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DISCOURSE.

Prof. Phelps admits that whatsoever there is in Spiritualism which is not the result of jugglery or deception, may be explained by scientists in future days, but considers that all attempts at explanation are for the present to be set aside, and, to use his own word, the devil must be "resuscitated." Thereby Prof. Phelps admits that the devil is already dead and buried; the devil has died out of modern theology, and faith in the devil has almost entirely left the minds of all intelligent people. Dr. Phelps, by using the word "resuscitated," shows that he acknowledges this; that faith in the devil is not only on the decline, but is almost gone. He undoubtedly finds that the Orthodox Churches cannot live without the devil. He discovers that in order that they may be supported, the devil must be awakened from the dead. Consequently men who are educated, men who have passed through college and have been loaded with honors, men who have taken the title of "Doctor of Divinity," men who have been called presumably by the Holy Spirit of God to enlighten the world, are to preach up the devil to the people, even when they themselves have had no positive convictions that the devil exists. The greatest danger to morality is that of making assertions with the lip which our own hearts do not endorse. We emphatically discountenance the practice of singing or reading anything during our meetings which we cannot individually assent to with the heart. A minister or a lecturer is perfectly at liberty conscientiously to read, to sing or to advocate anything which he himself believes, without pausing to inquire whether his congregation or audience endorses the sentiment or not. But, for any man or woman to stand in a public place and proclaim with the lip that which he or she does not conscientiously believe with the heart is most decidedly to act the deceiver's part; and if the truth is so weak that it requires to be supported with vague utterances which the heart will not assent to, then truth itself is unworthy of fighting for and unworthy of living for.

The first assertion that Prof. Phelps makes concerning Spiritualism is this: "Starting on the most general and assured ground of belief respecting this delusion." How does Prof. Phelps know it is a delusion? If he admits as he does later on, that evil spirits communicate, then Spiritualism is not a delusion—it is a fact! Prof. Phelps has nothing to substantiate the use of the word "delusion," therefore he begins a very weak argument with an unsupported assertion. He continues: "May not much be accomplished by simply exposing the irreligious drift of it, as seen in its own records?" If you please, Prof. Phelps, will you tell us what religion is? You are a believer in the Bible, and you consider that the whole of the New Testament is inspired. Turn to the Epistle of James for the definition of religion, and the inspired Epistle of James says that "pure religion and undefiled," which is certainly the very best kind of religion, is this: "To visit the fatherless and the widows in their affliction, and keep one's self unsponsored from the world."

Will you please tell us in what spiritual paper you have found the opposite course advocated by a religious course, and when or where Spiritualists or mediums, under inspiration, have urged people not to visit the fatherless and the widows in their affliction, and not to keep themselves unsponsored from the world? As far as we have knowledge we boldly state that the general drift of all spiritualistic teachings, on their platform and through the agency of the press, is in the direction of cultivating human sympathies and prescribing rules of life which, if followed, make this life happier and holier. If on certain occasions words have been uttered and practices advocated by Spiritualists which are "irreligious," have no uncharitable statements ever emanated from the pulpit or from the religious press? Are there no black sheep in

Christianity claims to be eighteen hundred and fifty years old; Christianity is, therefore, more than eighteen centuries older than Modern Spiritualism. And if Spiritualism found people, as it certainly did, in a condition to attract the lowest and the vilest denizens of the unseen world, the Christianity which has not reformed the world in eighteen hundred years is certainly more to blame than Spiritualism, which has oftentimes had saddled on its back all the errors of a far older and more pretentious system.

It certainly is not advocating the cause of truth or of true religion to tell people, as they have been told thousands of times from the pulpits, that their righteousness "is as filthy rags," and that they must be saved through faith in the Saviour who has made atonement for them, or lacking this faith be lost forever. There are many good people in the Orthodox Church; there are many noble-minded and charitable people, who believe in the most horrible untruths; and yet, at the same time, no matter how good the professing Christians may be, the doctrine of the vicarious atonement is irreligious and wrong, because it tells us that though we have done the wrong, some one else must be punished for it. There is nothing which exercises a more deadly influence in society than telling a man, woman, or child that he or she cannot help doing wrong, and that some one else will suffer the consequences of it. It is contrary to the Law of God, contrary to the Law of Nature, which is the Divine Law. "The soul that sinneth it shall die." While the soul can never pass out of existence, never be annihilated, or lose its individual form, it may die as to its happiness and as to its glory. It may sleep in the cold grave of misery in consequence of misdirecting its energy, but through the resurrection of the conscience it rises into the life sublime—no soul being hopelessly doomed.

Again we quote from Prof. Phelps: "Something is gained if we can show to the satisfaction of thinking men that this thing [Spiritualism] is not religion."

What is religion? According to Jesus, religion is anything that makes life practical and good. If religion means obedience to God through obedience to the Laws of Nature, it means simply a power in the land which develops a love of virtue and of mankind. And we contend that Spiritualism in all its aspects tends to develop a religious feeling among men, and to make them more religious than they would be without its hallowing influence, because whatever else Spiritualism proves, it proves that in the future life retribution surely awaits every person; that no word, thought or action ever goes unpunished or unrewarded, according to its deserts; and as I turn to Matthew's gospel and there find Jesus telling who will be on his right hand on the day of judgment, I do not find that he says anything about the people who called him "Lord" or who believed in his blood; but he says everything of those who have done their duty and acted charitably to their fellow-creatures. Does not Jesus distinctly emphasize the fact that on the day of judgment every "sheep" on the right hand has led a good life, a charitable life, and every "goat" on the left hand has lived an impure and an uncharitable life? Does not Jesus say that you may call him "Lord" as often as you please, but *that* will not save you; but if you give a cup of cold water to a thirsty disciple you shall in no case lose your reward? This gospel places the Pope of Rome and Col. Ingersoll on one level; the Materialist, the Roman Catholic, the Jew, the Brahman and the Mohammedan are lost sight of in this picture; if they are all equally sincere in their belief and action, they will go hand in hand into the kingdom of heaven, where sects and creeds are unknown.

The religion of Jesus knows nothing of the doctrines of modern Christianity. They are all spurious excrescences. They may proceed from the misinterpretation of the letters of Paul. You may support them as the Calvinists do; by references to the Epistolary writings, but support them out of the Gospels you cannot. Jesus was a mere moralist, and we challenge anybody to prove that he was anything more. He certainly was nothing less. The religion of Jesus is pure, simple morality, and we challenge any one to prove that it is anything more than that and it is certainly nothing less. The pure morality of the religion of Jesus is this: to do unto one's neighbor as one desires his neighbor to do unto him; this constitutes obedience to the law of God.

I have the profoundest admiration and the deepest reverence for the character of Jesus as it is portrayed in the gospels. The religion of Jesus, as there portrayed, seems to be the very flowering out of all that is excellent and divine in Brahmanism, Buddhism, Parseism, and all other older systems. The religion of Jesus is religion of love, a religion of justice, and a re-

Where do we find the Orthodox of the days gone by? The Orthodox Jew? How does Jesus treat the Orthodoxy of his time? "Woe unto you, scribes and Pharisees, hypocrites." How did Jesus stand in the opinion of Orthodox people? They said, "Crucify him, and release unto us Barabbas."

The Orthodoxy of eighteen hundred years ago, which claimed that he was controlled by Beelzebub, was—as the Orthodoxy of to-day is—a fossilized sham. The Orthodoxy of to day is nothing more nor less than a popularized system of deception: telling the people to attribute everything to the devil, when they do not know that there is a devil; telling people to bow down before the shrine of Diana of the Ephesians, just because the silversmiths of the city can get their living by making the silver idols: Whereas if the spiritual deity is adored, if men realize that the forms and ceremonies of religion are not essential, and that creeds, and churches, and salaried ministers, are not as necessary as reformed homes and purified lives, then the trade will undoubtedly begin to decline. And it appears that the stock in trade of the Orthodox churches to-day, according to Prof. Phelps, is His Imperial Highness, the Devil. [Applause.]

Prof. Phelps continues: "Granted that it says many true things and good, it has no more of these than a religious delusion must have to be attractive to believers. Meanwhile the vile things and false, which are its practical outcome, are sufficient to discredit the whole as a system of religion. God does not thus contradict himself."

What is beyond the villany of the Christian Church of the fifteenth and sixteenth centuries? Can we go any further in villany than to its extreme limit—the commission of murder? Wholesale massacres have taken place in the name of the Christian religion. As long as the Christian religion was anything like the religion of Jesus, the Christians were persecuted and murdered by Jews and Pagans; but as soon as the Christian religion forsook Jesus and worshipped idols, as soon as the creeds of the churches usurped the simple teachings of the Nazarene, the Christians themselves became the persecutors. You may say that the Roman Catholics were guilty of all the atrocity. It is true that they *did* burn men and women at the stake, but so did the Protestants. Calvin was a persecuting spirit in his time, as relentless as any Papist. In the days of the Protestant Kings of England, Roman Catholics were burned. In the days of the Roman Catholic Kings, Protestants were put to death. Catholicism and Protestantism are just alike in their attitude toward liberal thought. They have gone to the extreme limit of murdering men because they dared to form an opinion and express it. If anything is vile and atrocious, is it not murder? And, if you please, Prof. Phelps while we can prove to you from history that your Christian ancestors have murdered multitudes in the name of religion, will you tell us who has been put to death during the last thirty-three years at the instigation of the Spiritualists? and what Spiritualists have attempted to murder or burn at the stake, or even imprison, their opponents.

Where is the villany in connection with Spiritualism? Where are the pious frauds and murderous actions which are so intimately connected with the history of Christianity? If you are a Christian you live in a house of glass; and if you throw stones at others whom you imagine do not live in a secure habitation if they throw back any missiles in return you will find that your house cannot stand as well as theirs. We think that if the history of Christianity is as disreputable as it is represented by Christian historians who make the best of it, it would be in good taste for the Christian to hold his tongue concerning other systems until he has entirely gotten rid of the vices from his own; and not until he has entirely wiped out all the blots from his own escutcheon should he busy himself in casting on the motives and beams which are in the eyes of his brethren of other persuasions. I do not tell you that there is nothing good in Christianity; but I affirm that there is just enough good in it to make it respectable—just as Prof. Phelps says there is just enough truth in Spiritualism to make it attractive. I do decidedly state that a system of religion that appeals to man's fear of the devil and his dread of hell is not true religion at all. If I make you an honest man by frightening you into honesty through fear of the devil and of hell, I do not make you a good man at heart, because if you had a fair chance to escape the consequences you would be a thief, you being honest only through fear of punishment. Religion does not play upon people's fears; it does not hold hell and damnation over their heads; but religion appeals to man's tender sympathies and better nature. It cultivates his love for virtue. Can anything be viler than the theology of Jonathan Edwards, who was very appropriately encolized in the *Congregationalist* immediately after Prof. Phelps's article had been printed? Jonathan Edwards's religion teaches that the happiness of the saints in heaven will be increased by the contemplation of the eternal sufferings of the condemned relatives in hell.

While I attack Orthodox Christianity, which Prof. Phelps represents, I do not attack Universalism and Unitarianism, and if there are any Unitarians and Universalists in this hall, what I say regarding Orthodox Christianity, with its long bloody history, they will know does not apply to them. The Arians in the fourth century were very much like the modern Unitarians. They were peaceably disposed people. They did good as far as they were able, and they were treated shamefully and cruelly by the Orthodox party, who were in the majority. The early Universalist preachers of America were treated just as badly as Modern Spiritualists would be if the Orthodox churches were in full power. Universalism does not appeal to man's fear, nor does it preach the devil neither does Unitarianism; and, therefore, Universalism and Unitarianism may be considered as religions because they *do* appeal to man's better nature. But the Orthodox minister, who is continually speaking to men's fears, and leading people to believe that they must repent in this life just because if they do not it will be very hard for them in the world to come, does not stir up the divine life in his congregation. Do you think that those people who abstain from sin through fear of being found out and punished, are people who are virtuous at heart? Certainly not! Religion must appeal to man's better nature, not to his fear of hell. Anything that simply appeals to man's fear of hell, in so far as it does this is irreligious.

Prof. Phelps says again that the pulpit achieves much if it teaches effectually that the Christian faith is true, and the "drift" of Spiritualism is altogether wrong morally, and that the Christian conscience cannot but be blurred by such communion with the spirit-world. Then the Christian must, decidedly not follow Jesus Christ. If I am to be tried and condemned as a Christian bar for holding communion with spirits, where will you put Jesus when he, on the Mount of Transfiguration, talked with Moses and Elias? Here you have no angelic loophole to escape through. These were men. Moses and Elias were human spirits, and Jesus in the moment of his transfiguration communicated with human spirits; and thus to what Jesus did in the moment of his highest exaltation to do what is most offensive to the Christian religion as interpreted by Prof. Phelps. This is not surprising, because *his religion* is exactly the reverse of the religion of Jesus; and just because we admire Jesus and believe his religion to be so simple and true, we have no sympathy with the Orthodox Christian system. Jesus said unto his disciples: "These signs shall follow them that believe." What right has Prof. Phelps to bring up the text: "An evil and adulterous generation seeketh a sign," and use it against Spiritualism? Jesus, before he ascended into the spiritual world, said: "These signs shall follow them that believe." If Jesus meant that no signs should be given to us, following our teachings, would he have told us what signs we might expect? And if we are told to expect a sign, is it not likely that Jesus will keep his word? To believe in the veracity of Jesus is, according to Prof. Phelps to be "evil and adulterous," for Jesus said: "These signs shall follow them that believe" and Prof. Phelps makes out every true believer an adulterer. They do not follow all people and are now almost wholly withdrawn from the church in consequence of its unfaithfulness. Jesus works outside of the churches because the church creeds are so very small that he cannot get his large soul into such infinitesimal quarters. [Applause.]

Prof. Phelps says even more on this point; his words are:

"Make the Church a unit against it [Spiritualism]. It can live only as one of the religious monstrosities the times, like Mormonism, do not carry well enough to make them respectable. No body of men can long hold up in broad daylight a thing which the judgment of the Christian Church has put under the ban. That thing must become offensive to the moral sense of men. It must rot."

Do the scientists of to-day ask permission of the church to advocate their theories? Do the very respectable people who sit at the feet of the material scientist ask whether the church endorse every scientific theory, or whether they do not? And are all those scientists who hold the very highest positions in all parts of the civilized globe to be regarded as disreputable? To use the remarkably chaste language of Prof. Phelps, must their theories "rot"? Has not Darwinism dared to hold up its head while the Christian church and Prof. Phelps have not disowned it? Have not scientists continued to advance truths as they have discovered them, in spite of the efforts of the Evangelical church to suppress them? Has not Mormonism, on the contrary, sunk because it is a revolt against human nature—its decline having really almost nothing to do with the opinion of any church concerning it, but a great deal to do with the opinions of physiologists? Col. Ingersoll is just as much opposed to Mormonism as Prof. Phelps can be, and certainly Ingersoll is not supported by the churches. Three thousand people have often gathered in a hall, and pay an admission fee to listen to Col. Ingersoll, and has not the Church put its ban upon his lectures? How is it that he can get large audiences of respectable people? How is it that Mr. Bradlaugh in England could make his way to an election to Parliament while all the churches were most resolutely opposed to him? How is it that day after day, and year after year, the churches are obliged to make concession after concession to the world in order that they may induce people everywhere to come into them? How is it that they cannot get large audiences in many places unless they engage the very finest music? These signs show that the very highest estimation in which the Evangelical churches are held by the people. As a rule

### Spirit E. V. Wilson's Answer to Prof. Phelps.

**A Trance Discourse delivered by Spirit E. V. Wilson, through the Medial Instrumentality of  
W. J. COLVILLE,  
In Berkeley Hall, Boston, Sunday Afternoon,  
Nov. 6th, 1881.**

[Reported for the Banner of Light.]

INVOCATION. [BY SPIRIT GEORGE RUSH.]

Eternal and Infinite Spirit, author of life, with whom there is no variableness, neither shadow of alteration, in every age thy hallowed light has glided the span of human experience. While human creeds and human theories, born of the hour and of the attainments of the moment, may rise and fall like meteors, yet faith and hope and love, yea, every virtue, all moral excellences, all gifts of the spirit, all rich mental endowments abide forever and forever.

In one age of the world thy spirit speaketh with greater clearness than in another, for as men are always advancing nearer and nearer to the perfect near do they behold thee more and more clearly. The revelation which came to the ancient Jew is insufficient for us to-day. The knowledge communicated to the seers and *savants* of India, of Persia, and of Egypt is inadequate to supply our needs at this moment. And thus we gratefully acknowledge the supplementary inspiration of to-day and the continuance of the flow of spiritual water from the ever-living fount; so that wherever we may be, at whatever time and in whatever condition, we have only to stoop and drink of the water of the river of everlasting life that is ever fruitifying our lives, which would otherwise be barren and dead.

We praise thee that no human prejudice nor bigotry can close up the flood-gates of Inspiration. We praise thee that all the attacks of the enemies of truth only result in their own discomfiture, while the truth goes on conquering and to conquer.

We praise thee that all persecutions which have ever been endured by apostles of freedom have only caused truth more widely to spread, while their blood has flowed and enriched the soil wherein it germinated; so that the blood of the martyrs has become seed, and the world has been abundantly called "the seed of the church." And if to-day any apostles of freedom, any mediums for spiritual communication, are called in question; if the methods of the spiritual world are assailed; if men in their pride, presumption and bigotry will not listen to those angels' call, we know that there will be everywhere some hearts found ready to receive the good seed of the heavenly kingdom, and that it will bring forth fruit in their lives even an hundred fold.

We know that there are millions of hearts to-day who are anxiously watching the signs of the times, and longing to hear beloved voices resounding from the unseen shore; we know that there are lives dull and hourly brightened by angelic ministry; and we believe, not, for we cannot believe, that thou, the Eternal Fount of Goodness, our father and our mother God—thou who lovest all thy children, and treatest them as thou wilt, wilt allow them to be deceived and led astray by evil spirits when they are searching for truth: but rather that their loving friends offer to assist them in the path of goodness.

We will not believe that thou, Eternal Spirit of Goodness, dost allow thy rival and thine enemy to capture the souls whom thou lovest, and lead them to destruction unawares. When thine angels come unto us, and meet us, call them devils, may we remember that the great Ser of Galilee, thy noble and pure Son, Jesus Christ, was said by the Orthodox of his day to be possessed of the devil : casting out devils, by Beelzebub, the Prince. When their opposition is manifested to freedom, to truth and inspiration, may we remember that all that is good and useful has been attributed by the ignorant and the bigoted to the devil. While the ignorant and the bigoted and the unkind and the unjust find the devil everywhere in the universe, may we, as dutiful children and as lovers of thy law, as those who frame their lives in obedience to it, find the devil nowhere, but thyself everywhere. And thus by our own purity and by our own justice and loving kindness, may we find in nature that which responds unto the goodness in ourselves—that even through a feeble glimmer, a trembling spark, the divinity in ourselves may yet shine out in glory. May we, by all virtuous undertaking, by all noble thinking, acting and speaking, fan that spark into a flame as bright and glorious, and helpful to our brethren, that we may show forth in our lives a light which is the law.



religious newspapers of to-day state that the minister's position is not at all what it used to be, and that the churches have no such influence over the thought of the world as they had fifty years ago. And why have they lost their influence? They have lost it entirely because they have abused their power. When the churches were in power, if they had dealt mercifully and justly; if they had allowed room for growth, and had not tyrannized over the minds and souls of men, they would have been Houses of God and Gates of Heaven until this day.

