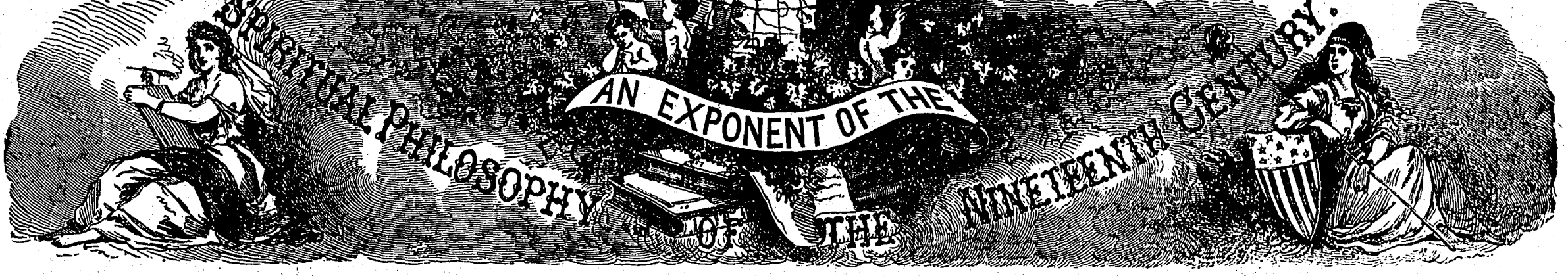


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The Rostrum.

REASON AND REVELATION. A DISCOURSE.

BY HENRY KIDDLE.

The most marked feature of the highest civilization of our age is, perhaps, the strong and general assertion and vindication of mental freedom. This includes the right not only to think but to give full and free expression to our thoughts and convictions. It is, in another form, the right of free discussion, and extends to all subjects and all modes of discussion. It includes the untrammelled agitation of political, social, moral and religious questions, and claims the right of free expression on the platform, through the press, and sometimes in the pulpit itself. There is no repression by municipal or civil law, though there is, occasionally, persecution by those whose minds are tinged with blind zealotry, ecclesiasticism, or social intolerance. But these are to be considered as instances of a want of development in particular individuals, societies, or communities, rather than as a stigma upon our modern civilization as a system; and the time will probably come when men shall dare to make known their true convictions without fear of bankruptcy in business, loss of official position, or social ostracism. There will then be far more candor and honesty than at present, and far less hypocrisy.

The intolerance which we often see exhibited at this time is a remnant of preceding ages of ecclesiastical tyranny, or is the natural outcome of the pride, arrogance, and exclusiveness which have ever been the characteristics of a special priestly caste or craft; and from this form of bondage our age, otherwise so free, has not yet disengaged itself. But, thank God! even the church ministers are now catching the contagion of freedom, and are beginning to claim the right of uttering their sincere convictions—of being the apostles of progressive truth rather than the servile exponents of antiquated theological systems and effects religious ideas which the minds of all thinking men have long outgrown. They prefer to be true to themselves and their best thoughts and noblest aspirations rather than to stand as mere hirelings, advocating doctrines which in their hearts they do not approve, and concealing the very truths their hearers need most to enlighten and spiritualize their benighted minds. Many are those who have already cast away the "theological thumb-screws," and asserted their convictions, even at the risk of losing salary, popularity, and social standing, and of being obliged to stand alone. But they are not permitted to stand alone; for heroism is too sublime not to win admiration, and the soul of man loves freedom even as the eagle loves to soar in the empyrean, vindicating its claim to be called the "bird of heaven." Hence eager crowds are now listening to the inspired and inspiring words of these self-emancipated ministers of the gospel of truth.

Are they not better religious teachers for this, even though "Orthodoxy" disowns them with a sneer or a frown? Do they not teach a higher, purer, more vital Christianity when they speak from the "abundance of the heart," instead of "preaching" a cold and prescribed intellectualism? And are they not worthier followers of the Master, who said: "The Truth shall make you free?"

My friends, there must be either freedom in religion or no religion worthy of the name. True religion is, doubtless, emotional; but it must have a foundation stronger than emotion or sentiment, or it will inevitably become a rapid nothing—a social habit and a senseless and useless formalism; and such, it seems, is the character of that now passes for religion. To a great extent, as is sorrowfully admitted by clergymen, Christianity survives only in name. Its spirit has fled; its lifeless forms alone remain. And who, let me ask, are responsible for this but those who claim to be its teachers, who have persisted in "teaching for doctrine the commandments of men"—who have endeavored to turn back the hand upon the dial of civilization, who have denied all progress in religious truth, and who have hurled anathema and contumely on man's reason, one of the highest gifts of God?

But, let me say, we are never called upon to believe what is unreasonable; but we should never be unreasonable in our disbelief. To reason is man's prerogative; to reason as correctly as possible is his duty. No man can receive truth without the exercise of reason; nor can he receive any truth by the exercise of reason alone. Could reason teach the blind the nature of color, or the deaf-mute that of sound or music? Reason does not supply food; it only digests and assimilates it; and, if reason does not perform its office, the mind becomes diseased, just as would the body were the digestive functions of the stomach to cease. But reason (ratiocination) can no more give nutriment to the mind than the stomach can supply food to the physical system. It is important to bear this simple truth in mind.

Knowledge is based upon direct perception and consciousness; belief should be the offspring of reason. Those who use their reason as a guide to religious belief have been stigmatized as Rationalists, sometimes "Infidels," by those who think they have never reasoned on the subject. But there can be no real religious convictions that are not based on facts and reason. Some may vainly proclaim mystery the glory of faith; but no true office of religion, as the tie that binds man to his Maker—as the passport to a future life, or a source of consolation in the afflictions of the present, can be performed by mystification. I admire the saying of Robert G. Ingersoll (however I may detest many of his teachings) that "nothing can be true in religion that shocks the understanding of a child." Indeed, this seems to me to be one of the fundamental principles of Christianity, the Founder of which said: "Except ye become as little chil-

dren, ye cannot enter into the kingdom of heaven." He did not say, except ye be learned theologians, subtle expounders of the doctrine of the Trinity, the Atonement, Predestination, &c., but "as this little child."

This is a great truth. Religion deals with the mightiest questions that have ever occupied the attention of men; and the attempt to grapple with these by means of reason has divided mankind into thousands of sects, and led to the bitterest strife, to the most awful bloodshed. No wonder that Milton should have represented the fallen angels occupying themselves in such discussions:

"Of providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute—
Vain wisdom all, and false philosophy."

And notwithstanding all the attention such questions have received, from the mightiest intellects that adorn the annals of the race, and the thousands of volumes that have been filled with the fabrics woven in the loom of human reason, have any of these questions been settled? Are they any nearer a settlement by means of philosophy now than they ever were? Can any one who, at the present time, attempts to solve, by the exercise of his reason, the great problems of man's earthly life and future destiny, do more than reproduce the arguments of the sages of the past? Can he expect to bring to bear upon this work a more profound and penetrating intellect than that of Pythagoras, Plato, Aristotle, Epicurus, or Democritus among the Greeks, or Descartes, Spinoza, Malebranche, or D'Holbach, among the moderns? More recently, philosophers in Germany, France, England, and our own country, have made the attempt; but, I ask, has any one of the problems that lie at the foundation of all religion, as well as every negation of religion, been solved to the satisfaction of mankind? No; these questions still stand as immovable rocks upon the shore of truth, against which the billows of human reason dash themselves madly but in vain.

How can it be said, then, that the truths of religion are so simple that they may be adapted to the comprehension of a child? If there is no subtlety, no mystery or mystification in these truths, why have so many brilliant minds, vainly exhausted their powers in the attempt to unravel and elucidate them? It is because these gifted minds, these piercing intellects, had obtained no adequate basis for their reasoning. They have had no data, or data falsely assumed; and it is obvious that whether we reason correctly from unsound or insufficient data, or incorrectly from sound data, our conclusions must be false. These philosophers have generally begun by rejecting all foundation for their reasoning except what may be furnished by reasoning itself; like Descartes with his famous dictum, "*Cogito, ergo sum*."—"*I think, therefore I am*." And on such a slight and insubstantial basis they proceed to erect the vast superstructure of man's relations to God and the universe, the nature of the present state of existence, and his prospect of a life beyond. They grope in the dark, and lose their way in the winding mazes of their own speculations. Giants as they are, with only intellect to enlighten and guide them, their efforts are vain and fruitless. They are like blind men, and are only blind because they refuse to open their eyes. Hence it is that a little child, that has its eyes wide open, can see what they are vainly groping to find—can take them by the hand, and lead them to the open light of day. Because the child has not yet put out the light of intuition, that light which far outshines the most brilliant illumination of the rational intellect. Wordsworth's apostrophe to the child is pregnant with this truth:

"Thou, whose exterior semblance doth belie
Thy soul's immensity;
Thou best philosopher, who yet dost keep
Thy heritage; thou eye among the blind,
That, deaf and silent, read'st the eternal deep,
Haunted forever by the eternal mind—
Mighty prophet! Seer blest!
On whom the truths that do exist,
Which we are toiling all our lives to find."

Intuition is that "inner light" which, in the language of Scripture, "lighteth every man that cometh into the world." Let me cite the words of the modern seer, the author of the "Great Harmonia":

"Every one has an internal preacher and a church. The latter may be closed, and encompassed about by one that is external and material; and this preacher may be silenced, and held in subordination by an outward and superficial preacher; but the kingdom of Heaven—the Good and the True—is within thee. To know this let thy wisdom be unfolded; and from its depths will spring the holy and beautiful truths of intuition—the light of the inner world. Unmask thyself, and wear no garb but what Nature gave. Appear as thou art—the eternal child of an ETERNAL FATHER."

The records of philosophical reasoning show that the human mind can make no progress except by ascending the steps furnished by intuition. Materialism rejects all but the physical senses, and the ideas which come from their action. Its dictum is, "*Nihil est in intellectu quod non prius in sensu*"; but this is a position that leads only to barren speculation, in which the mind is forever travelling within the bounds of a narrow circle. Without assumed axioms, mathematical reasoning could prove nothing; and without similar intuitive principles all other reasoning has ever proved barren of results. There must be something revealed to the human soul, or the lever of reason can have no fulcrum on which to rest, and must, consequently, be useless.

Thus revelation precedes reason, and enlightens it; and in the investigation of religious truth neither can be dispensed with. The man who has lost all faith in his intuitions—all faith in everything that he cannot discern by the senses and by reason, is effectually cut off from all but materialistic science; and religion for him does not exist. Nothing exists for him but the surface of the objects that make up the physical world. He can see these, as he thinks, and can handle them; and, therefore, he seems to know them. All else is chimerical and illusive, for he cannot explore it with his telescope or microscope, nor fix it on the point of his scalpel. He has a learned word for every negation; and when he has thus designated it, he vainly thinks he has solved the inner mystery of its being, and has scientifically disposed of it for all time. Thus he invents the terms "unconscious cerebration," "psychic force," or "reflex mental action," to account for the phenomena of spirit communication, and seems quite astonished that the world does not see that the problem is definitively solved.

Such is the position of the modern materialistic scientist, as it must inevitably be of all those who reject every form of revelation, trusting themselves to the quicksands of reason alone. But it will be asked, what are the sources of this revelation, so indispensable to the discovery of religious truth? I answer: 1. Intuition; 2. Inspiration; 3. Spiritual communication.

I have already spoken of intuition; but let me say further, it is the original revelation which is given to every soul as its divine birthright. There are impressions upon the human consciousness that are like the instincts of the lower animals. They are innate, and are ineffaceable, though

they may be obscured by the perversions of the intellect in its attempt to penetrate to that which is beyond its ken. Could men be entirely passive to the teaching of that inner voice, feeling that by it alone they can be brought to a true knowledge of the existence of the soul, its destiny, and its relation to Him from whom it emanated, they would be saved from much of the skepticism, materialism and atheism which now darken their minds.

Wisely was it asked of old, "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?" The philosopher, exulting in the strength of his intellect, has repeatedly essayed that search, to find, invariably, that he ended in a negation. The Absolute evades every process of ratiocination. In the language of modern inspiration, "it is not a matter for the human intellect to investigate, whether God exists or does not exist. It is not a point the human mind may dare to consider. If there is not throughout the whole universe a revelation of the Divine Mind so palpable as to make the Materialist and Intellectualist stand in awe before its presence, it is not possible to argue the point with him. There is a revelation of God in every human spirit. There is an innermost voice that tells you of this Supreme Existence; and if you have not this voice, if you have no consciousness of this Presence, no power of the human intellect can give it." (Mrs. Richmond.) This I believe to be true; indeed, the whole history of philosophy proves it to be true; the history of mankind proves it to be true, for it shows that the natural intuitions of man lead him to discern an intelligent Being in the universe around him, up to whom he may look in reverence and love. It is true that when he strives to discover the attributes of this Being by the exercise of his feeble understanding, he goes astray, and finds that he can only conceive of God as an exalted or magnified image of himself; while the more cultured philosopher, in the exercise of reason, by a general denial of all such attributes, reduces God to a nonentity. The knowledge of God is not material, but spiritual truth, and can be only cognized by spiritual insight or intuition. "You cannot find out God by any scientific experiment; you can discover him by no mathematical formula. It is not within the scope of the human reason to establish his existence; but by the law of the human spirit, by its intuition, is God's presence known to every human heart."

