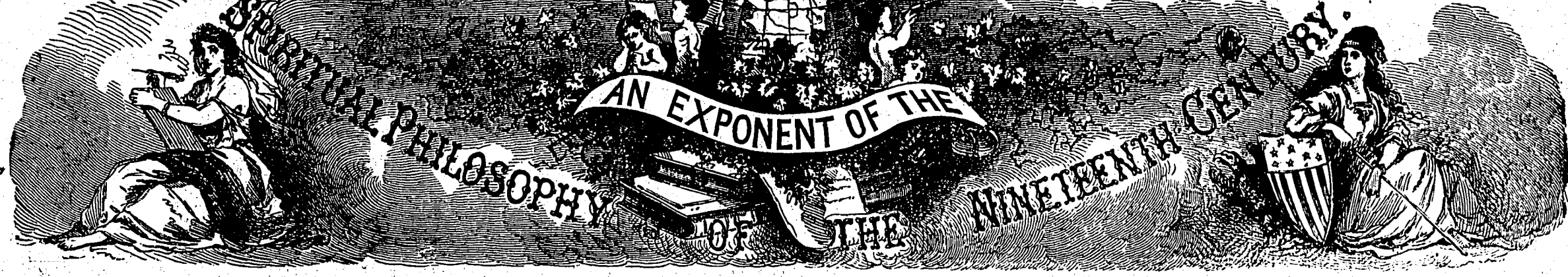


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CONTENTS.

FIRST PAGE.—Poetry: A Mother's Love. My Defense of Mediums.
SECOND PAGE.—How the Work Goes On. New Publications. Successful Grave-Meeting at Linville, Pa.
THIRD PAGE.—Poetry: The Foolishness of Preaching. The Revue. The Sabbath. The "True Science of Light." Foreign Correspondence: Australian Letter. Banner Correspondence: Letters from Massachusetts, New York, Vermont, Colorado, Oregon, and Pennsylvania, etc.
FOURTH PAGE.—The Stroke of Fate, The Law of Harmony, Shawshin Grove-Meeting, etc.
FIFTH PAGE.—Brief Paragraphs, The "Magazines," New Advertisements, etc.
SIXTH PAGE.—Message Department: Spirit Messages given through the Mediumship of Miss M. T. Sheehan.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Western Locals. Memorial Services. Echoes from Everett Hall. The First Society of Spiritualists, New York. Mr. J. William Fletcher in Portland, etc.

Written for the Banner of Light.

A MOTHER'S LOVE.

BY MRS. M. A. FRENCH.

Pale and silent lies my darling,
In her little snowy shroud,
And I often weep beside her,
But I never speak aloud;
For there is a holy quiet
In the sunshine and the air,
And I know the white-robed angels
Keep their sleepless vigils there.

Would my longing love recall her
To this world of care and strife,
From the golden streets of heaven
To the paths of human life?
I will mourn not, since our Father
Took her to that glorious goal,
Ere a grief had dimmed her spirit,
Ere a sin had stained her soul.

Washington, D. C., 1881.

MY DEFENSE OF MEDIUMS.

A Review of Coleman on Mansfield.

BY S. D. BRITTON.

To the Editor of the Banner of Light:

It was with mingled feelings of surprise and sorrow that I perused the article entitled "J. V. MANSFIELD'S MEDIUMSHIP" from Mr. WILLIAM EMMETTE COLEMAN, which appeared in the *Religio-Philosophical Journal* of May 28th. There are several contributors to the spiritual press whose superficial intelligence and spasmodic temper enable us to account for their imperfect comprehension of subtle principles and spiritual laws, and their too hasty decision of such grave questions as call for the profound deliberation of the metaphysician and moral philosopher. It had never occurred to the mind of the present writer that Bro. Coleman could possibly find congenial company in this class. Believing him to be honest as he is fearless in his championship of Spiritualism, I have never questioned his sincere devotion to the higher interests of mankind. He has not only given evidence of much reading and a capacity for independent thought, but I still feel assured that he is too enlightened, just and humane, to be willing to deal unfairly with any man, much less with a large class of persons of both sexes and all ages, to whom millions are indebted for the proofs of their immortality.

It is, therefore, in no spirit of dogmatic dispute or personal hostility, that I propose to examine this paper on Mediumship. It seems to me that its *ex parte* character, inadequate statement of facts, uncertain reasoning and implied inferences are calculated to do great injustice to Dr. Mansfield and to many other mediums. And here I find the incentive to write what follows. In this vindication of mediums I do not yield to so much as a momentary feeling of displeasure toward the gentleman whose prolific mind, earnestness of purpose, and rational enthusiasm furnish us a subject for an interesting psychological study. The wise are unwilling to be wrong, and Bro. Coleman will not think me his enemy because I see the subject of Mediumship in a less lurid light, and am led to view it in its nobler features and more inviting aspects.

Friend Coleman is unfortunate at the start, since he begins by expressing his pleasure on reading "the timely remarks of Herman Snow in the *Journal* of Feb. 5th, on true and false tests, in connection with J. V. Mansfield's mediumship." While I have entire confidence in the moral integrity and fraternal affection of Bro. Snow for all of his kind, I must regard the effort which elicited Mr. Coleman's approval as a mistake, and the text of his discourse as derived from the Apocryphal scriptures of Spiritualism. But it may be observed that the *Journal's* conspicuous witness in the trial of Mansfield is one G. W. M., a local preacher in Illinois, whose testimony is honored with leaded lines in the Editor's department. It is left to the popular judgment to determine whether this witness is, or is not, a very poor man of straw. Having his correspondence with Dr. Mansfield now before me, I have no hesitation in saying that he can never have the conscience to convict any man on such testimony. His letters clearly prove that he was a *deadhead* investigator of a living subject, prompted in his inquiries—to say the least—by questionable motives and with a doubtful purpose in view. This sanctimonious clerical confidence man on one pretext or another—chiefly on the plea that he had "neither purse nor scrip," but great personal influence and a numerous following—induced Mr. Mansfield to yield to his importunity and freely render the required service without the smallest consideration. In one of the letters addressed to the Doctor by this correspondent, in which he begs for further favors at the hands of the medium, he says:

"I feel you will be more than rewarded by writing

letters for those of my friends who are able to pay you for your services when I make known my test. I have full confidence in you."

In another brief epistle this impecunious but hopeful seeker after a sign thus renews his assurance of fidelity to truth and the Doctor:

"You shall not lose anything by answering my letters. I intend to start in the lecture field."

In still another letter he repeats his empty promises in emphatic terms as follows, ending with an earnest supplication for an additional favor:

"I will do a good thing for you here. You will find me all right. Will you answer one, more letter for me?"

This last request was granted, though Dr. Mansfield had evidently come to apprehend the true character of his customer, as appears from the indorsements in his own hand on this letter. At length our long-suffering and patient friend ceased to feed the morbid curiosity of his correspondent; and now this ministerial mendicant, whom he had so often and so generously served, turns to read him! The facts require no laborious commentary, for the reason that the rational mind must inevitably feel and acknowledge their force. Such an unworthy example recalls and justifies the poet's exclamation:

"Ingratitude! thou marble-hearted fiend!"

But it appears from his emphatic testimony that Mr. Coleman himself has not been fortunate in obtaining satisfaction through the mediumship of Mr. Mansfield, and he relates his experience as follows:

"My own experience, and that of my friends, agree with those of the friends of Bro. Snow, as regards the character of the answers to sealed letters by Mr. Mansfield. Hearing much of his extraordinary power in that line, I sent him, over a dozen years ago, a carefully prepared letter to my father, with a series of questions propounded, numbered *seriatim*, confidently anticipating a satisfactory response. My sealed letter was returned to me broken open (which Mr. Mansfield said had been done by the post-office authorities), accompanied by an answer to the letter, which was as barefaced a fraud as it was possible to make it. I had taken care to avoid giving any clue as to the identity of the various parties named in my letter, save in one instance. This slight clue was taken advantage of by the mind-penning the answer, and instead of coming from my father the answer purported to be written by this semi-identified individual, who said my father being absent he would reply in his stead. By this means an answer to the personal questions addressed to my father was avoided."

Mr. Coleman is a veracious witness whose testimony to the facts of his experience we most cordially accept. At the same time we wholly dissent from his conclusions, which do not appear to be warranted by his facts. It is true that the spirit interrogated did not answer; but in this fact I find no evidence of fraud. We are not to suppose that any and every spirit we may choose to summon stands eternally close by the loopholes of Angeldom, and in constant readiness to come at our bidding. To expect so much would be an assumption, on our part, of undue personal consequence, involving a corresponding depreciation of the dignity of individual character and life in the Spirit-World. There is surely nothing in the analogies of our daily life in this world to justify such an assumption in respect to the spirits. The other day the writer went out to call on half-a-dozen business men, but only succeeded in finding one of the parties. One man had been obliged to obey a writ of subpoena and serve on a jury; one was at home sick; another had gone to attend the obsequies of a friend; a fourth was away to ride in the Park, while no one knew where to look for the fifth. We spent the day to little purpose and were disappointed; but could discover no evidence of fraud in the fact of the absence of the parties from their respective places of business. There are so many other people in the world, and their occupations and interests are so widely diversified, it is not strange that they are not always accessible, and that when found we are sometimes denied an audience.

When we are unable to find the person we wish to consult, it often happens that some other party undertakes to answer for him. The information thus obtained may or may not be reliable. In either case the fact *per se* furnishes no evidence of fraud. It is easy to see that the answers to our questions may be given in good faith and yet be false in fact. An erroneous answer is no proof of a deliberate purpose to deceive the questioner. And if a spirit should counterfeit appearances, successfully personate another, and otherwise falsify the truth in his communications, this would furnish no evidence of dishonesty on the part of the passive instrument employed by the spirit. The personal integrity of the medium cannot be impeached on such evidence. Whenever the voluntary powers of the medium are held in complete subordination by the volition of the spirit, there ends the moral responsibility of the mortal instrument. It does not require a trained logician or very subtle powers of perception to discover the strict justice and logical propriety of this conclusion. The proposition is so self-evident that it will not be disputed by any person of ordinary intelligence. Why, then, should Spiritualists so constantly violate this principle of common justice in their harsh judgment of persons whose mediumship they have never questioned? The bigoted dogmatist condemns, but it is the province of the philosopher to reason. Then will the sublime philosophy of Spiritualism assert its power in the sphere of our daily life? In our unreasoning haste and childish petulance we disregard our noblest convictions and dishonor the humanity which suffers for our sake.

In many instances the answers from spirits are declared to be false, when it is quite possible that a more deliberate and rational inquiry would find them to be substantially true. Let

us illustrate the subject by a citation of facts. In a free conversation among friends the person speaking is often interrupted by the impulsive haste of some one or more of the circle. In such cases we readily perceive when one speaker yields the floor to another, and we notice every remark that may chance to be interpolated by the members of the company. The communicating spirit at a circle is often interrupted in a similar manner, by some other spirit whose strong desire to be heard without delay prompts this interference. As a rule these changes and interpolations are not observed by the persons present, for the reason that their powers of perception are subject to mortal limitations. It is only when some member of the circle is gifted with the vision of the seer, or an unusual susceptibility of impression from spiritual sources, that the real facts in the case are made to appear. From the numerous examples in my own experience I will offer a single illustration:

It was in the year 1852, soon after the mediumship of Daniel D. Home began to attract public attention, that I devoted some weeks to an investigation of the astonishing facts developed in his presence. Mr. Home accompanied me to several places in New England, and we were together at all hours of the day and night. To render my opportunities more complete, I occupied the same room and shared the same bed with him. I held long and most satisfactory conversations with the spirits while the medium was in a sound sleep and personally unconscious of anything that transpired. The incident I am about to relate occurred at Greenfield, Mass. A circle was formed in the morning, at which the phenomena were of a startling nature and greatly diversified. While one of our number was repeating the alphabet and receiving a communication through the ordinary sounds, suddenly the rappings became very loud and the signal was given for the alphabet. Some one remarked that there was no sense in the spirits calling for the alphabet while it was being repeated. The same signal was then given by a powerful movement of the table, which elicited the observation that dire confusion had succeeded "heaven's first law." Perceiving the real state of the case, I assured the company that there was, necessarily, no confusion; that another spirit had come and interrupted the former message, doubtless because he had something to say of more immediate importance. This was instantly responded to affirmatively by loud sounds in different parts of the room, and by the most vigorous handling of the table. The writer then repeated the alphabet, and received the following telegram:

"You are wanted at home; your child is very sick; go at once or you will be left."

Seizing my carpet-bag I started instantly and without ceremony. I had but just reached the street when I heard the whistle of the approaching train—the last for the day by which I could reach home. The depot was at a distance of about one-eighth of a mile. By running at my utmost speed I arrived at the station when the train was moving out, barely in time to get on to the hind end of the last car. On reaching home, I found the statement of the spirit literally verified by the facts.

I will here offer a single hypothetical example, such as I have often witnessed in circles. An investigator, who has little or no knowledge of the laws of spiritual intercourse, takes a seat at the medium's table and calls for some spirit. At length he obtains a response from some one, and several questions are correctly answered. Then the relation is disturbed by a conversation with the medium, or from some other cause the channel of communication is temporarily closed. The attraction which held the spirit, or enabled him to remain, being thus interrupted or broken, he retires, either from necessity or choice. When the inquirer is ready to proceed, he finds that the answers to his questions are not true, at least in their relation to the first spirit, whom he presumes to be present all the while. I have sometimes observed that several spirits have followed the first, each in turn answering one or more questions, often correctly as to themselves, but of course falsely in respect to the original spirit.

