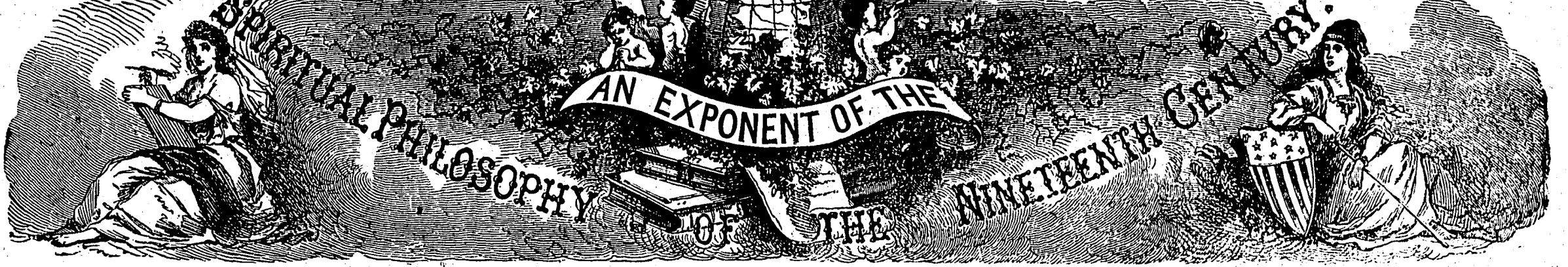


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## Free Thought.

### A DEFENSE OF MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

To the Editor of the Banner of Light:

I have always been a pretty serious reader of the *Banner*, but do not recollect perusing a single number that comes up to my idea of what a spiritual paper should be quite so fully as that of the *Banner* of the 16th inst. With the exception of a note wherein an over-hasty correspondent takes back on hearsay evidence certain "most commendatory" remarks he had incontinently indulged in in a previous issue, respecting the genuineness of the mediumship of Mrs. Crindle, which was based, he says, also on hearsay testimony alone, I do not think there is scarcely a sentence in the paper that the angels, in whose cause it is printed, would seriously object to.

Especially do I admire the article of A. E. Newton, "A Word for the Message Department," [the more widely useful, by-the-by, of any page in the *Banner*]. It should be read and re-read by every investigator of the spiritual phenomena. "Adaptation in Mediumship," by J. R. Tallmadge, is also a timely and capital contribution. It most ably illustrates a principle that should be understood by all investigators of spiritual phenomena, viz: that ideas flashed or telegraphed upon the brain of a mesmerized subject by a spirit-intelligence, as a general rule have to be embodied and expressed in words adapted to the comprehension and habit of the medium of conveyance.

"Remarkable Materializations at Littleborough, England, Joshua Fitton as medium, by 'Resurgam,' Charles Pettitt," in two numbers, must be especially interesting to American Spiritualists, coming as it does from that benighted land where the messengers of God and the angels are yet subjected to the pains and penalties that were inflicted in the dark ages on mediums (then called witches), some nine millions of whom, it is alleged on historical testimony, suffered death in the dungeon, at the stake, on the gallows and rack, in Europe alone, at the hands of executioners and tormentors appointed by the civil authorities, through the instigation of the anti-Christian priests and clergy who held dominion through all the Middle Ages alike over the bodies and souls of men. There is one sentence in Mr. Pettitt's communication that I would like to call your readers' particular attention to, both for the reason of its great importance and because it embodies a vital rule of proceeding that I have for years been endeavoring to get all materializing mediums to adopt. Says Mr. P.: "Fourteen persons, including the medium, assembled and were arranged 'impressionally' by the medium, no 'manager' of the séance existing, as the spirits give all instructions needful, and especially as to the admission or non-admission of any visitors. Without their consent none can be admitted, and hence arises the harmony and success of the séances."

These seem to be hard lines, especially those I have put in italics, but they are nevertheless true. Form-materialization is probably the very acme of the spiritual phenomena, and it would be just as consistent to send a child to college before he had learned the alphabet as it is to admit individuals into a séance held for form-materialization before they had, by rudimentary experiences, become aware of the extreme delicacy and harmoniousness of the conditions that are required for its successful demonstrations, and be thus prepared to abide by them. So far as my experiences have taught me, the guides of mediums do not exact from sitters either faith or belief, but they do demand propriety and entire honesty of purpose in all who come before their mesmerized medium. In the case I am treating of, although the guides of the medium refused to admit any testing skeptic into the circle, Dr. Scott, the spirit-conductor, expressly requested two of the gentlemen present to examine both the cabinet and medium minutely, in order that they might report satisfactorily to the public. This being thoroughly understood by the medium, the procedure did not of course tend to agitate his mind, and thereby hinder the manifestations, as it would no doubt have done had the committee been of a class that have been for some years striving to dominate in the materializing phenomena both in the United States and in England, in both which countries they have journalistic organs devoted to their interests. Again says Mr. Pettitt: "No skeptics were present, hence the uniform harmony and

great success." Now let us suppose what would have been the result had the fourteen investigators present been of the order of minds who made the vehement onslaught some years ago on Bastian and Taylor, the materializing mediums, and subsequently on Mrs. Richmond and her spirit-controls, immediately after that medium so signally rebuked the famous junto of "twenty-two" who signed the condemnation of those excellent mediums, simply for refusing to submit to their presumptuous dictation. Fourteen rules, all of them similar in spirit to those I am about to quote, were printed in the *Religio-Philosophical Journal* of May 25th, 1878. They had been previously adopted, by the Chicago junto on the 22d ult., and recommended to the whole body of Spiritualists to be enforced against "all mediums who ask endorsement from Spiritualists," with the proviso that all such mediums "be required to assent and conform thereto." Rule 11th enacts that "Investigators who are jointly investigating should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words nor fair looks. Some of the deepest villains have the art of appearing frank, open-hearted and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest."

"12. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions, if possible, but not making them less stringent." Imagine a medium for form-materialization, necessarily as sensitive to every breath of suspicion as an aspen leaf to the wind, to be surrounded in his helpless mesmeric state by fourteen detectives, each one glaring at the cabinet with the object of detecting and exposing by grabbing a form or otherwise, anything that should occur, which in his sight seemed suspicious! To experienced and candid investigators it would seem to be self-evident, without either argument or testimony, that it would be as impossible for the medium to exhibit the occult qualities of his mediumship under such conditions as for a nightingale to sing whilst surrounded within striking distance by as many colled and threatening serpents.

Although it was distant from my thought, when I commenced writing, to be so prolix, I may be allowed to say in connection with the above, that the *Religio-Philosophical Journal* of June 1st, 1878, contains a report of the proceedings of a "solemn meeting" held in the Third Unitarian Church in Chicago, May 22d, at which the following resolutions were passed:

"Resolved, That in our opinion, Bastian and Taylor's refusal to satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices on their part which will not bear investigation."

"Resolved, That we will not give countenance, encouragement or support to Bastian and Taylor, until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who follow the vocation of mediumship and the cause shall suffer from their final exposure, which is sure to follow."

"Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions."

Before the meeting separated, the fourteen rules I have referred to were attached with the title, "Hints for Investigators," to the following resolution, and adopted "without a dissenting voice."

"Resolved, That we fully approve the following suggestions, and recommend that all mediums who ask endorsement from Spiritualists, be required to consent and conform thereto."

This bold and destructive attempt of a self-constituted tribunal brought Spirit A. A. Ballou to the defence of the persecuted mediums, and shortly after the passage of the resolutions he denounced in severe terms, through the lips of Mrs. Richmond, the individuals who had thus assumed to dictate conditions for the denizens of both the visible and unseen worlds, charging those who voted for the resolutions condemning and denouncing Bastian and Taylor as being actuated by "precisely that spirit of persecution that would have hung every medium a hundred years ago; or, two hundred years ago, would have put to death in some countries of the world all professing Spiritualists."

At the time the "protest" was made, the following golden words were also pronounced by the inspired medium: "That Spiritualism is not a man-made movement; that manifestations do not come at the dictation of any human being; that the conditions for manifestations must be controlled by the spirit-world; that if we place ourselves in accord with the spirit-world, ample satisfaction will undoubtedly be given; that if we place ourselves in harmony with the spirit, the spirit-world will respond; and that it is not proper to pronounce upon the character of a medium without adequate investigation." (Vide Prof. Buchanan on Mrs. Crindle's mediumship, *pro* and *con*, both on hearsay evidence alone. *Banner* of July 16th.)

This prompt and energetic rebuke from Spirit A. A. Ballou gave such offence to the "gentlemen" who voted for the resolutions (see *Religio-Philosophical Journal* of June 15th, 1878) that they went in a body to Mrs. Richmond's house within the week "for the purpose of a conference with her control about the 'protest' of the supposed spirit of A. A. Ballou. It was declared that the said spirit of A. A. Ballou represented her control on that occasion. The conference, lasting upwards of three hours, was very animated and very earnest, and resulted (so says the *Religio-Philosophical Journal*) in an understanding that the offensive declarations and insinuations of that protest

should be withdrawn as publicly as they were uttered."

The Chicago junto was assisted on this occasion by an accomplished legal attorney, and no greater proofs of the wonderful superiority of Mrs. Richmond's mediumship are probably to be found on record than exhibited on that occasion, wherein the medium was made to occupy the position of a criminal surrounded on every hand by her accusers, and whilst thus bereft of all mortal sympathy and aid, for more than three weary hours was subjected to an "earnest and animated" questioning and cross-examination by a trained lawyer, without the terrible ordeal causing either her or her heaven-inspired spirit-guide to lose either temper or control. "The declaration," continues the report, "deemed offensive was that the gentlemen voting for the resolutions relating to Bastian and Taylor were actuated by 'precisely that spirit of persecution that would have hung every medium a hundred years ago; or two hundred years ago would have put to death, in some countries of the world, all professing Spiritualists.' The insinuations deemed offensive were—that those gentlemen, in making a request for a series of experimental test séances, were not actuated by an honest purpose, and that by the resolutions Bastian and Taylor were declared frauds without adequate investigation."

Spirit Ballou's replies to the numerous queries of the junto's attorney not being deemed satisfactory, it was concluded to follow up the examination of Mrs. Richmond and her "supposed spirit-control" of A. A. Ballou. Accordingly, on the next Sunday, June 24, 1878, (says the organ of the junto), "It was announced that the subject for the lecture through Mrs. Richmond would be chosen by the audience. When the hour came, the attorney for the complainants presented five written questions as the subject for the lecture, 'which received the highest number of votes, and so were chosen.'"

"The medium came to the front of the platform in the usual manner, and her supposed control asked that the questions be read separately in their order and numbered, that they might be answered separately. To each question the answer was given, after a moment's reflection, with unusual rapidity," (so says the report in the *Religio-Philosophical Journal*). The following are the questions asked and the answers given:

"QUESTION.—In view of the fact that by reason of numerous fraudulent practices of persons who are or claim to be mediums, great doubts have been created as to the genuineness of any physical manifestations, is it not the duty of all mediums professing to give form-materializations, upon a reasonable request of intelligent Spiritualists, honestly made, to give a series of experimental test séances for the purpose of testing the fact in their presence whether or not the conditions under which the manifestations are given are controlled by the spirit-world?"

ANSWER.—We answer to that question, No!

QUEST.—If such a request is so made, and the medium declines to grant it without even submitting the matter to the spirits claimed to control the conditions for manifestations through him, is not that refusal presumptive evidence of practices on the part of the medium which will not bear the test of adequate investigation?"

ANS.—We answer to that question, No!

QUEST.—If such gentlemen making such a request make it honestly, and for the purpose above supposed, are they not in that act in harmony with the spirit-world? And if the spirit-world should not respond to their request through those mediums, is it not presumptive evidence that the spirit-world does not control the conditions under which these mediums give their manifestations?"

ANS.—We answer to that question, No!

QUEST.—If such a request, so made, is so declined, is it not the duty of all honest Spiritualists to withhold from such mediums all countenance, encouragement and support, until they shall comply with such request?"

ANS.—We answer to that question, No! QUEST.—If such a request, so made, is so declined, is it not the duty of those Spiritualists to declare the fact publicly, and to recommend to others to withhold from such mediums all countenance, encouragement and support, until they shall comply with such request? To the end that the cause of true Spiritualism and the vocation of honest mediumship may not suffer by further experiences of fraudulent practices?"

ANS.—We answer to that question, No! And we desire to state that this is the opinion of the controlling spirits of this medium."