"Man knoweth not how near God is to him.
God's hand is laid upon him. There is placed
On every brow the signet of God's thought;
Nor can that signet ever be effaced,
Though it grow faint and dim."

Thus we see there is soul-knowledge as well as sense-knowledge; for, in coming into the material life, the soul does not lose all the impressions which belong to its being, as the offspring of the Great Over-Soul. Many of them still survive, with a greater or less distinctness, to serve as a guiding light to the man while passing through the darkness of earth. In the language of a deep thinker, "Intuition is but an awakening of the inmost soul to an active, personal consciousness of what it knew by virtue of its divine genesis." Intuitive truth, when properly cultivated and explored, will be found to have at least as wide a range, and as positive a character, as materialistic or purely intellectual truth; and it may be said that no man can be truly wise that has not learned to read the revelations of his own soul. So much for the teachings of intuition.

The revelations that come by inspiration are akin to those of intuition in this respect—that they are both of spiritual origin. In the one case it is the man's own spirit that guides him; in the other, it is the influence or impression of other spirits, with whom, by the operation of certain general laws, he is brought *en rapport*. It is not possible to conceive, much less to declare, to what an extent the world of humanity is indebted to inspiration for what it is, and for what it has accomplished. Sphere on sphere, the world of spirit is ever pressing on the world of mortality, and is limited in its power to influence only by man's capacity to receive. The achievements of creative and inventive genius are not due to mortal minds alone. Whence, think you, come those grand, those mighty ideas which often change the destiny of nations? Thought is the sublimest of all realities, and can be evolved from no material laboratory.

"Hast thou ever thought, oh mortal man!
That the sun itself in a thought began?
And that thoughts are the inner suns that dwell
Inspired as minds in each burning shell?
Hast thou ever thought how the light forth came?
I'll tell thee. God breathed, and a sphere of flame
Outrolled, and enveloped the universe.
Each ray of light was a thought in verse
From the poet heart of our God outgiving."

The poet's intuition teaches him that he owes his creative power to divine affluence; his genius is but another name for susceptibility to inspiration. And thus it is with every true artist—poet, painter, sculptor, or musician. Uninspired talent may imitate, but it is only inspired genius that can create. The illustrious musical composer, Richard Wagner, is one of the grandest exemplars of this fact; and certainly only the law of inspiration can explain the wonderful phenomena presented in the career of Mozart, as described by himself and illustrated by his works. The annals of genius are, however, filled with illustrations of the working of this law.

Such persons are, in more modern phrase, sensitives, psychics, or "mediums"; and every one knows that the eccentricities, both intellectual and moral, of those who are called geniuses are similar to the curious and often sorrowful vagaries of the modern medium, for the reason that the very law that makes him, in the "superior condition," sensitive to the higher inspiration, in the lower states or moods of his material nature subjects him to the control of debasing spiritual influences; and this is the law of "spirit-affinity"—the principle that "like attracts like."

The inspiration I here refer to speaks to the soul in no audible voice, for it does not address the consciousness of the individual whom it guides or sways. It responds to the inner voice of the soul that asks for it, for inspiration is the correlative of aspiration. In that great masterpiece of the German poet, Goethe, we find a sublime conception of this important fact, when Faust, lost and wearied in the mazes of his fruitless search for wisdom, at last directs his deep yearnings to the spirit-intelligences around him, and at once obtains an answer, in his inward emotions, that he can scarcely interpret till the words of the mystic sage confront him:

"Die Geisterwelt ist nicht verschlossen;
Dein Sinn ist zu, dein Herz ist todt!
Auf, bade, Schüler, unverdrossen,
Die ird'sche Brust im Morgenroth!"
(The world of spirits is not closed;
Thy sense is shut, thy heart is dead!
Up, scholar, up, and bathe unfixed
Thy earthly breast in the morning red.)

But there is an inspiration that comes with a voice that is audible, at least to the spirit-sense, like the inner voice—the *daimon*, or spirit, that spoke to Socrates, as in so many cases in these times of modern spiritual revelation. Such, too, without doubt, were the source and character of the inspiration of the Jewish prophets and seers, though invariably interpreted as of direct, divine origin, and given to the world with the high-sounding words, "Thus saith the Lord." This inspiration partakes of the character of direct spirit-communication, but the individuality of the communicative intelligence is not made known. I shall, therefore, pass to the consideration of the third source of revelation—spirit-communication, or, to use its modern designation, Spiritualism.

In the religions of the world this has played a very prominent part. In every age and in every nation we find the evidence of spirit-intervention in some form; and we find a religious belief and system based upon it. The Egyptians, the Assyrians, the Hindus, Chinese, Persians, Greeks, Romans, Jews, Peruvians and Mexicans, as well as the barbarous tribes of every country and epoch, all believed in the existence of the spirits of the departed, their power to communicate with the living, and the fact of their communication. The spirits of great men—heroes, law-givers, prophets, sages, &c.—were deified, had their particular altars, fanes, oracles, and special forms of adoration, and were believed to have given repeated demonstrations of their power, and sometimes of their presence. This is the basis of the religion of the Greeks and Romans, as illustrated by their mythology, and confirmed by the prophetic power of their oracles. It constitutes a peculiar form of Spiritualism—proper to those people and those times. Of course it is easy for a person living in these days, and where a different kind of civilization prevails, to dismiss all this, in the plenitude of his enlightenment, as an idle and baseless superstition; but let him remember who and what these people were that believed in these things—the subtlety of their minds, the extent of their culture, and the splendor of their genius; and it cannot but seem a wondrous fact that such a people as the Greeks and Romans, the former more especially, should have based their social and political systems upon a belief in the gods of Olympus or of the Pantheon and the rites and ceremonies belonging to their worship. Religion in those times and with these peoples was not, as it is now in this country, a thing apart from the state: it was interwoven with every part of the state system; for not a single public act could be performed, whether in the making or the executing of the laws, without some appropriate religious observance. The same was true, also, of their social system. Cicero bears witness to this in no irreverent or disbelieving spirit:

"Pride ourselves as we may upon our country, we cannot say we are superior in number to the Spartans. In strength to the Carthaginians, in art to the Greeks, not to the Persians and Latins themselves in the home, native sense which belongs to those people. It is in piety only and religion, and the wisdom of regarding the providence of the immortal Gods as that which rules and governs all things, that we have surpassed all other races and nations."

It was against this mighty system that Christianity had to contend, and vast must have been its force to have succeeded in overthrowing it. But the time for the fall of Paganism had come; and the foundations of barbarous nations lent powerful aid to the Christians. It was, however, but the destruction of one form of Spiritualism by another higher, purer, and consequently more powerful. The history of Judaism and Christianity is the record of a Spiritualism based on the highest spiritual principle known to mankind, or ever recognized by mankind—the knowledge and worship of one great Spiritual Being—the Creator and Governor of the universe—possessing the personal attributes of love and wisdom, and exerting on the human soul a never-ceasing influence that "makes for righteousness"; and the Jewish conception of the Supreme Being, even from the earliest times, with all its occasional disfigurements in the minds of particular individuals who clung to polytheistic notions or inclined to an excessive regard to tutelary gods or spirits, was a far more exalted one than that which prevailed among other nations. It was this belief in the *unity of God*—a recognition of one great Spirit, of limitless attributes, and a fatherly relation to all his creatures, that sent Abraham from the country of the polytheistic Chaldees, and made him indeed the father of a posterity in number like the "dust of the earth"; for the Abrahamites, including the Jews and the Christians, are the ruling nations of the earth to-day, albeit the Jews have not been a nation for nearly two thousand years, but present wherever they are, mingled with other people, and protected by the principles of humanity and fraternity which Jesus taught, a living evidence of the truthfulness of their own prophetic seers, whom they willfully disregarded. In passing from the darkness of Egyptian polytheism, Moses returned to the pure and holy Spiritualism of his Hebrew ancestors; and the first commandment enunciated through him was, "I am the Lord thy God: thou shalt have none other gods but me." Could there be a more emphatic enunciation of the unity of God on the one hand and a denunciation of polytheism on the other? Hence the Jewish Spiritualism recognized only spirit communications from the Most High, or from his representatives—angels or spirit messengers; and communications from the lower, earthly, undeveloped human spirits, were discouraged, or positively forbidden, as we find it by the Levitical law.

But the tendency of the human mind is to fall away from the worship of the Infinite Spirit, and to delight itself in polytheistic worship—in intercourse with finite spirits, whom mankind either consult with overweening confidence, or construct images in their honor, or altars for their adoration. Thus, although the Jews were kept apart from other nations by the most peculiar institutions—institutions that make them a separate people to-day, their tendency to relapse into idolatry, that is, the worship of finite spirits, such as Baal, an Assyrian and Phœnician deity, is one of the most marked features of their singular history.

Hence it was that, by whatsoever spirit the prophet was inspired, he was made to give forth his utterances as from God himself; and, indeed, they were from God, if they came from an angel acting in harmony with the divine will, as they ever purported to come. There were, indeed, a few spirits that declared their personality, and gave their spiritual names, such as Gabriel, or the *man Gabriel* (this word meaning in the Hebrew *man of God*), Michael (meaning *one who is like God*), and Raphael, who is described in the book of Tobit as "one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One." But these were a very different order of beings (different in the degree of their advancement and purification) from the "familiar spirits," or "pythons," with whom the Jewish law forbade all intercourse under strict and fearful penalties.

Whence did the Israelites obtain these ideas which, with

all their imperfections, were so much in advance of the religious views of contemporaneous nations? Whence, for example, came the sublime truths that form the groundwork of the story of Job—the exalted spiritual sentiments which pervade the Psalms of David, and the powerful monitions of the prophets? In the light of the spiritual knowledge we now possess, by inspiration, these constituted a revelation to them, and one which no power of mere intellect or reason could have evolved, for "nothing can come of nothing."

It is true the inspiration was neither "plenary" nor infallible; for the law by which it was given forbids that it should be. Neither ancient nor modern inspiration gives an infallible revelation in the sense in which the Jewish Scriptures are generally held to be infallible by Protestant Evangelical churches (as they are styled). Man is ever called upon to exercise his reason, his judgment, and his intuitive perceptions, in discriminating between the false and the true. This illustrates the relation between Reason and Revelation; for while no exercise of human reason could reveal certain truths, it may properly judge what is and what is not revelation. This may seem to some a paradox; but you may easily comprehend many things which without extraneous aid your mind could never have ascertained. You can easily understand the principle of the telephone or phonograph, but you could not have invented it. A child's mind may grasp a truth which it may have required centuries of scientific exploration by the best minds to make known. The simplest understanding experienced no difficulty in comprehending the truth that the planets revolve around the sun in elliptical orbits, when it was announced by Kepler in the seventeenth century, although no one, during the thousands of years preceding that time, had been wise enough to discern that fact. Nor, probably, was it ever to be found by reason, but by intuition, though reason could, and did, verify it. Bacon, by his remarkable power of intuition, was enabled to anticipate many of the conclusions of recent scientific research, as is shown by his "Century of Inventions." Thus it is with the revelations of religious truth that come to us, spiritually or intuitively; while reason unaided could never have conducted us to them, it may enable us to comprehend and verify them.

At the present time, we see many persons spending a great deal of time, labor and oratory in ridiculing the religious ideas of the Jews, as they find them recorded in the different books of the Bible; and I admit it affords a prolific field for this work. But the contradictions of the Jewish religious records become absurd only in view of the absurd position assumed by theologians in regard to them. When these scriptures are held up as the absolute and literally infallible "word of God," to be accepted without question as our final and exclusive guide to religious truth, it is natural to reasoning men, nay, it is obligatory upon them, to point out the contradictions and absurdities that most glaringly oppose any such position. A proper vindication of the truth, of religious freedom, of common sense, requires that this should be done. It is the blind teachers of theological systems that are to blame for the very thing they call "infidelity." Let them be rational; and not only will the light of revelation shine more purely and resplendently, but all will open their eyes, and their hearts, too, in order to receive it.

So, too, has it been with that later revelation which Jesus, the Messiah, came to give to mankind. How exalted was it in its ethical teachings! How beautiful and philosophical in its spiritual principles! How pure, loving and lovable in all its features, as presented by the Master! And how wonderfully it won the hearts of mankind, especially in view of the affecting martyrdom by which its truth was so grandly sealed, and in consequence of the great spiritual fact of the Resurrection by which it was confirmed. No revelation so complete, of its kind, had ever been vouchsafed to humanity. Other Messiahs have visited the earth—have lived as men, have died as men; but which of them ever revisited the earth not only with restored personality, but in material form, as a demonstration of the genuineness of his spiritual mission, of his surviving spiritual power, and as a vindication of the prophecy, "Lo! I am with you always unto the consummation of the age."

This is the great fact of a demonstrated immortality by Spiritualism the foundation of the Christian system; for, said St. Paul, "If Christ is not risen, then is our preaching vain." The apostles did not preach of Christ simply, as a teacher or special Messiah, but of "Christ and the Resurrection"; albeit it is not resurrection in the original Greek, but *anastasis*, i. e., the rising of the disembodied spirit from its mortal, cast-off form. And now the very people who base their religion upon Spiritualism, laugh the idea of spirit-communion to scorn, showing sometimes against the people who assert its truth the same temper of mind as that which of old nailed Jesus to the cross, made martyrs of the apostles and early Christians, and in subsequent times bound the church martyrs to the fiery stake.

