itself in form of expression to the senses of man, is to insist upon something that is not possible even in human life; for not one in a thousand of the manifestations of mind in earthly life are amenable to the test of human science; not one in a thousand of the demonstrations of human intellect have ever been adjudicated by the formula of any scientific school. The world continues to think, if not in the crucible; the world continues to act, if not in the scales of the laboratory or the scientist; the world continues to write, to speak, to love; to hate, to make war, to advance in life, and all without reference to the fine balance of the sophist or the materialistic school of thought, that is endeavoring to work-its way into every channel of human investigation. Shall spirits do that which it is impossible for the nature of spirit to perform, and which would lessen the value of spirit as an integral part of the universe if it could perform? Demonstration of spirit to spirit is the natural law of unfoldment, and whatever is given to the human senses to discern is but to attract attention first; is but to show a something, but is not to tell what that something is, excepting when the method is revealed of spirit to spirit. Prophecy, inspiration, spirit-power, the love of God to man, the kindred relationship between souls-these are demonstrable by spiritual methods, and he who insists upon proof by material methods asks that spirits shall be material; that God shall be clay; and

that humanity shall be annihilated after all. The living word of the living God is that | dispensation.

which we testify unto, and this word is not limited to the voice of inspiration upon Sinai or Calvary, is not limited to the letter of the law, revealed to Moses or John, but exhibits the spirit of that word, and says a new raiment must be prepared for the new dispensation. As a bride adorned for the bridegroom, you are commanded and commended to receive the truth. As one with new raiment you are desired to approach the new spiritual kingdom. As one with well-lighted lamps of intelligence and thought, as virgins with pure hearts, as those clothed in the fine white raiment of the spirit, you are commanded to go forth to meet the Christ that is to come. Putting off the dusty sandals of the ages, putting off the worn raiment of apostle or disciple, putting off the torn and tattered garments of materialism, putting off that in which the church has swathed you as infants, when you were not able to walk-no longer regarding these, you are to outgrow the form and forget not the spirit. You are to remember that the spirit is resurrected, as Christ from the sepulchre, as the saints from their tombs, as Moses and Elias upon the Mount of Transfiguration, as the angels speaking to John upon Patmos. You are to remember that every word of testimony the past contains was a living word when it was spoken; that as a dead word it has no value, unless inspiration is upon you at this hour. What! must you cat the chaff when the wheat has all been gathered? Must you feed upon the straw and the husks, when you looked for the grain of the spirit? Must you be content with the outward shell, when the fruitage has been all plucked by those who preceded you? The voice of the spirit is a living voice. It

comes down through the centuries, and unseals new fountains of truth from age to age It is of the spirit utterly: has survived the rise and fall of kings; has taken its place in the upper air. It is beyond the dispensation of man; it has lived notwithstanding the attacks of kings and priests, nor has the church at home nor has the church in England had power to stay its sublime spiritual elements. Albeit, grown old, the ancient mother church lies in her sepulchre asleep, wearing the simulation of that life that pervades the lands from the east to the west, but heeding not the voice of the spirit; albeit, the mother church in England lies asleep, while her children creep over and under her, and on her time-worn graves rear the new structures of Materialism and Spiritualism. There is no half-way ground, only truth. There is no resting-place. It is spirit or matter to-day; it is soul or body; it is clay or God. It is not a compromise between body and soul, the creed emerging partially into the new life, and the spirit chained and tethered by the old line of fire. We have burst the bonds; we are free. As Paul said, "The truth has made us free." No man can be bound who has the truth; no man can be free who is enslaved by error. The body chains the soul until the soul is away; when it is away, there is no longer a chain. You break from the bondage of fear, you cannot be haunted by graveyard terrors, so soon as you are aware of angels ministering to you. There is no doubt of the Infinite when love takes possession of the mind, and the soul grows strong in fellowship with Christ when we are baptized into the spirit of his love, and forget the fear of that darkness and burning that came without the love.

Oh. what an added birth is this! We were resuscitated from the night of death by the terror of the earthquake shock. Now we are born to the heavenly kingdom by the divine calm of perennial spring-time, by the glory of that life and love that illumined the world with the radiance of spiritual promise: With no crown or sceptre of outward power, with nothing that the kings of earth might covet, with nothing that kings and princes could do homage to, with nothing that courtiers would fawn upon, but the living voice of truth speaking through the ages, not from Calvary, but from Olivet, not from Olivet, but from the Mount of Transfiguration, not from the Mount of Transfiguration, but from the spirit, the utter upper air, where spirit abides independent of the dust, and the body, cleaving to the earth, is severed from it forever.

the fetters of fear! Banish the thralldom of terror, the darkness of doubt, the abject worship of material forms! I am here to proclaim the spirit to you. I mean, to you Spritualists. I mean, to you who have the wine of the new kingdom distilling and working in your veins. mean, to you whose minds have been illumined. We will not take the graves into the spirit-life with us. We will bear no bodily burdens; the spirit has enough of its own to bear.

Let us remember that the judgment day is in the spirit; that it is upon us now; that each heart is being searched and each life tested that it is you and not your creed that is wanted that it is your life and not your creed that is of any weight; that it is your spirit, not the form of faith in which you were nurtured, nor the schools of philosophy in which you were taught, that is of value in the kingdom of heaven; that your soul at this hour is being summoned to stand out from the midst of its belongings and to say whether immortality be true or false; and, standing alone, unaided by voice of Church or State, the individual capacity at this moment is being tested for truth. We have no numbers; already we are numberless. We have no computed power, for we have the power of the spirit. The Romish Church fears Spiritu-alism because it has no creed. The Protestant Church fears it because it has no numbers. If works its way everywhere; it pervades all comworks its way everywhere; it pervades all communities; it is alive in every heart; it is the nurture in every family and by every fireside. It is the new wine. Prepare ye the new bottles to receive it. Make not the mistake of supposing that it will be engrafted upon any old form of thought; upon the terror that you have nursed; upon the particular foible that is all your own. You will be found out. There will be a revelation. You will discover that you have to be born anew for the new truth; that the old birth and the old thoughts and the old belongings will not answer.

A bud will not answer for the full-grown flower, nor yet the blossom for the fruitage. Nor can the kingdom of the spirit be deceived in

can the kingdom of the spirit be deceived in this. You will yield one by one these individu-al foibles. One by one the especial pets of your own fancy will be subjued and cast aside. One own fancy will be subjued and cast aside. One by one you will learn that truth requires you to be utterly and wholly free. Give yourself absolutely to the truth. It claims it. Be not afraid; it will mislead you never. It is the only guidance: It is the lessitancy that causes the foot to stumble. He who hesitates or fears or turns aside in the midst of the loftiest flight. falls to the dust, and must begin again, while he who with unerring, unflinching footstep follows where truth may lead, be it to the dungeon or the scaffold, be it to praise or blame both are equally immaterial: "The recognition of the spirit is his. He belongs to it wholly. It abides with him. It makes its own belongings it creates its own avenues of expression, may it creates its own avenues of expression; manifests itself in its own forms of speech. It will be a living voice, not a dead ceremony. It will be a vital and ever-conscious power, pouring its light upon the world with the fervor of the new

Written for the Banner of Light. DOWN BY THE SEA.

BY M. T. SHELHAMER.

Down by the sea the glistening sands Are ever beckoning to the waves; The sea-gull flits along the shore, Or nestles in its rocky caves; The billows chant their sweet refrain Of life forever grand and free, And deep-toned harmonies repeat Their rhythms majestic by the sea.

Down by the sea the morning breaks, And all the eastern sky is bright With shining radiance that awakes The world in rapture to the sight; And, riding on to burning noon, The golden sun in splendor beams Upon the dimpling, shimmering waves, Half wrapped in soft, delicious dreams.

Down by the sea the western sky Is all aglow with rosy light; The flery monarch sinks to rest Enwrapped in fleeclest robes of night; And out upon the crystal waves The sunset's rainbow-tinted dyes Reflect their glories to the soul, And charm it with a glad surprise ..

Down by the sea, the glorious sea, We watch the white-sailed vessels glide That bear their messages of cheer Far out upon the silvery tide: The shining waves caress the sand, And softly lie upon its breast, And all the happy, peaceful sea Bespeaks the calm of holy rest.

Down to the sea there sometimes comes A mighty current, strong and deep, That sweeps along the rolling tide, And wakes the waters from their sleep The great green waves with snowy crests Come grandly rushing, wild and free, Revealing depths of untold power Down by the matchless, boundless sea.

Down by the sea the love of God We feel in every breath we draw; We listen to His mighty tones In silent, reverential awe; The air is all alive with thoughts Of Him who rules the sea and land, And holds the deeply-flowing tides Within the hollow of his hand!

Written for the Banner of Light.

DIVINITY-SHAPED END.

IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER V.

IN WHICH THE MINISTER UNEXPECTEDLY "STRIKES ILE," AND IS ENABLED THEREBY "STRIKES ILE," AND IS ENABLED THERED TO STOP THE HEATING OF HIS JOURNALS.

It was a good day to stay in the house, for it rained, and seemed to be inclined to make a day of it; and it did continue raining all the forenoon. The grass and the bushes looked as if they enjoyed it; even the dusty flora along the sides of the highway looked the greener for the bath, but before the dinner hour had come and gone the closing-up shower had come and gone also; though clouds still covered the sky they were thinning, and the blue sky could be felt if not seen. It was now Saturday afternoon; the minister was in his study, and for the last hour had been in a brown study, also; in one sense, then, a man, it seems, can be in two places at once. As he came to himself after this reverie the rays of the setting sun suddenly shone brightly into this room, passing and attracting the notice of this awakening minister, and fall ing on the table before him, giving a lustre to the books and papers loosely scattered thereon not stopping at the table but shooting beyond it, for they made a leap from its edge, and came to a full stop on the wall beyond, and in a few minutes and by the time the minister had reached the full waking state, the bright rays for the moment had gone into eclipse again by the

passing cloud.

After the morning rain and after the clouds that had covered the sky, and after the clouds that had lowered on the minister's mind during the brown study, this golden ray that had broken into the room and the gloom and for a few seconds awoke it up into life, just as the minister awoke up, so to speak, seemed like a presence, as if an angel had passed through and this ray was his trail of light. There is such a relation between our thoughts and our sur roundings that this celestial correspondence was the more apparent to the minister, and thus raising his thoughts angelward from his mental occupation before the brown study and before the gloomy moments preceding it, for he had been preparing, as was his custom, his Sunday sermons, and the text he had selected and had been diluting into words was this: "And angels came and ministered unto-him." This ray of sunlight was a fit peroration, though it came exoterically and after a long parenthesis of gloom and reverie.

The Rev. James Wadsworth was a man who had just turned fifty; his gray hair and slight baldness made him look a decade older than that. The flow of religious thought in the shape of concrete composition did not come easily to him, or very satisfactory when it did come; his Sunday preparations were a fatiguing and laborious occupation. He was in poor healthhad been for some time—and the world, to him, seemed dark and dreary. He had been many vears settled in Plainville: came there a dozen years before to marry those who were prepared or ready for any such change of life, and they were prepared, or thought they were, in that village now and then, as is the case all over the world; he came also to bury such as were prepared for that last solemn rite, and whether they were or not, in another sense; and, like the rest of the world, here there were more unprepared than prepared ones. He came also, in a more especial sense, to seek and to save those who were lost, by or through his labors as the settled minister of that little parish. He came also, tempted, it is probable, by the remuneration; most ministers are; but the influence of that must have been small, for the stipend paid the parson of this church was only three hundred and fifty dollars a year. He had, it is true, the free use of the parsonage to live in, an old and old-fashioned dwelling; and counting that at its commercial value it might be as good as a hundred dollars a year more.

It was in a room in this house called a study that the angel had just passed through; that is, if the ray from the setting sun was his trail of light; but as the text had exercised his mind angelically, and the possible fact, also, of its being a truth, taking a sentimental view of it, makes it amount to the same thing; and while his mind was on this somewhat mixed thought, his daughter, one of the angels yet to be, or in the making, opened the study door and said: 'Father, did you call me?"

He answered, "No." Well, I wonder who did, then?" said she, for I heard some one call 'Alice.'" "Oh, you were dreaming," said her father, "for

I have not spoken, and your mother and the girls have not returned.'

