

# BANNER OF LIGHT.

AN EXPONENT OF THE  
PHILOSOPHY OF THE  
NINETEENTH CENTURY.

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## The Rostrum.

### SPIRITUAL SAFETY-VALVES.

An Inspirational Discourse by "Phenix,"  
through the Medium Instrumentality of  
MRS. CORA L. V. RICHMOND,  
At Berkeley Hall, Boston, Feb. 8th, 1880.

(Reported for the Banner of Light.)

#### INVOCATION.

Oh thou light divine, thou spirit ever-living, thou potent light, thou pervading mind! Thy life is in the universe; thy soul fills all being; thou art law and order and harmony; thou art peace, thou art an ever-living presence, enshrined in and pervading all things. Life ineffable within the soul is thine. Life continuous and eternal in the universe of matter is moved by thy purpose. All systems are because of thee, and the mind performs its wondrous purpose because allied to thee and fashioned in thine image. For the light of the universe, glowing in countless hues and myriad stars, we praise thee ever. We praise thee for the wonders of the universe, that proclaim the contractions of thy mind, matter bespeaking spirit, storm bespeaking calm, the tempest giving place to peacefulness and order, and that from the earthquake throes the smiling valley springs. Oh God! through what tempests the human soul must pass thy spirit alone can understand, thou alone canst foresee; but evermore the consciousness of thine upholding power, evermore the fact that thou art near to give strength and light, is a surpassing consolation. To those who strive there is promise of victory; to those who overcome there is promise of peace; to those who rise above the storm there is calm. Oh, if upon any soul at this hour there is a burden which seems greater than it can bear, let it rise with the consciousness that above the storm is the certainty of victory, and that no burden is given greater than the spirit can bear.

Illumine thou these minds. Make glad the hearts of thy children. Uplift them from all striving for personal ends and teach them to seek only for the highest truth, which is embodied in the sainted images of every age and enshrined in the human heart alone. Amen.

#### DISCOURSE.

Mr. Chairman and Friends—I am no religious teacher, but the system of philosophy to which we are all wedded is allied to the divinest religion, or it has no being. My subject this morning is announced as "Spiritual Safety-Valves." We perceive in the universe of matter one law that more than any other, perhaps, reveals the intention of the Infinite. We are not able directly to discover the ultimate and divine purpose: we discover it by contraries. Often times that which is visible is opposite to the divine intention. Man perceives only the outside revelation; the intention is seldom understood. We do not account the universe by what it reveals externally, nor from the buds and blossoms and fruition of earth-life the revelation of the infinite harvests. The storms that sweep around and over the earth are considered desolating agents: these are life-giving messengers. There can be no greater death than stagnation. Activity is life; motion is the breath of life. Tempests are the means of purifying the earthly atmosphere, and the world were not safe at this moment of its growth without these occasional convulsions of nature that desolate cities, devastate and perhaps depopulate countries, for the sake of the whole world. I do not say that this is the ultimate method; it is the stepping-stone toward the ultimate. A small boy passing by a steam-engine when, for the safety of the travelers, the engineer causes the escape of the surplus steam, may suffer death, but thereby many are saved. This is only interpreting the Divine intention from the standpoint of the world. The heart of the child's parent may feel aggrieved at the so-called accident, but the universe recognizes no accident. There is no casualty in God's intention. The winged agencies of destruction and corruption, warfare among nations, pestilence, or flames sweeping over the earth, are accounted the accidents of material life. These are, however, the external side of God's intention. You witness the negation; the affirmation is concealed

from you. You discover not the cause, but the effect, and conclude that God has been baffled, that his intention was to have a perfect earth, and he has not succeeded. You have not waited for him to finish. The mechanism of the universe is always under progress. There is room ultimately for every expression, and that power which at this moment seems to you a negation is but a portion of the Divine affirmation. There are those who count it loss that there should be discord and difference in human minds; there are those who consider that the divergences among men of science constitute fallacies which in themselves cannot be overcome. Diverging paths and differences of opinion are the predicates upon which truth finally asserts herself. Whether we have Kepler, or Herschel, or Laplace, we still have truth beyond these, and whatever their shortcomings, the truth is sustained by the ultimate. In any reformation the original intention is not with man, but behind and beyond him. What the movement is ultimately to be, no human mind can determine. Man can realize how it affects him; he may be led by it to countless ways of unfoldment and experience. It may dampen his enthusiasm in other ways; it may brighten it in new directions, but the movement is a Divine messenger.

Truths reach the earth, and express themselves according to human growth. Whatever your state is, that will be your reception of them. Truth is not responsible, even if you do not receive it rightly. The sun produces not only flowers and fruitage, but spawn and serpents. These are also the growth of the sunlight. If there are germs for serpents, these must develop. They have their place in the universe. They are a portion of the chain of life. The mistake is in supposing that man must be like them. There must be no thought that has not its ultimate purpose in the perfection of the varied changes revealed in human life. If you consider this, you have no disaster. The truth that falls upon an individual mind may kindle into activity forces and passions that the heart would say had better slumber; but why slumber? If they are outspoken or unfolded, they will soon advance to another state. Conquest is what the universe requires, not concealment. You cannot turn the forces of life; you cannot destroy them. They must be expressed, if within you. They must be overcome by your victory over them, not by your concealment of them. The man who has the disposition to yield to temptation is not the one who inevitably will yield, but he who, for worldly purposes, disguises the temptation and commits sin after the manner that Jesus said, "within his heart." Whatever, therefore, today, stirs the foundations of the social world, or the political, or the scientific, is from the same source of truth as though there were no discord in your midst.

That truth strikes home to the heart that pierces and probes it. Kings have outright power of expression, for that which is unworthy unworthily expresses itself, and wears no mask for convenience sake, disguises nothing from policy. I thought it better in earthly life that men should have the Golden Rule, even though they did not live up to it. I think now it is glorious that, having it, they always strive to attain it, overcoming between them and it all that will be a barrier in the way. I hold no blame to the human mind or heart for its expressions, considering that imperfection is one step toward perfection. If we are perfect, we have nothing to gain. If we live in the universe of angels, we are not mortal, nor human. Struggling toward angelhood again, we must vanquish that which stands between us and the divine attainment.

Truth has expressed itself in the last thirty years in strange ways and avenues of human thought and experience; for the most part eccentric; for the most part deviating from the course which ultimately will be the orbit of this earth. But we might as well despise yonder distant planet, and say it is of no value in the celestial structure, because it is not yet a world, as despise these expressions of truth. Whatever emanates from the human mind is one stage of growth, even though the fact itself be most objectionable. We can account for evil in this way. We know that it is but a condition, not an entity; that it represents the fog, not the atmosphere; that it is not the ultimate state. When we are beyond the clouds, they no longer veil the clear heavens, although, when beneath them, they become inconvenient for our present personal ends.

The power of expression in antagonism to truth is yet to be most encouraging to truth. That which opposes it is that which strengthens it. We are made valuable by the amount of opposition that we receive, since this tests not only our endurance but our perception. If we are feeble in perception, it may be because we have never been opposed. The light of day comes in lines and angles; these are adjusted with reference to shadow. Shadow is where the light may not fall, and is but the vehicle of its expression or receptivity, and the seeing depends upon consciousness more than light depends upon perception. Nevertheless, every angle and every line of light points directly to the opposite of itself—that is, shadow.

There are many who deary the various forms of expression that accompany the truth, as though it were given to any human consciousness to present truth utterly. I never consider an apparent failure a disaster. I never consider an explosion a disaster. Every disaster of this kind reveals some new knowledge of the laws governing the elements that the world never knew before. The explosion of the boiler of a steamer brings disaster to the passengers, but is freighted with knowledge to the man of

science and the world. We take our advance steps through martyrdom. There are martyrs to science as well as religion. The world is ignorant, but not wholly responsible for it, ignorance being a state not primal, but belonging to outward life. We gain that knowledge by the various vicissitudes that beset humanity, and we are to sweep forward, attaining the highest victory through paths of suffering. The truth never suffers. Men are humiliated by the worthlessness of themselves or others, but the truth never. I have not seen that Christianity was made less potent by the crucifixion of Christ. I have not discovered that the persecution of the martyrs or the ten edicts for their annihilation were of any value save to strengthen their power, and to bring the ethical system they taught into greater prominence in the world. At this moment your strongest force is in your enemies. Those who assail you are really your friends. They rally to your side those who would not otherwise approach you. They bring forth from within the strength that sustains you. Truth is adequate to the full test. Where there is pressure there is response; where there is inactivity there may be no flowing fountains. The smiting of the rock in the wilderness is the figure of truth expressing what is given to mankind spiritually by a sufficiently potent power.

There are safety-valves here. In your own natures you indicate the ways of your growth by erratic conduct. You do that which you yourself and your friends condemn. You are ashamed; they are ashamed for you. The next day, or another year, or cycle of years, you have grown stronger. Why? There was some element in the truth that has agitated the surface of the waters. Your life was made eccentric by the struggle. Truth was not responsible for what was within you, nor responsible for what it did to you, but the ultimate revealed what would never have had expression but for its presence.

Spiritualism is not responsible for the eccentricities that have been born of its presence in the world. These expressions are the result of human states preceding its advent here. Gathering its results from these states, the world has been made aware, not of Spiritualism, but of individual eccentricities. You can afford at this hour to smile with a smile the various degrees of anguish and humiliation you have suffered, as you supposed, for truth's sake. Do not deceive yourselves. You have not suffered anything for truth's sake. What you have suffered has been, perchance, for the sake of pride, for the sake of individual selfishness, or social position, or earthly standing. But for truth's sake men do not suffer, since there is no consciousness of suffering where the entire life is merged in the entire truth. We separate ourselves from the great ultimate by the trifles of individual and personal life, and people are liable to consider that God is affected by what affects them, never being aware that the infinite is beyond the finite in the inexpressible degree; that whatever affects the finite is for the finite growth; that the infinite remains self-abiding forever.

I conclude at this hour that there are many among you who consider that the divisions and dissensions among Spiritualists must prove disastrous to the cause. To what cause? There can be no real cause affected by individual conflict. If your individual cause is affected, it is either to test it or to destroy it. If the individual cause is unworthy, it will be destroyed; if it is allied to the truth, it will remain evermore. The discussions that are going on among you, the differences, the personalities, the selfishness, these are all so many tests of the fitness of those who have received this truth to proclaim it to others. The process of testing is going on. How much has been gained? To what degree of heat have you been tempered? How can you bear the struggles of life? Are you fitted to go forward as messengers, teachers, exponents? Those who are not fitted are rejected by their own condition. No one rejects another. The mechanism that is imperfect is stored away for further repairs or another remodeling. The ship found unseaworthy is not sent forth as the evidence of the highest that the master-builder can do. There must be at this hour a test in every movement. The spirit-world does not apply the test. The test is in the knowledge that spiritual agencies are working all the time upon you, and the spirit heat, all the time solving and fusing the elements of life, will bring you to a point where to be tested will either be to be accepted or rejected. If rejected, you are certainly not the worse. It is only because the truth has not been probed deeply enough, or because you have not been sufficiently melted in the fire of its presence. The furnace is here. The power under which it is operating is a spiritual power. The position that you at this time express is precisely the gauge of your spiritual growth. If you are conscious only of yourselves, you are conscious of the smallest part of the truth. If you are conscious of angels and spirits and ministering powers and principles, you are in the pathway of the largest expression. Any intermediate state between this is a conflict of persons, not of principles; is a departure from different standpoints of observation, not from the sun itself. A luminous body is not affected by the various spectroscopic analyses that prove whether the rays of light emanate from it or not.