I think this was the shortest public lecture ever pronounced by Mrs. Richmond, but at the same time one of the most eloquent and effective. Making all proper allowances, I feel entirely certain that no exalted spirit-control of any medium ever sat down quite so hard upon any they deemed honest seekers after truth, as Spirit A. A. Ballou seems to have done on his learned interrogator and his antagonistic fellows in this instance. I can compare its moral with nothing more appropriately than with that of a passage in the most beautiful and suggestive lecture that was ever pronounced by spirit-intelligences through mortal lips—Jesus of Nazareth's Sermon on the Mount:

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

And ye beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Spirit Ballou would no doubt have gladly instructed the tormentors of his medium on this occasion, had he not discerned what was passing in their prejudiced and darkened minds, and felt sure that all he could say to enlighten them would be but a waste of time and words. He probably felt as Jesus no doubt did, when he said to his mediumistic disciples, "Give not that which is holy unto the dogs, neither cast

ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Just as the Chicago junto of would-be Popes and Cardinals in Spiritualism have ever since comforted themselves in requital for the five emphatic "No's," (each and every one of which embodies a pearl of inestimable value to those who have spiritual eyes to see, and who are not too learned in their own conceit to understand,) toward Mrs. Richmond and our materializing mediums, against nearly every one of whom the prime managers of the clique have ever since to the present day, poured forth in the columns of their unscrupulous "Journal" one continuous stream of slander, falsehood and abuse.

Any reader gifted with an analytic mind can scarce fail to perceive in the careful perusal of a file of the *Religio-Philosophical Journal*, commencing shortly after the demise of its late editor, S. S. Jones, that the ferocious attack of its conductors on mediums was a preconcerted plan, having for its object the utter extermination of our dark circles and materializing mediums, and the entire subjection of all others to the dominion of a self-appointed body of men answering to the ecclesiastical hierarchy that controls the mediums who are developed within the confines of the Romish Church, each and all of whom have ever been held as witches by Papal authority, unless the spirits manifesting through them, whether for healing or otherwise, conformed in their belief, conduct and utterances to the dogmas and practices of the "Holy Church." So long as the ecclesiastical held dominion over the civil authorities, it was ever the practice of the Church to persecute and destroy all mediums whose controls would not submit to the dictation of the priestly rulers, and canonize, as a general rule, all those mediums whose spirit-controls acknowledged and advocated the right of the Hierarchy to dominate alike over the spiritual hosts and the souls and bodies of men. It may be that this Chicago movement had its origin in a secret conclave of ecclesiastics, who, no longer able, in this advanced era, to use the civil authorities to suppress the spiritual phenomena of the day, are forced to resort to craft to slay the progress of that which threatens ere long, if not circumvented, to undermine and engulf all the anti-Christian churches in one common ruin. If "form materialization" could be crushed out of existence, it might not be so difficult as some may imagine to bring all the other phases of mediumship under the control of an oligarchy of bad, bold men, very much as Catholic spirit-mediums are subjected to ecclesiastical authority, even in the present day. As if in furtherance of such a design, the *Religio-Philosophical Journal* of the 21st of September, 1878, put forth (very evidently as a feeler) in its editorial columns a two-column article headed "A Training School for Mediums," which was evidently concocted by a most subtle mind, far superior in talents and a proper estimation of the secret springs of action that govern most aspiring men in their selfish pursuits, than is possessed by its ostensible conductors. Says the insidious writer: "To leave the development of mediums entirely to their spirit-controls is, we believe, in nine cases out of ten, subjecting them to the untoward influences of their own ignorance and of unfavorable surroundings, and not unfrequently proves the destruction of nearly all real growth and usefulness."

"In a properly-organized and well-conducted training-school all these evils would be avoided." Just so, said the priests of the Jews and the Gentiles nearly two thousand years ago, when they crucified Jesus of Nazareth and his mediumistic disciples because they chose to obey the voice of God within, rather than that of many. Just so, said the popes and priests of the Papal church when, through all the long ages, they tortured to death millions of God's appointed mediums because they would not or could not submit to their dictation instead of obeying the promptings of the divine voice within them! Just so, said John Calvin, when he burned his personal friend Servetus at the stake. Just so, said the bishops and priests and clergy of the national and dissenting churches of England and America when they hanged, burned and tortured thousands of witches and Quaker mediums. Doubtless there may be hypocritical feigners of mediumship among the spirit-mediums (although, judging from my own experiences, I think there are not an hundredth part as many as are to be found among the priests and clergy of professing Christians); still, I think the best rule to apply to them is that laid down by Jesus of Nazareth in the parable of the tares: When it was proposed to separate the evil from the good, Jesus (the husbandman) said nay; lest while ye gather up the tares (false), ye root up also the wheat (true mediums) with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers: Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." So far as I have been able to penetrate the motives of the prime (and probably secret and unknown) originators of the Chicago conspiracy against mediums, their design was not so much to expose fraudulent as to destroy the genuine mediums, and especially those for form-materialization.

The importance that is attached to this movement in Chicago by our spirit-friends is made sufficiently plain by Spirit A. A. Ballou's unusually severe denunciation of its Chicago advocates or tools. Not long after I became cognizant of the existence of the movement in Chicago, Spirit Theodore Parker told me, through the instrumentality of a private medium in Philadelphia, that if it was allowed by Spiritualists to accomplish the designs its movers intended, it would put back the cause

of Modern Spiritualism a century. Again, it is but two months since I was present with a very prominent and faithful Spiritualist in Boston, when one of the most efficient workers from the unseen world, speaking through the instrumentality of one of the very best mediums for communications, told us that unless the Chicago clique, who were represented by the *Religio-Philosophical Journal*, were defeated in their objects, Spiritualism would be "killed!"

This was stronger language perhaps than it was necessary to use, but it goes to show the immense importance with which the matter is regarded by our spirit friends, and it will certainly do no harm for all well-wishers to the cause of Spiritualism to keep a constant watch on the proceedings of the clique in question.

The facts, as I view the subject, these people are like the husbandmen who were entrusted with the vineyard. (See Matthew, Mark and Luke.) Many of the earlier mediums and sustainers of Modern Spiritualism seem to have become puffed up in their own conceit and backsliders from the truth. They constitute the anti-Christ of Spiritualism, that embodiment of selfishness and lust of power that has ever early manifested its presence amidst the "sons of God," or disciples of spiritual Truth, in every angel dispensation that has been accorded to mortals. They are of those who would seemingly (as Milton describes) "rather rule in hell than serve in heaven." They are of those who constitute, as Paul describes, the anti-Christ of ancient alike with Modern Spiritualism, "The typical man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." They are of those whom Spirit A. A. Ballou declared to the Chicago "gentlemen," and Jesus of Nazareth to their predecessors of the same ilk, viz, the Scribes and Pharisees, they who have been the persecutors and murderers of the prophets or mediums in all ages of the world. They are of those in whose skirts, in fact, is to be found the "blood of all the saints." They are of those who, under the subtle plea of superior honesty, wisdom, sanctity and "respectability," trampled beneath their feet every spiritual and moral truth faceted in the beautiful, angel-inspired gospel of Jesus, and established on its ruins a bloody, hierarchal, Pagan kingdom, sustained for a thousand years solely by the sword, fire and torture, until it became, in the glowing words of the *Illustrator*, a mythical Babylon, "The habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

If Spiritualists wish to learn what would probably be the result of a successful war on their angel-inspired mediums, they need but to dwell for a few moments on the rise and fall of the Quaker Society, which for many years from its origin, about the middle of the seventeenth century, continued to exist and progress solely through the untrammeled ministrations of angelic teachings by the instrumentality of inspired mediums, the same as is now practised in Modern Spiritualism. Although thousands of Quaker mediums and members of the Society were whipped, put in stocks and left to perish in loathsome prisons and dungeons, before the close of the century Quakerism had made such rapid progress in Great Britain that a majority of the people in the Northern counties (where it originated) were said to be imbued with its faith. Whilst in the full tide of this success, a number of Quaker "gentlemen" of the Chicago ilk arose and declared that it was necessary to restrain the eccentricities and unbecoming conduct of some of their inspired preachers or mediums, in order to make the Society more respectable!

In an evil hour it was decided by many of the most influential members that before any minister should be authorized to speak in public, he or she should submit to the "dictation" of certain "ministers and elders," and receive a certificate of competency. From that day the spiritual life of Quakerism began to depart, and has continued to do so ever since, until now it has become probably one of the most hard-shelled, formal fraternities in Christendom, and among the hardest to be reached by spiritual truth.

## MATERIAL SPIRITUALISM vs. SPIRITUAL PROGRESS.

BY A. F. MELCHEERS.

To the Editor of the Banner of Light:

How varied the descriptions of the spirit-world are, given by different spirits, all Spiritualists know, and also understand the reason why. But to non-Spiritualists this is a mystery. Even among Spiritualists there are many who will not accept anything which does not comport with their opinions, or with the teachings received from their own spirit-friends. This should not be. Spiritualists should read everything, judge well, retain the best, and think over that which they cannot or do not understand, before denouncing it or throwing it aside.

We frequently read hasty comments on new books, severe criticisms, and even denunciations—critics jumping at conclusions before giving the theme that investigation which is due to the author or writer thereof; often crediting mocking spirits for information given to certain persons, even when such recipients are satisfied beyond all doubt of the spirits communicating, having had their identification proven satisfactorily.

We must be charitable, and allow for the source from whence it comes, the instruments (i. e., the mediums) used, and principally the standpoint from which such a communicating spirit bases his opinions, draws his conclusions,



gets his information, and from which he views the spirit-world.

From this, no doubt, both mortals and spirits will infer that the spirit-world is seen subjectively. That does not follow. Cannot we see a thing objectively, and yet view it in a different light from that of others? Assuredly. Now there is another mode besides the subjective, from which spirits view the spirit-world, and that is *desire*. We know that many persons leave this world as religious materialists, and naturally expect and desire a material "heaven." Their wishes are gratified, their mental desires formulate themselves into actual facts—as the word is the law, so the desires of a spirit constitute his happiness. We cannot say they see the spirit-world subjectively, but they see it as they describe it to us, from desire—they wish it so, and God, through the inevitable universal laws, grants their wishes. Should not this constitute part of a spirit's happiness? Why not?

But there are many others who have become spiritualized enough to forget the material and delve in the mental; to such are accorded *spiritual progress*. Thus we see that Mr. So-and-So has not been the subject of mocking spirits, but received information of actual facts as they exist, according to the desires and wishes of the spirits communicating.

Spiritualists should, therefore, not denounce these material communications before investigating, but rather pity the spirits who have not yet reached the path which leads to spiritual progression; and furthermore, should make it their duty to enlighten such spirits and mortals, who are groping in dark materialism. But for all that, these communications and this information is given to mankind for a purpose—it all aids in the grand ultimate.

Even those spirits who are dwelling in these material heavens will finally reach a standpoint from whence they progress to the more spiritual heavens; and mortals, who cannot understand the spiritual Spiritism, will for a time indulge in the material and create their own happiness in it; but the more we give them here, the sooner it will become obnoxious to them, and their inmost souls will begin to crave for something higher, as a thirsty mortal craves for water. And then, ay, then, they will give their hearts up to the Most High. They begin to feel, and will soon realize, that there is a void in the heart which cannot be filled except by calling on Him, and imploring for strength and understanding to clear up the mystery of entering the path of spiritual progression!

We have received many communications from spirits, endeavoring to give us descriptions of their spirit-homes, of the spirit-world, of their condition, etc., and some of these I herewith give for the benefit of the reader, to show how varied they are and what a variety of opinions, ideas, descriptions, etc., are given to us for our enlightenment and judgment.

Here is one from a spirit thirty-six hours after his demise, in life a merchant; one who led a natural life, not paying much attention to the future, and who was regarded by the community as a good man:

Q.—How does the spirit-world look to you?  
A.—The same as it did when I was in the flesh, only more beautiful.  
Q.—Do you see mortals?  
A.—Yes; but they seem phantom-like, some brighter than others.

From A. T., whose communication explains itself:

All seems dark and dreary. When one is blind in mortal life, some other sense develops to such a fine point that we have a substitute; but here blindness pervades all senses. I was a selfish man, and now none can be for me. Prayer is a loophole—can you give me one?

From a friend: "My spirit-home is a lovely spot. Near the banks of a clear crystal stream stands a stately mansion, surrounded by a beautiful lawn, interspersed with garden spots, on which bloom the sweetest flowers; gorgeous perfumes pervade the atmosphere—beautiful shade-trees surround the whole. From the balcony of the mansion we have a fine view of the river, on whose ripples the sunbeams play. Our hearts are filled with joy, and constant happiness is our lot. For all this we must thank our Father in heaven."

"What is heaven?"  
"Heaven is a place of beauty; 'tis where angels sing praises to God; 'tis a place of everlasting happiness, and where none but the pure in heart can enter. We catch but an occasional glimpse of this bright spot, and when we will get there, only life knows."

We asked our spirit-guide to give us a description of his condition or place. He answered:

"Human language cannot express it."  
"Can you give us no analogy whatever, compared to earth, or other descriptions given us of the spirit-world?"  
A.—"We live!"