"I was awake, father, as I am now, and I guess it was in my ear; but it is strange," said Alice, "how often I hear my name called lately when nobody calls me; but mother says it is an angel, and is the sign of good luck or good news."

'Well," said Mr. Wadsworth, "it is well to look on the bright side of things when we can; but one must not forget the Saviour's words, which say, 'Only the foolish ask for a sign.'" Then leaving the theological and coming to the practical, he said: "You have heard it, you say, a great many times, but where is the good luck? We don't any of us seem to have it. Now there is Deacon Shepard; I don't think angels ever call him; and yet he has the best of luck, and has got a mortgage on half the houses in town, almost."

The reverend gentleman felt as though he ought not to have said that to his daughter of one of the Deacons of his church, but it was a spontaneous truth, and slipped out. Alice thought there might be other kinds of luck beside wealth, and thought it was bad luck to have a troublesome son such as the Deacon had, and that it was bad luck, no matter how many mortgages a man had, if every one thought him the meanest man in the county. Alice only thought all this, but notwithstanding what her father said, she was inclined to stick to her mother's definition. But she loved her father, and respected him, and was apt to consider his views right, and that he was partially right on this occasion, for the Deacon had piety, as Deacons ought to have; but Deacon Shepard did not rhyme with angel; that was clear to everybody.

This colloquy between father and daughter on voices, luck, and Deacon Shepard, followed, as we have seen, the reverie of the reverend gentleman, and that had followed a fit of the dumps, and that had followed a preparation of his sermon. That work had been laborious, for Mr. Wadsworth was not a ready writer or a fertile man; neither was he much of an orator; had no inspired moments either in his study or his pulpit when intellectually he overdid himself. He was a good but rather prosy man; his church, never overcrowded, listened to him more as a duty than a relish. It was serving God, it thought; and then he was cheap. It had the good sense to know it could not hire a popular preacher for three hundred and fifty dollars a year, and that was all that parish could spare for religion. The church in that town was a dead but still a necessary institution; and so the years run by. He had no louder calls elsewhere, and now after twelve years he was not expecting any; and upon the whole the church thought he was better than none, and going to meeting made a wholesome break in the secular affairs of the town, though it did not awaken it any.

Mr. Wadsworth thought he gave them all he was paid for, and it was his best anyway, so his conscience did not trouble him any; but alas! his growing expenses did, and that was what had given him the dumps on that Saturday afternoon. His expenses had increased as the years rolled on, by the growth of his family, not in numbers, but in size and maturity. It may as well be mentioned again that his youngest child was born in the parsonage a few months after his settlement, but nature had wisely paused in that locality, after this third effort, producing Ida. Mrs. Wadsworth, with whom the reader is somewhat acquainted, was a wellpreserved woman of about forty. She was a good wife and mother, and the soul of the household. She was a good manager, frugal, made things last, and in a pecuniary point of view was as good, and better, than two hundred dollars added to the minister's salary; so in domestic matters things were as well as circumstances would permit, but for all that the parson's exchequer was running slowly and steadily behind-hand, and he had got little by little in debt until it began to be troublesome, and on this moist afternoon when the angel passed through, or rather the ray from the setting sun, disturbing him in his reverie, and for the mo ment ministering to his desponding turn of mind, he was nearly three hundred dollars under water, or in other words his small salary was eaten up for almost a year ahead, and when he looked at his affairs in this concrete way it filled him with apprehension and grief.

Sometimes the feeling came over him that he had made a mistake (and doubtless he had, and the world is full of such mistakes,) in thinking he had been called to preach, and beneath his resignation and beneath his piety there was an undercurrent of heresy, which, if it had been expressed—only it was not—it would have said this, "I wish the Lord had let me alone, and called somebody else." It was about at this point when the sun shone into the room and the gloom, and when Alice opened the door, and asked if her father called her. A short time after this, while Alice was still thinking of Deacon Shepard, and the remarks of her father, and very likely the reverend gentleman was thinking of the same circumstances also, their thoughts, whatever they were, were interrupted by the voices in the entry of the rest of the family, who had just returned from their walk, ending, as the reader knows, with that casual but ominous encounter with that weird, endoric sister known as Aunt Mac.

It was some two months after the afternoon that had introduced the minister's family to the reader, that an event occurred that was indeed an angel of light to those interested. A letter came, containing a certificate of thirty-five shares of the Providence Railroad stock, and made out in the name of this minister, James Wadsworth. He looked at it, and he read the letter, and he looked and read it again. He could hardly believe his eyes; he rubbed them to see if he was awake, and not dreaming it all. It seems that this was a bequest from quite a distant relative, from whom no bequest was expected. This donor was a somewhat eccentric person, and having such an object in view, had transferred the shares to Mr. Wadsworth, so that at his death they would come to him necessarily and without the usual red tape, or the formality of a will. It was like a star fallen from heaven into his house. It was late, but very welcome; it could not make him a well man, but it was what he of all things most needed. Mr. Wadsworth was a man that always kept pretty calm, and before he said anything of this to any one he reflected for quite a while on the course to take. He did not want his family to put on any airs; he questioned also the wisdom of letting it be known in the parish; his salary came a little hard, but it came, for the society knew his necessities required it; he thought if it was known that he was affluent, whether practically he would not have to preach for nothing. Having made up his mind what was the wise course to pursue, he called his family together and astonished them with the sight of his god-send, and Mrs. Wadsworth thought with her husband, that for prudential reasons this streak of good luck

should not be spoken of; and in this family what the parents thought wise the children did also, and the conclusion was, to let matters go on as if they had had no such acquisition; so all agreed upon silence, at least for the present, and even Miss Armstrong did not have that piece of news in her repertory.

As to the disposition of the stock and what was best to do in keeping with their plan of silence, the minister hardly knew. He wanted to pay his debts, for they troubled him; but he had got to do it with caution. He saw no advantage in consulting with his neighbors, for those who could have given advice were the ones he would not confide in; and those in whom he would confide were as incompetent as he; and so he kept his own counsel.

Reading a Boston paper one day he saw the advertisement of John Piper, jr., with a list of stocks for sale. Said he to his daughters:

"What is the name of the man whom Miss Armstrong says is going to marry Miss Soley?" And the reply was: "Piper."

"I thought so," said the minister. "And if he is going to be connected with the Deacon's family he must be a pretty safe and well-to-do man, and probably, being a business man, will keep his business to himself. I will write to him about the stock, and find how or when is the best time to sell it, or a part of it."

When Mrs. Wadsworth was alone she had her brown study also, and said: "I felt that there was something going to happen; now this bequest proves that my impressions were correct." And it was a great source of satisfaction for her to think so.

When Alice was alone she, like other young girls, had her brown studies, and said to herself, "There, mother was right. She said the voice that called me was the sign of good luck, and is not this bequest good luck? I will ask father, sometime, what he thinks now about

Alice was hoping she would hear the voice again, and she opened her ear, but no sound came. It never does when one is listening for

In the course of a few days Mr. Wadsworth wrote a letter to Mr. Piper as follows:

Will you please inform me what Providence rail stock will bring, and whether now is a good time to sell it? I have a certificate of thirty-five shares. I want to use a little money, but not much, so I had rather sell but little of it if there will be any gain by holding on to it."

This was the letter Mr. Piper received, and which we left him reading while we went back a few years in human events to prepare the reader for this junction in this river of many

Free Thought.

RECOGNITION OF SPIRITS OF ALL AGES.

To the Editor of the Banner of Light:

I have read with much pleasure Mr. Peebles's appeal to spirit-mediums to testify concerning their personal observations as to the existence of Jesus.

This is the properaction of common sense and reason at the present time—a direct appeal to the testimony of the cloud of witnesses in this world and the next, and it will result in an overwhelming demonstration to-day that the great and good of many centuries have not been mistaken as to the real existence and exalted

Skepticism is so stubborn and so reckless in devising far-fetched hypotheses to escape the force of the strongest testimony, that the return of the dead in solid bodies has not yet satisfied the literary classes. Moreover, it is so fortified by the animal nature of man, that it has a special aversion to recognizing an eminent religious character, whose teachings demand our reverence. Nevertheless, we have always had the concurring testimony of thousands of the best and most plous to the existence and character of Jesus, recognized by their spiritual perception, especially when developed by the near approach of death. To-day we have many thousands who in their normal state of the of Jesus. From my own observations I would say that I have no doubt we have more than a million in the United States, to whom the existence of Jesus could be made as clearly manifest as the existence of their friends in this life.

It does not require what is commonly called mediumship to testify on this question." There are several millions in this country who are not controlled by spirits, do not see them and cannot hear them, and yet are capable of feeling their presence and influence so completely as to recognize and describe their character. I think the majority of my personal friends possess this capacity. This is the degree of spiritual sensibility which I possess in common with millions, any one of whom can testify, as I do, from personal consclousness, to the existence and the exalted character and spiritual endowments of Jesus.

Such being the testimony from this life, of course that from the spirit-world is vastly more abundant. All spirits who have attained a respectable degree of moral development and truthfulness, excepting a few who have not yet recovered from the stubborn delusions and bigotry of this life, testify alike as to Jesus, in harmony with the best perceptions of the living, but generally more profound, loving, reverent and poetical in their testimony.

To me there appears so little ground for any doubt that I would class such doubts with Archbishop Whateley's "Doubts concerning the historic existence of Na poleon Bonaparte."

But why attach so much importance to this question? Because there are so many of our fellow-beings, some of them highly educated and enlightened on other subjects, who need to be rescued from the morally paralyzing influence of skepticism. That state of mind which turns away from or denies the higher phenomena of the spirit-world, is highly unfavorable to ethical progress. It is only they whose souls are in harmony with the entire evolution of Divine wisdom in the present and the past, and in the higher as well as lower spiritual realms, who are prepared for heavenly conditions in earth-life.

My own researches, which will be published when completed, show that we can attain a definite and accurate knowledge to-day not only of Jesus but of the Apostles and the entire group of characters mentioned in the Bible. Ayithout affirming the literal correctness of the New Testament records generally, I can say positively that the impressions they convey concerning the individuals named are absolutely true so far as they have been scrutinized. The strong but hopeful and lovely nature of John; the energetic, splittual, versatile and social Peter; the plain, solid and practical character of Mark; the bold, carnest, devoted, but fault-finding disposition of Paul; the treacherous and turbulent character of Judas Iscarlot; the peculiar sweetness and loveliness of Mary Magdalen; the grand splittual mediumship of the woman of Endor; and the singular moral perfection and splitual power of Mary, the mother of Jesus, a character eminently worthy to stand by his side, are to me matters of as great certainty as the best attested facts of history.

What I know of these characters harmonizes well with the meagre records in the Bible, and it will not be many years before all enlightened Splittualists will have attained a similar certainty. They will then, instead of warring scornfully with Christians who believe in the Bible, take them by the hand and lead them to the higher plane of religious Splittualism, on which they will recognize among the great and good of all ages the old friends whose names they have been taught to revere, and will substitute their living words to-day for the meagre records of their earth-lives.

The Bible of to-day is the voice of the heavens. It teaches the same great doctrine of love for which the greatest of medium-martyrs died in Jerusalem—the same great doctrine which in its splittualists of to-day, will nerve them to as noble deeds for the regeneration and elevation of mankind.

JOSEPH RODES BUCHANAN.

1 Livingston Place, New York, Sept. 5th, 1880. My own researches, which will be published when completed, show that we can attain a definite and ac-

Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER TWENTY-FOUR.

BY J. J. MORSE,

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, redelent of ships and sugar; the kyles of Bute, wonder of the tourist, owned by the Marquis of that name; Inverary, with its princely Home, with many a famous loch and 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 to your own great land, bearing often visitors apace that the race for wealth is the curse of

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.

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. I certainly trust that the B. N. A. S. 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. Mr. B.'s journal has been very interesting lately. A complimentary soirée 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 he is doing good service for our cause in his adopted home. I often note with pleasure and astonishment the

disappointed at his withdrawal of his intended return; but there is little doubt he is doing 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 worshiped 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 Mr. F. O. Matthews, the clair voyant 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

pleted 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 America ere long.