Whatever constitutes your observation, therefore, at this hour, is from your individual growth and expansion. Nor are you to blame any truth, nor are you to express yourselves as having been punished, under any penalty or form of law, for any particular spousal of the truth. There are those who say, "I have for many years accepted this truth, and have suffered much thereby." In what have you suffer-

ed? "Suffered in social position; suffered in pecuniary ways; suffered in the standing which I held among my fellow-men." And is this what you offer in exchange for truth? So valuable as are these things, why not adhere to them? If my social position is better than the knowledge of the universe, if I am more valuable because I am ignorant, let me remain so. I cannot afford to lose that which is most valuable. Then pray let us have the social position, the standing among men, the recognition as being of sane mind, but let us have no truth, since whatever is dearest to humanity should be held as most sacred. We have a bounty upon imbecility; idiocy is therefore at the highest possible premium. Let us adhere to these, and forget that the spirit longs, the mind searches, and the conscience is ever seeking for the highest and best good. But you say, "I want the truth." Then you want nothing else. If truth feeds the mind, if the spirit is satisfied, then you do not wish for that other condition that was its opposite. You can afford, then, to cease to be idiots; imbecility is not compatible with knowledge. You cannot possibly serve the two masters. The ancient teacher was aware of this. Your Mammon is not always in gold. Sometimes it is in pride; sometimes it is in position; sometimes it is in the fabric of society, that builds up the ancient god so high that even the Egyptian Apis would not seem so sacred as this great structure that mankind has reared against the very doorway where you seek admittance. That doorway will be opened. You have to fight your way to it, perhaps. Perhaps it will be attended with some discouragement and downfall. There may be pitfalls in the way, and you may have over-estimated your strength; but each attempt tests it, and by-and-by you arrive at the entrance. A sentence that is as prophetic as was Kepler's, as was Herschel's, can afford to wait; can afford even to be misunderstood and misconstrued; for I have no idea that the stars yet undiscovered are in mourning because of it. Ours is the blindness, not theirs; and the angels unrecognized by you are not thereby eclipsed. The vision that you might otherwise behold is veiled from your sight.

Spiritual power, as I understand it, is the solvent of problems that heretofore have been the bugbears of the world. As I understand it, it is a truth that includes all these elements, and the man of science does not separate from his universe either the earthquakes, the tempests, the comets, or the chaos that preceded the formation of worlds. I am not aware that the student of spiritual truth can afford to separate from it any of the stages or stepping-stones of its growth. We cannot afford to say that only perfect souls belong to our religion. Our kingdom of heaven is not limited to the saved, but includes also the unsaved soul. We are obliged to consider that every stage of human life is included in the spiritual problem; and that the truth is so large that it is not affected, diluted, or narrowed by the presence of human imperfection, or fraud, or whatever is discovered among you. There are many who suppose that every exposure, so-called, of a medium, is something that operates against the cause of Spiritualism. I have not so found it. I consider that every exposure is another test, either of the weight of the truth itself, or of the strength of its advocates. The truth always stands preëminent; the advocates do not. If they are not of the right metal, there must be tests before the truth lays too great burdens upon them, or before they are called upon to bear any wider message to the world. If they fail in that test, it is better they should fail now than with larger responsibilities. I do not consider that those who enter Spiritualism with just one ray of light appealing to their vision can do other than retreat at the slightest obstacle. I do not consider that those who adopt the truth because they have had one correct channel of expression, are of value to the truth, in any essential particular. It may be a limited comfort; it may for the time minister to them; but whoever sees but one gleam of truth, and is appalled when that channel is closed, either by its own imperfection or the default of others, is of no possible value to the great presentation of the truth. An evidence is such or it is not. If it is, no after-line of revelation invalidates it. If it is not an evidence, then the sooner you are aware of it the better. If you perceive your spirit-friends, no matter through what channel, whether it be by materialization, by personal evidence and personal presence, by knowledge which was known only to you or them, by manifestation through another spirit, by sound or sight, that testimony is not invalidated by anything that may come to another person. If it amounts to testimony, it always remains testimony. If it does not amount to testimony, but was aided by your own desire or wish; or if you are so weak as to be affected by whatever disturbing causes may come afterwards, then the sooner the world is made aware that your evidence is based, not upon fact but upon impulse, the better it is for the world. Truth stands the test from its many points, not from one only, and a cause is not affected by any amount of human imperfection. If it were so, we would have no truth. If it were so, no science would be complete. If it were so, the Golden Rule would stand for naught.

I take it that in the advocacy and advancement of the subject that is given to the world, you mistake yourselves for the subject frequently; that the theme is not what distresses you, but your own convenience, and that the theme does not possess those who are moved by it. The martyrs and reformers of the world are those to whom the subject was greater than themselves. If truth be not greater than the individual, then there can be no adequate ex-

pression of it. Sunlight is greater than day; the universe is larger than the world, and what the world receives is only its portion, of which the universe is the infinitely larger state.

Remembering this, the thought of Spiritualism is so much grander than the individual or person who decries it, or debases it, that, being the largest and fullest and completest, the individual is of no greater value in comparison with the whole truth and its ultimate than the atom compared to the world. Yet the individual is so valuable that the truth continues forever and ever to shine upon him, as the atom is wrought upon forever and ever by the countless pulsations given by light and motion; and as the momentum of a planet is affected by its inward and outward relationship to other planets, so the individual is affected by the individual relationship to other persons and to the whole universe of souls; so valuable you cannot be lost sight of; so valuable you must be forever moved by the impulses of truth; so valuable that you must be forever attached to it; so valuable that the angels and archangels can wait thousands of years for growth and unfoldment, while you are discouraged at a single note or speck that blinds the truth for an instant from your eyes. In the whirlwind or the hurricane that sends the drowning people into eternity, God is eclipsed by a momentary fear of death, that is but the meteor-flash between them and the Infinite possession. If that were all, the universe would be desolation. But as the universe expresses immortality, the manner of advent into the spirit-world is of no more consequence than the method of expression for the divinest thought of the world. What our friend writes with is no manner of consequence to you, so long as the words uttered are recorded. Let it be stated that when the soul is bound for eternity the manner of its passage, the method by which it accomplishes the journey, is of no importance.

I cannot but smile at the feebleness of those who, considering themselves the chosen exponents of truth, regard their personal favor or disfavor in humanity as evidence of the standard of humanity toward you. It is quite true that prophets and seers have not been appreciated in their own day and time, and it is quite true that the leaders and teachers of humanity have been persecuted, stoned, and put to death. But they were less aware of that persecution than they were of the truth, and so conscious of the latter that they became impervious and blind to what is called the persecution.

Let us, therefore, remember at this hour that no truth is injured by what any individual can do or discover; that Spiritualism is able and willing to bear, can bear, and must bear, all that is included within its province; that the universe will not expel the methods of its growth, nor will Spiritualism expel those whom you censure or condemn. The thought of it is to reach humanity; the power of it is to find out human need and answer it. It does not blame you for that need, nor does it say to the imbecile, "You should not have been there"; but it says, "being there, we will find you; you will be aided to rise from that condition; you will not be rejected if you are not able. There will come a time when you will be strong enough to bear the test of self-conduct." Having discovered that all human beings have traces of this necessity within them, it is also discoverable that all human beings have traces of the divine, and that these will ultimately vanquish what belongs to the earth, and is the grosser form and expression of life.

Truth to-day seems to be letting off a surplus power. The impetus given forth to accomplish and achieve recognition in the world has added more fuel and more capacity than perhaps the engine, the thought of this day, can carry; and while the surplus force is being emitted, the world may consider there is disaster. Do not fear. The disaster is the safety. The explosion is only of that which is superfluous and unnecessary. The power of the spirit, its transcendent force, I suppose is in the fact that the motor power is here, has accomplished its purpose of recognition, and will now continue on its journey. Whatever that journey may be, in the progress of humanity, embarking in it, either in its swiftest or its slowest passage, embarking in it either as workers or as passengers merely, you are aware, perhaps, of fluctuating tides, conflicting thoughts and opinions floating around you, but the great motion is here; an impetus is given to the world. Those who stand at the helm, and those who govern the advance of the ship, are capable, are mighty in potency and power. They handle truths that they are familiar with; they reveal to you evidences that have come to them through the voice of the spirit that abides in the eternity of mind, and is not afraid of storms, or tempests, or earthquakes, or wildernesses of human wrong, but responds to every blossom of hope upspringing in your hearts; takes cognizance and has compassion for every human shortcoming, and will unfold and perfect every human thought that turns toward it upon earth.

The Banner of Light enters upon its fiftieth volume with its next number. The publishers, Colby & Rich, will mark this event by enlarging their paper to twelve pages, an increase of fifty per cent. in size. Twenty-five years of journalistic life ought to give this paper a firm hold upon public regard, and this addition to its pages gives evidence that it has done so, and it enters upon its second half century of existence with its vigor unimpaired and its prosperity assured. Its veteran editor, Luther Colby, a native of this place, still stays at the helm. In our opinion it is the ablest journal published in the interest of Spiritualism.—Weekly News, (Amesbury, Mass.) Saturday, Sept. 17th, 1881.

The earnestness of life is the only passport to the satisfaction of life.



## A SONG OF THE FOUR SEASONS.

When Spring comes laughing, by vale and hill,  
By wind-dove walking, and daffodil;  
Sing, stars of morning, sing, morning skies,  
Sing, blue of speedwell, and my love's eyes.  
When comes the Summer, full leaved and strong,  
And gay birds gossip, the orchard long,  
Sing, hay, sweet honey, that no bee slips;  
Sing, red, red roses, and my love's lips.  
When Autumn scatters the leaves again,  
And piled sheaves bury the broad-wheeled wain—  
Sing, dunes of harvest, where men rejoice;  
Sing, rounds of reapers, and my love's voice.  
But when comes Winter, with hail and storm,  
And red fire roaring and huddle warm,  
Sing, first, sad going of friends that part;  
Then sing glad meeting, and my love's heart.

—ALFRED DOUGLASS.

## Form-Materialisations.

## SOME REMARKABLE SEANCES.

[Under the above caption our English contemporary, *Light*, publishes the following interesting narrative from the pen of Hon. J. L. O'Sullivan, now in Europe, of what he witnessed at three seances attended by him in London, August 11th, 13th, and 27th, the medium for the first two being Mr. Husk, of 22 Sandwich street, Burton-Crescent, and for the last Mr. A. H. Firman.—Ed. B. of L.]