On another occasion we received a visit from Rev. Dr. J. B., known as a very pure and charitable divine. He gave us the following:

"Home of the living soul, how beautiful art thou! No finite mind can ever grasp thy wondrous beauties. It is all so pure and so beautiful, that I, who have been reveling in all its grandeur for several years, find no words to convey to you a shadow of its everlasting beauties. When the glorious sun pours its golden light through fleecy clouds, scattering through the air on a calm summer evening, the human eye beholds the brightest sight that is to be seen on your mundane sphere. But what is all that beauty compared to the glorious tints which I behold? A mere nothing; scarce like a tallow candle to the noonday sun. I cannot find words to describe the music which reaches the soul from every direction. And the love which flows from soul to soul; the gratification of knowledge; the pleasure of work in helping one another onward, and of assisting poor suffering mankind in its need. You must take this as I am enabled to give it."

To T. C., a merchant who died about five years ago: Will you give us a description of your spirit-home?

A.—"Home! I have none. I am yet a wanderer on the face of the earth, not having done good works enough to build myself a home. When I first died I was under the impression that I was dreaming. I tried to speak to my wife, but she would not listen to me. Then my spirit-daughters came to me and told me that I was a spirit, and proved this to me by showing me my cast-off body lying in the coffin. They then conducted me away and instructed me as far as they could. I am moderately happy, and find everything around me as palpable as when in the mortal frame—everything looks natural, with very little change. But I now know that overlying progress is the word here, and I hope in the far-off future to reach those 'higher realms of which I have a slight intuition.'"

The reader can infer from these descriptions that spirits speak from the standpoint from which they see things—more properly said, from their condition.

It is therefore an act of charity to take the descriptions as they are given. No man is obliged to accept them if they do not agree with his opinion, or comport with his judgment; we cannot judge for the spirits; it is their work, not ours. Wise spirits generally

give mortals such information as in their estimation is understood, and can best be digested to them. If there are some who cannot get along without a Christ in Spiritualism, let them have it—it is nobody else's business. Let every spirit define Spiritualism according to his condition, and let every mortal imbibe Spiritualism as it will best agree with his mental status, his own heart's longings, or we may also say according to his condition. Mr. A.'s soul is not far enough developed to accept all which Mr. B. does; then why strive to force him to believe that which he does not understand. People only believe that which they understand. And when they have reached the point to understand, it is no more a matter of belief, but of knowledge—for Spiritualism is based on actual knowledge, and appeals to man's senses by facts and to his soul by reason. Spiritual progress is the ultimate of every soul, even if the first step has to be taken from material Spiritualism.

#### Mr. J. V. Mansfield's Mediumship.

A REPLY TO DR. S. B. BRITTON BY WM. EMMETT COLEMAN.

Justice alike to myself and to Mr. Mansfield demands a brief reply, in each case, to several points in Dr. Britton's critique of my remarks on Mr. Mansfield's mediumship. First, however, let me say that it was impossible for me to think so gifted a scholar as my critic my "enemy," simply because he differed in opinion with me on certain moot points involved in the solution of the vexatious problem of spiritual mediumship. Freedom of thought, speech and action, without infringement of a like freedom in others, is the sacred prerogative of all mankind; and by mutual exchange of differing views is truth constantly being elicited. Nay, more: as the Doctor believed that an injustice had been done Mr. Mansfield, it devolved upon him, as an act of duty, to defend that gentleman from what were deemed unjust imputations. I fear, however, that in our otherwise zealous denunciations of each other, we have unwittingly become himself guilty of injustice to myself, primarily, and secondarily to Mr. Mansfield; hence this reply.

1. Dr. Britton said it had not occurred to him that I could possibly be found with those whose "superior intelligence" he speaks of, and who "decide" to "close them to a 'too hasty decision' of the grave questions underlying mediumistic phenomena." I can assure Bro. Britton that it is no hasty, rash decision I have arrived at. For over twenty-two years I have been studying the philosophy of Spiritualism, and thirteen years past I have devoted special attention to Mr. Mansfield's mediumship and cognate phenomena. I have examined closely all the instances of his answering sealed letters, of which articles could be garnered through the press, or otherwise, and also all accounts of personal sittings in his office, and of his public tests in spiritual gatherings. I have endeavored to gather all obtainable data bearing on the subject, and from patient and careful study, and analysis of the various phases of the phenomena, and after careful thought and discrimination extending over a dozen years or more, that I have been forced to the conclusion voiced in my recent paper on Mr. Mansfield's mediumship, which conclusions I have no expression in Mr. Britton's critique. I have, therefore, voiced no "hasty" conclusions, but the results of long and searching examination, observation, analysis and thought.

2. Dr. Britton speaks of the "Journal's conspicuous witness" being "one G. W. M., a local preacher in Illinois," whose dealings with Mr. Mansfield Dr. B. proceeds to ventilate. Although not directly so stated, the readers might think that the "conspicuous witness" was my "conspicuous witness," when in fact, not the remotest connection exists between that gentleman's experience and my remarks on Mr. Mansfield. I never referred to him, nor were his dealings with Mansfield present in my consciousness when writing my article.

3. As before remarked, my conclusions regarding Mr. Mansfield's mediumship do not appear at all in Dr. Britton's reply. By implication, certain ideas are attributed to me not found in my remarks, and these men of straw Dr. Britton vigorously seeks to annihilate. This is certainly unjust both to Mr. Mansfield and myself. Certain ideas concerning Mr. Mansfield are attributed to me, and these are certainly not found in my remarks; but, instead, the contrary is plainly stated. Dr. Britton inserts in his seven columns one quotation from myself, which quotation, being a partial and incomplete one, taken alone without the concluding portion, quoted by Dr. Britton, and which, taken alone, means directly contrary to its plain and evident meaning when read complete. Is it fair or just to publish an incomplete portion of a paragraph, and omit the explanatory part thereof, and then charge the writer with asserting that which the omitted portion positively proved he did not mean? Were I disposed to be severe with Dr. Britton, I might call this garbling, and I would be justified in so doing.

4. In speaking of the answer to my sealed letter being a fraud, and in narrating my reasons for so asserting, I first state that instead of being from my father, to whom addressed, it purported to come from another person, and by this means an answer to the personal questions to my father, and which I had no right to ask, was quoted, and then stopped, nor does he hint at my giving any further reason for denouncing it a fraud than that one person answered it instead of another. He then argues nearly two columns, and concludes that one spirit answered for another, but no evidence of fraud per se, in which I agree with him, and which I have never disputed. By omitting my subsequent remarks, Dr. B. puts this untenable proposition into my mouth, and then takes a bit of voluntary license. Dr. Britton stopped my quotation in the middle of a sentence, at a comma instead of a period. Why did he not finish the sentence? Because if he had, much of his subsequent argument would have lost its force.

Here is what I said: "By this means an answer to the personal questions addressed to my father were avoided (here Dr. Britton stopped), all such questions being stepped in the reply, although the party communicating it, in the reply, was as thoroughly conversant with the correct answers as my father. The answers given to the other questions were such as any one reading my questions could readily give, not the slightest sign of a test being given, except the test of the fact that the character of the communication given; for the answers given to a number of my questions were such as would readily occur to any one unimpaired in the matters involved; but in every case it happened that the true answer was given, and the false answer was not. In several cases it was said, 'this is given as a test,' and so it was—a test of the complete ignorance of the person writing the replies to my queries."

It is seen, therefore, that the fact of another person replying in itself, was evidence of fraud, but the nature of the replies given by that supposititious second person. Had the replies been truthful or pertinent, the personality of the answerer would in no manner have affected the value of the communication. In using the term "fraud," it was not intended to charge Mr. Mansfield with conscious, deliberate fraud in writing. My explanation as to how the letters are answered, Dr. Britton also omits, but leaving me greater license in denouncing Mr. Mansfield as an unimpaired fraud, opening and re-reading the letters sent him for answer, which I expressly defended him from in the article criticized. The term "fraud" is applied to the nature of the contents of the answer, and not direct to Mr. Mansfield.

4. So far as Dr. Britton's article concerned, there is not a line in it intimating again that I charged Mansfield with systematic fraud by opening the letters sent him, and answering them, and that I charged him with giving answers to my sealed letters, and that I charged him with opening and re-reading the letters sent him for answer, which I expressly defended him from in the article criticized. The term "fraud" is applied to the nature of the contents of the answer, and not direct to Mr. Mansfield.

5. So far as Dr. Britton's article concerned, there is not a line in it intimating again that I charged Mansfield with systematic fraud by opening the letters sent him, and answering them, and that I charged him with giving answers to my sealed letters, and that I charged him with opening and re-reading the letters sent him for answer, which I expressly defended him from in the article criticized. The term "fraud" is applied to the nature of the contents of the answer, and not direct to Mr. Mansfield.

"Are we to consider these answers given by Mr. Mansfield as due to deliberate fraud on his part, as Mr. Snow's correspondent was inclined to think? Or, in some manner open the letters and thus be enabled to answer them? This would be unjust to Mr. Mansfield; for there is no doubt that he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part. Now, I ask every lover of fair play and justice if it was not unfair to argue against me as having charged Mr. Mansfield with opening sealed letters, as Dr. Britton implies, if he does not, indeed, directly assert that I did so?"

That I have good grounds for charging Mr. M. with opening sealed letters, I so intimated. Up to within the last few weeks I had not heard of any decided charge against him of opening and re-reading letters; nor had I any idea that he was ever guilty of such practices. My defense of him there in my critical remarks on his mediumship, I was therefore surprised to receive a few weeks since from an old Spiritualist very strong evidence of an instance where a sealed letter sent by him was returned, after having been opened and re-read in violation of the original sealing. The evidence is so positive that I do not know how to get around it. It is seen, therefore, that though I refrained from thus accusing him, because I did not think him guilty, others have no scruple in positively so asserting. I have also received other letters from Spiritualists denouncing him as a fraud in the light of their experience with him. In spite of all this, I believe that even if there may be some cases in which he has practiced fraud, the greater part of his phenomena are genuine, and some of them due to direct spirit action, including in the latter class the answers written by him in foreign languages.

Dr. Britton says: "Mansfield testifies that it [my sealed letter] was opened, and that he [Mansfield] was not the one who opened it." I have now asserted this, then he did not tell the truth when he wrote me that it was opened by the authorities after he had answered it, and had received it in an envelope. I have now asserted that it cannot be true. I still repeat, Mr. M.'s letter to me in which he so asserts; also my sealed letter and the reply thereto.

5. Using the language of Dr. Britton as applied to myself very unjustly by him: "It was with mingled feelings of surprise and sorrow that I perused" Mr. Britton's criticism of myself; for "it seems to me that his *ex parte* character, inadequate statement of facts, uncertain reasoning, and implied inference all of which the foregoing should be characteristic of Dr. Britton's labored defense (and attack), are calculated to do great injustice" to myself, to Mr. Mansfield, and the cause of truth in spiritual matters in general. I was indeed surprised to see Mr. B. say that I had said explanatory and defensive of Mr. Mansfield's mediumistic and psychic power, and argue against me at great length in defense of propositions never disputed by me, and not to be found in my own writings. It is a knowledge of this which induced him to indulge the hope that I would not think him my enemy for writing as he has done. In conclusion, I would suggest to Dr. Britton that, in future, in commenting on my published remarks, it would be a simple and just thing to credit me with that which is plainly expressed in my language, and not, by omissions and forced constructions, hold me up to public reprobation for that of which I am wholly innocent. "Of all the virtues, justice is the best."

"Naught is on earth more sacred or divine,  
Than that and men do equally adore,  
For its own virtue, that doth right define:  
For its own virtue, whence mortal men improve."  
Right in their wrongs, are ruled by righteous laws  
Of the superior gods, and evermore  
Their inferior gods, and evermore  
Thereby contains his heavenly commonwealth;  
The skill whereto to princes' hearts doth reveal."  
Presidio of San Francisco, Cal.

IN MEMORIAM.

"Green Pastures and Still Waters."

BY W. C. GANNETT.

Clear in memory's silent reaches  
Lie the pastures I have seen,  
Greener than the sunlit meadows  
Where the May has flung her green:  
Needs no sun and needs no star-light  
To illumine these fields of mine,  
For the glory of dead faces  
Is the sun that never shines.

Yet, Oh, well I can remember  
One called me to the "Palm!"  
And the waters were a torrent  
Sweeping through my life again!  
Now I call them "Peace and Stillness,"  
Brightness and happy thought,  
Where I linger for a happy thought,  
From my faces that are naught.

Naught? I know not. If the Power  
Maketh thus his quiet waters,  
Out of waste, his heavens serene,  
I can but call the "Palm" again,  
Of the May-larks and the Song,  
And the faces of my dead ones  
Pledge no waste within his Whole!

Spiritual Phenomena.

LIVING FORMS AND LIVING FACES.

