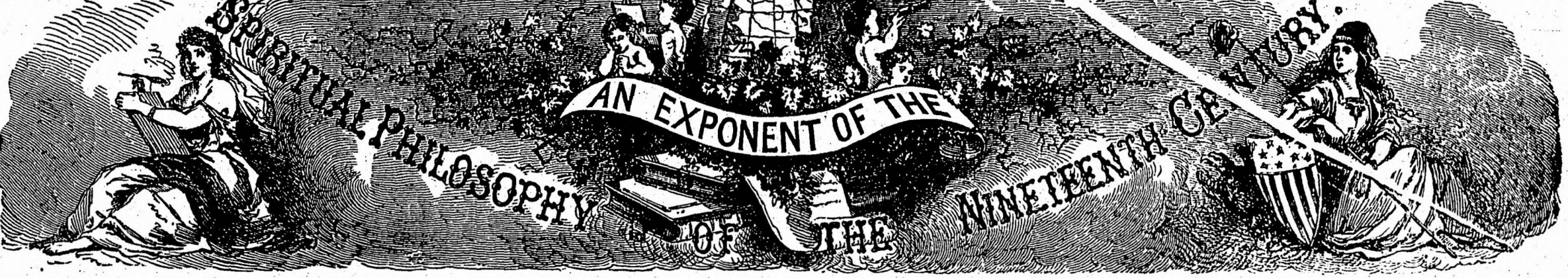


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BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the *Saratoga* (N. Y.) *Eagle*, Saturday, Feb. 20, 1881.]

TRIAL OF SPIRITUALISM AND ITS ENEMIES.

Dr. Habbitt Reviews Rev. Dr. Hawley.

"He that is first in his own cause is soonest last; but his neighbor's cause is soonest his."—*Solomon*.

To the Editor of the *Saratoga*:

In the *Eagle* of the 8th ultimo I find an elaborate paper from REV. BROTHMAN HAWLEY, D. D., bearing the somewhat ambiguous title of "Oscillations of Human Opinion." These terms rather conceal than suggest the general drift of thought and the real purpose of the writer. However, the reader of ordinary intelligence will soon discover that the author's object in the preparation of his essay was to discredit the claims of Spiritualism. How far he has succeeded in doing this will more clearly appear hereafter.

The introductory portions of Dr. Hawley's article consist of general observations on the idle vagaries of benighted and disordered minds; the speculations of heathen philosophers and poets; the "loose theists" in science, philosophy and religion; those ungodly souls who "swing forward into the regions of Christian emotion," wherever that country may be; and the mere peddlers of "pseudo-scientific and comic religious novelties." In all this the attentive reader may perhaps discover the dim outlines of a single idea struggling for evolution. This one imperfect conception of the mind, so obscurely revealed in the first part of the paper under review, may be thus clearly expressed: "This human world—all the elements of feeling, thought, purpose and action, forever move in cycles and ephemerides—which the learned Doctor does not attempt to measure or otherwise define—and we are really making no progress toward the realization of a higher destiny for man. The writer appears to recognize the fact that in religion, not less than in the profane philosophies of this world, "there is scarcely a vagary or an error, however absurd, but has his adherents." Through all this commingling and agitation of incongruous elements, he discovers no upward tendency or ascending spiral motion by which lower natures may hope to go up higher. He quotes the words of the ancient wise (?) man to prove that there is no progress in human affairs.

Where is the Infinite Intelligence and the Pathless Love? Did God improvise the creation merely for his own amusement? According to Solomon and Dr. Hawley he manages to keep the vast machinery of the universe in perpetual motion, but really to no practical purpose. If any important end was contemplated in the divine economy of the creation, that as yet perceive no specific adaptation of means to that purpose, nor do they discover that any progress is being made in that direction. Solomon has probably changed his mind on this subject before now, but we have not heard from him and cannot therefore say this on his authority. They give us no promise that any great and beneficent purpose, commensurate with our necessities and our aspirations, will ever be realized. On the contrary, they belittle the God they worship by representing him as going round and round on the same level like one in a treadmill, traveling forever on the periphery of a horizontal wheel—moving without advancing and ever coming back to or finding himself at the starting point. This is a poor automatic conception of the divine nature and government. It is true that Dr. Hawley disclaims a strictly literal construction of Solomon's declaration; still he is pleased to illustrate his general idea by quoting his words as follows: "The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

It will be observed that while your honored contributor cordially accepts the authority of Solomon with an undefined qualification of the meaning of his language, we are made to understand that he has no respect whatever for liberal Christianity. This application of such a qualifying term as *liberal* seems to imply the possibility of progress in the Christian religion, and he cannot entertain such an idea and at the same time preserve a proper respect for King Solomon. He uses terms of admiration when he says that, "What is called 'liberal Christianity,' 'the new theology,' 'new ethics,' is only a restatement of an effete philosophy in Christian forms of expression." Thus at his word we are shut up to the unpleasant conclusion that Dr. Hawley's religion and theology are of the *liberal* stamp. True liberality implies the largeness of conception, the expansion of mind, and the beneficence of purpose which ennoble all feeling, thought and action; but these great elements do not enter into this writer's conception of the nature and mission of his religion. To this acknowledged lack of the liberal element in his Christianity we may, therefore, ascribe whatever of unfairness, dogmatism and bigotry may be found to characterize the gentleman's treatment of Spiritualism.

Not only the one idea already noticed as foreshadowed in Dr. Hawley's disquisition, but all the more important materials employed in the same, are derived

from the "Apocatastasis," a book which really seems to have been composed for the purpose of airing the author's learning. We took an early opportunity, many years ago, to become acquainted with the contents of that book. It does not appear to have been written with a serious purpose to disprove the facts and philosophy of Spiritualism. The author records many well authenticated illustrations of spiritual intercourse, chiefly derived from the Greek and Latin classics, without making so much as the feeblest attempt to dispute either their actual occurrence or their spiritual origin. Two features especially characterize this work: A pedantic display of the author's classical acquirements, and his utter inability to make any logical use of his abundant materials. His book was even intended to demolish the just claims of Spiritualism, the author's failure is signal and complete. It has probably never disturbed the living faith of one soul, nor so much as ruffled the plumage of the dove which symbolizes the beautiful religion of the spirits. With an honest desire to preserve the dignity of the profession—of which the writer was once a member—we must respectfully inform our clerical critic that *he is working that battery at too long range, and without seeing the mark!*

Let us look at the peculiar method by which Dr. Hawley seeks to discredit the facts and principles of Spiritualism. He refers to the philosophers of the Pythagorean and Platonist schools in ancient Greece, and tells so much truth about ancient Spiritualism as to quite demolish the disjointed and slender fabric of his argument against the Modern Manifestations. The following passages will illustrate the manner of his treatment, in which he follows the example of the learned author of *Apocatastasis*. That book is the Evangelical magazine and clerical armory from which he draws the weapons of his warfare against the Spirits. But we propose to illuminate the subject by some extracts from the essay, and the passages selected here follow:

"It was then the almost universal opinion of the populace that 'the souls of the dead had much power and influence in human affairs, and that they could communicate with the living in various ways.' Their household divinities, which were the spirits of their dead ancestors, presided, as they thought, over the fortunes of the family, and could be consulted in cases of doubt or difficulty. In Egypt, as now in China, all sorts of spirits were evoked, and consulted at the pleasure of the questioner. It is paganism revived. It is an outgrowth of polytheism against which the central thought of both Hebraism and Christianity direct themselves. Even 'Plato the divine,' as he was called, because of some advanced ideas held by him in reference to the unity, spirituality and personality of God in opposition to the atheism of the few and the polytheism of the many, taught that the demons (*daimones*) inhabit the air, are always near us, and know our thoughts—sentiments which he and Socrates gathered from the Jews who resided in Grecian cities."

Still drawing on the author of *Apocatastasis* at sight, he quotes from Pliny to show how eager the scholarly Greeks were to accept the facts of Spiritualism. He reminds us that "the Sibyls were professional mediums"; so also were the Priestesses in the temples of the ancient oracles, and that "they were consulted by Imperial personages on the great questions of Governmental policy." He observes that some of the mediums were clairvoyants, others were inspirational speakers; some were accustomed to write, and in many the bodily organs—subject to the action of the will—were controlled. In this connection he offers Tacitus as a witness; cites the testimony of Hermes to show that departed "souls or demons were caused to visibly enter images," and Pessinus, to prove that "celestial fire was made to appear, images to laugh, and lamps to spontaneously burn."

Now, if we have sense enough to comprehend the import of all this, it is so much unimpeachable testimony to the truth of Spiritualism. The Doctor's witnesses are chiefly selected from the most enlightened and renowned people among all the ancient nationalities. The Greek philosophers, poets, orators, historians and artists inspire mankind to day. Though dead, in the apprehension of the sensitive world, their influence is still felt in every walk of life. Living or dead, the Greeks have done more to develop the aesthetic sense among the most advanced nations, and to promote our highest culture, than any other people, ancient or modern. I thank the Doctor for the recitation of the evidence of his witnesses. It is well suited to my purpose. Knowing how vain and ineffectual the effort must be, he does not attempt to impeach their testimony. He makes no bold denial of the facts, nor does he seriously question their relation to spiritual causes. Spiritualism has no controversy with the witnesses to its truth. I am not here to dispute one word of the clear record of authentic history; but I come to demolish the gentleman that, having admitted this testimony, he can neither set it aside by supercilious indifference nor a pious eulogium!

Dr. Hawley does not qualify his affirmation that Liberal Christianity is at best only the resurrection of a wasted body, or to use his own words, the "re-statement of an effete philosophy" in a frail Christian disguise; while Spiritualism is boldly declared to be "Paganism revived." On the contrary, a Christianity that is not liberal is wholly unsuited to the spirit of the present age; and the future, instead of attempting to galvanize the lifeless forms of past ages into an unnatural semblance of real life, will only see that the dead are decently buried. There are solemn souls who always grieve over the death of the *old*—hired mourners at such funerals—in whose minds every new birth in the realm of ideas is a revelation of diabolical mischief. Such people must be allowed to afflict themselves, if they will, while we discover in the dying forms of stereotyped thought and the popular faith, the "shadows of coming events," and the *postulata* which prophesy of the New Creation, wherein Truth shall be king and Righteousness be magnified among men.

But how does the author of the "Oscillations of Human Opinion" proceed to prove that Spiritualism is "Paganism revived"? Why, he shows us that the ancient nations, including their sages and philosophers—the chief lights which made their civilization glorious—believed in the existence of spirits; in their power over the material elements and forces of this world; and that they exerted a constant and powerful influence in human affairs. Because they believed all this he presumes there is ground for a railing accusation against all modern believers, and hence the public is informed that Spiritualism is only the re-statement of Paganism. But the belief in spirits was not peculiar to the ancient Greeks and Romans, nor to Paganism. It has been entertained by every nation and people under the sun, and will never cease to be the vital principle in all systems of religion.