The spirits of men are not omniscient, and it is to be observed that they often answer various inquiries precisely as we do, on information which they presume to be reliable; the nature of the case being such that a special investigation is not presumed to be necessary. Such answers, though given in good faith, are often wholly erroneous. A single example will suffice to illustrate this point: A B, who has an office in Wall street, calls on me at nine o'clock in the morning, and after a few moments' conversation leaves, as I naturally infer, to go to his own place of business. At noon a mutual friend comes in and inquires if A B. is in the city, and I answer yes, with the utmost confidence that I am telling the truth. A few minutes later this same friend receives a telegram from A B., forwarded from Philadelphia, proving conclusively that he was in that city at the time I stated he was in New York. The trip from one city to the other is made in three hours, but when my friend called on me in the morning I never suspected that he was on his way to the train. In such a case, if I had the misfortune to submit the question of my veracity to the ungracious and unmerciful jurors who sit in judgment on spirits and mediums, I might be branded as a common liar, and pointed at by the unmoving finger of the public scorn.

But are we to infer that there are no "seducing spirits" and "false teachers" in the next sphere of human existence? No; we certainly cannot say that all the liars are in this world, since the fact is so well authenticated that several have gone over the other side. But really, if th

other country is largely peopled by such folks, as many persons are led to suppose, we must acknowledge that they have graciously kept out of our way. The writer has neither been required to associate with this class, nor, consciously, subjected to any satanic infestation. After thirty-five years' experimental intercourse with spirits, I have not met with a single instance in which I could conscientiously affirm that a spirit had told me a willful falsehood. This has been my experience, which others will only accept for what it is worth. For one I am satisfied that if we subtract from the alleged falsehoods of spirits the full sum of popular misapprehensions and the numerous mistakes due to our own ignorance, moral obliquities, and a too precipitate judgment, we may require a sharp detective to enable us to discover the liars.

Now suppose we credit the hypothetical assumption that the answers from spirits are neither always nor generally satisfactory. If it be so, the fact contains no possible evidence of fraud on the part of either spirits or mediums. Such an admission would not diminish the public confidence in Dr. Mansfield. The answers to a very large proportion of the letters addressed to persons in this world are anything but satisfactory, as a few examples would plainly show; but we should never think of esteeming Bro. Coleman any less on this account. Let us illustrate our view of the subject by a few examples: A man whose paper is not in the parlance of the financier—"glit edged," writes to a capitalist to lend him one thousand dollars, and this favor is refused. He then writes to his creditor and solicits the renewal of a note that is about to mature; but this request is also denied, and the note goes to protest. An ambitious young man writes to an heiress soliciting her hand in marriage, and is not at all satisfied with the significance of her negative answer. A wild adventurer in the domain of the affections puts a notice among "the personals" of the *Herald*. He invites his fair amorette to meet him in the Park at twilight, where he encounters the father instead, from whose presence he retires with a lively sense that his pursuer is the only party likely to obtain satisfaction. A thousand persons advertise for situations in all kinds of business, but perhaps not fifty of them obtain answers which are every way satisfactory. Are all who fail to satisfy our unreasonable demands to be regarded as fraudulent conspirators against the peace of society and the requirements of the moral law? On the contrary, there is here no tenable ground for the impeachment of a single soul.

Referring to his correspondence with J. V. M., Mr. Coleman says: "My sealed letter was returned to me broken open"; and Mansfield testifies that it was open when it came into his possession. The fact does not justify the suspicion that Mr. M. had any agency whatever in breaking the seals. At most the evidence is merely circumstantial, and in my judgment it would be *contra bonos mores* to attempt to convict any man of respectable reputation on such uncertain evidence. Our own experience and observation abundantly prove that when there is not sufficient glue or other adhesive substance on the envelope, it is liable to open in the mail. When letters are inclosed and sealed with wax they are still more likely to come open in transitu. Sealing-wax, when cool, is brittle as glass, and if not pulverized by the inevitable attrition, is often broken into small fragments by being tumbled about in the mail-bags. We are not theorizing here, but we refer to facts which have many times come under our own observation. While Dr. Mansfield was answering sealed letters for the benefit of the Secular Press Bureau, the present writer received two or three letters which had been sealed with wax, but were open when they came to hand. These letters were never delivered to the medium, but with the cordial concurrence of Mr. Mansfield, they were returned to the writers respectively, and other letters were subsequently forwarded to take the places of those on which the seals were broken.

There are excellent reasons for rejecting the notion that Mr. Mansfield ever opens the letters which the spirits are expected to answer through his hand. A man capable of so mean a deception would certainly reveal the letter as nearly as possible as it was before, so as to leave no visible ground for the suspicion that it had ever been opened. The very fact that it was returned unsealed with the explanation that it came to hand with the seals broken, should have disarmed suspicion and been placed to the credit of the medium as an evidence of his integrity.

Another and most convincing proof that Mr. M. never opens the letters addressed to the spirits is found in the fact that it is not necessary for him to do this in order to obtain a revelation of their contents. Why practice the deception of breaking the seals to discover what is sure to be revealed to him in another way, and by a method that involves no violence to the sense of moral obligation? Whatever estimate we may be pleased to form of the intrinsic value of the answers obtained, it is certain that some intelligence, independent of the normal operations of his own mind, is wont to discover and disclose the essential contents of the sealed letters. Here let us deal with the facts in the case.

The examples illustrative of Dr. Mansfield's mediumship have been witnessed by thousands of the most intelligent observers from every part of the world. The interspherical correspondence has often been carried on in languages, ancient and modern, of which the medium has no knowledge. The conviction that his hand is moved and his mind informed by the agency of spirits from another world rests on an indestructible foundation of facts, and is too deep to be shaken by any number of adverse

statements from persons of limited experience. There is no objection whatever to the publication of the so-called *failures*, or of any facts which disappoint the expectations of the inquirer, provided they are not made the bases of unwarranted conclusions and unjust animadversion. The facts which follow in the immediate connection all occurred under the personal inspection of the writer.

Some twenty-four years ago, having heard much of the peculiar mediumship of Dr. Mansfield, I addressed a letter to Dr. Franklin in the Spirit-World, submitting some six or seven questions involving principles in electrical science with which—as I had reason to suppose—the medium was not at all familiar. My questions were taken up *seriatim* and answered with a clearness and profundity that surprised me, and I determined to pursue my investigation in that direction whenever I might be able to command the opportunity. Some time after, being in Boston, I prepared a letter addressed to the spirit of a young lady whom I had known in my youth. The home of her childhood was in a distant city, and there, after a brief succession of seventeen summers, the violets and lilies of the valley blossomed on an early grave. The modest maid had gone to dwell with the angels. At the time of her death Dr. Mansfield was but a small boy. In my letter the spirit was addressed as *Katie*, and no other allusion was made to her name. Going to Mansfield's rooms one morning I placed the letter before him—the envelope being without superscription—at the same time seating myself at the table. In an instant the Doctor's hand moved. Seizing a pencil, with a rapid motion he superscribed the letter with the full proper name of the spirit, which was CATHERINE JONES.

It will be remembered that soon after the subscription for the Secular Press Bureau was started a wealthy friend of the *Banner of Light* made success possible by subscribing the very generous sum of Five Hundred Dollars. Meeting Dr. Mansfield at his rooms soon after I mentioned the fact, whereupon he inquired who it was that had taken so much interest in the new enterprise. I replied that I was not permitted to refer to the name, when, instantly, his hand was moved, and taking a pencil he wrote the name backward, or from right to left, including the several initials. This was done without the slightest hesitation and with a rapid execution. At that time there were but three persons in this world except the donor who had any knowledge of the fact thus disclosed. Verily there is nothing hidden which may not be revealed.

I will offer another example of Mr. Mansfield's mediumship which may be readily confirmed by the testimony of many witnesses. The fact occurred at the Harvard Rooms, and in presence of the assembled members of the New York Conference. Gen. Wisewell—whose intelligent skepticism predisposes him to discredit human testimony in favor of Spiritualism—brought a sealed letter to the conference which had been handed to him by a gentleman devoted to the church, at whose house he was a frequent visitor. The General supposed that the letter was written by the gentleman himself, but in this he was mistaken, as the sequel proved. The letter was taken and there publicly submitted to Dr. Mansfield, with a view of testing by a single experiment the capacity of the spirits and the medium. The Doctor called several persons to the platform and organized a circle, purposely selecting one man who, in respect to the spiritual mysteries, was an incorrigible unbeliever. The sealed letter was answered at unusual length, disclosing the fact that it was not written by the gentleman who handed it to Gen. Wisewell, but by a lady in the family. The answer contained so many names and references to persons and incidents of family history, as to render it evident that it must either be a remarkable success or a conspicuous failure. The answer was read aloud before the Conference. Of course no one present, not even the General, had any idea as to how far it might, or might not, be relevant to the case. It was arranged that Gen. W. should report the answer to the family; that he would not permit the sealed letter to be opened until the following Sunday, when the seals should be broken and the letter read in presence of the Conference. In the meantime the spirit's answer was communicated to the family and elicited strong expressions of surprise and confirmation. On the following Sunday Gen. Wisewell produced both the sealed letter and the answer at the Conference. The seals were broken under the public eye and in a strong light. Both papers were then read in presence of the assembly. The result was a triumphant vindication of the claims of the Spirits and of Dr. Mansfield as their medium. This demonstration was followed by loud and unqualified applause from the entire assembly.

Any number of convincing proofs of Dr. Mansfield's mediumship could be furnished, but I cannot multiply examples without occupying too much space in your columns. Of course he never offers any assurance of satisfaction on the part of the writers of sealed letters, submitted to him with a view of eliciting answers from the spirits. Why should he be expected to guarantee anything that is made to depend on the volition of another, and is therefore beyond the utmost limit of his own powers? No genuine spiritual medium, who is not a mere novice, ever promises to satisfy the inquirer. It is impossible to do this conscientiously so long as the result depends on the agency of the spirits. The unprincipled juggler who supplies all the machinery employed in his work, and has power to command the presence and coöperation of his confederates, may do so with some prospect of redeeming his pledge; but the medium who should propose to

do this would furnish us the best possible evidence for distrusting his integrity.

I have often found it necessary to vindicate the character of our mediums when it seemed to me they were subjected to unjust suspicion and animadversion. A quarter of a century has elapsed since circumstances constrained me to defend Rev. THOMAS L. HARRIS, that most inspired man among the early apostles of Spiritualism. He had given to the world his grand improvisations—"An Epic of the Starry Heaven," "The Morning Land" and "The Golden Age," extending altogether to some twenty thousand lines. The actual time employed in their delivery was less than one hundred and sixty hours! These Revelations from the Spirit-World are surprising illustrations of the capacity of our language to reach the highest thought and the greatest power of poetic expression. The transmundane authors uncover the evils of this world, and especially of the church, with a bold and unsparing hand. The essential spirit of these poems is a pure and lofty Spiritual Rationalism. Long before and during the recitation of these remarkable spiritual creations, Mr. Harris was surrounded by the social influence of people who entertained enlightened and rational views on morals, theology and religion. So long as he was in such society spirits of congenial views were drawn to him; he was inspired in their emanations, and the influence of rational minds on earth and in the heavens shaped his inspired thought and expression. Thus all his poems—and his public discourses at that period—were cast in the matrix of the rational mind, and I may add, that they are illustrations of supra-mundane eloquence and power.

But all this was changed so suddenly as to greatly perplex and offend the numerous friends of the medium. Mr. Harris was engaged to go to New Orleans to deliver Sunday lectures—for a period of some months—before the Society of Spiritualists in that city. He accordingly entered upon his work and was extremely popular for a short time. Very soon, however, there was a manifest change in the general drift of his teachings. His rationalism faded and disappeared like the dissolving views. The truth was the great medium through whom wise philosophers and noble orators of classic lands had spoken, and from whose inspired lips the more illustrious bards of England had hymned the songs of "The Golden Age," had found a home in a family of Romanists. He soon after married an intelligent lady who was a devotee of the Catholic Church. The change which came over the spirit of his dream was natural and inevitable. In such society the jesuitical hosts of the Spirit-World were drawn around him, and he, alas! was lost; not to Spiritualism in its most comprehensive sense; but lost to all the great interests of universal progress. He became a little inconsequential hierarch among the greater ones who still uphold the spiritual despotisms of the world.

Owing to the change in his preaching Mr. Harris was severely denounced by Spiritualists in the New Orleans papers and elsewhere, as a dishonest man and a traitor to the cause. It is true that he had imbibed so much of the spirit of Ignatius Loyola as to want a little society of Jesus all to himself. This he organized at Armenia, N. Y., where—chiefly on the capital of one of his wealthy followers—he conducted a banking business. Subsequently he removed his community to Salem-on-Erie (Brooklyn), and more recently his little household of faith followed their spiritual master to California. I have no words of bitterness or reproach for Bro. Harris. A shade of sadness now falls on the pleasant memories of long ago. None more deeply lamented his new departure at that early period, and his long years of wandering in the wilderness in search of an imaginary promised land. It was not the fault of one of the most extraordinary mediums of either ancient or modern times; but it was our misfortune that an instrument of such capacity was rendered unscrupulous. Our personal relations were most intimate, and I found in him the subject of a most interesting psychological study. I defended him against the charges of Spiritualists who bitterly denounced him only because they did not comprehend his case. He was a passive and pliant instrument in the hands of the Spirits. There are many who resemble him, at least in their complete subordination to the invisible powers. Obeying a spiritual impulse that may be quite irresistible, they travel a thorny path in which there are many snares and pitfalls. It is little short of the most flagrant injustice to insist that such people are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings and drifting away than the powerless rafts that float with the current of a deep and rapid river.