To the Editor of the Banner of Light:

In your issue of July 2d was presented, from the

New York Tribune, a vivid narrative of certain

remarkable manifestations which occurred in a

"spacious villa, standing in the midst of handsome,

well-kept grounds" at Astoria, Long

Island. The narrative, clear, concise, and convincing,

was the more valuable as coming from a

secular journal of large influence, and a writer of

admitted ability; and such a testimony, in

favor of a phase of Spiritualism which is de-

manding attention and commanding belief in

all parts of the world, naturally makes any later

scarcities given by the same gifted medium, worthy

of public and prompt mention. An account,

therefore, of the only séance which has been, or

can be given this summer in the city of Boston—the

scene of her many triumphs during the

past three years—deserves publication, alike

because of the brilliant and startling character

of the manifestations themselves, and the conviction

which a candid perusal of a report of

what occurred must carry to every unprejudiced

mind.

The séance was held at No. 3 Hancock street,

in this city, on Thursday evening, the 21st of

July. The company who were witnesses of what

is here related, numbered nine; among whom

were Robert Kinsey, Esq., of Cincinnati, with

his wife and two sons, Mrs. Andrew Bigelow,

Mrs. George F. Hunting, and Hon. John S.

Ladd. The cabinet was of the simplest possible

construction, it being made by a curtain—

or rather two, for it was parted in the middle—

hanging at the folding-door opening, dividing the

front parlor from the back one. The medium sat,

or rather reclined, on a small, old-fashioned

sofa that came from the historic Royall House

at Medford, which sofa was less than two yards

from the curtain. There is but one door that

gives admission to the back parlor, and this was

locked by one of the younger Mr. Kinseys—the

key remaining in the lock all the time—and by

him unlocked at the close of the séance. This

parlor is thirteen feet above the ground, and

the shutters of the two windows were

closed and bolted, in order to exclude the light.

And this served also to bar the ingress or egress

of any possible confederate, which was also

most effectually guarded against by Madeira

vines which are growing not two inches apart,

close outside each window, the least displacement

of which would have been noticed at the

close of the séance. There was only one person

in the house beside the company assembled in

the parlors; and the whole surroundings of the

medium made it impossible for any mortal, or

aught in the shape and semblance of mortality,

to emerge from the cabinet and walk out in

full view of the spectators, except it were the

medium herself—or a materialized spirit!

The company sat in a semi-circle directly in

front of the curtain, the most distant not being

more than twelve feet from the medium. The

gas was turned down to what might be termed

a half-light, the glass globe being bound round

with pink and blue tissue paper, to give a sub-

dued or softened light. At the same time it

was so bright in the room that large print

could be easily read, and the notes written down

from which this report is made. The chairs were

so arranged that a free passage could be had

on both sides, enabling the materialized forms

to pass out into the apartment and to the rear

of the company. The floor was carpeted with

the white straw-matting of summer, which in

itself made the room appear lighter and the

forms more readily distinguishable.

The séance commenced about 8:30 o'clock,

and after an invocation and appropriate sing-

ing, which occupied less than ten minutes, the first spirit-form appeared, gently pushing away the curtains, and walking, or gliding, into the room. She was well known as the guardian-spirit of one of the gentlemen present, and was appraised in a sort of gossamer lace of faultless white, very fragrant, and adorned with golden stars. Her first act, after respectfully greeting the company, was to throw back both folds of the curtain, now on the right hand and now on the left, and hold them aloft, so that the fullest possible view of the face and form of the medium could be afforded. This was not done hurriedly and then dropped, but both parts of the curtain were held up more than three minutes, so that the eye could take in the whole scene—and they were especially held in such a way that those of the spectators who were present for the first time at such a séance could clearly behold the medium and spirit-form simultaneously. After this the curtains were dropped, and the form passed into the room; yet all the while a tent-like opening was left, so that the sofa and its occupant were in clear view. She glided, or passed, on the outside of the company, slowly and gracefully placing hands, which were soft as velvet to the touch, on the head or forehead of each person, and often covering our faces with a mantle of perfumed lace. On reëntering the cabinet, the curtains were again thrown up triumphantly, affording, if possible, a still plainer view than ever of the medium, and brushing away any possible cobweb doubt as to her continuous presence on the sofa. Before finally retiring, and as the spirit-visitor stood at the parting of the curtains making her farewell adieu, she waived, or winnowed, her lace mantle back and forth several times, filling the room with the fragrance of tropical or oriental gardens; and thus, as it were, in a cloud of spirit-incense, took her leave.

The second form was a female, evidently a Quakeress, somewhat wrinkled with age. A close cap largely concealed her hair, and one of the company remarked that it was dark, whereupon she drew forth from beneath the cap a long lock, or tress, and holding it up, showed it to be light. Mr. Kinsey recognized her as his mother, and advancing toward her, she placed her hands on his head and kissed him. A pair of scissors being furnished, she cut off a lock of hair, which was found afterwards to agree with the character and color of hers when living.

The next form was that of a graceful young lady of sweet face and fine presence, clothed in a dress of the same white gossamer lace as was the first one, yet the gold ornamentation thereon was notably different, the stars being larger, brighter and more numerous. At sight of her Mr. Isaac Kinsey said, "That's Kate!" meaning a sister who passed from earth a few years since. The recognition was also made by her parents and other brother. She passed outside the circle, moving directly to the four who were dear to her in the company, covering them all with her lace mantle, and not only caressing them, but also kissing them with lips as warm and natural as in life. These acts of special personal affection and remembrance occupied at least ten minutes; and particular pains were taken by this spirit, both on emerging from and reëntering the cabinet, to exhibit the sleeping medium to the company. The well-known hymn, "Pull for the Shore," was sung while she was present, it having been an especial favorite with her in life, and she joined in singing it on a well-remembered occasion a short time before she passed on.

When the curtains were pushed back by the fourth spirit-form, one of the ladies in the company exclaimed: "I never saw a figure draped like that!" And well she might say this, for a finished and very artistic form glided before us, noticeably shorter by a head than the one that had just retired, with a regular, clear-cut face illumined with life and smiles, and wearing dark curly hair. There were golden leaves on the lace of her dress, but so small and dim as to be almost invisible; but the garments, looks and carriage of the visitant were such as once seen never could be forgotten. Who was she? Mr. Kinsey at once recognized her as his sister Mary, who had been for forty years in spirit-land. Though a Quakeress, yet she always wore curls when on earth, being the only one of a large family who did so; and as she looked in life so she appeared now, when returning in a materialized body. At her brother's request, she cut off a curl from her head and gave it to him, it being notably different in color and otherwise from his mother's, as was seen at the close of the séance.

Without dwelling too tediously on this wondrous spirit-manifestation, it must, however, be told that after caressing those of the company who were dear to her in life, she, on returning to the cabinet, lifted up the left portion of the curtain and placed it over the back of a chair; then the right one was raised and held up in like manner, so that the back parlor, and especially where the medium was reposing, was exposed to as full view as any object in the front room. Then this sister-spirit, kneeling beside the medium, passed her hands over the face and form for a few moments, when the countenance was brilliantly illumined with a clear phosphorescent light, and more than this, on the brow of the sleeper blazed a tiara of jewels, shining like emeralds and diamonds! This miraculous face-lighting lasted several minutes; and on closing the curtains at the time of her leave-taking, the spirit-form, like the one who first appeared, diffused the same delicious tropical perfume from her lace mantle, filling the room with fragrance and the company with wonder and delight.

The next visitant was Mr. Kinsey's daughter Hannah, who wore a head-dress, or tiara, of large golden leaves, and a snow-white dress ornamented in the same manner. The entire garb and appearance can but faintly be depicted by one word—resplendent. Beside the usual greetings and endearing caresses for parents and brothers, this spirit manipulated her lips with her lace mantle before retiring, and said in clear tones: "Speak kindly to the sorrowing. Raise the fallen." If little is said of this brilliant star spirit, it is because it is impossible to describe in cold words the angelic beauty of her appearance, or begin to do justice to the sweet memories which her presence has left.

The form which succeeded was not clothed in the gossamer and gold-adorned lace which has been before spoken of, but appeared before the curtains in a rich, but unmistakable peasant's dress, which tightly fitted a full flowing bust, and was girdled or belted at the waist. The skirt was composed of alternate red and white stripes like ribbon, about three inches wide, running up and down, and the hair was carefully brushed back from the forehead and caught up loosely behind. There was a soul earnestness about the face that was very impressive, while it was lighted up with a tri-

umphal smile, as if her work was accomplished. Who was she? No one of Yankee land—that was self-evident. Of England? No. Of France? Yes! And in one breath three persons in the company exclaimed, "Joan of Arc." For, though quite unlike the conventional representations of the Maid of Orleans, with martial mien and garb, yet she was standing before us in the precise attitude and look depicted in Bastian Le Page's wonderful picture now on exhibition in New York, where she is painted in the grove near her cottage home on the Meuse, listening to "the voices," or inspirers, calling her to the work of redeeming France. Certain of the company who had recently seen the painting, bore witness to the striking similarity of the face, form and attitude before us, and what is portrayed by the painter. But however this may be, every one present regarded it as a proud privilege to behold such a living embodiment of one of the world's greatest heroines and immortals.

The ninth spirit-form, as she came before the curtain, was a young lady having noticeably very long hair falling down her back, measuring at least a yard. Passing behind the company, she laid her hands gently on the heads of Mr. and Mrs. Kinsey, and then walked toward a long sofa on the south side of the room. On this she first sat down, and afterwards stretched herself out at full length, laying her head back on a pillow and folding her arms over her breast. As Mrs. Kinsey looked round at the form thus extended, she exclaimed: "Why! That is Juliette! And that is precisely the way in which I used to see her lie on the sofa at home." Who was Juliette? Her own niece, who passed away last December, in the Dorchester District, her disease being consumption. She was twenty-five years of age and had very long hair, wearing it as did the materialized form before us. Mr. Kinsey and his sons both recognized their niece and cousin at sight; and some one of the company asking "When she died?" answer was made, "I am not dead. I have only passed on." In life Juliette was passionately fond of, and greatly proficient in music; and while the company were singing three stanzas of "Jesus, Lover of my Soul," her voice was heard joining in clear, melodious tones.

Sixteen forms appeared in all during the two hours that



complained of lameness and fatigue in her arms, and sickness at the stomach.

Of the many other remarkable occurrences during the séance, I will only mention that the medium's babe became restless, and was taken by a materialized form into the cabinet and there cared for, while other forms kept on appearing and walking over the floor. Each one of the sitters was taken into the cabinet to examine the medium, while spirits appeared outside and talked with the rest. One lady-spirit who had passed away some months ago in Hot Springs, Ark., and who had promised to my wife on her deathbed to come and appear to her, did so, and taking my wife's arm, said to her: "Did I not promise to return? Here I am." She also gave her full name, which, however, was unnecessary, as my wife fully recognized her. I must also remark that the agreement entered into between my wife and this lady was known to no one, not even to myself.

I might continue telling of the remarkable tests that were given at this wonderful séance; but all these things have been described in the *Banner of Light* so often that it would appear only as a repetition of well-known facts. All that appears new are the above-given facts of spirit-seizing; the truth of which I herewith most emphatically and solemnly affirm.

Dr. F. HARTMANN.

Georgetown, Col., July 28th, 1881.

P. S. I forgot to mention that during the struggle between Mrs. Smith and the spirit, our heads were touched and coats pulled by other spirit-hands, while at the same time the voice of "Red-Face" spoke from the cabinet. II.

#### MRS. CRINDLE-MATERIALIZATIONS.

By JOHN WETHERBEE.

To the Editor of the *Banner of Light*:

I believe I am considered level-headed on the subject of materializations; at least, my venerable friend Hazard says in reference to it, that I am only half a Spiritualist. By level, in this connection, is not meant one whose doubt exceeds his faith, but one who, while believing in the phase theoretically and logically as well as objectively, is not disposed to endorse any claims that have questionable associations, and who is not from politeness, to either spirits or mediums, inclined to recognize them on their say-so unless I actually do so—which has not been my good fortune as yet, generally because it is too dark, or that they present themselves in unfamiliar decorations. I do not say this in any offensive way; I believe in materializations—have had more or less experience with most of the mediums, and consider them generally what they claim to be; and I expect this phase of the subject, as well as all others, "to grow brighter and brighter unto the perfect day." With this for an introduction I want to say a word of Mrs. Crindle, whose materialization séance I attended one evening this last week, at my friend Mrs. Stratton's, on Valhalla street, Boston.

Having a good opinion of Prof. Buchanan I went there without any great expectations, as he had seen fit to withdraw his endorsement of her qualifications, after his favorable report of an earlier date; but I must say I was very much pleased with her materializations. I say this without any parenthesized interrogation point, and I wish to be understood so—they were in many respects better than any I have seen. The light was altogether better than usual at such séances; and at times at this séance, by the request or permission of the apparition, it was made quite light.