A liberal church is a great blessing. A church may be the centre of great usefulness. But because the churches have abused their power, over all the civilized world men are turning away from them in disgust. Look at them in Germany. Germany has been considered the most enlightened land on the face of the earth. German scientific and literary attainments are proverbially great; yet neither the Catholic nor the Protestant Church has practically any hold at all in Germany to-day. And in the face of these facts, Prof. Phelps says he only requires the opposition of the Church in order to effectually silence all spiritualistic speakers and exterminate all spiritualistic influences. When modern scientists are investigating Spiritualism and finding that it is true, do you think that the intelligent masses will be frightened by the warning that if they dare to encounter the antagonism of the Church, they will imperil their souls' salvation and forfeit their respectability? The Churches are the causes of much modern infidelity; and if they had not preached such atrocious doctrines as they are now just beginning to leave off preaching, Spiritualism would scarcely have been needed to convince men of a rational hereafter, and to clear away mystery concerning a future life. Why is Mormonism objected to? Merely because it is unnatural and unhealthy. For a man to have many wives is for him to degrade himself and to degrade the women with whom he associates, and sow seeds of depravity and disease in the future generations.

Physiology protests against Mormonism: the necessities and the rights of children expose the errors of the Mormon system; and men from their knowledge of human life, and the requirements of the human mind and body, turn naturally with disgust against anything which is so dirful in its consequences. It is not the Christian Church which has caused the decay of Mormonism; it is the average intelligence of the majority of citizens of the whole country. Man's acquaintance with himself, and his innate sense of justice, prove to him that there is to be found in sensuality the fruitful cause of every conceivable evil. Man can learn by practical experience here that a life of chastity is the most pleasing life, and a life which makes him the most useful to his fellow-creatures, and by looking at the highest among the lower creatures he can learn that the very best and highest animals are those whose lower propensities have been kept in check by those who understand something of the science of life. Certainly the Church has exerted some influence against Mormonism, but we find all intelligent people are a unit against it, condemning polygamy on purely physiological grounds. We affirm that it is not because the Church says it is wrong, but because human nature rebels against it, that it cannot thrive.

If you can prove that Spiritualism degrades human nature; if you can impress the enlightened men and women of to-day that their minds or their bodies are impaired by their having anything to do with Spiritualism, then all common sense people will shrink from it. And if this can be done there will be no need of resuscitating the devil. But Prof. Phelps, finding that he cannot put down Spiritualism by organizing a rational crusade against it, as reason does not show any injury which it does in the world, is obliged to implore the devil to come to the rescue. [Applause.]

Again we quote the learned Professor: "May not still more be accomplished by a thorough re-discussion in the pulpit of the teachings of the Bible on the subject of ancient magic?" Any one who knows anything about magic, knows very well that there are various kinds of magic, and that magicians of a high order in all lands have encouraged red and white magic, and have protested against black magic. And any one who has ever read the Bible, as Prof. Phelps ought to have read it before he talks about it, knows that; also, the Bible tells us that when Joseph, a man after Jehovah's own heart, occupied the very highest position in the land of Egypt, his divining cup was found in the sack of Benjamin, his younger brother, and the servant sent to recover it said: "Think ye not that such a man as my master divineth?" A man who occupies the highest position in the land of Egypt, and has been placed there by God, according to the Bible, is a diviner—that is, one who practices the art of divination; and the argument which is brought forward to justify his divination is that he is so great a man that of course he practices it. All great people in early times and Eastern lands were magicians, while they forbade the common people to exercise their gifts for various reasons.

Were not the prophets of old merely spiritual mediums? If the Bible tells you anything against Spiritualism it tells you only that you are to discountenance the perversion of mediumship. It never advises you to have nothing to do with and discredit all spiritual gifts. Black magic is running after false gods, the worshiping of golden calves, the indulgence of impure practices, and submitting to unclean spirits. This is denounced by all wise prophets of all times as well as by Prof. Phelps. Is not his God the Jewish Jehovah? And what is the Jewish Jehovah? Is he not a Concrete Being, or a conglomeration of beings? Some of those beings are pure and beautiful, and others are of the very lowest moral type. And if you wish to find any instances of diabolism in the Old Testament you will find that more evil results have followed from obeying Jehovah than from disobeying him. For Jehovah has told man to slaughter innocent women and children—commanded them to behave in so disgusting a manner that the recital of their crimes would be impossible on this platform before a refined audience.

Who constituted the Jehovah of the Jews? Not one spirit, but many. The vice of the Jew was that he bowed down to every spirit, and acknowledged the right of all outside intelligences to rule over him. If we are to do the same, and obey the church as blindly as the Jews obeyed their corrupt Geni, may we not behold a similar exhibition of unclean gods? Remember that in obedience to the God of the Old Testament, men were cut into pieces alive, and that in obedience to the God of Christianity in the sixteenth century men were burned at the stake.

Jesus came not to destroy men's lives, but to save them. Jesus came not to magnify the law

of retaliation, but to enforce the law of love. He came to appeal to the higher sensibilities of man's nature, and all his teachings do so.

Take the Bible, and you can prove anything out of it. The Bible is a very good book. It contains the most valuable suggestions and the most perfect laws possible in a crude age; but it contains, beside this, a great deal of rubbish and a great deal of uncleanness. You know very well there are many passages in the Bible which purport to be communications from Jehovah which you would not dare to read on a public platform or in the schoolroom. You know you would be ashamed to allow your children to read the Bible completely through, because of passages which are so disgusting that you cannot bear to have your children look upon the page where they are written. Were these communications from God? from the guardian angels of the Jewish people, from pure and holy spirits? No! they were not. They were communications from the corrupt and tyrannical priesthood, who wallowed in the mire of sensuality, and who ruled with a rod of iron; they made their own wicked laws, and allowed themselves to be victimized by unclean spirits, who pretended that they were under the influence of God.

I admit, with Prof. Phelps, that there is a great deal of iniquity practiced in the name of Spiritualism; I acknowledge that many communications are listened to and attended to which come from unholy and unhappy souls; I acknowledge that the record of Spiritualism is not altogether clean, and I testify that the Bible, and the Bibles of all ages, and that common-sense everywhere, protest against holding communion with undeveloped spirits, and allowing them to get the better of us. But I do frankly say that I never have heard of any spirit so disgusting as the Jewish Jehovah. I am certain the *Banner of Light*, or any spiritualistic paper, would not allow such communications to enter its columns as are crowded thickly upon the pages of the books of the Chronicles and the Kings.

I believe that in the past, as well as in the present, men have prostituted their energies and degraded their mediumistic powers, and that by so doing they have allowed themselves to become obsessed by unclean spirits. I know that there have been persons willing to give up everything for popularity, and communications which have come through them have been of an impure nature. I know this to be true; but until I find something which is worse, or, to say the least, as bad as that which is swallowed by the Church, because it claims to be a command of Jehovah, I shall certainly consider that Jehovah, which Prof. Phelps worships as God, no better than the vilest spirit. But as there are also evidences of angelic inspiration, both now and in the past, let Prof. Phelps and his colleagues and followers learn to draw the line between true and false Spiritualism, if they are to be listened to by rational beings. They may well display all their powers and use all their ingenuities against the evil if they but acknowledge and endorse the good.

Let us have only that Spiritualism which is pure and fair, and which is a power in the land, making for righteousness; let us admit freely that there are many evils connected with Spiritualism; but let us remember that even these evils are allowed to take place; and that even the unholy communications give us some evidence of the real condition of the unseen world. Even from the lowest spirit we can learn some good lesson. If spirits ever come back from the other side of life, lying, treacherous and impure, they are warnings to us. Do we wish to be as they are? Just as the pitiable condition of the drunkard is an eloquent oration in behalf of the temperance cause; just as the emaciated frame of some libertine is in itself a lecture upon the pernicious consequences of immorality, even so an unveiling of the hells, of all that is false in the unseen world, and the presentation to you of spirits in the very mire of wickedness, is in itself an incentive to good. It is a warning against ungodliness. So while we admit that there is a great deal in Spiritualism which needs to be expurgated, while we believe that there are many communications unreliable and impure, we are sure that they are allowed to be made—and in the judgment of wiser spirits than we they are educational in their effects upon men as they destroy the delusion that we shall be purified by death, and introduced in a moment into future happiness, whether we deserve it or not. I maintain that unclean spirits have been allowed to appear in order to show men that they are not bound down in hell, but are living here, around this earth, and that they can be elevated by the assistance you can render them.

I am ready to believe, indeed I know, that these spirits flock around you and ask your assistance; that they can be elevated as your lives are improved; and as you need to learn the lessons of life and to know what the future world really is, these darker ones are allowed to appear. You receive a revelation concerning the results of vicious lives, and to know what these consequences are, is very often to be persuaded against indulgence.

Prof. Phelps goes on to state: "May we not wisely advance our mine still further and deeper under the foundations of the delusion by resuscitating the popular faith in the Biblical demonology?" And he proceeds to remark that "we are suffering from an extreme reaction," and that it would be well to encourage all reasonable faith in the devil; he then endeavors most vainly to prove what he believes, viz: that God allows evil spirits to roam the universe at large, while the pure, the beautiful and the wise are altogether unable to interfere.

Now, think of this conception of God: Here is a pure, noble man, like President Garfield, called into the spirit-world in the very midst of his activities—only for a few months having occupied the presidential chair before being called upon suddenly to pass into the spiritual state of being. God says to President Garfield: "You can come up here to heaven, but you cannot have anything to do with the material world any longer. You cannot do any more good there. You cannot assist your fellow-men forward. You cannot communicate with them. That is impossible; but come up to heaven and be satisfied with your crown and golden harp." Children lose a dear mother, and that tender-hearted mother turns to God and says: "Can I be the guardian angel of my child? I love my child more dearly than my own life. May I protect and minister unto my child?" And God says: "No, you cannot! But you may come up to heaven and receive your crown and play your golden harp." But according to the churches, when the devil asks God: "May I lead your children into error?" God says: "Oh! yes. You may do so and welcome. You can do all the harm you like. I shall pit no fetters upon you; you are free to exercise all your devilish powers!" And the devil goes

about "as a roaring lion, seeking whom he may devour," while hosts of imps go about and assist him in his work. Prof. Phelps clearly teaches that the good spirits must remain shut out of heaven, and be satisfied to relinquish all interest in human affairs, leaving humanity and their own dearest friends in charge of the devil—and thus the angel friend who purports to minister unto the child as a mother is a devil who is allowed to personate that child's mother. I dare to state that this faith, at the shrine of which Prof. Phelps is a devotee, is blasphemy. [Applause.]

God will not let your mother come to you and help you, but causes the devil to array himself like your mother, and use your mother's face and words! Am I to believe in a God so deceitful as that? Am I to believe in a God who will not allow a good spirit to come near you, but allows the devil to impersonate your relatives and friends? If you are willing to make merchandise of your spiritual gifts, and to make your living in a shameful way, as certain people do; if you are investigating Spiritualism in order to deceive your fellow creatures, then it serves you right if he allows the devil to impersonate your friends. But if you are a kind-hearted and honorable father; or a pure-minded, youthful maiden, or a member of a select circle, the members meeting for the purposes of inquiring into truth, and the devil comes to you arrayed in the garb of an angel of light to lure you to destruction, must not God, if he allows that devil to do what he will not let an angel do, love to see souls lying in anguish, and must he not wish to give his kingdom over to the devil?

I dare not pursue this subject any further, or say more in connection with this branch of it; it is so positively blasphemous to attribute to God the actions and the motives which are clearly attributed to him in Prof. Phelps's article. [Applause.]

The devil created as an angel of light and allowed to follow you throughout your lives; a hell created for the devil, and the devil allowed to get as many people as possible into it; and saints allowed to go up to heaven and rejoice forever in the thought of the suffering of the damned: These are the leading figures in the Orthodox farce. Do you wonder that infidel lecturers are drawing large and influential audiences, while such are the teachings of the churches?

I turn from this black picture of the devil which is to be forced upon us by clergymen who are uncertain about his existence themselves; and from this revolting spectacle of an angry God who deceives his creatures; and from the clergymen who do not know that such a God exists, while they preach about him so freely, to the sublime teachings of Spiritualism, and there I find teachings harmonizing perfectly with the religion of Jesus and all great teachers, doctrines and evidences satisfactorily convincing to every human mind, who will dismiss prejudice and allow facts to speak for themselves. Spiritualism says to you truly: My dear friends, God is loving; God is just; God is the infinite foundation of integrity. Your mother, your father, your brother, your sister, your teachers, your counselors and your ancestors are around you, and are helping you forward, day by day and hour by hour. And those whom you have dearly loved on earth are your nearest friends in spirit. The Divine Energy in Nature is forever giving unto them the greatest possible power to help you. You can never be victimized by evil unless you encourage that which is unholy and impure in yourselves. Restraints are put upon evil beings by the workings of the immutable laws of Nature, and when they pass into the spiritual world they find themselves impotent. In the spiritual world good spirits have all power given unto them; and every man who has lived a good life on earth has a greater power than the devil (so called), and may yield that power as he pleases; whereas the man who has lived a wicked life, who has debased himself, and entered into the spiritual world as a fiend, has no power at all to injure you unless you give it to him. The wicked spirit is fettered by its own crime, and hedged in by its own transgression. The haunting spirits, who have appeared in all ages of the world, have demonstrated the fact of the impotence and the bondage to which evil spirits are subjected; whereas the almost almighty power of intelligent and wise guiding spirits to overcome all the machinations of any individual or abstract Satan, proves to every intelligent mind that good is the positive power, and that good alone is the triumphant force in nature.

If there is anything in Spiritualism that is wicked, it is your own folly that made it so. If evil spirits have any power over you, they use your own impure magnetism against yourself; and whenever men and women will descend to lasciviousness, or any low practices, and encourage impure thoughts, they furnish materials which evil spirits may employ against them. Unless you play into their hands, and give them the force, they cannot use it against you, and will have no power to harm you. God has given to the good power in proportion to their goodness, and has given to the evil weakness according to their lack of spiritual unfoldment. Could you see into the spiritual world, and behold it as it really is: could you see the hosts that are working to-day for the emancipation of the world; could you see the tyrants and bigots who are striving against man's freedom, you would find that Prof. Phelps is under a pitiable delusion, and is being made use of by those very undeveloped spirits who have power over bigoted minds that will not welcome the light.

Good spirits do not advocate deception. They believe in honesty and straightforwardness, and they also believe, in saying just what they really believe. They believe in letting the truth fight its own way, even though their cause for the time being seem to decline. They believe in starving to death in a garret for truth's sake, rather than in descending to deception in order to live luxuriously in palaces. If you cannot support a cause by telling the truth, then allow it to die its natural death.

I do not wish to say one word against Prof. Phelps. I do not wish to call in question the integrity of the man, but I oppose his blasphemous theory, and I do wish to defend God from the insults that have been heaped upon him by this his avowed servant. And I declare that it is my duty to do so now through the lips of another, as it was when I was upon the earth, known to the world as E. V. Wilson. In this discourse I have been greatly assisted by the band of guides regularly inspiring this instrument. To them I am deeply grateful for the privilege of addressing you to-day; perchance you have not recognized me fully; my own individuality I have tried to introduce, but, not being very familiar with this speaker, while my thoughts have reached you intact, their clothing has, however, in some instances been put upon them by the friends who have made the delivery of this lecture by me a possibility. To you I return grateful thanks for your kind and courteous attention. May all blessings rest upon you forever.

## The Rostrum.

(From The Times, Chicago, Oct. 31st, 1881.)

### Further Glimpses of My Heavenly Home.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

A large audience gathered in Fairbank Hall last evening to listen to a lecture by Mrs. Cora L. V. Richmond, purporting to be controlled by the late President James A. Garfield, the subject being "Further Glimpses of My Heavenly Home."

Make way for truth upon the earth!  
So fair her form, so bright her face,  
That wakened into heavenly birth,  
You see alone her perfect grace.

MY FRIENDS—Again I appear before you in this guise; again in response to your kind sympathy I speak words that if not valuable to you will certainly be so to my spirit. Imperfect as must be this form of utterance, difficult as it is to convey through another organism and brain the thought of the spirit, still, when one has no other channel of communion, and when this, by kind invitation of the spirit-hand, is offered, I certainly would be more than spirit if I could refuse the word that burns for utterance. Since the last time that I addressed you here my spirit has grown more familiar with its new form of life, more accustomed to this form of communion, for many mediums have received visitations from me. Through every channel that it was possible I have given a word of greeting or utterance, that I might the more fully become possessed of the knowledge necessary to speak that which I shall learn in my spiritual home.

The first thought that came to me after death was as when one stands at the eventide upon some mountain, beholding the glory of the sunset sky, vistas of golden beauty opening before the vision, great crimson scrolls of light that one could only penetrate with the vision of Deity—all rolled in grandeur before me. The splendor was so great, the vastness so profound, that at first it seemed to dazzle the power of mind and thought; but there was quick reaction, and there then came that which corresponds to the fading away of the light. I mean by this that after the flush of the reception of friends, of the consciousness of being, possessing every faculty of mind and thought—after this was fully assured to the awakened spiritual power, I felt the wave of retrospection. To one who has felt this in earth-life there comes no flattering response when the years of human life are recorded by the stern monitor, conscience.

And just here I wish to confess again that during that sea-on of self-examination I was filled with an utmost regret that the opportunities afforded in the earthly life were not improved by me in searching for spiritual knowledge. Admonitions I had, direct messages and ministrations; healing power that I but little understood was given to restore me to health through kindly hands, and more than one message from the world of spirits, predicting that political preferment which it never entered my thought could be realized. Afterward there came also admonitions and warnings, prophecies of the danger to human life in my own person, which I laughed at and threw aside as the idle dreamings of fanaticism. I am here to confess now to those friends, some of whom are here present, who endeavored to enlighten me concerning the power of spirits to communicate with mortals, that in that hour of retrospection I felt most keenly the lack of this knowledge, and I would have given more for the possession of the knowledge that it would have afforded me to speak with the world of spirits when on earth than all the honors that came to my earthly existence, crowned as they were with the full tide of the nation's sympathy. And I speak thus respectfully and in full consideration of all the marks of sympathy and respect that came to me in the solemn hour of life and death. Now if I had that knowledge, the knowledge that some of my compeers had, I would give all the years of political life, all the years of training for success in earthly pursuits; for I find the lack of that knowledge is the one weakness of the spirit.

If my words shall avail to reach even a single heart that is here, whether he believes in the personality of this message or no, let him for the moment remember that the powers of the spirit are immortal; that these alone shall suffice when he casts aside his material dwelling; and though the spirit is builded of the fulfillments of duty, and though its strength is fashioned in doing that which for the moment and hour seems the highest and best, do not be self-deceived as to what is highest and best. Remember that the spiritual part of man is the greater part; that its existence is eternal; that its blemishes you feel on entering the spiritual state, and that its strength constitutes the power of the spiritual world; and though feeling that, considering the weakness of human nature and the proneness to err, I had never wantonly injured a fellow-being, I felt the lack of the knowledge that I might have possessed, of the opportunities slighted, and of the over-valuing of those duties that after all might have been better performed had the spirit been fully aware of its immortal inheritance. This word in passing.

When this after-glow of the spiritual came again—the after-glow of sympathy from the world below—I then felt the vastness of the spiritual kingdom around and above. It was night, as far as the earth was concerned. That which was glorious and beautiful in the earthly life was dimmed by the change of death; only the light of love remained, and that was made more beautiful, and rested as a star along the horizon of mortal existence which was fading from my spiritual vision. Then came on the full depths of the vision of the night. It was no longer darkness, but sphere on sphere and star and world and system of splendor, one succeeding another; and in the midst of this a yearning arose in my mind, felt often when upon earth, to behold the founders of the nation, the republic, which, though it seemed smaller every instant compared to the vaster realm that I had entered, still had been the hope, the guiding light of earthly ambition and love, and I firmly believed (as I now believe) was the hope and guiding light of the nations toward liberty.