We have lately had a new trance speaker appear on 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 more noted physical mediums, still pursue the even tenor of their several ways, all doing most useful and valuable service in our ranks. Long may they all he spread to work in a cause they by their

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 specially is the return of mrs. c. L. v. Monmond, who was accorded a public reception at
New Meyr Hall, London, presided over by Rev.
Stainton-Moses. Your correspondent had the
pleasure of saying 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 Services. I understand she is giving
her labors at any 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

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. Lambella as editor and management the above dence Society," Newcastle-on-Tyne, and is under a board of management, with Mr. W. H. Lambelle as editor and manager; the above gentleman's monthly paper, "The Spiritual Ploneer," being incorporated with the new organ. At the time of writing five numbers have appeared, and already a circulation of several thousands per week has been attained. It is sixteen pages in size, filled with news, extracts, lectures, and gives excerpts from American journals—a feature much appreciated—and is sold for the low price of two cents. It is conducted with due spirit, is moderate in tone, sensibly eschews the recriminatory and sensational, and gives impartial representation to the work of all engaged in public duties, without favor or prejndice. Its appearance has been favorably received; and no doubt a prosperous career is before it, undoubtedly so if it persevers in its present honorable path.

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's

journal we have.

We over here are looking forward with a lively interest to the advent among us of Dr. Peebles's new work on the spirit's life. The Pilgrim always writes well, eloquently in fact, and his literary and personal admirers over here can be counted by hundreds. 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 less we regard the Pilgrim's new volume will equal all have been the previous efforts of the printer's and hinder's tensit. counted by hundreds. 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 a national sympathy evoked by the Premier's indisposition for upwards of sixty years—if the death of the Prince Consort and the illness of

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(?), two of which have just occurred. The first to the fastest train in the world—known as the "Flying Scotchman"—resulting in the complete wreck of the train and the instant death of three persons and serious injury to four more. 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, killthe 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 bereavements 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—I-now lay by my pen. With whatever varying fortune we may meet, let our watchwords be, Hu-MANITY, THE ANGELS AND THE TRUTH.

Progressive Literature Agency, 22 Palatine Road, Stoke Newington, London, Eng.

BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the Deleware Valley (Hulmeville, Pa.) Advance.] SPIRITUALISM DEFENDED.

In the Advance Going Backward.

"Little is the wisdom when the flight So runs against all reason." —[Shak. EDITOR ADVANCE—Some one has sent me your paper of the 5th inst. containing your double-leaded 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 liberty which 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:

ranted 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 teaching of things which bring ruin and death in their train. 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."

the matter which must yet be decided; and decided it will be, etc."

Let me respectfully remind you that when you undertake to stille free thought on moral and religious questions, and to subvert the right of private judgment, you gravely propose 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 too widely diffused, and the people are too much in love with our 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 crosler and mitre than for crowns and sceptres. We cut down the throne and convert it into a tribune for the use of our representatives; or, 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 report, 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 incipiency, by cerebral derangement and followed by ungovernable delirium and sudden dissolu-

ency, by cerebral derangement and followed by ungovernable delirium and sudden dissolution. In several different forms of vital de-rangement the attack is often accompanied by intense cerebration, 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 candid physician will readily admit. That Mr. Twining's Spiritualism was not the real cause of his disease and death, is rendered altogether probable from your own 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 been there for many years, and these poor un-fortunates often live to be old. On the contra-

ry, 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 would only furnish another illustration of the fact that a too concentrated and protracted application of the mind to any one subject, is liable to derange the mental functions. Thousands of imperfectly balanced people have lost their mental equipoise 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 harmonic 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

cal and mental harmony.

"Come, now, and let us reason together." I have known more than one merchant who went form his counting-room to the lunatic asylum. The incidental cause of the mental derangement was too constant application to business, and the mercenary spirit that would not employ 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. dents, 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. The present writer was 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 him day and night. Fearing that he might, after his lifetong labor, end 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

proposes to disregard the divine injunction to "love one another," because the vital fire sometimes consumes the altar on which the fiame is kindled. It is also true that the lunatic asylums contain many persons whose mournful recordas 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. T. DeWitt Talmage, 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 protext, is ready to madly rush into Athelsm, and sacrilegiously pull down the the temples of religion over the heads of the worshipers?

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 Neshaminy Falls, numbered over ten thousand persons." Yet in your attempt to illustrate the influence of Spiritualism you select the one unfortunate individual whose recent illness and sudden 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 diesometimes 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 oxample of a man who, probably, died from inflammation of the brain, you jump to the conclusion that the influence of Spiritualism is of 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 cons

Now, my dear sir, may I be permitted to inquire, why you select William Twining's case as the one and only illustrative example of the influence of Spiritualism? Have you forgotten the nine thousand nine hundred and ninety-nine the nine thousand nine little and ninety-nine other people who attended the meeting at the Spiritualists 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 ment? What sort of logic is that which draws a general and most sweeping conclusion from a solitary exceptional case in ten thousand? If you should discover a dwarf in Hulmeville only thirty inches high, would you straightway selze 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

But this lame logic and manifest injustice to Spiritualists does not terminate here. The moral philosophy of some opposers is as defective as their logic. The enemies of the great Truth which has already filled the world with its presence, are also accustomed to search dili-gently for a profane and reckless brother in the faith, or some morally slipshed sister; and when 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 one finds a horse-thief in town, is he to be taken as an infallible index to the moral status of the whole community? The Episcopal Church is believed to be made up of highly-respectable people. Of course we may reasonably look for occasional exceptions to all general rules; but one black sheep does not determine the complexion of the whole flock. When it became necessary—some years ago—to depose Bishop Onderdonk for immoral conduct, no faithful disciple thought of relinquishing his or her faith in Christ, or deemed it necessary to inquire into the moral character and influence inquire into the moral character and influence of the Episcopacy.

You seem to be shocked at the conduct of the

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 finally departed. This was 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. Ened to a very low or freezing temperature. En-lightened Spiritualists have some knowledge of the states resembling death, and it is natural that they should exercise more than ordinary courties. They are better informed on this They are better informed on this subject than any other class of our citizens. They know that the sudden interruption of sen-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 all vital and voluntary powers. With this knowledge to awaken 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 abridge, I am, my dear sir,

Yours respectfully,

S. B. Brittan, M. D.

Belvidere Seminary,

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

COR CORDIUM.

The freshness of the wood is mine, I lie in baths of mountain air; The forest's depths of beech and pine Fold grandly round me everywhere.

The thrush's song is sweet and low; A water-spirit stirs the ferns Down where the silvery trickles flow O'er em'rald brims of sylvan urns. On leafy glade and granite walls
The sunshine's misty splenders stream; far a lone dove sorrowing calls As if the wood moaned in its dream.

I see where purple lichens glow, Where mosses drink supreme content, Where spreads the clematis like snow The curtains of its spotless tent.

I see what chronicles are graved On splintered cliff and weird ravine, And how the teeming ground is paved With beauteous forms of what has been.

The pine-tree's sigh and brooklet's mirth Are in my heart with joy and pain, And all the sad and sweet of earth Fleads in the pathos of the strain.

Far o'er me palpitates 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?

The inner force? the primal fire?
The potency that makes, and feels,
And baffles most as we aspire?

What is the Life that life conceals?

What is the end, the good at last,
When each appointed task is done,
When every phase of change is past,
And being's goal of conquest won? The mystic pageant comes and goes;
The old is new, the sad 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 hear the angels, Faith and Hope—
"To Love shall life be more and more.

-Scribner's Magazine

Bunner Correspondence.

New York.

New York.

NEW YORK CITY.—Dumont C. Dake, M. D., writes from 31 East Twentleth street: "I am impelled to address the thousands of liberal and intelligent readers who from week to week peruse your valuable paper, which affords our persecuted mediums an honorable hearing. The glorious old Banner of Light for years has been a fearless and powerful champion of truth, ever in the thickest of the light—a true messenger of light to the children of earth. In remembrance of the last and grandest victory, the defeating of the great Doctors' Plot in our sister State, Massachusetts, I say, All hall to Boston and the liberal-minded legislators who there convened! All hall to the Banner of Light! and all hall to the noble band of workers who also entered with you into this struggle against unjust tyramy 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, be has himself done what was in his power for years past, to oppose the crying evil of class legislation, Dr. Dake proceeds: "Gerrit Smith once said, "We have too many laws. We need fewer laws and better." Shame on a class of medical men who seek legislative protection—virtually admitting the fact that they are not able to cope with falf and honest competition in healing the sick. They are forsooth, very weak in practice, but oh, how wonderful 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 constitutes a cruel crusade against individuals, citizens of a free country. Where is this to end? "Eternal vigilance" is indeed the price of liberty. American citizens are to-day in this the great 'Empire State' denied the sacred right of choosing the mode of practice they desire. You must by laws swallow nox. lous drugs or polson, secundum ariem, ad nauseam. Where again, I say with emphasis, is this to end? "Mint next? Will we soon have a law agai Canada.

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 some of the readers of your lnestinable journal to learn what the spirit-world has been doing for this benighted and priest-ridden country during the past four or five years. Whilst the secular and many of the spiritual journals have been prating of the 'exposure of different mediums all over the country, a few of us 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 hundred sittings, we have attained results far surpassing anything we have yet read or heard of. We have no longer any need of cabinet, darkness, or even test conditions, our manifestations taking place in strong gas-light, mono-light, or sun-light; and sometimes our meetings are held in a retired grove, with the sun at meridian, 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 on our part is simply to bandage our eyes with handkerchiefs at the commencement of the seance, 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 at a time. At our last meeting in the grove, an Indian malden, Forest Lillie, 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 check, as natural as when pressing them to our bosoms in earthlife. True we have met with many failures and painful reverses, and lad to contend with all manner of low and adverse influences, but through patience, dillegence, and perfect trust and confidence in our guides, we are beginning to reap the golden ha

Louisiana.

NEW TEXAS.—Joseph F. Tounoir writes as follows in regard to the development of mediums in his own family: "At last the dawning light of Spiritualism has shed its illuminating rays within my household. After nearly one year and eleven months of hard lighting against the skepticism of my own family and the 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 his good angels, it was not in vain. My sister-in-law, after three sittings, was developed as a speaking medium, while entranced he is always amongst the spirit-musicians, and imitating their music 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. But for myself no development seems to be forthcoming. My mission appears to be to work for others 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 Bannor of Light, which has proved my-guiding star, and which I prize above all things clse."

Massachusetts.

I.AKE PLEASANT.—W. L. Jack, M. D., writes:
"I shall be at my office at 60 Merrimac street, Haverhill, Mass., on Oct. 4th and 5th. I desire to return
thanks to all who 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.
I found the Bannor of Light at Lake Pleasant spoken of
highly and recommended by all, and its editor eulogized
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 (pneumonia) and leaves to-day, Sept. 5th, for
home. Mr. and Mrs. Perkins have wom many friends
for themselves by their kind and generous manners to
all, and the interest they manifest in whatever makes
to the advantage of our, camp; and we trust to see
them again next season at their 'Highland Dell Cottage-tent' at the Lake."

WOBURN.—G. Monroewrites: "The lecture by Prof.

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 : month for me.

To President Beals and the officers of the Associa tion 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 on 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 especial 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 your friend, H. H. BROWN.
Willimantic, Ct., Sept. 8th, 1880.

New Yooks.

SPIRITUAL HARMONIES:

Nearly 100 Popular Hymns and Songs,

THE BELIEF OF SPIRITUALISTS.

AND READINGS APPROPRIATE FOR

FUNERAL OCCASIONS. BY DR. J. M. PEEBLES.

This book may be considered multum in parvo, containing as it does a definition of Spiritualism—the leading doc-trines of Spiritualists—readings and responses—about one hundred popular hymns and songs adapted to

Camp-Meetings, Grove-Meetings, Spiritual Seances,

Nocial Circles and Congregational Singing.

TOGETHER WITH
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**** We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty 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 pegusal.

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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 **Tight**.