I do not propose to write a long, descriptive article of the details of this séance. That is too often done by others to need any repetition from me. My object is to give the impression from my standpoint of the materializations on this occasion, using enough of the proceedings to make myself intelligible. In Mrs. Stratton's parlor was an alcove, a drapery curtain separating it from the parlor. In that alcove the spirits were to hold and did hold sweet, at least audible, counsel together—several different voices; does this suggest ventriloquism? But I sometimes distinctly heard two voices at the same moment talking on different subjects. Before the manifestations began, Mrs. Crindle (who had just come, most of the friends being already present) in dark dress sat next to the curtain and became entranced, and then passed into the curtain enclosure, when instantly a spirit clothed in white and white decorations, came out a foot or more into the room. That, to have been done by the medium, was a physical impossibility—the ingoing and the outgoing were almost instantaneous. A person decorated in white, standing inside and ready, might have appeared as the medium in dark disappeared, but not the same person. I am not suggesting a confederate; that was, under the circumstances, a literal impossibility. I am satisfied it could not have been anything else but what it claimed to be: an apparition of a departed spirit—a materialization. One of the later apparitions was an elderly lady, somewhat shorter than the medium, and I went up to her by permission very close. It was quite light; I did not know the spirit, but I saw her features distinctly, and I know it was not the medium. On one occasion two spirits appeared; it was light enough to see them distinctly; one was not a form and the other a dummy, but both were endowed with life, and independent of each other. They embraced, they separated, stood apart, and were as distinctly two people, or two spirits, as any two objects could be. That distinctly visible couple of apparitions was a satisfaction in the phase of materialization that I shall not soon forget, and all present were equally satisfied; the witnesses were some eighteen or twenty, about half men and half ladies, all of the highest respectability; and it is not often my lot to meet a more intelligent class than composed this circle, and what was of great advantage, the composition of it was harmoniously made up. Many other points equally demonstrative I might mention; one I think of now, near the close, but I will leave it unsaid, to save the lengthening out of this article, as what I have mentioned, if I have made myself understood, settles the point of materialization of spirit-forms as fully as if I mentioned the rest of the manifestations.

As a general thing I am reluctant in endorsing materializations, it is so natural to extend one's endorsement beyond the experience so as to cover manifestations that he never sees. Perhaps when conditions are quite different, it is possible, both on the side of the spirits and on this human side also, to have the real supplemented by fraudulent or imitative manifestations. I am not blaming the mediums for malpractice; they are often more innocent than the spirits who run them, so to speak, and often less to blame than the patrons who, full of fraud themselves, get what they go for. Still, I will follow where truth leads, and take the conse-

quences; and that leads me to endorse unqualifiedly the genuineness of Mrs. Crindle's materializations on the evening referred to. I owe that square statement for the gratification I had in witnessing them, and thus let those who believe me know of her qualifications or possibilities in that line. The qualifying part of this statement may have been superfluous, for I am not intending to cast a shadow of doubt on Mrs. Crindle's record—I know nothing about it; but do know, on the occasion of which I have been speaking, she proved herself a first-class materializing medium. Still I have the fact before me of Prof. Buchanan's withdrawal of his endorsement of her, and hence I ought to be careful, and I am. My saying, then, what I have said under the circumstances, almost puts an accent on my endorsement.

Written for the *Banner of Light*.

#### THE DEAD HERO.

By ALEXANDER M'LACHLAN.

The sun was descending;  
His journey was ending  
Mid purples and scarlets in royal array,  
That flooded with glory  
The bosom's dim story  
Where stretched on his pallet the dead hero lay.

His warfare was ended;  
The truth he defended,  
Though men poured upon him their vials of wrath;  
Above all upbraiding,  
He lay there arrayed in  
The greatness, the grandeur, the glory of death!

His warfare was ended;  
The last sigh ascended;  
The tenant had burst from his mansion of clay.  
And while I bent o'er him,  
With tears to deplore him,  
I saw the freed spirit ascend on his way:

Immortals attending,  
Above him were bending,  
To loosen the fetters of time and decay;  
And friends gone before him,  
That long had watched o'er him,  
Are come forth to meet him with joy on his way.

They come forth to meet him,  
With rapture they greet him,  
More dear for the long years of absence and pain.  
United forever,  
And never, Oh never!  
Through ages unending to sever again!

And father and mother,  
And sister and brother,  
In garments of glory his spirit have dressed;  
While earth-friends are weeping,  
Their watch o'er him keeping,  
They bear him aloft to the home of his rest.

Oh hear the Immortals!  
That shout at life's portals:  
"Three welcome, Old Hero, so free from earth's stains;  
The warfare is ended,  
The victor ascended,  
The anguish over—the glory remains!"  
Amaranth Station, Ontario.

#### Annual Grove Meeting at Euclid, O.

To the Editor of the *Banner of Light*:

The Spiritualists of Cleveland held their Annual Meeting at Porter's Grove, near Euclid, July 31st. The attendance, says the *Cleveland Herald*—to whose lengthy and kindly report of the services the writer of the present account is much indebted—was large, and the interest manifested in the exercises was encouraging to those having the meeting in charge. The speakers' stand was tastefully decorated with evergreens and ferns, and banners inscribed with appropriate quotations were displayed in full view of the audience.

Mr. Thomas Lee presided over the gathering, and among those present were Moses Hull and Mrs. Mattie E. Hull, of Boston; Mr. E. W. Bond and family, of Ellingham; Messrs. Russell and King, of Mantua Station; Mr. O. C. Chase of Jamestown, N. Y.; Dr. O. C. Benton and W. P. Gibson, of Cleveland; Messrs. J. Cushman, A. Porter and William Marshall, of Euclid; Mr. J. Brett and Miss E. M. Gleason, of Geneva. The choir consisted of Mr. and Mrs. George Williamson, Mrs. Lizzie Emerson and Mr. Reed, the three wise men, and among those present were Moses Hull and Mrs. Mattie E. Hull, of Boston; Mr. E. W. Bond and family, of Ellingham; Messrs. Russell and King, of Mantua Station; Mr. O. C. Chase of Jamestown, N. Y.; Dr. O. C. Benton and W. P. Gibson, of Cleveland; Messrs. J. Cushman, A. Porter and William Marshall, of Euclid; Mr. J. Brett and Miss E. M. Gleason, of Geneva. 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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, 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 in all cases is indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the Editor will soon, if favorably decided, line around the article he desires specially to recommend for perusal.

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 broad as the universe, 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 Concord School.

The only criticism that is offered upon the School of Philosophy now in session at Concord is, that it proves nothing and conducts to nothing; in other words, that it provides nothing good to eat and drink. It is the criticism that Materialism always offers upon whatever purely spiritual force manifests itself. In the conceit of its acquired knowledge, which it is pleased to call positive in contradistinction to the assumed negativity of Idealism, Science presumes to declare that mankind can go no further or faster than it can provide the revelations for it. Its devotees are all the time magnifying knowledge and ridiculing what they are pleased to term the unknowable. Because we can none of us know or even conceive of the universal, Science, otherwise called Materialism, drives down its stakes and stretches its ropes, and asserts that beyond and outside these lines the human mind is forbidden to penetrate.

At Concord they are speculating freely in all directions, careless whether it results in feeding and pampering the body or not. The soul is regarded as supreme, of the highest dignity and the greatest value. There are no pet theories to sustain; no mere notions to plant and water; no callow opinions of men and women without any inward experience at all; but it is one steady, tranquil flow of thought, aside from all dogmatism of opinion, poured over and through every class of themes and all the relations of man to life. It is perfectly evident that in such a clear and rarefied atmosphere mere pedants, and sophists, and declaimers, cannot exist—neither themselves nor their opinions would feel at home.

This School of thinkers is just at the present time celebrating the centenary of Kant, the founder and framer of what is known as the transcendental school of philosophy—a school that teaches that there are truths in existence which transcend the highest powers of the human mind to conceive. Of this school in this country Emerson is acknowledged to be the foremost representative; although in point of fact he does not subscribe to the formulas of any school, and has no poor ambition to found any school of his own. In the vast and unlimited world of thought he avows himself free, and that is all there is to it. The representatives of transcendentalism in this country include—though possibly they may be entirely unconscious of it—such names in the past as Margaret Fuller, Wm. E. Channing, Theodore Parker, Nathaniel Hawthorne, Henry D. Thoreau, and in the present Emerson, A. Bronson Alcott, Longfellow, Lowell, Holmes, Miss Peabody, Whitier, Mrs. Howe, Dr. Bartol, Wendell Phillips, and so on.

It is from the seed sown by Kant that we have at last the healthy and vigorous germ of a School of Philosophy to-day at Concord. It is a welcome appearance in this age of raw and crude materialism, when money and power are held up to the universal gaze for worship. In this school the humblest thinker—there are no disciples—may be the greatest of all. They are purely idealists, who hold to the reality of the spiritual above all things, the material and sensational being only the trailing shadows of invisible conceptions above and around. How such conceptions glorify life and all that it contains; how they illuminate the dark shadows and smooth away the sharp inconsistencies; how they ennoble the thought of what we are, and what we shall be; and how they lift us out of the fogs and bogs of the coarse worldliness that otherwise hold us fast by our lower natures!

Some fine thinkers and elevated idealists have come to the knowledge of the public through the Concord School, among whom may be mentioned Dr. Jones, Prof. Harris and Mr. Albee. The materialists affect to ridicule them, as if the ideal, because it is invisible and intangible to sense, were therefore non-existent and unreal: To be physically well cared for seems to be the sum of their desires, and this they are pleased to call happiness. Of the strivings and aspirations of the soul they appear to have no conception, and content themselves with sneering at those who do. The idealists are the true creators, looking beyond the form to the matter, and beyond the substance to the essence; for as surely as one exists, so does the other. Emerson speaks of nature as only "an appendix to the soul." He says that "in the presence of ideas, outward circumstances are a dream and a shadow," and that "while we ascend into their region, we know that these are the thoughts of the Supreme Being."

He further observes, with a marvelously fine

insight into things, that "idealism is a hypothesis to account for nature by other principles than by carpentry and chemistry. It acquaints us with the total disparity between our being and the world's being. The world is a divine dream, from which we may press onward." Is not this a nobler view, and one better calculated to create happiness in the human mind, than that which urges to eat and drink, for tomorrow we die and are not? From the school of idealism with which superstition can never come into the most distant contact, have sprung those thoughts and purposes which have humanized and civilized the world. Science is but a tool to work with, quarrying out its discoveries here and there. But it is idealism to which even science is indebted for its inspiration.

## Mortal and Immortal.

In a sermon preached not long since by Robert Collyer in Unity Pulpit, in this city, his theme being "The Human Lien on the Immortal Life," there occur many thoughts which are common to the repertory of Spiritualism, but which are all the more welcome for coming from a source outside of its ranks and from so liberal and sympathetic a mind as that of the distinguished speaker. In treating of the strong hold which we all have on this visible and external life, he says—"In the poor, thin shadow left to a man turned ninety I saw on the street the other day, this loyalty to the world, in which he lingers like a frosted apple on the tree in January, can be no more than a memory and an instinct; but to those who feel this pain most potently, it is a clear intelligence for which they can give good reason."

That is the difference between youth and age, in regard to its feelings respecting the life around us. This present life is so close to us and familiar, so blended with our being, that we do not know how to give it up. We are interlinked with it all. Through these bodies the gravitation of our being binds us to the planet. Nor does the speaker think that the trouble is met again by the perpetual exhortation to consider these conditions of our human life as so many incumbrances we ought to shake off; to treat this nature God gives us as if it was in quarantine, this body as a sort of tainted tiger; and to look on the world as a desert of sagebrush, silted through with marauders who may be lurking in any gully to get at us; a place to be done with the sooner the better, so that we may attain to the fair pleasures of the everlasting rest. The men who fall into this habit of decrying the world are either out of sorts with it or do not practice, like some comfortably placed ministers, what they preach.

"The men of most worth to the world are deepest in our life, and most loath to think of a day when they must leave it." "Send me where you will," such a man will say, "but let me be aware that I am still this man who is now living a human life, and that those who are living human lives with me will be there in the mystery, not unclothed, but clothed upon."

"The blossoms fall from my tree of life," he says, "old friends are taken from my side; I cannot lose or leave them, or prevent this eternal longing after them. They are a part of myself; and I am only a shard and sherd of the whole fair circle my nature demands, if, being once mine, they are not mine forever. Or, in looking into my own life, I see where I have missed it, and want to try again, I find I am only a learner, and want to learn, and then to put the lesson to some noble use. What can all this incompleteness mean which haunts me but a promise of completeness? Have I not a right to demand another life which will link itself close into this?"