I was led into the council of the nation, and there were those who have ever governed wisely or unwisely according to their knowledge and condition. In the midst were three. I was pointed to these as having most to do in the formation of that wonderful declaration that fashioned the avenue for the liberty of our people, for the foundation of the government of our fathers—the elder Adams, Thomas Jefferson; but chiefly, and crowned with greater light and radiant with a more ancient splendor,

I saw the face and form of Thomas Paine, who wrote with hand of fire the wonderful declaration declaring the freedom of the people of the earth, the inheritance of human liberty. And as I gazed upon his countenance the long night that had separated him from the love of this people came up before me, and I said: "Who will roll the shadow away from the face of that spirit, who, loving man, therefore loved God?" And I know the shadow is being rolled away, and the people will remember in the midst of their liberties the bright thought, the wonderful genius, the surpassing splendor of this great mind.

I was not satisfied with this, but I was taken on. My guide, whom I mentioned previously [Lincoln], was still beside me; he bore me through council after council of those eminent in history, the wonderful geniuses of freedom in past time. Through France and England, raising up before me the counselors who had given just laws, the rulers who had been kind and humane, and those in humbler life who had served freedom all unacknowledged; to Rome, where now the shriveled empire sits half-breathing and groping in darkness; to Rome, where but lately the dark night of the Romish church reigned with uninterrupted power and sway; to Rome, where from over the whole earth the signs of despotism were signally and distinctly revealed, and where one ban still sits brooding like a nightmare—the power of the Romish church to-day extending its influence over all the nations of Christendom—and I was told by those sitting in council that this would present the next great danger to the Republic. I did not think so when on earth; I do not know it now; but those wiser than I state this will be the struggle—religious liberty or religious slavery under the ban of a power that will call to its aid the benighted portion of every nation in Christendom. I could not but see that which was revealed, and I reveal it as it was given to me. I saw beyond this record, beyond the blood-stained fields of Christendom, beyond the terrors that have been graven upon the history of two thousand years by religious warfare, beyond the strivings of sectional policy, and the differences that have been introduced in local governments; I saw ancient Rome rise before the vision in splendor, and from it the patriot souls that went out when the great Romish nation was founded—the empire—that which constituted the glory of the world. And those who were numbered among these saviors were not the Cæsars, were not the royal rulers, but those who spoke the words of truth and freedom, framing laws in secret chambers that were to give Rome the government of the world.

I saw Greece and the statesmen that gave to her the highest eminence among the nations of the earth—Solon, Lycurgus—grand, great constellations of greatness. And, still more ancient, I passed to the old cities of Egypt, where, rising before me, as reproduced in the spiritual state, were the wonderful cities that have perished from the face of the earth; and there in the midst I saw the one from whom were first designed all the liberties that have been the heritage of the nations of the earth since then—more grander, more sublime, more majestic in form than any whom your vision can picture or whom the eye of man can behold—yet reigning not by the right of king, nor of power or individual inheritance, but by the splendor of his surpassing greatness, whose influence is felt upon the nations of the earth, but who is unknown even by name; a ruler appointed for the political prosperity of nations in whom government is wisdom and justice is love; who I was told is the arbiter of the destinies of earth, and who with millions of spirits rules and governs the destinies of nations of men—statesmen who rise to do his bidding—and by scintillations from his sphere breathes words of eloquence and of patriotism among the nations of the earth. And far away, stretching in long corridors of light, or grouped around in constellations of beauty, were mighty minds, ancient in splendor and in thought, bearing the majesty of perennial youth, the glory of their own achievements, each crowned with the excellence of their own lives. In dim distances I saw outlines of other kingdoms, and far away a still brighter light that pointed to more ancient splendor, whose countenance, even, I could not see, whose groupings were like groups of stars devoid of form; but I was told these also were spheres of souls. And even beyond these were still brighter lines, and more glowing countenances, that I was told were angels that kept watch over the whole earth, and bearing the standards of whatever truth shall come to man.

Can you not conceive how small in the midst of these glories my feeble thoughts became? Can you not conceive how insignificant an atom might feel in comprehending the universe around? Without that comprehension and with only a feeble glimpse, how small seemed the spirit that I possessed! And yet, among them I was recognized, and smilingly he who was my brother and friend stood beside me there, and said we are told that such will be our inheritance if we also fulfill, according to the measure of our capacity, the duties of each passing moment.

I am told that every secret can be revealed; that the earth contains no stored treasures that the mind of man may not inherit by communion with the world of souls; that when cities are disinterred the minds of the past are drawn to you; and even now the ancient Babylonian kings are thronging to that mysterious place whence the records of their doings are now being revealed, and the world will know more because of these external excavations. I am told that there is no subtle art, no profound science, no wonder of ancient Egypt that may not dawn upon the earthly mind through these same communications. I am told that schools for these communications are already established, and that these instruments—similar to the one I now employ to communicate with you—are to be made available for the transmission of all the knowledge that man has sought mainly in schools of human lore. I did not believe it when in the human form; I could not realize these methods, and I do not now say that this method is to supplant the normal and natural exertion of the human intellect—but I do say that it is to crown that natural and normal exertion with higher fulfillment; that it is to add to the knowledge you already possess the knowledge of the spiritual kingdom, and that where man gropes but blindly now in the pursuit of knowledge, I see that he will be able to be certain; for the vision of the spirit, extending in wider range and limited only by the power of knowledge, must be more capable of giving to the human thought that which the mind and soul of man craves and longs to know.

With all earthly knowledge there is limit; with all history there is a time when we pause, and human thought can explore no further; with the vision of man and the material senses and the inventions of science and the discover-



Paper, 25 cents.  
For sale by COLBY & RICH.



# WHISPER US OF SPIRIT-LIFE.

BY MILTON H. MARBLE.

Oh, whisper us, angels,  
Of that blessed shore  
Where sorrow and sadness  
Are known no more;  
Where love and joy  
With soul-cheering song;  
And rich strains of music  
Float ever along.

Yes, whisper us, angels,  
In beautiful dreams,  
Of pure, spotless beauty,  
Which there ever gleams  
Above and around us,  
On every hand—  
Of the beautiful splendor  
Within that bright land.

Oh! say, if forever  
Sweet Wisdom shall dwell  
In home of the angels?  
If so, all is well.

Yes, whisper us, angels,  
Of that blissful home  
Where dark, chilling sadness  
May nevermore come.

Tutic Rock, Neb.

## Western Locals, Etc.

### Utica, N. Y.

The City—Progress of Spiritualism—The Olive Branch—Rev. E. P. Powell and His Work—Spirit Messages—A Remarkable Seance with Mr. Joseph A. Caffray—Memoranda.

Utica is one of the most noted inland cities of the great State of New York. There is a vast amount of wealth here, and hundreds of elegant private residences are to be seen which display a cultured taste in all of their appointments. The citizens are justly proud of the fame which their city has gained; they never tire of dispensing a generous hospitality. The local newspapers are ably conducted.

Utica is emphatically conservative on the question of religion; though here, as elsewhere, the heaven of free thought is slowly but surely doing its work.

### SPIRITUALISM

has many adherents in the city, and among people who hold high social positions. Years ago lecturers on the subject visited Utica at frequent intervals, and were always accorded a good hearing. A. A. Wheelock preached for two years in Progressive Hall, and after the meetings were discontinued in that place he spoke for one year in another hall in the city.

The writer had the pleasure of addressing the friends in the Opera House on Sunday, Nov. 6th. Rev. E. P. Powell (Independent) and a majority of his congregation, the local Agnostics, Liberal Christians and Materialists were present; and these, with the resident Spiritualists, made a large congregation.

The utmost attention was given to what was said, and the audience seemed to be intensely interested in the references which were made to Prof. Zollner's experiments, the work of the *Banner of Light*, and the quality of current Spiritualistic literature.

### THE OLIVE BRANCH.

This monthly Spiritualist journal has been published for six years. It has a history which is decidedly unique.

When Spiritualism came to the Reynolds family, of Utica, a great sensation was created in prominent social circles. The family was noted for its wealth and conservatism, and that its members—in several branches—should publicly identify themselves with Spiritualism was considered a most startling and incomprehensible thing by conservative church people.

What caused this new experience to our friends? Death—or, rather, that phenomenon of life called death—transpired in the family, and William H. Reynolds, a bright and energetic young man, passed to the spirit-world after a brief illness. His relatives were absolutely prostrated with grief. Then it was, with their hearts aching with pain, that they turned to Spiritualism for comfort. And they did not seek in vain. The loved one returned again and again and manifested his presence to those who so deeply mourned for him. David Jones (a brother-in-law) was soon developed as a writing medium, and in a short time Spirit William H. Reynolds requested that a Spiritualist journal should be published for the benefit of humanity. His request was complied with, and the *Olive Branch* was ushered into life. For several years it was sent broadcast gratuitously. At present the small sum of one dollar per year is charged.

The paper has a sphere of its own. It is not a newspaper, and does not attempt to give a report of what is transpiring in the general field of Spiritualism. It is almost exclusively a record of spirit messages (most of which are written through the mediumship of David Jones, the editor), and the communications which are published in its columns are uniformly of a high order. Mr. Colville's discourses are printed in the *Olive Branch*, and of late the radical addresses of Rev. E. P. Powell have appeared on its pages.

The *Olive Branch* does not engage in theological controversies. Its technical editorial department is well poised, and the comments which are therein made of current issues are always rational, and void of acrimonious feeling. To interpret the philosophical and religious influence of Spiritualism by means of numerous spirit messages from intelligent sources, seems to be its fundamental purpose.

### REV. E. P. POWELL.

This gentleman was for years a prominent minister in the Congregational Church, and was located in Adrian, Mich. At an early day his radical sentiments disturbed the conservative brethren. Mr. Powell kept growing, and finally he took a good jump and left his ecclesiastical enclosure. He preached for the Unitarians for a short time in Chicago, but, being under such a headway of real progress, he could not tarry long even with the dainty and cultured Liberal Christians. Finally he returned to the homestead in Clinton, N. Y., and practically retired from the ministry. The preacher's "gift," however, would not be quieted, so when he was called to fill the Universalist pulpit in Utica, temporarily, he acquiesced and entered upon the duties of that position.

Mr. Powell's discourses soon began to attract large audiences. His radical sentiments jarred the sensibilities of some of the deacons. The dear conservative brethren were astonished to see the church filled with people; nor did the fact that many prominent Spiritualists were becoming regular attendants escape their vigilant observation.

Other clergymen were called to the pulpit, and the result was that many prominent members withdrew from the church to rally around Mr. Powell as the pastor of an Independent Religious Society, holding services in the City Opera House.

The *Banner of Light* representative had the

pleasure of listening to this anti-sectarian preacher on Sunday afternoon, Nov. 6th. He is a bold and original thinker and preaches in a fresh, breezy, and controversial style which impresses one with his earnestness and sincerity. He is a rationalist, and has outgrown the superstitions and narrowness of sectarianism. He is now utilizing his scholarship and past experience in the pulpit, for the benefit of the cause of liberalism.

Mr. Powell is held in the highest esteem by his congregation. His work is of a high order, and the members of the Independent Society are to be congratulated on their good fortune in securing a preacher of such mental calibre and personal worth.

### SPIRIT MESSAGES.

David Jones, editor of the *Olive Branch*, is a finely-developed writing medium. Following are portions of a communication, written under spirit influence, in the presence of the writer, on Nov. 7th:

The need of the hour is a more clearly defined exposition of actual occurrences that are taking place. . . . Phenomenal Spiritualism should be made a study. . . . Think these matters over, and when you offer an explanation of occurring facts, do it in a way and manner that even the most skeptical will be forced to say, 'There is a foundation of fact upon which these things rest.'

A gentleman formerly connected with the *Banner of Light* is here. He speaks as follows: It fills my soul with joy to see the old *Banner* flung to the breeze; send my compliments to Colby and Rich, and tell them that the *Banner of Light* is as dear to me as ever. William White.

Dr. Gardner, of Boston, comes with kind greetings to all.

Dr. Grover, of Boston, says: 'Right blessed are they who keep a strong heart and a firm purpose to dare to do the right.'

A lady comes and says: Tell Mrs. Lincoln that Mrs. Starbird is not dead.

(Signed),

W. H. REYNOLDS.

### A REMARKABLE SEANCE.

On Nov. 8th, in the evening, the writer attended a seance given by Mr. Joseph A. Caffray, at 73 Spring street, Utica, N. Y. The medium is a young man of good address, and has been before the public only a short time; but taking the seance herein mentioned as a sample of his powers, he is destined to become widely known.

Twenty persons—Editor Jones, of the *Olive Branch*, being among the number—were present. A small stand was placed in the centre of the circle with several musical instruments upon it. Hands were joined—or rather, your right-hand neighbor clasped your right wrist with his left hand, thus leaving your right hand free. In this manner the circle was completed, the medium sitting as one of the number.

The light was put out, and in a very short time a powerful "spirit voice" was heard, and parties all around the large circle were touched by "spirit hands." Indeed, it seemed as though a dozen hands had been materialized for the occasion.

Finally, as an experiment, the medium left the room, and the circle was formed again. Powerful raps were then heard on the stand inside the circle. Several parties present stated that, on other occasions, the spirit-voice had been heard, and the materialized hands had touched the sitters, while the medium was in an adjacent room.

Early in the evening the medium had requested several of the visitors to write the name of some spirit-friend with whom they desired to communicate, on a pellet. This pellet was retained by the sitter, the medium having nothing to do with it whatever—neither seeing nor touching it.

The second part of the seance was in a dim light. The musical instruments were removed from the stand, and a "slate" which folds like a book—was taken from under the table cloth. This slate had two inside leaves, making six surfaces in all, for writing to appear upon. The light was turned up, and the slate was carefully examined by those who desired to do so, and all agreed that there was not any writing upon it; whereupon the slate was put upon the table, and covered by the cloth. The lamp was then placed upon the table, and turned down, and the circle formed again, as before. After singing for several minutes, the sitters listened, and the sound of writing could be distinctly heard underneath the table-cloth.

No pencil had been placed in or near the slate or on the table.

After further singing raps were heard, and soon after the spirits called for more light.

Upon examining the slate fourteen communications were found upon it—each surface being filled with writing.

The medium then read the communications, and in each case some one in the circle would recognize the message and take up a pellet, upon which, as would then appear, the name of the communicating spirit had been written by the sitter, as referred to before in this letter.

Editor Jones, however, did not write any name on his pellet, but Richard Reynolds and William and John Reynolds signed a message on the slate to him.

Spirit George Dix wrote on the slate and desired to be remembered to Gen. Jonathan Roberts, of Philadelphia. John Gray, who seems to be the presiding genius in the materializing of hands, wanted to be remembered to all who read the Spiritualist papers. Mr. Dolphus Maynard received a message from Lottie Smith, who wanted her name in the *Banner* report of the circle. Several messages of a private nature, involving tests of identity, were read.

The "spirits" seemed to be in high glee, and the writer judged that the seance had been a marked success in every respect, yet he was told by several regular attendants that the "power" had not been so strong as usual. During the seance the musical instruments were played upon at frequent intervals, and were thrown into different parts of the room; spirit lights also appeared.

Mr. Caffray intends to travel and exercise his gifts as a medium. Editor Jones, of the *Olive Branch*, who has had several opportunities of attending Mr. Caffray's seances, is enthusiastic over the manifestations which therein occur, and declares that no one can attend the seances without being convinced that the medium is honest and that the phenomena are produced by spirits. Indeed, such is the opinion of all with whom the writer has conversed, who have participated in Mr. Caffray's professional receptions.

### CHIPS.

The seance is the great source of power for Spiritualism.

Mrs. Morgan, 27 Whitesboro street, Utica, N. Y., is a fine trance-medium.

W. H. Vosburgh, the healer, 65 Hoosick street,

Troy, N. Y., is successful in his work among the people.

Mrs. L. F. Foss, of 510 West 23d street, New York City, an excellent medium, has been visiting friends in Troy, N. Y.

Miss Minnie E. Hopkins, of Utica, N. Y., sends regards to the Newburyport delegation to Lake Pleasant. She intends to meet the Newburyport friends soon in New London, Conn.

Curious but true: Spiritualists are the life of over three-fourths of the alleged independent religious societies all over the country. So-called liberal and free-thinking preachers should bear this fact in mind.

The *Banner* reporter desires to return thanks to the Utica friends for their very cordial greeting. Editor Jones, of the *Olive Branch*, and his energetic wife, most hospitably entertained the itinerant journalistic commissioner.

Mr. W. J. Colville's reception in Troy, N. Y., were well attended. The writer was present at the farewell meeting at 93 Grand Division street, on Nov. 3d, and listened with pleasure and profit to the profound utterances of the distinguished medium. Mr. Colville referred to the work of the *Banner*, and advised all the friends to subscribe for that paper.

CEPHAS.

### New Publications.

THE NORWAY MUSIC ALBUM. A Selection for Home Use from the Folk-Songs, Dances, National Airs, etc., of Norway. Arranged for Piano and Solo Singing, with a Four-Part Song, edited by Anker Forester and Rasmus B. Anderson. 10c. boards, pp. 260. Boston: Oliver Ditson & Co.

There is a halo of peculiar beauty about the quaint songs and charming melodies that this volume brings to the American public from the "Land of the Midnight Sun," and no one will take it in hand without having forcibly brought to mind that worthy musician, Ole Bull, to whose performances the public are mainly indebted for what they know of the music of the Norwegians. The volume is dedicated to his memory in a charming lithograph frontispiece, comprising a portrait of Ole Bull, and several vignettes of scenes characteristic of his native country, the whole replete with instructive and spiritual meaning. Following this we have an interesting account of his life and works, and memoranda of the music and musical composers of Norway; then the simple songs and dances, as sung and danced by the people as they go about their daily tasks, or gather in festive groups to celebrate some event of their national or family history. These have been inherited, and are, as stated in the introduction, "weird tunes, improvisations in their original form, inspired by the spirit-voices of the fjords, the mountains, the waterfalls, the forests, and by the orchestral strains which are actually heard among the mountain regions, passed along from one untutored player or singer to another, tenderly and solemnly dealt with, and only altered or modified, unwittingly, by the unconscious touch of individual fancy." The latter part of the collection includes more recent compositions—solos, quartettes and piano pieces. The words of all the songs are in Norse and English, a number of them being by Norway's great poet, Bjørnstjerne Bjørnson.

N. W. AYER & SON'S AMERICAN NEWSPAPER ANNUAL, containing a Catalogue of American Newspapers, a carefully-prepared list of all Newspapers and Periodicals published in the United States, Territories and Dominion of Canada, with valuable information regarding their Circulation, Issue and Date of Establishment, Political or other Distinctive Features, and Advertising Rates; together with the Population of Cities and Towns, as well as Counties in which they are published. A List of all Newspapers of the United States and Canada, that insert Advertisements, arranged by Counties, with a Description of each State, Territory and County in the United States; giving the Location, Area, Character of Surface and Soil, Chief Products and Manufactures; forming a valuable Guide to the placing of any line of Advertising; also, separate Lists of all Religious and Agricultural Publications, the various Class Publications, and all Newspapers published in Foreign Languages, containing those that do not accept Advertisements. 50c. cloth, pp. 735. Philadelphia: N. W. Ayer & Son.

There remains little for us to say after giving the above copy of the title-page of this volume, further than to remark that the contents are all one is led to expect, and to add that their distinctive features are: thoroughness of detail, freedom from irrelevant matter, simplicity of arrangement, excellent facilities for reference and unusual care in compilation. To every business man who wishes to extend his business the book is indispensable as a sure index of the course he should follow.