Mr. Harris was no more responsible for the views expressed through him while entranced, or in his moments of highest inspiration, than the table is for either the rappings produced on its surface or the intelligence of which the sounds are the vehicle. This is so essentially true of every similar medium as to perhaps warrant the conclusion that the more complete the mediumship the more likely it is that the sensitive will disregard all conventional rules for the regulation of individual conduct among men. If for this reason we rudely charge the medium with a lack of moral principle, and insist that he is depraved at heart; that he is vacillating as the wind, inconsistent with himself and capricious to the last possible degree, we should only yield to a blind impulse (the passions are always blind) instead of judging the case in wisdom. When one is so mediumistic we cannot determine at sight who we are dealing with among the numerous invisible individualities whose shadows daily fall on the path of the poor sensitive. Every one who approaches him produces oscillations of feeling, thought, opinion and action, as naturally as the proximity of a strong magnet deflects the needle of a sensitive galvanometer.

Interpenetrated by the subtle forces emanating from powers within the mortal veil, the medium may not only have a desire to act, but he may be forced to do whatever the governing spirit may wish to accomplish. Nor does it necessarily follow that it is the purpose of the spirit to practice a deception. The sensitive nature is moved, consciously or unconsciously, in the direction of the current of spiritual influence, as the needle turns to the magnet, and light bodies float away on the bosom of the tide. In such cases the medium may appear to cooperate of his own volition, when, in fact, his power of voluntary motion may no longer obey his own judgment and will. We may not be able to make a profitable use of the mediumship of such persons; but when the cardinal fact of the mediumship is clearly proved by other phenomena, to which no similar exception can be taken, the occurrence, here or there, of such cooperation—which may after all be only voluntary in appearance—

would not justify a charge of dishonesty. We must discover a deliberate purpose to deceive. The weakness which fails to resist a strong current of spirit-influence, setting in any given direction, will not warrant such impeachment.

Much of the language of Mr. Coleman's article seems to be unnecessarily personal and unwisely disrespectful when employed in reference to an amiable gentleman whose mediumship is one of the best-attested facts in the history of Modern Spiritualism. I am not aware that Dr. Mansfield has an everlasting "axe to grind," in any sense that such language will not as well apply to any and every man who regularly goes to his own business. He may not be wanting in the acquisitiveness which makes men provident; but he would neither obtain money by immoral means, nor hoard it to gratify a miserly disposition. On the contrary, we know of no man who is more ready to contribute to his limited means for the benefit of others, or for the promotion of any worthy object. To "ring the changes" on his assumed mercenary tendencies is unjust; nor does it accord with the dignity of friendly criticism and philosophical discussion. I have no desire to conceal the imperfections of mediumship; I am not disposed to limit the freedom of rational inquiry; I am not an apologist for the people who practice the arts of deception; nor would I soften the public judgment of those knaves and tricksters who deliberately counterfeit the real facts of Spiritualism by the arts of the juggler. No; such deliberate deception in the simulation of the most sacred realities of all human experience, is a crime which calls for merited retribution.

It is objected that Mr. Mansfield is not accustomed to return the money forwarded to him with sealed letters when it is ascertained that the answers to the same are not satisfactory. In the article before me this fact is repeatedly referred to as a matter of more than ordinary gravity. But this is not so manifest a violation of justice and honor as to make no return for the time and services of the man whom we may choose to employ in the pursuit of our own interest and pleasure. It is not my object to provoke unfriendly controversy with those who may see the subject in a different light. I am sincerely disposed to treat the views of Bro. Coleman and all others in the most dispassionate and friendly manner. I am for peace always, but not without justice. I must faithfully respect the equal rights and privileges of all classes of men and women. I am never a confederate of the dominant party when its aggressive policy means war upon humanity. Mediums are exposed to numerous hostile assaults from the outside world. They are regarded as objects of suspicion; they are defamed from pulpits, and by many conceited scribblers for the papers, who are still so ignorant as to believe that "wherever there is a rap there is a rogue." This treatment is sufficient to try the patience of the most exemplary saint. Who shall shield our mediums from such persecution if Spiritualists will not defend them? Experience shows that we cannot look to Jefferson Market and Bow street for their vindication. Shall we offer no plea when the innocent suffer? Shall we encourage the persecutors by silence? No! When the strong oppress the weak, we have no choice but to be true to our highest moral convictions. Accordingly we take our stand between the persecuted class and the brawny arms that would strike them down.

Now in the name of justice why attempt to force upon mediums the observance of rules of conduct which no sensible business man would entertain for a moment? What offence have they committed that they must be loaded down with disabilities? The State makes them no less amenable to law than other citizens, and is not that enough? Only the vilest despotism would visit them with extra judicial penalties for imaginary offences. It is a recognized principle in all civilized society that the individual, in assuming the direction of his own affairs, accepts the responsibility of the results, whether favorable or adverse to his interests. The farmer hires his men to work for the season, and they prosecute their labors under his direction. If, when his orchards are loaded with fruit, and the golden grain is ready for the harvest, a violent hail-storm should sweep over orchard and field and utterly destroy the fruits of his industry, the laborers would still be "worthy of their hire." Or should the army-worm invade the fruitful fields and devour every green thing, the proprietor would never offer his misfortune as a legal or moral reason for refusing to pay the men who guided the team and turned the furrow, scattered the seed and cultivated the crops.

The same principle applies to all the professions and to every business enterprise. The physician does not guarantee a cure when called to see a patient; if he does, he is at once denounced as a quack! Kill or cure, he is expected to collect his bill or forever lose caste with "the regulars." The lawyer does not promise to win regardless of the evidence and the rulings of the Court. If he only agrees to make himself familiar with the essential facts in the case, and to serve his employer in his legal capacity to the best of his ability. When did a lawyer ever relinquish his retainer because he lost his client's case? The ostensible object in employing a Christian minister is to advance the interests of private virtue and public morality, and thus to "save sinners." If at the end of the year the people are no better than they were at the beginning, and there is no certain evidence that even one poor soul has been saved, the minister collects his salary all the same, and the Trustees pay the interest on the church debt.

If Bro. Coleman should employ a man to prospect for a gold mine, he would never expect to make the compensation for his services contingent upon the realization of his own hopes. Nor would he expect to keep an assayer at work with a view to his own interest, and yet refuse to pay him because the substances submitted for analysis proved to be worthless. The man who bores a hole in the ground for a daily stipend never promises his employer that he will positively "strike oil"; much less that he will open a forty-barrel well; for at last he fails to find anything more valuable than dirty water, he is never expected to refund the amount of his wages. Individuals, the Government and the New York Herald fit out arctic expeditions, at great expense, the object being to discover the north pole and the bones of previous explorers. One after another they either return or go where the mermaids braid their hair, without a single marine ever hanging his hat on that imaginary pole; but when the bills are audited we never resort to repudiation because the last expedition was a failure. When we hire a fishing skiff and tackle for an afternoon, we pay the price without one thought that the owner is bound to guarantee our luck. We long since learned that success in this direction chiefly depends on the skill of the angler.

The reader will not fail to perceive the force and apprehend the proper application of these illustrations. In seeking reliable information from the Spirit-World our success may mainly depend on ourselves and our moral and material surroundings, rather than on the medium. All he can be expected to do, is to give us his time and supply such other conditions as are within the compass of his powers. Beyond this the result will inevitably depend upon ourselves and the intelligences we may attract to our presence by the exercise of our mental powers, the force of a moral gravitation, and the more spiritual affinities on which the higher developments of this intercourse are made to depend. We ask no special privileges for mediums, but we boldly emphasize their claims to equal rights with other citizens. It is no less their privilege to mind their own business, and to manage the same upon ordinary business principles without being subject to reproach.

I agree with Mr. Coleman that we should "strive to rid ourselves of the errors and fancies enveloping our faith and philosophy"; but how to do this is the pertinent question. We make no objection to the demolition of false gods. If the blows of the iconoclast should reach the pedestal of his own individuality, we shall not murmur. But we can never purify Spiritualism by scolding at the mediums, nor strengthen their power to resist evil by the most persistent fault-finding. This is not the method of the true Reformer. Mediums are surely no worse than other people. If they were totally depraved, they would not be morally accountable, and denunciation would still be out of place. But we may do much to elevate the character of this class, and hence to purify the channels of spiritual intercourse in another way. These sensitive natures need education and protection. We want less suspicion of their motives, and more confidence in the essential nobility of human nature; less of bitter aspersions, and more patient instruction; less asperity of feeling, and more of the sweet milk of human kindness. Only as we lift some lower friend can we hope to rise to a higher moral altitude. Out of the unselfish love that supports the weak, that kindly admonishes the wayward, and mercifully lifts up the fallen ones, must come, at last, the sweet harmony which shall realize our highest hopes of Heaven. This will clear the skies above us, and make our hearts and lives the fertile fields of angelic husbandmen.

"Immortal germs the Angel-sowers sow,
Scattering in every mind and heart the seeds
Of truth and love, that ripen into deeds."
New York, June 24th, 1881.

How the Work Goes On.

The book of discourses called "Scotch Sermons," which has recently been published in Great Britain and this country, is deservedly attracting wide and profound attention, showing as it does the wide range over which the liberalizing processes of the present day—really having their spring in the revelations of the Spiritual Dispensation—are operating, and the open and declared nature of the work that is being accomplished within the church limits toward the broadening out of human thought concerning the here and hereafter. The volume is, in fact, acknowledged to be a surprise, and in general a most gratifying one. The title would almost naturally forbid any such expectations in reference to the contents as are realized. Scotch Presbyterianism has not usually been accounted a very liberal or flexible affair; rather a granitic formation, to be encountered with tools of the hardest possible edge and consistency. Here is a collection, however, of twenty-three sermons, preached by different ministers of the Scotch Presbyterian denomination, by no means locally neighbored, and therefore showing the increasing liberal tendency which prevails among the Scottish clergy. They were selected by a hand that declines to acknowledge itself, for the especial purpose of showing just what tendency is and the real direction in which thought is moving. The work of these preachers, as announced by the editor of the collected sermons, is the work of those whose hope for the future lies not in alterations of ecclesiastical organization, but in a profounder apprehension of the essential ideas of Christianity; and especially in the growth within the Church of such a method of presenting them as shall show that they are equally adapted to the needs of humanity and in harmony with the results of critical and scientific research.

These sermons are far from equal in their intellectual quality, while they are all of a superior character. If their purpose were fairly carried out, a contemporary that speaks for the church as well as the people admits that it would enable a large class of society that at present more or less despises the church for its hypocrisies and dogmatism, to see a marked improvement in these regards.

The *Popular Science Monthly*, speaking as it does for the scientific class which it represents, allows that these sermons are not less remarkable for their free and catholic spirit and advanced principles than for the intellectual power which some of them evince in dealing with the present phases of religious thought. It says they are not the mere impatient protests of men chafing under the influence of an outworn system, but are philosophical in temper, constructive and conservative in tendency, and show a mastery grasp of the questions that are now tasking the best minds of the age. There is no timidity, no panic about imperilled faiths; and the old errors are repudiated with decision, but without harshness or bitterness. It is shown, with great ability, how religion is the gainer by being freed from the false beliefs that have been so long associated with it and so widely mistaken for it.

A remarkable characteristic of these sermons is, that they do not undertake the task of antagonizing the discoveries and teachings of Science. The results of Science are warmly accepted as a large revelation of truth, which is of the greatest importance. They virtually admit that the creeds will vanish in the light of advancing knowledge, while holding firmly that the spirit which was once infused into them must take new forms, according to a widening and advancing religious experience. So that, in point of fact, they adopt the doctrine of continuous development, or evolution, as the foundation of religious faith in the future. We find, however, in one paper—the *Norwich Bulletin*—which comments with great fairness and liberality otherwise on this matter, the remarkable statement that because this tardy and reluctant concession to the ascertained truths of science has at last been admitted by the church, thereby compelling it to abandon its dogmas one after another and to allow that the human soul is greater than all the changing theories, the liberal movement therefore originates in the church! After all this hostility to the steady

instructions of Science, beginning with the incontrovertible teachings of geology in respect to creation, it would become the church to be quiet in reference to any claims which its impulsive adherents are disposed to set up for it in the direction of progress and liberal views. No Pagan institution was ever more thoroughly wedded to its idols than the Church has always been to its Calvin and Catechisms.

But we would like to make a few brief extracts from these Scotch Sermons in illustration of what we have said of them above. In the one by Rev. Dr. Ferguson, of Strathblane, on "Law and Miracle," he holds the following language:

"Christianity is no rigid system of dogma, or of ecclesiastical forms elaborated long ago, and incapable of growth or change. It is rather a living organism, drawing nourishment to itself from every side, and affected by the life-pulsations of every age. Of the effects produced by this habit of sifting and winnowing which goes on in history, we have a good example in the doctrine of miracle. In our own day, that doctrine does not occupy the prominent position it formerly had. It has fallen into the background, and lost its apologetic value; but, at the same time, its actual relations to the circle of Christian truth have been made clear. In the course of the last century, on the contrary, the sharpest attacks which Christianity had to sustain were directed against this side. The contest ranged around the credibility or incredibility of miracle, as if the whole of revelation depended on the issue. It was an affair of outposts altogether, and the work so energetically assaulted and defended had little importance for the citadel in the rear. Neither the philosopher who argued against, nor the divine who contended for, miracle was dealing with the essence of Christianity, and the complete triumph of either would have made little change. At the worst a dogma of the Church would have been overthrown, but the dogmas of the Church and the religion of Christ are not synonymous terms."