Now if we hold Dr. Hawley to the logical deductions from his premises, he will probably find that he is proving too much to suit the average taste of the Christian ministry. Let us furnish an example of his own method of reasoning. The ethics of the illustrious Chinese philosopher, Confucius, embraced a clear affirmation of the Golden Rule. Pythagoras—the great philosophical seer of Samos—Instructed his disciples to *forgive their enemies*. Amblichus regarded the soul of Pythagoras as a revelation of the God of wis-

dom; in other words, as a special incarnation of divinity. Hence a poet sings of him—

"Pythias, fairest of the Samian race,
More from the embraces of the God of day
Renowned Pythagoras."

It will not be denied that the Golden Rule, and the instruction to forgive our enemies, embrace the divinest principles ever inculcated by Jesus of Nazareth. But as these great lessons of divine wisdom were taught by Pagan philosophers, respectively five and six hundred years before Christ, what follows as the logical sequence? The reader will please take notice, that this is precisely what follows according to our critic's method of reasoning: *The Sermon on the Mount was of heathen extraction, and the Doctor's Christianity, having the same origin, is only 'Paganism revived.'*

In the concluding part of his essay Dr. Hawley cites many passages of scripture—all of which are familiar to every intelligent Spiritualist—to show us that the Bible is opposed to our doctrine and practice, and that it is a very wicked thing to have social and intellectual intercourse with spirits of the other world. And here the learned gentleman unconsciously comes over to aid us by so much biblical knowledge as he has acquired. But slinging texts at the Spiritualists—without discrimination as to their import—is not likely to convince any one that he is in error. Not one of the Doctor's quotations contains anything to disprove the real facts and fundamental principles of Spiritualism. On the contrary, each passage cited assumes that intercourse between the two worlds is a fixed fact that no biblicist or other man with a personal experience may dispute. If the spirits are not insensible to the ludicrous aspects of the case, they must be amused at this illustration of *The Apocatastasis*—Progress Backward—in which a venerable Doctor of Divinity labors to prove the truth it is his purpose to deny.

I hardly need add anything further to disprove the assumption that Spiritualism "is an outgrowth of polytheism." It is impossible to trace any likeness of one to the other, and there is no historical or other evidence to support such a statement. *Polytheism is the recognition and worship of a plurality of gods.* The writer has a large acquaintance among Spiritualists, but does not happen to know of a single person among the thousands who is disposed to recognize more than one God. There are, however, several professed believers in the facts of spiritual intercourse who have no God at all. They had none before they witnessed the facts of Spiritualism, and they still hold on with unyielding pertinacity to their *everlasting* Atheism. But there does appear to be a trace of the polytheistic faith and worship of the ancients in the creeds of orthodox Christianity, which demand our equal reverence of three several persons, each of whom is said to possess all the attributes of the Supreme Divinity.

Very naturally this brings us to consider the reason why several Jewish writers condemned the intercourse with the spirit-world as it was practiced by the ancient heathen nations. It was not the mere recognition of the presence of spirits by the people of this world, or the simple interchange of thought between human beings in different spheres of existence—as this would always happen under suitable conditions—which formed the ground and furnished the occasion for denouncing the practice. It was for the reason that *finite spirits of men, and even imaginary beings, were—in the popular conception—elevated to the rank of gods and worshipped as divine authorities by the superstitious multitude.* The polytheistic features and aspects of the system rendered that intercourse perilous; and it was this recognition of many inferior divinities to the neglect of the Hebrew Jehovah that called down the denunciations of Moses and the Prophets. Among all men the Spiritualists would be the last religious body in the world to entertain the idea of reviving the polytheistic faith and worship of the ancient pagan nations. They are not hero-worshippers. They have not the excessive reverence which would render the apotheosis of any man a possibility in their history. As a people they have no agency in the business of fashioning and multiplying gods, either for themselves or others, and those who have made much progress accept no authority, visible or invisible, but *Truth demonstrated.*

Referring to the demons of the first century, Dr. Hawley tells us that "instead of consulting them, Christ and his Apostles cast them out." But I must be allowed to remind the learned Doctor that, according to the record—which is said to be infallibly true—Jesus did not hesitate to converse one day with a legion of devils through their spokesman; and what is more, he graciously granted their petition that they might be allowed to enter into "a great herd of swine feeding" in "the country of the Gadarenes." (See Mark v: 1-13.) Now, if it was a wicked abomination in the sight of God to have intercourse with any spirits of another world, why did Jesus allow himself to be interviewed by the chief speaker of a band of spirits of so low a character that they found congenial mediums in the swine?

But if Jesus and his early apostles made it their special business to cast out the evil spirits, what are their successors in the sacred office about that they neglect to follow the example of their Master and his primitive ministers? They profess to be authorized to preach under the same apostolic commission, which may be found in St. Mark's record of the Gospel, Chapter XVI. The evangelist clearly defines the valid evidences of true discipleship, and the appropriate seals for official confirmation of the claims of a living minister of Jesus. The following extract from the original commission, the sanction of which is claimed by the Christian clergy of the present day, is as significant in fact as it is apparently meaningless in their apprehension of its import:

"And these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick; and they shall recover."

It will be observed that the very first evidence required of a preacher of the Gospel, that he was duly called to the work of the ministry, was his ability to cast out devils. Some one at least of the signs enumerated was expected to follow as an authentication of his claims. As the "spiritual gifts" bestowed on the early believers were not in all cases the same, but as now were varied according to the innate capacity of the individual and the peculiar circumstances and requirements of the case, we may not insist on the trial by poison, since it may not be the specific function of any minister of our acquaintance to resist the action of deleterious drugs. But every true Christian ambassador should submit his credentials, and he should at least be able to exhibit the power in some one of its several aspects. Those who cannot—it must be obvious from the letter and spirit of the com-

"Among the atheistical Spiritualists will be found here, and there, one of the leaders of radical thought. Among the more prominent persons of this class is Mr. Hudson Tuttle, who thus expresses his conviction: 'Spiritualism should be the grand eclecticism which takes from all the best, the true, and carves over the portals of its temple the name of no worshiped God or priestly system.'"

mission itself—must be classed among the unbelievers; and it should henceforth be no heresy to question the validity of their appointment until the signs are forthcoming. Do the signs follow as the only confirmation of the claims of the Christian clergy? No; seldom or never. If there are any disorderly spirits to be cast out in these days, the friends of the demoniac straightway send for a spiritual doctor, and for the reason that the Christian clergy by great occasions tried are found to be impotent. They believe in the regular professional remedies for demoniacs—*chloroform and a straight-jacket!* If we conclude to be generous and wait for these successors of the Apostles to vindicate their commission in the appointed way, some time will probably elapse before we shall be required to endorse their claims.

The assumption that Jesus and his prime ministers disapproved of the acquisition of spiritual knowledge, and that they condemned all intercourse with the spirit-world, is without the smallest foundation in the New Testament. As the Christian clergy profess to be especially interested in the question, "What saith the Scriptures?" I propose to answer the question by reading a few passages from their own "infallible" revelation. At the Annunciation it is said that "the angel Gabriel was sent" to Mary, his mother, to prepare her mind for the impending event. (Luke i: 26-31.) Again the angelic messenger came at his birth: "And suddenly there was with the angel a multitude of the heavenly host praising God." (Luke ii: 9-13.) We have already cited an instance in which Jesus held a conference with one of the devils he had cast out, and condescended to gratify the desire of the "unclean spirit," who said, "My name is legion." At his Transfiguration the spirits of "Moses and Elias" came visibly and conversed with him in presence of three mortal witnesses—Peter, James and John. During the agony in the garden of Gethsemane it is said, "There appeared an angel unto him from heaven, strengthening him." (Luke xxii: 43.) When the multitude came to arrest Jesus at the instigation of Judas, the Master assured the disciple who smote a servant of the high priest, that he could at will summon "more than twelve legions of angels," and that they would come to his assistance should he invoke their presence. (Matt. xxvi: 53.) According to the evangelist account, not only "the veil of the temple was rent in twain" at the Crucifixion, but "the sun and moon were darkened, and the earth shook, and the graves were opened, and many bodies of the just which slept in him rose again." (Matt. xxvii: 51-53.) Nor is this all; other spiritual phenomena are on record as having occurred at his sepulchre, including the moving of a large ponderable body by the agency of a spirit. It is affirmed that "The Angel of the Lord descended from heaven and came and rolled back the stone and sat upon it. His countenance was like lightning, and his raiment white as snow." (Matt. xxviii: 2-3.)

If we can credit the biographers of Jesus every important event in his career, from the conception to the crucifixion, was illustrated by some revelation of spiritual presence and power. His remarkable natural inspiration and the simple eloquence which was the highest reason set on fire by love; his ability to see objects outside of the field of ordinary observation and beyond the utmost limit of earthly vision; the power to discern what was in the minds and hearts of men; his mastery influence over disorderly spirits, and the healing efficacy of his touch, were all illustrative facts which belong to Spiritualism. The spirit at the Annunciation, said to have been Gabriel, the angel at Bethlehem and the heavenly host that celebrated the nativity; the devil who is said to have placed Jesus "on a pinnacle of the temple"; the dove that descended at the baptism; the Master's colloquy with the legion through their representative speaker; the appearance of Moses and Elias; the angel in the garden; the "more than twelve legions of angels" ready to respond to the call of Jesus; every instance in which a spirit was cast out of a mortal; every case of healing under his hand; the rending of "the veil of the temple" and the rocks; the angel rolling the stone from the door of the sepulchre, and the visible return of departed saints to Jerusalem—these, if they ever occurred, are all so many facts in Spiritualism—personal experiences in the life of a man whose very existence seems to have been a spiritual phenomenon that he was long since defined by his disciples. That a part of his mysterious visitors were spirits of men is plainly stated. Such at least were Moses and Elias, and the saints who, though dead according to the mortuary record, were still alive in fact and visibly walked the streets of the Holy City.

Now, strange as it may seem after the preaching of a religion supported by such facts, and with such a founder, for nearly nineteen centuries, we are summoned to a recitation of these phenomena in his history and a vindication of the truth by the repeated assaults of professed ministers of Jesus who have never been able to emphasize their claims to true discipleship by a single evidence of their spiritual power. On the contrary, they insist that the living demonstrations of the spirit-world all died out with the early apostles; and this, too, against the facts of authentic history, which prove that the original "spiritual gifts" remained in the primitive Church for more than three hundred years, and that they have often reappeared in all ages and countries, in and out of the ecclesiastical state. Alas for the Church when the doctors of its sickly divinity—giving no signs of spiritual life—are *dead men*, and the people are taught to regard the facts of Spiritualism as a stretch in the nostrils of the saints and an abomination in the sight of God!