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

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 yearns 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 Melanethon, 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 Bunner 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 pro-

itself, its aims and attainments, after this man- may be more clearly apprehended and apprecithat, 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 | nouncement of their presence; they offer no instruction, and has been steadily conducted under spirit guidance; and for that reason it has been continued without interruption, and those who receive the blessing do not think it in the face of all obstructions of whatever char-

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 It is no matter whether they announce it or race is profoundly interested, and the inspiration of communion with those who are shaping | enough to the secret and silent power of the and directing it for the race's highest and most lasting good; if all these motives and incentives | the very organizations whose spokesmen in the 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 another 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 highest and largest views of Spiritualism

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 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 to mortal 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 su-

Of the welcome fact of the wide and rapid dissemination of the spiritual belief and philosoply among our fellow-men of all classes and conditions there is no longer any question; if 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 mani fest 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 A journal of the character of the Banner of freest distribution of spiritualistic writings Light need not apologize for open reference to among the people, that their meaning and value ner: on the contrary, it is fairly expected of it ated. It need not concern us as Spiritualists that we do not appear to break down existing creedal organizations; that is not oun 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 anprophecy of their influence: they come with the silence of heaven's light into the soul; and 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. not; the fact itself is tribute and testimony new revelation. It has obtained a foothold in pulpit denounce it; and even in the families of the preachers it does its work in spite of hostili-

ty 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 propagandism through a separate organization, with its machinery copied from the wornout 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 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 tilemselves.

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

With these words as an earnest of its future ntentions, 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. Nayler 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. Nayler 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, braces them. 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 harmonial 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

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 hooksellers 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 exist ence and the illuminating truths of Spiritual ism, 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 ma-tertal 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 italicised, 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 hilarious 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 Ne shaminy 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.) Advance 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 Advance 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 Advance 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 spiritworld 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 R. 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 snoken of.

The spirit messages and answers to questions -on our sixth page-which are of marked im-

portance. 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 Rodes Buchanan, S. B. Brittan, M. D., Dr. Peebles, E. A. Chapman, Capt. H. H. Brown, and others, attached to articles youch for their individual practicality and worth, and so, collectively, to the value of No. 1, Volume XLVIII., which em-

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 Wilder 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 Inquirer 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 antivaccination 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.

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 Prince. 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 "tymed" 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.

Boston fairly outdid itself in the way of a

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 séances where they were present there was a far greater quantity of that article at the commencement and during the early part of the séance 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 scances will, doubtless, upon considering the view of the matter as stated by Mr. Hazard, recall many incidents substantiating its truth.

The Banner of Light Free Circles.

Miss Shelhamer holds séances 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 scances 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 passed 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 ossess 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 scance-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 renders 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 dépôt 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 19f. Dr. and Mrs. Wood, of Pocasset, Mass., was printed in your issue for August 21st, under 'Notes from Onset Bay.' Dr. Wood took his daughter's departure so much to beart (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. Babbitt. 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. BBOWN.

BRIEF PARAGRAPHS.

A man's good name never deserts him, while riches, obtained through fraud and dishonesty, after proving a curse and a source of misery, usually take unto themselves wings and fly away.

Miss Helen Gladstone, the daughter of the Premier. is one of the successful candidates in this year's class list of Cambridge University examinations

"The artist-evangelist" is what they call him now!

Rev. T. De Witt Talmage, of Brooklyn, says there is a class of phenomena which leads him to believe that from the spiritual world there is soon to be a demonstration of some sort for the good of this earth. He thinks the veil between this world and the next is getting thinner every day. Of course he takes special pains to inform the world that he is not a Spiritualist, but "what's in a name?"

STRENGTH FOR DUTY.

STRENGTH FOR DUTY.

Ah! If an angel offered me the dower
Of choice from treasures of the Better Land,
I would choose Work, and never-falling power
To work without weak hindrance by the way,
Without recurrence of the weary hour
When thred, tyrant Nature holds its sway
Over the busy brain and folling hand,
So would I choose from blessings infinite.
But well I know the potent gift I crave,
The tireless strength for never-ending task,
Is not for this life. But beyond the grave
It may be I shall find the thing I ask;
For sure I know there is a better land,
Where will and work and strength go hand in hand!

Speaking of the inconsistencies between different parts of the Bible, Rev. E. E. Hale tells of a deliciously absurd excuse made by an eminet Hebralst, who said that the consonants of the Hebrew text were inspired, but that the vowels were not inspired.

The London Medical Times notices a case of poisoning at Tully, Ireland, from having eaten salt horsemackerel. A father, mother and three daughters were the victims. The verdict of the coroner's jury was, "Died by the visitation of God, after eating some horse-mackerel which was not properly cured."

I like the click of the type in the composing stick of the compositor better than the click of the musket in the hands of the soldler. It bears a leaden messenger of deadlier power, of sublimer force, and of a surer aim, which will hit its mark, though it is a thousand years ahead.—Chapin.

A Texas minister, appointed chaplain of the penitentlary, preached his farewell sermon from the text : "I go to prepare a place for you, that where I am ye may be also."

We are sorry to learn of the increasing physical feebleness of Lucretia Mott.

Where is this all-perfect reason, so near me, yet so different from me? Where is it? Where dwells this supreme reason? Is it not God himself? I have within me a clear idea of a perfect unity, far superior to what I can discover in my own soul. It is doubtless this idea of a perfect and suppome unity in my own mind that makes me desirous to find a unity in the soul, and even in matter. This idea of what is simply and indivisibly one can only be the idea of God.—Fenelon.

"Who was it that said it is not good for man to be alone?" asked a Sunday school teacher of his class. A bright boy answered, "Daniel, sir, when he was in

Spiritualist Meetings in Boston.

Paine Memorial Hall.—Children's Progressive Lyceum No, 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 103 o'clock. The public cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lycoum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor. Berkeley Hall.—Free Spiritual Meetings are held in thishall, 4 Berkeley street, every Sunday at 10½ A. M. and 3 P. M. W. J. Colville will occupy the platform regularly during September and October, 1880. The public cordially invited.

Invited.

**Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7½ p. M. Regular lecturer, W. J. Colville.

**Earle Hall.—Spiritual Meetings are held at this hall, 618 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ p. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 176 Tremont street. Services every Sunday morning and afterneon. Good mediums and speakers always present.

Chelsea.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Belliugham Car Station. Sept. 28th. afternoon, conference; evening, W. J. Colville will speak on "How to accomplish the most good in earth-life."

PAINE HALL.-Another glorious day was Sept. 19th, and our hall showed an increase in attendance, both in members of the Lyceum and visitors. The beautiful autumn day drew to the place of meeting both old and young, all eager to receive the inspirations of the occasion. We saw many new faces among the audience, and the happy expression on them told the story of the gratification which they felt in witnessing the proficiency of the members of the school. Ninety children in the march, which was admirably conducted, was a pleasing sight, and all kept excellent time to the fine music rendered under the leadership of Mr. Henry. Many of the ploneers in Spiritualism were present, and manifested their pleasure at the able manner in which the children acquitted themselves.

The order of exercises was deviated from somewhat to-day, making an agreeable change. After the opening song and Silver Chain Recitations, the orchestra gave one of their fine selections; the Banner March then followed; the recitations were by the following misses: Lizzle E. Cook, Emma Gleason, Jennie Smith, May Waters, Esther Oettinger and Jennie Bleknell; a fine reading by the Assistant Guardian, Miss Helen M. Dill, followed, and this portion of the exercises was concluded by a song by Hattie L. Rice. The callsthenics, led by the conductor and Miss Jeannette Oettinger, were the nexton the programme. The children never did better, and all entered into the spirit of the exercise with unusual vigor.

The question proposed the Sunday previous was well responded to by the leaders, Mrs. Jones, Mrs. Peters and Frank L. Omond; and also by children, May Waters, Jennie Smith, Annie Clarko, Amy Peters, Esther Oettinger, Frank Young, Emma Oettinger, Mamile Havener, Elsie Moddams and Bertha Griffin, whose answer was a recitation well delivered.

Dr. Richardson made a few remarks to the point. The question was, "What is my duty to the Lyceum?" The answers showed unusual depth of thought in children so young, and the Doctor complimented them on the able manner in which they had acquitted themselves. Mrs. Mattle Hull followed with some appropriate remarks by the Co in members of the Lyceum and visitors. The beautiful autumn day drew to the place of meeting both old

AMORY HALL.—The following was the order of exercises of our Lyceum session yesterday morning: overture by orchestra; Silver Chain Recitations; Banner march; recitations, etc., by the following pupils; Gracie Burroughs, Alice Messer, Freddle Butler, Bertie Kemp, Jennie Lothrop. Mr. Ames, of this city, occupied the platform for a brief period, his remarks being received with much favor, both by pupils and adults. At the close of his address Miss Carrie Shelhamer and Mrs. Hattie Sheldon gave vocal selections; the physical exercises followed, closing with the Target March. Our Lyceum is gaining in the popular estimation, as the large audience and the increase of pupils each Sunday combine to testify. The following parties have added their names to cour subscription list: Mrs. Chase, Thomas Feeney, Mrs. Shelhamer, Mrs. Collins, Benj. Weaver, Mrs. Church, S. Wing, W. H. Nash, Mrs. Burroughs, Mrs. Foster, Mr. Humphrey, Mr. Ware, as also two others who gave their names as "friends to the cause." This new departure is working admirably, Mr. J. B. Hatch, senior, our Conductor, will be pleased to receive names and funds, by letter, and will in return forward the handsome receipts prepared, bearing the engraving of Shawmut.

Our Lyceum has made arrangements for their first entertainments are given for the enjoyment of pupils, as each one is admitted free. We feel confident as in times past they will be well patronized by the adults, and we shall be encouraged in our work.

Now friends, pay our school a visit; we have room for all. Overture by orchestra; Silver Chain Recitations; Ban-

for all.

Remember this, that our doors are open free to all, and each will find a hearty welcome.

J. B. HATCH, JR.,

Sec'y Shawmut Spiritual Lyceum.

Boston, Sept. 20th, 1856.

EAGLE HALL, 616 WASHINGTON STREET. — Our meetings in this place on Sunday last were very fully attended through the day, and were of an unusually in-

were in the midst of angels, and that, instead of being away at a great distance and no one knows where, the angel world was directly in their midst, and that their angel friends were not only there, but were there for a purpose, and that purpose was to inspire and encourage them on to better and nobler lives.

The morning and afternoon exercises consisted of short, interesting and instructive addresses by Dr. B. F. Richardson, Miss D. B. Simpson, Mrs. Perkins, Mr. C. M. A. Twitchell, Dr. L. K. Coonley, Mr. Isaac H. Rhoades, Mrs. Ireland, Mrs. Nelson, Mr. Bickford, Mr. A. W. Scott and soveral strangers.

Many excellent and convincing tests were also given through the mediumship of Mrs. M. C. Ireland, Mrs. Nellie Nelson, Dr. B. F. Richardson, Miss D. B. Simpson, Mr. A. W. Scott and others, nearly allo f which were given to strangers, and were recognized by those for whom they were intended; soveral of whom stated that they were never before in a spiritual meeting.

A very sympathetic and congratulatory letter was read by the chairman, from our slater, Mrs. Fannio Wilder, of Leominster, which accompanied several boxes of beautiful flowers, selected by Mrs. Wilder from her garden under spirit control, to be presented to the mediums and other friends in Eagle Hall.

In the evening we listened to a rare treat in the way of an address by Dr. L. K. Coonley on the principles of color, as applicable to health and slekness, on Dr. Babbit's theory of light and color.

At the conclusion of his discourse Mrs. Abby Burnham made a few interesting remarks, and concluded by giving psychometrical readings of several in the au-

At the conclusion of his discourse Mrs. Abby Burnham made a few interesting remarks, and concluded by giving psychometrical readings of several in the audience from gloves worn by the persons described. Her readings, as well as other tests given by her, gave general satisfaction to the audience. Appropriate remarks were also made by Miss Simpson, Mr. Bickford and others.

These meetings have been held through the summer without vacation, and will be continued every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M. P. R.

PYTHIAN HALL.-Last Sunday was a day of interest at this place. The morning healing circle was opened by a short address by L. C. Welch, of Connecopened by a short address by L. C. Weich, of Connecticut, upon "The origin of the human spirit; the causes of different degrees in the original development of the faculties; the condition of man after death; his social surroundings, mode of enjoyment; his divine possibilities, and capacity for limitiess attainments." These points in the subjects were handled with the depth of thought and perspicuity of style that characterizes the most subtle metaphysician and reasoner. He is entitled to the kind consideration of all true friends of genuine Spiritualism, free thought and progress, wherever he may go.

ation of all true friends of genuine Spirituansm, nee-thought and progress, wherever he may go.