"This is an admission that would not have been made a few years ago.

Dr. Ferguson continues, in reciting the various causes which have produced this remarkable change, or, as he felicitously calls it, this "new climate of opinion," saying that first of all is "the scientific conception of the universality of law," which he states "may truly be said to be the revelation of our own age." This conception, he says, "has passed out of the laboratory of science into the common possession of men, and is now one of the great truths, so firmly established that they become truisms. 'Moreover,' he adds, 'the idea of law is not to be confined to the material world, with its indestructible treasury of force. It must be carried over into the world of mind, and be seen at work there also. . . . It is to be traced in the advance of civilization, in the development of history, in the growth of religion, in relations such as those between morals and art, between society and government, between national life and literature.' He says it is easy to see how such a conception 'must indispose men under its influence to look favorably upon miracle.' "In the idea of order everywhere supreme, calm, eternal, there is a sublimity which fills their imagination and stimulates their intellect. Any interruption of its uniform course, any breach of continuity, would be a blemish in the picture, and not an additional charm—would be, indeed, a positive pain to thought, and instead of disposing the mind to reverence, would fill it with confusion and doubt." This is well and powerfully spoken for the cause of law, which rules in spiritual life first, before it ever manifested its reign in its effect on material and external nature.

Here is an extract from that strong mind and teacher, Principal Caird, whose name fitsly heads the list. He says:

"It needs little reflection to perceive that the whole order of things in which we live is constructed, not on the principle that we are sent into this world merely to prepare for another, but on a paramount aim of eternal life. A man should be to make ready for death and an unknown existence beyond the grave. On the contrary, in our own nature and in the system of things to which we belong, everything seems to be devised on the principle that our interest in the world and human affairs is not to terminate at death. It is not, as false moralists would have us believe, a mere illusion, a proof only of the folly and vanity of man, that we are thus made to feel that we are to have no concern with this world the moment we quit it. . . . Be the change which death brings what it may, he who has spent his life in trying to make this world better can never be prepared for another; if heaven is for the pure and holy, if that which makes men good is that which best qualifies for heaven, what better discipline in goodness can we conceive for a human spirit, what more calculated to elicit its noblest and highest affections and energies, than to live and labor for our brother's welfare? To find our deepest joy, not in the delights of sense, nor in the gratification of personal ambition, nor even in the serene pursuits of culture and science, nay, not even in seeking the safety of our own souls, but in striving for the highest good of those who are dear to our Father in Heaven. . . . say, can a nobler school of goodness be discovered than this?"

On the development of religion Rev. Professor Knight, of St. Andrews, says:

"It is indisputable that if the human mind has grown at all, its religious convictions, like everything else belonging to it, must have changed. Our remote ancestors could not possibly have had the same religion as ourselves, any more than they could have had the same physiognomy, the same social customs, or the same language. Thus the intuitions of subsequent ages must necessarily have become keener and clearer, at once more rational and spiritual than the instincts of primal days; the religious mind must have enlarged and deepened, being due to a vast number of conspiring causes. And, if the opinions and the practices of the race thus change, the change is due to no accident or caprice, but to the ordinary processes of natural law. It cannot be otherwise, because, since no human belief springs up miraculously, none can be maintained in the form in which it arises for any length of time. If our theories have all grown out of something very different, why should we fear their continued growth? Why should any rational being dread the future expansion of theistic belief? If it has grown, it must continue to grow, and many of its existing phases must disappear. The controversies of our time are the phases of its evolution. But it is now so very perfect that we would wish it to remain stationary at its present point of development? that its present phases should be permanent? May we not rather rejoice that these shall wax old as a garment, and that as vestures they shall be changed, while the Object of which they are the interpretation, or which they try to represent, endures, and of its immortality there shall be no end? It may even be affirmed that one of the best features in every human belief is its elasticity; that one sign of its vitality is its amenability to change."

"Paradoxical, therefore, as it may seem [Prof. Knight continues], if religion be among the things that cannot be shaken, it must change. The nature of the things which it interprets, and the condition of the permanence of the latter is the perpetual vicissitude of the former. . . . What has the race been doing during all this outward process of development? And has it at every stage been the victim of continuous illusion? Or has it all the while been in the closest contact with reality, a reality which it partially understands and interprets to good purpose? . . . Do the gropings of experience weary us, with no discovery rewarded? Or are they the efforts of human apprehension to realize the divine, to get at the 'last clear

elements of things,' with disclosure at every stage, and a steady approach to the goal which is continually sought and approximately reached? I think it is past controversy, that if the religious education of the human race has been a purely subjective process, if it has been merely an upward tendency of aspiration, it is now no nearer its goal than it ever was. If we can only approach the Infinite by the journeyings of finite thought, or through sighs and cries of aspiration, the journey that way is endless, and the end is nowhere visible. But may we not find the object everywhere? May not the discovery have been as continuous as the search, and the two be simultaneous now? I think that we may affirm that the human race has lived in the light of a new-ceasing, unquenchable, glowing clearer through the ages, but never absent from the world since the first age began."

These are all the extracts from these discourses from the modern Scottish pulpit, that seed-bed of hard Presbyterianism, for which we can make room at present; but they are sufficient, we think, to exhibit in an unmistakable manner the tendencies of theological thought and the progress of liberality. They show the rapid decay of forms in obedience to the growth and expansion of what the forms contain; the enlargement of the spiritual conception of life in all its meanings and relations; the necessity of continuous change and development in all human opinions, if there is to be any life and advance at all.

New Publications.

HAGAR: THE SINGING MAIDEN, with Other Stories and Rhymes. By T. M. WATSON. Philadelphia: 1881. 16mo. cloth, pp. 288. Walton & Co., 629 North Eighth street.

This volume, written by a lady well known in the Society of Friends, differs in no great degree from the sensational style of the majority of publications that it will be found to be a very desirable book to place in the hands of children of a quiet, thoughtful turn of mind. The leading story is of a little girl whose mother passed to the better land, and whose father was poorly qualified to provide for her education or livelihood; even he soon left this life, and "Hagar," gifted with song, in company with her faithful dog "Nico," wandered along the rough paths of the world in search of a friend whose name and address had been given her by her mother. After numerous sorrowful adventures—a period of life among the Gypsies, the loss and recovery of her loving companion, who, though "only a dog," was all the world to her—she found a happy home in a quaker family. There are about seventy very pleasing sketches, stories and poems in addition to this of the Singing Maiden, all of which have a quiet, harmonizing vein of spirituality running through them like the silver thread of a brooklet through a green meadow in spring.

ANT. MICHENTH. By Tracy Townsend. 8vo. 2mo. cloth, pp. 107. Friends' Book Association, Philadelphia; 706 Arch street.

Written by the same author as the book above noticed, and designed to illustrate the principles of the Society of Friends. The characters are drawn, with but few exceptions, from real life, and the story is in a great measure the record of personal experience. It is written for young readers, inculcates faith in the spiritual, and is, like the preceding volume, well adapted for home and school libraries.

MODERN FACTS vs. POPULAR THOUGHT. A Lecture by Nettie Pease Fox. Delivered on the 33d Anniversary of Modern Spiritualism, March 31st, 1881. Ottumwa: Merrill & McClelland.

It is a venturesome task to undertake an exposition of the great events and truths of an iconoclastic period in verse, for its limitations are liable to weaken rather than strengthen or adorn its expression. The thoughts and times sought to be portrayed in such an exposition are better adapted to the freedom of sturdy prose; are more in keeping with the roar and dash of the mountain torrent which symbolizes the latter, than with the silvery tones of the brook meandering noiselessly among green meadows, emblematical of the former. The lecture before us is a review of the theologies of the past, and an elucidation of the teachings and blessings of Modern Spiritualism, the old and the new being brought strikingly in contrast. It is given in various metres, and forms a pamphlet of thirty-two pages.

LIGHT AND LIFE. A Collection of New Hymns and Tunes for Sunday Schools, Prayer Meetings, Praise Meetings and Revival Meetings. Edited by R. M. Mcintosh. Boston: Oliver Dison & Co., Publishers.

If the salvation of mankind is to be attained by singing in their youth, it is well-nigh assured, for the multitude of collections of this kind appear sufficient to meet all tastes and requirements. This new one is rendered attractive by a handsome, finely executed illustration upon the cover, and the introduction of a number of pleasing melodies; the ideas inculcated by the words are, however, the same that compilers of such works appear to feel obliged to present, though they themselves and a large majority of their patrons know they have no foundation in truth, and for that reason should long since have been set aside.

THE EARL OF MAYFIELD. By Thomas P. May, author of "Hill Yenrick," 12mo., pp. 438. Philadelphia: T. B. Peterson & Son.

This is the eighth edition of a novel originally published anonymously, but which from its intrinsic merit rapidly won an enviable reputation for its author. The hero is a rich Louisiana planter who, after many trials and sacrifices, becomes the recognized heir to a title and great estate in England. It has much to do with the American Civil War, and is, on the whole, an historical story of much interest.

Successful Grove Meeting at Linville, Pa.

MOSES AND MATTIE HULL, DR. J. H. RANDALL AND OTHERS ADDRESS THE ASSEMBLED FRIENDS.
To the Editor of the Banner of Light:

On Sunday, June 12th, the Spiritualists and Liberalists of Linville and surrounding country held the first of a series of Grove Meetings, which they propose holding through the summer, and judging from the large attendance their success is already insured. These gatherings will be held under the auspices of the Liberal League, and although Moses and Mattie Hull are the settled speakers of this organization for a year, it is the intention of Mr. Hull to invite other speakers from time to time, and thus insure varied and successful meetings.

The meeting was opened at 10:45 A. M., with Mattie Hull at the organ and singing by the united choirs of the surrounding towns—prominent among which was that of Jamestown, Pa. As the birds joined in with them in carolling their morning songs of praise, the woods rang with melody that would have awakened the soul of an anchorite. After this Moses Hull followed with a poem, and in a few appropriate remarks introduced Dr. Randall, editor of *The Record*, of Jamestown, N. Y., who delivered the morning address, subject, "The Religion of Humanity." It was a very learned review of the different religious systems of the world in the order in which they had been presented. Mr. R. is a good thinker, reasoner and speaker, and was attentively listened to by the assembled seekers after truth. After more inspiring music from the choir the meeting adjourned for dinner, the quick disappearance of the contents of the baskets proving that the good folks of this region do not neglect the physical man.

Promptly on time the afternoon session was opened with conference for only a few minutes, the Liberalists and Spiritualists harmoniously joined. Then followed a short address by Mattie Hull, who, though "petite" in form, commands the attention of her audience by her forcible spiritual utterances. She seems full of the very best of inspiration and can speak, sing and improvise poems, whenever required. After another song from the mammoth choir, Moses Hull announced as his subject, "The New Revision of the New Testament." It was a very learned review of the subject insufficient to convey to the reader a clear idea of the impression he made on his audience. Moses must be both seen and heard to be fully appreciated as an eloquent and argumentative speaker. To the nail home is not sufficient for him; he must be clinched, and he clinches it every time. Being a man of strong physique and commanding presence, he fairly lifts his listeners into ecstasy. To give a synopsis of his lecture would only mar it. He should call a halt, and call a halt he did full justice to the subject in his lecture, and it may just as well be stated here as anywhere that both Moses and Mattie accept calls, together or separately, two Sundays in each month, inspiring music from the choir the meeting adjourned for the other two Sundays. In closing, it must be mentioned that the success of the above Society is largely due to the energy of its President and Secretary, Solon C. Thayer and Parker Thayer. Every score of Spiritualists and Liberalists in it should start a similar society.

"THE FOOLISHNESS OF PREACHING."

Doctors in plenty, doctors of law and divinity.
Each with his satisfied air, in his well-padded place,
Each with his time-worn notions of Godhead and Trinity,
Justification by faith, and salvation by grace:
What, after all, is the just and truthful amount of it.
All of their arguments, all of their eloquent speech?
What shall they say, when called on to give an account
Of it?

What can they show as the issue of all that they preach?

Truly the finger of each, as erect as the steeple is,
Pointing to heaven, conveys a continual call:
Yet they are over or under the point where the people lie.

Mostly beyond or behind the great mass of us all.
Sins may be checked here and there, the vile and out-
breaking ones; Good men grow better, and evil men sometimes are
stirred.

Hearts may be eased by the comfort held out to the
aching ones;
Life has been purified greatly by preaching the Word.

Yet are their labors too often mere weakness and
vanity.

Soft on the ears of the cultured and satisfied few;
Yet do the hungry and thirsty great droves of humanity
Wander afar from the preacher, the choir, and the
pew.

Eminent doctors! Doctors of law and divinity!
Where is the spirit of Peter, Apollos and Paul?
If, as you say, you are duly ordained by infinity,
Cast in your nets, and give God a miraculous haul!

If, as you claim, there is truth in the Word that you
teach us,
Think of the years and the days and the moments
you lose.

Stand not too high, but humbly come down here and
preach to us!

Reach to the millions who never find room in your
pews!

—Edward Willeet.

The Reviewer.

The Kabbala; or, The True Science of Light.

To the Editor of the Banner of Light:

Though I have not had the gratification or profit of reading either of Dr. Dabbitt's works on "Light and Color," I cannot doubt, from the excellent reviews of them which I have seen in the *Banner of Light*, that they are of great value. I wish, however, now to call attention to a book modestly stamped on the back, "Blue and Red Light, Pancoast"—to call attention to it because it deserves a careful perusal, and deserves to be studied, especially, in fact, by *Spiritualists*, who are seeking those avenues super-terrestrial that trend toward the plateau of genuine inspiration, the plane of those subtle influences where the divine "Light," the veritable sheen of "Wisdom," makes one with the good of our higher birthright.