HOW IS YOUR MAN? or, The Sharks of Sharkville. Realities of the Graveyard Insurance System. 16mo. paper, pp. 130. Boston: Lee Shepard, publisher.

This is designed to expose the iniquity of a speculative insurance mania, that, having taken its rise in Pennsylvania, is rapidly spreading through the South and West. The "system" derives the peculiar name above applied to it from the fact that it flourishes by insuring the lives of those supposed to be on the brink of the grave; the policies being held by strangers who hope to realize large sums on the death of the insured. One of its features is indicated in the statement made by the author in his preface that he conversed with a man, some weeks after his "mock funeral," he having "died" and drawn ten thousand dollars. The story is short and racy, and forcibly illustrates its subject by many startling recitals, claimed to be based on actual occurrences.

THE FATE OF MADAME LA TOUR. A Tale of Great Salt Lake. By Mrs. A. G. Paddock. 16mo., cloth, pp. 352. New York: Fords, Howard and Hurlbert.

This is said to be something more than a creation of fancy; a true story constructed of realities existing on every side of the author during a residence of ten years in the city of Salt Lake, that in their strangeness and romance surpass any fiction that could be invented.

THE MANAGEMENT OF SICK CHILDREN.—The vicissitudes necessarily incident to an outdoor and primitive mode of life are never the first causes of any disease, though they may sometimes betray its presence. Bronchitis, nowdays perhaps the most frequent of all infantile diseases, makes no exception to this rule; a draught of cold air may reveal the latent progress of the disorder, but its cause is long confinement in a vitiated and over-heated atmosphere, and its proper remedy ventilation and a mild, phlegm-cooping (saccharine) diet, warm sweet milk, sweet oatmeal porridge or honey-water. Select an airy bedroom, and do not be afraid to open the windows. Among the children of the Indian tribes who brave in open tents the terrible winters of the Hudson Bay Territory, bronchitis, croup and diphtheria are wholly unknown; and what we call "taking cold" might often be more correctly described as taking hot; glowing stoves and even open fires in a night nurse greatly aggravate the pernicious effects of an impure atmosphere. The first paroxysm of croup can be promptly relieved by very simple remedies: fresh air and a rapid backward-and-forward movement of the arms, combined in urgent cases with the application of a flesh-brush or piece of flannel to the neck and the upper part of the chest. Paregoric and poppy syrup stop the cough by lulling the irritable larynx, thus preventing the discharge of the phlegm, till its accumulation produces a second and far more dangerous paroxysm. These second attacks of croup (after the administration of palliatives) are generally the fatal ones. When the child is convalescing let him bask in stimulating food and over-heated rooms. Do not give aperient medicines; constiveness, as an after-effect of pleuritic affections, will lead to fresh air and a vegetable diet.—Dr. Felix Oswald, in *Popular Science Monthly*.

Liver Coughs, often taken for Consumption, are cured almost instantly with Hop Bitters.

## Banner Correspondence.

### Maine.

PORTLAND.—A correspondent writing under date of Nov. 14th says: "The sociable held in Army and Navy Hall, last Thursday evening, Nov. 10th, was a complete success. The Committee, Mrs. Walker, Mrs. Rannels, Mrs. Lilley and Mrs. Berry, assisted by the talented organist of the Society, Miss Alice Hatch, left nothing within their power undone that would tend toward making the evening an enjoyable one to all present, and a financial success for the Society. The supper tables were loaded with the good things, and were patronized by all present. Then came the literary part of the exercises, which consisted of finely rendered selections by the choir, and a timely address upon "Practical Spiritualism," by Geo. A. Fuller. At the close of these exercises the company disbanded, each going to his home feeling that the evening had been well spent.

The meetings at Mercantile Hall, Sunday, Nov. 13th, were well attended. In the afternoon Mr. Fuller discoursed upon "What has Spiritualism Accomplished?" The speaker labored to show that its tendency was to liberalize and spiritualize everything. It had worked both within and without the churches—but its greatest work had been accomplished among that great class of the human family styled the unchurched. Countless blessings sprang up wherever its footsteps pressed. The desert air of materialism was filled with fragrance wafted from the scented flowers of heaven. The harsh creeds of Orthodox Christianity, under its influence, were relaxing their hold on humanity. It was hastening the day when despotism and slavery would be known no more upon the earth.

In the evening at 7:30, in accordance with a previous announcement, Mr. Fuller spoke upon subjects and questions propounded by the audience. Among the many questions answered may be mentioned the following: 'Did the spirit exist previous to existence of the physical body?' The answer was very elaborate, but may be condensed thus: 'Yes; in that great sea of conscious intelligence known as Deity.' 'Is there any positive evidence of the existence of Christ outside of the Bible?' 'If positive evidence is to be found anywhere for the existence of Jesus it must be found outside of the Bible. Because the accounts of his life as given therein are very contradictory, and evidently composed many years after his decease. The revelations of Spiritualism upon this subject have also been unsatisfactory; even if he should manifest it would be very difficult for him to prove his identity. In my consideration of this question, mark you, I substitute the word Jesus for Christ. Jesus was, in our opinion, the man, and Christ the overshadowing power. The records transmitted to us from the past, containing the lives of religious reformers, supposed by the masses to be incarnations of Deity, are very unsatisfactory. Many exalted spirits claim that they have seen and conversed with Jesus. If you are willing to take their word upon this matter, you have evidence outside of the Bible proving that Jesus did exist—otherwise you have no testimony save that of the gospels.' Many other questions were announced, and one subject, 'Hume, Humboldt, Voltaire, Paine and Ingersoll,' was spoken upon at considerable length. The speaker's effort seemed to be fully appreciated, and was loudly applauded at the close.

The music at these meetings, both instrumental and vocal, deserves more than a passing notice. Miss Hatch, Mrs. Rannels, and Mr. Morgan are all very fine singers."

### Massachusetts.

WORCESTER.—Fred L. Hildreth writes: "We are having a shower of good things. Oct. 23d and 30th our gifted sister, Sarah A. Byrnes, gave us four glorious lectures. May she long be spared for the mission, is our hope. Friday evening, Nov. 4th, we commenced our sociables. The programme consisted of readings, songs, recitations, &c., closing with a social dance. Nov. 6th we welcomed our English brother, Dr. Monk, to our midst, and after listening to his teachings witnessed some of his magnetic treatments on the platform, the recipients testifying that he read their cases aright, and many he helped at once. Owing to his being delayed in the evening, President Smith called upon our Brother Jay Chappel (who is here as manager of Mr. Rothermel's seances) for remarks, which were listened to with interest, and he in turn introduced our brother; Dr. Slade, who favored the audience with an account of some of his wonderful experiences in Europe. Nov. 8th Dr. Slade gave a lecture in Grand Army Hall upon the subject of his experience as a medium, which was very fully attended and listened to with marked interest. Nov. 9th Mr. Rothermel gave a seance at Mrs. Maynard's, 54 Pleasant street, and your scribe being present witnessed all the phenomena which have been often described in your paper. It was a success, and some of our hardest skeptics were convinced. I must say that Bro. Rothermel is a wonderful medium. A. B. Brown, editor and publisher of the *Republican*, 460 Main street, Worcester, and his estimable wife, had a sitting with Dr. Slade, and to his honor be it said, gave in his grand paper a fair and truthful account of what transpired there, including a communication from his old-time friend, Theodore Parker, and one from his brother, J. Q. A. Brown. All praise to Bro. Brown for his devotion to Truth. Let the press of this country but do likewise, and our faith will in a few short years become the cornerstone of the world's religious convictions."

SPRINGFIELD.—H. A. Budington writes: "I have attended four seances of the new materializing medium, Ralph J. Shear, of Dalton, Mass. From three to six forms appeared each evening. On two of the evenings the materialized spirit drew aside the curtain and showed Mr. Shear sitting in his chair, while the spirit was visible. This was seen by some six persons at once. Mr. Shear has had these forms appear for the past two months. It is a pleasure to know that another medium for materialized forms is now in the field. Mr. Shear is a young man of twenty-three. His neighbors report him a person of good habits, and during his stay in Springfield he won many friends by his faithfulness to his engagements, his good conduct, and his very promising gift of mediumship."

ONSET BAY.—Sidney Howe writes: "Old Aunt Hannah passed, to the pleasant world of spirits, June 17th, 1881, aged 81 years. She was an earnest Spiritualist and a former owner, in part, of land that now belongs to the Onset Bay Association. The house she once occupied is situated in the village of Agawam, near Onset. On a recent visit I found it to be a one-story building, having a large chimney in the centre. In the kitchen was the old open fireplace with

andirons; a crane, with hooks, hanging on one of which was the iron tea-kettle; in the corner were shovel and tongs; near by was the bellows; one side of the fireplace was Aunt Hannah's low, straight-back chair with cushions in it. It was so inviting I took a seat in it, when the spirit of Aunt Hannah said: 'Arise and take a chair opposite; that's for strangers!' I obeyed. Passing into the back room I saw quantities of iron pots, spiders, and skillets with legs, as in days of olden times. In the garret was the old spinning-wheel, chests, a stool, a string of corn, her husband's round-toed boots that had stood there since he died, twenty-eight years ago. Her sitting and bed-room contained the old-style tables, chairs, looking-glasses, and many curious things too numerous to mention. Mr. C., who now owns the place, takes great pleasure in showing his friends the antiquated house and what is therein.

A word to the Onsetters: We at Onset have a social meeting, with a circle, every Sunday evening."

CHELSEA.—A correspondent writes: "The meetings of the Chelsea Spiritual Association are well attended by intelligent audiences seeking for more light from that world toward which all are moving on. Our society is greatly indebted to Mr. W. J. Colville, who has always taken a deep interest in our welfare. Mr. E. W. Wallis gave us one lecture, which was highly appreciated. Eben Cobb gave us one of his able discourses on a recent Sunday, which was highly appreciated by all hearers."

OXFORD.—George A. Amidon writes: "In this pleasant, quiet town the attention of the public has been newly called to the spiritual phenomena, through that most gifted physical medium, A. W. S. Rothermel, of Brooklyn, N. Y., whose seances are among the most interesting and instructive we have witnessed, because they are given in a light that renders them satisfactory to both skeptics and Spiritualists. He gave a seance, Nov. 11th, in my parlors, to about twenty-five persons. Messages of a varied character were written in the light with a pencil, on a tablet resting upon the medium's head, and also while some one held it. The music-box, which our invisible visitants wound up and caused to play, was lifted by a spirit-hand high above the curtain, the hand being in full view, while it swayed the box back and forth several feet; at the same time it played a delightful air, and finally rested it upon the medium's head, from whence it was passed to Mr. Chappel. Numerous hands were shown, patting the hands and heads, and taking off the eye-glasses, etc., of several persons in the audience, while a stranger was kneeling in front of the medium, holding his hand, his hands being at the same time tied. This was done in a full, clear light, while the spirits would turn their hands slowly over and over, that all might see them. Mr. Rothermel sat nearly two hours without hardly moving a muscle, while our spirit-friends gave the audience test after test of their loving regards and interest, and their desire to convince those present of the great facts of the Spiritual Philosophy.

I hope Mr. Rothermel will be kept at work and sustained, for the skepticism not only of the church people but of Spiritualists, as regards materialization, must vanish when they see the manifestations of spirit-presence and power given in his presence."

The truth of the above is vouched for by Mr. and Mrs. G. A. Amidon, Mr. and Mrs. B. Gates, and Mr. and Mrs. J. Barnes.

PRINCETON.—E. H. Heywood writes: "The marvelous phenomena of slate-writing I recently witnessed in a seance with Mr. Phillips, 1044 Washington street, Boston. I carried two new slates with me, which were not out of my sight during the sitting; while these two slates, in broad daylight, were held tightly together above the table by myself and the medium, on the inside of one, without any pencil, a message to me was written and signed, purporting to come from a deceased brother. Other notable tests were also given.

In a recent sitting with the celebrated Dr. Slade two slates (which I and a friend previously carefully inspected) were laid upon my arm with a bit of pencil between; one of Dr. Slade's hands laid upon the centre of the table touching mine and my friend's; with the other he held the slates together. While thus laid upon my arm, the whole inside of one of them was written over in a clear, plain hand with a message signed 'J. Hall,' the scratch of the pencil being distinctly audible while the writing was done. At Dr. Slade's bidding distinct and accurate replies were written to questions put by me, the questions being written by me upon the top of the slate, and the answer upon the bottom of the slate, neither being seen by him until after both were written. Slates by invisible force were carried under the table and thrown upon the opposite side. First a chair rose and floated in the air, then a cane, then the table itself was lifted from its four feet at least twelve inches, and swung in space!

Dr. Slade goes from Worcester to Salem; thence to Hartford, Conn.; thence back to his residence in New York City."

### New York.

ROCHESTER.—Cornelia Gardner writes that the firmest believers in the Spiritual Philosophy sometimes desire to test the truth of communications received by them. She says: "I find myself in just that position. My husband has been confined with a broken knee-cap five weeks; and while a competent surgeon has performed the mechanical part well, we have had some very striking manifestations of spirit power in the way of healing; no other hands than those of spirits have been used in the frequent manipulations to which he has been subjected nightly, that being their principal time to work. About two weeks since, a new force and intelligence was made manifest by one who claimed to have been in his earth-life a resident of Boston and known as Dr. Warren.

I have never known of more positive evidences of the power of spirits than we have had during these five weeks, which without their presence and aid would have been dark indeed, but with it the sick room has been illuminated constantly, made pleasant, and pain and suffering that so often attend such injuries greatly lessened. They promised us they would attend him and do their work well, and they have so far, and we shall trust them to the end, and hope for the best results."

SARATOGA SPRINGS.—Mr. P. Thompson writes: "We wish to be known as spiritually alive in Saratoga. Many who are foremost in our ranks are going away for the winter, but we hope to keep the fire burning upon our altars. We sustain, as heretofore, our lectures by Mrs. Brigham, two every month, and last month she met in a private parlor a few friends on the third evening, affording apparently a nearer and more perfect communion with spirit-



Intelligences than can be had in a public hall. Although no physical phenomena occur through Mrs. B., she affords the most convincing evidence of spirit-ency in the teachings she gives. In her is illustrated the fact of inspiration, and whoever follows her closely will be assured that this is yet a living reality and able to lead them into all truth. There is a kind of self-evident conclusion which we are compelled to accept, and the simplicity and beauty of that which really constitutes religion compared with the deep mystery of theology as presented in the past, is such that the feelings as well as the reason are captivated, and one is lifted almost unconsciously into a purer and higher appreciation of our God-like possibilities. Without allowing indulgence in a wrong with the hope of shirking its consequences, we are made to see that a true life is the only passport to happiness.

We see with much encouragement the action of the Church Congress in England with regard to Spiritualism, and rejoice at the prosperity and enlargement of the *Banner of Light*. Those who have been faithful to their convictions and true to their conceptions of truth, need have no fears for the good in store for them.

Dr. Slade paid us a short visit, and turned the tables upon some who would have us think that the tables of stone were the only ones that had a "call to preach."

We have regular Sunday evening conference meetings, and many among us are mediumistic, but there are very few good test mediums. According to report, the phase of materialization is improving. We shall in our future meetings devote one hour of the evening in cultivating this among us by making requisite conditions.

#### California.

MODESTO.—C. C. Luther writes that a copy of the *Banner of Light* having been sent him by his brother, he became deeply interested in Spiritualism, and though skeptical at his life, complied with the request of a friend to visit a medium. What followed we give in his own words:

"About four months ago I was induced, by the solicitation of an esteemed friend, to witness for myself some extraordinary evidences of the presence of spirits through a medium then here. I complied with my friend's solicitation, from a conviction of duty to myself and an innate desire to learn something upon a subject fraught with consequences of such interest and importance to every human being. I was introduced to the medium by my friend; being a perfect stranger, of course she had no knowledge of my antecedent life. The medium's name is Mrs. Doctress Patterson, of Portland, Oregon. Mrs. Patterson requested me to sit at a table occupying a position near the center of her room. After a few commonplace remarks, the medium also seated herself at the table some three feet in front of me. After a few moments, she appeared to have a slight convulsion, and, with her eyes firmly closed, talked for one hour and a half. During my sitting I was surprised and astounded at the many facts related pertaining to myself, father, mother, brothers and sisters. She gave the correct number, and names of the family, and also my own family. Her first utterance was, 'Trouble, trouble, trouble!' I had lost a wife and five children, and of course had experienced much sorrow and heart-rending trouble. She said that I had many personal friends and relatives who had long been in the spirit-world. And especially she said: 'You have one brother far advanced in spirit-life who is a bright and shining star, possessed of the highest spiritual intelligence, among the heavenly hosts.' The brother alluded to has been dead forty-seven years. I was not surprised to hear her statement. I hope it is true. I have no reason to disbelieve it. I have no evidence that her statement is not true. I asked, 'How did you obtain the information pertaining to my childhood?' She immediately replied, 'From your mother.' She said that my friends desired to make me sensible of their presence and love, that I might more fully realize the benefit of their ministrations. The medium gave a correct description of my parents, brothers, nephews and children, also a description of my father's physical disability previous to death. Much information of real solid truth was imparted by the medium which it is impossible to embody in a brief letter.

In conclusion, I will state that I cannot conceive why or how any fraud can be practiced by the medium, as some people allege. She stated that I was born in a log house on a hill, close by the water, which was strictly true, and gave a description of the locality and surroundings."

#### District of Columbia.

WASHINGTON.—Flora B. Cabell writes: "Our first lecture for the season, Sunday last, P. M., was a perfect success. Major Thomas Gales Foster, our speaker, was eloquent in his subject, 'Spiritualism the Grandest of All Themes.' The large hall was filled with the elite of the city. Tallmadge Hall in its palmiest days never looked more bright or gay than on this occasion. As if swept by some enchantment hand, the large stage was tastefully decorated with choice growing plants and flowers (a little bower of beauty), filling the air with their delicate perfumes. In the midst of this miniature garden, this little 'Eden,' stood our venerable speaker, a grand old pioneer and advocate for the cause of this beautiful gospel of truth, Spiritualism, the grandest truth ever given to man; a truth that makes this life worth living for, robs the grave of its victory, teaches us there is no death, opens the doors and windows of the hitherto unknowable, gives us bright glimpses through the 'gates ajar' of a better life beyond, and enables us to hold sweet converse with loved ones gone before to prepare the way and receive us when we reach the Land of Souls.

The organ was presided over by Colonel S. Rogers, who is acknowledged to be one of the finest of vocalists.

Although we have not had in Washington public lectures till recently, Spiritualism has not been losing ground, but, on the contrary, private circles, home mediums, parlor entertainments, etc., have been the order of the day. Much good seed has been sown, and we now anticipate a glorious harvest in the near future. Surely the angel world must have sent us just at this time this grand old patriarch and pioneer as the husbandman for this, the harvest time."

#### Michigan.

ALLEGAN.—J. G. W. Weeks, M. D., upon renewing his subscription, writes: "As evidence of my appreciation of the *Banner of Light* allow me to say that I have been a Spiritualist since 1852; was one of the first subscribers for the *Spiritual Telegraph*, and have marched with the *Banner* since its first number was issued. I am now sixty-eight years old, and have passed

through all the painful experiences of the first ten years of spiritual struggle in New England, which fell with such crushing force upon ministers (of which I was one) and their families. But the truth still lives, and so does your humble friend. I will only add what thousands feel: Well done, good and faithful servant; for all your labors in this life your reward is sure."

BREEDSVILLE.—Mrs. E. A. Squier writes: "I cannot send my subscription without a few words personally to you in expression of my very great satisfaction that there is such a paper as the *Banner of Light*, that I ever formed its acquaintance, and that I can receive its visits from week to week. I would like to take you by the hand and thank you for your moderate, candid, genuinely liberal course."