Why is this? It is because they have chained their reason with the rusty shackles of changeless creeds and senseless dogmas, and have closed their spiritual and intellectual vision against the admission of any more light, notwithstanding the Master said: "I have many more things to say unto you, but ye cannot bear them now." Christianity, said to say, has become to many minds a hateful name, because of the follies and irrational claims of those who have assumed it, and professed to be the exponents of its doctrines. It certainly cannot be from anything He taught, who claimed all who do the will of God as his brothers and sisters; who taught that "God is love"; who set an example of humility by washing the feet of his disciples; who prayed that his disciples might be one with him as he was one with his Father—that is, in harmony with him—and who said, after he had become a risen spirit, as a farewell to his followers: "I go to my Father and your Father, to my God and your God." A proper construction of his words, even as imperfectly recorded, will show that he never claimed anything beyond humanity, or expressed anything but sympathy with and love for humanity.

The Christian revelation, thus bright and beautiful, was in succeeding years perverted by the false reasoning of selfish, sensual, arrogant or power-loving men, who, in the garb of priesthood, took possession of the prerogatives of religious rule and ecclesiastical authority. Why should any man confound, in the light of reason and the plain facts of history, Christianity and ecclesiasticism? The one shines with all the radiant beauty of a seraph from the highest spheres; the other appears clothed in the dark, demoniacal garb of inquisitorial cruelty and terror. Do not let us discard what the gentle, humble, all-loving Nazarene gave us, on account of the wicked perversions of his hypocritical and unworthy make-believe followers. Such is the frailty of human nature that few there be that live up to the full height of their own ideals, and still fewer that let their conduct uniformly exemplify the purity of their professions. Hence, you cannot judge or condemn Christianity for the actions of those who call themselves Christians, any more than you can condemn Spiritualism for the conduct of Spiritualists. Liberalism for the outward character of Liberalists, or the principles of any other system, association or party for what particular members of it may sometimes do, or fail to do. Reason must judge in another way; it must consider what these wrong-doers would have done if they had faithfully observed the principles of their class or order. It must condemn them as recreants, not as followers; and if that reasonable course is pursued, there will remain no foundation for any assaults on either Christianity or Christian Spiritualism, since the two are confessedly identical in their ethical and spiritual principles.

The modern spiritual revelation, called Spiritualism, promises, in its consummation, to surpass that of every other age. Never were the "windows of heaven" so thoroughly opened as they have been during the last thirty years; and the light that has streamed through has caused an illumination that even bigotry itself has felt. Never has the discussion of the great religious questions been so general or so vehement; and the idols of obsolete faiths are being pounded to pieces. Reason and revelation combined are doing this great work. Men and angels are working together, as instruments of God, to lift the world of humanity to a higher spiritual plane. The new Messiah has not come in any ma-

terial, human form; but Christ has come again in the heavens, with all his holy angels with him, and has brought the same angelic message, as of old, of "peace and good will"; and there has been a most remarkable fulfillment of the prophecy, "Hereafter ye shall see the angels of God ascending and descending upon the son of man"; for have not the spirits both from above and from below entered into communication with humanity on earth? Goethe's saying, "The spirit-world is not closed up," has most fully been verified; and never has there been so clear and rational a demonstration of the truths pertaining to man's physical and spiritual being, his immortal destiny, and the nature and conditions of the future state.

But already has the tide of perversion set in; and man's self-will and arrogant intellectualism have, even at this early day, done much to pervert the pure doctrines of Modern Spiritualism, and to discourage its acceptance, by painful and repulsive sentiments and practices. The distinction I have already made between the professors and the things professed is here most carefully to be observed, if we would not discard the ideals of truth and righteousness presented to us from Heaven, because they are above the baser natures of those who have no affinity with the angelic hosts. Spiritualism, as the designation of mere spirit intercourse, communication or manifestation, is an indefinite term as to principles and teachings; for it may be something akin to the ancient sorcery or pythianism—the holding intercourse with the spirits of the darker spheres, not to instruct them but "to be debased by them"; or it may be of the same nature as that Christian Spiritualism which only sanctioned communion with the good, the beautiful and the true in spirit-life—that is, with those in harmony with the Infinite Spirit of goodness, and doing his will. There is a Spiritualism that degrades and debases, by bringing mortals down to the plane of the lower spirits; and there is a Spiritualism that enlightens and purifies, by lifting its votaries up to the angelic spheres of harmony and love. Many of the ancient religious systems recognized this distinction, as did Moses and his followers, who discriminated between the mediums of lying spirits and the holy seers and prophets of God. Modern Spiritualism will also have to draw the line between these two distinct classes of spirit communion, not by an exclusive support of the one and a total condemnation of the other, but by the application of intelligent principles and rules, based upon a just and rational discrimination. Then, while we strive to elevate our own spiritual condition by cultivating an intercourse with the progressed spirits, we shall be able also to hold communion with the dark and unprogressed so as to benefit them, not sinking to their plane by asking favors of them, or becoming ourselves the instruments of their persistent passions and vices.

And this brings me to the important point, that the revelation of this age, now in progress and probably not yet culminated, is not intended to set aside or to supersede in any degree the free exercise of human reason; for it is by that exercise that man must stand or fall when he is confronted with the record which he will find inscribed upon his own conscience. Has he been true to the dictates of that inner guide? Has he with due reverence and in the spirit of humility received and utilized the light of revelation vouchsafed to him, or has he, in selfishness, pride, and self-will, rejected it or perverted it? These are the questions which all will have to answer; and on the answer given before the inner tribunal will depend the kind and degree of atonement which will be demanded "to the uttermost farthing."

The facts which have been made known by modern inspiration could never have been ascertained by independent research; but they are such as the reason of all, who can reason, must approve and accept. With the light which they bring a new cycle dawns upon the world—a cycle in which the human mind will no longer be fettered by the thrall of priestly dictation and dogmatic systems that insult reason, common sense, and the character of the all-loving Creator.

At present, Rationalism, or Liberalism, in its extreme phases is like a pioneer opening the way for the angel armies, who come to bring deliverance to men, women and sisters in the flesh. The angels are, however, not like the pioneers; they come not with mere negations; they come to build up rather than to tear down. They recognize truth in the past, as well as the present, and they bring the truths of all times and all peoples into one grand harmonious, unified whole. Their weapons are the sublime truths of Spiritualism, as they have been revealed in all ages, and in all climes, together with those still grander ones which, at this epoch, the human mind is able to bear; for these truths, wherever preached now, to unprejudiced minds, are invariably grasped at once by the intuitions of the soul.

An unseen world, real, natural, and beautiful, has been disclosed to the enraptured vision of humanity, wherein the denizens of earth can see their departed relatives and friends—the loved and lost ones, and can hear their voices whispering words of affection and encouragement to them who still linger in their tabernacles of clay.

Seed-time and harvest do not come together; this generation will, probably, only witness the sowing of the seed; the fruits will be gathered by those who come afterward. "Let patience have her perfect work." Let reason reign always, illumined by the heavenly radiance of revelation. Then there need be no separation of the "Age of Faith," and the "Age of Reason"; for, in the coming age of the New Dispensation, Faith and Reason shall conjointly be the benefactors of mankind, and hand in hand, lead them through the vale of earth to a blessed and blissful immortality.

"Man is the true Republic. Earth shall see
A new Democracy
The priesthood of the Free!
Inspired lawgivers shall rise,
And from sublimer skies
Receive interior wisdom, and create
The universal state."

Dr. Babbitt's New Work on Religion.

This work, which is now on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston, contains 364 pages, and about fifty handsome illustrations. The following extract will serve to give a glimpse at the matter and manner of the book:

SPIRITUALISM REVEALS A GRANDER UNIVERSE.

1. It unfolds *clairvoyance*, and through that reveals new glories of light, color and form which are incomparably superior to those of the outward universe. This clairvoyance reveals the radiations that come from all objects, and thus leads to a new philosophy of force. It shows that there are finer atmospheres interpenetrating that which we ordinarily breathe, and grades of light so refined that they can be transmitted through objects that are ordinarily opaque, so that by their means the interior eye can look into human systems, get a better idea of the philosophy of life, and learn the location and processes of nervous and mental action as well as of disease. More than this, it looks in upon more beautiful realms of being; sees lakes, rivers, fountains, parks, cottages, palaces, and happy beings, some of whom are recognized as old friends, formerly inhabitants of earth; and others more advanced in years and growth are seen to be more radiant in expression and exquisite in form than sculptor, artist or poet have ever conceived of, unless their inspirational faculties have been opened.

2. It unfolds *clairaudience*, or that sensibility of man's spiritual ear which can come into rapport with the finer atmosphere that spirits use, and catch their words, and in some cases their glances.

3. It unfolds *psychometry*, or that sensibility to the finer magnetisms which emanate from all things, and reveal the soul or interior character thereof, as well as the character of all objects in the vicinity, which have radiated or impressed their forces upon the object that is being examined. Prof. J. R. Buchanan and William Denton have written extensively on psychometry.

4. I have known prominent persons who did not dare to let psychometrists have their photographs for fear all of their traits should be revealed. Mrs. Dr. Hayden of New York once psychometrized the photograph and paper of a man who wished to be insured for \$10,000, and who was pronounced "sound as a bell," by the examiners of the insurance company. She immediately advised them not to insure him, declaring that he would not live eight weeks. The insurance company took her advice and asked the gentleman to wait eight weeks. In seven weeks and two days he fell dead.

5. As people become more developed in clairvoyance and psychometry, fraud and deception will be almost impossible. Not only do these mediumistic natures read people's char-

acter, sometimes immediately, but spirit friends come and warn or impress them against those who are dangerous and unprincipled. There is one thing that sensitive natures should guard against, and that is the psychological influence of some strong-willed persons, either in the body or out of it, who may use an undue influence or act in an unprincipled way. In such cases, or rather in all cases, people should ever maintain their own individuality, act on their own judgment, and carry out a true manhood, or womanhood. Even spirits are human and will sometimes make mistakes, and in one respect it is well they do so, otherwise, people would be apt to ignore their own reason and trust all to a supposed infallible standard.

6. The power of spiritual intelligences to control matter, as has been demonstrated in almost countless ways, is a revelation to the world. Dr. William B. Carpenter, of England, still clings to his often-explored theory of *unconscious cerebration* as an explanation of spiritual phenomena, as if that would explain how it is that heavy objects, including human beings, are carried through the air by invisible power, pianos made to dance to the sound of music by the simple touch of a little child, as has been done in Boston, Chicago and elsewhere, or a hundred other similar things, that have been demonstrated to the satisfaction of some of the most scientific men of the day. But some will pronounce the whole matter jugglery, and declare they can do everything mediums can. When a person claims that it is safe to pronounce him an impostor, for the greatest magicians of the world, including Houdin the prince of magicians, and a man is still so glibly doing and has done so as to believe in demonology? Is it not our duty against our Divine Maker to say that he has given devils free range, to go to and fro upon the earth, tempting his own dear human children and leading them down to hell, while the angels and the good beings are evidently shut up in some distant heaven, with no power to come to our aid?

7. The editor of the *Index*, Boston, affirms that Spiritualism has given no new or important ideas to the world, and others have echoed the same song. It seems as if some of our editors with a materialistic bias have outdone Rip Van Winkle himself, for he slept only twenty years, while they have been asleep to this great cause for a third of a century. The demonstration of a wonderful and exalted destiny for man in a nobler world, of a knowledge and philosophy of the fine forces, of a great healing reform, of a religion broad as the earth and full of joy, of a higher theory of physical and spiritual culture, of clairvoyance, psychometry, statuary, anthropology and psychophysics, of a higher spirit of liberty among the nations—these are some of the achievements of Spiritualism. The great world at large is so ignorant of the facts of Spiritualism, and has done so long, that it is necessary to give these points in its favor in this chapter. Materialism is so rife, however, reaching as it does even into the church, that these divine realities of the spirit-life too often fall on leaden ears and blind eyes, and many people have that quality of brain which cannot see spiritual things if they try, and are the first ones to deride those who can as *myopes*, *dupes*, *fanatics*, etc. The truth is that if a person cannot rise far enough above the worldly and fashion-loving society of to-day to be called by some such name, he is either deficient in duty or slow in his spiritual perceptions.

P. E. FARNSWORTH IN THE RELIGIO-PHILOSOPHICAL JOURNAL.

BY JOHN WETHERBEE.

To the Editor of the *Banner of Light*:

"What is one man's meat is another man's poison": The fable of the old man, the son and the nag, with its moral, "there is no pleasing everybody": How true the proverb and the fable above mentioned appeared to me as my eye rested on Farnsworth's article, in the *Religio-Philosophical Journal*, on the *Banner of Light's* Message Department. Seems to me that just one unmistakable message from a spirit, with the same certainty that this message comes from a Wetherbee, would settle the question as to the wisdom and usefulness of publishing these messages of high and low degree; because that single demonstration would prove the open door from the spirit-world into that circle-room, and the probable source of all the messages. I am aware the survival of the spirit, and its communication with man in the form, is a settled point with Spiritualists, and the manifestations, ethical or phenomenal, are but cumulative evidences of an established fact. The article, however, which has attracted my attention seems to call for a word on this special feature, the Message Department in the *Banner of Light*. Every Spiritualist ought to know, and if not obtuse does know, that the merit of these messages is not in their intrinsic wisdom, but is altogether in their genesis or source. Take the whole paper that contained the Farnsworth article—to be sure it was not a very bright one, only an average—but suppose you multiply its quality by ten, so as to bring it up to the *Banner* standard, how its contents would pale, or sink into insignificance as a matter of interest, by the side of a few raps from over the river, saying, "I am Adeline, and am still alive;" or by the side of a message on a slate demonstrated to have been written without physical contact with either pencil or slate; or a message of a few intelligent words from an unmistakable spirit source; does any one doubt that? Does any one doubt Ernest Renan's declaration when he says, "If we could but once a year exchange two words with our loved and lost, death would be no more death." Just as certain as that French essayist's writings make the average newspaper articles pale, so would those "two words with the loved and lost," if a fact instead of an if, make his own eloquent and cultured efforts pale. The value of the Message Department is because of those "two" or more words from the other side. It is of no consequence whether the two words are wise or foolish, but are they from the loved and lost?