In the afternoon Prof. Toohey gave the last but one of his long course of addresses upon "Esoteric An-thropology," which was a grand effort, frequently eliciting merited applause. Next Sunday afternoon the Professor will speak upon "The Remedy," and a sound and practical discourse may be expected.

F. W. J.

Meetings in Berkeley Hall, Boston.

On Sunday, Sept. 19th, this hall was so crowded that many persons were obliged to stand during the entire many persons were obliged to stand during the entire service. In the morning W. J. Colville delivered an inspirational lecture on "Spirit-Materializations," which has been expressly reported for these columns. It is needless to say that the guides of the lecturer endorse this phase of phenomena entirely and vindicate the mediums for its presentation, who are so often persecuted by ignorant opposers of all they fall personally to comprehend. Following the lecture a poem was improvised on three subjects presented by members of the audience.

to comprehend. Following the lecture a poem was inprovised on three subjects presented by members of
the audience.

In the afternoon Mr. J. W. Fletcher was the speaker,
assisted by W. J. Colville. The attendance was even
larger than in the morning, every inch of standing
room being occupied. The services were of a very interesting character. W. J. Colville sang two solos, and
delivered an impressive invocation and an impromptu
poem under influence of his spirit guides; the congregational singing was excellent, and the large audience
was remarkably quiet throughout a long service.

Mr. J. W. Fletcher read a poem in a most effective
style, and delivered an eloquent discourse on "The
Needs of the Hour." At the outset of his remarks he
urgently recommended all Spiritualists to cultivate a
charitable and equitable spirit. He said some pointed
things with regard to those who condemn either persons or causes unheard, and satirized those pseudo-investigators who after dictating their own conditions
which spirits refuse to accept, in most bombastic style
tell neople all about what they do not know concerning Spiritualism. Mr. Fletcher and his guides are of
opinion that we do not need more phenomena so much
as we need intelligence to comprehend the significance
of those which have been granted to us already. They
also considered a home for aged and persecuted mediums a great desideratum. Spiritualists needed more
toleration, more charity; and also more zeal in furnishing means for the protection of their injured and enfeebled brethren.

toleration, more charity; and also more zeal in furnishing means for the protection of their injured and enfeebled brethren.

It would be useless to attempt to give the substance of an hour's lecture in a few lines. It is simply just to Mr. Fletcher to say that he not only drew but hold and interested a magnificent audience.

Both gatherings in Berkeley Hall last Sunday were eminently representative and intelligent. Since the abolition of the door fee, the quarterly subscriptions and Sunday collections have been found almost adequate to defray every expense. These meetings will be held regularly—till the end of next June—twice every Sunday. Any persons interested in their success are invited to communicate with Timothy Bigelow, Esq., 3 Hancock street, or with W. J. Colville, 94 Pembroke street, Boston.

On Sunday next, Sept. 20th, at 10:30 A. M. W. J. Colville will deliver an inspired discourse on "The Future of the Earth Materially and Spiritually Considered." At 3 P. M. six subjects will be accepted from the audience.

On the following Sunday, Oct. 3d, Prof. Kiddle, of New York, is expected to lecture (for the first time in Boston,) in this hall at 3 P. M. Jesse Shepard, the musical medium, is also expected to give one of his concerts on the same evening.

RECEPTIONS, ETC. Mr. Colville wishes to announce that in conformity with the desire of many of fils friends, his public receptions will be held at 94 Pembroke street, every Friday, at 3 r. m. On Friday evenings at 8, he purposes giving an extended course of lectures on "Spiritual Revelations, Past and Present." For these lectures, tickets must be procured in advance, and only 100 will be issued.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

P. C. Mills spoke in Plerson Sunday, Sept. 19th Tuesday and Wednesday evenings, 21st and 22d, a Sparta Centre; on Sunday, the 20th, he expects to be at Grand Rapids, Mich. Will make engagements for veek-evenings or Sundays for a short time longer in that part of the State. Address him Grand Rapids.

Capt. H. H. Brown spoke at Bristol, Conn., Sunday Sept. 19th. At Southington, Conn., the 22d; he will attend the Annual Convention of the Connecticut State Association at Willimantic, Sept. 25th and 26th. Will speak for the Brooklyn Fraternity, corner Fulton street and Gallatin Place, Oct. 1st. upon " The Transition of Spiritualism from the Phenomenal to the Practical." He will speak for the First Society in Philadelphia the five Sundays of October, and would like week-day engagements in that vicinity that month. Address him during October care of H. B. Champion, 300 South 10th street, Philadelphia, Penn.

J. L. L. Chauncy writes from Grand Forks, Dakota, that Mrs. M. C. Lawson, of England, (late of Canada,) has recently been doing good work in that place. She is now ready for engagements as a trance speaker. Her address is Box 289. Grand Forks, as above.

Bishop A. Beals closed his engagement in Cleveland, O., Sunday, Sept. 19th. He speaks the last Sunday of this month in Whittier, Ill., and then goes to St. Louis, Mo., for October.

Mrs. Mary A. Charter wishes to return thanks to her many friends at the Lake Pleasant and Sunapee Lake Camps for the various favors bestowed upon her while in attendance at these places. Her present ad dress is 80 Green street, Boston, Mass.

Mrs. R. Shepard-Lillie and husband, Capt. H. H Brown and Mr. J. Frank Baxter will be present Satur day and Sunday, Sept. 25th and 26th, at the Connecticut State Convention of Spiritualists, to be holden at Willimantic, Ct., offering addresses, music and exercises in mediumship. (See published call in another

Wm. H. Eddy, for the present, is located at the home of Mrs. J. P. Barber, Nashua, N. H.; post office address, Lock Box 1338.

Dr. L. K. Coonley will speak for the society in Beverly, Mass., at the usual hours, Sunday, Sept. 26th. He would like lecture engagements for the fall and winter; after next week he expects to have rooms in Boston for readings, healing and medical advice. Address care Banner of Light.

Mr. J. William Fletcher, who for two years has drawn large and fashionable audiences in London, made his first public appearance in Boston, Sunday afternoon, at Berkeley Hall. He was greeted by an au dience that filled every available space, while many were unable to gain admission. The subject of the discourse was "The Needs of the Hour," and during the delivery the lecturer was frequently applauded.

Mr. Fletcher will remain in America a little longer teresting character. The most perfect harmony and good feeling prevailed, and all seemed to feel that they

speak in Lowell next Sunday afternoon and evening All communications may be addressed to 9 Montgomery Place, Boston.

Dr. W. L. Jack may now be addressed at 60 Merri mac street, Post Office Block, Haverhill, Mass.

Information reaches us that Frank T. Ripley has just closed a highly successful season of mediumistic labor at Milan, O.—his platform tests, at the close of his lectures, being universally acknowledged as correct. He is ready to make engagements for the fall and winter, to which end he can be addressed at Dayton, O., care W. H. Best.

J. Frank Baxter spoke Sunday, Sept. 19th, to a crowded assemblage in the church at Willimantic, Ct., and will give two lectures there again next Saturday and Sunday, Sept. 25th and 26th. On Sunday, Oct. 3d, he is under engagement for East Braintree, Mass. Address him at onco, for coming fall and winter season at 181 Walnut street, Chelsea, Mass.

Joseph D. Stiles will speak in West Duxbury, Mass. Sunday, Sept. 26th, forenoon and afternoon.

East Braintree.

To the Editor of the Banner of Light: The Spiritualists of this vicinity held a meeting at Williams's Hall, Weymouth, Sunday afternoon and evening, Sept. 19th. Mrs. N. J. Willis delivered two very interesting lectures. In the afternoon her guides gave some excellent advice at this the commencement of our series of meetings, and in the evening lectured upon the following subject, suggested by one in the audience, "Spiritualism: How it Works, and What it Seeks to Accomplish," which was handled in an excellent manner.

Our next meeting is to be held in Clapp's Hall, Weymouth, J. Frank Baxter being the lecturer.
G. E. Phatt.

Dr. E. D. Babbitt's Works.

To the Editor of the Banner of Light:
Those who have not had the pleasure of reading these valuable contributions to science, little realize their value, especially that of Dr. Babblit's book on Color. It is conceded by scientists that in this great work the Doctor has given to the world a new revelation on this important subject, which pertains to the health and happiness of all. The book is an intellectual feast to every thoughtful progressive mind. WARREN S. BARLOW.

"IMMORTALITY, or Our Future Homes and Dwelling-places, and Employments in Spiritlife." Through the courtesy of Colby & Rich, we have just received a new book from the pen of Dr. Peebles, with the above significant title. This elegantly-bound volume is replete with spiritual truths that it behooves every Spiritualist in the lead to become consistent with spiritual truths that it behoves every Spiritualist in the land to become acquainted with; and we have no doubt but they will avail themselves of the inestimable privilege of perusing its elegant and scholarly-written pages as soon as it is known that such a book exists; for it contains many of the experiences of Dr. Peebles in his extensive travels, not only in this country, but foreign lands as well. There is such a fascination and charm interwoven into its pages that it is impossible, after commencing to read it, to give it up until its entire contents are devoured; at least, that was the case with us. It is bristling with communications obtained in Brahminical, Buddhistic and Mohammedan countries. In it are messages and answers through one hundred of the most celebrated and reliable mediums in the world. This splendid volume is printed on nice paper, in clear type, and its mechanical make-up is unclear type, and its mechanical make-up is un-excelled. It is now ready and for sale by the publishers, Colby & Rich; at 9 Montgomery Place, Boston. Price \$1,50; postage 10 cents.— Voice of Angels.

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Aug. 21st, 1880, is as follows:

Pald \$1,072,40
Willie Scott, Stephenville, Tex \$1,072,40
Mrs. Louisa Hart, Santa Barbara, Cal. 25

Amount Pledged.

Amount Pleaged.

H. Brady, Benson, Minn.
Peter McAuslan, Yuka City, Cal.
Religio-Philosophical Journal, Chicago, Ill.
Henry J. Newton, 128 West 43d street, N. Y.
Charles Partridge, 22 Brond
G. W. Cotton, Portsmouth, Ohio.
Hon, M. C. Smith (personal), New York
H. Van Glider,
E. V. B., Newark, N. J.
B. Tanner, Baltimore, Md.
J. A. Cazino, New York.

Harvard Rooms, Reservoir Square, 6th Avenue, New York. SUNDAY SERVICES FOR THE PEOPLE,

in which the unity of POPULAR SCIENCE AND PRACTICAL RELIGION

will be demonstrated.

MRS. EMMA HARDINGE BRITTEN

MRS. EMMA HARDINGE BRITTEN,
The eloquent English speaker, will give a brief course
of lectures in the above hall on Populan Asthonomy,
Geology, History, &c., in their vital relations to life
and religion, during the Bundays of October, commencing Sunday, October 3d, at 11 A. M. and 7:30 r. M.,
on which occasion the subjects will be: Morning, TimGheat Reformation of 1520, or The Monk that
Shook the World; evening, The Glories of the
Starry Heavers, filustrated by grand stereoption
views of the heavens, shown by the Drummond light.
Admission to each lecture, 10 cents.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even ing at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place.
Friday evening, Sept. 24th, "The Old and New Gospel," Henry J. Newton, President First Society New York Spiritualists.
Friday evening, Oct. 1st, "The Transition of Spiritualism from the Phenomenal to the Practical," Capt. H. H. Brown.

ualism from the Phenomena to the Fractical, Cape.
H. H. Brown.
Saturday evening, Oct. 5th, "The Identification of Spirits," Prof. Henry Kiddle, New York City.
Saturday evening, Oct. 15th, "A Noble Motio and its Gallant Standard Bearer," W. C. Bowen.
Saturday evening, Oct. 23d, an Experience Meeting.
Wella Anderson, the spirit-artist, while present and draw spirit pictures.
Saturday evening, Oct. 35th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference.
S. B. NICHOLS, Pres.

No one can be sick if the stomach, blood, liver and kidneys are well. Hop Bitters keeps them

Kidney-Wort in hot weather sustains the system and keeps up the strength.