We certainly can rest on this, said the speaker—that this change, when it comes, will not wrest us out of the sweet verities of our own existence, and land us utter strangers in a life so separate from this we love that we had better never been born than encounter such a sad frustration: Let not your heart be troubled. It is the heart that wakes when we fall on sleep. Leave this rest, and death grows terrible; spare us this treasure, and we know all is well. We are not blotted out, but transfigured; and "death is swallowed up in victory." So the solution of this question of the immortal life does not lie in metaphysics, in evolution, or in the correlation of this force we call our life. All we have and are will pass into nobler forms, and those we love here we shall love there.

## Spiritualism in Santa Cruz, Cal.

Dr. W. B. Joseelyn recently gave a course of four lectures, under spiritual influence, in Santa Cruz, Cal., which were reported for the *Sentinel*, the editor of that paper commending them very highly. A prelude was given to each lecture in the form of a poem, and at the close of the address questions from the audience were replied to in a manner very satisfactory to the listeners. In allusion to the second of the series the *Sentinel* said:

"Notwithstanding it was the one great day and night of the camp-meeting lately held here, and everybody was supposed to attend there, quite a large audience greeted the Doctor, and gave him the assurance that there was a heaven at work here, leading people to think for themselves and disposed to cast off the mysticisms of the past, and take a higher stand in the advancing civilization of the age."

In reply to inquiries as to the best method of developing mediumship and of forming and conducting circles, we can do no better than to refer correspondents to a book entitled "RULES AND ADVICE," which they will find advertised in another column. By faithfully following the directions therein given, it will be found that scarcely any family need be without a medium; or any neighborhood without a circle. In addition to the valuable instruction on these points, it contains nearly fifty songs and hymns peculiarly suited to spiritual circles, and adapted to melodies with which nearly every one is familiar. The price of this useful manual is so low that every person, however limited in means, can possess a copy.

We are not done, it would seem, says the *Free Religious Index*, with modes of telegraphing. Professor Loomis has conceived the idea of the possibility of aerial telegraphy. It is thought that, if wires are run up to a certain height, they will reach the current of electricity, which can be utilized for this purpose. Professor Loomis has been for several months making experiments of this kind in the mountains of Virginia, and with success.

Part I. of a continued article on "The Mytho-Zodiac Theory of Religions," etc., etc., from the pen of F. J. Briggs, will be given to our readers in the *Banner* for August 20th.

Mr. A. Duguid, the artist-medium, of Scotland, is expected in London by the end of August or beginning of September.

## The Railroads and the People.

Homor H. Stuart, Esq., an old and highly respected member of the New York bar, has written an able review of Mr. Edward Atkinson's recent article, in which he advocates the rights of the railroads to do about as they please, or, in short, that corporations generally which have been created by the people should be allowed to rule the people by taking such a share of the profits of production and commerce as they see fit. Mr. Stuart discusses the whole question constitutionally and legally; but there are other considerations, and practical ones, which take the ground from under Mr. Atkinson's feet, and overturn his assumption that we are indebted to railroad consolidation for the large and steady reduction in rates which has taken place. One, and the chief one, is that the great economies in rail transportation have been effected by the inventions of Bessemer and others, by which steel rails have so largely taken the place of iron ones. In 1869 iron rails cost \$76 to \$78 per ton; in 1881 steel rails, lasting from three to five times as long, cost \$60 per ton only.

Then, again, the enormous fortunes suddenly acquired by railroad men are a standing denial of the assertion that the people have shared in the benefits of steam roads to the extent to which they are entitled. They are the natural owners, let it never be forgotten, of all highways. The highest legal authorities proclaim that railroads have only the right to take toll for a given period specified in their charters; that such tolls or charges must be "reasonable." And the capital was likewise assumed to be actually furnished to construct these improved highways, to be the capital of the constructors themselves, and not money taken from the pockets of the people in the shape of surplus earnings, or imaginary capital. If these principles were enforced, the people would enjoy the benefits of steam and electricity at half the cost they now do.

## Margaret Fox Kane at Lake Pleasant.

A correspondent of the Boston *Herald*, writing from Lake Pleasant Camp-Meeting, reports an interview had by him with Mrs. Margaret Fox Kane, during which, as he states, raps came very distinctly, first upon the floor, then on the table, chairs, and finally on the sides of the wall. With a view of testing her power, he opened a door, and standing so as to command a view of both its sides, asked for a rapping test. Complying with his request the medium stepped to within a foot of the door, and immediately there came a great number of well-defined raps. By what means they were produced he could not determine, but he remarks: "Certainly Mrs. Kane did none of the rapping." Upon inquiring of Mrs. Kane whether the manifestations had ever been produced when she was placed under test conditions, she is reported as saying: "Yes, often; once in London, while dining at the residence of Dr. Carpenter; Prof. Tyndall and Huxley were present. While there I was under test, and Prof. Tyndall remarked that, although he believed Spiritualism a great humbug, he was puzzled by the raps and could in no wise account for them."

Our enterprising friend, Mr. Chas. E. Taylor, of St. Thomas, Dan. W. I., intends soon to publish "A Manual of Tropical Story, West Indian History, Facts and Statistics." It will be profusely illustrated, contain articles of local and general interest concerning those countries, and be contributed to by several authors of more or less note in the journalistic world. We feel assured, from the well-known ability of Mr. Taylor to prepare a work of the kind, that it will prove very acceptable to the public and of great value to all who intend to visit the Danish and other West India Islands, or enter into commercial relations with their inhabitants.

Some of the materialistic savants of the Old World, who practically demonstrate that they know nothing of what they are talking about whenever they touch upon any of the occult phenomena of the day, have gotten for themselves a new hobby, and have agreed hereafter to make a change of base—as a solution for all "intuitional" facts coming under their notice—from "mind" to "muscle-reading," whatever that may be. To the Carpenterian intellect anything, however wide of the mark is welcome as an explanation, rather than an admission of the plain truth in the premises.

Thomas Wright, of Denver, Col., informs us that Mrs. N. D. Miller, materializing and independent slate-writing medium of Memphis, Tenn., will make a tour through the Eastern States during the coming autumn. Leaving Denver about September 15th, she will visit Kansas City, St. Louis, Chicago, Philadelphia, New York City and Boston. Parties along this route who desire her services can address her at Denver, Col., Box 2237, in care of Dr. Holman.

We have received the "Constitution, By-Laws and Declaration of Principles of the Liberal and Spiritual Church of Atlanta, Georgia, to which are added Appropriate Songs for the Use of Meetings." It forms a neat pamphlet of twenty pages and indicates a prosperous condition of the Society, the object of which is the maintenance of public lectures, and the establishment of a library and a Children's Progressive Lyceum in that enterprising city.

Prof. Barrett has an account in *Nature*, of a family—that of a Non-Conformist minister, the Rev. Mr. Creery, of Buxton—every member of which is able to read thoughts committed to paper without seeing the paper or touching or even seeing the writer. A Scientific Committee, it is announced, is about to investigate the facts. There is no deception in the matter—that is admitted on all hands.

The Inter-National Anti-Vaccination Congress will hold its Annual Meeting at Cologne, next September, and a desire has been expressed that one or more delegates be in attendance from this country. The London Society is making strenuous efforts to secure a good representation, and the gathering will undoubtedly be the largest and most influential that has been held.

Professor Robertson Smith, of Aberdeen, who has given the Scotch Church *quid nunc* so much trouble of late by his "heterodoxy," has been invited to continue his lectures on Biblical criticism next session, and will give a course of four lectures the coming winter at Inverness, on the "Spirit of Hebrew Poetry."

Mrs. H. A. Cate, the psychometrist, and Dr. A. B. Shedd, magnetic healer, of Brooklyn, N. Y., are at the Lake Pleasant Camp-Meeting, their location being corner of 8th Avenue and Montague street.

## Platonic Doctrine of Pre-Existence.

The prominent exponent of the Platonic Philosophy at the School at Concord is unhesitating and perfectly unequivocal in his assertion of the pre-existence of human souls. Indeed, the entire Platonic Method requires this. To find a criterion of truth was the declared purpose of the great Teacher; and that criterion was announced to be the *agathon*, the Absolute Good. This is divine, and hence may be attained by man only by "becoming as like to God—pure and holy—as is possible." Such excellence, however, may not be taught; in other words, it may not be implanted in the human soul from without. Nor is the soul merely a passive receptacle for truth, such as Emanuel Swedenborg would have denominated "the truth of good." The truth must be there beforehand; and our spiritual and moral experience and discipline are for the purpose of evolving it—bringing it from the latent condition into full cognizance and activity.

Hence, says Dr. Jones: "All true knowing is but a reminiscence of what the soul has known in a previous state. It is easier to conceive of an eternal knowing being, as always existing, than as non-existing, or as existing unconsciously. But the human soul here may not remember its previous existence. Jesus said: 'I know whence I came and whither I am going; but you know not.' Pythagoras affirmed that he had thus existed, and remembered facts relating to former lifetimes on earth. This idea of pre-existence is not so unfounded in the reason of things, nor in the consciousness of the human race, as many think. The supposition that man will exist somewhere as an abstract spiritual essence, is one against which even the Christian Church protests when it asserts the resurrection of the body. We cannot exist without body; and body cannot exist except in time and space, or in nature. The universe and eternity never get away from nature. But let it be borne in mind: nature in and of itself is not a reality, but only an aspect of a fact.

Behind all appearance is form. It is not shape, for that is but the effigy of form. The shape of the human body is not the form of the human body, but only the expression of its form. Human shape will cease at the death of the individual; but the human form will remain. All true personal form abides forever. Every personal entity is form: the Deity, angels and men are forms. All matter is but the shapes of form. All true personal form abides forever. The Deity is personal, eternal (*adiodios*) form; and man being in his likeness, is so also. The soul has eternally subsisted and existed from the Deity. Human souls were never anything else than what they are now, and never will be—each as each. The individual is but a partial objectification of the soul. The soul has always existed as it is now, and will always so exist. But it cannot all come into space and time; and so we know the least possible of ourselves and of one another."

In one lecture the Doctor recited the Vision of Eros the Pamphylian, who beheld souls in the eternal world electing the new modes of life which they would live in the earth, thus choosing their demon or spiritual guardian. After doing this they became forgetful of their spiritual and eternal existence, were borne into the sphere of the *genesis*, the evolutionary condition, to be again introduced into the earthly, and exist as human beings.

This was the ancient belief. It was the doctrine of the Egyptians, Assyrians, Hindus and Scythians. Some believe it yet.

There are shadowings of the same notion in the New Testament. The word resurrection, or *anastasis*, means existing again, not rising from the dead. "You have followed me in the regeneration"—the *paligenesis*—said Jesus. This term apparently denotes a re-born condition; whether it is the "twice-born" state of the Brahman, or a new birth into this world after some former one in other times. The early Christians, many of them, notoriously held and taught this perpetual round of births, and the *adiodion* as well as *adiodion* perpetuity of the soul. "Master, who did sin," ask the disciples (*John 8*), "this man, or his parents, that he was born blind?" The sin of a man could not so affect his physical condition except he had existed previously.

Dr. Jones explains, that no soul can endure the monotony of an unchanging condition, and so elects to be born into time to better its states.

If this doctrine, the almost unanimous faith of humankind, is the actual verity, we will have witnesses to the experiences of other lives. Some will not quite forget everything; others will have their memory quickened, and recall facts and even scenes and occurrences.

The revival of Platonic teaching in this modern *Akademie* will doubtless revive attention to this great problem.

We learn with regret that Prof. S. B. Brittan, one of our most accomplished correspondents, was recently prostrated by sudden illness, which he attributes to too much mental labor of late. At last accounts, however, he was gradually improving, which his numerous friends will of course be gratified to learn.

The annual business meeting of the Spiritualist Society at Hanson, Mass., was held Sunday, July 31st. The election of officers resulted in the choice of Mrs. Imogene McClellan as Secretary in place of George C. Stetson—the other incumbents remaining as before.

The card of Dr. M. H. Garland, magnetic physician, will be found in another column. The Doctor additionally announces that he will treat the invalid poor "without money and without price," at his office, 83 Montgomery Place, on Wednesday of each week.

We are glad to note in *London Light* for July 30th, the announcement that J. J. Morse, Esq., is rapidly recovering his health. "He is now," says *Light*, "in the country, seeking to reestablish his strength, and hopes very shortly to be at work again."

John Priezel writes from Stansberry, Mo.: "God bless the dear *Banner of Light* and all who are engaged in any way in bringing it before the reading world. In good spirits help and prosper you, Mr. Editor, my labor of love."

From papers recently received we learn that Dr. Simms, the physiognomist, has been very successful in his lecturing tour in New Zealand.

"Mr. Emerson on Demonology," a trenchant paper prepared for our columns by A. E. Newton, Esq., will appear next week.