I fully appreciate Farnsworth's indifference to messages that may lack wisdom and culture when not from his own circle of spirit-friends; so I did Horace Greeley's indifference when he said he had not time to waste sitting around a table listening to messages from other people's brothers, aunts and cousins; and there he was right. But if he had advocated abolishing the circle, and thus preventing other people's brothers, aunts and cousins from coming, he would be doing wrong. Farnsworth is not obliged to read the "messages"; but seems to me he is not so good a Spiritualist as he claims to be if he wants to put out or throw water on the light that tries to shine on that sixth page, that not only other people want, but that spirits also wish to give; for this Message Department is their movement, and who knows but the prosperity and popularity of the *Banner* may be but their reward of merit for its not forgetting to entertain invisible strangers, and thus having entertained angels unawares—only there is no unawares about it; but the text quoted is significant. Ah! there is the rub! does Farnsworth say? Rub to him, but I want it distinctly understood, not a rub to me.

I can call to mind, in my quarter-of-a-century acquaintance with Modern Spiritualism and the *Banner of Light*, several unmistakable test communications to me personally; and now, within this present month of May, I have had a communication from my friend, J. S. Thrasher, of Galveston, which is one of the most perfect tests and identifications of its being that man's production that could possibly be in the nature of things. I shall tax the *Banner* at an early day for space to refer again to it, as worthy of public attention. It is the most complete identification of a spirit that I have ever heard of or read of. What are all the learning of the schools of this mundane sphere, all the eloquence of the Ciceros, and all the criticisms of a Farnsworth, compared to the unmistakable message from a departed friend, that identifies himself beyond a question? He that hath ears to hear let him hear, or in this case read, what the spirit of J. S. Thrasher says, and the circumstances connected with the saying of it.

*The message referred to will be found on the sixth page, present issue.—ED. B. OF L.

It was this late fact that was in my mind when my eye fell on Farnsworth's reply. So I felt like sending this harbinger of the fact forth, and my notice of the Farnsworth article with it, to the *Banner* readers, and it will also be a hint to notice my forthcoming corroboration, which to me would of itself settle the question of the value of that department, and I trust to those also who think my head level and believe me truthful; and if Bro. F. cannot see it, it is because he lacks my experience on the point. Why I should be favored and not, is one of the mysteries. I freely own that if I was a spirit I would give my test to a Farnsworth before I would a Wetherbee, a setting is such a valuable adjunct to a jewel; but accident this time favored me, and I must make the most of it with my own talent, but for the sake of the "Message Department" I wish I was a ten-talent man—I will not say like Farnsworth, though I might do so, as he has a tongue and I have not, at least an oratorical one.

Having announced my proposed reference to the Texan message, I suppose I ought to end this notice of the Farnsworth article and let that clincher settle it when it appears; but a brief reference to a point or two in the article will add intelligence to what I have already written, so let me add that no one of course objects to criticisms of public matters, but a man with a following, or a constituency that sees often through his eyes, should be just, and Mr. F. was not. It was a sarcastic, contemptuous allusion to what many people better than I am, and as good as he, consider a useful feature in the paper. If I understand the English language, there were "base insinuations" in his speech, I thought born of ignorance or prejudice; as he now qualifies it, perhaps I ought not now to refer to it; the doing so, then, is for his following, and I trust I am forgiven. He thought the percentage of thirty odd corroborations out of many thousands rather small. I have said one unmistakable one is a justification for the department, but so far from a hasty gathering of thirty corroborations, if my memory serves me, more papers during the last ten years have had corroborations in them than have not. I should think Farnsworth considers them "decoy ducks," or dummies, by the way he refers to them. If what he says of Mr. Kiddie's endorsement, and Buchanan's psychometric test of them, and the connection with "quack recommendations," is a "straight-forward manner of giving his opinion of the message department," then I differ from him in definition. It looks to me like contempt.

I of course wish there was more definiteness and less vagueness in many or most of the spirit utterances through media, public or to private individuals. I think the skeptical world has often good grounds for saying with Falstaff that "spack abounds and bread is scarce"; but the little bread, if it so be, is bread that the world needs and wants, and cannot find anywhere else; it is the intelligent evidence of a divinity shaping our ends. That is the attractive feature of the *Banner* messages; not their wisdom or their learning, but their source. Knowing that in some cases they are what they claim to be, and presuming I am not the only one favored, I respect all. I must say I never saw one so low and illiterate that its possible source would not entitle it to my respect as a phenomenal fact, if not for its contents or quality. Crabs, you know, become sublime when they are hung up as signs in the zodiac. The source of a message, however low or illiterate, if from a spirit, makes it sublime. I hope the *Banner* Circle-door into the spirit-world will continue to be kept open. The spirit-world that found a good instrument in the late Fanny Conant, Mrs. after her race was run, found a good successor in Miss Shillman; the mantle of Elijah has fallen on Elisha; and I feel that the race of prophets will not die out of the earth, nor messages out of the *Banner*, if the spirits continue to will it. For one, may their "shadow" never be less.

New Publications.

STATISTICS OF LABOR IN MASSACHUSETTS. Twelfth Annual Report.

"The Bureau of Statistics of Labor," of which Carroll D. Wright is chief, has issued in this volume of 631 pages, a full report of the work it has accomplished the past year. As it furnishes the most reliable source of information upon a subject that is rapidly assuming a position of much importance to all, too great praise cannot be awarded to its compilers for the thoroughness of detail that characterizes it at every point. The work is divided into four parts: Part I., "Industrial Arbitration and Conciliation," is in response to a call of the Legislature of 1880 for a full investigation of the practical working of the principles of industrial conciliation and arbitration, and what legislation, if any, is necessary to enable employers and employees to secure the benefits of such principles. At the same time a call was made for data and testimony to be obtained in all the New England States and the State of New York, relative to a uniform system of laws to regulate the hours of labor in those States. Part II., of this Report is in response to this call. These two departments will prove exceedingly valuable for present use and future reference in the discussion and regulation of a subject that is assuming vast proportions, and which demands close and careful study. Part III. gives the "Statistics of Drunkenness and Liquor Selling, 1870-79," and Part IV. a report upon the "Influence of Intemperance upon Crime."

THE REASON WHY; or Spiritual Experiences of Mrs. Julia Crafts Smith, Physician, Assisted by her Spirit Guides. 1 vol. 12mo., pp. 187, cloth. Boston: Published by the Author.

The first three chapters are written by the father of Mrs. Smith, in spirit-life, and portray to some extent his life on earth, his entrance into the spirit-world, his meeting with long vanished friends, efforts made by him to cause his presence to be recognized by his family on earth, and the mode of proceeding adopted by him to develop the mediumistic qualities of his daughter, and induce her to consecrate her life to the good of humanity. Interspersed through these preface chapters will be found instruction to those wishing to become mediums, and advice to those who are.

Mrs. Smith was early conscious of spirit presence, or, rather, "something" that seemed to have a care over her, not realizing who or what it was. This was in her seventh year, and from that time forward evidence of spirit power and aid were constantly given her. In 1859 her mediumistic work commenced in earnest, and from that time to the present she has been remarkably successful in healing the sick. This volume is a record of many of her experiences, and will be found to be exceedingly interesting in the numerous evidences it gives of the truth of Spiritualism, and the immense amount of practical good it is doing for mankind. Many of the incidents narrated occurred in Boston and vicinity, and in connection with persons to whom access can be readily had, if need be, to substantiate the truth of the statements. The writer says in her preface that she has not aspired to make the book great, but truthful, and that it is for one dependent heart she will be amply remunerated for her labor in its production.

SWITZERLAND. By Harriet D. S. Mackenzie. With one hundred illustrations. "Lithop's Library of Entertaining History." Edited by Arthur Gilman. pp. 585, 16mo., cloth. Boston: D. Lothrop & Co.

Switzerland, cradled amid rocks and glaciers! a republic surrounded by monarchies, the early home of liberty, the rich and exhaustless source of legendary lore; a country in whose grandeur of Alpine scenery the lover of the picturesque delights to linger, and the adventurous traveler finds every hope for opportunity to satisfy his desire for novelty and danger! No one, whether his pilgrimage is in this sphere of being has been short or long, falls, when his thoughts turn the backward, to recognize a subtle charm that holds his mind spellbound. The story of Switzerland, the skill and industry of its people are in keeping with its impenetrable geographical situation. Though much has been said and written of the manners and customs of the Swiss, a popular history of the wonderful little republic has not been produced until this exceedingly attractive volume by Miss Mackenzie appeared, and we have to thank the enterprising publishers for giving it to the public in an elegant and substantial form. The one hundred beautiful full page engravings with which it is illustrated, add greatly to its value and attractiveness, and the book cannot fail to be esteemed as a treasure by all who possess it.

LEGENDS OF THE PATRIARCHS AND PROPHETS, and other Old Testament Characters, from Various Sources. By the Rev. S. Barling-Gould, M. A., author of "Curious Myths of the Middle Ages," "Origin and Development of Religious Belief," "In Exile Israel," etc. New York: D. M. Bennett, publisher.

It would be impossible in a single volume to give all the legends connected with the personages whose history is included in the Old Testament, but the compiler of this has presented nearly all possessing a peculiar interest, and produced a book that will prove deeply interesting to the reader, and shed much light upon the origin of narratives supposed to have been written by men inspired of God for the special edification and guidance of the human family.

The Mussulman traditions are nearly all derived from the Talmudic writers. Of the Jewish traditions, one class is derived from Persia; another from the Chaldeans; another is due to Rabbinic commentators, and another may be credited to the exaggeration of Oriental imagery. But when these classes are swept aside a few genuine Jewish traditions remain, to which the account of Lamech and his wives, and the story of the sacrifice of Isaac, undoubtedly belong.

These legends have a curious interest for all; and if read with an honest desire to learn the truth, lead whosoever it may, will tend to enlighten and considerably lessen the idolatry of those who worship the Bible as a special revelation of God to man.

BELLAIR. A Passionate Love Story. By Octave Feuillet, author of "The Count of Camors," and "The Amours of Philippe." Translated by Mrs. Sherwin. One vol. 12mo., pp. 222, pb. Philadelphia: T. B. Peterson & Brothers.

The scene of this story is laid in Brittany, a locality that may be called the home of picturesque legend. The author has taken an incident of the Vendean war, and wrought in and about it a story of intense feeling, that at every point excites and interests the reader, and renders him loth to lay the book aside until finished. It is said to be free from the objections usually made to French novels.

18 Camp-meetings held in the vicinity and elsewhere.
ro Cincinnati, Ohio. CHAS. S. KINSEY, Sec. M. H. A.

TO BOOK-PURCHASERS.
COLBY & RICH, Publishers and Bookstore, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.
Terms Cash. Books to be sent by Express, must be accompanied by cash. When the money is not sent, the books will be sent by mail, and will be sent by mail to the address of the purchaser. We do not send books to any other address than that of the purchaser. All business communications should be sent to the publishers, and not to the booksellers. Any book published in England or America (not out of print) will be sent by mail or express.
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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The names of those who write in all cases in the BANNER OF LIGHT are given. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter of interest, the sender will confer a favor by drawing a line around the article he desires especially to recommend for publication. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —John Pierpont.

The usual Friday afternoon séance at the Banner of Light Public Free Circle-Room will be omitted on June 10th. These meetings will be closed for the summer on Friday, June 24th.

The Real Status of Spiritualism.

At the very best, Spiritualism can be said to be at the present day in but a transitional state. It will be necessary to penetrate the mind of its external phenomena before the world can reach and recognize its interior meaning. Science must fully accept its facts before it acknowledges its religious forces. For all this, Spiritualism itself is not a new thing. It is as old as humanity. Instead of bringing a new religion to the knowledge of mankind, it assimilates what gives life to all religions, contradicting and denying nothing that is essential and vital in all religions, or that has been recognized as the eternally true by the exalted minds of past ages. All that there is new in it is what it adds to the experience and progress of the generation upon which it works with its influences.

As the late Epes Sargent observed on this subject in reference to the philosophers and scientists: "The abstract, attenuated Spiritualism for which Descartes, among the more modern philosophers, is so largely responsible, still dominates in philosophy, in religion, and in the speculations of leading physicists. Nearly all the attacks on Spiritualism by physicists like Tyndall, or amateur philosophers like Mr. John Fiske or Mr. Frederic Harrison, are grounded on the conception which holds the Cartesian notion in regard to the soul as the only scientific one, since from that to a psychic nonentity the step is easy. These men considered the soul, not as inhering in a substratum, to which death is not a sting and the grave is not a victory—but as something having not so much substantial existence as the reflection of a form in a mirror. Thought, for them, does not inhere in a supra-physical substance, but in a certain pulpy, cerebral matter, going off in a flux of atoms, and disorganized forever by death. Hence thought, consciousness, emotion, having no other instrument or basis, vanish like a reflected image when the mirror is covered or shattered. To such thinkers, therefore, with their limited or partial science, the immortality of the soul is an absurdity, since to them the individual life and experience are the exclusive property of that compound of charcoal, lime, water, oxygen, nitrogen and hydrogen, which goes to make up the visible body. Dissolve and dissipate these by death, and the phenomenon —man—has an end, body and soul."