We were six besides the medium. The latter sat between me and a young man, a stranger to all present, whose appearance afforded no indication of what proved to be his profession. A musical box, bell, climes, an iron ring, and a pasteboard speaking-tube were on the table, round which we sat with all hands joined. The door was locked inside, the musical box wound up, and the light put out. The sonorous voice of "John King" and the hoarse one of the spirit called "Irresistible" because he says he was boatswain of that ship, soon made themselves heard, and various remarks passed between us and them. After the musical box had run down, it was, on my request, wound up again by another hand than that of any of the mortal company present, for the hands of each one present were held by those of his neighbors. The box was then kept going through the evening, sometimes on the table, sometimes on the heads of the sitters, sometimes behind us, sometimes floating about the room overhead, and sometimes, when requested, knocking the ceiling. The climes and bell at times would accompany its tunes. Lights would flash about in the air, and a pair of luminous eyes were several times momentarily visible just over the middle of the table, at a height of about a couple of feet above our heads; but the spirit (John King) had not "power" to materialize more completely. Hands touched us a good deal, often from behind us as we sat. We were also from time to time touched with the pasteboard tube. One sitter, who, when the office of the pasteboard tube was applied to his lips, seized it with his teeth, stated that it was wrenched away so as almost to tear out his front teeth, and he instantly received a loud and strong whack from it on the side of his head. I pass rapidly over all these usual manifestations, my particular purpose being to tell about the stranger alluded to as holding the medium's right hand while I held his left.

## THE BEWILDERED LIEUTENANT.

He pretty soon got not a little excited with all that was passing around him, especially when he would be touched by hands from behind, or underneath the table, and would hear the same voices now in front of him, now behind, now to the right, now to the left, and now overhead, to say nothing of the musical instruments floating about, and the box now touching his head, now knocking on the ceiling, and now winding itself up when high in the air above. "What is all this?" I don't understand it! What's the meaning of it all? I want to go!" etc. I told him he need not be afraid or uneasy; that these things were being done by spirits who were good-natured and kind, and only wanted to make us know that they exist around us and are realities; that he would soon come to know that they were disembodied spirits who had lived in the flesh as we are doing now, and who now wanted only to make us know for sure that we have immortal souls and that we had better live accordingly. "Yes, that's just it!" said the deep, sonorous voice of John King, close to his ear. John King rebuked him pretty sternly for his profanity of language, for the names of God and the devil were frequent on his tongue. He would apologize and plead his nervousness and excitement as excuse why he could not command himself. In the same way he had several times to excuse himself to his neighbor on his right, whose hand he squeezed much too strongly for comfort. "Who are you?" he said to John King. "I am one who was once a sailor as you are." "How did he know I was a sailor?" Nobody ever takes me for one," said our friend. "Well, perhaps you can tell me who I am?" No response. "Can you tell me my name?" No answer. "Well, my initials are"—[I forget what he gave; I will say A B C.] "That is not true," responded the voice; "they are X Y Z." [That is to say, very different ones were given. Of course, I do not feel at liberty to give the gentleman's name.] And then the spirit gave his entire and correct name. "Good God! how did he know that?" Nobody here ever saw me before!" The climax was capped, in regard to his name, when the spirit addressed him as "Lieutenant," which he admitted to be correct. He presently had another start of astonishment when the spirit told him something which I did not catch, about "your friend Scanlon."

"Why, there is not a living soul in London," he exclaimed, "who knows that I know Scanlon?" I asked the spirit if he could not give Lieutenant—the name of his present ship. "I do not see that," answered the voice, after a short pause; "but you have sailed in the *Eurydice* before she was altered." "That's true, too," was our friend's reply, "but how did he know it?" It has occurred to me since that probably he was not at present attached to any particular ship, though I did not think of asking him.

I asked John King if he could not show himself materialized. "I am afraid not, but I am trying," he answered. I remarked to the lieutenant that I had no doubt but that he would do so if he would only keep quiet. But it was in vain. He was irrefragable. He could not remain quiet a minute at a time without bursting out with his exclamations or excited remarks, in which he was pretty sure to forget to drop his sea-going profanity. "I never saw anything of this before, nor anything like this," was one of his remarks. "I know two fellows who are Spiritualists, but I always set them down as a pair of idiots." After a while he exclaimed aloud, "What shall I tell them at home? Why, when I tell them all this, they won't believe me—no, they won't believe me."

I pass over all that was said and done by the spirits present to myself and others, confining myself to our "lieutenant." The medium after a while began to awake from his trance. His convulsive twitches and movements fright-

ened our friend. "He's in a fit," he exclaimed. "Pray be quiet," I said; "he's only waking up. Do not disturb him. Be quiet, I beg of you." "But he is sick, I tell you—he may die!" "No, he won't—only pray be quiet." Presently the medium began to speak. I lighted the candle, when a new surprise still further bewildered the lieutenant. At the beginning Mr. Husk had been seated at the table in the ordinary way, with his back to the back of the chair. The back of the chair was now toward the table and in contact with it, and he was a-straddle of it. The back of the chair had not the common transverse rungs, but vertical ones, leaving three vertical open spaces. The medium's hands were resting on the top of the table near the edge, firmly clasped in ours, his left hand in my right, and his right hand in the lieutenant's left. The chair was threaded upon his two wrists, which passed through the two outer of the open vertical spaces made by the upright bars, which I may call vertical rungs. The chair had been turned round, and threaded upon the medium's wrists while his hands had been closely clasped in ours. "Look at that," exclaimed our friend; "how did that chair get there? I declare I never let go his hand for an instant. I held on to him like grim death." "Nor did I let go his hand for an instant," I replied; "and if I had it would not have affected your side." His eyes seemed as wide as saucers. "It never could have got on there!" he said. "But it is on there, and it cannot get off without our letting go of his hands." "But what's the meaning of it?" I don't understand it." "No wonder—nor do I. But it seems to be something like this. All matter, from the most dense to the loosest and most porous, is composed of atoms, held together in solidity by some force of attraction, probably electric or magnetic, perhaps spiritual. If this force were relaxed, the matter would at once be disintegrated into vapor. Some spirits seem to have the knowledge and the power which enable them to relax momentarily that cohesive force, and then instantly to re-integrate the atoms in their former exact relations and cohesion. Then can take place that phenomenon often witnessed, and which I have often before seen called the passage of matter through matter. In this instance it is clear, either that the medium's wrists, remaining solid, have passed through this top cross-piece of the chair, which must have dissolved to let them pass, or that the chair, remaining solid, has passed through the wrists momentarily dissolved. Incredible as either may seem to us, it is less inconceivable than that the wood, flesh and bone should have passed through each other, both in a state of solidity. And this thing, as you see, has taken place without our consciousness of it. This passage of matter through matter may now almost be called a common phenomenon in the experiences of Spiritualism. You are fortunate in having witnessed so many test phenomena on your first seance with a good medium. They have given you a great deal to think over. I advise you to do so, and then to seek for further enlightenment on a subject in regard to which your two friends were not quite the 'idiots' you took them for when you knew nothing about it." He made gentlemanly apologies for his conduct at the seance, which were readily accepted, and said he would come again to the seance to be held the second evening after.

I therefore attended that next seance, partly from curiosity about our lieutenant, and partly in the hope of doing him some good. But he was not there. In his stead was a gentlemanly American investigator. The medium sat to oblige him, though contrary to his own inclination. We were only three, besides the medium, whose seat was between this stranger and me, all hands being clasped in the circle. Phenomena with a general similarity to those of the preceding evening occurred; and the seance was a good one, though again there was not "power" enough for the production of a visible materialized form. One of the voices addressed "Mr. American," to which I answered, but it was rejoined, "Not you, Mr. O'Sullivan; I meant the other American." This was our first intimation of the nationality of the stranger, who owned the soft impeachment. He was not in mourning, but the voice said to him (in substance) that he was there to seek consolation in the assurance of the life beyond the grave, and in the certainty that death had not severed certain ties. The correctness of this was confessed. He did receive, in names and messages, etc., given to him by the voice, what he recognized as full satisfaction to his wishes, and expressed himself as very happy and grateful. He rejoiced that he had come there.

Before the commencement of the seance, he had been very particular in examining the room and its shuttered window, opening cupboards, etc. Toward its close he remembered that, by an oversight, the door had not been locked, which of course had left it possible for a confederate to steal in. He said that he did not doubt the good faith of everything that had passed, but he could not relate the seance to others without its being found defective as evidence from this oversight in regard to the door. The voice said that we should not break the circle now to look the door, but that he should soon be satisfied; and that perhaps after the next manifestation about to be given, he would not care for anything more. That manifestation proved to be again that of the passage of matter through matter. This time it was not by the threading of the back of a chair on the wrists of hands firmly clasped by others; it was that of a solid iron ring (which had been lying on the table) being passed over and encircling the medium's two wrists, while his hands rested side by side on the edge of the table, clasped in those of myself and the American investigator. The ring was perfectly solid, in a single piece, and of five or six inches in diameter. It was a perfectly conclusive case. I would seem that the spirits had first tried unsuccessfully with the chair, for I had perceived it to have been moved about for perhaps a couple of minutes. It had rested for some time on its bottom rung on my knee. It then vanished from there, and in a few minutes after, when we were told to "light," the medium was found seated on it as before, and the iron ring was on his wrists as described. And during those last few minutes, while the invisibles were operating on and about the ring, I had felt the ring in external contact with my own wrist. Was it possibly made to pass through our wrists (dissolved) and not those of the medium, or our wrists to pass through the ring (dissolved)—and was its contact with my wrist merely accidental while the arrangements were being made to pass it (dissolved) over the medium's wrist close to mine? On another occasion I will try to get more light on this subject. I can only say that when I asked what was that which was touching my wrist, the voice answered that it was a "magnetic in-

pression." If the ring passed through my wrist, or my wrist through the ring, I certainly had no consciousness of it, though my attention and my senses were never more on the alert.

Before we re-lighted the candle, a voice told us now to lock the door and sit again for a short time if we chose. This was done, and a short seance followed, in which all the manifestations were repeated which had occurred before, when the locking of the door had by oversight been neglected. Our American investigator was more than satisfied.

On the evening of the 20th inst. I had another seance with Mr. Husk, at which our "bewildered lieutenant" was again present. I add a notice of it, which may be entitled:

## RATIONALS OF THE PASSAGE OF MATTER THROUGH MATTER.

I again sat next to the medium, holding his right hand, his left being held by a lady from Northampton. Neither of us for a moment relaxed our hold throughout the seance.