"The Kabbala; or, The True Science of Light: an Introduction to the Philosophy and Theosophy of the Ancient Sages. Together with a Chapter on Light in the Vegetable Kingdom. By S. Pancoast, M. D., Philadelphia." This is the full title-page of Dr. P.'s scientific treatise; but it conveys no notion of the Doctor's theories respecting fire, light, magnetism, forces in Nature, which challenge the closest scrutiny.

I will first speak of fire, about which we have much to learn, I opine; for, "so long as the fire-principle predominates, the Kabbalists tell us, the soul cannot soar above the earth's atmosphere, in which the Divine Light is never manifested, but it remains in bondage in darkness, hovering around this world of darkness"; but we are not to infer that fire is necessarily in itself evil; only "it becomes an evil when the law of harmony no longer restrains its power." In *Tipheroth* (the Celestial Sun, an emanation from the *En-Soph* through the dual principles *chochma* and *binah*), and in the Celestial World, (those who are familiar with Swedenborg know that he makes a distinction between this and the spiritual world), there is fire as well as light, but "perfect harmony keeps it in its place, so to speak." This *Tipheroth* is where the woman appears "clothed with the sun"; the woman whom our esteemed friend, Elder Evans, claims to be Ann Lee, and whom the Egyptians called Isis. This home of the pure light "above the brightness of the sun," is probably the source of that which Saul saw. "And we know," says the Doctor, "it is seen only by the subjective vision." Swedenborg, as well as the Kabbala, often portrays fire with an evil aspect; and though the former says: "Fire in the Word signifies love," he in other places says: "Fire is dead, and the fire of the sun is death itself," and "fire is anger," (in the hell) "where it is also hatred and revenge." But, while we may regard fire as divine as any other element, it certainly should be, in our spiritual natures as well as elsewhere, under perfect control.

With this brief notice of what is very ably set forth in respect to fire, let us turn to light, "Light—God's first manifestation of himself—the Kabbalists claiming or assigning no power or function for or to light, independently of the great Jehovah. The laws of Nature are all comprehended in the laws of Light. Light is the source, the sustainer, the renewer of the universe, and of all life therein. This universal motor is the Celestial Light of the infinite Central Sun of the universe. Upon that glorious orb depends directly all spiritual life, and indirectly all natural life upon the earth and upon the planets; it is the source of the astral suns" (of which ours is one) "which control and sustain their worlds. Light is not spirit, but the substance through which the Divine Intellect and the Word operate."

The *Sephiroth* of Dr. Pancoast is that of Pythagoras. In this the "Celestial Sun" is but an expression, so to speak, a shadow, as it were, of the *En-Soph*, the crown of the "Super-Celestial World"—a focalization, through wisdom and intelligence (*chochma* and *binah*), of the Supreme, whence our orb and other suns receive their power and glory—forces and qualities tempered to our necessities, to our wants and weaknesses: tempered, I say, for we know that in ancient times, in India, in Egypt, it was proclaimed that He whom our sun symbolized was too brilliant to be regarded by human eyes. Some beams, however, of this exalted One seem to have fallen into "holy men of old," illuminating them, and "inspiring them to pen the sacred Scriptures."

But beside this physical view of the Light there is another, the dynamical. As has been said, Light is the universal motor, and "was the secret universal medicine of the ancients"; and while our author sets aside Tyndall's "sensation of light," he admits partially Schellen's theory that light is not "a separate substance, but only the vibration of a substance," adding: "Behind the vibration and superior to the luminous body which sets the ether in motion is *Light, the positive power or force in Nature*." But he continues, "It is necessary to keep in mind the distinction between Light, the power or force, and its apparition or visible representative, the light we see." The former the Kabbalists call subjective, the latter objective. The Doctor also rejects (as is now common) Newton's "Emission Theory," and the universally accepted "Wave Theory." What he really has to offer in place of them is new and all impor-

tant. Very briefly epitomized, it is this, and is named the "Impulse and Tension Theory." "When a luminary," he says, "sends forth a beam of light, it imparts to that beam an impulse, in exact proportion to its own power, sufficient to send it to the limit of the periphery of the space illuminated." The sun thus sends its rays to every part of the solar system. But the ray thus sent must have a conductor; and "this it provides for itself"—this, the all-pervading ether. "Upon its contact with ether, the first resistant substance it meets, it excites tension with it, temporarily polarizing it into an infinite network of ether-wires in all directions, along which, as a system of perfect conductors, it travels at the rate of 186,000 miles per second. The ether-wires, like ether at rest, are impalpable and invisible, until, upon contact with opposing influences, their polarity is in different degrees modified and new poles are established, when the ether may be polarized in color, or incorporated with soil or other substances into the pores of which it has borne the light." The sun is the mighty battery; it is to the solar system what the heart is to our physical organism—with this difference: each beam of light creates its own conductors. This theory elucidates many phenomena and operations of light that have heretofore taxed the skill of our scientists. "Color is simply light polarizing the ether in the bodies it enters, and converting darkness into light."

Again, Dr. P. rejects the selective absorption, reflection, and refraction (that light lends its colors to objects) theories, and says: "Light is independent in the exercise of its art. . . . It reaches a body, the polarity of the ether is broken and the sunbeam is divided at the surface, certain colors enter and polarize the ether in the pores," as said above, "imparting to it its own color. . . . Pure, unpolarized ether, is the only substance that is colorless and invisible in the presence of light; it is therefore the only truly transparent subject known."

Dr. P. also says: "We cannot fully accept any one of the popular theories as to the material of which the globe" (the sun) "is composed, or the character of the incandescence of the photosphere. . . . The photosphere is unquestionably a vast flame of intense fire—a living and perpetual incandescence—the fuel hydrogen and oxygen; hydrogen is the negative, and oxygen the positive, polarization of ether—the all-pervading ether of the universe furnishing an inexhaustible supply of fuel. . . . Thus, we have the photosphere of flame, and the product, steam, for the inner atmosphere, and the steam condensed, water, for the globe; this water in turn is decomposed, and, escaping, replenishes the universal ether."

Sunlight, too, and its component rays, our author thinks, "have no rivals in *materia medica*"; and "that the most effective medicines, especially those from vegetable substances, owe their qualities to virtues imparted to them by the rays of the sun." May we not say the same of our best food? "Electricity in all its forms and phases," he also says, "is a manifestation of Light, and the ancients knew it." Atmospheric electricity and terrestrial magnetism he traces to a common source, the sun and stars, and further says: "We believe that *Electricity is a peripheral polar force moving out of equilibrium, and Magnetism is a polar force moving in equilibrium*," as in terrestrial magnetism. When the positive and negative forces exist in antagonism, the former becomes a "blind force"—so termed by the ancients, who symbolized electricity in equilibrium by a serpent swallowing its tail.

That Lavoisier, Laplace, Volta, De Saussure and others should suppose that electricity is derived from the earth, Dr. P. thinks absurd; for "electricity at the earth's surface is purely negative." Pouillet's idea of combustion as a source of this force, he admits; but cannot confine it to "this little world of ours. . . . Yes," our author says, "combustion does produce the vast stores of electricity that provide Nature with one of her most important means of working—but it is a combustion beyond the ken of 'accepted' scientists. . . . Yes! 'Light is the source! The original source is the great invisible celestial sun, but as the astral suns are the visible manifestations of the original luminary, we may say the sun and stars are the source of electricity'."

The Doctor enlarges with much scientific detail upon the earth's magnetism, and makes the biblical account of creation less objectionable than is generally supposed; for "dry land" appearing "out of the water" he finds very possible—be himself having precipitated earth from pure oxygen and hydrogen—also, a *primordiate* manifestation of JEHOVAN, Light, etc.; though "creation was not the work of six days or six periods of time, . . . but is perpetual."

The above remarks are culled from only the first half of the Doctor's important work: the rest must receive still briefer notice. The commencement of life-forms in both the vegetable and animal kingdoms, and the human organism and its vital dynamics, are dwelt upon very acceptably, while our spiritual culture is made emphatic, "for the natural man cannot see the kingdom of God. . . . 'A man cannot be illumined by the cultivation of his celestial faculties and fail to show the fact in his life; a child of Light must be a Light of the world.'"

"The Bible contains many Kabbalistic descriptive pictures contrasting the course of the righteous with that of the wicked. . . . And, 'while we have thousands of high-schools, academies and colleges for the 'improvement of the mind,' as it is popularly called—the *objective mind*, and for the development even of physical qualities, there is not a school, however humble, devoted to the unfoldment of the subjective faculties of the immortal soul.' Theological seminaries, the Doctor admits, make educated 'clergymen,' but the developing their pupils into 'lights of the world' less concerns them. 'Were one tithed,' he says, 'of the care and attention given to the due development of the mind objectively bestowed upon its subjective unfoldment, our sons and daughters would attain a plane of moral and mental excellence as far above the present popular standard as the popular standard of mental culture in this country is above that of Africa.'"

"How to assist Nature in removing disease," "How to apply light to the human organism," "Light in the vegetable kingdom," are subjects treated of in other chapters; but I must leave these to the seeker after important truths and only add that our author, in common with Swedenborg, most emphatically declares that the men of old knew a vast deal more than our modern savants give them credit for; that, in fact, what is announced in recent times concerning magnetism, electricity, gravitation, our solar system, etc., amounts simply to a re-discovery. Indeed, to use the Doctor's words, "No one who honestly studies the Kabbala and its out-growing literature, with a sincere desire to learn, can otherwise than venerate the marvelous

men whose penetration, sanctified by humble devotion and illuminated by celestial light, discovered the truths of Nature and Nature's laws and principles, and actually fathomed many mysteries not only of the terrestrial world but of Heaven and of the Almighty."

Of course, many a man, "wise in his own conceit," will give little heed to these affirmations; but they are fully sustained by Mme. Blavatsky's great work "Isis Unveiled." Some of the wonderful manifestations at the present day in India, exhibit a knowledge of forces, "occult" so-called, that have been handed down through the dust and dust of ages. A very recent account of an exhibition of the same just reaches us from the upper Ganges, and is briefly as follows: "If adepts are scarce, that may be held as explained sufficiently for practical purposes by remembering that an adept must be a man who, for a long course of years, has been absolutely chaste, absolutely abstemious, totally cleansed of all selfish aims and ambitions in life, and caring so little for this world that he is willing, by prolonged exile from it, to purify himself by degrees from all the 'bad magnetism' which contact with the common herd engenders. . . . The phenomena produced through them, one is absolutely certain, are by the agency of a force which ordinary science does not understand. . . . Mme. Blavatsky, for instance, can cause bell-sounds to ring out of the air where there is no tangible body of any kind to produce them. . . . Being one day abroad with some Theosophists, my wife was jokingly asked what she most desired. At random she replied, 'A note from one of the Brothers.' Mme. Blavatsky took a piece of pink paper, torn from a note received that day, and going to the brow of the hill held it up for a moment, and returned, saying it had gone, and asked where the reply should be placed. A particular tree was designated. Getting up a little way my wife looked about in vain, but presently turning back her face she saw, sticking on a branch that seemed to have been freshly broken, a pink note, which read: 'I have been asked to have a note here for you. What can I do for you?' and this was signed by some Thibetan characters. No one but my wife had approached the aforesaid tree. On another occasion there were at a picnic seven of us, and there were found to be but six cups and saucers. Mme. B. was laughingly asked to produce a seventh. After holding apparently some mental conversation with an invisible, she wandered about a little, and then requested a gentleman to dig down in a spot designated. He tore up with his knife the thick weeds and grass, and tough roots, and at last came on the edge of something white, which proved to be the required cup—identical with those of a dozen brought by the lady from England, and not to be matched in India, and proved, on returning home, to be the thirteenth—and by digging a little further, the required saucer. Being honored with a correspondence with one of these evidently very learned 'Brothers,' I was told that something would be brought to my wife, and placed wherever she might designate. The inside of a cushion was hit upon. Upon cutting open the outside velvet covering, then the inner, there was found a note imbedded in the feathers. The note, containing a brooch left at home, read (in part) as follows: 'This brooch is placed here to show how easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. . . . An address will be sent to you which you can always use; unless you would really prefer corresponding through pillows. Please note that the present is not dated from a 'Lodge' but from a Kashmir Valley.' The allusions in this note have reference to remarks of mine during dinner the preceding evening. Mme. Blavatsky claims no more in connection with these phenomena than having been the occult messenger between ourselves and the brother in Kashmir."

The above is much abridged from a very entertaining article that appeared in the *Pioneer*, and as written by one A., and dated Simla, Oct. 23d. Near the close of A.'s communication he says: "Let the jokers enjoy themselves. They think we, the occult minority, are wrong; we know they are." G. L. DRISON, Malden, Mass.

men whose penetration, sanctified by humble devotion and illuminated by celestial light, discovered the truths of Nature and Nature's laws and principles, and actually fathomed many mysteries not only of the terrestrial world but of Heaven and of the Almighty."

schools, and prominent among them is the Spiritual. It will doubtless accomplish good. I will give some details in my next.

The Psychological Society is still flourishing, and lectures are given monthly by the members. Mr. George Lacy recently delivered a very instructive and elaborate discourse on "Spiritualism and the Necessity of the Age."