Well and impressively stated. And it is to dissipate and break up this infidelity respecting the substantial and enduring reality of the soul, which modern science and modern philosophy so pertinently deny, that the phenomenal proofs of a soul-life separate from a body-life—in fine, the evidences of immortality—are presented by Modern Spiritualism, before the human mind should be driven from its moorings out upon the shoreless sea of negation and barren infidelity. Spiritualism has come to compel science to acknowledge its facts, which it will have to do sooner or later; and then it will assist most effectively to interpret the religious meaning which those facts are intended to convey. In this important particular we can readily see that the present is but a transition stage for Spiritualism; a period when it is making its way in the minds of thinkers who are inclined to the belief that there is no life but what is contained in materialism, and there is no materialism but what is visible and tangible to the physical senses. Once let Spiritualism dissipate this modern tendency and demonstrate the reality of soul as substance, and religion will pour a new flood of warmth into the being. The venerable psychologist and philosopher, I. H. Fichte, a son of the eminent Fichte who is revered as one of the great philosophers of Germany, observes that Spiritualism "is a serious revelation at a time when an earnest belief in a future for man has been so widely impaired or dismissed." "Thus"—he adds—"should Modern Spiritualism become a monitor and a stimulator for us to recover a firm and abiding assurance of our immortality. The causes that have turned the so-called educated class away from this belief in a spiritual organism are far from being irrefutable arguments against its scientific possibility; they are wholly untenable as such. The grounds for an enlarged and improved psychology lie in Modern Spiritualism, since its physical phenomena are, in remarkable particulars, analogous to those known long ago."

ago. The old has been unexpectedly confirmed by the new, and vice versa. The power of the departed to materialize is entirely antagonistic to all conceptions of a pure abstract spirituality as the only ground of being in a future state. This new science of transcendental physics, the elements of which are presented in materialization and other objective phenomena, is as yet, however, only in its first uncertain beginnings. Belief in the immortality of the soul is ratified by these evidences of psychical experience. It is now known that we may seize our future destination already here in the earth-life. The trite saying, 'Memento mori,' is now converted into the more serious one, 'Memento vivere,' which means, 'Remember that you are to live hereafter.' The future state is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affections here."

It cannot any longer be denied that Spiritualism is working its way and diffusing its light into all religions and creeds and beliefs; consciously or unconsciously, in one way or another, they are all accepting and appropriating it, one after another. Even in the act of denying, Orthodoxy unwittingly confesses. Referring the phenomena to the action of evil spirits alone does not change or destroy the facts. Jesus, however, testified to the existence and activity of good spirits as well as evil ones. Joseph Cook has squarely admitted the truth of the phenomena, let his commentary and interpretation be what it may. He is at liberty to construe them as he will. Two local Unitarian clergymen of wide repute—Dr. Putnam and Dr. Nathaniel Hall—after attending séances, admitted the genuineness of what they saw, but excused themselves from treating it publicly because it would involve them in controversy, and was too big a subject for them to take up at their age, and would moreover interfere with their parochial duties. Bishop Clark, of Rhode Island, openly preaches the doctrine of a spiritual body, which is a denial of the exploded doctrine of a literal resurrection. He entertains advanced spiritualistic views, which is no secret among his ecclesiastical brethren; and he gains greatly in power by entertaining them. There are many avowed Spiritualists among the clergy of the Church of England.

The biographer of Swedenborg—William White—remarks that "our affections, thoughts and dreams are spiritual manifestations; our good thoughts arise from the presence of celestial comrades, and our evil thoughts are due to our infernal acquaintance. We are, therefore, one and all, mediums; and a disciple of Swedenborg would maintain that spiritual manifestations are co-extensive with human activity. What is especially new in Spiritualism over Swedenborg is, the action of spirits external to the human medium—a possibility of which I incline to think Swedenborg was ignorant."

A philosopher like Kant, a man of the rarest powers of reasoning, said that he confessed he was much inclined to assert the existence of immaterial beings in this world, and to class his soul itself in the category of these beings. "It is as good as demonstrated," said he, "or it could be easily proved if we were to enter into it at some length; or, better still, it will be proved in the future—I do not know where and when—that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them, without, however, becoming conscious of them so long as all stands well." And he expresses the opinion that it would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, could be inferred as probable, "from some real and generally acknowledged observation."

This has since been done, and is being done every day. It was more than a century ago when Kant uttered these words, predicting that at some time in the future the fact of communion between the human soul and the beings of another world would be established by evidence. There is a class—and a growing one—of scientific men who are laboring to bring the scientific method to bear on Spiritualism. It is another class of scientific men who are resisting it. But just as surely as matter is motion only, and spirit is all, will the true scientists win the victory, and assist in the establishment of the highest and purest religion for the guidance and life of men.

Dr. William Fishbough.

Funeral services over the earthly remains of Dr. Fishbough took place at his late residence, Brooklyn, N. Y., on the evening of Monday, May 23d. The Times of that city states that although it had been announced that the funeral was to be a private one, the many personal friends of the deceased crowded the house to overflowing. Among well-known citizens present were: Rev. Mr. Gunnison, Ex-Superintendent Kiddle, and other friends from New York; Ex-Postmaster John Allen, of Brooklyn; Messrs. Bernard Peters, S. L. Hough, Dr. Bourne, A. S. Crowley, William Stratton, Col. Jeremiah Palmer, James Williams, David Bruce, the type-founder, John Thompson, Dr. Atkinson, Dr. Wyman, Edward Taylor, Ex-Judge Gale, William Potter, E. R. Jolley, A. E. Miller, and a delegation of forty ladies and gentlemen, members of Phoenix Division Sons of Temperance, of which deceased had been chaplain for ten years past. The floral tributes were very handsome, a pillow of roses with the word "Father" being at the head of the casket, another, the offering of the Division, having the words "Our Chaplain." There was, also, a column of flowers upon which a star shone prominently, and at the foot were three sheaves of wheat, emblematic of the deceased's age and life.

We are indebted to Mr. S. B. Nichols for the following tribute to the memory of our departed friend and co-worker, and report of remarks made on the occasion of his funeral obsequies:

IN MEMORIAM—DR. WM. FISHBOUGH.

Another veteran Spiritualist, Dr. Wm. Fishbough, passed on to the immortal home, suddenly and under peculiar circumstances, Friday evening, May 20th. He passed the evening away from home, and his wife on retiring for the night left a light burning in the front parlor. On waking in the morning she found that he had not returned, and on going to the front parlor door she found his lifeless form. Coming home late he had made a misstep and fell, striking his head against the window sill and crushing his skull—a sad and mournful ending of a long and useful life. On Friday morning when he came to the breakfast table he told a curious dream that he had had in the night. He said he dreamed that the point of his gold pen that he used for his writing was worn out so that he could not use it any more; and I am informed that he never did write another stroke. Was this a premonition of his sudden transit to the spirit-world? During the last few years I have known the Doctor quite intimately, and in a certain sense our work has not been divergent; and I had learned to reverence him for his loyalty to what his own soul felt to be the truth. Personal friendships, old ties and associations were as nothing to him when weighed in this

balance. I also knew him to be a deeply religious man in the highest and best use of the term, and also knew that at times the revelations to his soul of the spiritual were grand and beautiful. Our friend was an unassuming worker, a man pure in thought and deed, and his denunciations of materialism were always severe, and his example one for us all to imitate. Other and abler pens than mine will write his epitaph, for there are many of his old co-workers who can and will do justice to his memory.

A very large assemblage, filling every part of it, gathered Monday evening, May 23d, at the residence of Dr. Fishbough, to pay their tribute of respect to his memory. The formal decorations were profuse, and a peaceful smile rested upon the face of our risen brother. The Rev. Almon Gunnison, pastor of the All Soul's Church (Universalist), had charge, and invited Prof. Henry Kiddle to give the opening address, which was a touching tribute to the virtues of Bro. Fishbough. He spoke of the brother's faith in spirit-presence and communion, and also of his deep and earnest religious faith, and said that when he visited Dr. F., only the denunciations of materialism and Dr. J. M. Peebles, Dr. Eugene Crowell and some others, he little thought that his next visit would be to pay a tribute to his character and virtues. Mr. Bernard Peters, editor of the Brooklyn Daily Times, said: "My acquaintance with Dr. F. dates back some twenty-five years. I have ever found him, on all the living questions of the day, on the right side. During those years he was a frequent contributor to our paper, and his articles were always welcome. He did not fully agree with me in my faith in Spiritualism, but it was a pleasure for me to visit him and listen to his explanations of his peculiar views; and I always found him deeply philosophical, and can but hope that he now realizes in his new home the highest aspirations of his soul."

Dr. Wm. H. Atkinson, of New York City, said: "Dr. Fishbough and myself have been friends, near and dear, for nearly a lifetime. Our belief in Spiritualism, in its higher and religious aspects, brought us together in close sympathy, and I knew him to be in every respect an honest man, a pure man in all the relations of life, also a deeply religious man from the unfoldment of his interior life. We shall miss his face, but in spirit we shall feel that he is ever with us."

Rev. Mr. Gunnison said: "When I first decided to make Brooklyn my home, a friend, who was a candidate for Governor in one of the New York counties, told me, 'If you ever find a book called "The Macrocosm and Microcosm of the Universe Without and Universe Within," by Wm. Fishbough, read it, as it is the most profoundly philosophical book ever given to the world. I made the acquaintance of Dr. F., and we became from the first warm friends. I loved to come to his home, to sit at his feet and listen to his words of wisdom, and he said to me, 'Many years ago, when everything seemed dark, and I was like a mariner without a compass, I turned to the Sermon on the Mount as a rock upon which I could stand.' And I know that our brother felt the inspiration and blessing of the Master's presence as but few experience in this life, and that in his hours of illumination his interior life was blessed by clear glimpses of the beyond. I also knew Dr. F. as a moral man—as a man always on the side of temperance, of morality and justice. I loved to visit him and listen to the earnest utterances of his spirit. Such men never die; the influences of their lives live in after ages as beacon-lights to guide those who come after them. When he felt compelled to go out from the denomination of which he was a member, he had the respect and good-will of all; and we honored and respected him for his fidelity to what to him was the truth, although we may have widely differed with him." All the addresses were listened to with deep interest and attention, and it was a late hour before the friends separated.

Dr. Fishbough was a member of our Fraternity, and commanded the respect of all who knew him, for his was a loving, fraternal Christian spirit, and his kindly face and wise counsels will be greatly missed by us.

S. B. NICHOLS.

A Great Work by Epes Sargent.

A "Cyclopedia of British and American Poetry," by Epes Sargent, is published by Harper & Brothers, in a sumptuous volume of nearly 1000 pages. It is a wonderfully perfect work, combining rare judgment and knowledge of English literature; and, as the labor of the last years of Mr. Sargent's life, it is fitly his crowning work. J. H. Stoddard says of this volume: "Mr. Sargent has shown the knowledge and the skill that might have been expected from so well-read and so accomplished a writer. He has shown a catholicity as well as a sureness of taste, and he has avoided the two great temptations which always lie in wait for the latest editor—the determination to represent his authors by poems that were never before quoted, and the determination to represent his subject by authors that were never before quoted. A hazardous undertaking, in which success, except a measurable success, is almost impossible. He has proceeded on what seems to me the true principle of arrangement—that of chronology; he has made his selections as full as possible, and he has made the selection of his poems, neither rejecting old ones because they were old, nor accepting new ones because they were new, but earnestly aiming in both cases to represent the great body of British and American poets at their best, and the best only; and he has felt the demand of his work—the natural demand of its readers for information concerning it and its authors, biographical, critical, historical, in short, for all sorts of information—on imperative grounds which he has met with thoroughness that is honorable to his scholarship, and a modesty that is honorable to his genius. That such a work as this might have been done differently I can see; that it could have been done better I do not see at all."

Our able San Francisco contemporary, Light for All, having on the 15th April attained the age of one year, the event was observed by a social gathering of the friends of Spiritualism in the parlors of Dr. MacLennan, on the evening of that day. At the suggestion of Mr. R. A. Robinson, Thomas Gales Forster was called upon to preside. Words of cheer were then tendered, in prose and rhyme, to the editors and proprietors, Mr. and Mrs. A. S. Winchester, by many representative Spiritualists. Miss Saida Morton rendered in her usual excellent style some choice selections of music, and subscriptions and a donation of books made glad the hearts of those in whose behalf the entertainment was provided. Long before the appearance of Light for All its publication was urged by the spirit-world, but was delayed for the sole reason that there seemed to be no adequate means for its support: The oft-repeated assurance of spirit-friends that however dark the way looked, just at the right moment some help would come, finally led Mr. and Mrs. W. to make the venture, and the prediction has been verified in numerous instances. Our best wishes are with the publishers for their future success, and many happy returns of the 15th of April.