Our lieutenant was now calm, and was a perfectly well-behaved gentleman. He recalled to me what I have omitted to mention before, that when the spirits had given the name of the *Eurydice* as that of a ship in which he had sailed, they named also as another, the *Sinuous*; both of which were correct. My previous conjecture as to the reason why they had not given, when requested, that of the ship to which he was now attached (namely, that perhaps he was not now attached to any), proved correct, for he told me he had some time ago resigned from Her Majesty's navy to engage in private business. But he was again startled at a name being given which nobody in the flesh present could have known. We had seen a materialized form (John King), who held the light close to his own face and his face close to us. A voice told us to observe his profile as not resembling that of the medium. Our lieutenant remarked on the shining eyes of the form, saying that they were "as black as coals." "Yes," instantly spoke the same voice, "as black as your uncle." "How did he know that my uncle's name is Cole?" exclaimed the lieutenant. Here was a curious pun by a spirit; but it was the seventh name that had thus been correctly given in regard to a stranger, entirely unknown to all of us mortals present in the flesh. I also omitted before to mention that John King, on my request (I having held it before), gave a specimen of his power of voice. Close to the lieutenant's ear he gave a nautical hail which could have been heard from the deck to the top of "the mast of some tall admiral."

The lieutenant had, on the 19th, attended another seance with the same medium at a private house, at which had been present some great Church dignitary and his wife—a bishop or a dean. It was highly satisfactory, so he understood, to all present.

Our friend was now getting somewhat acclimated to the atmosphere of seances. Our present one was very good. A large and heavy musical box figured this time. It, too, was kept wound up by the spirit called "Irresistible"—the old boatswain of the *Irresistible*. It floated about overhead, &c. A stringed instrument played an accompaniment to its airs; as did also a bell to the tune of "Home, Sweet Home," so well as to elicit bravos from us. All hands, meanwhile, were securely locked round the table. That there was a good materialization has been already mentioned. Besides showing his face, the materialized spirit showed his hand very conspicuously laid upon the surface of the phosphorized glass or slate. But the crowning feature of the seance was the phenomenon of matter passing through matter. We had before witnessed the medium's hands securely clasped in our own, yet having a chair or an iron ring threaded upon his wrists. This time it was much more. "John King" had taken his departure with his usual farewells and blessings. "Irresistible" alone remained. He told us he was preparing a manifestation such as had not been witnessed before. Considerable racket was heard in an old cabinet in one corner, now converted into a closet filled with furniture rubbish, including two or three chairs piled together. One of these proved afterward to have been taken out of the closet, as was indeed sufficiently indicated by the sound. Meanwhile, the grasp between the medium's hand and mine on his right and the Northampton lady's on his left, was still more tightened, and he went through some convulsive shiverings. When raps on the table gave the signal for lighting the candle, it was found that his own chair had been turned round and had been threaded upon his wrists precisely as at the first of these seances. Besides this, the extra chair (the cross pieces and open spaces of the back of which were transverse, those of the other being vertical), was also threaded upon his wrists, its legs being in the air over the top of the table, and its back overlying that of the first chair. Over and above these two double threadings of two chairs, two solid iron rings were found on his arms, one on each, above his elbows. Here were three distinct cases of matter which had passed through matter; first one, then a second, and a third piled upon the other two. This was indeed something unprecedented. I regretted that it could not be photographed on the spot. But we were five or six persons who witnessed and closely scrutinized it, besides the medium after his recovery from trance. His face, usually pallid, was highly flushed, and shining with perspiration.

I told "Irresistible" that I wanted him to answer a question. "Ask it." "This phenomenon," I said, "necessarily involves that either the iron ring or the virtual ring formed by the rungs of the chair has been momentarily disintegrated or dissolved, so as to allow it to pass over the medium's solid wrist, or the wrist has been dissolved to allow the solid ring to pass through it—which is it?" "It is the ring or the wrist which is dissolved?" "It is the wrist." "Is this quite certain?" "Yes, the wrist" (with emphasis).

This seems no trifling liberty even for spirits to take with the flesh, blood, bone, nerves, and other tissues of the corporeity of their mediums; but it is less inconceivable than the alternative idea of the solid passing through the solid, both retaining their unchanged solidity. In the physical phenomena of Spiritualism, there are others, that I may call corporeal facts, which may be collated with this, such as (1) Home's body having been frequently elongated, so as to show a breadth of five or six inches of shirt visible between wristband and waistcoat; (2) the disappearance of weight out of the medium's body while the materialization of a visible spirit-form is in progress, as shown by Mr. Charles Blackburn's weighing-machine; (3) the serious injury sometimes wrought to the medium's body when the spirit-form, partly made up of particles taken from it, has been "grabbed" by a rash and ignorant spectator; (4) John King having offered to the Count de Bullet and myself (and even

urged the offer) that we might fire a pistol ball into his materialized form, provided he were notified in advance, while admitting that it might be injurious to the medium if done without preparation on his (J. K.'s) part, which clearly implied that the spirit-form sometimes contains more or less of the actual flesh and blood molecules taken out of the medium's body.

There are plenty of other cases of matter passing through matter where no flesh is concerned, such as the wooden ring now existing on the shaft of Professor Zollner's table, all sorts of solid objects being brought into rooms, as "apports" through ceilings, walls, locked doors, and windows, &c., &c. Whether in all cases where rings of metal or wood are passed upon mediums' wrists, it is the wrist that opens to yield the right of way to the wood or metal, I am unable to pronounce; but in the present instance the emphasis of the assurance given by the operating spirit, "Irresistible," seems certainly to be entitled to credit. I had expected him to answer that it was the ring rather than the flesh, which opened by the momentary atomic disintegration.

Since the above was written I have had the opportunity of interrogating "John King" on this subject, at a private seance. He confirmed what the other spirit ("Irresistible") had said in respect to this particular occasion, but said that it was done sometimes in the one way and sometimes in the other; that they could equally do it in either way, and that indeed to dissolve the iron or the wood would be the simpler way. They never dissolved both at once, since the opening of a passage for the one substance through the other was sufficient. He added that it was done *instantaneously*. I said: "I suppose the disintegrated molecules assume their places with a sort of elasticity like a spring when the disturbing force ceases." "In one sense, perhaps," he replied, "there is an analogy with the reaction of a spring, but it cannot be called elasticity; it is through the strong attraction of the particles for each other. That which held them together before brings them together again instantaneously after the passage of the other body. No more is dissolved than just enough to permit the passage; and it is so rapid that if you were watching it in the light you would not perceive it, which is the case with many of the physical operations of spirit force; for instance, that in which you witnessed, in Paris, the paraffine mold of my luminous stone, as you call it, drop off from the stone through a very small orifice [the stone having passed out through a very small hole in the mold] without anything being perceptible to your eyes, though you heard the plash of the mold as it fell into the water."

## A SEANCE WITH MR. FIRMAN.

I may add a brief notice of still another instance of "matter through matter," which occurred on the 23d inst. in my own rooms; there being present (in the flesh) only myself and that fine medium, Alfred H. Firman, who was the medium throughout all that marvelous series of the Count de Bullet's seances in Paris, which are pretty well known to the public.

The seance was one entirely disinterested—that is, without the charge of a fee. A trunk was our table. My left hand rested on the medium's two hands. A good deal of interesting talk passed, as usual, between John King and myself; and between my mother and me occurred some things ineffably delicious (but not to be told), both in regard to what she did, and to what she was able to say, in a voice low, but close to my ear and clearly audible. Among the things done was her usual sign of the cross; this time not on my forehead alone, but also on my breast from shoulder to shoulder. After we had exchanged affectionate leave-takings, accompanied with blessings and prayer to God by John King, he said, "But wait a minute. Take hold of the medium's right hand with your right." My left hand was already holding his left. Our four hands were thus piled together in a bunch, resting on the trunk. "Hold firmly; don't let go. Now stand up." I did so. "Lift up the medium to his feet; he is asleep." I tried to do so, but could not. "You must do it, John; I can't." It was done. And then, quick as a flash, I felt the top cross-piece of the chair, on which he had been sitting, now resting suspended on the bunch of our united hands, in the centre between us as we stood. As we were close to the door communicating with the gas-lighted adjoining room, I had to request John King to open it for me, as my hands were so imprisoned that I could not get at the handle of it; and there was the chair hanging in the position described, its legs off the floor, and the medium in deep sleep. I said, "I suppose the wooden cross-piece passed through his wrists." "No, it passed through yours, and was slid forward upon your united hands," was the reply. "Of course it passed through upwards, from underneath?" "Of course." Then presently after, "I did it to show you the instantaneous quickness of it, which I had before told you of. Had you been watching it in the light, you could not have seen it." This operation, quick as thought itself, was accompanied with no consciousness—not the slightest—on my part. The first that I felt, and all that I felt, was the angular edge of the bottom of the wooden cross-piece of the chair-back (which happened to be a little bevelled) hanging with the weight of a rather heavy chair on the bones of my fingers, as they clasped the medium's hands.

It seems that it is not alone upon the flesh and bones of a medium that they are able to operate this instantaneous process of dissolution of the atoms, followed by instant re-attraction into their former relations of position and reconstituted solidity. I have absolutely nothing of mediumship, which probably the better qualifies me for cool and critical observation of its phenomena. I can scarcely now look at my two wrists and realize that they have been severed by a clean cut of over half-an-inch in width, to let the chair on which I am sitting pass through; and that I had no consciousness of it! Of course I have only John King's word for it that the wrists thus severed were mine, and not the medium's. But that it was the wrists of one or the other of us, or else the bunch of the hands and twenty fingers of the two together, that were thus severed, is absolutely certain, for there was the chair hanging on our tightly clasped hands. No one of the three processes (my wrists, the medium's, or our united hands) is more wonderful or more "impossible" than the others; and having always found John King staunchly honest and true, as well as kind, I cannot and do not doubt his word that the parted and reunited wrists were my own. Like Monk Lewis, I do not say the thing was possible, I only say it was true.

—LONDON, AUG. 23d, 1881. J. L. O'SULLIVAN.

If you want to study the immense variety of the human face in expression, you should gaze upon the mobile countenance of a deaf and dumb man when he reaches under the plank walk for a lost nickel, and picks up a raw bumble bee by the stem.

## Original Essays.

## THE BASIS OF MORALITY, OR THE SPIRITUAL THEORY OF ETHICS.

BY A. E. NEWTON.

To the Editor of the Banner of Light:

Some time since, in a review published in your columns, of the work entitled "Ethics of Spiritualism," (see *Banner of Light* of May 17, 1879, *et seq.*), the writer took occasion to speak of the desirableness that some competent hand should undertake the work of pointing out the ethical significance of Modern Spiritualism, or in other words, of elucidating and establishing the true principles of morality by the aid of the light which Spiritualism has thrown upon the origin, nature, relations and destiny of man.

The need of this arises, as then indicated, from the fact that Spiritualists as a class have lost confidence in the popular codes of morality, founded as these are on doubtful religious or legal authority, or on questionable public opinion; and hence, in the absence of any generally-accepted standard of their own to which to appeal, have naturally drifted into somewhat diverse opinions and practices.

It is desirable that the true basis of moral obligations should be pointed out, if possible, with self-evident clearness, and the rule of human duty in all relations be made so plain, if practicable, that no well-meaning person—at least, no earnest Spiritualist—need mistake its application.