So much respecting the Master. That his early ministers were all Spiritualists and mediums is rendered evident by so much as we have of their history in the book entitled, "The Acts of the Apostles." Peter was inspired, and while preaching his impressive sermon on the day of Pentecost a spiritual inspiration was also imparted to the multitude, and then the spiritual afflatus came with a sound resembling "a rushing mighty wind"; and there followed tongues of fire, the speaking of many mediums in languages they had never learned and the conversion of thousands. Peter was likewise a trance medium, and subject to visions. While at Joppa he went up one morning on the housetop to pray; there he fell into a trance, and had a significant vision which greatly liberalized his views and enlarged the scope of his conception of the gospel of Jesus. Peter and John were such mediums that the spirits were able to move the bolts and bars of prison doors, and let them out. Saul of Tarsus—the St. Paul of the New Testament—was knocked down while on his way to Damascus by a good spirit, purporting to be the Crucified. The proud Pharisee saw at midday a great light that paled the sun, and heard himself addressed by an audible voice, speaking out of the illuminated air, and in the Hebrew tongue. So powerful was the shock to the nervous system that Saul was blind for three days, while his interior vision was being opened that he might discern spiritual things. When Paul and Silas were incarcerated at Philippi, the spirits shook the foundations of the prison, "and immediately all the doors were opened, and every one's hands were loosed." John the revelator was a trance

medium of a remarkable type. He was in the solitude of one of the Grecian islands when "suddenly" he was borne away in the spirit, and the grand succession of the Apocalyptic Visions passed in review before him. The whole of this last book of the sacred canon consists of significant allegorical pictures presented to the vision of a medium *while he was entranced by the spirit of one of the elder prophets*. To a doctor of divinity I feel bound to submit the authority on which this is claimed. Here it is—and it shows how easily John—from excessive reverence and delicate reason—might have been led into the polytheistic worship of the ancient heathen nations: "And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God." (Rev. xlii: 8, 9.)

These are some of the many facts, derived from Christian sources, which essentially belong to Spiritualism. Similar facts are now far too numerous for record. They are the tangible evidences of another life, and experimental illustrations of our intercourse with the unseen world. And yet the troubled ghost of a dead theology, and the priestly guardians of a Church that has lost the evidence of its spiritual vitality—whose history is blackened by the record of a thousand crimes—still howl at us through the midnight darkness of their disapprobation and woe—"Spiritualism is an ungodly thing, and an abomination before God."

And, in his first letter to the Corinthians, gives a descriptive enumeration of the various "spiritual gifts" of his time, marked examples of all of which have come within the sphere of our own observation. Of these he says: "Brethren, I would not have you ignorant; and again, *'earnest earnestly the best gifts.'*" The apostolic injunction to "Try the spirits" should be a sufficient warrant for every Christian to engage in a fearless investigation. This exhortation is profoundly significant. "The idea of a trial of the spirits not only implies that they are not all of the same class, or of similar character, and hence that we must exercise a just discrimination; but it also calls for a searching and exhaustive inquiry into all the facts." When a man is put upon his trial we summon all the witnesses; all parties listen to them patiently; the counsel scrutinize, sift, and weigh the testimony; and then the court is expected to render an impartial judgment. When with the church thus "try the spirits?" Instead of manifesting the least disposition to do this at present, the Rev. Dr. Hawley—who represents the Church in this particular instance—lifts up his hands in holy horror and exclaims, "Oh, my soul, come not thou into their secret!" Now suppose a man should undertake to teach chemistry who had never been inside of a laboratory; or to lecture us on astronomy who had never looked through a telescope, and had not the first idea about the laws of planetary motion; what would the world say of such a man? It would not be polite for me to conjecture the answer. But let us most respectfully admonish the gentleman and all of his class that they must get into the spiritual arena and discover the secrets of this inner world and life before they will ever be qualified to write on the subject to the edification of the public. So long as they do nothing but stand outside of this realm of mystery, and pray to remain in ignorance of all it contains, wiser people may be excused for declining to join in the solemn farce of their devotions.

There is no longer any plausible excuse for so much clerical ignorance on this important subject, now that the open channels of communication with the spirit-world are so numerous. When a single medium—Dr. J. V. MAXFIELD, corner of Sixth avenue and Forty-second street, New York—has received answers—during the period he has been acting as the amanuensis of the spirits—to more than 100,000 sealed letters, not less than 100,000 of which have been vehicles of convincing evidence that they were dictated by spirits of the invisible world, no one need be wholly uninformed on the most important question of the living age. If, however, they are determined to keep up their shutters and forever exclude the light; if they will close their ears against the testimony of contemporaneous millions; if they will run away from all knowledge as if a legion of devils were after them; if they continue to pray aloud that their righteous souls may never witness these demonstrative proofs of their own immortality, they should at least cease to shock the common-sense of modesty by opposing their ignorance to the knowledge of other people.

Free social intercourse with congenial natures is both pleasant and profitable. The reciprocal expression of feeling, thought and sentiment is not necessarily demoralizing, while by the commerce of ideas we meet so many phases of mind that our views of men and things are constantly enlarged. Nor is there ought in the simple fact that two minds occupy separate spheres of being that can render such intercourse either criminal or immoral. If the existence of higher and lower conditions of consciousness—being interposed impassable barriers, then age may not minister to youth nor wisdom communicate with ignorance. Those who maintain that all such intercourse between spirits and mortals—*human minds, in two separate states of being*—involves a violation of some imaginary divine law, show their incapacity to expound their own sacred books. Indeed, the very men who profess to regard every example of such intercourse as a heaven-daring sin against God, explain the parable of the Rich Man and Lazarus as if it were a literal history of events. The common evangelical exegesis makes it appear that Abraham in heaven argued an important question with Dives in hell. (Luke xvi: 19-31.) It is worthy of remark that both parties to the discussion recognized the essential fact that a spirit might be sent either from heaven or hell to this world for a purpose. But if a free conversation between spirits in two distinct states or spheres of being is such a foul abomination, why was not "faithful Abraham" made to follow the other fallen angels which we read of in "Paradise Lost"?

With a few words respecting the abnormal and monstrous position assumed by the dogmatic ecclesiasties of Protestant Christendom, I shall leave the whole subject to the consideration of the reader. The attitude of the Church is at war with the divine economy in the natural world, the laws and relations of the human mind and heart, and the Providence which regulates the development of religious ideas. If you have kindred and friends in heaven who are pleased to come and watch over your wayward fortunes in this world, the Church insists that you must not encourage their approaches, since to commune with them in any literal sense, even as friend with friend, is an abomination in the sight of God. If the departed wife comes to visit her lonely companion and the home made desolate by her absence—comes to prove that death has not extinguished the sacred flame that burned on the altar when life and love were new—the solitary one is required to spurn the loving presence as a minister of evil. If the faithful husband returns to the widow in her weeds because true love is

more enduring than the Church contract of marriage, she is expected to cherish her woman's heart, and, in fear of God and her minister, to banish the true guardian of her life. Should the sainted mother come to her wayward boy, baptized in the fire of a love that many waters cannot quench—come to win him from scenes of dissipation and the selfishness of an unworthy ambition, he is admonished to disregard the sacred obligation of filial affection and to turn his back on the mother who bore him, for the reason that "the spirits are all evil." It matters not if they bring health to the sick, comfort to the sorrowing, and hope to the aged pilgrim on the brink of the silent river. All these manifestations must be regarded as the deceptive arts of the adversary of souls, who is thus "transformed into an angel of light," only that he may make his diabolical purpose sure. If this is so, where, oh, where is God? and how are his angels employed? Can ignorance, blind infatuation and sectarian bigotry further go and have infamy in the revered name of Jesus of Nazareth!

When the young mother, grieving for her first-born, goes out beneath the soft moonlight of summer skies and the love-lit eyes of angel-waiters to weep over the little mound where the early hopes of maternal affection lie buried, she must not cherish the thought that the little spirit may still nestle in her own bosom, and even lay its gentle hand upon the throbbing heart to still the wild tumult of her grief! All this is Spiritualism; and such are the unspeakable consolations it brings to the bereaved and sorrowing heart. And yet we are solemnly admonished by grave divines, that Spiritualism is not only destitute of any moral force—any humanizing and redeeming power; but that it is only a "putrescent heap" and the unholy ghost of an "effete paganism."

If the Protestant sects resolve to maintain this attitude toward Spiritualism, their days are numbered. The next century will complete the history of the Church militant and write its epitaph. A fire is kindled which will consume every unclean thing, and all institutions which have outlived the period of their usefulness. Temples long desecrated by baptized infidels; altars polluted by unholy sacrifices; and every refuge of lies, however consecrated by time and the sacred traditions of men, will not be spared in the great ordeal. The human soul is the earthly temple of the Infinite Spirit. The indwelling divinity will not desert the holy shrine. The religious principle can never die; and the true worshippers—such as *worship in spirit and in truth*—will be multiplied in the coming time. In great plagues of speech, and in all kindness of spirit, let us admonish the clergy that their zeal is not inspired by spiritual knowledge and the wisdom which is from above. Let them pause in their ruthless efforts to crush out the purest and noblest human affections and bury them in the grave. Deathless, forever, as the soul, are the affections which bind us to the living and the dead. The effort to extinguish them, or to limit their exercise to this life, is *suicide*: let no man desecrate the spiritual temple of the living God!

S. B. BRETHERTON.

Dr. Babbitt in Cincinnati, O.

To the Editor of the Banner of Light:

Through the dear old *Banner of Light* I desire to say a little about our cause in Cincinnati. To my many good friends I would say that I have left New York, and having come here to live, have established an office, which I keep open each forenoon, in the building where Judge Carter has his law office. In the same building are the Hon. Sam. F. Cary, the famous Greenback and Temperance orator, and many other lawyers, several of whom are Spiritualists. I have made this change partly because the health of my family is better here than under the stimulus of sea air, and partly because I have concluded to suspend my magnetic healing, and, to some extent, the magnetic phase of my business, although I keep a supply of my books and instruments connected with color-healing and the fine forces. My New York publishing office is still kept at 5 Clinton Place, by Henry A. Weeks, M. D., a graduate of Yale College, as well as of the New York College of Physicians and Surgeons. This gentleman, for some years Colonel of the Twelfth Regiment of New York, has lately come into the ranks of Spiritualism, and is manifesting an excellent power as a psychomagneticist. Let a man become a Spiritualist, and he comes into *rapport* with that higher wisdom that is almost sure to switch him off from the use of at least the ruder portion of drug medication.

To illustrate a principle, I would speak a still further word concerning myself: The spirit-world having assisted me in making numerous discoveries connected with the color-healing, as well as the psychic and other forces, seemed determined that I should not have my time absorbed in the mercantile part of my business, or in personal magnetic healing, in which I could not reach a hundredth part as many as I could through the pen, consequently they for some time took the greater part of my business away. Through my hand-telegraph they declared that I should not be allowed to succeed until I had agreed to enter more into the literary field, and give less attention to the more material part of my business. I saw the reasonableness of this position, and at once acceded to it, after which my business was constantly ten-fold greater until I could make the full change and get away from my old routine.

To show how the spirit-world will rule mortals when they wish to accomplish an important purpose, I could instance the cases of Dr. A. S. Hayward of Boston, Dr. Wilbur of Chicago, Mrs. Dr. C. H. Brown of New York, and others. One part of my business which I have been especially useful in revolutionizing the lives of many persons, is that in which I lay off courses of self-treatment for the cure of disease or for spiritual development. I have myself been surprised at the power of light and color to heal not only physical maladies, but to intensify and refine the spiritual nature, when properly used. Into the work side by side with the psychic and spiritual forces, and give new efficiency to water cure, food cure, and movement cure methods.