The Olive Branch, a journal devoted to Spiritualism, published by D. Jones, 49 Rutgers street, Utica, N. Y., is well worthy the patronage of all friends of the cause. Always fair and honorable in argument, dignified in its presentation of truth, so far as revealed to it, and uncompromisingly opposed to all mere pretence and superficial reasoning, it goes forth each month as an emblem of peace over the wild wastes of life, bearing cheering hopes to weary pilgrims on the shores of time. The essays and poems published in its columns are given through the mediumship of David Jones, by the different spirits whose names are signed to each article, controlling his hand mechanically to write.

A correspondent writes that Mrs. Elsie Crindle and her son Harry have been holding successful circles of late at 1128 Vine street, Philadelphia. They are to be in New York City at an early date.

New Electric Motor.

The trial trip of the new electric railway in Berlin, Prussia, on the 17th ult., was made in a simple tram-car with an electric battery entirely concealed between the wheels. It was connected through the rails on which it ran with the principal battery at the station. The rails are thirty-nine inches apart and exactly resemble those of the ordinary railroad, the gauge being narrower. The greatest speed obtained was eighteen English miles an hour. Dr. Siemens has proved that, if necessary, far greater speed could be obtained, but this was not allowed by the German authorities. Some invention of this description is what we have been expecting for a long time. At least twenty years ago it was stated through our medium by a spirit who in the earthly form was an inventor, that the time was not remote when the cars upon railroads would be propelled by electricity instead of steam. Another spirit mechanic differed with his friend by saying that electricity alone would not come into general use, even if cars were propelled by that power up to a certain speed; and added that he had closely studied the subject while on earth and since leaving it, and had come to the conclusion that another power combined with electricity—which he named—would produce the desired result. When he could find a medium, he said, whose brain was similar to his own, he would give his invention to the world.

The editor of the Chronicle, Nynck, N. Y., having been requested by a clergyman not to permit the insertion of infidel communications, replies that "mankind by nature hate a lie and love the truth, and if infidelity gives us more truth than churchianity, then in the name of God and humanity let us have the truth even if we have to accept it from infidels." In the same paper a correspondent thanks him for what he has done in behalf of liberal views, commenting upon which the editor says it is a matter of indifference to him what views may be entertained by infidels or creed-bound religionists of an opposite extreme; "they all should be permitted to ventilate their views, because the agitation of thought is the beginning of wisdom, and when truth and error are brought in collision the latter must perish, for truth is eternal as God, and can never die. Mere belief or unbelief in a future existence has been wiped out by the positive fact that there is no death, and that what we have misnamed death is simply an act of the soul in disengaging itself from the physical body in its progress to a higher plane of life."

ENGLISH GOVERNMENTAL POLICY JUST NOW.

The thumb-screw (packed jury) and the rack: "rent-rack!" How long will the best minds in England stand this rack-et? Americans are imprisoned without cause by perjured witnesses; laborers are turned out of their miserable dwellings at the point of the bayonet because they are too poor to pay their rents; the two splendid regiments of guards stationed in Dublin are becoming ashamed of the duty they are obliged to perform; viz., of throwing into the street the dilapidated furniture of bog cabins; ministers of the gospel are ensnared with impunity if they differ from the Church-and-State policy of the bigoted authorities; men legally elected are dismissed from Parliament because they have the independence to think for themselves—and so on, ad infinitum! All the liberal-minded in the British Isles should rise in their might as one man and shake off the chains that are being fastened upon them by a proud, overbearing aristocracy.

We are in receipt, at the hands of John W. Grattan and Wm. Flemming, Pittsburgh, Pa., of a fine photographic reproduction of a spirit message obtained on a double slate, on Sunday, May 22d, in bright daylight, and in presence of eleven ladies and gentlemen at a circle held at the country residence of Mr. Flemming. The individual through whose media instrumentality the writing was effected was Mr. R. W. Sour—the slate at the time of the writing resting on Mr. Grattan's knee, who felt the pressure of the unseen power as the operation of writing went forward. All present, it is stated, heard the pencil as it moved over the inner surface of the slate. The photograph can be seen by calling at the Banner of Light Bookstore.

The Annual General Meeting of the "British National Association of Spiritualists" was appointed to be held May 31st. The present number of honorary and subscribing members is 272, and thirteen societies, home and foreign, are in alliance with the Association.

A "Conversazione" was held at the rooms of the Association, Friday evening, May 20th, at which members and friends were afforded an opportunity to extend their greeting and farewell good wishes to Rev. Dr. Davies on the eve of his departure to South Africa.

The Supreme Court of New Hampshire has decided that there is nothing in the Constitution of that State to hinder the taxation of church property. The contrary view has been long held, but the Court says: "An exemption not founded on a grant in the Constitution or on any contract in any charter or legislative act is not prescriptively established by enjoyment, however long continued. We decide that the Constitution does not exempt church property from taxation."

A reliable friend informs us that Mr. Frederic Crockett, the healer, who has been located at the Dexter House, Lenox street, Boston, for several months past, has had wonderful success in curing the sick, especially those the regular M.D.s were powerless to cure. He is also a superior psychometrical delineator of character. Monday he left for his native city, Rockland, Me., where he will spend two weeks; from there he goes to Onset Bay.

A very intelligent lady, residing in Massachusetts, says: "You have not spoken one moment too soon, nor any too severely, of the abusive and slanderous attacks of the Religious-Philosophical Journal. As I look upon the matter, you owed it to yourself and your readers that you branded the course of that journal as it deserves, and for one I thank you for doing so."

Letters from President Garfield, Grace Greenwood, Don Platt and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago, Ill. The afflicted should send for free circular, giving letters in full and particulars of magnetized remedies.

Prof. S. B. Brittan's trenchant reply to Rev. Dr. Hawley, as printed in The Saratoga (N. Y.) Eagle, will be transferred to our columns next week, or at furthest, the week after.

The Cassadaga Lake (New York) Camp-Meeting begins June 3d, 1881.

Interesting Letter from Mr. Albert Morton, of San Francisco.

To the Editor of the Banner of Light:
I desire to testify as to the correctness of a communication given in the Message Department of the Banner of Light of May 8th, 1881, in which JAMES RYDER of this city says:
"My brother and I are here to-day, and we both wish to send our love home to our parents and all our friends. I used to belong to the Lyceum in San Francisco, and I would like to send my love to all who gather there from week to week, and tell them I am often with them, and I sometimes feel that I make myself known. I was twelve years old when I passed to the spirit-world—it was on a day of rejoicing. I met with an accident that caused my death. My father's name is John Ryder; my brother's name is John; my name is James. I was called 'Jimmie' Ryder."

I am personally acquainted with the parents of "Jimmie" Ryder, and called upon Mrs. Mathews, the indefatigable and efficient Conductor of the San Francisco Lyceum, for information as to the message. I was informed that James Ryder was drowned in Lake Merced, in this county, on the Fourth of July, 1878. He was one of the most promising youths in the Lyceum, and, although but twelve years of age, was elected its librarian a few days previous to his death. His father's name is John Ryder; he has a young brother in spirit-life named John Ryder, and his name is James, generally called "Jimmie." This message is a glorious testimonial of the value of that department of the Banner; is accurate in statement, and the friends of "Jimmie" are greatly pleased with his success in manifesting his presence.

In the Banner of Light of April 9th is a message from P. B. Mandolph in which we are especially interested. He said, "I am here to send out a word of encouragement and cheer to the medium who dwells in the West." In a footnote we are told "the spirit—P. B. Mandolph—assures the spirit-president of the circle that this message was given for a lady medium in California." Although friend Mandolph has controlled my wife for a few sittings—orally and in writing—for several years, I was not aware she had made any special request of him; but on receipt of the message I learned she had asked his assistance in certain matters, and the answer in the Banner was a complete recognition of her desires, and he afterwards, through another medium, expressed his gratification in being able to convey his message in a manner which was entirely unexpected by us.

Is this "mind-reading," "unconscious cerebration," or a demonstration of Dr. Hammond's re-named science of "sluggishness?"

We have recently been favored with a short visit from Dr. A. P. Webber, of No. 27 West Newton street, Boston. Although Dr. W. was not here for a public professional work, we had very gratifying evidences of his strong and refined healing powers. Several of his friends received very marked benefit from his treatment, and I am requested to make public acknowledgment of his invaluable services to them while here. May he reap the reward he richly deserves.

Our "Doctors' Plot" has received its quietus for at least two years, as our sapient Solons only hold biennial sessions. The tables were turned; the doctors were threatened with a dose of their own blue pills, and in self-defense were forced to fight the law which was devised for the purpose of putting an end to the pernicious practice of healing without their consent. Spiritualism is attracting a great deal of attention here at present. Sundays we have a session of the Lyceum, and a "Christian Spiritualists' service" in the morning; four meetings for lectures, text and discussions in the afternoon, and in the evening lectures and other exercises at Isora Hall, under the auspices of the "Spiritual Union," and a lecture in Dashaway Hall by Prof. Denton.

Mrs. E. L. Watson is engaged in San José during May, but will resume her lectures in Isora Hall in June. Mrs. Watson has not only been very successful in interesting and instructing large audiences here, but has endeavored herself to a large circle of friends by her refined and genial manner.

Mrs. E. A. Lewis occupied the platform at Isora Hall the first Sunday in May in a highly interesting way. I predict that Mrs. L. will, ere long, take a prominent position as a trance lecturer, and through her labors we may yet make some return to the East for the eminent speakers with whom we have been recently favored.

Prof. Denton's lecture last Sunday evening was supplemented by a text séance by Mrs. Ada Foye, who met with her usual success in adding to philosophy evidence. The size of the audience was only limited by the capacity of the hall, at an admission fee of 35 and 50 cents. The leading papers of the city have given very full reports of Prof. Denton's lectures, and great interest is being aroused among investigators of the philosophy and facts of Spiritualism.

Fraternally yours,
SAN FRANCISCO, May 21st, 1881.

Religion as Revealed by the Material and Spiritual Universe, by Edwin D. Babbitt.

To the Editor of the Banner of Light:

The work above-named bespeaks its issuance from a mind broad in range of thought and sweep of comprehension, generous and reverent, well stored in secular knowledge, scientific, logical, apt at illustration, fluent and perspicuous in style of communication. Few writers can rival Mr. Babbitt in power and disposition to present and apply established facts of history and science in a manner and spirit well adapted to allure reflecting minds out from the darkness of ignorance, superstition, bigotry, atheism, materialism, and narrow science into the cheering brightness inherent in nature's finer realms; and make perceptible to man's spiritual faculties when so unfolded nature's spiritual scenes, agents and forces. Aided by the active, broad and keen perceptions of his own spiritual organism, Mr. Babbitt has put forth a very instructive and interesting work, in which culture and intuition act in harmony to present and commend for acceptance a cheerful and a thoroughly scientific religion. I think it must take high rank among our instructive spiritualistic works, and I hope for its very wide circulation.

ALLEN PUTNAM.

We acknowledge the receipt of a fine photograph of the teachers and scholars of "The Theosophical Society's Buddhist School for Boys, at Point de Galle, Ceylon," from the Theosophical Society at Bombay, to whom we tender our thanks for the same. The teachers are seated in front and the scholars are arranged in rows, one above the other, in the rear—the group numbering two hundred and twenty-five. The portraits are exceedingly good, being clear and distinct, and form an interesting study for the physiognomist, as well as an exhibit to all of the intellectual cast of features characteristic of the disciples of Gautama.

The Jewish Times, of San Francisco, Cal., says, in referring to the 31st Anniversary Celebration recently held in that city—full reports of which have appeared in our columns—that "Modern Spiritualism has drawn hundreds of thousands from the ranks of Christianity, . . . and it is simply astonishing to investigate the literature they have built up in so brief a period." It also adds—though perchance in the light of present occurrences there may be some who will accuse it of sarcasm in this regard—"Spiritualism has been called the doctrine of Unresistance, and its believers are certainly a quiet and unobtrusive people."

We have received a copy of a fine photograph of R. W. Sour, psychographic medium—for which the donor has our thanks.

Read the card on third page regarding the Nanticoke, Ct., picnic.

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Franklin and Main streets, Boston, every Friday and Saturday afternoons. The Hall will be open at 2 o'clock, and services commence at 2:30 o'clock. At which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly 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 expressions of truth as they perceive it are more.

It 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.

As our angel visitors desire to be natural flowers upon our circle—on table, we will accept donations of such from the friends of the life who may feel that it is a pleasure to place upon the altar of spirituality their floral offerings.

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

Letters addressed to this department, in order to ensure prompt attention, should in every instance be addressed to only A. B. Wilson, Chairman.

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

J. S. Thrasher.

I sought to express myself at your last meeting, but failed to obtain a hearing. Two days previous to that time I sought to manifest to my friend in the body who had invited me to come to this circle, and send him a message. I tried to do so, but failed. To-day I am glad to find myself in possession of the medium's organism. I return, first, because I feel it to be my duty to do so; secondly, because I wish my friend to realize that I am at times enabled to approach him and influence him with my presence. It is true I have failed to manifest to him through the various mediums he has visited, but for all that I have been by his side, I have watched the workings of his spirit, and I have felt glad to endorse them. It has been possible for me to impress him with my thought to which I have seen him give expression, and it has gladdened my spirit to feel that I can come into sympathetic communication with him, independent of any medium. I would say to my dear philosopher friend: You are in the right, as I know you were when I was in the body. I feel that you are walking the right path; I feel that your company is an angelic one, and that your environments are of the spiritual. It is true that you may not always sense the presence of your spirit-friends, yet you may do so sufficiently to realize their continued influence upon and interest in you. I am glad that I have been enabled to join your band. Although my particular work lies in another direction, yet there are hours when I may direct my influence and spiritual power upon you for some little good, as I believe. I send you my love, for I feel deeply and truly drawn unto you, and I say I am with you in your studies, I am with you in your work.