As the volume above alluded to proved in some respects unsatisfactory (prominently in that it professed to found its system of ethics on a very questionable if not impossible theory of evolution, giving no adequate conception of the source and nature of the human immortal spirit), and as no one else appears to have attempted to supply the desideratum, the following suggestions are offered in the hope that they may prove a useful contribution to the desired end.

WHAT IS THE TRUE STANDARD OF MORALITY? Morality is defined by Webster as "the relation of conformity or non-conformity to the true moral standard or rule."

The question at once arises, What is the true moral standard or rule? Does any standard exist aside from the injunctions of alleged divine revelation, or the enactments of Church or State, or the prescriptions of public opinion? Is there a standard based in the nature of things, or the constitution of man, to which all are amenable, whether they recognize it or not?

## THE AUTHORITARIAN THEORY.

The popular and most prevalent conviction in so-called Christian countries is, that the only basis of morality is Divine authority, and that the only safe and complete rules of conduct are to be found in the Bible, considered as a revelation from God, and more especially in that part of it called the New Testament. But the earnest student here meets with the practical difficulty, that somewhat diverse moral precepts are given, on some points, in different parts of the Bible, and even the New Testament is not clear and explicit, or is double-voiced on some matters of much importance; so that some of its most devout receivers have been at variance in their moral codes. Witness the opposite views that have been and are maintained by devout Christians on the questions of human slavery, war, usury, obedience to rulers, marriage, divorce, celibacy, Sabbath observance, and many others.

The Roman Catholic church has attempted to solve this difficulty for all its adherents, by assuming that "The Church," in its organic capacity, and through its constituted authorities, is the sole interpreter of the Bible, and the infallible legislator for all Christians, in morals as well as in theology. This settles the matter for all good Catholics. The dictum of the priest or bishop, in the name of "The Church," is practically the "true standard" for all such. But the Protestant is not thus comfortably provided for. Maintaining "the right of private judgment," he is often, in earnest, severely perplexed between conflicting texts of scripture and diverse conclusions of rival ecclesiastical bodies or teachers of ethics. Generally, however, he settles down into satisfied conformity with the prevalent views of the sect to which he happens to belong, or perhaps of the community in which he chances to live, and thus the dictum of his "denomination," or of Mrs. Grundy, becomes practically "the true standard" to him.

Thus it happens that practices which are considered entirely moral in one so-called Christian community are regarded as grossly immoral in another.

There are many persons, however, in our day, who have no belief in the divine authority of the Bible, and who profess no allegiance to any ecclesiastical body. Many of these look to the State alone as the source of authority on moral questions. Whatever the civil law enacts, or permits, these regard as moral and right. What the civil law forbids and punishes, they regard as immoral and wrong. And such becomes their only "standard." To such, what is right and moral in one State or country may be wrong and immoral in another.

In view of these incongruities, and the lack of anything like a proper and systematic moral culture in our methods of public education, it is not much to be wondered at that many people come to think that there is no such thing as a universal standard of morality—no fixed and absolute rule by which right and wrong may be determined; and hence claim that it is proper for each, to do what is right in the sight of his own eyes. And this is apt to be just what each one feels most strongly inclined to do—such inclinations being modified more or less, usually by early education and surrounding influences.

## THE UTILITARIAN THEORY.

Aside from all Authoritarian theories of morals, however, that known as the Utilitarian is more generally accepted among serious free-thinking people. This makes that obligatory which is most useful to mankind—in other words, the promotion of the greatest good of the greatest number is the standard of duty. Among the prominent advocates of this theory were Dr. Priestley and Jeremy Bentham, in the last and present centuries. The theory assumes the existence in the human mind or soul of a sentiment or intuition that it ought to do that which is for the good and not the harm of others. This standard thus has its basis in the nature of man and of things. But it leaves it to the intelligence, observation and experience of individuals and of humanity at large to ascertain and determine what is useful and what harmful to the best interests of the race, instead of

\* Some phrase it that "the production of happiness" is the test of morality; but since many interpret happiness as the synonym of pleasure, and often of a low and selfish grade, I prefer to avoid that phrase.



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## Foreign Correspondence.

## ECHOES FROM ENGLAND.

NUMBER TWENTY-NINE.

BY J. J. MORSE.

Special Correspondent and European Agent of the Banner of Light.

It was my full intention to have sent you, Mr. Editor, a few lines, quite a time ago; but alas, one's plans are at times deranged by the most unexpected of circumstances, as have been mine. First, by an illness prostrating our only child, his cruel work almost depriving us of her glad presence; then your correspondent was laid low for weeks and weeks was unable to attend to business of any kind. But as "the longest lane has a turning," so with us, at last, the hoped-for changes came. Our little Florence recovered, and her father followed suit. A short time since, duties—except lecturing—were resumed, and now at the first opportunity the pleasant task of penning a few lines for the brave old *Banner of Light* is at hand.

Let my first words be in behalf of my brother-co-worker, Mr. E. W. Wallis. Illness prevented my attendance, as arranged, at his farewell meeting held at Nottingham, but from public and private sources the assurance reaches me that it was all that could be desired, in the matters of sympathy, good wishes, and generous feeling. I have known our brother for some years now, and let me assure your readers they will find him a courteous gentleman, an efficient advocate, and a faithful spiritual worker. Friends, keep him occupied.

The editor of *The Spiritualist*, Mr. W. H. Harrison, has heartily championed the cause of Mrs. Davies, and as heartily and persistently pursued Mrs. Fletcher, in a spirit as indecorous and uncharitable as can well be conceived of. He continually laments that he cannot find any to join him in his hue and cry against an imprisoned woman; and withal objects that does him little credit, since the object of his attacks cannot see or reply to them, he abuses a woman, who to take his own estimate of her, he ought as a Spiritualist to try to uplift and reclaim.

To "Boycott" your paper, Mr. Editor, because you dared to defend a medium and countrywoman in a strange land, was a not very astute move, as it has caused the *Banner* to be more inquired after; while the pettishness involved in such an action has amused numbers here.

In spite of the many difficulties that Mr. Burns states encounter his path, he yet manages to float upon the tide. Bro. Burns and the writer have drifted apart in the course of their several missions, but few men have done more to popularize Spiritualism in England than has Mr. Burns. He irresistibly reminds one of George Eliot's "Felix Holt" in manner and purpose; but, being married, he cannot now be subjected to a like final transformation.

Since my last the little journal published in Newcastle-on-Tyne has, as to its internal arrangements, undergone some changes—involving the dispersing with its original editor, Mr. W. H. Lambelle, who was somewhat hastily removed. The original proprietors, however, have also been allowed to disappear, and a board, under the management of John Mould, Esq., President of the Spiritual Evidence Society, now have full control, and ownership divided among them. All work is done now without any pay, except for printer. The great aim seems to be to make the paper pay, to which result the proprietors tell me they are ultimately hopeful of attaining.

*Light* maintains its usual high standard of literary excellence, as, indeed, it cannot help doing with the contributors who write for it, numbering as they do names that are known and honored among us; while its editorials are second to none over here.

There has been some talk of another National Conference here, but my opinion is the matter will drop. There is no special need for one just yet; and if one was called there are at present too many difficulties in the way of any important results attending it, if held. What is wanted here are strongly-organized local societies, that comprise the Spiritualists of the city, town or village in which the society exists. One of the things that has killed some societies, and is now undermining others here, is officers retaining their posts three, four, five years, and even longer. It is a mistake; nay, worse, a blunder. And it breeds discontent and troubles of various kinds.

The formation of more spirit-circles among Spiritualists and investigators is, also, another of the requirements of the times, in this country. If folks would cease hair-splitting arguments, forming cliques, abusing mediums and each other, and attend to the development of the facts and teachings of the spirit-world a little more, we should gain in harmony within and progress without.

Signor Damiani, of Italy; Berks T. Hutchinson, of Cape Town; J. Myline, of India; the Hon. J. L. O'Sullivan, of Paris; and Henry J. Sheldon, of Chicago, have been among recent visitors to London, all earnest Spiritualists, and bringing favorable reports of the progress of our cause in their respective localities.

The services instituted at Ludbrook Hall by Mr. E. O. Matthews, the test clairvoyant, have maintained their popularity all through the summer, and are well attended every Sunday. Mr. Matthews's tests are highly spoken of, and they, in conjunction with a pleasant service in a comfortable hall, well reward the frequenters attending.

The other Sunday services at Goswell Hall are equally successful in maintaining popularity, interest and usefulness. Mr. J. Swindin, as President, is simply zeal and energy personified, and Mr. Towns, the Secretary, is courteous, attentive, and earnest in all that concerns the work.

Not to trespass upon your valuable space too much, Mr. Editor, let me close now. Life may, to many of us, be full of strange events and circumstances, leading us into dark places and under clouds that "drip with the waters of sorrow"; ties may be sundered here and joys fade to ashes; yet comes there for all of us a time when, entering the portals of the immortals, we unravel the mystery that life has been, see its wrongs in softer lines, learn that its bitter waters have off been the tonic the soul most needed; and there, good brother, may you and I and all the humanity of earth meet anon, and learn to live the truer, purer life pursued by enfranchised immortals in the land where truth and love are indeed realities.

The Progressive Literature Agency,  
53 Signon Road, Dalston, E., London, Eng.

"Who says it is unhealthy to sleep in feather beds? Look at the spring chicken, and see how tough he is."—Ez.

## THOUGHTS JOGGLED OUT IN THE CARS.

BY JOHN WETTERBEE.

To the Editor of the Banner of Light:

"One touch of nature," the proverb reads, "makes the whole world kin." Who has not proved that proverb to be a fact? It also strikes me that one touch of Spiritualism makes the whole world kin. Spiritualism seems to be substituting the natural for the artificial, both in social life as well as in religious thought. Does any one observe how the trend of the whole religious world has been in the direction of mellowness? The austerity and rigidity of our fathers have made a long Sabbath day's journey toward rationality and liberality; not the less religious for that, but more. The dividing line between the religious world and humanity in general is not so easily drawn; life and religion seem to interpenetrate. We feel a kind of ground-swell in the ocean of life, and the feeling is one of warmth. Some may say, if I say it is the modern spiritual truth that is the cause of this change which is so marked during the last forty years, that that is the fly on the coach wheel, and not the coach that is raising the dust; but I think it is the spirits and Spiritualism. Invisible intelligences have got a hearing—an intelligent one, that they did not have in old times; the churches have got to be the vases that show the current of the wind; they have ceased to be the rudders that steer the world, and Spiritualism, which is but another name for natural religion, has crept in and flavored the whole religious thought. Some do not know what is the matter; some do, and don't like to confess it. One thing is very clear—the popular preachers, those who are listened to, and who have a large following, get their thoughts (written or spoken) inspirationally, do not always know it, and when they do, often call it by a different name.