Mrs. Bliss, materializing medium, has been at Onset Bay for some time past. When she leaves, she will go to Providence, R. I.

## A Few Plain Words.

All intelligent observers among Spiritualists must be sensible that much physical and moral evil—involving great and lasting unhappiness—results from fundamental errors in our moral philosophy and the perversions of the religious sentiment. Our deeper knowledge of human nature suggests that there is room for vast improvement in the whole popular course of intellectual training and moral discipline. Spiritualists profess to deplore the existing evils, and often indulge in unsparing denunciation of the prevailing system and those who practice it; and yet they do nothing to redeem society from this manifold mischief. If we neglect to reform these evils, where is the evidence of our sincerity? Our enlarged ideas of the nature of man, and the possibilities of human life here and hereafter, are of little or no practical consequence if we make no serious attempt to embody them in our institutions. The redeeming power of truth must be sought and found in its practical application to all human affairs.

It was recently estimated—if I mistake not by the New York correspondent of the *Springfield Republican*—that within a radius of ten miles, taking Madison Square as a centre, there are 90,000 Spiritualists. If we suppose that for every six believers in Spiritualism there is one youth of suitable age to need academic training, this would give us 15,000 as the number within the distance of ten miles who require the advantages of the High School or the College course. Now within eighty miles of the center of this circle, at Belvidere, Warren County, N. J., we have a school under the management of enlightened Spiritualists (the only one in the country) who have ever stood with modest fearlessness by their principles; who have labored long and faithfully for humanity, giving much free instruction and even board to those who had no means; and yet scarcely one in a thousand of these 90,000 Spiritualists has ever given to the Misses Bush the smallest sign of a recognition of their noble services. Their school is left to languish for want of adequate support. The believers in Spiritualism send their children any and everywhere rather than to Belvidere. They pay their money to people who often willfully misrepresent their principles and treat their most sacred convictions with derisive laughter and bitter mockery! I would by no means foster a classish disposition; but I am sure we neither practice charity nor common sense when we strengthen the hands of our enemies at the expense of our friends.

Will it be said that, in some respects, other schools present superior advantages to the one referred to in this connection? If the facts really justify such a statement—and I will not dispute this point—the fault is all our own as a people. There is nothing—the lack of inclination alone excepted—to hinder Spiritualists from making the School at Belvidere all that they can possibly desire. They have only to encourage it by a liberal patronage, and the fostering care which is readily extended to every Sectarian Institution in the country. All that seems to be necessary to secure the endowment of this school—all I mean that we do not already possess—is a decent self-respect. Until this is realized the patient and unselfish labors of the Misses Bush do but demonstrate their own quiet devotion to truth and humanity, while they emphasize the reproach that rests on a delinquent people.

S. B. B.

## Items for Prof. Phelps and "The Pulpit."

The intimation that it is a "love of the marvelous" which leads the serious and well-endowed mind—such minds as Whately, Fichte, Wallace, Chambers, Elizabeth Browning and Franz Hoffman—to accept certain phenomena as giving evidence of spiritual power; is an unwarrantable accusation, which we need not answer.—*Epes Sargent*, in "The Scientific Basis of Spiritualism."

I would stake the whole question on the opinion of any man of science desirous of arriving at the truth, if he would only devote two or three hours a week for a few months to an examination of the phenomena, before pronouncing an opinion; for I again repeat, not a single individual that I have heard of has done this without becoming convinced of the reality of these phenomena.—*Prof. Alfred Russel Wallace*.

I am perfectly convinced that I have both seen and heard, in a manner that should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me.—*Prof. de Morgan*, President of the Mathematical Society of London.

In the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism.—*Lord Brougham*.

I might here republish the history of the famous "rappings and knockings" at Hydesville and Rochester in the State of New York; but as regards evidence, they amount to about the same thing, only not so concentrated, as those demonstrations which occurred (1850) at the residence of the Rev. Dr. Phelps, in Stratford, Connecticut. The doctor, who is a Congregationalist, and one of the most worthy men in the world, became a convert to Spiritualism in consequence of these manifestations.—*Robert Hare*, M. D., Professor of Chemistry in the University of Pennsylvania. "Experimental Investigation," published in 1855, page 333.

Dr. F. Hartmann, of Georgetown, Col., and Hugo Preyer, of Denver, write us severally and individually, saying that however deeply they regret it, the proscription "Doctors' Plot" law did receive the Legislative sanction, was signed by the Governor, and is now in force in Colorado—the statements of other correspondents in these columns to the contrary notwithstanding.

In the *Saratoga* (N. Y.) *Sentinel* of July 14th and 21st G. W. King, M. D., publishes "An Honest Answer to an Honest Letter," in which the subject of Spiritualism is ably presented and the reasonableness of its philosophy conclusively shown.

We shall print our regular list of lecturers next week; we hope if any errors are noted in it—which may be the case, though we have tried hard to render it thoroughly correct in detail—parties perceiving them will at once inform us.

Hon. Alexander Aksakof, Russian Imperial Councillor, was in London the last week of July, and calling at the office of *Light*, reported the steady growth of Spiritualism in Russia.

Mr. Maxim, of Wakefield, Mass., has our thanks for an elegant bouquet of flowers.



# DOUGHT THE PULPIT TO IGNORE SPIRITUALISM?

BY ONE WHO WISHES TO LEARN.

To the Editor of the Banner of Light:

Prof. Phelps's article in the *Congregationalist* of July 20th, copied without comment in the *Banner* of the following week, seems too remarkable to be allowed to pass readily from public attention. It is remarkable for some pronounced dogmatism and unfair insinuations in its first half; but far more so for the very surprising admissions contained in its last half. So surprising are those that a highly intelligent lady, long conversant with the facts of Spiritualism, exclaimed on reading it to me, "Surely the spirit of old Dr. Phelps constrained his son to write that article." One might well believe this.

Notwithstanding the keen strictures which have since appeared in the *Danner*, I venture to think that it invites further inquiry.

And it must be premised that Prof. Phelps is by no means ignorant on the subject of which he writes. More than a quarter of a century ago he was called by the then astounding occurrences in his father's house at Stratford, Conn., with which for months the country rang, to investigate and explode what he now so coolly pronounces a "delusion." Indignant at what he deemed the credulity of his father, and not hesitating to express himself very freely respecting this weakness, he hastened to Stratford determined, as he was reported to have said, to "squell the absurd thing in twenty-four hours." But several days were spent there by him and by some of the most intelligent gentlemen of New Haven, lay and clerical, in the investigation of the phenomena. And to this hour the public have not been treated, so far as I am aware, to any satisfactory solution of those phenomena from any of those observers. Wherein lay the "delusion"? Was it that the occurrences reported by Dr. Phelps himself and a dozen other eye-witnesses did not take place? Or was it that they were fairly explicable on the theory of the trickery of the children and servants? Neither then nor since has Prof. Phelps been able to answer either of these questions in the affirmative. And inasmuch as he now admits that "natural science gives no prompt and thorough solution of the mysteries of Spiritualism"—and he might just as well have said no solution whatever, except that of Spiritualists—it may safely be presumed he had none then.

But my point is not now to press the inquiry, wherein precisely lay the delusion, and wherein does it now lie in Prof. Phelps's opinion lie? These may come up in their place. Just now I wish to show that with the Rev. Professor this is no new subject. So impressive must those phenomena of 1850-51 have been to him at the time, and so inexplicable to any recognized philosophy, that it is impossible that he in his studies at once and for years after should not have carefully considered them. Especially as in those years similar or equally difficult phenomena became increasingly common all over the country, and he, a Professor in a leading theological seminary, found himself, as an instructor of young ministers and candidates for the ministry, necessitated to hold and set forth an opinion. His published utterances, too, upon it from time to time confirm this view. So that beyond doubt he is no novice in this matter. It would be strange indeed if he had not studied it much.

The importance of this well-established fact will by-and-by appear. For the present it is enough to say that he would be inexcusable in affirming, or seeming to affirm, what many of his brethren in the ministry know no better than to say. He would be equally inexcusable in denying, or seeming to deny, what they innocently might. Not that a gentleman of his antecedents and position would intentionally falsify. Far from me be such an intimation. But he would be inexcusable in not knowing enough, and accurately enough, to be fully warranted in his statements and denials. He may be rightfully considered by many of his brethren as in some sense an authority on this subject; that is, as one who has carefully investigated it and reached an opinion based, as he thinks, on adequate evidence, and an opinion of weight according to his abilities, character and opportunities. These things lay on the shoulders of this learned professor, at such a time as this, no light responsibility. He should be very careful what he writes on a subject of such importance, and toward which he sustains historically such relations.

Some ministers, it may be thought by the very charitable, would be half excusable for representing Spiritualism as the faith especially of the ignorant, the idle, the credulous and superstitious, and those who crave excitement. They may know no better. If Prof. Phelps knows no better, he is greatly in fault. Some ministers may not be aware—many of them have limited opportunities—that learned and accomplished men in great numbers have investigated "the mysteries of Spiritualism" carefully and long, and have published, under an apparent sense of duty and in the face of derision and obloquy, their conviction of "the historic reality of the phenomena"; that the intelligent literature on this subject in this country and in Europe and throughout the civilized world is immense in quantity, and not a little of it worthy of the careful attention of all thinking people. But Prof. Phelps must be aware of all this, and would be inexcusable in ignoring or denying it. Probably not a few ministers read with astonishment his acknowledgment that Spiritualism has in it facts too hard of solution for natural science, facts to which the old-time answers are utterly inadequate. But Prof. Phelps, in common honesty, cannot say less. He knows too much. How he could in the very same article in which these and other confessions appear, try to create the impression that in claiming eminent names as enrolled in their ranks Spiritualists assume too much; that their faith belongs specially to the ignorant and credulous, and is a "delusion, germane both to a decaying and an unorganized state of society"—how he could do this, and yet not be quite unprepared for them, but that, considering their opportunities, this was their reasonable privilege. This can hardly be accorded so fully to the Professor. All questions, of course, neither he nor any other man can answer. But he is almost a life-long student of this subject on which he sometimes speaks so oracularly, and on it cannot be allowed to dogmatize without reasons. Questions to him as an authority, as an authority who has spoken more than once on the subject, especially on the points on which he has spoken.

To some of these let us in a future number attend.

## BRIEF PARAGRAPHS.

"Uncle Sam" is paying his debts at the rate of \$10,000,000 a month. No voluminous standing army, no large and expensive navy, no war—but plenty of money.

The "putted term" has just commenced in Boston. At least, it had an appearance last Thursday week.

SLIGHTLY SARCASTIC.—Our lively contemporary, the *Valley Visitor* of Newburyport, Mass., dishes up a nautical-funeral paragraph: "On Wednesday [July 13th] fishing-boat 'Can't Come It,' Norton, was sunk and lost by striking on the bar. She ought to be lost for having such a name, and she was old enough to stop, or she would not have been injured by running on the sands."

HUMAN LIFE.  
One thing is certain,  
In this age of strife:  
Not much regard is paid  
To human life.

The Lake Pleasant correspondent of the *Boston Herald* has been criticising the speakers there. This is the usual method of the bread-and-butter daily press to gratify the prejudices of its readers. But the time will come when all this will cease.

O. B. Clark, of Ashtabula, O., informs us that Moses and Mattie Hull gave three lectures there on Sunday, July 24th, and are to speak in that place again Sunday, August 27th.

In the New Hampshire Legislature last week, a lengthy debate took place on the bill to repeal the law taxing church property in excess of \$10,000 in value; but it was defeated by 120 to 99, and the churches will still be taxed.

The moonlight trips of the "Empire State," sky-rockets included, are first-rate.

Victorio's "braves" are still on the war-path. If our Government had not forced them to take up arms by its gross ill-treatment long ago, none of the present trouble would have occurred.

It is better to look round on prosperity than back on glory.—*Gen. Cass.*

Henry David Thoreau was born in Concord, July 12th, 1817. He died May 6th, 1849, aged scarcely forty-five years. Yet, reclusive as he was, with a life only half-lived, his love of nature binds him for all time to all hearts who love nature as he did, without capacity to so clearly express that love.

Women are rapidly entering the medical profession. There are forty-two women now studying medicine at the School of Paris, three of these being American, eighteen English, eleven French, and ten Russian.

It is said that sneak-thieves have found their way to Lake Pleasant. It is to be hoped that they will be summarily dealt with.

The growth of Onset Bay since its dedication, five years ago, has been rapid. Its marked natural beauties as a seaside resort have attracted many summer sojourners, and the number of cottages, and of summer houses, and in many cases expensive, cottages have been erected.—*Boston Herald.*

Sin-sin-ah is to be sadly shaken this fall and winter, says Rev. Mr. Harrison, the Evangelist. He has "full assurance" that the Almighty is going to do it on account of its alleged "manifest sins."

No gravestone has poor Mr. Carson; When he died he had no pars-on!