#### Iowa.

ANAMOSA.—N. G. Sayles writes as follows respecting the great need of Sunday-schools in which truth may be inculcated to the young. His remarks, applicable alike to very many localities, call for the establishment of the *Children's Progressive Lyceum*, a system of Sabbath instruction and exercise worthy of far greater consideration by adult Spiritualists than has thus far been given it. Mr. Sayles says: "Are we not losing a great deal by not having our Sunday-schools in every place where a half-dozen or more can be got together. Now this is a prominent town, of some four thousand inhabitants. I built and completed the first house in it in the autumn of 1847. There are perhaps fifty Spiritualists in it, and apparently dead; whereas if we had a Sunday-school for the young, it would start them right, and assist to keep the older ones awake; and what would be a better prompter to good conduct than to inculcate into the young mind that the spirits of their departed friends and relations are all the time near, and watching over them? I merely drop these ideas for your consideration, knowing there are many, very many places similarly situated. Cannot some friend suggest a cheap and easy mode of organizing a Lyceum?"

WALL LAKE.—Henry W. Wilcox writes that sixteen years ago, when a youth, his attention was attracted by an advertisement of Mrs. A. B. Severance, of White Water, Wis., and he applied to her for a brief delineation of his character and diagnosis of his disease, also what business he was best adapted to. In return he received a very satisfactory answer, and has lived to see nearly all her predictions relating to himself fulfilled. He thinks her advice given at that time has helped him a great deal in making a success in life, financially as well as otherwise, as he was a poor boy at the time, and can now see that if he had followed out her instructions strictly in regard to living hygienically (which were simple and not hard to follow under favorable surroundings,) it would have been worth thousands of dollars more to him, as he thinks his health would have improved still more and he could have been still more successful in life. His sister, Lillie A. Wilcox, had instructions from Mrs. S., and home treatment for rheumatism, which resulted in effectually curing her of a lameness of three years' standing. He further states he has had readings from other clairvoyants, but that he has never found any one to equal Mrs. Severance for giving correct delineations of character, changes in life, and directions for self-improvement, mental and physical. Having become personally acquainted with Mrs. Severance he knows her to be a woman of culture and refinement, generous and self-sacrificing, and a woman who has many warm friends in the town she lives in as well as abroad; and, further, he knows several persons who have written to her for readings, and in every instance the parties have expressed themselves as being more than satisfied.

#### Texas.

INDUSTRY.—Mrs. A. M. Fordran writes: "I feel to tender you my heartfelt congratulations on the enlargement of our dear old *Banner of Light*. I hope all of its readers felt the delight which I experienced on opening the first number of the present volume. I am happy to note that the Message Department is to continue, for I ever have and shall read that portion of the *Banner* with great pleasure. Our beloved cause is spreading slowly, but surely. My family, a large one, have nearly all been drawn to the truth through the wonderful mediumship of Mrs. Annie Jackson of Waco, who is an independent slate-writing medium, communications being given in daylight, and at all times. We have had the pleasure of a visit of four weeks, during which time she made many converts. My husband, eighty years old, a life-long materialist, is now a believer. Family secrets and transactions of over forty years were written by Mrs. J. at her home in Waco, concerning my family affairs so fully that it took one hour for the spirit to write, and my son-in-law, Dr. G. C. McGregor, to transcribe, none of the parties knowing anything of the facts when given, and I am one hundred and fifty miles away from them. Oh! it is truly wonderful. Although my subscription is not out by two months, I have remitted the same to you through my friend, Mr. J. S. Norton of Brenham; also to the Editor-at-Large-Fund, and God's Poor Fund. I would send more, but we have some poor mediums to care for. May God and the angels bless and protect you in your noble work. I am nearly sixty-four years of age, and hope to live long, and always take the dear *Banner of Light*."

#### Illinois.

PEKIN.—A. B. Reddon writes: "I was pleased to see in the *Banner of Light* of Oct. 15th a commendatory notice of Mrs. A. B. Severance, of White Water, Wis. I have no personal acquaintance with Mrs. Severance, never having seen her, but a little over a year ago, having heard of her, and feeling that I needed advice which she might be able to give me, I wrote to her, and received in reply a psychometrical delineation containing, aside from two or three tests to which my letter could have given her no clue, advice and counsel which have been of incalculable benefit to me. May God bless her, and all others through whom our spirit-friends can speak to us, and teach us how to live. It almost seems to me that woman exists as a link between men and angels, and that she is making her love a stepping-stone by which man may climb to spirit spheres. Surely, it is man's duty to render the mediums all the assistance in his power."

LINCOLN.—Rachel J. Brancher writes: "I am doing missionary work in getting my friends to subscribe for a paper which has brought joy, strength and light to many sorrowful, weak and darkened souls. I feel my faith strengthened and my love for truth and humanity increased by

reading and practicing the glorious truth contained in the *Banner of Light*."

#### Washington Territory.

CASTLE ROCK.—Leander Bemis upon forwarding his subscription writes: "I must have spiritual food, and I get more and better for the same money in the *Banner of Light* than from any other source. The Lectures and Message Department are worth more than you ask for the paper. I think the Message Department is doing great good throughout the country, and I trust that its doors may never be closed."

#### Ohio.

BELLEFONTAINE.—James Cooper writes: "The *Banner of Light*, grand before the enlargement, is now magnificent."

For the *Banner of Light*.

TO GERALD MASSEY.

A tribute from one English poet to another—the one in spirit-life, the other yet on earth: written by Spirit John Critchley Prince, through the mediumship of Miss M. T. SHELLMAN.

Brave soul who dwellest on the earth  
Encased in fleshly bonds of clay!  
The angels recognize thy worth  
In heavenly lands not far away.  
They watch thee with their holy eyes,  
And guard thee with their loving care—  
As on the hills of Paradise  
They bless thee in the hour of prayer.

Brave, earnest soul, whose fearless voice  
Is sounded in defense of right!  
Celestial white robes hosts rejoice  
And praise thee in their homes of light,  
That thou dost wield thy magic pen  
Against oppression, sin and wrong,  
Till heaven and earth resound again  
With music from thy rhythmic song.

Oh, we would bless thee for the strains  
That echo from thy mystic lyre!  
The holy, prayerful, sweet refrains,  
That kindle Truth's immortal fire!  
Oh, we would bless thee for thy song  
Of sympathy toward the poor,  
Whose rhythmic sweetness tells the wrong,  
And pain and suffering they endure.

We watch thee with a sweet surprise  
To find thy soul so crystal white,  
And clear as dew beneath summer skies  
Reflecting back the heavenly light.  
For thou art warm, impulsive, true  
To sympathy and human love;  
And thy sweet soul hath struggled through  
The earthly deeps to heights above.

As one who feels thy mystic power  
To elevate the weak and low,  
To permeate the saddest hour  
With gladness pure as shining snow;  
As one who knows the potent charm  
Thine 'thrills' through every song of thine—  
Who senses every impulse warm  
That floods thy soul with light divine,

Oh, I would bring thee words of cheer  
From loved ones in the world above,  
Who bless thee that thou livest here  
To brighten earth with heavenly love!  
Oh, I would bring the royal gem  
Of sympathy, of love, of truth,  
And form a chalice laden  
To crown thee with immortal youth!

Press on, glad spirit! o'er the gleaming heights  
Of proud Parnassus—gained by noble power,  
And bear aloft Progression's brilliant lights  
To plant their standards on each lofty tower!  
Press on in soulful sweetness, while the song  
Of angels floats around thee from above;  
And God, who triumphs o'er every wrong,  
Enfold thee in his arms of perfect love!

#### Boston Spiritual Conference Meeting.

To the Editor of the *Banner of Light*:  
Our meeting on Wednesday evening, Nov. 16th, at Berkeley Hall, was well attended. The Chairman, Mr. Grosvenor, entertained us with an original poem on the Bible, and after prayer and music the writer was requested to open the discussion, which he did by affirming the vast importance of the recognized "almshouses of heaven's spiritual bounty," the mediums, conducting themselves in such a way as to avoid any discrepancy between their beautiful teachings and their practice, and to this end suggested that mediums form a Society, admitting to it none but those known to be correct in daily life; that each receive a certificate of membership as evidence to all whom he should meet of his integrity of character; that a school of instruction be established, supplying the best conditions for spiritual development; that when these mediums were fitted for their work, they be sent to various centres, such as Boston or New York. The speaker proposed that a building be rented, divided into reading and lecture-rooms, and smaller apartments for the use of healing mediums, the whole to be supported by furnishing the mediums with remunerative employment for one-half their time and the voluntary contributions of friends.

Dr. James, in an earnest speech, seemingly under influence, combated this idea, and thought that mediums should be developed rather through suffering than by so much fostering care, which tended to decrease rather than increase true nobility of soul. It was only in the furnace of affliction that our dross can be purged away, and the true gold of our characters made to shine with unwonted brilliancy. A gentleman, who declined to give his name, entertained the audience with interesting remarks upon the wonderful nature of mediumship, but did not see how a medium could be a minister of God, and at the same time a door of evil. He endorsed Dr. Phelps's statement about the decline of church piety in the rural districts, but thought the Methodist church was doing much good, and believed that we are on the eve of one of the greatest moral changes the world has ever seen. He was followed by Dr. Hudson, who dwelt on the importance of self-culture and the "discipline of fire," and said that so long as Jesus selected Judas for one of his disciples, we should not cast any one from us. The next speaker was Madame Parker, who, in her usual modest and felicitous manner, disproved the assertions of those who opposed homes for mediums, explained her plan for the cultivation of mediums, and opposed the idea of their living in seclusion, or as recipients of the charity of others. Mr. Hunter, a Scotchman of talent and philosophy, then arose, and in a few well chosen words endorsed the views of Mrs. Dr. Parker, and complimented her highly as second to no medium in America for devotion to the great cause of humanity. He knew her well in England ten years ago, where she sustained an excellent reputation. He also complimented Mr. Colville in glowing terms.

Dr. James replied to some questions and reaffirmed his idea of mediums caring for themselves. The meeting closed at quarter of ten. The subject for the next meeting will be: "Is it practicable to establish homes and schools for mediums?"

Yours fraternally, C. S.

#### Verifications of Spirit Messages.

REV. GEORGE B. JOCELYN.

To the Editor of the *Banner of Light*:  
In the Message Department of the *Banner of Light* of August 6th is a communication from Rev. GEORGE B. JOCELYN. Not having seen any recognition of the same from any one, I wish to say that I knew of the person, but was not acquainted with him, having never seen him. He was the originator of the temperance organization called "The Temple of Honor." He wrote its ritual, wrote all its degree rituals and the "Manual of the Temple of Honor," all works of superior merit, and said to excel all other works of the kind. Being a member of the above-named organization I speak what I know

of the man. He was a Methodist minister, and was also at one time (if not at the time he passed over) at the head of some institution of learning in one of the Western States. In the message he speaks of the temperance work, also of teaching, and of "feeling his old difficulty coming upon him." I was told by one who has heard him speak that he had a very weak voice, and that it was with difficulty that he could speak as he is heard by a large audience. As far as I can recollect, he passed on about four years since, as the message says. I have friends in Boston that I will consult, who had considerable knowledge of and acquaintance with him, and if anything of importance is learned, will give it you later.

Yours truly, F. W. JONES.

Bridgeport, Conn., Nov. 11th, 1881.

#### JOSEPH CHESSMAN.

To the Editor of the *Banner of Light*:  
On seeing the communication of spirit JOSEPH CHESSMAN in your issue of October 23d last, I considered that I would be derelict of duty did I not make some effort to verify it. I accordingly, in pursuit of this object, applied to a well-known rigger of this city, who in reply to the inquiry "if he knew him" replied, "Know him! I think I should. I have been in his employ for twelve years. A high-toned, intelligent Spiritualist with no contempt, he seemed only surprised and apparently dumfounded at the reality that presented itself on perusing the article. He subsequently acknowledged, though reluctantly, the characteristic truth of it, particularly the significant manner in which he speaks of his going out."

Yours for the Truth, J. MADISON PLATT.

San Francisco, Nov. 9th, 1881.

#### What Members of Parliament have Said about Compulsory Vaccination.

"The inequality of the Vaccination Law is a strong reason for doing what we can to mitigate its severity."—*The Right Hon. W. E. Gladstone.*  
"I am not disposed to counsel people to submit passively to laws which in their hearts they thoroughly disapprove, and which they conscientiously and their health are concerned."—*C. H. Heywood.*  
"If the ingenuity of honorable members could devise some way of mitigating the evils attending the operation of the present Vaccination Law, I should be glad to consider it."—*Right Hon. Selator Booth.*  
"The present state of the Vaccination Board cannot do that which children demand the operation of the Vaccination Acts in a wholesale way."—*J. W. Pease.*  
"Each (small-pox) epidemic, since Jenner's system, has been more severe than the preceding one."—*Right Hon. Earl Percy.*

"I have received most touching letters from all quarters, complaining of the sorrow and suffering inflicted on families through the Vaccination Act."—*Sir Thos. Chambers.*

"I consider the present mode of carrying out the (Vaccination) Law most cruel and unwarrantable."—*W. H. James.*

"The law which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated, is monstrous. I think your case one of great hardship. These repeated penalties are, in my view, most unjust. I wish the law were changed."—*The Right Hon. John Bright.*

"I maintain that all the elements justifying compulsion on the part of the State are wanting in this instance of Vaccination."—*P. A. Taylor.*

#### THE SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT. Boston: Colby & Rich.  
This, the last work of the above talented and well-known author, most ably sustains his reputation as a champion of Spiritualism. The author has carefully drawn together a mass of evidence from his own experience and from trustworthy and reliable witnesses, embracing various kinds of physical phenomena. But the foundation of the argument for a Scientific Basis seems to be laid on Clairvoyance and Direct Writing, and the author invites refutation, or explanation on any other hypothesis than that Clairvoyance is a manifestation of the soul. With sharp and well directed argument, Mr. Sargent refutes the opinions of Wundt, Carpenter, Beard, Hammond, Youmans, and others of the same school. Referring to the investigations of the Rev. Joseph Cook, Mr. Sargent says:

"The Rev. Joseph Cook has drawn down upon himself the attacks of some of his evangelical brethren because he and his friends had the candor and the courage to testify to certain objective phenomena which they witnessed by their own eyes. Upon these they are at liberty to put what construction they please; to explain them by an undiscovered psychic force or by the co-operation of evil spirits, or by nothing in particular. It is enough for Spiritualism that they have not been able to account for what actually occurred."

With reference to so-called exposures, he writes: "The influences affecting the phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience. The unuttered thoughts, the will, the influence of persons unconsciously present at a sitting for phenomena have under their character and facility of production which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never doubted—whose mind was under the most favorable conditions, to be mentally paralyzed by the presence of two or three persons, each bringing perhaps an adverse spiritual environment, all vehemently opposed to the progress of the seance, and not a bit intent on the detection of fraud, but earnestly hoping to find it. Admitting the spiritual theory, it is unreasonable to suppose that such persons may have brought influences of a violent blow one of the psychic hands. The medium uttered a sharp cry of pain. The seance was precisely as if the knife had passed through his hand. The gentleman sprang to his feet exclaiming, thinking he had made a most triumphant exposure of trickery, and fully expecting to find the medium's hand pierced and bleeding. To his utter chagrin and amazement there was no trace of a scratch even upon either hand of the medium; and yet to him the sensation was precisely as if a knife had passed through muscle and bone, and the sensation of pain and soreness remained for hours."

The value of such a work cannot be too highly estimated. The facts are undeniable, and demonstrate the reality and possibility of communion between the two worlds of Being.—*Herald of Progress, London, Eng.*

#### Passed to Spirit-Life.

At Young's Hotel, Boston, Nov. 5th, of age 69 years, Prince S. Crowell, of East Dennis, Mass., aged 69 years. Capt. Crowell was one of the leading and prominent men in the Cape Cod District. In early life he followed the sea, but in later years was engaged in shipping and railroad enterprises, accumulating great wealth by his far-seeing and intuitive knowledge of men and things. He was the early mover of Anti-Slavery, he was found shoulder to shoulder with Garrison, Phillips and other prominent Abolitionists for the freedom of the slave. Capt. C. was the son of honor in his business relations; his word was considered as good as his bond with persons he had dealings with. He had no political aspiration, although sought and requested to fill responsible offices. In religious belief, he was an outgrowth. "A liberal thinker"—not a vestige of the doctrine that the innocent should or were capable of suffering for the guilty was in his make-up; but his philosophy was growth in goodness, as well as usefulness in earth and spirit spheres, was embodied in his daily life and practice. In the early days of Spiritualism, he was not philosophic, but he was a man of great faith and courage, and he was the first to apply the principles of Spiritualism to his household and care. His loving disposition and kindly nature endeared him to all who knew him, and he was a man of great influence. His funeral was largely attended by friends from Rochester and the vicinity of her adopted home.

From Charlotte, N. Y., Sept. 5th, Mrs. Emma G. Mowat, second wife of Geo. V. Chaudler, in the 24th year of her age.

Decased was a native of Colborne, Canada, and in early life became a member of the Christian Church, but after her marriage, from reading the *Banner of Light*, and attending the lectures of the Spiritualists, she became a Spiritualist, and met her change through Spiritualism. At her death she was a member of the Spiritualists' Association, and her loving disposition and kindly nature endeared her to all who knew her, and she was a man of great influence. Her funeral was largely attended by friends from Rochester and the vicinity of her adopted home.

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## New Books.

### Man and his Relations.

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY;  
The Relations of the Faculties and Affections to the Organs and their Functions, and to the Elements, Objects, and Phenomena of the External World.  
BY N. H. BRITTON.

For fifteen years the author has been employed in researches which have at length resulted in the production of this extraordinary book, covering the wide range of Vital and Mental Phenomena, as exhibited in MAN and the Animal and Vegetable Kingdoms, that they are comprehended by the common mind.

The BRITTON graphs earnestly with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in his masterly classification the greatest Wonders of the Mental World. In response to his researches, a COLLECTION OF RARE, CURIOSITIES, and most instructive illustrations, at the same time, the student of Vital Chemistry, Physiology, Medicine, the Law, and the Philosophy of the Human Mind, and the Political Reformer will find it a volume with profound and profitable instruction. For sale by COLBY & RICH.

### SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

This important and attractive new book, which is deservedly well known, is a most welcome and rapid sale, is known by this suggestive title:

### "V I E W S OF OUR HEAVENLY HOME."

The human heart is aching with painful thoughts concerning the future life, which this book is designed to empower to dispel; and the thinking mind, which here finds abundant food for thought. The language employed is plain and easily understood. "Views of Our Heavenly Home" is a work destined, we think, to be even more popular than Mr. Davis's "Views of Heaven and Hell," which has already been sold, and which is now one of the best selling books in the author's list. It is a most valuable and interesting work, and is illustrated with impressive diagrams. In cloth binding, 75 cents; postage 4 cents; in paper cover, 50 cents; postage 3 cents. For sale by COLBY & RICH.

### A PLEA FOR THE JEWS

BY A GENTILE.  
THE CRUSADE AGAINST ISRAEL

IS WAR ON Christianity and Democracy.

This has just been issued in a new Pamphlet. Our Hebrew friends especially will do well to read this tract, for the Times and to give it a wide circulation. Single copies, 50 cents; 100 copies, \$5.00; 500 copies, \$25.00. For sale by COLBY & RICH.

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Liver Complaint, Mental Dyspepsia, and Headache.

BY M. L. HOLBROOK, M. D.

This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his system in good health, and to avoid working order, and might be in the hands of every person who would maintain these organs in health, and escape those who are diseased. It will save many times its cost in doctors' bills. Price 50 cents, postage free. For sale by COLBY & RICH.