Last, not least, Mr. George Milner Stephen dispenses on Wednesday evenings at the National Hall gratuitously to the afflicted poor the benefits and blessings he has at his command; and thus is realized, even at the antipodes, the truth that was spoken of old, "These signs shall follow them that believe." As believers increase the signs will multiply. By our next anniversary celebration it is my fervent wish that all the signs of a rich harvest that are now everywhere apparent may be abundantly fulfilled.

Geo. GASTON, Sydney, New South Wales, April 14th, 1881.

Banner Correspondence.

Massachusetts.

WICKET'S ISLAND.—Dr. Abbie E. Cutter being engaged in lecturing in Jacksonville, Florida, on the 31st of last March, engaged a hall and announced that she would hold services commemorative of the thirty-third anniversary of the advent of Modern Spiritualism. A fine audience and a most appreciative one greeted her, and she found the people much interested in the subject of spirit communion. To an account of the services at that time and place she adds:

"While I was there, so far away from home and loved ones, other members of my family were carrying out another part of the programme of the spirit work, at Onset Bay Grove, where my family had resided the past winter during my absence. My husband, youngest son and wife, with two of my other sons, who went there in the spring to assist in the work, all went to Wicket's Island, which is about a half-mile from the grove, out in the bay. They laid the cornerstone of a house to be erected under direction of the spirit-world for their use and development. Under the stone was deposited a metallic case containing a statement of the purposes for which the building was to be erected, various papers, circulars, books, and a picture of the founder. This island was selected by the spirits; the directions for the work they wished to establish were given in independent state-writing, and I was given the name of the same last August, since which time the work has gone on as fast as the weather would permit."

In the furnishing of the building, apparatus of all kinds will be supplied, so that scientists, professors and teachers, as well as students in the arts, literature, medical and all sciences, will have a place to come from spirit-life and teach, and practically demonstrate their lessons to the living in each-life. Everything thus far has been planned by the spirit-world, and I shall continue out as they have directed, and I shall continue to do all they wish so far as is in my power, and supply means for them to illustrate what they are able to do, when conditions are made as they direct and apparatus supplied for them to experiment with."

There are in this country over forty thousand churches of all denominations. They have universities, colleges, laboratories, schools of technology, and opportunities are afforded for people of every creed to teach and learn all that is possible in every department of human life. They have asylums, hospitals, reformatory institutions, and places established where those who are diseased or insane, or afflicted in any way, can go and be under the care and treatment of those of the same belief as themselves. But with all the evidence that has been given during the past third of a century of a continued existence after death, and of the ability of spirits to manifest through material things, no place has been established and apparatus supplied for them to come and operate or illustrate with. I shall continue to obey their directions and carry out their plans as fast as possible, and trust the two worlds may be more closely blended together at this island home, and all gain strength, and work harmoniously for the great good and advancement of spirits and mortals."

LYNN.—A correspondent writes: "The séances that have been given on Friday afternoons for the last four years by Mrs. Francina Dillingham have created a deep interest in this vicinity. On Friday, June 24th, a large number of investigators and friends from adjoining towns were present—among them Mrs. W. J. Mead, President of the Ladies' Aid Society in Salem; also Mrs. Mary F. Lovering of East Boston, the well-known writing and musical medium, asked very much to the enjoyment of all present by singing some fine selections, whether from those loved ones who are ever ready to benefit all mankind; she also wrote a poem for the occasion entitled 'A Welcome to the Spirit Visitors.'"

Mrs. Helen M. Flint, of Boston, was controlled by a spirit purporting to be that of Mrs. Cobb, wife of the Rev. Sylvanus Cobb of East Boston, who discoursed to us practical truths. Several fine bouquets were presented to 'Chinnewaun,' the Indian guide of Mrs. Dillingham, who continued existing after death, and of the ability of spirits to manifest through material things, no place has been established and apparatus supplied for them to come and operate or illustrate with. I shall continue to obey their directions and carry out their plans as fast as possible, and trust the two worlds may be more closely blended together at this island home, and all gain strength, and work harmoniously for the great good and advancement of spirits and mortals."

HAVERHILL.—A correspondent, "M.," wishing to confirm the statements of others that at materializing séances both medium and spirit-plate have been seen at the same time, writes: "Please allow me to state briefly one or two incidents that occurred at a materializing séance at Mrs. F. A. Haverhill, Boston. Although a stranger to Mrs. F. and all present, I was permitted to attend a private séance. There were nine persons present (including the medium)—six males and three females. It was a pleasant, harmonious company. During two and one-half hours, twenty-four or five persons, varying in size from the infant to the full-grown person several inches taller than Mrs. F., appeared. At five o'clock the curtain was parted, and what seemed to be a white vapor was visible on the floor or carpet. It gradually rose, in plain sight of all, until it had the appearance of a tall form, clothed in white, then diminished slowly until there was nothing but the vapor to be seen. Again it increased to the size of a full-grown person, then slowly faded away. Mrs. F.'s control, who calls herself 'Auntie,' asked me if I did not wish to see her medium. I replied I was satisfied with what I had seen, and would not ask for any favor that was not given to all present. She said: 'They have all seen my medium; I want you to see her.' In compliance with this request, I went so near the curtain that it touched my dress. A tall form, draped in white, held the curtain aside with one hand while with the other she held a light very near Mrs. F.'s face. Both forms were visible at the same time—the medium sitting in a chair, dressed in black, apparently unconscious; the spirit-plate, clothed in white, standing beside her, holding a bright light."

BOSTON.—A. S. Hayward writes: "When persons admit, through the columns of a paper devoted to their views, that their cause is in the wane, it is generally considered good evidence that such is the fact. The *Congregationalist* not long ago contained a sermon from a Dorchester, Mass., minister, in which he gave the public information regarding the increase (?) of church membership in towns, cities and States, and in a kindly and remarkably competent ministry and their labors: 'They fish all day

and catch nothing.' In the same number of that paper 'S. S. G.' speaks of 'a village with four hundred inhabitants, with two hundred and fifty adjoining farms, which has no church organization and very infrequent preaching held in their Union Church building.' One case more he relates: 'In three adjoining towns a Christian worker found no Christian organization and no preaching ordinarily. In one town he found but one man who was a professing Christian (and he in a back-slidden state) and a few faithful women. This statement I had from his own lips.' The report needs no comment, but shows the tendency of the age."

New York.

AUBURN.—A correspondent, over the signature "Truth Seeker," writes: "The many friends of Rev. J. H. Harter, in this city, were much pleased at the commendatory notice of him in a recent issue of the *Banner of Light*. He is an eloquent speaker, an earnest Spiritualist, and in every sense a thorough-going, honest man. Being naturally of a modest, retiring nature, he does not come so readily to the front as many others of perhaps less intellectual ability as public lecturers, but possesses a happy tact of holding an audience, and always gives satisfaction to those who listen to him. He is, in every sense, a very worthy man; but, having been estranged from all fellowship with his former church associates by his manly, independent course, his present income, the good only which comes to his soul from the grateful hearts of those sorrowing and needy ones of earth to whom his gratuitous ministrations of love and kindness are well known. While these acts may be as seeds planted here which shall bloom into beautiful flowers in his pathway in the land of the hereafter, yet something of a more material nature is needed to sustain the physical organization while here, and it was a cause of sincere regret to his friends in this vicinity that the projected 'Missionary-at-Large' project had to be abandoned, not only on his personal account, but because they were satisfied that he would have been the right man in the right place. Therefore I most heartily second your suggestion, Mr. Editor, in regard to his being kept in the lecture-field."

Banner Correspondence.

Vermont.

PLYMOUTH.—A correspondent writes: "The Seventh Annual Convention of Spiritualists was held in Eureka Hall, in this place, June 10th, 11th and 12th, 1881. President, Harvey Howes, of North Bennington; Secretary, Paul Dillingham, of West Pawlet, Vt. It was the largest Convention ever held here. Mr. J. P. Greenleaf, of Boston, Mrs. Nellie J. Kroyon, of Woodstock, N. Y., Mr. Hubbard and Mr. Middleton, were among the speakers. Mrs. G. Howard, of East Wallingford, gave public tests from the platform, describing spirits and giving their names—sometimes places of residence—and short messages or communications to friends. She is by far the best public test medium ever before the people of Vermont. During the Convention, she gave to names of about one hundred persons, a seventy-five spirit, which was very gratifying to those present. The occasion was Mrs. Howard's first appearance upon the platform, and it has placed her in the front rank as a public test medium. She should be kept constantly at work in the field. Her address is East Wallingford, Vt."

Colorado.

LEADVILLE.—Alfred Randall writes that Mrs. Maud E. Lord was, at date of writing (June 22d), giving séances, the results being very satisfactory to all. "A man calling himself Charles Slag was here a week ago, and by means of very attractive handbills, succeeded in drawing an immense crowd to the Opera House. The number of people far exceeded the number of seats, and hundreds left. The crowd was owing mainly to the impression that about one hundred persons were present, through a programme of a few simple tricks oflegerdemain, proving most conclusively that he was an impostor—for he announced himself as a spirit-medium, but none of the phenomena of Spiritualism were presented or attempted to be. The press afterward denounced him as a fraud."

Oregon.

CLARKSVILLE.—Wm. Phillips writes: "If we accept the testimony of skeptics, our trance and inspirational speakers have not labored in vain. One aged skeptic acknowledged to me that he had received more evidence of the immortality of the soul at one of our meetings than at all other convocations he had ever attended."

Pennsylvania.

ALTOONA CITY.—Phebe Anna Haines writes: "I received your nice picture (*Banner of Light* premium) all in good order, for which I am much obliged. I appreciate it very highly."

An Appeal.

Owing to long-continued ill-health, I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of \$200. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead?

Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose spiritual labors we have faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask for aid. Respectfully, NELSON J. HOLMES, FREDERICK W. HOLMES.

Vineyard, N. J., P. O. Box 678, June 25th, 1881.

We find the following excellent advice to the Regulars in the columns of the *Great West*, (of Denver, Col.):

"Gentlemen, there has been from time immemorial too much haughty in your profession, the still-existing remains of which an all-suffering public would fain see you purged of. You have made some progress, and now administer sulphur ointment where you used to say 'bax, pax, max,' but you are not moving with the world around you yet. In ordering a simple pill you yet fondly hug the glory which the *omne ignotum pro magno* invests you. In ordering a dose of salts your salt is still called the 'bax, pax, max.' Do you think that the prescription of *obire, cras, mane* tastes any different from castor oil? Rubarb will do as much good when ordered in English as in dog Latin. Senna is not a bit more agreeable as *fol. sen. Stop*, then, your nonsense. Do the best you can when called on by a patient, and let all others who think and know that they can do as well as you, can, go and do likewise."

Camp-Meeting in Oregon.

The Spiritualists of Clackamas Co., Oregon, and vicinity, will hold their Annual Camp-Meeting at New Era, beginning Thursday, July 28th, and continuing four days. A park of five acres, adjoining New Era, and lying on the line of Oregon and California Railroad, and on the bank of the Willamette River, accessible by boat and rail, has been improved by the Spiritualists of this part of the country for a camp-ground. At this place camp-meetings have been held for the last half-dozen years or more, each successive meeting drawing larger crowds than the preceding. This is a beautiful park, lying on high, level land, and surrounded and shaded by the evergreen fir. Travelers and visitors from the Eastward, who can make it convenient to attend, will find a welcome there. Free return tickets will be furnished all those who come by railroad. Board and lodging convenient and cheap. Clackamas, Oregon, June 12th, 1881. Wm. PHILLIPS.

The Michigan State Association of Spiritualists.

Will hold their next Annual Camp-Meeting on the beautiful camping-grounds on the banks of Gogaine Lake, one and a half miles from Main street, City of Battle Creek, Mich., commencing August 1st, 1881. The tickets are \$1.00. Rev. J. H. Burdett, of Saginaw City, and A. B. French, of Clyde, Ohio, are now engaged as speakers. Will complete the list in due time, of which we will be glad to hear. L. S. BURDICK, President, Battle Creek, Michigan.

Grove Meeting.

The Spiritualists and Liberals of this vicinity will hold a Grove Meeting in Cherry Valley, Adirondack Co., Ohio, on Sunday, July 23d, 1881. Free discourse at 12 o'clock, termination of one hour and a half, and picnic dinner; to be followed by two discourses in the afternoon. Moses and Mattie E. Hull, of Greenville, Station, Penn., are engaged as speakers. Let there be general attendance. Cherry Valley, O., June 14th, 1881. MELVIN SPRAGUE.

E. L. WARNER, Secretary, Fair Plain, Mich.

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Colby & Rich, Publishers and Bookellers, No. 9 Montgomery Place, corner of Prince Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.
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SPECIAL NOTICES.
It is not the purpose of the BANNER OF LIGHT to be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important thoughts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When 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 specially to recommend for insertion.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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

The Stroke of Fate.

The shooting of President Garfield by a hare-brained assassin, just prior to the day on which we were all about to celebrate the anniversary of our national independence, cast so deep a cloud of mingled horror and grief over the general mind that public exercises were very largely dispensed with, and the day was converted into one of sorrow and prayerfulness. His Honor, Mayor Prince, evidently voicing the prevailing sentiment everywhere when he said, in introducing the civic ceremonies at the Boston Theatre, on the morning of the 4th inst.: "Follow-citizens: This national holiday is made by the foul deed of the assassin a day of national grief. The life of our President, as you all know, is in great danger. Thus this day, which should be a day of joy and festivity, is a day of great sadness and mourning, for the hearts of millions are sorely distressed."