The West Braintree (Vt.) Spiritualist Association The West Braintree (Vt.) Spiritualist Association Will hold its Third Anniversary Meeting at West Braintree Saturday and Sunday, Sept. 25th and 25th. Speakers engaged: Mrs. George Pratt, West Braintree; Mrs. Lizzio Manchester, West Brandolph; George A. Fuller, Dover, Mass.; Miss Jennio Hagan, South Royalton. Henry M. Alen, musical medium, will be present and give some of his wonderful musical Seances.

Board at the old hotel stand, seventy-five cents per day. Horse-keeping, fifty cents per day. Return checks over the Central Vermont Railroad may be expected by those paying full fare. On Saturday evening, the Children's Progressive Lyceum will give a Grand Concert. Proceeds to go for the benefit of the Lyceum.

Connecticut Spiritualists.

The Sixteenth Anniversary of the formation of the Connecticut Association of Spiritualists will-be commemorated at the Spiritualists 'Hall, at Willimantic, on Saturday, Sept. Zith, at 10:32. M. M., the Ression to close on Sunday evening. The Spiritualists of the State are carneatly invited to attend, as matters of unusual importance will be presented. Mr. J. Frank Baxter, Capt. II. II. Brown, and other speakers will be present.

L. ROBINSON, Secretary.

Passed to Spirit-Life:

From Fall River, Mass., Sept. 13th, 1880, Sarah, wife of lexander M. Adams, aged 66 years.

Alexander M. Adams, aged to years.

Mrs. Adams was a firm believer in spirit communion, and its philosophy sustained her through a long and tedious liness, and she passed away in the full triumph of her beautiful and comforting faith without a murmur or regret; leaving a large circle of friends to mourn her departure. Fail River, Mass.

Susan H. Wixon.

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Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Needla Notices forty cents per line. Minion, each invertion

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Business Cards thirty cents per line, Agate, each insertion.

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J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

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J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Hunner of Light, and also the Npfriumi, Liberal, and Reformatory Works published by Colby & Rich. The Ranner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

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And Agency for the BANKER OF LIGHT. W. H. TERRY, No. 84 Kussell Street, Melbourne, Australia, has for sale the works on Appletunilam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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Message Department.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgoinery Place, every Tuesday and FRIDAY APTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, every the case of absolute necessity. The public are condictly invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition, We ask the reader to receive no doctrine put forth by spirits in these columns, that does not comport with his or her reason. All express as much of truth as they perceive no more.

ner reason. An express a much to that it any recognize no more,

32-11 is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

32-As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offer-

ing.

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Thesdays, Wednesdays or Fridays.)

Fig. Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to Lewis B. Wilbon, Chairman.

Messages given through the Mediumship of Miss M. T. Shelhamer.

Séance Sept. 10th, 1880. Invocation.

Oh thou Source of the and Light and Joy ineffable, thou Divine Protector and Benefactor, who art the best friend of all humanity; we behold there in the storm and in the tempest, we hear thy mighty tones speaking forth unto thy children in the hurricane and in the shower; we behold there in the budding flower; we look upon thy smile of love in the sundint; in all things that thou hast bestowed upon humanity for enjoyment, for culture and for experience, we see the outworkings of thy divine life and being. As we approach near unto there from day to day we desire to learn more of thy ways, that our spirits may become unfolded, purified, and made blest. Oh thou Divine Father of all Life and being; accept this hour the praises of the souls who congregate here together to learn of thee and thy truth, and send forth unto the needy ones of earth a little word of cheer, some token that shall upilit them into a still more heautiful sphere of harmony and peace. Bless thou each one of earth; bless thou the ministering angels whose delight it is to give forth unto mankind tokens that shall be of great good to them. Bless thou those mortal ones who, hungering for the bread of life, uplift their teavful eyes toward the heavens above, asking for some little light, some gleam of sunshine that shall give to them a knowledge of the dear departed. Bless the weak, the sorrowing, and those who suffer as without hope. May they all be uplifted; may their souls become strengthened; may they be made to rejolee in an understanding of thy laws and thy ways, that they may all at last grasp the clear and blessed truth of thy undying love. Bless those undeveloped souls who are in need of instruction. Point thou to them the better way, that they may perceive that higher, nobler, grander good which shall awaken within them a desire for nore light, more knowledge, and for a better life. Give unto every heart that strength for which it is famishing, that at last all may be united in one unbroken band of perfect brotherhood. Amen.

to them since my departure. I am most anxious to have my message reach a friend by the name of Lizzie French. Through her it will be read by others; and I am anxious to reach her privately, as she has had many experiences seemingly very strange since I passed away. I think if she will believe that I have come she will gladly seek a meeting. When she goes to a medium I wish her to take the two silver coins with her. If she does this she will get more than otherwise. I am twenty-six years old. than otherwise. I am twenty-six years old. I cannot give more now because I feel so weak.

George W. Johnson.

This is to me a joyful meeting. I have always had a desire to be present here, either in the material or out, and like all good desires I find it fulfilled. Now I wish to waft my message away to Marble Valley, Cal., to all my old dear friends, and those who are still dearer to me because held by the ties of affection. I wish them to know that I have returned and have come to speak as I would have spoken when on earth. All my expectations have been realized. earth. All my expectations have been realized. I knew Spiritualism to be a fact, demonstrated beyond the shadow of a doubt to me; it was so real and palpable that I could make no misreal and palpable that I could make no mistake in regard to the presence of my loved ones, and if I knew it to be a good philosophy and a grand knowledge to live by, what can I say I found it to be to die by? It was the most glorious reality that the mind can conceive. When I passed from the body to the spirit it was as passing out of one room into another. I beheld my dear ones gathered around me, whose presence I sometimes had felt and oftener had believed to be by my side, and I can tell you. ence I sometimes had felt and oftener had believed to be by my side, and I can tell you, friends, it was a glorious reimion. I am an old man, although I do not feel like one. Were I in the body, very soon I should see my seventy-ninth birth-day; and yet I am young in spiritual experience, young in spirit, possessing faculties strong to do and perceptions keen enough to take in much that is around me. I feel that my friends in far-off California will rejoice when I tell them I have found the new El Dorado. It is better than a land of gold, better than a land of gold, better than a land of promise; it is prophecy, fulfilled, the land of achievement, of attainment; and of all the golden glories to be received, none is more beautiful, more refreshing to the spirit, more grand to the soul, than the opportunity of unfolding the interior faculties of being. I send my blessing to each one, accompanied with my love and sympathy. I have often visited them in spirit since my departure, so-called. I am one with them now in sympathy, and even closer to their souls than when I inhabited the mortal form. My name is George W. Johnson, an old friend of Spiritualism and a firm friend to all true Spiritualists. lieved to be by my side, and I can tell you. to all true Spiritualists.

Lottie Sanby.

I have friends in Boston, friends who were kind, and who are always very dear to me; and it seems that the greatest gift I can bestow upon them, is a knowledge that I live beyond the grave, and that I can return and influence them silvents.

that here I may gain a little strength which shall enable me to go onward in some new work, or gather some new gift of knowledge to bring to those I love, and that, by-and-by, I may be able, through other ways than this, to come and speak the enduring word that shall ring forever with undoubted evidence. I do not expect to do much at this time; this is only a beginning for me, my first lesson; but I am in hopes of being such an apt pupil, that in time I may become a teacher to those who are waiting on the mortal shores. I did not think lesting on the mortal shores. I did not think death desirable to the young, but I find that life upon the other shore presents a different phase of meaning to the spirit than what it does here. I find that death is but a beautiful change which transplants the spirit from the shores where storms and tempests come, to that land where peace, harmony and love reign forever. I hope my friends will accept my little word, because if they do it will give me power to come and speak to them those words which they can never doubt; and with my little word accept my love, all the sympathy, the thanks and graittude that I bring, for all they bestowed, for all the kindly thoughts which they sent out after me. Lottle Sanby. they can never doubt; and with my little word accept my love, all the sympathy, the thanks and gratitude that I bring, for all they bestowed, for all the kindly thoughts which they sent out after me. Lottie Sanby.

Bill Sheppard.

Bill Sheppard.

[To the Chairman:] How are you? What am I here for? [To talk to your friends.] I have n't any friends. I don't know what I am here for. I heard the storm raging, and that brought me. Oh, I like the storm! I am a child of the clements. When the wind howls then I am happy. You see I like to howl myself once in a while, that's why, I suppose, I am so fond of stormy weather. I came into the world in November, and I think I brought a little of the elements of nature with me. [Are you happy?] I don't know. I am trying to find out what happiness is. I was always considered a good-natured fellow when I was here—the boys thought I was good-natured. Bless your sou! when Bill Sheppard was round there was some fun; but I haven't been in those scenes of late, and I am blessed if I know whether I am happy or not. To tell you the truth, I don't feel exactly comfortable. [Perhaps you will feel better for having called here.] Why, bless your heartalive! I believe you are a good-natured sort of a chap, after all. Give us your hand. [Shakes hands with the Chairman.] That feels solid; that's right; I wanted to see if you was a ghost. All I've been able to see lately natured sort of a chap, after all. Give us your hand. (Shakes hands with the Chairman.) That feels solid; that's right; I wanted to see if you was a ghost. All I've been able to see lately have been ghosts. I was a pretty solid chap myself; only fell two pounds short of two hundred. I don't want to be called—what do you call 'en'?—a spirit, a ghost. I used to hang round in New York, and I think some of the Bowery boys would know old Bill. I haven't been gone so long but what they will remember me, I think; but then it don't matter much of the old fellows, but they have grown too of the old fellows, but they have grown too mighty good for me. There's "Reddy"; he has gone to preaching, 'pon my word; the boys will never believe it, but it is true. I don't know as he was the "wickedest man" in New York, but I tell you what it is, I think he was the best bruiser. Now he has gone to preaching! It is a good calling when you are played out of everything else; but that is n't my style. Well, I suppose you don't want to see such a rough customer as I am. I am a "ghost." Now ghosts don't look rough; that's how it is; but I feel rough clean through. [Taking a rose-bud from the table, admiring it, and finally pinning it to the medium's dress.] That's what I call mighty pretty! Now if I should put that there [uppor the left breast] I would look like some of the upper-ten "snoozers," wouldn't I.' I have been up to Fifth Avenue, and I've seen 'om put. they made to replace in an understanding of the season and travely, into the purely interest the season and they want in the growing in the purely in the season and the property in the property in the season and the property in the property in the season and the property in the season and the property in the property in the season and the property in the property in the season and the property in the property in the season and the property in the property in the season and the property in the property in the season and th

Henry Moreton.

[To the Chairman:] Sir, the spirit who has just controlled was brought here for a certain purpose, not so much to manifest as to awaken him to a sense of his condition. It is now some time since he passed away to the other life, yet he has no real comprehension of how he is situated in the spirit-world. Long have we been working with him to strive and penetrate his condition and to arouse him, but to no purpose; therefore we have thought of bringing him to therefore we have thought of bringing him to this place, within the aura of those spirits who are here for missionary work, and through their advice we have assisted him to control the medium. A strange being when on earth, he is the same in the spirit-world; but, possess-ing large capabilities for good and possibilities for noble work, we are in hopes to develop his sense of right and justice so far that he will be able to work for himself. Once I, too, was in the same condition. Once I, too, passed from earth an outcast, as it is called, who knew not where he was going; who was so degraded that he took his own life; and you may imag-ine what my condition was in the other world. ine what my condition was in the other world. Darkness, coldness, I may say despair, seemed to settle about me. I did not perceive the presence of my spirit friends, although an angel mother was constantly by my side, striving to uplift me out of the old condition, seeking to be heard; but I was so surrounded by the darkened influences of my mortal career, that I could not behold the face of that shining angel. I was constantly attracted back to old scenes and conditions; and although I was not scenes and conditions; and although I was not happy, yet I could find no happiness away until I was brought into the atmosphere of a medium. I came despairing; I came without hope; I came as one who had not a friend on earth or habour I was provided in the large of the second state. in heaven. I was received kindly. I was given light, I was given instruction; words were spoken to me that burned upon my brain and in my heart. I was not always degraded; when young I had a mother slove and protection.

in my heart. I was not always degraded; when young I had a mother's love and protection, but I lost her; and going to a large city became surrounded by evil companions; and the saying my good mother used to read to me, "Evil communications corrupt good manners," I proved to be true. I had no work. In a little time I became a degraded being.