I perceive there is much for me yet to attain as an individual spirit. Wisdom and knowledge and truth lay before me, which are not to be gathered like the flowers that are so thickly set along the roadside; they are rather to be delved for, like gems which lie hidden and demand work before they will come to the light; but he who works bravely and well, early and late, will not fail to discover the gem and to bring it to the light. I wish to seek for those gems which I know lay before me—truth, wisdom and knowledge—and I shall be glad to transmit them to my friend, that he may give them appropriate setting and place them before the eyes of humanity who watch and wait for divine truth concerning the immortal life, for that knowledge which taketh the place of faith and bringeth glory and wisdom to guide the soul upward.

This is my first attempt at controlling in a public circle, and, in fact, in any other place, therefore I do not expect to express myself as freely and thoroughly as I hope to in the future. I have friends in Boston, unto whom I send my affectionate greeting. There are those in this city with whom I was formerly associated. I shall be glad to meet them at any time, but to my particular friend I would say: I am comfortably situated in the spirit-world. I have all that I require and need. I do not desire to take any more than what belongs to me as a spirit, for there are so many who are in need I feel to leave all the rest unto them. You may say it is J. S. Thrasher, of Galveston, Texas, to his philosopher friend, John Wetherbee, of Boston.

Fannie Randall.

[To the Chairman:] Will you please let me send a message? I know how to come, because I have come before; but I never came to this place. My mamma and papa will know, because my mamma is a medium, and I come to her. I talk right through her just as I am now talking through this medium. My little brother comes, my auntie, my grandpa, and lots of spirits. We have just splendid times at home; it makes mamma, and papa, and all the children feel real happy to have us come from the spirit-world. A gentleman here said I could come and send a message if I would like, and my mamma will feel so pleased to get it. She likes to get something through some other medium. We thought it would do her good if I should come and tell her we all send her love. I want to tell her we are all coming by-and-by. I am coming, and I am going to bring all the good spirits that belong to her band, on the 10th of June. She will know what day that is. It is a day I like ever so much, because that day brought me all the pretty things of the spirit-world. We are all coming on that day; we are all going to bring flowers, fresh, sweet flowers, to make the place so pretty. She will hear from us then, sure. She often hears from us, but this is going to be a special time. I guess she will feel surprised to know I have come here. I want to give her a surprise. I think it will do her good. Grandpa sends his love to papa, and tells him he is looking ahead for him. He says something is in store; I don't know what it is, but grandpa knows, and he says it is all for good. He sends encouragement and cheer, and says, pretty soon things are going to be brighter than they have been for the last few years. He says he is satisfied, but still there is brightness coming. Auntie sends her love to mamma—she is just the dear, good auntie that takes care of us little children; she is so kind we all love her very much. I don't know, but I think I have got just the prettiest home that ever was. I was a little bit of a girl when I went away. It seems a long time to me; I have been growing ever since, and am now quite a big girl, and by-and-by I am going to be a woman. I come back real often. My name is Fannie Randall. I come from way off over so far, from Salt Lake City, Utah. My mother's name is Elizabeth; all her friends call her Lizzie. My father's name is James Randall. Won't you please say grandpa says he is helping Charlie; he has work to do with Charlie by-and-by, that will be for great good. And I

send my love to all of them, every one at home. I guess that is all I have to say. May 6.

Science held Feb. 15th, 1881.

Invocation.

Like the flowers that turn their heads toward the sun, ready and anxious to drink in the light and refreshing dew of morning, so would we turn our souls toward thee, oh, our Father God, ready and anxious to drink in from the inspiring strength which thou alone canst bestow upon the human being. We bring thee all that our souls contain as an offering of love and of thanksgiving. We would consecrate our lives to thee anew, asking only that we may receive light and knowledge and truth, in order to dispense it freely abroad unto others. We would this day ask of thee the power and strength to send forth words of consolation and peace that shall fall like dew upon the hearts of thy sorrowing children; and we pray that thy ministering angels, gathered here from time to time, may be endowed with new strength and vigor, in order to perform their work faithfully and well. We ask thy blessing to rest upon every means for disseminating truth and knowledge concerning spiritual life and immortality. We ask thy benediction to rest ever and ever upon the spiritual press, may those who guard and guide it be given power and strength to go forward in their work, that the glad tidings that there is no death may fly from zone to zone, and fill this vast land, that humanity may rejoice with a new feeling of gladness that there is light and life and joy forevermore. Amen.

Susie Fisher.

[To the Chairman:] Please, mister, may I come? My name is Susie Fisher. My mother's name is Mary Jane Fisher. I have two little brothers and one little sister. My brothers are older than I am, but I call them little because they are small. My brother Willie is working now, running errands for a woman; my little sister is sick, and my mother feels awfully bad, so I wanted to come back. My mother has to work real hard all the time; she don't feel good, and she feels so sorry that my sister Sarah is sick, it makes me feel bad, too. I wanted to come to mother—I want her to know I can come. My sister is going to get well—she isn't going to die. I guess she will be well before mother gets my message, then she will feel better. I think perhaps if she knew her little girl could come back, it would make her feel happier, don't you? She has a real hard time, but there are some people who are good to her. She knows it, and she thinks she will do the best she can for them all. There was a woman—I suppose she is a lady, but I call her a woman—who came to my mother, and wanted her to put all her children in the poor-house! Wasn't that hard? And my mother said she could n't do that anyway, unless she was unable to take care of them. After the woman went away, my mother cried like everything. I saw her, and that made me feel bad, too. That was before I died. Then there were four of us, and the woman wanted mother to put us all away, and not see us any more! Then I got sick, and then I died. Mother said she knew I was safe and well; she felt happy about me, for she knew where I was; but if I had been in the poor-house, she wouldn't know what was going to become of me.

My mother do n't know that the spirits of her friends are around her. I want her to know it. She has been getting along a little better since that time. I think the spirits help her. They come to her sometimes when she does sewing, and they make her rested. Then there are two ladies she sews for—I guess they are mediums, because the spirits can make them be real kind to my mother. They are kind, but then the spirits make them kinder; so I guess if mother knows all that, she will feel better. I hope she will. And perhaps sometime I can come and talk right out to her, right by her side—I mean perhaps she can be somewhere sometime where there is a medium, where I can talk. Oh, if she does, I shall be so glad! My mother lives in Trenton, N. J. Her name is Mary Jane; my name is Susie Fisher. Please say I send my love, won't you, to my mother, and to the children, too. We see that they are going to get along real nicely. I guess by-and-by everything will come all right.

Hattie A. Davis.

My friends are in Oakland, Cal. I feel to return and speak to them, not knowing whether they will receive my message or not, but trusting and hoping it will reach them, for it seems to me such care and anxiety as mine will be able to guide the message home to that place where I desire it to go. I feel limited. I feel that I cannot give all the instructions and directions here which I should do, and which would be sure to bring my message under the eyes of my friends. It is not on my own account, but because I respect their wishes. Still, I return to say to them, Yes, it is all true, all that I hoped, all that I desired—even more than I could have dreamed of—and now I feel perfectly satisfied, and I may say gratified, with my new life. I know that my experiences were somewhat strange and varied. I felt at times that I could not tell why I should receive this and that, why I must undergo such strange experiences and pass through so much that seemed calculated to depress the spirit, and yet now I feel to understand it. I feel to comprehend that they were for my benefit, even though they seemed to overshadow me while in the form; and I wish my friends to realize that all these things have passed away—that a new life, a new world has truly come to me—that I am now seeking to grow. I think they will understand.

Yet I return with messages of love from friends I have met; from those dear little ones who passed away early in life, blighted in the bud, as we would say; yet not blighted for they have only been transplanted to a sunnier clime, where they grow and expand in the light of our Father's love. I have found them again, sweet, and beautiful and shining; they have brought me comfort and strength, and instructed me as I never could have instructed them, in the laws and studies of life. My passing out was strange yet beautiful. For a brief time it seemed that I was asleep, and unconsciousness clouded my being; but in a little while I awoke to a new morning, a new light, finding myself surrounded by familiar faces and friends. Looking back, I saw my body clothed in robes, for the grave, and I felt that I was forever free. My friends surrounding my body sang my favorite hymn; I heard their voices; I recognized their familiar tones, and it seemed to waft my spirit to even sweeter enjoyment. I wish to thank them for all kindness, for all care, and to assure them that in the future I shall be able to guard them, to bring them some influences from above, and perhaps be a benefit to them when they, too, cross the river of death and enter the spirit-world. I hope I shall be received by my friends; that they will give me an opportunity to return to them. The friends I desire most to reach to-day, as I said before, are in Oakland, Cal. I have other friends in the East; to them also I send my love and my remembrance, and an assurance that I can, at times, hasten to their side and speak to their spirits in the old familiar words. One friend has fancied that I returned to her and spoke—whispered in my own voice. I wish to say it was no fancy; I did return, three days after the decease of my body, and speak to my friend in the early twilight.

Perhaps I shall gain power to return again more frequently, and manifest to my friends so palpably that they will know I have never died. I am Hattie A. Davis.

R. A. Bullock.

I feel like a pilgrim returning to the land of my fathers. I have passed through troubled waters since I emerged from the body, and it seems that I am almost a different being. One passing out under the same circumstances through which I passed, will probably realize something of the same condition of spirit. I cannot say all was entirely bright and beautiful. I found myself to be the same man, possessed with the same hopes and fears, surrounded by the same tangled knots, which I could not unravel to my satisfaction; so I was no better off out of the body than I was in the body, and I found myself attracted to the old familiar scenes upon the earth. I passed into the market, through the office, up and down the streets, meeting here and there a familiar face. I could not realize why it was I was not recognized. This was an unhappy experience to me, till I learned that I was a disembodied spirit—that I was not tangible to my friends on earth. After a time I began to grow out of that condition, but it left its impress upon my spirit. I felt that I should never return to earth and manifest, even though I found it possible for spirits to do so; but to-day I have changed my mind. I think it will benefit me—I think perhaps my friends may be glad to hear from me, that I am very well situated at the present time; that I feel that I am now entitled to happiness, which to a certain degree is mine.

I have friends in the spirit-world who surround me with their love and protection. I rely upon it. This has enabled me to grow, and to-day to return and speak through mortal lips. I have an occupation in the spirit-world very different from that which was mine in the body. My friends would not understand it or realize the significance of it did I speak of it now. When they join me in the spirit-world they will understand it fully; they will each one find their, too, will have an occupation which will be adapted to themselves, and perhaps be of use to others. I merely send this out as a sort of a link connecting me with the past, for I intend to take up the chain of my past experiences, and go through them, in order to take out things which will be of benefit to me in the future, which will point me to certain landmarks by the way, and perhaps benefit my spirit. I send my fraternal greeting to all friends, and shall be glad to be remembered by each one. I desire my message to reach my friends in Woonsocket, R. I. R. A. Bullock.

Bonnie Gray.

I can't say much. I want my mamma to know I have come, and I want my mamma's friend to tell her, and say I'm n't sick any more nor do n't feel bad, but I'm all well, in a pretty place, and did n't go over no river. There was no water there at all; it was all nice; the pretty grass and flowers were growing. There was no water at all to go over, to down little boys, and I want to tell mamma so, then she will feel easy, won't she? And can I come again? My mamma lives in Chelsea, and I'm Bonnie Gray.

Science held Feb. 18th, 1881.

CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman.

Ques.—[By Joseph Brown, Bangor, Me.] I have lately read an article in which it was said that Jesus Christ was below Paul and Plato. On the other hand, a spirit claiming to be Swedenborg stated that Jesus was the ultimate of God's intentions to man. Will the presiding spirit give his opinion upon the subject?

Ans.—In scholarly attainments, in educational advantages, the poor carpenter may have been inferior to Plato and Paul, and many other teachers and philosophers; but in simple eloquence, which the common people could understand and appropriate for themselves; in trusting confidence in the Father of all, who cares for every creature; in loving tenderness and helpfulness, which would embrace the entire human family, we consider that Jesus was the equal if not the peer of all others; but that the Nazarene was the ultimate of God's intentions to man we are not prepared to affirm. There are possibilities of good and of power, depths of tenderness and love in the human soul, which we believe have never been unfolded. And we believe that the ultimate expression of God's intentions to mankind will be expressed in a perfected humanity, unfolded in all its parts, complete in all directions, deficient in none.

Q.—[By Reuben Albertstone, Sitka, Alaska Territory.] Mr. Samuel Millage, by birth a Selavonian, quite uneducated, has become involuntarily developed as a clairvoyant, clairaudient and writing medium. A spirit ("Bishop of the Greek Church") induced him to procure a New Testament, promising to cause him to be able to read it. The medium can and does now read the New Testament, although he can read nothing else, not even the messages coming through his own hands. Will you please explain the phenomena, and state if any like case has occurred before?