Judge Carter declares that Cincinnati is permeated with mediums, some of whom are among the best in the United States, although there is no Spiritual Society in the city and no system of lectures kept up. The Judge does not deem it necessary to have lectures, and declares that Cincinnati has a large number of Spiritualists without them. But if Cincinnati can do so well by the aid of mediums and private circles alone, would it not be so much clearer gain to have eloquent lectures, explaining to the world at large the philosophy and teachings of Spiritualism from such speakers as Baxter, Peebles, Denton, Colville, Morse, Mrs. Richmond, Miss Dorton, Mrs. Brigham, and a score of others of the same stamp, especially when such speakers have the power of giving tests in public? Besides that, what a power could be wielded by a well-conducted Children's Lyceum; and this cannot so well be sustained unless there is some organized society behind it, to bear expenses and encourage it. Spiritualists seem strangely apathetic about sustaining public efforts.

Cincinnati is wide awake and liberal, and ripe for organized effort. It has ill-kept streets and a smoky atmosphere, but the suburbs are lovely and the hills around it and the suburbs are so lovely and beautiful and romantic. When Ingersoll lectured here lately on the "Great Infidels," he had two thousand listeners at one dollar a head, and several papers dared to publish his discourse in full and make favorable comments. Ingersoll is mighty to tear down; but true Spiritualism is not only good at tearing down error, but in building up a grand superstructure of truth, as I have endeavored to show in my work on Religion.

EDWIN D. BABBITT, D. M.

201 Main street, Cincinnati, O.

THE BIBLE OF BIBLES. By Kersey Graves, of Richmond, Ind. Boston: Colby & Rich. This work is replete with facts of a most valuable and instructive character, and these are made the basis of propositions and arguments which are very damaging to orthodox theology. The author has for years been engaged in investigations connected with biblical literature, and has given the public the result in several works, which, perhaps, the best. They are written from a popular standpoint, and are deservedly having a large sale. The one before us is in the fifth edition.—*The Record, Chicago, Ill.*

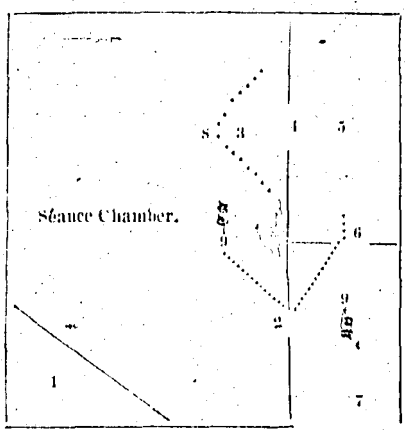
Spiritual Phenomena.

A Remarkably Successful Seance with Mrs. Fay; the Spirit-Wife and the Living Child of Capt. Dixon Meet and Recognize Each Other: Singular Demonstration of the Genuine Character of this Medium's Development—and the Circumstances under which the Proof Absolute was Obtained.

A gentleman with whom we have been acquainted for years past, and who occupies an assured position in business circles in Boston, has placed us in possession of the following facts, which we, in turn, now put before our readers, with the preliminary statement that we have every confidence in the keenness of his observation, the coolness of his judgment, and the honesty of his purpose:

On Saturday afternoon, May 21st, a private seance was given by Mrs. Fay at her home, 14 Dover street, Boston, at the earnest solicitation of our informant and Capt. C. N. Dixon of this city. The cabinet—or rather curtained space in the corner of the seance-chamber, with which all who have attended her seances are familiar—had been previously taken to pieces by her husband, who, owing to his wife's continued illness, and his belief that her sittings were the cause of it, had determined that she must have a season of rest, and so removed all the simple preparations which had formerly been utilized at these seances.

Notwithstanding the cabinet had been taken down, the spirit-guides of the medium directed that the sitting be held; and it was accordingly convened in the seance chamber as before—the audience being placed with their backs to where the curtained space had formerly been, and facing the door leading into the kitchen, which latter apartment was for the time being used as a cabinet—a curtain divided in the centre, and suspended at the open doorway of the kitchen, serving for the entrance. Another door opened into the kitchen from the hall, but as the key of the lock had long been missing this door after being closed was secured on the inside by our informant with several postage stamps, which he affixed in such a manner upon it as to render it impossible that the door should be opened without destroying them. At the request of Mrs. Fay he also made close examination of the two apartments, and found, as an investigator, all things satisfactory to him. The following diagram will give an approximate idea of the relative positions of seance room, kitchen, etc.:



1 The site of the former curtained space in the seance chamber.
2 Door leading into hall from seance chamber.
3 Position of audience on the evening of the 21st.
4 Door leading into the kitchen from the seance chamber; this door being open on the 21st, with a divided curtain arranged across the aperture thus made.
5 Position of Mrs. Fay in the kitchen on the 21st.
6 Door of kitchen opening into hall, and secured (inside) with postage stamps.
7 Hall running westward, having a window at the end of the passage through which the afternoon sun came in unobstructedly.
8 Position of medium's mother.
9 A direction taken by medium's mother. (To be hereafter explained.)

The windows of the seance chamber and the kitchen were darkened, to keep out the sunlight, but the artificial light during the seance was allowed to shine in greater volume even than is usual at Mrs. Fay's seances. Our informant occupied a seat near the door, on one side of the semi-circle formed by the very few persons present, among whom were Capt. C. N. Dixon and his little girl, the wife of our informant, a Boston gentleman (to whose mediumistic development and its exhibition reference will be made hereafter), and the mother of Mrs. Fay (an aged lady of German extraction who speaks no English whatever).

Mrs. Fay took her seat in the kitchen—her position (marked 5 in the diagram) being near the curtain; but hardly had a second elapsed from the time of her doing so when a spirit-form was seen at the opening in the curtain; this form boldly pushed aside the depending folds of the screen and showed herself to the people. This auspicious opening of the seance proved a prophecy of what was to come; and the materializations proceeded thereafter with speed, regularity and definiteness which were pleasing and satisfactory to the last degree to those who witnessed them. Some fifteen forms, male and female, made their appearance during the sitting.

Among the female spirits, the wife of Capt. Dixon was prominently active, and was recognized by him (so the Captain himself assures us) beyond a shadow of doubt. Capt. D. had brought with him to the seance his little girl, for the double purpose of ascertaining whether the form purporting to be his wife on other occasions in presence of Mrs. Fay would now recognize the child as her own, and whether the little one would also recognize her mother, now in spirit-life. The test was in both instances completely conclusive. The spirit-form he had previously met, at once, and without hesitation, walked out of the curtained room where sat the medium, and approaching him took up the little girl—whose weight was thirty-five pounds avoirdupois—from his lap and held it in her arms for a few moments; it however appearing by the wavering of the figure, and the gradual sinking down of the child toward the floor, that the spirit-mother had not strength enough to hold it up any longer unassisted. Capt. Dixon arose, and placing his arm under the little one, bore it to the entrance of the cabinet, toward which the materialized form retreated, all the while saying, in a whisper clearly heard by all present, "Come," "Come," and manifesting much emotion over the child. The little one expressed no fear at its position till the divided curtain was reached, when it shrank away, and appeared to its father that it might not be taken into "the dark place where they put mamma"—an expression the little one had often used when speaking of that grave in the West Indies in which she had been deposited all that remained of a loving mother and a tender and faithful wife. Capt. Dixon—who is now about to embark once more upon the ocean, where the major portion of his life has been spent—assures us

the scene was one which will never be effaced from his memory, and will be a source of comfort to him beyond all comprehension by those who have not passed through experiences similar to his own.

During the seance another beautiful and convincing manifestation of personal identity occurred: The control of a gentleman present (who unites in himself the filling of a highly-responsible position in Boston, and the demonstration of excellent mediumistic powers) came to the opening of the curtain and showed herself clearly materialized. This gentleman at once recognized the spirit, which he had often seen by his inner vision, and commenced to sing in French—a language of which, while in his normal condition, he has not the slightest knowledge, his linguistic capacity being confined solely to the English tongue. The gentleman sang in soprano, and the figure accompanied him in a clear alto. While standing by the side of the curtain it was clearly evident to all that in size, shape, countenance and general bearing, this form did not in the least resemble the medium.

A similar experience was met with by the mother of Mrs. Fay—an elderly lady who, as before stated, has no knowledge of English: she was controlled while sitting (as designated by the numeral 8 on the diagram) behind the row of chairs composing the semi-circle in front of the cabinet aperture, and sang vigorously in the English tongue—her words and pronunciation, while so entranced, being perfectly correct in every detail.

The spirit of a gentleman with whom our informant had been intimately acquainted while in earth-life materialized and came out into the room—being at once recognized by him through and by reason of the marked features of the original, which were faithfully reproduced in the materialized form. After the spirit thus manifesting had recognized the wife of our informant, and had retired toward the cabinet with her, the control of the medium said: "This gentleman was shot during the war, but did not die from the effects of it; he afterwards died from hemorrhage of the lungs." Which statement was true in every particular. Our informant's spirit-brother also came out of the cabinet, and was plainly recognized by him, also by his wife. The medium's control then stated correctly the cause and form of his death, which were somewhat peculiar in character, thus affording a perfect test of identification.

The mother of our informant was at the period of her death some seventy-six years of age; and at one time during the sitting the medium's control stated that there was an old lady in spirit-life present who was trying to materialize, and that a young lady came with her, also. These spirit-forms were afterward seen at one and the same time; that of the old lady said nothing, but the young lady whispered "Susie," which was the name of our informant's sister: As apparently an *avant courier* of the advent of his mother and sister, the gentleman spoken of above as singing in French was controlled, and commenced an old song which our informant at once recognized as having been a favorite with his deceased parent when in earth-life.

At a point near the close of the seance an event occurred which, startling as it was to sitters and medium alike, constituted in itself the most direct proof of the verity of the manifestations which could be asked for: A spirit form was materializing while the curtains at the doorway were apart—thus affording the people in attendance a chance to see the process going on—when the mother of the medium was obliged suddenly to leave the circle-room on account of the conditions, which severely affected her. The materialization was proceeding successfully when, from some cause, the mother, who had just left her position in the seance chamber, (marked 8 on the diagram) and gone into the hall through the door marked 2, rushed against the kitchen door, (marked 6) bursting it in from the outside, and admitting a brilliant flood of sunlight upon the medium and, laterally, upon the company. Mrs. Fay screamed aloud in German to her mother, and the whitely-shining spirit form, which was visible to all at the moment, disappeared with the quickness of a flash, leaving nothing behind to the view but the sorely-disturbed medium, who was writhing uneasily in her chair, dressed in dark clothing, and, as far as those present (the majority of whom at once entered the kitchen) could decide, in the identical position and condition in which she had been left when the seance commenced. With this occurrence the sitting concluded.

When all things are considered by him, our informant avers that in the course of an extended experience he has never before witnessed so clear and unmistakable a proof of the verity of the phenomenon known to our day and generation by the name of "materialization."

DARK SEANCE.