### TIPPING HIS TABLES.

Ramblings after a Ramble: Exposures of an Exposed. Edited by "An Exposed Spiritualist" by Rev. John Gurney, Northfield, N. H., 1872. BY ALLEN PUTNAM. In response to a general demand, this book is now issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought. Paper, 25 cents, postage free. For sale by COLBY & RICH.

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In Connection with Deity and Worship.  
BY M. H. CRAVEN.

This little pamphlet shows, with Christian theology, that man inherits the penalty of death by disobedience to a divine command, that the testimony of Nature, of reason, of God, furnishes physiological evidence that like man, all animated beings, he was subject to the fate of death through inobedience. Paper, 16 pgs. Price 5 cents. For sale by COLBY & RICH.

### Leaves from My Life:

A Narrative of Personal Experiences in the Career of a Servant of the Spirit; with some account of American Spiritualism, as seen during a Twelve-Months' Visit to the United States.  
BY J. J. MORSE.

Illustrated with two photographs—of the author and of "Thou shalt not kill." Mr. Morse's chief contribution to a drawing by Anderson. Handsomely bound in cloth. Price 75 cents, postage 4 cents. For sale by COLBY & RICH.

### The Origin and Antiquity of Physical Man.

Scientifically considered, proving man to have been contemporary with the mastodon; detailing the history of his development from the domain of the brute, and dispersion of great races, and migration, and the origin of the human race. By HENRY T. TUCKER, author of "African Antiquities," etc. In response to a general demand, (it having been out of print for some time,) a new edition of this scholarly work has been published. Cloth, 50 cents, postage 10 cents. For sale by COLBY & RICH.



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

## The Fourth Dimension of Matter.

In the *Medical Tribune* for November, the opening article is by Alexander Wilder, M. D., and contains a clear and succinct exposition of Zöllner's new and startling theory of Subtention, or the Fourth Dimension of Matter. After stating the fact that Prof. Zöllner suggests, in his treatise on Transcendental Physics, that in addition to length, breadth and thickness there is still a fourth dimension, by virtue of which a body may seemingly occupy the same space with another, and so pass through its substance, he explains that "as the three dimensions named are so many modes of extension conceivable by the mind, and comprising what is known and acknowledged in regard to the possibilities, a writer has proposed for the fourth the not inapt name of sub-tension. It would denote a principle underlying terrestrial physics, if not actually opposite, as they are usually taught and understood."

Dr. Wilder tersely observes that there are two ways of assailing new ideas—by ridiculing or abusing those who propose them, and by trying to account for the phenomena on other principles. He says he is not himself in favor of any smothering process. "A philosopher will not rest in that way. The first teachers at Padua refused to look through Galileo's telescope at the moon or the planets. But Kepler wrote to Galileo, 'Courage, Galileo, and advance!' Yet Dr. Wilder confesses to conservatism enough to love what is antique and venerable in preference to that which innovates and disturbs. Still he would regard it as pitiful wisdom to let this disinclination or this fear hold one back from learning and weighing new propositions. He believes the field of human knowledge is to be enlarged, and not all in one direction."

Commenting on the theory of the "fourth dimension," Dr. Wilder remarks that religious persons, especially those of a mystical turn, need find little perplexity over it, for the reason that they acknowledge the existence of spiritual forces as well as material ones. He says that the indwelling of spiritual essences in human beings is an idea that transcends common physics, yet none but professed skeptics deny it. It adds, he explains, no weight to the body, no new physiological formation; a dead man weighs as much, has as many organs and as much blood as when alive.

Yet there is a world of difference between a dead and a living person. Life, thought, and will are real entities as physical strength, attraction, appetite and the like. None of these, however, add material elements to the body, so that they can be mathematically estimated. "We know this much," says Dr. Wilder, "that matter is capable of attestation to a degree that places the material condition apparently in the background." "Perhaps," he incidentally observes, "it began in some such way," but this he does not stop to discuss. He quotes Dr. Layman as saying: "If matter may be changed to the condition from which it came, namely, to the ethereal condition, as water is changed to steam, then can we consider the phenomena of transmitting a solid through a solid as altogether beyond the domain of science? There is perhaps a complete gradation, which from God began through Nature's ethereal to common gross matter, and then a development in organization from matter through the vegetable and animal kingdoms up to man."

Another says: "I have no knowledge of any such dimension of space, nor do I realize the necessity for any such explanation. When a real knot is tied in an endless rope, or when a ring of iron is suddenly sprung upon an investigator's arm, under circumstances precluding possible trick by sleight-of-hand, he has done it by instantaneously rendering a sufficient section of the matter as soft as water." Prof. Crookes calls this *psychic force*. Dr. Wilder proceeds to say that it has been shown in experiments in animal magnetism that manipulators could make steel magnetic. "The presumption then is, he says, that magnetism, like heat, may overcome for the time the ordinary conditions of cohesion; and if it be further allowed that magnetism is an effort or action of the will, the whole matter is explained very well."

Another or perhaps we should say a more elaborate statement of the same theory is quoted by Dr. Wilder as follows: "The instant this chemical nerve-force meets the section of matter to be melted, the change from hard to soft and from solid to fluid is as quick as a flash of lightning; and not less quick is the withdrawal

of the force, and the restoration of the part to its previous ordinary condition. Of course the possibility of this dissolution of a solid once admitted, you logically perceive that the human arm could suddenly and unconsciously pass through the appropriate section of an iron ring, or a rope could be made to pass through itself—matter folding over and interpenetrating matter—so rapidly and so perfectly as to transcend both the observation of investigators and the logical conclusions of the intellect."

This is a sort of an explanation, and that is all. But it may be better comprehended by understanding the phenomena of diffusibility in gases. One gas acts as a vacuum to another. Just as much of each of two gases will diffuse into the space of the other as would expand into a vacuum of the same size. The vapor of alcohol will enter a receptacle that is already filled to its utmost capacity with steam, just as if no steam were there. And after this the vapor of ether may also be added, to the same degree. The receptacle will hold as much of either as if neither of the others was present. And it is possible that one might go on in this way indefinitely. The space can contain them all, uncompounded, at the same time, each acting as if it were the sole occupant of that space.

Dr. Wilder does not attempt any advocacy of the new theory of a fourth dimension. He sees no good reason to dispute the phenomena which relate to it. He believes there is a truth in the matter that is well worth ascertaining, although it will require a hero, who is also an expert manipulator, to unfold and elaborate it.

## A Mere Matter of Language.

Not many weeks ago the *Dallas (Texas) Herald* published an article editorially on "The Isms of the Day" that was evidently intended to be a crusher. Possibly it is, for such persons and things as were made to be crushed easily. A little more bottom to the writer's mind would enable him to say what he wants to in terms which would at least have a fixed meaning for himself. But being of such an utterly loose mental texture, possessing the frothiest of information, animated by the narrowest prejudices, and actually disclaiming to employ intelligently the language which he constantly taunts others with being ignorant of—he makes such a mess of his effort to criticize as to prove not much more than his own incapacity to treat what he has no conception of—and evidently thinks it his duty to denounce.

The particular *ism* which he aims his disjointed and meaningless phrases is Spiritualism. Not that he denounces it outright; he professes too tender a regard for the multitudes who believe in it, even at the North. Still, he says he is glad to know it has comparatively few followers and believers in the South. "The reason he gives is, because the philosophy, 'or whatever you may call it,' is false, is pernicious, is dangerous indeed." Now that is really no reason at all, but a narrow and barren prejudice only. He does not see that, however.

This writer says he reads the *Banner of Light*, but only to be "astounded at the so manifest folly printed in its columns." He would like to be amused instead, but he admits it is "too serious a matter" for that. We do not much wonder, in fact, that one who writes in such an indescribable style such nondescript notions, and who himself has never yet learned the alphabet of clear and consecutive expression, should characterize the Message Department of the *Banner* as containing nothing of value. He objects to the messages, with his head curved in proudly, as if he would be accepted for at least a philosopher, that they are all alike, that they none of them convey an idea, that they do not contain a thought, and that they do not impart information. A man so ravenous as this writer must be for all these items of mental provender at one time might be expected to be dissatisfied with the entertainment, as he seems to regard it, provided for him.

The serious part of his charge, however, is really the most humorous. He objects to the messages that "they are not in good, that is, pure English; and every one of them is phrased in the idiom peculiar to New England." He cruelly declines, at this point, to tell us what that peculiarity is, which is of course our loss and his gain. But when he comes to the culminating point of stating that "it is not reasonable that a Southern-born and reared man or woman would, returning from the spirit-land, converse in a language that is a verbiage different from that they used in life"—he puts us wholly out of conceit with his ideas, thoughts, information and language together. Nevertheless he complacently adds, that "if the provincialisms of this life are retained in the spirit-world, it is reasonable that each spirit will use that one peculiar to him in life, and not the one peculiar to the New England States." Now we have no idea but that a communicating spirit would be just as willing to express itself in the Texan as the New England language, only it would naturally inquire if the "verbiage" used by this writer in the *Dallas Herald* is really a specimen proof of that language. If it is, no person of average intelligence could very well blame such spirit from asking to be excused.

No one in particular minds it when such a writer as this observes, in his own "pure English," that "the humbuggery of the whole spiritual nonsense is patent on its face"; because he says in the same breath that "the wonder is that sensible people can be deceived by it." We should say so. A humbug so patent on its face that sensible people are deceived by it! That is indeed a phenomenon the like of which is seldom seen!

From the foregoing there is nothing to extract that deserves the most meagre comment, except the suggestion—perhaps the writer would prefer to call it an "idea"—that the spirits of people that have lived in the South can never be "induced to speak in the language of the North." In the first place we must inform him that because of the peculiar mental process made use of in controlling a medium, the returning spirit, while giving expression to his (or her) own thoughts is led to use largely the language of that medium in making them known; therefore the phraseology in the messages transmitted, against which he so strenuously objects because the medium in this case is a New-England lady, is that of New England; while communications given for instance in Dallas, through a native Southern medium, would naturally partake of the linguistic peculiarities of Texas. Then, again, it is barely possible that there is no North and South in the spirit-world; and if this queer writer on Spiritualism and New England and the English language should carry his sentiments with him, he might find them something to be outgrown (rather than cherished) in the broader light of the better land. Spiritualists themselves will hesitate whether to pity or to laugh, on reading the statement of this new and unheard-of objection to the possibility of spirit communion.

Some of them, we feel sure, will have the charity as well as the humor to say that disembodied spirits are at liberty to express themselves to mortals in the method which is nearest at their command and the best suited to their use, whatever that method may be.

## Beliefs about Man.

Mr. Savage, of the Unity Church in this city, is preaching a series of discourses concerning the origin of man, which of course involve and include a discussion of the doctrine of evolution. His third discourse had for its special theme, "Sin and Salvation," in which he peremptorily denied the dogma of the fall of man. The second of the series was on the "Origin of Man." The first one was preparatory to those which were to follow, being a general answer to the question: "What is Man?" He lays down his premises by saying that the first essential for improving human nature is to understand the elements of which it is made up. First we must know what man is, how he came to be what he is, what are his deficiencies, and in what way development may proceed.

He affirmed that the problem would be no nearer solution by going back through the ages to the beginning of life. We should still have to confront the question of the origin of matter, and the origin of its originator, and of his originator in turn back into eternity. He held that we cannot really think of the origin of things; we must think within the limits of our nature; it is needless to struggle for more than that. Our concern is simply with the inquiry, how man came on the earth. He refused to accept the story of creation, the flood, and the reproduction of nations, except as an unauthenticated legend. It did not originate with the Hebrews, but was brought by them from Babylon, and thence from a still older people in the Euphrates valley.

Mr. Savage refuses to accept the story for another reason, that there are facts in Egypt in stone which show a high state of civilization four thousand years ago. And the science of language—philology—is against the story, too. According to Genesis, all human development has occurred since the flood; but existing languages can be traced back to that time, and they show no signs of unity—if of relationship. Ethnology is also opposed to the story. Four thousand years ago, monuments were made in Egypt showing negroes as fully developed in race features as they are to-day. Yet we are asked to believe that in the last four thousand years negroes, Chinese, American Indians, and all other diverse races have effected a development. Geology has likewise shown that the Bible story of creation cannot be literally true.

Paleontology has revolutionized the thought of the world. The discovery of marine shells in the Alps has put the date of creation far back of the six thousand years of the Bible. Life has been on the planet for millions and millions of years. It has been proved, he proceeded to say, that there is a development of organic forms from the time of the oldest rock strata to the most recent. There may be gaps in the record, but the series is nevertheless recognized by common intelligence. At one end is the lowest form of life; at the other end is man, the culmination. The marvel only is that the record has been so perfectly preserved. Mr. Savage alleged that the only theory possible for rational beings to hold, is that of the development of the organic forms in one stratum out of the organic forms of the strata below. The theory of special creations he absolutely rejects.

Theologians, he observes, allow the fact of development until they come to man; to account for him they hold a special act necessary. Yet they give no reasonable ground for their belief. The explanation is simply egotism; they dislike to acknowledge their relationship to animals. Yet man shares almost every faculty with animals; nor can the line be precisely found that divides the animal and vegetable kingdoms; no more can it be found that divides the animal kingdom and man. There are three thinkable theories, he stated, that can be held as to the origin of man: he may have been created instantaneously from the dust beneath his feet; he may have been born of ancestors very unlike himself; or he may have sprung from ancestors somewhat unlike, but generally like himself.

And he proceeded to consider each of these three theories. The first, in his opinion, is not worth seriously considering; there is no shred of proof of it. Nor is the second theory, in his opinion, supported by the slightest proof, which may be called proof. Only the third theory is left, and that is named Darwinism. No matter how many breaks in the evidence may be pointed out, he declared that all the evidence to be had on the face of the earth is in its support. The first two theories, then, have no support. The third has sense. But he pronounced it utterly unphilosophical and unscientific for a man to be a materialist; the best scholarship of the world tells him he must think of himself as a spirit. Man, according to Mr. Savage's view, is the animal who has developed a consciousness of himself; the animal who stands at the summit of attained civilization, never dreaming that he is at the end, but believing in an infinite possibility of progression; because he believes in an infinite life at the heart of things, he has ended by thinking that he is a Son of God.

## Falling Off in the Churches.

We cite the subjoined as one example of the instinctive turning away from the heartless creeds of the past which is so general on the part of the modern mind. The constant recurrence of this falling away in other churches than the one instanced below has alarmed even Prof. Phelps and his ministerial brotherhood— from central, staid old Andover, outward through all the radii, even to the periphery of the Orthodox wheel—till they are willing to invoke the exercise of the darkest passions of human nature to sustain them in putting down Spiritualism, which they recognize—and justly—to be the prime cause of this general illumination and enfranchisement of the moral "common sense" of the masses.

The instance is as follows: The *Evangelist*, a self-styled "religious" weekly, makes a comparative statement of the strength of the (Northern) Presbyterian Church, which is peculiarly timely in the light of current events, and extremely interesting. At the time of making this report, the denomination is represented to have 5,598 churches in regular operation, in which sermons are preached and prayer-meetings held every week, except in hot weather. Attached to these churches are regular Sunday-schools, in which are taught 635,664 children. During a term of seven years past, this church has grown to the extent of 380 ministers in full standing, and 699 churches. And for that time the sum of the contributions for all purposes was \$3,674,291. On the other

hand the number of persons admitted to the church "on examination," otherwise called converts, has been steadily diminishing for the past five years, having now dwindled to 25,344 members.

Now this, in all practical lights, is calculated to discourage those who devote themselves to the care of the churches. The old Presbyterian establishment has generally been supposed to possess great strength, whether it was as popular as some of the others or not. Here is a showing of a gain in ministers and in churches for the past seven years, but of a falling off in the membership. It must require a wonderful power of faith to sustain the spirits of the managers in the face of an exhibit of this character.

## The Conference Meeting.

It has always been found to be one of the most valuable adjuncts to Spiritualist Conventions, Grove and Camp-Meetings, and a powerful assistant in making of interest the sessions of local organizations everywhere—giving, as this order of informal gathering always does, an opportunity for any so desiring to state their views to their fellows from the rostrum, and affording to all additional facilities for cultivating a more extended acquaintanceship personally with others holding the same ideas in the domain of "faith and practice."

Such being the beneficial effect of the social conference, when oratory is involved, a like beneficial result may logically be expected if the system be introduced into the realm of published literature. Such, at least, is our own opinion, and upon that plan we have acted for many years past—the *Banner Correspondence* department being regarded by us as a conference on paper, wherein any brother or sister who feels disposed can briefly (as under the "ten minute" rule of the forensic conference) state whatever appears to be of interest to him or her, in the localities where they reside. Any one who will take the trouble to examine into the matter will see that in that department we print from week to week matter which partakes largely of the nature of like recitals in the conference and "experience meeting." At each issuance of the *Banner of Light* we give extracts (all we can afford room for) from the letters of volunteer correspondents residing in all parts of the United States, who feel moved upon to write us accounts of what is doing for Spiritualism in their respective neighborhoods. We are always glad to receive these kindly letters from our readers, wherever located, and earnestly invite all who may be so disposed, no matter if they are "unaccustomed to writing for the press," to break over any feeling of reluctance in this regard, and forward us in their own fashion details of what is going on where they dwell touching the holding of sances, the development of media, the delivery of lectures, etc. We will, on our part, make use of whatever portions of their letters we judge to be most available; and the "conference" thus participated in will, we feel sure, be enjoyed by the friends and workers everywhere, whether they be participants in or readers of its "proceedings."

That we may not be regarded as straining a point in order to utilize the comparison we have instituted between a general conference and our "Correspondence" department, we call attention to the following epitome of the contents of that department for the present week: MASSACHUSETTS.—Fred I. Hildreth speaks of the services rendered the cause in Worcester, of late, by Mrs. Sarah Bynes, Dr. Monk, Henry Slade, et al.; and pays a just tribute to the independence of spirit manifested by A. B. Brown, Esq., editor and publisher of the *Republic* of that city, in putting the facts of a sance attended by him (B.) before his readers. H. A. Badington, of Springfield, tells of what he witnessed in presence of the new materializing medium, Ralph J. Shear, of Dalton, Mass.; Sidney Howe draws a pleasant picture of an old-time home near Oxbow Bay; A correspondent writing from CHELSEA refers to the well-attended session of the Spiritual Association there, and bears witness to what W. J. Colville, E. W. Wallis, Eben Cobb and others have done as speakers to render those meetings successful; E. H. Heywood, of Falmouth, endorses the mediumship of Dr. Slade, also of A. H. Phillips, the independent slate-writer, and relates phenomena accorded to him during sittings with these gentlemen; G. A. Amidon, of Oxford, treats in like manner the mediumship of Mr. Rothwell.

NEW YORK.—Cornelia Gardner, of Rochester, relates the recurrence at her home of direct spirit manifestations, whereby her husband has been greatly benefited in a case involving a surgeon's skill; A. Thompson, Esq., writes from SALEM, MASS., regarding Mrs. Nellie J. T. Brigham, and the valuable service which her lectures and sances have wrought for the cause in that place.

ILLINOIS.—A. B. Redden, of PEKIN, tells what Mrs. A. B. Severance accomplished for him through her psychometric powers; Mrs. Rachel J. Brancher, of LINCOLN, refers to the *Banner of Light* in kindly manner.

IOWA.—N. G. Sayles, of ANAMOSA, champions the Children's Lyceum cause. WASHINGTON TERRITORY.—Leander Bemis, of CASTLE ROCK, speaks appreciatively concerning our Message Department, the value of the lectures printed from week to week in the *Banner*, etc. MAINE.—A correspondent writing from PORTLAND tells of a pleasant social meeting held there recently under the auspices of the Spiritualist Association; and also makes commendatory reference to the recent addresses of George A. Fuller in that city.