A great many people are fed with Modern Spiritualism who do not know it. They grow larger and broader in their views; one of these days it will not take much to bring them to a knowledge of the truth. I think the church today is pretty full of this new truth, the recipients of it thinking it the flowering out of their own sect's sentiment; just as the old lady quoting as she thought from the bible, said, "The quality of mercy is not strained; it droppeth as the gentle rain from heaven;" etc.; but being told it was not in the bible, but that an inspired play-writer wrote it, she said, "Well, it deserves to be in the bible, anyway." It will be by-and-by but a short step for the listeners of advanced thoughts from inspired minds, and growing thereby, to say, Well, it ought to be in the bible anyway; and then a step further they will see how God (?) wrote the bible in the ancient days just as I am doing it now—and has never stopped doing it; that the open vision of Samuel, Isaiah, or Paul never closed. Men may have grown obtuse, shut their eyes; priests may have ground the glass and made it opaque, but the spirit-world has ever been ready to illuminate this, if it would only open its shutters—it is illuminating it now faster than it is aware. Some call it civilization; some call it the progress of science; some say that religion is opening its eyes; but some, like this writer, see it to be the work of spirits on mortals, or Spiritualism; but eyes open or eyes shut, it is all the same—the world moves.

I remarked that one touch of Spiritualism made the whole world kin. The thought was suggested in this wise: I was quietly riding in a train over the plains of Kansas, was enjoying it, seeing the great change in now doing in a day or two what, a dozen years ago, required a week or two in a stage; seeing some of the spots that I remembered, and noticing the march of empire in so few years. I lay down the book that I was reading, Thoreau's "Week on Concord River," and thought I would do a little looking and thinking; near me, in the well-filled cars, sat a lady of some maturity, and with whom I had exchanged a few words; she had joined the train at a junction—a junction by name and a railroad junction by nature. She wore spectacles and had a general air of intelligence. Instead of putting my book up I passed it to this lady, thinking it might interest an idle hour. After reading the book for a few minutes she turned to me (I was sitting behind her), having read my name in the book, and said, "Is your name Wetterbee?" John Wetterbee? "Yes," said I. "Do you ever write for the *Banner of Light*?" "Yes," said I, "probably too often for its good." I need not record the flattering things she said; I think she rather overstated it, to make it out that my feeble "whispers" had been very gratifying to her; she almost made me feel like a person who had converted her—a veritable Moody, only my mission had been to sustain her in the faith. This lady had had much experience in the manifestations; had become one of the saints naturally or theoretically; it seemed to be what was wanted, and it gratified her to read my testimony. She said she had never seen me, but always believed every word I wrote, as I had such a very convincing way; and feeling that I had been honest if I had not been anything else, I felt real glad to hear this from a stranger, in a sparsely populated country two thousand miles west of the "hub," my watch pointing to 2 P. M., when in the meridian I then was it was just high noon. So you see, Bro. Colby, if I am ever famous it will be all owing to the wings of the old *Banner of Light*.

I could tell an amusing story that also grew out of my contributing connection with that first and best of papers, but I will not let it be "joggled" out of me now, but write it, if I ever do, from memory, when my hand is steadier than it now is. "It tires me to read the cars joggle so," said the person near me, continuing: "I don't see how you can write so." I was then writing; the only way I can do it is by sitting straight and holding my block in my hand. If I rested it on the seat, or leaned back against the seat, my hands would shake by the steady, continuous motion, as if I had the palsy; so the expressions which I am now making are literally joggled out of me; and if there is a joggle in the thought also, I shall expect to be forgiven by everybody but the printer.

How pleasant it is to fall in with a like-minded person, and feel that you are a pleasure also to your neighbor. I am really inclined to think that I learned much more from her than she did from me; not on the principle that wise men learn more from fools than fools do from wise men, but the proverb will explain that I knew how to draw her out. I found through her that all unknown to us in our meetings and gatherings in the East, or in the populous centers, Spiritualism reaches way out into the wide domain where inhabitants are few; where they live miles apart; where they work sometimes on Sundays, and consider it harmless, as the fishes do when they bite on Sundays; that is, the same liberty-loving principle that has

made them the "Exodus" instead of the "Genesis" of our people, has made them liberty-loving in thought, and Spiritualism is a sort of "Declaration of Independence." This lady said the people in her vicinity take to Spiritualism, or nothing; and her vicinity means a neighborhood as large as an Eastern State, but not quite as well covered. She said most of the people one meets in that locality do not believe in anything; they are of religious pedigree, but have found out a thing or two in emigrating to the West. All these people feel as if something was wanted; but while they do not seem to want sermons, are very open to spiritual thought in its modern sense. It seems to them something real; it seems, instead of 1000 or 10,000 acres in grass, grain or wheat under cultivation, they were going to emigrate at death to a still wider territory, and have farms of 100,000 acres. I don't mean this in exactly a literal sense; but like the "Indian hunting-ground," it teaches of something tangible, real, and not ethereal, visionary, like an old-fashioned heaven.

I cannot "joggle" this thought out very clearly; but one thing is clear to me—the march of empire in Spiritualism is certainly Westward, as much as political power.

The cars are taking me pretty fast toward the Golden Gate; three days more, D. V. or S. V. willing, I will be there. And I shall be perhaps more on the material plane than I am now. Antiferrous thoughts are apt to take the spiritual starch out of a man, but I think I will prove an exception; not that I love the shining dress, less or its greenback dilution, or sweet tincture of money, less, but that I love our truth, or the truth, more. He that hath ears to hear let him hear what this writer may have to say on both subjects when he feels that he is posted, and that is his present mission.

Near Denver, Col.

## HIGHLY IMPORTANT!

To the Editor of the Banner of Light:

The battle against medical freedom, against Spiritualism, spiritual healing and human progress is now at its height. Boston has proved itself the Bunker Hill of the present campaign, but the battle rages with doubtful results elsewhere, and the legions of tyrannical conservatism and avarice have secured temporary triumphs in several States by their overwhelming numbers, but in other States have failed by attempting unconstitutional usurpations, which have been nullified by the judiciary.

The first fetter on the right hand of freedom has already been fastened in the State of New York, but the magnetic healer who uses no medicines is still permitted to breathe outside of a prison. Even this small liberty is offensive to the medical oligarchy, and a bill has been prepared by the medical societies which will be introduced at the next session of the Legislature, prohibiting the doing of anything for the purpose of healing disease, except by the diploma-authorized graduates of colleges; and even these, if they come from another State, must pass under the censorship of the local colleges of his State, and pay a handsome fee for being licensed, if a license is granted by their masters of the Faculty.

Thus the colleges are to have an absolute monopoly, which will give great pecuniary value to their diplomas, and great authority to their faculties, who can exclude at their own arbitrary pleasure any one whom they choose from medical practice, and establish a discipline over students and physicians which may render them as servile as the serfs under the Czar of Russia.

At the same time it will curb the proud spirit of the democratic republican people, and teach them that they are under collegiate authority; that they have no right to choose their friends in sickness; and that the mother who administers catnip tea, the friendly neighbors who bring in comfort, horehound, slippery elm poultices and foot-baths, or who put the fevered patient to sleep by magnetic passes, are criminals worthy of punishment; and that all who follow the grand injunctions and examples of Jesus and the Apostles in healing the sick are fit only for the dismal cells of a county prison.

If the insolence which proposes such a law does not raise a storm of indignation among American freemen, and especially among the believers and followers of the humble Nazarene, it will be time to confess that American freedom is a failure, and to prepare an Emperor for willing slaves.

There is one proper, firm and dignified way of meeting this assault upon truth, righteousness and freedom: it is to demand an impartial trial of the great question at issue between American freemen and the organized conspiracy which seeks their enslavement. They claim that they are the benevolent, and wise fathers of humanity, who would protect a long-suffering public against the vampires who feed upon the people's ignorance. But the medical freemen of America claim that the organized regularism of this country—which is one and the same as the organized regularism of the effete despotisms of Europe—is itself the continental vampire that has been draining the life-blood of nations; and although open bloodshed is no longer possible, since its lancet has been broken by our assault and cannot now be used, it has other equally potent agencies for mischief, and is continually at war with every mild, safe and successful agency introduced by the progressive wisdom of medical reformers.

The spirit-world, I know, has sustained our much-loved and wounded President against the deadly assault upon his vitality by four hundred and thirty-two grains of morphine and eight hundred and twelve grains of quinine, an amount sufficient to slay twenty healthy men, and his continued existence thus far has been regarded as miraculous. If one-tenth of that amount had been poured down the throat of Guiteau, the fiercest demands of public indignation would have been satisfied.

It is to force this deadly system of practice upon the enlightened, who reject it with horror, that Legislatures are invaded by the agents of this conspiracy, who would delay by law the downfall of an odious system—a system so far behind the intelligence of the age that medical reformers declare one-half of the mortality by epidemics and other diseases to be due to medical ignorance, bigotry and mismanagement sustained by allopathic medical schools and medical societies.

We challenge a fair and impartial trial of this question, and we should demand a fair comparative trial in hospitals, but for the reason that it would be impossible, by any temptation whatever, or any legislation, to induce medical regularism to face this ordeal.

We therefore demand a fair, full and faithful registration of vital statistics throughout each State. We demand that a system of registration shall be established which will record every death and the name of the attending phy-

sician, with his school of practice, as stated by himself, and the length of attendance by each physician in cases of fatal disease.

This will enable the people to see and enable legislators to understand and statisticians to record whose patients die and whose recover under all the diseases and epidemics that exist; and enable all the world to know whether a system that clings to the past and represses individual progress can claim superiority over, or even equality with, any system which discards old errors and grasps every beneficent agency developed by inventive genius and disinterested humanity, or by the divine and angelic benevolence which has ever adorned and blessed the progress of spiritual religion and of science inspired by humanity.

Let justice be done—we ask no more; but until it is done the voices of freemen will not be silent.

Let every Legislature be flooded with petitions for a comprehensive registration law, and a few years will settle forever the questions between American freemen and Allopathic conspiracies.

JOS. RODES BUCHANAN.  
N. B.—A registration bill and petition will soon be issued.

## Banner Correspondence.

## Oregon.

ASHLAND.—John Beeson writes: "The late Mrs. Eliza Farnham said, 'I have been like one working for years trying to straighten crooked trees, but henceforth I shall labor to have good seed planted in good soil, so that the trees can grow straight from the start.' I have worked hard for many years in the advocacy of national justice, but now conclude with Mrs. Farnham that the work is both endless and hopeless, so long as fraud and force are the elements of Government, and its corruptions and cruelties portrayed more or less in all the newspapers, to be seen by the masses as clearly as the scholars in a school see the figures upon the blackboard. Reports of the army, police, investigating committees, robberies and murders make a vicious impression on the unborn offspring of every sensitive, prospective mother who reads them. The same law by which Jacob got the spots and stripes upon Laban's cattle (see Genesis, 31st chapter) operates with equal force upon human mothers, not only in birthmarks on the body, but in the moral proclivities of the mind; hence where the love of gain by fraud, theft and murder has impressed the mother, it marks the babe, and gives it a propensity to steal and kill, and thus many who end their lives on the gallows could no more help committing the crimes for which they suffered than water can help flowing down hill. Prisons and penalties do not prevent the prevalence of crime, and creeds and politics under every form of government fail to lessen the number of criminals. The Institute of Heredity aims a blow at the root; it aims to stop the flow of evil at its source by the collection and distribution of facts showing that virtuous and vigorous children should not be expected from debased and diseased progenitors; that there must be good seed, good soil and good culture for an improved humanity as much as for the improved products of the farm and the fold. Loving Moody, Secretary of the Institute, Pemberton Square, Boston, in a circular earnestly asks for the cooperation of all reformers, and as soon as funds are furnished him he will publish important documents for public use. I believe this movement is of first importance; that no race of mankind can advance much further until it has the attention which it should command."