A few evenings subsequent to the date above recorded Mrs. Fay decided to hold a dark seance at her residence for Capt. Dixon. The sitting was in private—Mr. Fay, one other gentleman, and the mother of Mrs. F. being also in attendance. Those who were to make the party at once took seats in the seance chamber, with the medium in their midst. The hands of Mrs. Fay were, at her own request, and as a preliminary condition, tied securely behind her. During this sitting Capt. Dixon states that four or five spirit forms were seen at one time, and in the same room where sat the medium with the party around her. The hands of the spirit forms were apparently self-illuminated, and were held up to the face, to show the features, much as is the case in the seances of William Eglinton. Independent spirit voices were also plainly heard during this dark seance. At the close of the seance Mrs. Fay was found—with her hands still secured behind her—sitting in her chair, which chair and its occupant had been lifted up by the invisible operators, and placed, without appreciable noise, upon a table in the same room where all were sitting.

"We close this sketch with the reassertion that our informant in the premises is a responsible and trustworthy witness—and also add that the same remarks apply with equal force to Capt. Dixon. Let those who think, with the *London Times*, that the spiritual phenomena witnessed in presence of mediums are "clumsy tricks," easily wrought by a conjurer," account, if they can, for the direct proofs of personal and continued identity beyond the change called death which were scattered throughout the above-mentioned seances like sands of gold and pearls of great price!

"Our informant, some eight years before, had been given precisely the same lesson through the mediumistic mentality of Mrs. May, D. Lord, while he was in attendance at one of her seances. The hypercritical matters regarding spiritual phenomena, however, informed that there is, in this gentleman's opinion, not the slightest probability that Mrs. Fay ever became knowing, herself, to the giving of this message, or to its purpose."

Capt. Dixon informs us that the mother of Mrs. Fay told him, after the seance, (speaking in her native German, with which he was familiar) that a spirit took her out of the seance by a direct and unexpected subversion of her will, and caused her to rush into the kitchen, as above related.

Written for the Banner of Light.

THE MORNING AND EVENING STARS, LUCIFER AND HESPERUS; OR, BIRTH AND DEATH.

Two stars preside o'er human fate,
And rule the life of man;
We all upon their courses wait,
For we low or be we great,
We must obey God's plan.

The star of morn—the star of eve
Embrace man's course below;
Their mystic dances round us weave
A web of fate we cannot leave,
And circle all we know.

The morning star, with sudden light,
Bursts through the sunless sky;
The symbol of our birth from night,
To days of toil with scant delight,
But hearts still fixed on high.

The morning stars sing loud for joy
When unto them earth-sons are born,
Fated through griefs and much annoy
To reach a heaven without alloy,
When Hesper greets the morn.

For, when life's battle fought and won,
Our souls shall set like stars of eve,
Then earth has fled, true life begun,
May's illusions all are done,
And we no more shall grieve.

This Hesperus-angel in the west,
Glowing beside the setting sun,
We wearied, name him "Death the blest,"
Slak in his arms beloved, caressed,
And wake a higher life to love.

For eve's bright star is star of Love,
Uranian glittering overhead,
Great Hathor brooding like a dove,
With arms outstretched as Night above,
Guarding her sleeping dead.

This morning and this evening light
We know to be the same bright power,
And greeting each with same delight,
As masters of our day and night,
We get from each heaven's richest dower.

For when our Hesper sinks and dies,
New born, our life has nobler worth,
Our morning star begins to rise,
Light-bringer from the hidden skies,
To show that death is life's new birth.

For birth and death are still the same,
Both stars that nestle near the sun,
Both kindled from the same bright flame,
Returning each from whence it came,
Rejoicing a new course to run.

One, lost in glories of the day,
The other, vanishing in night;
So life and death we deem away
Are ill by God's eternal ray,
Lost in the radiance of his light.

The star of morn, "Bringer of light,"
Symbol of wisdom's flame,
The star of eve, soft Venn's bright,
Symbol of love and heaven's delight,
Prove love and truth the same.

These "two in one" who rule us here
Keep ever near Love's sun,
Circling around that unknown sphere
Which breathes o'er man's eternal year
Love-hopes when life is done.

And thus our souls, estranged awhile
From God, who holds us dear,
Yet ever keep within his smile,
Whose love and beauty like a willow
Draw us forever near.

Our Venus throned within the west
Sheds flowers upon the tomb,
And when her glory sinks to rest,
Forerunner of a dawn more blest,
She rises from night's gloom.

As Lucifer she leads the morn
From out the realm of night,
Rejoicing when the King is born,
The Saviour of our earth forlorn,
The bringer of delight.

The Samian sage who taught to shun
The ways of blood and hate,
First saw that these two stars were one,
Bright symbols of new life begun,
Evolving higher fate.

One gene has said that "our life's star
Has had elsewhere its setting,"
Comes with a glory from afar,
With hopes that not e'en earth can mar,
Its true home not forgetting.

Then let us ne'er forget our birth,
Our heritage of light,
But ever strive to feel our worth,
To gain God's riches for our dearth,
Sung glory for earth-night.

Lucerna, Switzerland. A. J. C.

"It was a beautiful symbolism of the ancient Egyptians to paint the morning and evening stars as one and the same. He was also one of the first to warn the west against the sin of blood-shedding for food, the neglecting of which warning has caused so much evil."

5 Wordsworth, in his sublime "Ode to Immortality."

Now Publications.

THE DUTIES OF WOMEN. A Course of Lectures by Frances Power Cobbe. Authorized Edition. Boston: Geo. H. Ellis, 141 Franklin street.

The experience of nearly a quarter of a century in practical efforts for the advancement of women in England, has admirably qualified the author of this volume for a clear and intelligent treatment of the subjects it discusses. In the elevation of woman, in giving to her an opportunity of taking a part in the administration of public affairs, Miss Cobbe sees the best means of improving the moral and spiritual interests of humanity; and it is on this account that she has for so many years been deeply interested in the "Woman's Movement," and earnestly labored and pleaded for the higher education of her sex. The book consists of six lectures, the first being introductory to those that follow, and the remaining five relating to personal and social duties. She considers that personal duties should be paramount to all others; that when personal and social duties appear to come into collision the former should have the precedence, principally because we can never really benefit anybody by doing wrong on his behalf, and the truest and surest way in which we can serve our fellow-men is, not so much to do anything for them as to be the very truest, purest, noblest beings we know how. The social duties made the subjects of the lectures are, those arising from family relationships, those bounded by contracts, or pertaining to one as the mistress of a household, a member of society and citizen of a State.

It is needless for us to say that these lectures possess more than an ordinary degree of interest, and that their influence cannot be other than salutary and efficient in the work for which they are produced; any one familiar with the liberal, progressive and reformatory workers and literature of England the past thirty or more years will know it already. For a long series of years a friend of Theodore Parker, an advocate of his way of thinking, and one of his most esteemed correspondents, Frances Power Cobbe cannot be otherwise than one whose writings upon any subject will be fully appreciated by our readers.

FAILURE OF VACCINATION. Voluntary Infection an Illusion. Vaccination an Injury to Health and a Danger to Life, and as a Protection against Small-Pox, a Folly. By Carl Schurz, M. D.

Those who are in search of reliable information in regard to the merits or demerits of Vaccination as a protection against contagious disease, will find in this pamphlet all they desire. It was read before the St. Louis Medical Society, January 18th, 1881; published in the *St. Louis Clinical Record* for February and March, and now appears in this form for general circulation. It is the first distinct publication on the subject that has

appeared in this country, though several periodicals and numerous tracts and circulars published in Europe have been distributed here to a limited extent. A very intelligent review of the subject is given; and though it may appear to some that the assertion of the author, "vaccination as a protection against small-pox is not only useless, but its continued practice a crime," is sufficiently shown by the statistics he presents, in consideration of the fact that such data admit of any desired flexibility, to sustain arguments in its favor or totally to condemn it, he deems it essential primarily to impart a correct understanding of the nature of the disease, of the patho-chemical processes, and of the physical laws that determine its occurrence. This he does in a thorough manner, placing the whole clearly before the public that it can be easily understood by all. The author's address is 1302 South Fifth street, St. Louis, Mo.

PRISONERS WITHOUT WALLS. A Novel. By Kelsie Etheridge. Tenth Edition. 12mo, pp. 97. New York: W. B. Smith & Co., 27 Bond street.

The reader will be strongly impressed with the peculiar character of this book upon reading the first page, and conclude at once that it is not an ordinary story such as he meets with daily in every newspaper and magazine. As he advances the mystery and marvellousness of the plot will increase upon him. There is a touch of spiritual phenomena in it, and some of the teachings of Spiritualism will be recognized in its short, incisive paragraphs. Of the leading character, in times of approaching danger, the author says: "He felt the light touch of a delicate hand upon his shoulder, just as one hears sometimes his own name distinctly called in the familiar and well-remembered voice of his father or mother, who are at the very moment a thousand miles away."

Resolutions in Vindication of Mrs. Fletcher.

To the Editor of the Banner of Light:

The guides of Mrs. Richmond teach a Bible Class which meets at the usual hour for morning service and is largely attended by the Spiritualists of Chicago, including a majority of the First Society of Spiritualists. A committee was appointed to report resolutions embodying the sentiments of the Spiritualists of Chicago, who reported the following preamble and resolutions, which were unanimously adopted at one of these meetings. EMMETT DENSMORE.

Whereas, Mrs. Susie Willis-Fletcher, a Spiritualist and medium, has been tried in a civil court, on the charge of obtaining goods on false pretense, found guilty, and sentenced to one year of hard labor in prison; and

Whereas, It is painfully evident that this is a prosecution having its origin in the weak-mindedness of the prosecutrix; and

Whereas, However much we may deprecate the unfortunate folly which prompted Mrs. Fletcher to accept the property of Mrs. Hart-Davies, and to make use of the same, we nevertheless deem that the readiness with which Mrs. Fletcher restored said property to Mrs. Hart-Davies, and the readiness with which she returned to England to meet her accusers, prove that Mrs. Fletcher had not acted with any malicious intent.

Whereas, The partisan zeal which was shown by Justice Hawkins, who pretended to try Mrs. Fletcher, in the exclusion of all facts tending to establish the truth of Spiritualism, or the genuineness of communications through the medium of Mrs. Fletcher, and which was shown by the prosecuting attorney in gratuitously bringing to bear the full power of the government, together with the attitude taken by the London press, demonstrate that there is a profound prejudice against Spiritualism permeating the minds of the English people; and

Whereas, This is a prosecution that was begun in America, was discontinued because it was seen that it brought to trial here there were no cases to be tried; and was taken to England, before Justice Hawkins, because of the notorious prejudice against Spiritualism; and

Whereas, It is this partisan prejudice which has made it possible for this malicious prosecution to succeed; now, therefore,

Resolved, That the Spiritualists of Chicago, while we deprecate the folly which has characterized Mrs. Fletcher's conduct in this affair, protest alike against the malice of this prosecution and the partial spirit of Justice Hawkins and his court of injustice, as shown in his unjust ruling and charge to the jury, and his monstrously unjust sentence of the imprisonment of Mrs. Fletcher; and we call upon the Spiritualists, liberals and lovers of fair play wherever found, to unite with us in any and all measures that may aid in working such a revolution in England that a Spiritualist may be assured of as fair a hearing as if a member of the church of England.