CALIFORNIA.—C. C. Luther writes from MONESTO regarding the tests he received through the medium of Mrs. Dr. Patterson, of Portland, Ore. DISTRICT OF COLUMBIA.—Mrs. Flora D. Cabell, of WASHINGTON, writes of Thomas Gales Foster, and the success which is attending his meetings this winter at the nation's capital.

NICHOLAN.—J. G. W. Weeks, M. D., of ALLEGANY, speaks favorably of the *Banner*, as also does Mrs. E. A. Squier, of BREEDSVILLE; and James Cooper, of BELLEVILLE, Ont., expresses himself in like manner.

Mrs. A. M. Fordran also writes from INDIAN, TEXAS, and H. W. Wilcox, from WALL LAKE, IOWA. We think a glance at the above will serve to firmly establish our right to the comparison with the institution of which this article begun; and also to demonstrate the practical value of the "Banner Correspondence" department to Spiritualists everywhere. Friends, the "conference" is open; let us hear from you in brief.

Read "ZÖLLNER'S TRANSCENDENTAL PHYSICS." The *Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any Col.'s perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light Bookstore*, No. 9 Montgomery Place, Boston.

J. William Fletcher—as will be seen by reference to his advertisement on our eleventh page—will soon leave his office in Boston, to fulfill a month's engagement in Philadelphia. Parties intending to hold sittings with him before his departure from this city will do well to remember the announcement.

## "The Rev. Robert Collyer Looking in the Bible for Guitau's Inspiration."

Under this suggestive heading the New York *Sun*, of Nov. 14th, devotes some of its space to a report of Mr. Collyer's consideration of a topic which is just now awakening reflection in many minds. We present the following from the condensation made by the *Sun*, as another evidence of the fearlessness of modern secular journalism, which dares to inform its readers openly on many mooted topics, concerning which the religious press (so-called) keeps up an ominous and frowning silence:

"Guitau's declaration that he was divinely inspired to murder President Garfield was the topic of the Rev. Robert Collyer's sermon at the Church of the Messiah Sunday morning. It was not rare, Mr. Collyer said, for murderers to set up such a defense. In one of the Eastern States not long ago a man who had murdered his children declared that God had demanded the sacrifice, and compared himself to Abraham."

"If the cause of this madness remains," said Mr. Collyer, "you cannot stamp out the curse by hanging the guilty man, or sending him to an asylum. Men must be taught what true faith is. Had Guitau been a Jew the people would have said to the Jews, 'There is something wrong about your faith; and if this thing goes on we shall hold you in some degree answerable for the consequences.'"

"We should see where the bad spot is in our faith, and endeavor to remove it. The stories of Abraham, who would have slain his own child, and of Jephthah, who murdered his own daughter, are stories looked up in a system of faith. God could have nothing to do with such black intentions. The churches still hold to the idea that the whole Bible is a divinely inspired book. There are preachers who recite its myths and legends in a dramatic and impressive manner to susceptible audiences, as if they were events of yesterday, and occurred only a little way up the Hudson. It is not an uncommon thing to hear of men who have gone mad under the influence of such teaching. This bigotry to the Bible, this bondage to the letter, makes men commit murder."

"Let us say to these churches and ministers, 'Here is something you must look to!' It was asked of Col. Ingersoll after the assassination, 'What can you say to comfort us now? Not one word!' Although this is true, it is also true that there is nothing in Mr. Ingersoll's belief that would have prompted Guitau to the commission of his crime. We must say to the ministers, 'You must revise your standards and take this evil doctrine out of them. It is an insult to the white majesty of Heaven.'"

## "Trancoid"—al Jurisprudence.

That sciolist *par excellence*, Dr. George M. Beard, is about to make another onslaught upon the popular patience. It is announced by a Philadelphia exchange that the Putnams are soon to bring out this new effort to "darken counsel with words of no meaning," and that it will bear the suggestive title of "Trance and Trancoid States," etc. The secular critics are already bearding this singular genius by making the statement that he has not in all his utterances, oral and printed, brought out anything of positive value; while Spiritualists, themselves, know that if another educated man (so-called) exists on earth who surpasses Dr. Beard in stolid self-complacency, and in utter and inane ignorance on the subject of the spiritual phenomena, and the fields of mesmerism and psychologic research, that man has at least failed to put in an appearance in behalf of his claim. The peculiar nomenclature made use of by Dr. Beard is severely dealt with by the exchange in question, it particularly wishing it understood that the term "Trancoid," coined by him, is "alike terrifying to the ear and abhorrent to the intellect"; which assertion we prefer to broaden out till it covers all the various incubations which he has from time to time brought before a suffering world.

We were recently privileged to greet many friends in the course of a brief visit to Washington, Baltimore and Philadelphia, and shall retain pleasant memories of the tour. We regretted to find our old and valued acquaintance, Gen. John Edwards of Washington, confined to his house by serious illness. We attended Mr. Thomas Gales Foster's lecture on Sunday evening, Nov. 13th, and found a large audience in waiting to listen to his eloquent remarks. He has been engaged to speak in Tallmadge Hall, Washington, every Sunday evening during the winter.

While in Baltimore, Mr. and Mrs. Wash. A. Danskin indefatigably exerted themselves to make our stay pleasant, which it was, decidedly, and we desire to thank our host and hostess for their kindness. We had an agreeable and highly satisfactory sitting with the spirit guides of Mrs. Danskin. Mr. Danskin accompanied us to the Baltimore park, which is an ornament to the city and a pleasure to every beholder. It comprises between seven and eight hundred acres, is ornamented by statuary, and has a fine lake. Mrs. Danskin by the popular verdict is declared to be very successful in the treatment of disease, by letter and otherwise. Several prominent people in Baltimore, who at first repudiated her because of her belief in Spiritualism, were, however, when sick, glad to have Dr. Rush prescribe for them after the "regular" doctors had failed to effect a cure; and every case thus treated through Mrs. D.'s mediumship was brought to a successful conclusion.

While in Philadelphia we attended a sance at the residence of Mrs. Katie B. Robinson, 2123 Brandywine street. Our sitting proved very interesting. Some thirty spirits manifested, including some of our translated co-workers, and relatives. Mr. E. R. Place, so recently passed on, made his presence known, and was desirous of expressing thanks to all who aided him in his last earthly hours.

In answer to the inquiries of our friends regarding the "Jackson-Johnson" trial at Denver, I have to say that I reported on the 2d of October, "ready for trial." For some reason the U. S. district attorney was not disposed to proceed, and said that I need not appear again until I was notified.

A. B. MEACHAM.  
[The above, from the *Council Fire* (Washington, D. C.), for November, tells its own story. We advertised some time since to the attempt made by certain parties in the West to hold Col. Meacham and other friends of the Indian responsible for the outcome of the dastardly "Jackson-Johnson" affair (on the part of the whites). It seems that the Colonel has just scored a palpable victory over the borderers who were on his trail; and we join with all lovers of truth and justice in congratulating him thereon.—Ed. B. or L.]

We have received from the Secretary the official report of the Quarterly Meeting held recently in South Haven, by the Spiritualists and Liberalists of Van Buren and adjoining counties in the State of Michigan. It will appear in our next issue.

Our thanks are tendered the author for a copy, received on the eve of going to press, of "Spiritualism at the [Engl.] Church Congress, by M. A. (Oxon), with Advice and Information for Enquirers," a timely and useful publication.







Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Providence street and Montgomery Place, every TUESDAY  
and FRIDAY AFTERNOON. The hall (which is used only  
for these "circles") will be open at 2 o'clock, and will  
commence at 3 o'clock precisely, at which time the doors  
will be closed, admitting no access until the conclusion of  
the service, except by special necessity.

The messages published under the above heading indicate  
that spirits are in the habit of visiting the earth-life to  
earth-life to that beyond—whether for good or evil—consequently  
those who pass from the earthly sphere in an unimpaired  
state, eventually progress to a higher condition. We  
ask the reader to receive no doctrine put forth by  
spirits in these columns that does not comport with his  
own reason. All expressions of truth as they perceive  
it are cordially invited.

It is our earnest desire that those who may recognize  
the messages of the spirit-world will verify them by in-  
forming us of the fact for publication.

As our aged visitors desire to behold natural flowers  
upon our "free-circle" tables, we have decided to place  
upon the "free-circle" table a small bouquet of flowers  
to place upon the altar of Spirituality their floral offerings.

We have written questions for answer at these  
gatherings.

[Miss Sheehan wishes it distinctly understood that she  
gives no private instruction, and that those who re-  
ceive visitors on Tuesday, Wednesday or Friday.]

Letters of inquiry in regard to this department of the  
Banner should not be sent to the Editor, but to  
LEWIS B. WILSON, Chairman.

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

Science held Oct. 21st, 1881.

Invocation.

Oh! thou who knowest the wants of the human soul,  
and who will respond in thine own good time and way,  
we look to thee for that power which will inspire us to  
do our duty and to fulfill our mission as they are  
outlined to us. We look to thee for that strength which  
will sustain us through the trials and experiences of  
life, which will spur us on to make higher and better  
and nobler endeavors, day by day, and which will im-  
plant within the hearts of our youth and our people  
and spiritual things. We approach thee, O our Father,  
certain that we shall receive of thy tender sym-  
pathy and affection, certain that we shall feel thy  
presence and thy power, and that we shall be able to  
ask that we may still prove faithful to our work, and  
to that which we feel to be right. In all good works,  
in all lofty aims and endeavors, in all tender charities  
and sympathies, one for the other, and giving service  
unto each other, may we prove faithful, and may we  
thus pass without ceasing, not by words but by deeds.  
May we, in our little daily acts and words, express  
unto those around us, and unto the higher ones above  
who watch our lives, thoughts, feelings, and sympathies,  
love and tenderness, and in this way may the aspira-  
tions of the soul go forth higher and higher, until they  
meet with some response from the angels beyond the  
material spheres. And, O our Father, and O our Mother,  
who would we come to thee, bearing the record of our  
lives, may it open before thy sight as one which,  
although it may contain blemishes, and mistakes, and  
failures, yet bears the impress of true and noble living.  
Thus would we present thee, O our Father, and O our  
Mother, and promising to do our duty as well as we may  
know how.

**CONTROLLING SPIRIT.**—We are prepared to  
consider your questions, Mr. Chairman.

**Q.**—[By Mrs. M. A. Darling.] Warren  
Chase says that when we are asleep upon earth  
we are awake in the spirit-world, and that we  
converse with those whom the world terms  
"dead." If this is so why is not the fact of  
such interviews alluded to by those who com-  
municate through the Message Department of the  
Banner of Light?

**A.**—During the hours of sleep the spirit of the  
individual has the power at times to pass out  
from earthly scenes into the spirit-world, and  
witness scenes and incidents occurring  
there, and also come into communion with its  
spirit friends abiding there. At other times  
the spirit of the sleeper, not being fully able  
to leave the body because of some disturbance  
connected with the physical, has the power to  
enter into communion with spirit friends sur-  
rounding it. Such experiences are rarely re-  
membered by the individual in his waking  
hours, or if remembered the memory is but  
fragmentary. It is true that spirits return-  
ing do not frequently allude to their experi-  
ences with earthly friends; yet we believe we  
are making a correct statement when we say  
that spirits have returned through the Mes-  
sage Department of the Banner of Light, not  
only through the instrument we are now con-  
trolling, but also through those who occupied  
this position in times past, and have made  
statements to the effect that they had not  
not conversed with their mortal friends in the  
spiritual life, during the hours of slumber  
of the physical bodies of their friends. Undoubt-  
edly each one of you, in passing to the spirit-  
world, will recognize individuals, scenes and  
surroundings that you never beheld with your  
mortal eyes, but which you have become famil-  
iar with during your visits to the spirit-world,  
while the mortal form rested in slumber.

**Q.**—[By C. E. Mahan, of Lowell, Falls,  
Mass.] Have we a moral right to accumulate  
wealth by the labor of others? If not, is restitu-  
tion made in a future life?

**A.**—We contend that any individual has the  
right to accumulate wealth sufficient for the  
maintenance of himself and those dependent  
upon him, in comfort, and to provide for the fu-  
ture so far as to make provision against the en-  
croachments of age or disease, which would  
enlarge the family labor. Each indi-  
vidual who is industrious, intelligent and  
healthy, can do this much. But we do not be-  
lieve that individuals have the moral right to  
employ the labor of others for the mere purpose  
of accumulating large fortunes. There are dif-  
ferent departments of labor. Many individuals  
are competent to work with the hands, pos-  
sessed by them, and therefore it is neces-  
sary for certain individuals to labor for them-  
selves and for certain individuals to employ others  
in the performance of labor; but it is not necessary  
for any man to employ labor at the expense of  
the laborer, which we find too often done. We  
hold that very few individuals can accumulate  
wealth by the hundreds of thousands, in per-  
fect justice to all and honor to themselves;  
some one must suffer either the employe or  
some individual associated with the successful  
financier in business relations. Consequently  
the man who causes another to suffer for his  
own aggrandizement or enrichment, will find  
in the future that he has pursued a very wrong  
course, restitution for which will have to be  
made, by the individual who has done the wrong  
being obliged to spend his future in seeking for  
the advancement and welfare of others; in seek-  
ing to lose all the light of personal self in the  
desire to benefit and bless his kind. A lifetime  
upon the earth is brief compared to eternity;  
and restitution will surely be made throughout  
the eternal years, by those who have done  
wrong and caused others to suffer.

**Q.**—[By C. B. C.] While I do not doubt the fact,  
I would be pleased to ask why is it that all  
mediums of a poor power become so weak and  
exhausted as to injure their health? Why can  
not power be given to ward off such conditions?

**A.**—There has never yet been a machine in-  
vented in mortal life that would withstand the  
wear and tear of continual friction. It is the same  
with humanity. Mediums, more especially  
those who are being constantly used and  
operated upon by individuals in the form, by  
individuals outside of mortal life, are pressed  
upon by various magnetic forces, more or less  
of which are incorporated within their systems;  
were they not surrounded by bands of power-  
ful, intelligent spirits who to a certain extent  
ward off these adverse influences and magneti-  
sms, and to a certain extent supply the waste  
which is continually going on, they would break  
down long before they do. It is impossible to  
supply the full amount of power required by  
mediums in their work. A medium who enters  
into the field of public labor, for a season pos-  
sesses a certain amount of vital force which can  
be expended in that work; but various materi-  
al and spiritual influences are continually  
pressing upon her, and drafts are made upon  
her system which cannot be fully supplied—  
hence exhaustion ensues. It is only a question  
of time when the frame will break down en-  
tirely under such treatment. When you can  
invent a machine that may be kept in perpetu-  
al motion and will withstand the wear and  
tear of time and never give out, then may you  
be able to find mediums who can continue in  
the work which the spirit-world brings to them  
and withstand all its frictions and influences  
without breaking down under the pressure,  
and not before. If the physical gives out, the  
mental will be sure to do so.

**Q.**—Is not an idea or thought the same in all

minds, irrespective of the nationality of the  
person and the language that person employs  
to express his ideas? This being so, cannot  
one spirit impart to another, and that other in-  
telligently receive information, though each  
is ignorant of the earth-language of the other?

**A.**—Language is the vehicle of thought in  
physical life, but it is not a necessity to the  
spirit. Those who have passed beyond the ex-  
perience of earthly life can communicate intelli-  
gently with each other without the aid of mor-  
tal expression. But all spirits do not com-  
prehend and understand alike. Thought is  
the same to all spirits, but it may be further  
developed in the minds of some than in others.  
The spirit most advanced will understand all  
that the lower spirit desires to communicate,  
the same as the student who is advanced in  
scholarly attainments will comprehend all that  
is expressed by the younger student. But a  
spirit holding a thought which is partially de-  
veloped will not be able to comprehend the  
same thought when entirely elaborated by a  
spirit further advanced in intelligence and  
knowledge, any more than the young child just  
beginning to understand the rudimentary prin-  
ciples of mathematics will be able to com-  
prehend the higher principles embraced in Alge-  
bra which the advanced scholar understands—  
because experience and study are required in  
this branch for the attainment of perfection, as  
well as in other departments of life. Two  
spirits occupying the same plane of thought,  
embracing the same ideas, will be able to un-  
derstand each other thoroughly, irrespective of  
the various languages they may have employed  
when in the form.

Martha S. Wyman.

I have not much to say, yet I would like to  
make myself known. I am an old lady; I feel  
to-day, as I come, aged and worn, because so  
I felt before I passed from the body. In the  
spirit-world I am not so—I am gaining strength  
and youth. As I come here to-day and per-  
ceive those who are gathered here, I feel that  
perhaps there is no room for a humble body  
like myself, yet I am invited to come and speak  
I only wish to tell my friends that I am happy;  
that the mistakes, the sorrows and the pains of  
earthly life seem to be swallowed up; I only  
remember its pleasures, its joys, its bright lines  
—and they come to me with extra force in my  
spirit-life. I am satisfied, I want to go back  
to live in the body if I could; I hope I  
shall never be obliged to do so. I have a bright  
home and a good one. I have met friends; they  
are with me and join me in love to those who  
remain. I am Martha S. Wyman, from Win-  
chester, Mass. It is hardly two years since I  
died and left the body.

Moses C. Chapman.

[To the Chairman:] It was in the spring, sir,  
when I was called from mortal life the first of  
April—it will be twenty years ago today—that  
I inhabited a mortal form, which became so famil-  
iar to me that at first I felt without it for  
fifty-nine years, but I became accustomed to  
my spiritual body and liked it very much  
better than the old one, for it does not seem to  
be subject to the same amount of wear and tear  
as the mortal. I have friends in different places  
in Massachusetts I would like to reach if I can,  
at least those who are near and dear to me.  
Many years ago I was in Milton; later on  
in life I was in North Leominster, where I  
passed away, where friends of mine now reside.  
I wish to assure each one that I am with them  
in the past, only more thoroughly and com-  
pletely, because I am not engaged in those out-  
ward pursuits that so much attract and inter-  
est the mind. My spirit can blend with theirs  
more completely, because there is no separating  
wall between; no misunderstandings can arise,  
no misconceptions; spirit understands spirit  
without the possibility of mistake. So I have  
found it in my experience, and I speak from  
what I know, not from the knowledge of any  
other. To my friends I send my best love, my  
kindest sympathies, and the assurance that I  
shall be more than glad to greet you all, and  
will welcome you when you come to the spirit-  
world. Remember me to all friends, to all old  
time associates who sometimes visit me, and  
assure them that I am not dead, but that I live  
to take an interest in them and to greet them  
in the future. Moses C. Chapman.

[A lady who was present when the above message  
was given informed the Chairman, at the close of the  
session, that she was well acquainted with Mr. Chap-  
man, and knows that all the statements made by him  
in regard to his earth-life are perfectly correct. She  
was very much pleased to witness so convincing a  
manifestation of spirit-identity.]

Sybil A. Conant.