It is a very great cause of relief to be able to feel that this deed of mad violence was the fruit of no conspiracy, but of a concealed and foolishly idiot who is entirely incapable of estimating justly the final results of his fatal purpose. The crime clearly grew out of the passions and heat with which office-seeking has been pursued in this country, and is likely to lead to the adoption of some effective methods for the removal of this great evil. But this is not the time for us to enlarge upon such a matter. We can but give brief but profound expression to the grief and woe which have settled like an insupportable load upon all hearts, under the infliction of this heavy stroke, and to put up our prayers with those of the great multitude of sympathizers for the recovery of the stricken Chief Magistrate from the effects of this cruel blow at his life. At the date of writing these words—Tuesday afternoon—it is impossible to foretell the result, but it is the strong desire of the whole nation that he may not be taken from us at this juncture.

It is a dreadful matter for the American people to bring themselves to contemplate so heinous a crime as the unprovoked assassination of their Chief Magistrate. Our methods of deposing rulers have not yet come to resemble so closely those which have so long been in vogue in European countries. Nor will the genuine American spirit brook any further repetition of an experiment of such a character. It is a business on which progressive civilization is called to express itself with the loudest and most positive indignation. At the same time, free institutions should not be exposed as ours are to the chance acts of fools and madmen. People have suddenly opened their eyes to see that all the civil offices of a country like this should not turn on the life or death of any single man. It is too vast a hazard for the country to take, and a distribution of responsibility as well as a more lasting foundation for public services are without doubt about to be adopted. The popular cry will be instantly raised for the overthrow of the spoils system in connection with party contests, and for the eventual representation of the minority in order to abate the growing tendency of a victorious majority to the practice of tyranny in administration. That good, and only good, will come out of this sad event, we are firmly convinced; and we believe it will tend to convert passionate party methods into those of consideration, and charity, and a much higher level of reason.

It was Mr. C. P. Longley—not Mr. Longing—who sang "Beautiful Home of the Soul," at the funeral service of Mrs. Mary Shelhamer, reported in our last issue. Mr. Longley has published several popular original spiritual songs, among them "Over the River," "Our Beautiful Home Above," "Gathering Flowers in Heaven," etc., and has a number of others which he will soon bring before the public.

The Law of Harmony.

"Until I can find the point in the eternal past where the Infinite Spirit first moved in matter," said Mrs. Flyzer, in her concluding address at the anniversary of Spiritualism, in Brooklyn, "I cannot find the real period in time to which to apply, in the truer sense, our anniversary memorial services." The gifted speaker admitted that many intelligent minds refused to believe that our planet and all other worlds have had their histories, corresponding in every respect to the production of human life upon earth; but what is the poetry of one century becomes the practical fact of the succeeding one. The science and philosophy of spirit-communion, the poetry and religion of it, tend outward into visible phenomena, and materialize themselves as surely as the harvest blooms and ripens from the unfolding germ. Hence, as the human race develops into higher states of spiritual and intellectual perception of its relation to the universe, there will also bloom and ripen a recognition and appreciation of the divine truths which are striven to be conveyed by Spiritualism.

All truths are held together by an unbroken chain; so that the unities of being are preserved, and the universe becomes a poem of eternal harmony, all parts of the boundless system of nature bearing a rhythmic relation to the whole. Love is the underlying all-pervading law. It is that alone which has brought everything so far to pass. It is that alone which has made the discovery of every law; that has invented methods of demonstrating its utility to earth purposes; that has wrought out every glorious work of art; that has inspired every burning utterance of elevating and ennobling thought that has brought the race up out of barbarism to the present condition of light and liberty. And it is Love only that is doing its divine work through spirit-communion. As the speaker remarked, "God held a seance with ponderable matter in nebulous conditions, and materialized the primal outlines of our mother planet."

From that hour to this, the same invisible spirit has been moving outward from the depths of life, otherwise called the spirit-world; and the proceeding has been regular, systematic, and poetic. Because of the unrest and uncertainty that seems to the human mind to have marked periods of suspended action, it has conjectured infinite disappointment with the work, weariness, wrath, revenge, and malignant judgment. But in the brighter and clearer light that has now come into the world, all that seemed to be fragments come at once into unitary relation. It becomes plainer all the time that the infinite Architect has made no such mistake as we had imagined. In the bold and impressive language of the speaker, "every fact that has been ignited, every joint that has been dislocated, every torture of every kind that sensitive mind or flesh has suffered or endured in all the bygone ages, have only been so many of the irrigating conditions through which the soil of the soul and body of our earth has been fitted for bearing the harvests that whiten the fields of the nineteenth century."

The moral and physical atmosphere of the world has been made clearer, rarer and more harmonious by every convulsion of the past ages; and the spiritual has been continually triumphing over the material and subjecting it; and thus the world has been made more fit for the uses of that spiritual life which abounds with promises of a sure fulfillment. So that at the present time we are beginning to realize truth as it was never realized before, and to appreciate the power and beauty of it in a larger and nobler sense. We are getting out of the bondage of childish fear. Love has set us free. We look out upon life from very different eyes. We recognize the law of infinite perfection, and hence repose in confidence that we ourselves shall continually approach nearer and nearer to it, though we may never hope to possess it absolutely. Thus it is that we become conscious of our immortal relationships and identities. And thus we discover that God is not only with but within us, and all the time working his divine will.

This is really the great discovery which we need to make; and having once made it we feel assured that there is no death for us to taste, because we are already in the spirit-world before entering it through the gateway of death. In fact there would be no death. Present and future are one and the same to us. We discover that the spirit-world is within us, and just in proportion as we see its beauties do we grow beautiful ourselves. And we discover those beauties according as we come into a consciousness of the harmony of our relations to the spiritual laws of the universe. The Bible, in the speaker's own language, is no longer a volume of mysteries and absurd contradictions, but a compilation of the most exquisite poetical correspondences to the most vital truth that warms our hearts and illuminates our understandings. What is to hinder the progress of that future? And what is not to be anticipated from it? We are to remember that, being self-existent in God, we are in the spirit-world continually.

The true spirit-world is only the state in which the perfect God within us has become sovereign over all circumstantial matter which is connected with our personal being. It is the same spirit, or God, that is self-existent supreme in the government and concerns of the universe. Hence those who assert that Spiritualism is losing power on the earth only confess to their own decay of appreciation of the world is not growing worse, but better. In the language of the speaker, it is moving up to the coronation of the spiritual as fast as the wheels of eternal truth can turn upon their axis. But it is cooperative spiritual labor that will help the work forward. Each one of us must do something for the future of Spiritualism in ourselves. We are, above all, to look upon humanity as a great family of brothers and sisters. We are to fraternally love all men and all women. We are to exercise charity for the faults of the children of our universal mother, even as we excuse and palliate the faults of our own personal mother's children. And we are, above all, to remember that we can neither create nor control law.

J. H. Rhodes, M. D., of 503 1/2 North Eighth Street, Philadelphia, will have charge of the news stand at the Neshaminy Falls Camp-Meeting, and will offer for sale the various book and other publications of Colby & Rich. He will also have on sale—and receive subscriptions for—the Banner of Light.

A Society to be known as the "Northern Iowa and Southern Minnesota Association of Spiritualists," was formed at Lime Spring, Iowa, June 22d. Officers were chosen, and a committee appointed to make arrangements for a camp-meeting at Cresco, Iowa, in the fall.

Shawheen Grove-Meeting.

The sun rose on Shawheen Grove as usual, on Sunday morning, July 3d, the day announced as the opening Grove-Meeting of the season under the management of Dr. A. H. Richardson. The atmosphere of human thought was tinged with sorrow, for the nation's President hung between life and death by the act of an assassin; the sky was also heavily shaded with clouds, not on that account of course, but certainly in keeping with the grief then so wide spread. A few drops of rain from time to time during the morning hours, with a possibility of increase and continuance, probably reduced the attendance some, but not enough to prevent the occasion from being a success in numbers as well as in entertainment. The day proved a fine one in every respect. The forenoon was devoted to a Lyceum entertainment. Quite a large delegation of the Boston Lyceum No. 1 was present, and the members went through their exercises admirably; their singing, accompanied by Bond's Band, was very fine; so were the recitations made by a number of the scholars. Mr. Leroy, as part of the entertainment, was facetiously introduced, who sang and represented a tramp, and, being called for repetition, rendered a tramp recitation. His personation and singing were very fine.

In the afternoon the platform was occupied by speakers and mediums. Dr. Richardson opened the meeting, and after a few appropriate remarks introduced Dr. John H. Currier as the next speaker, and also as the chairman for the rest of the afternoon. Speeches were then made by Mr. Wetherbee, and by Mr. Dowling of Malden, Mrs. Fletcher of Westford, and Mr. Whitney of Lowell. An hour was spent by Mrs. Ireland and Mrs. Leslie in giving platform tests, which are always an interesting feature of a spiritual gathering. Mrs. Cushman, that worthy lady and excellent medium for guitar music touched by invisible fingers, gave several of her interesting circles. When the hour of 7 was reached the several well-filled trains to Lawrence, Lowell and Boston were "homeward bound." Those words at the close of most any occasion, however much they may be eclipsed by apparent mirth and frivolity, always suggest to the thoughtful Spiritualist, or at least to this reporter, the words of Allen Dole:

Now thoughtfully our footfalls homeward bound,
And homeward also to eternal light;
While here Night's mantle overshadows the ground,
We wait expectant for a world that's bright.

Naturalism vs. Supernaturalism.

"There is probably no supernatural power unless there is some being, force or agency outside of Nature. Is there any such power? This is the question. According to our view, all appeal to the supernatural is unreasonable and useless, because man can avail only in an appeal to the intelligible and communicative powers of reason in his own species."—Boston Investigator.

The issue between naturalism and supernaturalism is not likely to terminate in any final conclusion, mutually acceptable to the parties engaged in this controversy, so long as the terms are so loosely employed and with a latitude that is wholly undefined. We might as well attempt to grasp the tail of the comet as to get hold of something substantial where terms are so vaguely used and ideas are so shadowy. Our esteemed friend of the Investigator, not less than Orthodox ministers, bandies the terms about in the old familiar way, without the slightest inquiry respecting their significance. Does he also accept the theological definitions? If he does not, will he please give us his own, clearly drawn and sharp? How can one answer his question respecting supernaturalism, "Is there any such power?" until he is pleased to tell us what he means by Nature? How much does friend Seaver's conception of the natural embrace within its scope? We suppose its limits must be at least dimly defined in his own mind. Does it include only the elements and forms of matter, their visible combinations and organized structures? Or does Nature also include the invisible forces of matter, as illustrated in the laws and processes of molecular attraction, chemical affinity, organic formation and life, with all the phenomena of sentient existence? We must respectfully suggest to our contemporary that the intelligent pursuit of truth is not a mere game of "hide and seek." Tell us, Bro. Seaver, just what you mean by the terms used?

The "hunted term" may now be said with truth to be "upon us," and thousands of people as a consequence are weekly leaving Boston on the Sabbath for the pleasant and healthful resorts provided in the suburbs for the accommodation of all who wish to enjoy a quiet and restful day. The great increase of these Sunday resorts, and the avidity with which the recreations they offer are entered into by the people at large, are rapidly overwhelming the advocates of the puritanical observance of that day with the idea that the force of their example and the power of their old-time dogmas in that particular are fast losing their prestige. Those of them who some thirteen or more years ago robed themselves in sackcloth and bowed in ashes at the proposition to open the doors of the Public Library on the Sabbath, begin to realize that in straining at "a gnat" at that time they forced upon themselves the alternative in which the swallowing of "a camel" is involved; and the time has come for them to do it! We rejoice to see that our citizens begin to realize the fact that God can be found outside of church walls, and worshiped in a broader and loftier temple than that which man formally dedicates to his service.

Is it not strange that naturally good men who wish to have morality predominate over everything else, so overdo their efforts upon this point as to actually produce in many cases the very reverse? Zealots are apt to be too self-righteous, hence the law is kept on the war-path. Liberty never hurts any one; charity for the erring is a part of heaven's programme; kindness, even to the brute creation, has its reward in the human breast; then why should mortals so constantly strive to create inharmonious and hate one toward the other?

Ignorant bigotry and persecutive, hard-handed fistfuls seem to possess an inevitable attraction for each other—at least they are always found in close companionship. The New York Sun mentions a striking instance of this when in a recent issue it remarks:

"Peddlers of the revised New Testament do tolerably well in cities and large villages, but make hardly any sales in the country, where any alteration of the sacred book is generally regarded as awful profanation. The pious women of Weiden, Iowa, chased an agent out of town."

HISTORY OF WOMAN SUFFRAGE.—The publishers want agents for this splendid work. See their advertisement in another column.

The March of Improvement.

It is not necessary to let go what real good the past has given us in order to grasp what the future has to offer also. A right balance in this respect holds on to what is good from all quarters. In this sense, there is no conservatism and there is no radicalism. What is good for us we are ready to accept from the past and the future alike. There are of course old abuses to be reformed, and so there are tested and precious truths to be held fast to. Let us not look contemptuously on the past, as if in emerging from it we were coming out of a prison-house. It has surely been necessary for our growth, even as the confining earth is necessary for the growth and strengthening of the plant that has got above its surface and come out into the light. We may well rejoice over the conquests of time over the power of the abuses of ignorance and superstition; but there was surely a precious life-principle struggling among them which it becomes us to hold in reverence.

It is good to contemplate the movements of the age we live in, all the same. Improvement, at least externally, is the order of the time. We see the end of slavery in the West and serfdom in the East. Superstition is letting go its hold on religion, and ecclesiastical tyranny is fast fading out of even its semblance of power. Knowledge has illuminated the human mind with its clear and powerful rays, and dispelled the darkness in which it so long stumbled and grovelled. There is no mistaking the fact that a new day has dawned. Reason is supplanting despotism everywhere. People are taught to make more of the present life, as if it were a substantial part of the future, instead of a period of penance and gloom. It is a wonderful century, and we are not yet at the end of it.