Resolved, That we request the publication of this protest in all liberal journals in England and America.

To the Editor of the Banner of Light:

We are instructed to forward you for publication the following Resolutions adopted by the "Chicago Spiritual-Medium Society," an organization legally organized and containing about a hundred members:

Whereas, It has been represented to us that Mrs. J. W. Fletcher, a spiritual medium, formerly a resident of this country, has been convicted upon a charge which, as we understand, if she had not been a medium she would not have been so convicted, and is now undergoing punishment in a prison in England; therefore be it

Resolved, That we extend to her our warmest sympathy and condolence in this her hour of persecution and suffering.

And be it further

Resolved, That a copy of these Resolutions be forwarded to Mrs. Fletcher, and also be spread upon the Records of this Society.

JOHN B. CROCHER,
SARAH B. BROWNELL, } Committee.
Z. T. GRIFFIN,
No. 13 S. Halstead street, Chicago, Ill.,
June 5th, 1881.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

A fall of rain, accompanied by high winds, caused the fair-weather people to stay at home to-night, and it was left to the tried and true, who in sunshine and storm, in prosperity and adversity, are in attendance, and by their presence encourage those who have assumed the burden of our duties and responsibilities, to listen to the lecture of the evening.

Mrs. Elmer S. Brett had been announced to speak, and the subject, "Hope," was made very interesting by bright flashes of wit, apt illustrations and high moral precepts. She began by giving the story of Heaven's Mythology, how Jupiter sent a woman from heaven to earth, who by her curiosity in opening the box of Pandora, let out all the evils that humanity is heir to, and at the bottom discovered "Hope," which has ever since been the solace of the weak and erring children of earth. The address showed the contrast in the faith of Spiritualism and that of Orthodoxy, and that Hope with the true Spiritualist is not a mere consolation, but the invisible world, not only made communion possible, but a demonstrable reality.

The speaker gave some of her own personal experiences in growing out of the faith of Orthodoxy into the broader and more comforting and uplifting power of Spiritualism. Among a large circle of relatives and friends she stood alone. She had realized that "Hope" was the hand-maiden of a true Spiritual Progress, and the new faith to her had been an uplifting power. She urged upon the audience to enlarge their horizons, by making our lives in harmony with such hopes. Unless we do we fall to comprehend the scope and beauty of this Philosophy.

Mr. C. B. Foster said we may take from religion this idea of hope, and there is nothing left; that all nations and races based their ideas of another life in the hope born of their own souls. Mr. F. alluded to the new version of the New Testament, and showed that the idea of immortality based upon the idea of a prehend the true spiritual significance of the spiritual truths as given by the earlier inspirations.

W. C. Bowen said: My criticism in regard to a large class of Spiritualists has been that they have too much blind faith and have taken too much as granted without due examination. Science will demonstrate this problem of another life by taking the varied phenomena of Spiritualism and learning the cause that is back of it all. Hope is immortality based upon facts that can be thus scientifically demonstrated is the crowning glory of Spiritualism.

Mrs. H. A. Cate said: I received some strength by the remarks of those who have been here. I have spoken words I find an incentive for more earnest work, and draw hope for a higher and better inspiration.

S. B. NICHOLS.

Brooklyn, June 2d, 1881.

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of *Spiritual Progress, Reformatory and Miscellaneous Books, at Wholesale and Retail.*

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SPECIAL NOTICES.

In quoting from the *BANNER OF LIGHT* care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of individual free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents are invited.

We do not read anonymous letters and communications. The name and address of the writer are all cases of correspondence completely anonymous. We cannot undertake to return preserved manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires to be specially recommended for publication.

Notwithstanding the fact that, in order to insure prompt publication, must reach this office on Monday, as the *BANNER OF LIGHT* goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is the most universal, 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 Banner Free Circles.

No public circle will be held at this office on Friday, June 17th, that being a legal holiday. Circles, however, will be held on the 21st and the 24th, closing the season. They will be resumed September 5th.

The Soul's Reality.

Some remarks which were made awhile since by Rev. John Worcester at the funeral of the venerable Rev. Abiel Silver of this city are very suggestive in connection with the abstract notion urged by certain orders of mind, that man consists of nothing more than the chemical elements which go to make up his visible body, and that, as soon as these are dissolved and dissipated by death, there is an end of man, body and soul together. Said the sympathizing speaker, on the occasion referred to: "Save for the temporary separation from loved friends here, for whose coming he will trustfully wait, the change is all gain to him. He has left his material and inferior body and risen in his perfect spiritual body, wearing the same expression of friendliness and intelligence by which he was known here." The knowledge which he has always been so eager to impart, now made more perfect, is just what the thousands of persons who are daily flocking to the spiritual world need to acquire; and in helping them forward on their heavenly journey he will find his heart's delight.

This is one of the many illustrations of what is known as the "kingdom of uses." We are happy in this life or the other one, only as we are serviceable to others. Here is an assertion that our departed brother, still true to his inner nature, is to perform a like service to that in which he delighted while on earth, namely, helping others to spiritual knowledge and light. It is angelic service; just such as invisible spirits are continually rendering to mortals, helping them up out of their doubts, and darkness, and despondency, and encouraging them to trust in the power of higher influences. But the chief point of interest is this, that the soul is an abiding reality, as substantial in the realm of its new experiences as the body (with which it is clothed upon during its earthly pilgrimage) is on its particular plane—that of physical being. The abstractionists, styling themselves Cartesian, who are the most active and demonstrative in the realm of modern thought, regard the soul as something which is as fleeting as an image that passes across the face of a mirror. It disappears entirely at death, according to their view, becoming disorganized and dissipated, as if it went off in a flux of atoms. That is the reason why they regard the immortality of the soul as an absurdity, and why all these activities to which it is given and by which it makes its existence a conscious reality are as the momentary reflection of the image in the mirror, vanishing forever when its surface is covered.

The German philosopher, Fichte, who is also a Spiritualist, remarks that "this is a serious revelation, at a time when an earnest belief in a future for man has been so widely impaired or dismissed." 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. 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 [experimental] 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.

This is solid encouragement, coming from the quarter it does. Its utterer is a venerable thinker and student, and a son of one of the most distinguished of the school of German

philosophers. He has devoted a lifetime to psychological and philosophical pursuits; and he says that Modern Spiritualism, coming as it does with its visible and tangible demonstrations, is to be received as the sure propheet of a revival of the religious sentiment, because mankind cannot be made aware of the influence of all its acts, thoughts and affections over its future destiny—cannot become conscious of being all the time under the eye of spirits invisible, without yielding to such belief a desirable modification of character.

And so Spiritualism becomes the substance and sum of all religions, instead of stopping to contend with and overthrow any one of them. In the words of our recently ascended brother and co-worker, Epes Sargent, it is the "attracting principle, assimilating whatever is essential in all religions, but contradicting nothing that the eminent saints and sages of all the centuries have, in their highest moods, recognized as the eternally true, and subtracting nothing of vital truth in any religion. Since Spiritualism is coeval with humanity, there can be nothing new in it, except so far as there is something new in every step made in life and knowledge by the human race, or in every immortal soul that appears on the stage of terrestrial being, and passes on to the spirit-world."

More Liberal Views.

A few Sundays ago, "Rev." Thomas R. Slicer, son of Rev. Henry Slicer, known as "the War Horse of Methodism," announced from his pulpit in the Park Congregational church, Brooklyn, his intention to resign the pastoral office. He then and there gave public notice of his abandonment of Orthodoxy, and his adhesion to liberal doctrines. It is an announcement that has occasioned the utmost surprise in both the Methodist and Congregational denominations, to each of which he had personally belonged. In the former church particularly this step has occasioned wide and feeling comment.

Mr. Slicer has been in the ministry of the Congregational church for only four years, while he was in the Methodist ministry for eleven years. He may be said to have inherited the zeal of his father, the Methodist "war-horse" aforesaid. The latter was for many years a chaplain in Congress. He has been for half a century in the Methodist ministry. He is a strong supporter of the "itinerant" system. His wife was the grand-daughter of one of the pioneers of Methodism in this country, and her father was a Methodist minister also. While yet a mere youth, Thomas Slicer started out as a Methodist country circuit rider. And after having served faithfully in the Orthodox ministry for fifteen years, he thus publicly abandons his creed and gives his reasons frankly for it. He says that it is evident that the mythological theology of Orthodoxy is everywhere breaking down and giving way; that clergymen nominally orthodox feel and admit this among themselves; that they make a show of defending the old doctrines and dogmas, but that practically they turn their backs upon them.

Men, said he, have their livings to earn and their families to support, and they therefore avoid shocking their people by frank declarations of their opinions. But, he added, "I am young, strong and healthy; I can earn my living, and I cannot conceal my conscientious convictions." This is manly and frank, and cannot fail to commend itself to every man's candid approval. Mr. Slicer remarked that he was most strongly impressed with the failure of the old dogmas to influence the hearts or lives of men, when, after performing four years' circuit work in Maryland, he went out to Colorado. There he found old-fashioned warnings and appeals, based on a system of future rewards or punishments, had no influence on the brave, strong men of that section. They were not to be scared from an honest and deep-seated conviction by threats of eternal punishment.

He said he had gradually been led to give up doctrinal preaching, and had labored to inculcate practical righteousness. He considered that it should be the chief aim of ministerial effort to excite to good conduct, and not the teachings of theological dogmas; that, he asserted, had been his object of late. And he added that it had finally become impossible for him to give even such assent to Orthodox dogmas as is implied by the position of an Orthodox minister. Nevertheless, he intends to continue his devotion to the ministerial calling, although it is an impossibility for him to preach antiquated formulas that he does not himself believe. And so they go, one after another. The light of Liberalism is penetrating the shadows and gloom of Orthodoxy and Old Theology, and the Church is being silently but effectually renovated. Time is one of the potent factors in reaching the inevitable result.

Progress of Spiritualism—The Editor-at-Large at his Work.

The agitation of thought which "is the beginning of wisdom" reached Saratoga early in the present year. A great wave from the "river of life" appears to have passed over the town, and the good people have become deeply interested in Spiritualism. The subject had been discussed for some time in the local papers, and Rev. Bostwick Hawley, D. D., had represented the enemies of Spiritualism in a lengthy and elaborate paper which appeared in the *Saratoga Eagle*. The Doctor's display of classical and theological learning was remarkable, and apparently intended to stupefy and silence the Spiritualists; but it had no such effect. On the contrary, it was the bugle-blast which summoned the champion of the Secular Press Bureau to the field and the battle. Our readers will perceive, by reference to our first page, how thoroughly in earnest was the champion of Spiritualism, and how effectually he overthrew the churchman Goliath.