A.—Such cases as that mentioned may not be common, and yet we do not consider them rare. The spirit influencing, who is in charge of this medium, is undoubtedly using him for a purpose of its own, which will in due time become manifest to those who surround the medium. Probably this particular medium is at present passing through a process of development, and it would be unwise for his spirit-guides to permit him to read any other document or work but that for which they intended him to be used. We cannot discuss this particular case, not being able to come en rapport with the medium. Were he present we could do so; we could then probably understand and explain the peculiar phenomenon manifested through his mediumistic powers, but he is undoubtedly a good medium, passing through this unfoldment at the present for a use and a work in the future. If the spirit now controlling him is wise and good—and this will certainly be manifested in time—no doubt the medium will be used for a good and noble work. In the meantime we would counsel patience and attention to the directions of the spirit guide in control.

Q.—[By F. O. Warner, New Braintree.] Please state, if possible, the cause of cancerous humors; also, whether these humors attack the mucous membrane of the human stomach, and prevent the proper digestion of food, and state what will prevent these humors, or remove them when in the system?

A.—We consider that the cause of cancerous humors, and all other humors in the system, is impoverished and impure blood, which may be inherited or acquired. It is very likely that all accretion of humors of any kind in the system

will attack the mucous membrane and glands of the stomach, thereby disturbing the processes of digestion, which would cause pain and uneasiness to the person. Those who are afflicted with humors of the stomach should be particular in their food; they should partake of that which is of a soothing, healing nature, such as warm, fresh milk, and sparingly of olive oil, fruits and grains; they should avoid all that is stimulating, such as spices, condiments and intoxicants; in that way the humors will be able to slough themselves off through the system, and perhaps a benefit may ensue. Those who are suffering from an accretion of humor in the system, whether it be of a cancerous nature or no, should be, as we have said, very careful in regard to their diet. Flesh food is particularly noxious to the system that is filled with impure blood. Fruits, grains, vegetables and milk should be partaken of freely. We would add that in the spring of the year—not for days or weeks, but for months—it is advisable to partake daily of sarsaparilla tea. This we have given to us by a spirit physician; likewise when there is humor in the stomach interfering particularly with the process of digestion, it is advisable to prepare a syrup of bayberry bark and the honey of wild bees, to be taken by the teaspoonful three times a day.

William Aikens.

I am anxious to return and speak to my friends. I have many friends in Boston, in Albany and New York, and I feel that I shall at least succeed in reaching some of them and announcing my presence and my power to return from the spirit-world—to return strong and free, unlike the pale, emaciated shadow who spent his last days far away from home and friends, but powerful and strong. In the full vigor of mature manhood I return, to say to my friends I am now in possession of that health and strength which I felt myself robbed of in the later years of my earthly life. I feel that this will be the best message I can send to my friends and acquaintances, that they can indeed rejoice to know I have passed beyond the mortal pale of life and have entered a new home where all is adapted to my wants and the purposes of my being. I passed on with consumption, at Panama, far away from my friends, but I rejoice that I have power to wing my way backward to this place. The old, familiar scenes where my associations were sweet and friendly, and I wait my blessing, my message of love to all who care to hear from me. My earthly existence was nearly forty-one years; my spiritual existence is brief, scarcely measuring one year. My name is William Aikens.

Mrs. Mary W. Bartlett.

I was told by the time my message would appear to my friends it would be very nearly the anniversary of my departure from earthly scenes, and I wish this to be so, desiring that when that anniversary shall occur, my friends may receive a letter from me, and feel that I have returned to give them greeting. I came here to-day to send out a few faint, feeble words and expressions of my life and being. I was old; age had left its impress upon me ere I was summoned from the earthly life, but I feel to return, renewed with the vigor of youth, and to say to my friends and to my family that I would you could see me now as I am in spirit; that you could behold me, freed from all traces of pain, and age, and weariness, and I am sure you would feel rejoiced that I had left the earthly life behind me, and entered upon a new home and new associations. I have met my friends who passed away before I did; they send their greeting and their love. We are all united and happy together. The experiences of early life, many of which were painful, are now explained, and I feel to rejoice in the goodness of our Father God. I come from Worcester. My name is Mrs. Mary W. Bartlett.

Joseph Hadley.

The change from the body, or from the mortal to the spiritual, I may say, was strange, and startling to me. I did not expect to pass through such an experience as I have done during the last few months. My ideas and comprehensions of a future life were entirely different from this reality which presses upon me. I did not believe in the power of spirits to return to mortal life and manifest; I did not believe that spirits lived together as you live together here on earth, in families and circles, having social reunions and pleasant occasions; but so it is, and I find habitations similar to those of earth. I am surprised, yet I cannot say that I am altogether suited to this spiritual life which I now experience. I feel that, after all, it is best, because it is natural, and because we can appreciate it from our earthly experience which prepared us for this new life. And I feel to send a few words to my friends. I think some of them will see my message. My mother is with me. But a few short hours, as it were, separated us, and we were again united in another life, in a higher and a better world; and although she, too—poor old soul! if I may so express myself—was disappointed and surprised at her spiritual surroundings, yet now she has grown to appreciate them, to be glad because of them, and to rejoice in the presence of those friends with whom she had parted years before, who were waiting to welcome her to the spirit-world. We are happy; we are satisfied in a measure, and expect to become more so.

I wish my friends to feel that I shall be at work; that I can never be idle; it is not for me to cease work, to rest forever. At this, of all things, I rejoice; and I find in my own experience that, no matter if we do believe in old religious ideas and notions, if we are earnest and true in our investigations, and desirous to learn the truth, the whole truth, and nothing but the truth concerning our souls' welfare and its destiny, we can very easily throw off the old ideas that weigh upon us, we can emerge from any darkness which surrounds us, and speedily gain information and knowledge concerning the new life which we enter. This is my experience. I speak of things as I find them. I send my greeting to my friends, and assure them that I am happy, and I should be happy also to meet with them at any future time, if they can provide me with an instrument for returning, and I shall be more than happy to welcome them to the spiritual world, and show them my surroundings, when they, too, are called over. I hope they will investigate this thing and seek for truth; that they will throw away all old ideas that cramp and confine the spirit; throw away all prejudice, and be as tolerant as they know how to be toward all people, all things and all religions; let them continue to receive all the good that they can receive from that which they feel may be the best and truest for them, and continue to walk that road which they feel is the straightest, and I am sure they will find themselves in a good condition when they arrive on the other side of life. My name is Joseph Had-

ley. I may say that I come from Gloucester, Mass., as that was my abiding place when in the form.

Isabel Huling.

At length I feel that I have the privilege of coming and speaking at this place. I would like to send my message to my daughter, to assure her that her father would have come and manifested, but he found himself unable to control; that I have sought to come several times in the past, but could not gain control of the medium; but at length, through repeated experiments, I have succeeded in gaining possession, and I wish to say to my dear child, We often watch over you; we come to you in your home and into your surroundings. They are not always pleasant; you have your trials and your shadows; you are weighed upon in spirit; but I am glad to see that they pass away and leave you sunny and free, and that you can rejoice in a knowledge that your loved ones are around you. This will lighten your burdens through all the future; it will bring you peace in many a darkened hour; and yet I am glad to feel that your life is marked out for you in such a way that you will receive joy and gladness as well as sorrow and pain, which seems to be the lot and experience of all beings. I feel that the time may come when I shall be able to come to you in person, to influence you with my presence and impress you with all that I desire to give. I have sought to come in the past. I came, bringing a look of hair for identification, but I find that I shall have to come again and again in order to make myself known as I desire to. I am satisfied to do this, for I feel that I shall perform a work in the future, and my husband also. He, too, sends his love; he, too, will come and manifest through others, to give a token, to give sound advice which shall be of use in the future. I feel that I can say but a few words; but I rejoice that I can come, even though it be in a feeble manner, and express myself. For years I have been watching over and guiding and guarding my loved ones, and I shall always do so in the future time. Isabel Huling, to Mrs. Delle Gordon, of Iluston, Penn. I wish to add that I have sought to manifest in Pittsburgh. I feel I shall be able to bring a power by-and-by which shall be felt and known.

Estella Paige.

I wish it to be known that I am happy, that I am glad, that I have a beautiful spirit-home. I had shadows and sorrows in earthly life; I knew what trouble was; and yet now I do not sorrow for anything of the kind. I feel that this new life is so complete, so beautiful, that I cannot feel sad for any of the past, but I would not have my friends think that I am away from them, that I am over in the spiritual world, poorer, and do not know of the beauty of those who dear to me on earth, for it is not so. I often return. I return to my dear old home, which is sweet to me, and to those who were so dear, so dear! and who now are close to my spirit. I come to-day with a message of love which I hope will be one of consolation, one of peace, and which I hope will be received as coming from the dear ones in the spirit-world. Many times since my decease I have returned to my dear mother, and sought to lighten her burdens, which pressed upon her very heavily. I have striven to bring consolation and to influence kind friends in her behalf, and I feel that I have indeed been blessed in my efforts. I feel that I can bring sunlight and peace to her heart, and point her to a home beyond the river of death, where all her dear ones await her, where a beautiful home is prepared for her, where she shall dwell in harmony and peace, and be glad to know that the sorrows and trials of earthly existence are forever past. God will indeed protect the widow and the fatherless; he will bring strength and consolation, and I know he will influence his children to assist and cheer those who are unhappy and distressed. I know that he has done this; I know the angels are ever working for the benefit of those who are in sorrow and anguish. I wish to send out my thanks and my blessing to all those who have been kind friends in the past; and indeed, my angel friends surround them and bring them blessings; they strew their path with beautiful flowers, emblematic of peace and happiness, and they bring always and ever messages of cheer from the home beyond. And if at any time I can be of use and assistance I shall be glad to do so.

I say now I am happy, dear mother—I am happy in my new home. All pain, all weariness has passed away, and strength and gladness are mine, and I am enabled to engage my sympathies and love, which are ever flowing out from my spirit, to yours. Sometime I hope to come again and give you more, but as this is my first attempt I must be contented. Estella Paige, to Mrs. Mary E. Paige, of Cincinnati, Ohio.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO ADVANCING SPIRIT MESSAGES.

A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as regards the expression of my own ideas; that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED.

Feb. 18.—1st Holt; Colla A. Thayer.
Feb. 23.—Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry Meredith; O. M. Phillips; Sophia A. Stevens.
March 1.—George F. Morton; Mary Mitchell; Walter Evans; George Thomas; Hannah N. Thresher; Otis Buckman; Chas. C. Adams.
March 4.—Thomas Greene Mitchell; Alice Whitely; Wm. H. Haines; Jennie D. Reed; George A. Riley; Lydia Langhams; Dove Eye.
March 8.—Samuel S. Sanborn; John S. Thomas; John Reiffers; Ella Snow; Dolly Hartman; Mabel Tubbs.
March 11.—Eliza W. Lowe; John N. Madden; Nathan Fletcher; Chas. A. Rogers; George N. Rice; Dr. Thomas W. Flitney.
March 15.—James Bowen; Henry A. Jenkins; Lizzie F. McIntosh; Capt. J. S. Sawyer; Mary E. Thayer; Abigail Cushing; Herbert Bicknell.
March 18.—Ellen Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.
March 22.—Rev. Elliphalet P. Crafts; Marion White; William Jennings; George S. Beale; Rachel Plummer.
March 25.—Col. C. Benton; Hattie Ames; Jerome Morrill; Walter Rush; James Ward; Kate Seelye.
March 28.—Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Hubbard; Shining Star.
April 5.—Mrs. Lucretia Safford; Ellen A. Walker; Austin Kent; W. S. Seal; Markey Dodd; Alice.
April 8.—Samuel Shaw; Mrs. Josiah T. Hollander; Martha A. Lewis; George W. Hays; Sarah Lovejoy; Maria Coffin; Eliza Ann Long.
April 12.—M. Massey; W. Brown; Charles May; Mary A. Gillon; William Norton; Lizzie Welch; Charles B. Brown.
April 16.—Ransom M. Gould; Jesse Dunbar; William Knight; John B. Pike; Nancy Goodwin.
April 22.—Lucy Alcott; Mrs. Flora Keeney; William T. Norris; Capt. James C. Fielder; J. Bartley; Mrs. Emma Curtis.
April 26.—Lizzie A. J. Palmer; William Alderson; Edie B. Bartlett; Henry Keep; Mary E. Henderson; John C. Warren.
April 29.—Rev. George B. Jocelyn; Benjamin Mouton; Pauline Morrill; Stephen Thatcher; Eliza Hathaway; Hattie A. Agnew.
May 3.—Ellis Colburn; Clara Lytle; Charles F. Newcomb; Clara Lytle; Mary M. Cutler; Charles Peckham.
May 6.—John M. Shaw; Charles Russell; Freddie Rich; Bullock; Lulu Sheppard; Lawrence E. Cortell; Rommie Ray; Mary Bertha Gray; Orrin E. Bates; Forest Lily; Annie Bennett.
May 10.—Henry M. Anglin; Bridget Twomey; Charles A. Miller; Nellie L. Goodwin; J. P. Simmons; Charlie Sligh.
May 13.—Rosanna C. Randall; Bernard Brennan; Manie French; Julia B. Morrill; Richard A. Alexander.
May 20.—Foster W. Smith; George W. Hays; Lizzie Rice; Joseph C. Osgood; Andrew Frank Little; Flying Arrow.
May 24.—Daniel P. Faulstich; George W. Gates; Annie E. Carey; F. W. Winter; John Martin; Thaxter; Samuel B. Parker; John May; Richard Martin; William Flah-togh.