Bob Ingersoll has gone to blackguarding Mexico, says the *Boston Post*. Having demolished hell, he tackles the next thing to it—except Chicago.

The Baroness Burdett-Coutts is coming to America in October. Good! She will be a British "lion" in our midst, sure—a genuine one—and be welcomed as an English woman never was before. A true woman, a world-wide friend of humanity—why should not she be welcomed? God bless her as I do her surely will.

London contains 122 square miles, or 78,080 acres. The streets and roads are 1,500 miles long, the sewers 2,000 miles. The rateable property is \$27,405,488. Population, 42 persons to an acre, 26,674 to the square mile; the total, 3,814,571. There are 37,000 houses empty and 10,000 in process of erection.

President Garfield is steadily recovering.

"Mother sent me," said a little girl to a neighbor, "to ask you to come and take a cup of tea this evening." "Did she say at what time, my dear?" "No, ma'am; she said she would only ask you and then the thing would be off her mind. That was all she said."

Raspberries and currants, mixed together, Are very fine eating this hot weather.

The draft of the Convention prepared by the Royal Commission virtually surrenders the whole of the Transvaal to the Boers—as it ought.

The latest attempt to raise money that we hear of is by a fellow who tried to pawn the "silent watches of the night."—*Boston Commercial Advertiser.*

The weather continues very changeable in the British Isles—a facetious exchange averring that a short time since "a man was sun-struck in Scotland right at the close of a snow-storm, because he could not pull his ulster off quick enough."

MORE BROOKLYN.—The *Star and Covenant* says Miss Bowen has lost her position as teacher in a public school in Danville, Ill., because she read to the school the article on the "Ark and the Flood" in Frothingham's *Stories of the Patriarchs*.

Miss Dorothy Dix, the great-hearted nurse during the late war, is slowly dying at Washington.

THEY ARE.—Day-windows are safe harbors at night for little snafus.

The Nihilists have determined to put Emperor William of Germany out of the way as well as the Czar of Russia. A Nihilist named Grunberg, of noble birth, has just been arrested at Belgrade. On his person were found documents proving the above to be a fact.

It is said that serious proposals have of late been made to the Pope of Rome requesting him to transfer the seat of the Holy See to America, where an independent position will be assured him. We hope that "seat" will never be ready for him to lounge on. We have small hopes enough already here.

If you are troubled with sleeplessness imagine you have got to get up.—*Ex.*

Most of the Ute chiefs read the Denver newspapers, and this is said to be the reason why they despise the white man.

A Boston minister has had a "call" to go to Chicago. Six thousand dollars a year is held out as an inducement. Rather high-priced piety. The teachings of the humble Nazarene are not of much account now-a-days.

Many distinguished men have passed away the present year, and many more will go ere 1882 is ushered in. So says the horoscope.

The miscreants in Hyde Park who on Saturday last fastened a cow to a tree by the tail, which the poor animal to relieve herself tore out, should be caught and punished severely. The Society for the Protection of our Dumb Animals will no doubt work up this case.

It is announced that the Colonial Governments of New Zealand, New South Wales and Victoria have agreed to enter into a convention for the exchange of money-orders with the United States.

A muzzler over a dog's mouth acts as suspenders to his pants.—*Phila. Chronicle-Herald.*

The Chinese still use the primitive mills for grinding grain which are employed in Normandy for making cider; in South America for pulverizing ores, and in this country for powdering the scoria of assaying pots.

"Sleeping out loud" is the latest child-definition for snoring.

Among the many strange servilities mistaken for piety, one of the least lovely is that which hopes to flatter God by despising the world and vilifying human nature.—*G. H. Lewis.*

## Movements of Lecturers and Mediums.

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

Bishop A. Beals was to hold a grove-meeting at Byron Center, N. Y., Sunday, August 7th. He will perform a similar service on Sunday, Aug. 14th.

Mrs. M. C. Gale lectures at Lawrence, Van Buren Co., Mich., August 6th and 7th; she will be at State Camp Meeting from August 14th to 19th; and at Antwerp, Ohio, August 20th and 21st. Mrs. Gale invites the correspondence of the friends in the West desirous of holding meetings. Address her at North Lansing, Mich.

Frank T. Ripley can be engaged for August and September for lectures and public tests. Address him at once, Milan, Erie Co., O., P. O. Box 320.

Dr. J. K. Bailey has recently been rusticated in the Missouri River Valley, near Modale, Ia.,—speaking in the country schoolhouses of the region,—closing his work with a basket grove-meeting at Modale on Sunday, July 31st. It may be addressed at Sioux City, Ia. The friends in that region should avail themselves of the opportunity of hearing the Doctor during his stay.

Mrs. Sarah A. Byrnes will lecture in Hanson, Mass., Sept. 11th; in Portland, Me., Sept. 18th and 25th; in Duxbury, Mass., Oct. 24; in Manchester, N. H., Oct. 29th; in Worcester, Mass., Oct. 23d and 30th; in Beverly, Mass., Nov. 20th and 27th. She would like to make further engagements. Address 35 Webster street, East Boston, Mass.

Dr. H. P. Fairchild will lecture for the Spiritual Society in South Hanson, Mass., Sunday, Aug. 14th. Would like other engagements. Address P. O. Box 275, Worcester, Mass.

Mrs. Lora S. Craig, of Keene, N. H., will answer calls to lecture.

Dr. J. W. Van Namee is now making up his list of engagements for fall and winter lectures, and will be pleased to hear from those desiring his services. Address, 8 Davis street, Boston.

L. K. Conley, M. D., would like engagements to lecture, hold public seances, etc., in Eastern Massachusetts, New Hampshire or Maine, during September and October, and elsewhere during the winter season. Will attend grove-meetings where and when desired. Address Marshfield, Mass.

Mrs. A. H. Colby and Mrs. O. K. McLean, N. Y., Aug. 7th; they will be at North Lansing, Aug. 14th. [Mrs. C. spoke at Neshaminy Falls, July 29th, 31st, and Aug. 2d.] They are engaged for the month of September by the First Society of Spiritualists of Philadelphia. Parties wishing their services for funerals or social evening lectures, address Mrs. Colby and Mrs. McLean, 1208 Mount Vernon street, Philadelphia. Permanent address, Lacombe, N. Y.

RECEIVED: NATURE VERSUS COMPULSION: METHODISM IN REFORM; being an analysis of the temperance question and answer to Dr. Crosby, Rev. Mark Hopkins, Wendell Phillips and others, by Prof. W. M. Lockwood, of Ripon, Wis.

GUIDE TO RICHMOND AND THE BATTLE-FIELDS. By W. D. Chesterman. From W. R. Lavender, 300 Washington street, Boston.

IRVING'S STORY, as Told by Dion Boucicault, with Notes and Introduction by John De Morgan. From Metropolitan Publishing Co., New York.

THE "PRINCE CONSORT" OF IRISH AFFAIRS. A Communication received at a Melbourne Circle, March 1881. Printed for private circulation.

THE REVISED NEW TESTAMENT. Two Lectures by John Page Hopps. I.—The Revisers and their Work. II.—Instances of Serious Change. With an Appendix containing Specimens of Suggestive Alterations. London: Williams & Norgate, Hemel Hempstead, Covent Garden.

THE RELATION OF THE MATERNAL FUNCTION TO THE WOMAN INTELLIGENCE. By Augusta Cooper Bristol. Read before the Society of Free Inquiry, Vineland, N. J. Published by The Moral Educational Society, Washington, D. C.

THE SCHROON LAKE (N. Y.) CAMP-MEETING will begin on Sept. 8th (instead of 15th, as formerly announced), and last four weeks.

WE are glad to learn that the Condensed Air Cure of Rochester, N. Y., is doing a grand work for suffering humanity.

Use Hop Bitters once and you will use no other medicine. Test it.

THE PROFESSOR PRESS BUREAU, Prof. S. B. BRITTON, MANAGER.

Present Address, 29 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID.

From Jan. 1st to June 30th, (six months)..... \$1218.50  
Mrs. W. C. Fisher, Pennsylvania, Pa..... 2.00  
Mrs. E. Heath, Daleville, Ga..... 2.00  
W. Dean Stuart, Rochester, N. Y..... 5.00  
S. B. Nichols, Brooklyn, N. Y..... 5.00  
Caroline Dodge, Cairo, N. Y..... 4.00  
Edw. S. Varney, Lowell, Mass..... 3.40  
E. J. Durant, Lebanon, N. H..... 5.00  
Samuel Houston, M. D., Cambridge, Mo..... 2.00

CASH PLEDGED.

Mervill C. Smith, New York..... 25.00  
Alfred G. Badger, 179 Broadway, New York..... 10.00  
C. Snyder, Baltimore, Md..... 2.00  
M. E. Conger, Chicago, Ill..... 2.00  
Augustus Day, Detroit, Mich..... 3.00  
H. E. Close, Columbia, Cal..... 3.00  
C. C. Cottrell, Portsmouth, N. H..... 2.00  
Oak Leaf and Helping Hand..... 5.00  
G. J. Newton, New York..... 100.00  
Charles Farbridge..... 50.00

It seems to us that if the friends of Spiritualism—and they can be numbered by millions to-day—took that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTON in the noble work in which he is at present engaged. There is no other man in the world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

Miss A. T. Masterton, of Caledonia, N. Y., in a letter dated April 12th, 1881, says: "I am a friend to the Air Cure, for after being sick six years, during which time I had persistently sought relief by medicine, I found myself losing ground and really despaired of recovering my health, and tried the Air Cure as a last resort. I was, you know, afflicted with dropsy, heart-disease and weak lungs. A few treatments affected my dropsy favorably and gave me confidence, and in two weeks my heart difficulty was relieved, and gradually my lungs gained strength. The difficulty then went to my head, and for one month I suffered severely, during which time I came home; but the doctors called could not afford me any relief, so I had to return to the Cure. Neither my friends nor myself expected I would return home alive, I was so badly, but by the help of God, and your treatment and good nursing [for I got that at your Cure], I am living, enjoying good health and able to work every day. I shall be very glad to answer any inquiries addressed to me relating to my case."

Miss Masterton's illness apparently dated from an attack of scarlet fever, which seemed to have been a systemic in an unhealthy state. It has been a noticeable fact in our experience with the Condensed Air treatment, that persons recovering from fevers or those who have apparently recovered—but, like Miss M., fall into a chronically diseased condition—have invariably found the relief they sought for in this treatment when they give it time, as she did, in which to clear up the system.

There are no objections to a nice sitting boot that German Corn Remover will not overcome. 25 cents. Druggists.

## Spiritualist Meetings in Boston.

Engle Hall.—Spiritual Meetings are held at this hall, 6th Washington street, corner of Essex, every Sunday, at 4 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartet singing provided.

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2 1/2 o'clock. Dr. N. P. Smith, inspirational lecturer.

91 Fenwick street.—During the summer months there will be held every Tuesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting, for the education of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

Spiritual Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at Everett Hall, 28 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, and after the audience will hear liberally to speak *pro et con*, under the ten-minute rule. J. David, Chairman.

The Eastern District Spiritual Conference meets at Madison's Hall, 51 South street, near Grand, every Sunday, at 7 1/2 P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Pythian Hall, at 7 1/2. Charles R. Miller, President; W. H. Coffin, Secretary.

NEW YORK.—Republican Hall, 53 West 33d street.—W. J. Coffin will lecture, morning and evening, in this hall, till further notice.

Convention of Spiritualists.

A Mass Convention of Spiritualists will be held in Minneapolis, Minn., at Harrison's Hall, from Sept. 24 to 30th inclusive. Open to all friends of the cause, and to form a new State organization of Spiritualists. Good speakers and test mediums are expected to be present. Efforts are being made with the friends with whom the Convention will be held, to make it one of the regular fare.

We cannot promise free entertainment for all, but shall do the best we can to provide for those who come. Come and let us have a good reunion and a good time. Speakers engaged: Rev. Samuel Watson and A. B. French, of New York; and J. M. Smith, of St. Louis. J. M. Johnson, Minneapolis, July 24th, 1881.

The Third Annual Convention of the Union Reform League meets in Princeton, Mass., Town Hall, Aug. 28th, 29th and 30th—Sunday, Monday and Tuesday—three sessions daily. Stephen Pearl Andrews, Col. H. Blood, Maj. Gen. J. S. Gardner, Josephine R. Stone, L. K. Joslin, Angela T. Heywood, A. H. Wood, Mrs. A. C. Macdonald, L. A. Wiley, A. D. Wheeler, E. H. Heywood and other speakers are expected.

Lydia E. Pinkham's Vegetable Compound, the great medicine for the cure of all female complaints, is the greatest strengthener of the back, stomach, nerves, kidneys, urinary and genital organs of man and woman ever known. Send for circulars to Lydia E. Pinkham, Lynn, Mass.

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