Truly the messenger from the spirit-world stepped in when the tide of public interest was rising; the waters were deeply moved by his presence; a new fountain was opened—the "well of water springing up into everlasting life." The people are bound to patronize "the new spring." Already the spiritually lame give promise of going alone at an early day, the mourners rejoice and the blind begin to see. Honor to the "Editor-at-Large" for his good work in this regard; and honor also to the editor of the *Saratoga Eagle*, who displays his manly independence, even-handed justice, and eminent good sense in the following editorial announcement:

"PROF. BRITTON'S DEFENSE OF SPIRITUALISM.—It gives us untold pleasure to announce that we shall be able to present to our readers next week an extended and elaborate reply to Dr. Bostwick Hawley's able article in the *Eagle* of Jan. 28, entitled 'Oscillations of Human Opinion.' Perhaps few, if any, Orthodox thinkers, and certainly none in this locality, have more learnedly and logically assailed the doctrines of Modern Spiritualism than Dr. Hawley; by the cumulative evidence of sacred and profane history, together with painstaking ratiocination, Dr. Hawley has sought to prove that professed mediums are either dupes or deceivers, that Spiritualism, so-called, is full of superstition, and its teachings are mischievous

in the extreme, and that the phenomena upon which it is based are accountable upon other theories than that of communication with disembodied spirits.

The response is from the able pen of Prof. S. B. Britton of New York, who is reputed to be one of the very ablest exponents of the spiritualistic philosophy in the United States. We understand that the answer to Dr. Hawley's paper is designed to be masterly, exhaustive and conclusive, and that the objections to Spiritualism raised by our local contributor will be fairly, fully and squarely met. But this point must be decided by the reader rather than by the claims of the author or his friends. At all events, the arguments of gentlemen of the calibre and character of Dr. Hawley and Prof. Britton relative to this phase of belief will dignify a discussion which just now enjoys large local prominence, both in the village papers and among our people."

In the issue containing Dr. Britton's article, the Editor of the *Eagle* gives further expression to his views in the following paragraph:

"The contribution on the subject of Spiritualism, from the pen of Prof. S. B. Britton, occupies a large space in this issue, but its vigor and interest of the production justify the prominence we have accorded it. Whether Spiritualism is a true or a false philosophy, or a mixture of truth and error, a perusal of the paper cannot but give a more enlightened conception of its scope, character and pretensions. Although occupying antagonistic positions, Prof. Britton and Dr. Hawley both seek to fortify their arguments by liberal quotations from the Bible. Without unduly hasty and conclusive, and, in our opinion, we commend it, as we did Dr. Hawley's paper, to the painstaking and thoughtful perusal of every intelligent reader."

Since its appearance in the *Eagle*, the reply to which we refer has called out the most pronounced encomiums, and its talented writer has received numerous letters from private individuals endorsing its positions—the following sentences being apposite specimens of the whole. One correspondent assures Dr. Britton that "Your article is a well-sustained and comprehensive argument on the right side, and the spiritual authorities [the writer is a lawyer] which you have mustered to its support make it one of the most valuable of your contributions to the secular press. It cannot fail to be productive of great good." Another correspondent says: "The Saratoga article is the finest thing I ever read."

Revising the Creeds.

The Congregationalists, as the other sects will inevitably do, have determined to follow the fashion, and subject their creed and catechism to a revision. How thorough it will be of course we know not, nor how generally satisfactory. They have evidently caught the contagion of the day, and do not want their platform to seem to fall behind the Bible, and therefore call for its revision. It is devoutly to be hoped that the iron-clad element of Calvinism will be eliminated from it; that the sulphurousness of its atmosphere will become cleared; that it will no longer be made a crime against heaven to smile or take a stroll on Sunday; and, in general, that it will no longer try to cramp humanity within its hard limitations.

The revision of a creed of course amounts to a confession of its imperfection. If, then, it has been imperfect so long, how cruelly have generations of people been deceived, and forced by subscribing to these iron-bound human creeds and catechisms to lead very different lives from what they would have led otherwise. It seems, then, that no creed is perfect; that none of them contain the full measure of truth, and that therefore they require alteration from time to time. This only demonstrates the wicked folly of any man or body of men setting up their *ipse dixit* as supreme authority. It is given to no church to be infallible in its *dictum*. Truth is disclosed and discovered gradually. No more light is admitted into the eye than it can bear. Why should not the creedsists stop disputing, then, and go about the true ends of existence?

A correspondent who is evidently honest and sincere, though misled in this case, we think, writes us from Cleveland, O., that, in his opinion, our recent paragraph to the effect that the "Fay-Bradford" combination were at last accounts "circumventing the Clevelanders," was calculated to do injustice to Anna Eva Fay, whom he considers—by reason of a sentence of hers which he has attended—a genuine medium. While we would be the last to throw the slightest shade of discredit upon any, even the humblest worker in the Spiritualist ranks, yet this is a case where we cannot, in justice, remain silent. Indeed, we find it impossible to restrain our indignation at seeing, year after year, parties whom we have repeatedly warned the public against, going from place to place and reaping, by transparent exhibitions, the hard-earned dollars of each community. The notorious H. Melville Fay, against whom we have printed column after column of matter, is the "Bradford" of the present firm—at least, so we have been repeatedly informed by respectable and trustworthy parties—and his record as a tergiversant is a matter of history. How great a medium Mrs. Fay professes to be at the present time may be gleaned from the following paragraph, which we extract from the correspondent's own account who writes us in defense of these peripatetic adventurers:

"Mr. Bradford, standing before the customary table, laden with musical instruments, made an explanatory statement, which he stated Mrs. Fay took the 'middle, or scientific ground,' in her experiments, but that Spiritualists could believe it was spirits, and skeptics could assert that the tests were built upon the foundation of legerdemain."

If Mr. Bradford or any one else can intelligently explain what this mysterious "middle or scientific ground" of explanation regarding the production of the spiritual phenomena is, a great point (?) will be made without doubt; while the mere implication, made by him in the name of Mrs. Fay, that the genuine phenomena bear any kinship, as to cause, with legerdemain, is a misstatement of facts—some of the most distinguished prestidigitators in Europe having united in declaring the producing source to be beyond their ken. We advise the Clevelanders and all others wherever they may exhibit to give these F.-Bs. a wide berth.

Our friends on the Pacific coast will find all the publications of Colby & Rich at ALBERT MORTON'S agency, 210 STOCKTON STREET, San Francisco, where they can be obtained at Boston prices, and of which we will furnish catalogues to all who apply. Mrs. Morton is an exceptionally fine medium, having exercised her gifts in various phases of mediumship for many years to the satisfaction of all. She gives special attention to furnishing spirit communications for those unable to be present, the messages being given while Mrs. M. is entranced, and reported by Mr. Morton. Those wishing to avail themselves of her services can address her as above.

The insertion of a communication from J. W. Rood, Secretary of the Cassadaga Lake (N. Y.) Free Association, regarding its forthcoming camp-meeting at that place in August next—5th to 28th—was intended for the present number, but is unavoidably deferred to our next issue.

The Shawmut Spiritual Lyceum of Boston holds its annual picnic at Highland Lake Grove, on Friday, July 15th.

Indian Education.

The question of the most practical methods for the betterment of the condition of the remnants of the aboriginal tribes now within the limits of the United States has excited of late years the attention of the reflecting among the American people to a marked degree, and the fruit of this concentrating of inquiry has been to bring about various improvements not hitherto expected or even deemed possible of attainment. And one of the most important steps which has been taken—to our mind—is the increased effort to educate the young among the Indians: It is only a few months since that *Harper's Magazine* devoted quite a full share of its space to a pictorially-illustrated and admirable article on the education of such at the Hampton, Va., Institute.

A union meeting was also held not long since at the South Church, Boston, in aid of this worthy project—a large congregation of earnest people being in attendance, and both the Orthodox and Unitarian clergymen of the city being liberally represented. During the session His Excellency John D. Long, Governor of the State, being introduced, observed that it had been the misfortune of the Indians that hitherto they have been placed in the position of wards of the United States, instead of citizens. He said that, as a general political lesson, it could truly be affirmed that no man, and no set of men, can be entrusted with irresponsible power over the lives, characters and interests of any one class of beings.

The only remedy, he said, is to make the Indian a citizen, capable of making contracts as we do ourselves, and possessing the same rights of citizenship. The people have at last forced Congress to bestow upon the Indian the same attention which they have shown him themselves. The thing required, said the Governor, is to educate the Indian so that he shall go forth no longer armed with the knife and rifle, but with acquired knowledge and civilization. He said there was no question that if the United States had spent one-half the amount in educating the Indian which it had spent in suppressing him, this whole matter would have been settled long ago. But it has been left for private benefactions to do this work of Indian education.

Gen. Armstrong, always the friend of emancipation for the Indians, was presented, and set forth the cause of Indian education in a clear and impressive light. The work that is now progressing at Hampton Institute he regarded as full of promise for the future.

Hon. George B. Loring.

The recent selection of Dr. George B. Loring, of this State, to be the United States Commissioner of Agriculture, is one of those exceptionally appropriate appointments that go a long way toward redeeming a dozen ordinary ones. Its peculiar appropriateness is universally conceded, even political opponents approving it on the ground of its particular fitness. We can but wish that such might oftener be the result, that instead of men being taken out of mere political regard, special gifts and adaptability would be considered. Dr. Loring's practical experience as an agriculturalist, his comprehensive intelligence, his knowledge of public affairs, will all avail in the discharge of those new duties upon which he enters the first of July. The Department of Agriculture, from its commanding interests, deserves to be a regular cabinet position. If any one can raise it to the level of this importance and dignity it is the newly-appointed Commissioner.

Notwithstanding the efforts of the authorities to crush out mediumism in England, we find on perusal of the London spiritual papers that the phenomena are on the increase; that sittings are held in various places with astonishing results, the evidences of spirit-form materialization being of the most reliable description; that trance-speaking is going on in various parts of the country, to the edification of the people, who seem to be more interested in the subject of Spiritualism than ever before. In this country, also, notwithstanding the hypercritical effusions of certain would-be popes in our ranks, Spiritualism is steadily marching on to victory. The phenomenal phase is being demonstrated more and more each year, while the trance-mediums are listened to from the rostrum on Sundays with the closest attention and the greatest satisfaction. If our paper were several times larger than it is, we could fill it with original spiritual matter each week, of great interest to the world at large.

The doors of heaven are indeed open, never again to be closed, and angels are descending and ascending continually, bringing glad tidings of great joy from the realms of light that our dear ones who have passed on *still live*, and that we shall meet them in their heavenly homes when our work is accomplished in the physical life. Our sensitive mediums being the only bridges that have united the two spheres of life, guard and protect them, friends, no matter how humble and obscure they may be, if you would insure your own happiness in the world beyond.

The Saratoga (N. Y.) *Sun*, in a late issue, gives its readers the communication of Frederick A. Johnson in full, as printed in our Message Department for April 30th (from which the *Sun* copies with due credit), and follows it up with the subjoined remarks:

"The above requires explanation. As we understand it, there is a lady medium—Miss M. T. Shelhamer—in Boston, through whom, on Tuesday and Friday afternoon of each week, in a public hall to which there is free admission, the spirits of departed ones give verbal messages to their friends. These spoken messages are taken down *verbatim*, as they are uttered, and are subsequently published in the *Banner of Light*. There are usually from six to eight of these messages given on each occasion, and of course they accumulate faster than they can be published. The above message from Frederick A. Johnson, with six others, from as many different persons, was given on the 22d of last March. We copy it for the local interest it has, and as being another manifestation of the marvels of the new truth that has come from God to cheer and bless mankind. We understand, too, that the particulars of the above message from Mr. Johnson are fully embodied in the facts being stated. After this explanation you will find a new interest in reading the message again."