I lived to a good age upon earth, never bettering my condition, until at last death was a relief. When I was received so kindly by strangers upon earth; when I was told there was hope for me; that I had friends; that they were friends to me, and would assist me all in their power; when I was told that my angel mother desired my redemption, and wished to see me, I plucked up courage, I began to see a gleam of light and hope. From that time I determined to strive to disnel the darkness and become better; from that day to this I have been seeking to rise above old conditions. Long ago I met my darling mother, long ago I found my brother who passed away in early life, an innocent child; long since I found good friends, who aided and assisted me by drawing around influences which rave the grave, and that I can return and influence them silently, yet perceptibly; and if I light and hope. From that time I determined can convey to their hearts a knowledge that I live and return, I am sure they will feel that they five and can come also live and can come close beside them. It seems to me that they sweetest offering I can bring, the best gift I can present to a friend, is the certainty that there is retinion, love and home, beyond the dark river. I know that I am very weak, that my accents are feeble, and yet my intense desire brings me back to my friends, and I am told the seems and to see a gleam of light and hope. From that time I determined that time I determined they illed and hope. From that time I determined that Jesus always taught non-resistance of injuries rather than the spirit of retaliation. So did Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen years. Vet in missionary enterprises both Christians and Mohammed for thirteen y

that here I may gain a little strength which shall enable me to go onward in some new work, or gather some new gift of knowledge to bless the mediums; God bless the mediums. To

cause I preserved it as one preserves a sacred relic. I was called at one time pretty sharp and shrewd in my career, by those who associated with me, and I attained the cognomen of

Razor. Allow me to thank you, Mr. Chairman, for permitting me and my particularly unfortunate friend to come.

Silver Star.

Silver Star.

Silver Star wishes to speak. Silver Star comes from the great mighty hunting grounds; she comes with a message of peace; she comes with a smile of love, and with the benediction of the blessed ones for her mcdi. Silver Star comes to say, Be at rest; what you desire shall be given to you by your band just as fast as it is best. Do not fear for the future. We know the storm-clouds have come; we know that cold winds blow around your wigwant; we know that sometimes the clear sunlight does not shine as bright as you think it should, but the Great Spirit above knows just what is needed; he sends these clouds and the strong breezes; he sends them to give you strength, to invigorate you, because by-and-by you will need more vitality—spiritual and mental strength. Silver Star brings from the band love and blessings; not one has forsaken, not one shall stay away;

laws; there is nothing supernatural, nothing really miraculous, though you are sure to won-

der at anything you do not understand.
Q.—Is Christianity superior in its workings
to all other systems of religion on earth, and is
there any more of a divine character seen in its

A.—It depends entirely upon what you designate as Christianity. If you accept Christianity in the broadest sense of the term, as including the doctrines of the Christian sects, as also including the New Testament writings, you will find, taken all in all, that the Christian religion find, taken all in all, that the Christian religion is somewhat broader, more comprehensible, more catholic in its character, than the Archaic or Ethnic religions. You will notice there is a greater prevalence of the universal element than in most of the religions which the Orient produced. It may be called a missionary religion, whereas the religions of the Orient are not missionary. The religions of the Orient are not missionary. The religions of the Orient remained where they were developed; you do not find that they travel at all; they are confined to certain localities. Brahmanism, Parseeism, Buddhism, seem to remain in Asia, and cannot get away from there. Judaism and Mohammedanism are capable of existing in a greater variety away from there. Judaism and Mohammedan-ism are capable of existing in a greater variety of climes and under a greater variety of circum-stances. Judaism, however, is by no means so catholic in its tendencies as Christianity and Mohammedanism. Christianity and Moham-medanism may be considered about of a piece, so far as their missionary powers are concerned. Why is this? Christianity is a concrete religion; it contains within itself the outcome of a great many ancient systems of religion—the Persian many ancient systems of religion—the Persian, the Indian, the Egyptian, etc. Mohammedan-ism is the result of a combination of multitudi-nous ideas gathered from a variety of quarters, some suited to one clime, some to another, and these different elements make up in the aggregate a religious system capable of almost univergate a rengious system capable of almost universal application because its elements are so diversified. Brahmanism suited the metaphysical, speculative thought of Oriental climes, but could not be understood by the ordinary divilized man of the Western world, whereas Christianity is far more catholic; if traced to its root it will be found that it claims to rest upon the ethical teachings of the Nazarene. These teachings of Jesus are world-wide in circulation, not sectateachings of the Nazarene. These teachings of Jesus are world-wide in circulation, not sectarian but rather humanitarian. The present aspects of Christianity are of course not to be confounded with the general principles of the Christian system. You must not look at the lives of professors in order to understand the nature of a religious system; you must rather go to the accepted standards of that system to find what it claims to rest upon. The accretions which have gathered around the Christian system are rather departures from its essential spirit than outgrowths of it. You must beaware that Jesus always taught non-resistance of in-

them. They are not all original, but rather a restatement of ideas known to the world long before; accordingly Christianity is a universal religion, capable of universal dissemination. Thus the name of Jesus, as Renan says, will never grow old; the worship of the truly beautiful in character must ever remain; but Christianity, so far as it is expressed in the different sects, will not continue to have a hold over the intelligence of the world. The sectarian expressions of Christianity are transitory, whereas the general principles which are to be found in the gospel, the fatherhood of God, the brotherhood of man and the nature of reward and punishment in the future life—reward being the outcome of goodness here and punishment being the outcome of misdoing here—prove it to be a religion based upon the general principles of all religions. There is a sympathy between all religions. No religion will survive which is not a universal religion in its full acceptation. Christianity has come out from every system that has preceded it, and approximates more nearly to a universal religion than to the Ethnic or Archaic religions, since it is far more universal in character.

Q.—Why was communication with familiar spirits forbidden and denounced by Old Testament writers?

A.—Simply because the majority of people were not in a condition to profit by such communications. They were so undeveloped that the conditions around them drew directly into their atmosphere spirits of a low order, and they would be obsessed rather than inspired; therefore their prophets forbade the exercise of black magic, which signifies prostitution of mediumistic powers to unholy, unworthy purposes. All that was denounced by the prophets was an irregular meddling with spiritual or magical things on the part of people who did not understand how to use these powers aright. There were days gone by when the human race were not fitted as a race to tamper with spirits. The very same principle which made you say to your child, "You must not play with fire,"

invoke the aid of spiritual beings." Because the parties addressed were not sufficiently reasonable, not sufficiently on their guard to know how to use the power aright, it became incumbent upon their teachers to warn them against the use of it at all.

Q.—[By J. H.] If, of a truth, I should mentally construct a new mechanical motion, not practically developed, could a guardian spirit, or any spirit, give knowledge of its construction, practicability or success?

A.—All inventions and applicances receive external form upon the earth just as soon as humanicy is prepared to benefit by their use. You will always conceive ideas in your mind that will not be practicable outwardly, at first. They gradually become more and more practical, as the earth becomes more and more practical, as the earth becomes more and more ready to receive them. Guardian spirits may understand them; superior intelligences may know how to direct your movements; but until the world is repeared for inventions as the earth as a second to the particular and the world is repeared for inventions.

stand them; superior intelligences may know how to direct your movements; but until the world is prepared for inventions, spirits cannot or will not give them to the world.

Q.—Does the ability to cure the sick depend upon the amount of love a person has?

A.—The ability to effect a permanent cure is very greatly dependent upon the amount of sympathy that you have for suffering humanity. If you carnestly sympathize with humanity, you will then be in alliance with spiritual powers that will be able to do humanity great good you will then be in animice with spiritual powers that will be able to do humanity great good through your mediumship. Persons imagine that disease is to be cured simply by animal magnetism. No idea is more erroneous than this. Animal magnetism may be the channel through which spiritual power flows, but the real power that alleviates disease and sets nature right is mental and spiritual in its origin; it is not the result of animal magnetism; it is the result of animal magnetism; it is the result of something as much beyond animal magnetism as mind is beyond matter. If you carnestly wish to do persons good, you will be able to help them—not always by laying your hands upon them, but by the influence you bring with you. A great many people who are disagreeable to you physically are agreeable to

disagreeable to you physically are agreeable to you mentally; others may be agreeable to you physically who are not agreeable mentally. If you have any physical deficiency or physical ailment, and you yourself are a very highly-mediumistic person, your own guides will be able to draw physical elements from a person who does not care anything about you, and by this means help you or do you good; whereas it will not be the work of the other individual, but of your own spirit-guides, who utilize the emanations which proceed from that other individual for your benefit. If any individual comes to you with the warmest wish to benefit you, there must be a certain amount of rapport established between you. And this harmonious established between you. And this harmonious sphere gives conditions in which spirits can

Q.—How can the ability to cure insanity be obtained?

A.—Persons who can cure insanity are always those remarkable for strength of will, those who have a wonderful power over their own emo-tions and passions. When you can make your mind thoroughly subservient to your spirit, and make your flesh entirely subservient to your reason, you will then be able to cure the insane. The cure of the insane requires the exercise of a determined effort of will. A person who has not developed a sufficient degree of control over the lower nature will not be able to cure the insane. The cure of the insane is to be effected by bringing them in contact with good-natured, strong-willed persons; these are always in alliance with higher spiritual forces. The treatment of the insane requires determination and ment of the institle requires determination and confidence. If you go into a ward of an insane asylum and begin to doubt your power, your power is almost gone from the moment you begin to doubt. If you have absolute assurance, and rely upon the powers beyond you, you may accomplish much good, and as long as your confidence remains, your power to do good will continue continue.

Q.—Is not the power to cure the insane intui-

Q.—Is not the power to cure the insane infuitive in the soul?

A.—Decidedly; the power that controls insanity and that cures disease is resident in the soul, but as long as the soul lives on earth, it works through outward instrumentalities. The person who is insane being in the physical body, you have to work through that body; you have to reach him through his material environments; therefore whatever nower may be ronments; therefore whatever power may be within the soul, the soul must know how to use that power, or else the power for the time being lies practically dormant.
Q.—What will probably be the outcome of

the contest between labor and capital which is agitating this country and Europe at the pres-

A.—The probable outcome will be the perfect union of labor and capital, laborers and capitalists both discovering that their interests are identical. The conflict between property and labor will be adjusted finally, and the capitalist will share the proceeds which he derives from the work of his laborers with them. Supfrom the work of his laborers with them; Supposing your laborers cause you to produce that which brings you in a thousand dollars this week, and next week they cause you to receive two thousand dollars, you have a right to give them a certain per centage of your gains. If that was always followed out, the interests of labor and capital would be seen to be identical. Every laborer who honestly and earnestly works for his living is entitled to a salary quite sufficient to keep him in comfort; whereas if he produces beyond a certain amount which his employer gets extra gains through his efforts, he has a right to a per centage of those gains; and this will undoubtedly be the accepted standard in the near

Q.—Can you suggest any ideas that will produce this desirable effect?

A.—Agitation is necessary in order to produce it. As the selfishness of the capitalist is really at the bottom of the trouble, until it is eradicated you may elaborate as many theories as you please, but you will fail when you try to put them in practice. The only cure is the eradication of selfishness.

cover the entire ground. Combativeness is good, so are destructiveness and self-esteem; but supposing combativeness, destructiveness and self-esteem are developed to the exclusion of other faculties, then you look upon them as evil. They are simply evil because they are abnormal in their degree of development; they are not abnormal in themselves, but inordinately developed; and this inordinate development causes, too much vitality to flow into one chanrequest too much vitality to flow into one chan-nel and too little into other channels. All the faculties are good in themselves, but only truly good when harmoniously developed.

THE LAST HOURS OF E. V. WILSON.

BY B. T. YOUNG.

To the Editor of the Banner of Light:
A few days before the death of Mr. Wilson (while yet a stranger personally to him and his family), I received a letter from his wife inclosing a communication purporting to be from an ancient spirit signing himself "John," and belonging to an order in spiritlife of high command and degree called "The Order of Progressive Life." This was a summons to me, as a brother of the order, to hasten to the assistance of a brother "who was nigh unto death." It was written in an entirely different hand from the letter of Mrs. W., but she wrote to me that, as a medium, her hand was controlled to write it, and that she was directed by the spirit to send it to me. The communication was first given to her at the bedside of Mr. Wilson, at a scance held with her young daughter, and afterwards written through her (Mrs. W.'s) hand. I noticed at the close of the summons a number of ancient signs, also letters, or words, looking, as I thought, somewhat like the Assyrian, Hebraic or Coptic language.