## Georgia.

ATLANTA.—R. E. Neeld (late junior editor of the Atlanta *Universalist*) writes: "Matters of moment, important to Spiritualists generally, impel me to make the following statement: We have here a spiritual organization, which under favorable auspices might be the nucleus of a large and thriving society in the years to come; but the pecuniary strain upon a few devoted brothers is very great—too great, I may say. Our lecturer is a magnificent specimen of manhood, bodily and mentally; of ripe, scholastic culture, with all the elements in him of great usefulness. But thus far, on account of disability, our society has been unable to sustain him decently in the matter of a stated salary for his services. Now, in an exigency like this—an exigency which measurably concerns us all—it appears to me that missionary help ought to come from some direction. This city is a sort of 'hub' of the South, and from it there might radiate much light to quicken the deadness of the surrounding country. We have plenteous material out of which efficient workers are made for our domain of thought and action; but just here is the rub in our embryonic existence. Our society has just been born: it is in its infancy, and needs careful nursing for a time, at least. After that it will be able to take care of itself. There is in this unfolding a beauty and a plenitude of interests compared with which a few dollars seem paltry. It would require but a few hundred dollars to put us on a basis of enduring prosperity. I need not amplify. These thoughts are tenderly submitted to the reader for grave consideration."

## Iowa.

SOLON.—John Meacham writes: "I have for a long time been a reader of the *Banner of Light*. It quite fills my idea of a spiritual newspaper. Especially do I admire its able and unwavering defense of mediums, than whom no class of individuals in our country have been more slandered and abused. Much of this, in my opinion, is due to a failure on the part of believers in the Spiritual Philosophy to be candid and outspoken upon this subject. I regard it as one of the duties incumbent upon every Spiritualist, while not intruding his views on others, to stand, on all proper occasions, by his convictions, so that his neighbors and acquaintances may know exactly his position regarding this most important of all questions. Such a course would, in my judgment, go far toward giving the needed protection to our mediums as well as securing for us that prestige to which our numbers, intelligence and respectability entitle us."

## New Jersey.

MILLBURN.—A. A. Thurber writes: "I notice some over-bright minds (in their own estimation) continue to attack our time-worn mediums, and lately our old friend Mansfield, who has gone through enough to have satisfied any and all who may have had doubts of his honesty. I will mention one letter of many I have written, sealed, sent to Mr. Mansfield, had answered and returned. Last fall I had had many communications from mediums urging me to do something I had not attended to, and I was very anxious to know more beyond a

doubt.—So I wrote a short note, on soft paper, to a spirit-friend, inquiring about the same, and directed it thus: 'F—t, asking the spirit-friend if all I had been told was true; and if so, to get some of my old spirit-friends, J. W. Edmonds, Dr. Hallock, or some other, to say so. I was not careful in closing the envelope. There was so much muddle on it that it fastened upon me such a way that it could not be taken out; but the answer I received was signed with the full name, of which I only gave the first and last letter. Even supposing Dr. M. could and did open the letter, how was it possible for him to give the full name under such circumstances? In addition to this name, seven old-time spirits gave their names, two of whom I knew, to satisfy me on the subject I inquired about."

## Massachusetts.

LAWRENCE.—A correspondent writes: "Your editorial in a recent *Banner of Light* on the conduct of President Garfield's 'doctors' concerning magnetic treatment, etc., will, undoubtedly, be universally considered as well placed. If spiritualistic physicians had been employed, with such results as have characterized the case of this wounded man, they would have been in prison long since, or been 'taken care of' by an outraged (?) people."

The writer continues: "As a comparison between the success attending the Regular and the Spiritualistic mode of practice let me chronicle the following: Dr. L. K. Crotley opened an office here at 507 Essex street, Aug. 27th, and in three days he was the medium through whom Mr. Joseph H. Mulhove, tobaccoist, No. 29 Franklin street, this city, was cured of severe sciatica and muscular contraction of the right side after he had been for many years under medical treatment by several of the best physicians of Lawrence without success."

BOSTON.—A. S. Hayward writes: "While at Lake Pleasant I visited Southampton, Mass. This town is considered to be one of the most sectarian in the State. There are, however, a few outspoken Spiritualists residing there, Sardis Chapman being the most prominent one. Mr. Chapman invited Stephen D. Clapp, one of his neighbors, to attend Lake Pleasant meeting. Mr. Clapp being in a condition to accept anything if convinced of its truth, had a séance with Mrs. Mattie C. Mason, of Troy, N. Y., who had a cottage on the ground. At this séance Edmund S. Edwards, a friend of Mr. Clapp, came to him and gave an account of an explosion that occurred fifty years ago, by which his spirit was separated from his material body. Mr. Clapp and Mr. Edwards were engaged in blasting rocks, the explosion taking place by an accident. The test in identity being so prominent—Mr. Clapp could not do otherwise than accept it as a fact beyond dispute. This circumstance set Southampton citizens thinking as well as talking upon the subject of Spiritualism. On my return to the Lake I called upon Mrs. Mason to ascertain whether it was possible for her to know of the accident or of Mr. Clapp. I found her entirely ignorant of the whole matter, and it was as much news to her as it could possibly be to any one when I informed her of the circumstances, she having been wholly unconscious at the time the test was given."

## Vermont.

BARNET.—James Esdon writes: "The *Banner* grows more and more interesting as time rolls along. I take great pleasure in reading the experiences of Mr. Hazard and of the happy meetings with members of his family who have passed to the other side; also the Pombur sketches of Mr. Wetterbee. The Spiritualists in populous places seem to have had a good time at the several Camp-Meetings. I should have enjoyed very much a visit to Onset Bay or Lake Pleasant. Away up in this isolated region in Barnet we have no such social gatherings; the most of the people here are hide-bound with Orthodoxy. There are only about nineteen hundred inhabitants in this town, yet they have seven churches and six ministers. So you may see where there are so many preachers the people do not have much of an opportunity to think for themselves of spiritual matters. They are disposed to leave all that to their ministers; they pay them for it, so that they, the people, can devote all their thoughts to their agricultural affairs."

Notwithstanding all this there is a considerable sprinkling of Spiritualists in town, and some timid ones, who, were it not for public opinion, would come out openly and make known their belief. The influence of the churches here is to crush out all spiritual life, but the *Banner of Light* comes here, and its visits will, like good seed, bring forth sometime the fruit of truth. For my part I am an independent, and will be myself and think for myself, no matter what others think or say, if I am conscious I am in the right."

## Ohio.

CINCINNATI.—Judge A. G. W. Carter sends us a complete verification of the genuineness of the communication from Mrs. EMMA CARTER, which appeared in the Message Department of this paper August 6th. We regret our inability to publish at this time the article entire. After presenting the various points of identification in detail Judge Carter closes as follows: "We thank you and dear Miss Shelhamer for the privilege of this beautiful communication of our dear sister Emma, and we write this confirmation and verification of her message in thankfulness and gratitude. We fully recognize that it was the spirit of Emma Carter speaking through the medium, and we will cherish and keep in our hearts her words of affection and love."

What a blessing to humanity this *Banner* Circle-Room is! What strong and practical evidence and testimony of spirit-life the Message Department continues to be! May the circle and the medium and the *Banner of Light* flourish and prosper yet for many and many a day."

## Indiana.

INDIANAPOLIS.—Mrs. J. E. Tomlinson writes: "Being a humble worker in the cause of Spiritualism, and a constant reader of the *Banner of Light*, I thought that perhaps a few lines from me for publication would not be considered out of place. I am at present located in this city, 328 North Illinois street, where I shall be glad to see all friends, and am doing all I can to advance the good cause through the mediumistic powers with which I am blest. There are a number of Spiritualists here who seem devoted to the cause. They have a regular organization, with meetings at stated times, and seem to be in a flourishing condition. Last week I paid a visit to Colfax in this State, and found a number of earnest and devoted workers there. They have a nice hall, hold regular meetings, and have a good time generally. My visit there was very pleasant, and I desire to extend







↔ A. S. Hayward, Healer, 11 Dwight street Boston, will be at his rooms from 9 o'clock till 4, on and after Oct. 3d, where he will exercise his vital magnetic gift of healing when required



BRIEF PARAGRAPHS.

**THE BANNER, IN ITS NEW DRESS, SENDS GREETING TO ITS NUMEROUS PATRONS THE WORLD OVER, WITH MALICE TOWARD NONE, WITH CHARITY FOR ALL.**

A naturalist asserts that cranes carry small migratory birds—unable to perform the flight of three hundred and fifty miles—across the Mediterranean Sea on their backs. In flocks of cranes traveling southward across this sea, little birds of many species are observed, frequently flying from their perches only to return a moment after.

A DASI AT "HIGH ART."—A disgusted exchange sentimentally remarks:  
"In our younger days we passed a good deal of time in the woods, penetrating the mysteries of nature and settling snares, but the first time we ever saw a lobster *floating on an oak leaf* was in a window of a certain shop."

When an arm of the sea encircles a neck of land, look out for fishing-smacks.

If Protestantism cannot prevent infidelity, neither could Catholicism prevent Protestantism; and to charge Theodore Parker upon Luther is as unfair as it would be to charge Luther upon Leo. Back of them both was a power which was before either, and which they were unable to resist, and that power was the human mind, which is more than all churches and bibles.—O. B. Frothingham.

The greatest mortality of mankind is between three and six in the morning.

Many have an idea they are serving the Lord when they are meddling with what is none of their business.—Universalist Herald.

The Vatican Library at Rome contains one hundred thousand volumes and forty thousand manuscripts.

SILENCE IS SAFETY.  
Keep unconfessed  
Some thoughts between thy heart and thee,  
In thy own breast.  
No rose is rare when all may smell and see;  
The friend who holds thy heart's door-key  
To-morrow may thy jailer be.  
—Ligeia M. Mitchell.

Among the Anglo-Saxons, burial ceremonies were more joyous than those of marriage. The house in which the corpse lay until burial was a scene of feasting rather than mourning.

You may safely commit the child's clothing to the servant, but the rest of the little one you had better take care of yourself.

The size of the drops from a phial vary according to the different force of cohesion in different liquids. Sixty drops of water fill the same measure as one hundred drops of laudanum.

The receding of the sea is strangely illustrated at Revel. Four Russian men-of-war sunk there about 1711, have been dug up in making excavations for the harbor. The sea formerly came up to the walls of the town; now there is half a mile of dry land between the walls and the harbor.