By reference to our fifth page it will be seen that George C. Stetson announces a Spiritual Meeting to be convened at Silver Lake Grove, Mass., on July 15th. Dr. John H. Currier, of Boston—a genial gentleman and popular chairman—will preside.

Mr. E. W. Wallis occupied the Grosvenor-Street (London) platform on Sunday, the 6th of June, and gave a farewell address previous to his departure for America, says our English contemporary, the *Herald of Progress*.

The 17th inst. being a legal holiday, the *Banner of Light Bookstore* will be closed.

Epes Sargent's Last Great Work.

Our thanks are hereby tendered to the publishers for a copy of Mr. Epes Sargent's elegant work, "Harper's Cyclopaedia of British and American Poetry"—a volume of nearly 1000 pages, an extended notice of which we shall give at an early day. It is introduced by the following

PUBLISHER'S NOTE.

The concluding pages of this volume were put in type only a few days before the genial and cultured editor passed away from the scene of his labors. It was the crowning work of a life devoted to literature. Projected several years ago, it engrossed Mr. Sargent's thoughts and time almost to the very last day of his life, and every page passed under his careful supervision. Although he did not live to see it published, he had the pleasure of putting the final touches to it, and of knowing that his work was finished.

Mr. Sargent was eminently fitted for the preparation of a work of this kind. Few men possessed a wider or more profound knowledge of English literature, and his judgment was clear, acute and discriminating. He designed this volume especially for household use; and he could have trusted no kinder and more judicious hand than that associated with the innocent measure and refining influence it will carry to many a domestic fireside. HARPER & BROTHERS, Franklin Square, New York, Feb. 22d, 1881.

A. B. French.

On our eighth page "Cephas" gives a lively sketch of Spiritualism and the conditions attendant on its advocacy in several points in the West. In another letter just received from him—and which we shall print next week—our correspondent additionally refers, as follows, to Mr. French, the work he is doing and is to do:

"A. B. French is busily engaged in the lecture field, where he ranks with the best. Following are his appointments in the immediate future: Saratoga, Mich., June 17th, 18th, and 19th; Oskosh, O., June 20th; Chippewa Falls, O., July 2d and 3d; Lawrence, Mich., Aug. 6th and 7th; Antwerp, O., August 20th and 21st; balance of the month, Cassadaga Lake (N. Y.) Spiritualist Camp-Meeting. Mr. French regrets his inability to meet the friends at Neshaminy Falls, Onset Bay, and Lake Pleasant this year. Next year he will be on hand. Mr. French's permanent address is Clyde, Ohio."

LOOK OUT FOR HIM.—We announced, some weeks since, that a certain individual calling himself by the family name of Slade (Charles Slade, generally), and depending on the resemblance of the designation to that of Dr. Henry Slade to bring in the shekels, was traversing the country alert to capture the unwary. It seems, at last accounts, that he has been in Leadville recently, the *Daily Democrat* of that place for June 7th bidding him the following vigorous adieu:

"The Slade who performed here Sunday evening has been denounced time and again by the leading spiritual papers of the country as a fraud and impostor. He is not the Dr. Slade whose marvelous feats astonished the *searants* of the old world, and with whom Prof. Zöllner experimented so long a time, embodying the results in his celebrated work called 'Transcendental Physics.' As the bogus Slade announces at the close of his show, his performances are only 'sleight-of-hand tricks,' and very poorly done at that. It must be remembered in this connection that the court conjurer of Prussia, who witnessed the experiments of Zöllner, who witnessed the experiments of Zöllner, who witnessed the experiments of Zöllner, attested that it was beyond the power of any juggler or necromancer, living or dead, to duplicate his feats."

"Fraud-hunting" seems to be a very fashionable amusement now-a-days among so-called conservative Spiritualists—journalists or otherwise. That bright and intelligent paper, *Light for All*, published in San Francisco, takes occasion in a recent issue to pay its respects to this class of minds in the following unmistakable fashion:

"We have little time to hunt fraud and less inclination, and shall not start on an expedition of that kind until we are satisfied that Spiritualists will combine together and assist in purging its ranks of all the parasites who seek to crawl into favor by proclaiming the fact that they are Spiritualists, who know nothing of its philosophy and less of its phenomena."

B. F. C., of New York, writes, June 11th: "I read carefully the *Banner of Light*—almost every word; it is my life. I pursue a good many papers and books, but the *Banner* is the best of all, and John Wetherbee is a favorite writer, so business-like and to the point. I have known Farnsworth, whom Wetherbee has criticized, twenty years more or less. He is a real good fellow; but who cares for his opinion when principles are at stake? Let the dead speak their pieces. Once it was said that dead men told no tales, but that is played out."

The annual Summer Excursion of the Massachusetts Press Association will this year take place June 20th to the 27th. The plan is to see some of the cities, rivers and mountains of Maine and much of its sea-coast; also to visit some delightful places on the New Hampshire coast. The trip will be taken at the most attractive season of the year, and before the summer tourists crowd the hotels and avenues of travel.

The attention of our readers is called to the advertisement in another column announcing the first out-door-gathering of Spiritualists this season, at Shawheen River Grove, Ballard Vale, Sunday, July 3d. A most enjoyable time may be confidently expected, as everything is being done to that end, and we have no doubt those who participate in the occasion will be greatly refreshed both in body and mind.

The crooked policy and wily sinuosities of the *R.-P. Journal* are beginning to be pretty clearly understood by all true Spiritualists in every part of the country. As evidence of this fact we are in receipt of many letters from different localities, from prominent friends of the cause, endorsing our exposure of that paper's nefarious course for several years past.

Our English contemporary, the *Herald of Progress*, says, and truly, that Spiritualism asserts adhesion to eternal principles, commits itself to no dogmas, and has a living faith in love, law, order and justice, demanding for every man his rights, giving to the broken-hearted, peace; to the poor, joy; to the persecuted and down-trodden, a home in their Father's house.

The humble Nazarene knew the spiritual law so well that he did not hesitate to tell the self-righteous of his day that their lack of charity to the erring was a greater sin than the misdeeds of those they condemned. A few would-be modern reformers of our day should bear this fact in mind and profit thereby.

On our third page will be found a full list of Spiritualist lecturers. As it is all-important that the list should be correct—otherwise it is useless—we earnestly request societies and speakers to notify us at once of any errors they may discover, in order that they may be rectified.

Dr. Fred. L. H. Willis—as will be seen by his card on our fifth page—can be addressed hereafter at Glenora, Yates Co., N. Y.

Don't forget the Onset Bay Picnic on the 17th. A grand time may be expected.

ADVERTISEMENTS

The First Grand Opening Meeting
OF THE Spiritualists at Shawheen River Grove
United Vale, on Boston and Maine Railroad,
 takes place on Sunday, July 30, 1881.
 Prominent speakers are engaged. Many of our Boston
 mediums will be present. The children's gymnasium have ar-
 ranged for this Evensong.
 Speech trials will leave Boston, Lowell and Lawrence.
 Full particulars in the *Standard of Light*.
 June 16. **DR. A. H. RICHMOND, Manager.**

GRAND
SPIRITUAL MEETING
At Silver Lake Grove,
On Old Colony Railroad, on Friday, July 15, 1881.
DR. A. H. RICHMOND, of Boston, will preside. Full
 particulars hereafter.
 June 15. - 2618 **GEORGE C. STETSON, Manager.**

THE NEW ENGLAND SPIRITUALISTS'
Camp-Meeting Association
 WILL hold their Eighth Annual Gathering at **Little
 Ponds Camp**, on Friday, July 15th to Friday, July 21st, first
 public exercise Sunday, July 23rd, closing Sunday, Sept. 10th.
 Circulares, containing full particulars, sent on application by
 mail.

Secretary, 105 1/2, Springfield, Mass.
June 1, 1876

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June 1st, 1875. 11 Temple Place, Boston, Mass.

THE VITAL REGENERATOR
The Great Kidney and Bladder Tonic.
CURES Inflammation of the Bladder, Discharges, Incontinence or Retention, Gravel, Sediment, Uric Acid Deposit, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Diseased or Prostatic Gland, Catarrh of the Bladder. It cannot be too highly recommended.

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SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale at
ALBERT MORFON, 280 Stockton street,
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Lake Pleasant Cottage

TO RENT OR FOR SALE. Large, new, beautiful, comfortable cottage, on a large lot, 100 ft. front, 100 ft. deep, field, Mass. 1857-January

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Cottage; large lot. Address No. 30 Pine street, North
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street, East Boston, Mass. Your whole life written
before you. Readings of birth, health, wealth, and
happiness thereof free of charge. Reliable on Business
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Send age, stamp, and *hour* of birth if possible.
June 18, -1894

MRS. A. S. WINCHESTER, Psychometrist
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dium. Examination of Minerals, Jewellery, Letters, Pa-
ment from lock of hair or photograph, \$3. 753 Bush street
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SPURIT EPES SARGENT,
THROUGH THE MEDIUMSHIP OF
MRS. CARRA L. V. RICHMOND,
DELIVERED IN FAIRBANK HALL, CHICAGO, ILL., SATURDAY EVENING, JAN. 16TH, 1881.
This charming discourse, which will interest the unconverted

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THROUGH THE MEDIUMSHIP OF

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URDAY EVENING, JAN. 10TH, 1881.

This eloquent discourse, vividly portraying the experience of its author immediately prior to, during, and after a transition from this life to the spiritual state of human existence, is now, at the urgent request of many who read in the columns of the *Harbinger of Light*, presented in a simplified form, convenient for circulation and preservation. It has attracted much attention in this country and in Europe, and has been considered by those familiar with the writings of Mr. Sargent Whiston earlier and conclusively in keeping with his reputation as a seer and a foreteller of the clarification and defuse of the truths of Spiritualism, as possessing undeniable evidences of being the production of a "mind." As such it cannot fail to be read with deep interest by all; being consolatory, encouraging and instructive to those who are Spiritualists, and to those who are not, highly suggestive of the possibility of the truth of Spiritualism, and the reasonableness of its claims upon their thoughtful investigation.

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of its author immediately prior to dying, and after transition from the material to the spiritual state of human existence, is now at the urgent request of many who read it in the columns of the *Banner of Light*, presented in pamphlet form, convenient for circulation and preservation. It has attracted much attention in this country and in Europe, and has been considered by those familiar with the writings of Mr. Sargent while on earth as eminently in keeping with his reputation as an able and forcible writer in the elaboration and defence of the truths of Spiritualism, presenting undeniable evidences of being the production of him. As such it cannot fail to be read with deep interest by all being conversant with the nature and destiny of those who are Spiritualists, and to those who are not, highly suggestive of the possibility of the truth of Spiritualism and the reasonableness of its claims upon their domestic investigation.

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