I went to Lombard, Ill., and found Mr. Wilson in a very feeble condition from dropsy around the heart and also in other parts of his system. The family were all worn out from watching and waiting on him for several months past. Desirous of helping him, I felt impressed to magnetize him (although I had never done so before to any one), and was greatly astonished to hear him say that he was being relieved from the sinking and fainting conditions that had so greatly distressed him; and still more amazed some hours later to find that he was controlled by one of his guides, who stated that the object the band had in bringing me to his bedside was to use my magnetic forces in connection with theirs to ease him from pain, and, if possible, continue his life longer on earth. Under the manipulations he seemed to grow stronger, and often expressed himself as feeling much better during my

When not sleeping there were times that his mind seemed absorbed in scenes beyond this sphere; then he would speak as if on the rostrum, in strong, bold, but exceedingly beautiful language and ideas on the theme of immortal life, expressing very grand and elevated thoughts on the subject, often quoting lengthily from the best authors, both in prose and verse, from their choicest productions, and all of them being remarkably appropriate and germain to the subject of his discourses. On one occasion he sent greetings to his friends at the Lake Pleasant Camp-Meeting (where he was expected to speak that day). He called over each name of a large number whom he expected were there, and as he did so would say in the most gentle and loving accents, "And to thee, my brother, I send greetings." As these words were interspersed with many kind and loving expressions to each one, the scene there witnessed by me was indeed one of the most pathetic and affecting that I have ever seen, and hard must be the heart that could remain unmoved by

I regret that his words, as delivered in the several discourses given in my presence, were not written down at the time for publication. The more I reflect upon them since, the more evident they seem to me as inspired by high and godlike influences; as the closing up of a long and useful career in plowing the ground preparatory to the great harvest that will be reaped in a few years, as the result of his own sacrifices for the truth and those of others. When first realizing that he was passing away Bro. Wilson asked, "Is this death?" These last words proved to those present that to him death was indeed a new life forever. The casket sat in the chair, the jewel was soaring on high. May we all strive to emulate his noble efforts in doing good, now and ever.

501 North La Salle street, Chicago.

A Verified Foretelling. To the Editor of the Banner of Light:

In regard to the transition of my brother, E. V. Wilson, I feel that I have a few words to offer in proof of the watch-care manifested by those on the other side of life. The 1st of April, 1879, I was in Virginia City, levada, when I received word of the severe attack of the disease he had at that time. Our mother in spiritlife spoke to me immediately, saying, "Write them he will rise from this; his work is not quite done; but we will expect him in the early autumn of '80." I wrote her message to them the same day. From that time she constantly said, "We expect him then." I told this to hundreds of people, and everywhere I went.

On the 11th of last April (while the Spiritual Society of San Francisco were negotiating with him in regard to his visiting this coast) I was forced to tell the society from their rostrum that he would not come to this coast in the mortal—that he was expected in spirit-life in the autumn.

When I received word of this last attack mother again said, "Tell them he must come, for a work of greater importance than the one he is filling now is awaiting his presence, and he must come to fill his place." I did write this to them in July, and undoubtedly sister Mary has the letter now. He has since visited me in spirit. Mrs. P. W. Stephens, Sister of E. V. Wilson.

Amador, Cal., Sept. 4th, 1880.

Passed to Spirit-Life:

From Philadelphia, Pa., on Monday, Aug. 20th, 1880, at twenty minutes past one o'clock P. M., Mrs. Louisa Free,

twenty minutes past one o'clock P. M., Mrs. Louisa Free, widow of the late George Free, Sr., in her 63d year.

She was a very amiable and estimable lady and medium, and member of the First Association of Spiritualists of Philadelphia, and was beloved by all who knew her; leaving many friends to mourn her sudden and untimely and, to them, unexpected loss. She was a medium for writing, clairvoyance, clairaudience, and for the production of materialized spirit forms. Having ample means of her own, she dispensed her favored gifts granticusty. She had daily audible conversations with spirits, and received many communications from her spirit friends, who predicted her removal from this sphere to a fairer and brighter life. Having confidence in what she saw and heard from them, she prepared for the change calmly and resignedly. The summons came suddenly, in the midst of health, but she was ready and willing to go and rejoin the spirit friends she knew were anxiously waiting to receive and convey her to the home of the blessed. Shortly before she passed on she said: 'Uh, I am not suffering. It is all right; it is all right!''

CHARLES BAKER.

From his residence in North Hannibal, N. Y., Aug. 24th,

From his residence in North Hannibal, N. Y., Aug. 2ith, Alanson Pember, aged 76 years 5 months and 4 days.

Mr. Pember was born in Rutland Co., Vt., March 20th, 1884. At the age of about twenty years he went to Onondaga Co., N. Y., where he resided about five years, and within that time he married Miss Mercy Carpenter, a pleasant kind-hearted lady, the daughter of an able farmer. From thence they removed to the town of Hannibal, Oswego Co., N. Y.—then nearly a wilderness—where, after incessnat toil and hard labor, they succeeded in making a home, where he has resided for fifty-two years. His beloved wife, and mother of his children, passed to the higher life fifteen years ago. One daughter, and a son are with their mother, and one son and a daughter, still remain. He was an earnest, ardent Spirithalist, for thirty years, and in spite of all the speers and indignify ask, thou him by bigoled, conceited unbelievers in was rever abamed or backward in advecting the cause. His endismished moral character was such a one as many, of the well-righteous night well feel proud to possess.

From Campelo, aclass., sept. 9th, Ass Triout, ages years 6 months and 25 days.

He was a faithful, and true Spiritualist, and an unright and nonest-citizen. For years he was a sufferer from distressing disease. His faithful wile and son now feel that though he has left them in form, he is with them in spirit. Numerous friends gathered at his late home to take a last look of one they loved, and to listen to the services performed by the writer.

162 West Concord street, Boston.

From Newburyport, Mass., Sept. 6th, P. George, aged

Funeral services conducted by G. H. Geer.

[Oblivary Notices not exceeding twenty lines published graduitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agatety peaverages ten words. Poury inadmissible in this department.]

O. B. Frothingham has left the ministry, and will devote himself to literary pursuits. His watchword is onward" in whatever he may engage.

Adbertisements.

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 25, 1880.

WESTERN LOCALS, ETC.

Ingersoll in Michigan. The Great Meeting in Schoolcraft, Sept. 12th-Marvelon Display of Mr. Ingersoll's Power as an Orator-A Loud Gall for Spiritualism from the Audience-Miscellaneous

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 Schooleraft gatherings may be appropriately termed the children of the famous "June in Sturgis, Messrs, Burson and Duncan meetings' conceived the idea of securing the services of Mr. Ingersoll, the Missionary of the Church of the Western Prairie, for a great popular assemblage 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 ardnous labors well. He is full of zeal. While en route, he was watching the clouds with anxious eyes, and interrogated the Banner of Light commissloner-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 10:00 A. M. the depot of the L. S. M. S. road was throughd with citizens of Schoolcraft to great 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 chil dren 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 supply of specimen copies of the Banner of Light, also a bundle 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 represent ative of the Banner was demonstratively welcomed by the assemblage. The cry went up for a speech on Spiritualism. Of course the writer was only too happy to comply with such a request. He spoke in his poor 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 speciality of reporting such great 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

The speaker was attentively listened to over an hour. The original intention of the manager was to have a fecess 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 G. INGERSOLL

arose, and was greeted with prolonged applause. He addressed the vast concourse of people for over two hours. What a triumph of his oratorical powers! From 11 A. M. to 2:45 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 ininrious. 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 lie 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 criticising. 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 gospet 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 ostracise 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 aid you in business, are helping to keep alive a system which is polsoning 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 untruth that there is an angry God, we will dethrone! The dome of infinite pleasure does not rest upon an abyss of unending woe My doctrine teaches no forgiveness of sin. If I am immortal it is a fact in Nature. [Applause.] 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 toll, 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 volu-bility 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" ingenuous-ness, 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. Ingersoil on

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 suc

Mrs. H. A. N. Taylor, of Constantine, Mich., a wor thy 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 Unita rian church, where they are made to feel at home, and where Rev. F. 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 speak er. Spiritualists, welcome this brother to your platforms. 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 Gage, 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 tripped 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, 5th by Rev. A. A.

Wheelock and Capt. II. H. Brown, who delivered able addresses; singing by the Grattan Smith family, of Palnesville, 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 whispered 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 voem on Fort Gage 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

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 Warren 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. Pritchard of Albany: Mrs. French and Mrs. Winter of Glens 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 Chaapel, correspondent of Mind and Matter. Dr. H. B. Storer repre-

sents the Banner of Light. Mr. Charles Sullivan has given several of his wellknown character and musical entertainments to appreclative audiences. The excellent music afforded for dancing in the hall has been fully utilized.

Dr. Dillingham and wife on their return home will visit Glens 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 proprletor of the Taylor House, Lake View Point, Schroon Lake, caters to the wants of the "inner man" by providing a wellspread table, and is very attentive to the comfort of

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. CAMPER.

The Etna (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

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

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 G. D. DEMERITT, Secretary. South Sangerville, Me., Sept. 16th, 1880.

Supapee 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 Paragraphic 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. Peebles_read a chapter in the Bible, made a long prayer, and the choir 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?"

Secondly, I did not "make a long prayer," but offered a short invocation, because especially requested to so do by Mrs. Shepard, previous to her excellent lecture; and as to the singing of 'Coronation," I had no mere 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 hu-J. M. PEEBLES. nanity.

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 new birth? 20. How can a mortae semigare the partial semigration of the birth?
3d. How can a new birth be attained, unless by a resurcection from the dead?

And oblige yours respectfully,

And oblige yours respectfully,

630 Adams street, Sandusky, Ohto.

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 prececupied 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 Hindoos of the Brahman order or caste," says Hitchcock, "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 any 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 of man out of his mortal body, by some sort of refinement of its earthy materials, is fairly susceptible of such an interretation. 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 deific 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 interblending and interaction of the most refined material elements of the body with the deific principles of the inmost spirit, and becomes im-

mortal by virtue of such blending. To my understanding, this Deific 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 friend and centributor. 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.

comes "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 Deific 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 lead" 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 expounders 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, Zöllner 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's 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 sheer pushed out of their flock.

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

'And before he could be jumbled up or prevented, From their orthodox kind of dissent he dissented. There was heresy 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 Athelsm 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. 'T was so with our liberal Christians: they bore With sincerest conviction their chairs to the shore; They brandished 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 Spiritu-

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 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 census 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 séances. If to this was added a list of the eminent scientists, the brave reformers, the great séances. 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 guidens, 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 "new birth" into a higher, deeper and nobler selfhood than before experienced-in fact, be-Pleasant Controversy.

To the Editor of the Banner of Light: Notwithstanding the thermometer was up in the region of the eightles, 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 all well attended. At the Second Society, Dr. J. M. Peebles spoke upon the merits and demerits of Ingersollism, and in the evening upon the Fasting 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 ani-

mals. In criticising Col. Ingersoll Dr. Peebles awarded him a full meed 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 gosnel 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 Spiritual-

The Doctor put Thomas Paine far in advance of Col. Ingersoll, and in closing, called Thomas Gales Forster to the platform, who fraternally criticised some of Mr. Peebles's positions, though in regard to general principles they 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 archæologist, Prof. J. R. Buchanan, Mrs. Dr. C. A. Von Cort, Mrs. Emma J. Bullene, Mrs. A. E. Read, of Hartford, Mr. and Mrs. Phillips, Dr. and Mrs. Spence, Mr. Dawbarn, Thomas Gales Forster, 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. Pecbles 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 Gales Forster 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. Peebles 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

Mr. Poole, Prof. Henry, Mr. Parkhurst, D. M. Cole, W. C. Bowen and Mrs. R. Shepard-Lillie followed. Mr. J. Thornton Lillie presided at the organ, and sang some of his beautiful songs.

Mrs. Lillie delivered the closing address, filled with houghts 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 fine 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. 24th, on "The Old and New Gospels." nectings increase in interest each week, and the outook for our fall and winter work is very encouraging. 467 Waverly Avenue, Sept. 18th. S. B. NICHOLS.

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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 25 cents, postage 2 cents.

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