I wish to communicate with Mary E. White,  
of Philadelphia. I am told that I may do so  
from here. The lady is my sister, and I am  
very anxious to come into communion with  
her, for she is in need of knowledge concerning  
the spiritual life. She is also in need of ad-  
vice concerning the mortal life. I am a widow,  
stressed, and obliged to labor for my daily living.  
She has many hours of weary toil, and she  
sometimes feels that she would like to lie down  
and sleep, never to wake again. I have seen  
her hours of weariness, and her longing for the  
old life when we were all together in our coun-  
try home. I wish to tell her that although the  
body is broken up, although her dear husband  
has as far away as I am, yet I know that her  
sister has passed away, and is, as she thinks,  
dead, and mother and father too, have departed  
from earthly life, yet we are not all scattered;  
we are together; for even those who are in the  
spirit are with her in her humble home, and we  
send out to our loved one who is far away, in-  
fluences which strengthen him in his career;  
which bless him, even though he knows not  
from whence they come. And I wish to say,  
also, that he will return to her when his time  
of service has expired. Then she will not be  
lonely any more; then will she feel that she has  
something to live for; for we know that brother  
William will bring with him that which will  
sustain, support and strengthen her in her  
work, and he will locate near his old home.  
Therefore I send these words of encourage-  
ment, pointing to the future. The months will  
pass by with swiftness and weariness, we know,  
but they are speeding away, and a better day  
will soon dawn. We all send our love. As I said,  
we are together; we have a sweet home in the  
spirit-world prepared for those who remain in  
the mortal. Not many years shall pass before  
they will join us, and then we shall look back  
upon all our earthly experiences, not with sor-  
row, but with ease, and sometimes with pleas-  
ure. I am Sybil A. Conant.

Charles S. Sisson.

I feel impelled to approach and to manifest  
I have attended the meeting of the 21st of Octo-  
ber, past, without having a desire to control and  
speak; yet to-day the remarks made by your  
chairman, concerning the accumulation of  
wealth, have impressed themselves on me, and  
I cannot shake them off. I was considered very  
wealthy, and a man of influence and position,  
yet, as I look back upon my earthly career, and  
then behold my spiritual life, I am not satisfied  
with what I possessed, and with the life that  
was mine while in the body.

It seems to me now that I did not make the  
most of my opportunities and abilities; it seems  
to me now that I attended too thoroughly to  
the welfare of the man, the spirit, the immortal  
part of my being. I desire to send out a few  
words of warning, of exhortation and of advice  
to those connected with me by the nearest ties,  
and who are to-day, in the possession of that  
worldly wealth which was mine. I wish to send  
out with these words my love and expressions  
of sympathy. I left sons in the mortal form,  
one of whom has attained a position of honor,  
filled public places with satisfaction, and whose  
career and interests I have watched, since my  
departure from the physical form, as keenly  
and critically as I could have done while in the  
body. I am very sorry that my dear son has  
accomplished yet I would have him look  
back to the spiritual. I would have him seek to  
dispense of that bounty which is his, for the  
benefaction of those who are in need. I do not  
believe in encouraging idleness, either in my  
own or in others, and I am sorry to say I have  
another son who has not made the most of his  
opportunities. He has squandered that which  
was given him, he has allowed his gifts to lie

idle, and to rust. I have watched his career  
with pain and sorrow. I could not realize  
that there is something in life to be obtained  
besides pleasure or personal aggrandizement,  
he would not fritter away time, and other  
things which are his, nor seek the haunts of dis-  
sipation, but he would adhere to the unfoldment  
and development of his spirit, his mind and in-  
tellect, and at the same time seek to benefit his  
fellow-beings.

I send out my greeting and words to all who  
were connected with me, and are to-day con-  
nected with me by ties that mortal life cannot  
sever, and assure them that the life of the spirit  
is something more than can be comprehended  
by mortals; that the doings of earthly life  
make up the life of the spirit to a certain ex-  
tent; that we create the condition of our exis-  
tence over there, by our actions here. It is true,  
as the spirit said who answered the questions,  
that we should accumulate wealth without doing  
justice to others. We either grind the labor-  
ing out of human beings, for a mere pittance,  
or we seek to overreach our business associates.  
We look upon our transactions as legitimate, as  
perfectly fair dealing; we take advantage of all  
the license that the law allows us; we accumu-  
late vast possessions, and when we pass to the  
spirit-world, we find we have nothing there.  
Our overreaching, our injustice, our extortion,  
weigh against us in the balance, and we are  
held down by all these things, when we would  
fain rise above them. My home in the spirit-  
world is good, but it might be better; my sur-  
roundings are pleasant, they might be brighter.  
I understand it. And as I return to mortal life,  
I feel to speak a few words, imperfectly ex-  
pressed though they be, and to say to those who  
are my friends and my relatives: Look well to  
your earthly career; seek not for vast posses-  
sions; assist those who are in need; not by en-  
couraging idleness, but by alleviating want;  
seek to bless those who are worthy, by employ-  
ing their abilities to the best advantage for  
themselves, not for self. Allow a little of God's  
sunlight to enter their homes—I mean, his sun-  
light of happiness and peace.

My well-known son, New York. My sons, my  
friends and associates are there at times. I  
return to the old haunts and places, and try to  
come into communion with these friends. I am  
sorry to say I find them so enveloped in ma-  
terial interests that I cannot reach them. I  
send out a thought from here, hoping to pene-  
trate the outward crust and reach the spirit  
within. My name is Charles S. Sisson.

George Whitney.

[To the Chairman:] Allow me, sir, to express  
myself in a few words. George Whitney, of  
Phillipston, Mass. I was prominently known  
in that place as a public school teacher, and  
was also a member of the school committee. I  
have a desire to reach my friends, and have  
them know that I am still an active man, for I  
despise idleness. I wish them to know that I  
take an interest in education, and also desire to  
promote the best interests of humanity. I be-  
lieve in education. I believe it to be the grand-  
est moral renovator and elevator of the race.  
I believe that education, properly directed, will  
bring about a great change in the world, and  
consequences in the future. I believe that igno-  
rance is a curse indeed. That "ignorance is  
bliss," is entirely false. Knowledge is power,  
and when you give that power to all human  
beings, they will be able to care for themselves,  
body and soul, and work for their own best in-  
terests. Therefore I appeal to my friends to  
work early and late for the advancement of hu-  
manity, for its education and unfoldment. I  
trust that some of you will be able to do this  
way they will most certainly bless themselves;  
therefore it is the best policy to pursue in every  
direction.

I desire my friends to know that I shall seek  
for knowledge in the spiritual world, and if I  
receive that which I think will instruct them,  
and be of practical use to them, I shall seek  
avenues through which I may impart what I  
obtain to those who wish to listen.

This is all I have to say. I send it out, trust-  
ing it may be received. I shall look anxiously  
for the result. I thank you, Mr. Chairman.

G. F. Hayward.

[To the Chairman:] I am hardly pleased with  
this feeling of pressure which comes over me,  
but I desire to tell you, sir, for a few mo-  
ments. If you will, sir, kindly allow me to  
tell my story, I feel it is possible it may be seen  
and accepted as coming from me by my friends  
who are in the form. My home was in Nevada,  
far away from this place, yet it was congenial  
to me. I have friends in Virginia City whom I  
trust I shall be able to reach. A little event  
happened to me—I can't say it was an inci-  
dent, because I have learned that there are  
really no such things as accidents—which car-  
ried me out of the body in something of an un-  
pleasant manner. I was a road-master; and in  
pursuing my duty and avocation, was travelling  
upon the engine of a down freight train. I was  
on one that was borne by two engines, and was  
bound for the Merrimac Mill, near Virginia  
City. We encountered a heavy snow storm, and  
I perceived that we would certainly strike the rock  
I jumped, very naturally; but the engine, in  
striking the boulder, hurled it from the track  
and it fell upon me. That was the cause of my  
departure from the physical. I was not pre-  
pared to go; I was not prepared in any sense,  
as I feel it now, to pass from the mortal to the  
immortal side of existence. There was very  
much that I would have performed and settled  
myself here in the mortal world, and I was  
leaving the body; there were friends I would have  
wished to communicate with ere that time ar-  
rived; there were directions I would have liked  
to give; but that was not to be; consequently I  
am obliged to be satisfied with things as they  
are. I am so, to a certain extent; and if my  
friends can realize that I have the power to re-  
turn, to watch over them, to perceive their do-  
ings, to understand their interests, I shall feel  
very satisfied. If they can send out a medi-  
um—as you call these instruments—for me to  
come to them and hold private and personal in-  
terviews, I shall be fully satisfied; for I per-  
ceive this spiritual world is a good and glorious  
one, and it presents opportunities to the spirit  
to employ its energies and capacities to the  
fullest extent.

The occurrence of which I speak, which sent  
me out of the form, happened about eighteen  
months ago, and after this lapse of time I find  
myself in Boston, seeking to manifest to my  
friends as a spirit—not without a body, for I am  
in full possession of an organism in the other  
life—but as a spirit disembodied of the physical  
frame, yet intelligent, conscious, active and  
earnest, who desires to reach them, to send  
them his love, to assure them of his safe arrival  
and welfare in the spirit-world, and of his de-  
sire to meet and converse with them in private;  
also to assure them he is satisfied, that he will  
meet and greet each loved one, in the immortal  
life, some time in the future. I may not have  
expressed myself very clearly. I feel that if I  
can do so in any degree it will be a pleasure and  
gratification. I am G. F. Hayward.

Science held Oct. 25th, 1881.

Questions and Answers.

**Q.**—[By E. A. Coffin.] I have been led to  
believe that the inhabitants of spirit-spheres  
are accustomed to term the Power that made  
this planet "Sensorium." Please inform me  
whether the belief is correct?

**A.**—There is a certain order of spirits who  
dealt in mysteries, and all the power  
who created this planet, and other planets  
and quickened them with life, "the Sensori-  
um" of the Universe; but this class is not  
found in all the spheres of spiritual life.  
There are many spirits who call the Power that  
created the planets the "Central Light"; oth-  
ers, the "Creative Force," the "Supreme In-  
telligence," the "Infinite Power," and so on.  
As spirits advance in knowledge, and are able  
to comprehend more and more of the nature  
of the Infinite, they themselves partake, in a cer-  
tain measure, of infinitude, and attempt less  
and less to explain and define these terms to  
mortals, knowing that the finite can never un-  
derstand the infinite. Words, to spirits, are  
nothing; ideas, knowledge, comprehension, are  
all.

**Q.**—Are the spirit-spheres invariably peaceful  
and quiet, or are they subject to seasons of ex-  
citement, noise, and general confusion?

**A.**—We are not of those who believe that  
mind is developed from matter, for we know  
that matter is created for the uses, and pur-  
poses, and experiences of the spirit; so do we  
also know that outward conditions are caused  
by the inward; that physical surroundings de-  
velop from the spiritual. We hold that the sur-  
roundings of a spirit correspond to the condi-  
tions of that spirit. Those who delight in tur-  
moil, in confusion, who are never at rest, will  
find themselves inhabiting spheres where loud  
disturbances and commotion frequently arise;  
those who delight in peace, who are harmoni-  
ous, will find themselves dwelling in spheres  
where calm is the general condition, where  
tumult is unknown, where peace forever abides.  
It depends upon the state, the condition of the  
spirit; the outward surroundings and conditions  
are sympathetic.

**Q.**—Are the sun, moon and stars, as seen by  
the dwellers upon earth, alike visible to the res-  
idents of the spirit-world?

**A.**—The sun, moon and stars, visible to you  
of earth, are likewise visible to the inhabitants  
of the spiritual world; also many other planets  
which are invisible to you of earth, even though  
you seek for them through the telescope, are  
plainly seen by many of the inhabitants of the  
spiritual world.

Robert T. Tucker.

[To the Chairman:] I have come here to-day  
to tell a little story all about myself. Am  
correctly informed that this is the fall of '81?  
Then I would say that it will be ten years  
the coming spring since I died. It was the lat-  
ter part of March, in the latter part of the  
week, and if I am not mistaken the services  
over my remains were held upon the following  
Monday. Had I remained in the old body two  
months longer I should have passed my seventy-  
seventh year on earth—but that anniversary  
came to me in another life—and for nearly ten  
years I have been residing in the spirit-world  
with my friends. Many of them passed on be-  
fore I did, but I have met and welcomed others,  
who came to the other life since my departure  
from earth. They all join me in sending their  
regards and greeting to those who remain.

There are a few in the body whom I would  
like to reach, and to have know that I can re-  
turn from another life. My interest, however,  
centered in the spiritual life, because most of  
my friends are there, and because I have found  
a work there which is agreeable to me. I oc-  
casionally like to return and see how this  
world is advancing, and how its inhabitants  
are getting along. My name is Robert T. Tucker,  
and my home was in Canton, Massachusetts.  
In my time there were many Tuckers in that  
place, but I have seen them pass away, one by  
one, and my departure from earth. I have  
seen others coming along to the spirit-world  
since that time—one not very long since. I  
find they are thinning out on this side; yet  
there are those remaining who may need to  
know and learn something of the spiritual life  
and its doings, and I come as a representative  
of many an old neighbor and friend who is un-  
able to come himself and speak to those who  
knew us while in the form, and to request them  
to seek to know something of the life which is  
beyond this present one.

I believe I have given all that is necessary,  
and have got my story straight, for I polished  
my memory before coming in, as I was de-  
sireous of doing well. I believe that whatever  
is worth doing at all is worth doing well. [To  
the Chairman:] Much obliged to you, sir.

Lucy J. Brown.

My mother resided in St. Louis; her name is  
Mary Brown, and she is a widow. My father is  
with me in the spirit-world, and I wish to say,  
for him and for myself, that we are happy and  
contented. We know things are not so pleasant  
for mother as she would like them to be, but  
we are well like to make them, but we are  
know that the trials and the shadows will pass  
away and the sunshine will come to her, if not  
in the mortal, surely in the spirit-world. I have  
sought to return to my mother through a pri-  
vate circle, in St. Louis, but I did not know how  
to proceed, I think, as I did not succeed at all  
to my desire. I was only able to make a few  
unintelligible marks upon paper, and I left in a  
state of dissatisfaction. I was invited here that  
I might learn how to control a medium and to  
send a message to my mother. I have come,  
bringing my love and also father's love to her  
and to George, and to tell her that we have not  
forsaken her; we are not far away; that we are  
in entire sympathy with her at all times, and  
are very often by her side. My name is Lucy  
J. Brown.

Benjamin Pierce.

[Addressing the audience:] Good afternoon,  
my friends. I am pleased to come here to-day.  
I have attempted to do so many times, but have  
not succeeded. I was an old Spiritualist while  
in the form. Spiritualism and its truths  
were a great consolation to me for many years.  
I did not believe, for I knew that Spiritualism  
was true; it was something that I could take  
hold of and appreciate for myself. I could feel  
it not only possible, but true, that I could come  
into communion with those who had passed on  
before and learn something of their whereabouts  
in the spirit-world. Not only this, but the phi-  
losophy of Spiritualism appealed to my  
reason, and I accepted it as my religion. I met  
with some persecutions because of this. I was  
frowned upon by those who did not believe as I  
did. There were many around me who would  
have been glad to have had something occur  
that would make me renounce my Spiritualism  
—that would cause me to deny and decry it—  
but I was so much a part of it that I could not  
do it. I could not do it, and so I passed on to  
the spiritual world. I had no fear of death; I knew  
whither I was going and whom I should meet;  
and my expectations were fully realized. I wish  
to say to my friends that the half was never  
told; it was impossible for me to comprehend  
all things concerning the spiritual life which  
my friends were living, and which is a part of  
my own life at this time; and it will be impos-  
sible for me to explain these things to those who  
remain in the body, because they will not un-  
derstand them. They are not material things,  
and have nothing to do with matter; they are  
entirely spiritual, and one must be a spirit, in-  
dependent of matter and mortality, to com-  
prehend them.

I send my regards, my remembrances, my frat-  
ernal greetings to all friends. I have been in  
my mortal body during the past, and I shall be  
with them in the future, and endeavor to make  
my presence known as frequently as possible.  
I have shown myself to mediums; they have  
seen me; and certain friends of mine know that  
I can and do return. I am from Chattanooga,  
Tenn. Benjamin Pierce. I passed on to my  
glorious home in the spirit-world somewhat  
more than six years ago.

Mrs. Lizzie A. Hall.

I wish to return because I have found that  
Spiritualism is true, and through Spiritualism  
I can come into communion and contact with  
my family and friends who are now on earth.  
I wish to send my love to my friends in my  
former home, and tell them that there is much  
that I could reveal if they care to listen and  
will seek an opportunity for me to come to them  
in private. As I look back over the last few  
hours of my earthly life I rejoice that I passed  
away as calmly and quietly and beautifully as  
I did. I did not feel ill. I had retired to slum-  
ber; my spirit seemed to pass out, out far away  
from home, as in a dream. I met with friends  
I had known in girlhood's days; I saw faces  
I had known in childhood's days; I saw long  
faces, but whose bodies had been buried beneath  
the dust of earth. I felt like one who is wel-  
comed to childhood's home. And as I sought to  
break away, because something seemed to draw  
me back, I found that I had indeed entered a  
new home; that my earthly body was to be laid  
at rest, and that my spirit should live forever.  
I had no sorrow, no pain; all was pleasant to  
me. Nothing seemed strange to me, but all  
things were familiar; they were as I remembered  
were old friends who had come to give me greet-  
ing. But I have not forgotten those who re-  
main in the body. Oh! no; I often seek to  
manifest to them. I watch them as they pass  
to and fro in daily life; I perceive that changes  
are to occur to them—to one in particular—  
changes that will be for the best, and with  
which I will be satisfied, as also will others in  
the spirit-world. But I felt that I would like

to send my love, and assure each one that  
I am satisfied with what came to me; that I am  
not at rest, but at peace. I say, not at rest, be-  
cause there is no idleness where I am, and rest  
seems to imply inactivity. I say I am at peace,  
because all is calm and pleasant; and yet I am  
at work in harmony with others in the spiritual  
world, seeking to devise means and plans for  
the benefit of those who are in the darkness of  
ignorance concerning the spirit-world. I seek  
to work first for those at home, and after-  
wards for those outside of home.

My husband's name is John Hall; he resides  
in Quincy, Mass. My name is Mrs. Lizzie A.  
Hall. I lived in the body about forty years.

[Mrs. E. A. Pratt, of Randolph, was in the circle  
when the above message, and also the one from Mr.  
Robert T. Tucker, were given. She stated to the  
chairman that she was well acquainted with both the  
parties, and fully recognized them from the accuracy  
of the statements in each message, especially so in the  
case of Mrs. Hall.]

Controlling Spirit.

For Luther Stone, J. Ballester, Alice Murray,  
Edward Bowen.

There is a spirit present, a male, who tells us  
that he has been endeavoring to control at this  
circle for a number of years. He presents the  
appearance of an elderly gentleman as he ap-  
proaches and comes in contact with material  
life. In the spiritual he is a very bright and  
shining intelligence. He tells us that he under-  
stands a great deal concerning Spiritualism while  
in the body; that he was a helper in its teach-  
ings and truths, and that he realized his ex-  
pectations and hopes. When he reached the  
immortal life, he found his companion and dear  
ones ready to meet and welcome him. He says:  
"I have been seeking to manifest at your pub-  
lic circle, for I felt it my duty, and I also de-  
sired to send out fraternal greetings to my  
friends, particularly to the officers and mem-  
bers of the Boston Spiritualist Lyceum. I wish  
them to know that I always feel an interest in  
them and their work, that I take an active part  
in all that concerns them to-day, as I did in the  
past, or as I sought to do. I meet with them  
from week to week, in company with others  
who have passed on before. We compose a  
grand Lyceum in the spiritual world, reaching  
from the infant child to the matured man and  
woman; and we ever seek to guide and con-  
sole the bereaved. We will extend our influ-  
ence to you, and through you to others, also;  
at the same time, we ask your cooperation,  
your earnestness of spirit in the work. Your  
sympathy and your love will thus be extended  
to all humanity, and you will become a power  
not only in Boston, but in the world." He gives  
his name as Luther Stone.

A male spirit approaches, who tells us he has  
not resided in the spirit-world for any length  
of time. He does not understand how to con-  
trol a medium, and he desires to know how to  
desires to enter into communication with his  
friends, especially those who have charge of his  
effects. He says, "I was a business man in the  
body. I feel now that I have lost my vocation.  
I am not entirely at rest. I had a cigar  
establishment,