The Harbinger of Light, published monthly in Melbourne, Australia, by W. H. Terry, is a splendid representative journal of Modern Spiritualism. The number for May, which has just come to hand, is filled with choice reading upon the subject. Speaking of the physical phenomena, its editor truly says:

"Mediums of this class are rarely strong-minded individuals; it is inconsistent with the passive state which is essential for their control that they should be so. They are plastic, and are readily elevated or depressed by the mental influence brought to bear upon their sensitive natures; and to this is due the degeneracy of many formerly reliable mediums, who, by those who know the psychological difficulties they have to contend with, are rather to be pitied than blamed."

Scientific and rational Spiritualists, when once they have proved a medium as such, should rally round him and protect him or her from adverse influences. Were half the care bestowed upon them that was given to the Pythoneses and Oracles of old, their usefulness would be vastly increased, and there would be fewer lapses to chronicle. The scientific Spiritualist should remember that they are delicate instruments and require keeping in the best possible order for experimental purposes; the religious and emotional Spiritualist, remembering that they are the links which connect him with the dear ones gone before, should love and cherish them accordingly.

The obscure country preacher who expounds biblical texts to the abatement of his hearers, and the presumed glory of God, is cared for and supported by those he ministers to, as a medium between themselves and God, though he gives no evidence that he is such; whilst the medium who proves in his person his connection with the world of spirits (the invisible children of the Great Father) is often necessitated to sell his gift and seek proscription for doing so. Those who desire to keep Spiritualism out of the mire, and make both a science and religion of it, must take these things to heart, and do something practical to remedy them.

With due care of the physical and mental condition of our mediums, and a truly scientific method of procedure in our physical circles, we may rely upon the cooperation of able, scientific minds on the other side, and a proportionate increase in both the quantity and quality of phenomenal Spiritualism.

The Investigator pleasantly takes us to task for remarking incidentally in a book-review that there are "writers of the Materialistic school who see only an evil to destroy, but no good to establish in its place," and asks, "Will our spiritual friend of the Banner be so obliging as to kindly inform us what demonstrated or reasonable scientific 'good' thing that will benefit humanity we Materialists are not laboring to 'establish'?"

We reply, a knowledge of immortality. That is a good which we think you will not accuse us of a misinterpretation of words and terms if we say Materialists are not "laboring to establish." Yet it is both a "demonstrated" and "a reasonable scientific good." The "evil" that Materialists in common with Spiritualists seek to remove, is a blind reliance upon church creeds and effects dogmas, based upon empty faiths. While both classes would do away with these, the former seeks to establish in their place a belief that "Death ends all"; while the latter would supplant them with a knowledge of a continued existence beyond the grave for every human being.

Milo Spear, of Nashua, Iowa, passed suddenly to the spirit-world on the 21st of June, by means of the accidental falling of a portion of the frame of a barn which he was assisting in raising. His age was 57. He was much loved and respected, and leaves a wife and three children to mourn the loss of one whose protecting arm had ever been raised in defense of home and happiness.

E. M. Jones of Philadelphia, Pa., sends as an account of manifestations witnessed in presence of Mrs. Elsie Criddle. The phenomena spoken of in this article are closely akin in tenor to those frequently described in these columns as met with at Mrs. C.'s sances, and we therefore are obliged, through absolute lack of space, to decline its publication.

The Spiritualist Society of Manchester, N. H., holds public circles every Sunday at 6:30 p. m., in its hall, No. 14 Opera House Block, Hanover street. Lectures commence Sept 11th. Asa Emery, President; Joseph Freschl, Vice-President; G. F. Rumrill, Secretary.

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

A popular lecturer now traveling in Vermont writes: "I find the cause of Spiritualism in a very flourishing condition in all the towns I have visited among the Green Mountains, and everywhere the Banner of Light is fully appreciated."

Chester B. Fletcher, Sturbridge, Mass., writes: "The Law of Compensation vs. the Law of Death," by the guides of W. J. Colville, I have read with much interest and spiritual profit. Honor and thanks to all concerned."

Progress in Australia.

The progress of freedom of thought and emancipation from theological bondage in Australia, is shown in the recent organization of the "Liberal Association of New South Wales" at Sydney, and its adoption of the following principles as its base of action:

1. The universal brotherhood of man.
2. The inherent right of all individuals to hold, practice and proclaim any opinions, on all subjects whatsoever, which their conscientious convictions may demand; always provided that this is done in such a manner as may induce no breach of the public peace, or interfere in any way with the like liberty of others.
3. The duty of every individual to conserve and maintain this liberty.
4. The supreme authority of demonstrated fact—fidelity to knowledge.
5. Aspiration after the highest morality.
6. Respect for known worth.
7. The sanctity of truth.
8. The emancipation of woman.
9. The right of every one to the product of his own labor.
10. Complete secularization of the State.

From a note accompanying a copy of the "Rules" sent us by the Secretary, Mr. George Lacy, we learn that as this Association is a radical innovation upon the fossilized modes of belief and practice in Australia, it is, as might be expected, confronted at its inception by the most determined opposition of the entire mass of religious bodies, and of the reactionary section of the community, and is struggling "to make its way against the indifference and inertia of that large class which refuses to countenance any movement that does not bear upon it the stamp of fashionable acceptance."

Among its list of officers are many whose names are familiar to us as those of active and efficient workers in behalf of the interests of civil and religious liberty, and as it is the purpose of the Society, in addition to lectures, to establish a reading-room and library, we have no doubt great good will result from the undertaking. It has our best wishes for growth and prosperity.

San Francisco Meetings.

From Light for All we learn that the Sunday meetings of Spiritualists in San Francisco continue to be held under very favorable auspices and with most-gratifying results.

At IXORA HALL Mrs. E. L. Watson is holding forth to large audiences. Every Sunday afternoon at 2 o'clock she answers questions propounded by the audience in the most satisfactory manner, and Sunday evenings she lectures at 7:30.

At RED MEN'S HALL meetings are held every Sunday afternoon at 2 o'clock. Different speakers occupy the platform, and many interesting topics are brought forward.

At CHARTER OAK HALL a service of Christian Spiritualism, led by Rev. J. N. Parker, is held every Sunday morning at 11 o'clock. In OAKLAND, at the residence of Father Mabry, 1720 Twelfth street, free circles are held every Sunday afternoon at 1 o'clock.

Rare and Valuable Books.

Mr. Franklin Smith, of Dedham, Mass., who advertised his list of books in the Banner of May 7th, offers the balance, including some of the most valuable ones, at twenty per cent. discount from the prices there given, including Prof. Hare's large work, Dr. Babbitt's Principles of Light and Color, and several others not advertised in the list. Correspondence solicited.

We quote the following from a letter from our old medium friend, Henry Lacroix, of Montreal, who has for many years been a correspondent of the Banner of Light as well as a personal friend of the editor-in-chief. We commend him to the attention of our friends in the Old World:

"My band desire me to go to Europe, where French is spoken or understood, to stir up Spiritualists and get them to send out lecturers, to work systematically and practically; so that mediums may be developed in every phase. I will give the start first in Belgium, next in France. During next fall I will be in Paris, and in the winter in Italy. I go as a teacher principally, and will also, now and then, give tests. I rely much on the invisibles as helps in my mission. If any materializing medium wishes to go to Paris next fall in answer to M. Leymarie's call, I will be there and afford such an one all the assistance I can."

Read the card (fifth page) of Dr. A. H. Richardson regarding the next Grove-Meeting to be held by him at Shawheen.

Thomas Lees has a card on our fifth page, regarding the forthcoming Grove-Meeting at Euclid, O.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

Mrs. Frances Dillingham, of Lynn, has been engaged for July 10th by the Spiritualist Society, Peabody, Mass.

Mr. W. F. Peck of Chicago, Ill., was to lecture in Liberal Hall, over T. S. Baker's drug store, Norwich, N. Y., Sunday, July 2d, morning and evening. Subject of morning discourse, "The Science of Immortality"; evening subject, "The Soul and Future Life."

Frank T. Ripley is at St. Louis, Mo., and can be engaged for lectures and public tests at points between that place and Chicago for August and September. Address him at East St. Louis, Ill., care of A. A. Hamilton.

Dr. G. Amos Pelee, trance and inspirational speaker, will answer calls to lecture, or to officiate upon funeral occasions. Address P. O. Box 129, Lewiston, Me.

Dr. L. K. Conoley addressed a fine audience in Independence Hall, Haverhill, Mass., July 3d, at two p. m., on "Religious Progression." He will speak in the same place and at the same hour Sunday, July 17th. Expects to be at Lake Pleasant on and after July 24th.

Mrs. Cella M. Nickerson is located now at 89 School street, Eggleston Square, and would like to make engagements for hall or grove lectures during the month of July. She is engaged for the Cape Cod month of August; also will make engagements for the fall months.

The Dog "Snapper" in the Fable.

To the Editor of the Banner of Light:
When materializing mediums are entranced within a darkened cabinet they are transformed, as it were, into looking-glasses that reflect the exact image of the spiritual condition of the individuals forming the circle. When a suspicious, spiteful, malignant sinner is present the reflection of his own interior image is so truthfully presented that, like the dog in the fable, he not only frequently flies into a rage and demolishes the looking-glass (medium) in the vain endeavor to throttle his own hateful image.

AN OLD INVESTIGATOR.

"The Ladies of the White House": Sketches of the wives of the Presidents from Washington to Garfield, and of the ladies who presided over the households of the unmarried Presidents, by Laura C. Holloway, of the Brooklyn Eagle, published by J. V. Bradley & Co., Philadelphia, is said to have proven a success.

A well-known lawyer and M. C. of Massachusetts, speaking of another, said: "He is going to reach the superlative degree of success; first he got on, then he got honor, and now he is trying to get honest."

March 23.—Hamilton Towns: Richard Lyon; Simon Wa-
catt; Samuel Deard; Lewis J. Hibbard; Shining Star;
John W. Smith; George W. Smith; John W. Walker; A.
I. Kent; W. S. Smeal; Marksey Dodd; Allen,
John; J. S. Smeal; Shaw; Mrs. Lillian T. Hollander; M.
J. Smith; George W. Hall; Seth Lowrey; Maria C.
Jin; Eliza Ann Long.

March 24.—L. M. Stacey; J. W. Brown; Charles M.
Jin; J. J. Elliott; William C. Brown; Lizzie Welch; Char-
les B. Brown.

March 25.—Kansas: M. J. Mould; Jessie Dunbar; William
Kin; John D. Pike; Nancy Gray; William C. Brown;
J. J. Elliott; Lucy Alcott; Mrs. Flora Kenney; William
Norris; Capt. James C. Fiedler; J. Bartley; Mrs. Em-
ma J. Brown.

April 23.—Lizita A. J. Palmer; William Alderson; E.
B. Campbell; Henry Kemp; Mary E. Henderson.
April 24.—Lizita A. J. Palmer; William Alderson; Moul-
ton; Pauline Morris; Stephen Thatcher; Eliza Hathaway; H.
J. B. Jelow.

April 25.—John Colburn; Clara Lytle; Charles F. N.
Kott; Kate Pittman; Mary M. Cutler; Charles Peckham;
May 2.—Josie Williams; Charlie Russell; Freddie Fin-
ley; Ruth; Elizabeth; Mary; Elizabeth; Mary; Elizabeth;
Mary; Henry Gray; Orrin E. Bates; Forest Lily; Ann
Brimhall.

May 3.—Bertha M. Alden; Bridget Twomey; Cha-
les A. Miller; Nellie L. Goodwin; J. P. Simmons; Cha-
rles Silbee.

May 4.—Roseanna C. Randall; Bernard Brennan; Ma-
French; Julia B. Morrill; Richard G. Alexander.

May 23.—Father Edwille; Joseph Turner; Lizita E.
J. Brown; George W. Smith; John W. Walker; A. I.
Kent; W. S. Smeal; Shaw; Mrs. Lillian T. Hollander; M.
J. Smith; George W. Hall; Seth Lowrey; Maria C.
Jin; Eliza Ann Long.

June 3.—Oliver B. Kidgode; Mrs. Reuben Jolly; S.
uel W. Young; Capt. George Taylor; Mattie Williams.

New York Advertisements.

DR. DUMONT C. DAKE,

DR. DUMONT C. DAKE,
CLAIRVOYANT and Magnetic Healer, 214 West 42d
street, New York City. May 7.

Mrs. Lizzie Lenzberg,
Medium, 351 West 35th street, New York.
June 18.

MRS. KATE A. PARENT, 119 West 56th st.,
New York, Test and Business Medium. Sittings, \$2.00.
Eight questions by mail, \$1.00. 4w* July 2.

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 Nov. 13.—1ycow

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May 14.—13w*

Scientific Astrology,
OR
NATURAL LAW.
"THE universe is governed by law." were words fully

I spoke by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnipotent power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for my self, I will make the following propositions, viz.: Any person sending me, the place, sex, date of birth (at a particular hour of the day),

and 53-cent postage stamps, I will give them. In return a person will send me a personal test and proof of the science.

Any person sending me \$1, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me \$2, data as above, and two stamps, I will write an outline of my own theory of the universe, and the nature of the events and changes of life on this planet, and the nature of the human mind.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request.

I will point out to such the places in the pathway of the future
where flowers may chance to spring.
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