Here is the evidence of Mr. Giles B. Stebbins—published in the *Banner of Light* of May 20th, 1870—that the medium, Mr. Allen, is not a fraud, which, had we supposed him to be, we should not have printed. The paragraph is as follows:

"Giles B. Stebbins, writing from Waverly, N. Y., under a recent date, says: 'I was at a séance held by the "Allen Boy" (as the young man is still called), last night, and the unusual phenomenon I there met with were of rare power and beauty.'"

It is a strange fact that when people indulge in high words they use low language.

The diminutive dory, *Little Western*, sailed proudly into Gloucester harbor on Thursday afternoon, Sept. 15th, having completed the voyage to London and back. She sailed June 12th, 1880.

Here's freedom to him that would read!  
Here's freedom to him that would write!  
There's none ever feared that the truth should be heard  
But they whom the truth would indict.—Lynns.

At Gawsorth, England, in a lonely wood by the wayside, is the grave of "Maggoty Johnson," who was buried there at his particular wish, "so that at the resurrection no friend should quarrel for a bone."

When the Emperor of China travels in public one hundred men dressed just like him travel with him, so his identity cannot be discovered. This is embarrassing for would-be assassins.

In the *Gazette* of Peking, in 1821, the death of the Emperor of China was announced as follows: "On the 27th day of the month his Imperial Majesty set out to dwell with the immortals."

Some people are so prone to tell untruths that they lie when they are asleep.

CARPETS.—Read John & James Dobson's advertisement in another column before purchasing your carpeting. They have the largest and best assortment in New England.

Lake Michigan, which is 360 miles in length and over 100 miles in breadth, would float the three States of New Jersey, Delaware and Maryland; and it is deep enough anywhere to bury Mount Holyoke beneath its surface.

Nothing ever happened on this globe for good at which some people did not have their fit of laughter at the outset.—Dickens in "Christmas Carol."

A "far-off" editor speaks of a poem he has just read as being "One of those sad, pensive strains which wrap a young man up in melancholic gloom like a large looking-glass tied in a bed-quilt."

The longest span of wire in the world is said to be the telegraph wire across the Kistnah River, in India, which is over six thousand feet long. It connects the summits of two hills, each 1,200 feet high.

Louisville Courier Journal: Tourist—"Where is Block Island?" "Polito American—" "In Rhode Island?" "Z—" "But how can you put our island in another?" "P—" "Oh! that's nothing—we accomplish anything in this country."

The Cincinnati *Gazette* mourning over the boating troubles caused by college matches, sighs for a seminary "in some vast wilderness, some boundless contiguity of dry land, in which is no water larger than a well."

**Spiritual and Liberal Hall in Warsaw, Ind.**

To the Editor of the *Banner of Light*:  
Every lover of true liberty will be pleased to learn that Hon. C. Hendee, of Warsaw, Kosciusko Co., Ind., a liberal Spiritualist of the genuine type, has erected a beautiful block on one of the principal streets of the "City of the Lakes," in which is a fine hall that Mr. Hendee informs me will be ready for occupancy Oct. 1st, 1881, and which he will hold it absolutely free for spiritual and liberal meetings. It is to be called "Liberal Hall." It is nearly fifty feet long and between twenty and thirty wide. Liberals, Spiritualists, Free Religionists, and independent thinkers of all shades of opinion, will be welcome to use the hall for lectures, conference meetings, etc. Each meeting will be expected to pay only for the gas and fuel it consumes.

Warsaw is the county seat of Kosciusko County. It is a rapidly growing city, and one of the finest business blocks in it is that of Mr. Hendee. Beside a large number of first-class dwellings now in course of erection, there will soon be completed a very fine Court-House which some claim will be the first in point of architectural beauty in the State of Indiana.

It will be a source of pleasure to independent thinkers to see the bold legend "Liberal Hall" displayed in glittering characters on the walls of one of the finest blocks in the city of Warsaw.

THOS. HARDING.  
Warsaw, Ind., Sept. 11th, 1881.

Special Notice.

In conjunction with his professional work as a lecturer, CEPHAS B. LYNN will continue to act as a representative of the *Banner of Light*, furnishing interesting letters of travel, and soliciting advertisements and subscriptions for the *Banner*, also selling the publications of Colby & Rich.

Mrs. Carrie E. S. Twing, the writing medium, is now located for a month at 332 Main street, Springfield, Mass., and is, we are informed, busily engaged in giving private sittings for Springfield people. She is a capital medium.

We expect to publish next week (or the week after) Dr. J. R. Buchanan's eloquent address delivered during the course of the late camp-meeting at Lake Pleasant, and entitled "The Physiological Basis and Philosophy of Spiritualism."

Mr. Phillips, the slate-writing medium, is at present located at No. 8 Davis street, Boston, and is, we are informed, highly successful both as to public patronage and phenomenal results.

Mrs. N. J. Morse, electro-magnetic physician, having fully recuperated after her year of rest, has taken rooms in Hotel Van Rensselaer, 219 Tremont street, where she will be pleased to see patients. See her card fifth page.

William P. Tenny (formerly well known as a wholesale and retail dealer in carpets) died in this city, Sept. 17th, aged 67 years.

J. J. Morse and John S. Farmer, of London, talk of starting a Children's Magazine with the title "Little Hearts and Little Hands."

Mr. W. Eglinton sails for India early in October next. His mediumistic power, says *London Light*, is in excellent condition.

The Magazines.

THE MEDICAL TRIBUNE, for September, edited by Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., (Nickle's Publishing Co., New York), contains much that is instructive in medicine, surgery and the collateral sciences. "Chorea" (St. Vitus Dance), is treated at length, instances related, and statements made of successful methods of cure. An article upon "The President's Condition," severely criticizes the course of his physicians, doubting whether any man, even without a wound, could survive such treatment, and closing with the opinion that if the President recovers it will be due to his strong will and great vitality asserting themselves, after the doctors cease drugging him." The advocates of Vaccination are considered in "Casting Out Devils by Beechey," in a manner that with much else in this number will please all who realize that there may be progress in medical skill.

THE PLATONIST.—We are in receipt of a Triple Number of this monthly—Nos. 5, 6 and 7—June, July, and August. Edited and published by Thos. M. Johnson, Oscoda, Mo. Its leading articles are: "On the Necessity of Purification, and the Method by which it may be Obtained," translated from the Greek of Porphyrios; "Life of Hat Ebn Yoklan, the Self-Taught Philosopher," from the Arabic of *Abdullah Ibn Tophail*; "The Elements of Theology," from the Greek of Proklos; "Entheism," by Alexander Wilder, and a new translation by Mr. Wilder, whose contributions to our own columns our readers will remember, of a "Treatise on the Mysteries," by *Iamblichos*; "The Eternity of the Soul—Its Pre-Existence," a lecture delivered by Dr. H. K. Jones, at the recent meeting of the Concord School of Philosophy, and an account of Thomas Taylor, the Platonist. There is also a collection of "Pearls of Wisdom" gathered from Platonic Sources, and a Glossary of Distinctive Terms used by Platon and other Philosophers in an Arcane and Peculiar Sense, etc.

ANDREWS' BAZAR FOR SEPTEMBER.—This number of this sterling journal surpasses anything in the line of fashion papers ever attempted in this country. In addition to its regular contents, with this number is presented a superb lithographic plate, representing Mrs. Garfield, the Empress of Austria, the Queen of Spain, the Princess of Wales, the Queen of Italy and the Princess Louise attired in the latest Parisian fall costumes. This costly feature is an earnest of the expressed purpose of the publishers to so perfect *Andrews' Bazar* as to make it emphatically the best paper of its class extant. We would advise our readers to examine the handsome premium offers also made in this number. Published by The Queen Publishing Company, W. R. Andrews, Manager, New York, to whom ten cents can be sent for sample copy.

Movements of Lecturers and Mediums.

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

J. William Fletcher has located temporarily at 8½ Montgomery Place—rooms 6 and 7. His hours for sittings are from 9 A. M. to 6 P. M.

Dr. L. E. H. Jackson has been stopping in Brattleboro, Vt., for a short season. Address her for lectures, etc., at Bartonville, Vt., Silver Spring, till further notice.

Edgar W. Emerson, having returned from Sunapee Lake Camp-Meeting and the Vermont State Association's Annual Convention, held at West Randolph, Vt., can be found at his home in Manchester, N. H., where all letters should be addressed.

Dr. H. P. Fairfield will speak for the spiritual society in Peabody, Mass., Sunday, Oct. 2d, and in Hanson Sunday, Oct. 9th. Would like other engagements. Address P. O. box 275, Worcester, Mass.

E. W. Wallis will lecture in Greenfield, Mass., Sept. 25th; Beverly, Nov. 6th and 17th; Manchester, N. H., Nov. 20th; Portland, Me., Dec. 4th and 11th. Is open for engagements in the vicinity of Boston during October, and for Nov. 27th and Dec. 18th and 25th. Address him at once care Dr. Beals, Greenfield, Mass.

Hon. Warren Chase will lecture in Worcester, Mass., Sunday, Sept. 25th, at 2 P. M. and 7:30 P. M. Subject for 2 P. M., "Mediums and Mediumship"; at 7:30, "Laws of God and Nature." He is not yet engaged for Oct. 2d, which will be his last Sunday in New England.

Appreciation.

To the Editor of the *Banner of Light*:  
I feel like sending (in advance) a word of welcome and good cheer for the new "Royal" number of the dear old *Banner of Light*, together with many thanks to the worthy editor and publisher for this promised improvement or enlargement—the latter, I judge, as I fail to see where it could be improved.

May God and the angels bless you in this very generous undertaking on your part. I feel sure I but echo the thanks and praises of its many readers and friends throughout the whole country.

Washington, D. C.

**The Holmes Fund—Acknowledgment.**  
The following contributions have been received by Mr. and Mrs. Holmes in response to their appeal for aid up to Sept. 12th:

Thos. K. Hazard, Providence, R. I., \$20; Luther Colby, Boston, Mass., \$10; Thos. Midland, Treka, Cal., \$5; Susan P. Carpenter, Foxboro, Mass., \$5; Mrs. M. A. Manly, Franklin, Pa., \$1; Charles Fox, Franklin, Pa., \$1; Phoebe Cross, New Lenox, Ill., \$1; Mrs. Ann Smith, Holyoke, Mass., \$1; Thos. Atkinson, Oxford, Ind., \$1; D. S. Kimball, M. D. Sackett's Harbor, N. Y., \$1; W. R. Tice, Brooklyn, N. Y., \$20; A. Friend, Henderson, N. C., \$1; A. Friend, Pawtucket, R. I., \$10; Dr. Henry Seybert, Philadelphia, Pa., \$10. Total, \$87.

Spiritualist Meetings in Boston.

**New Era Hall.**—The Shawmut Spiritual Lyceum meets in New Era Hall, Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

**Paine Memorial Hall.**—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10½ A. M. in Paine Memorial Hall, 74½ N. Main street. The public cordially invited. F. L. Union, Conductor.

**Herculey Hall, 4 Herculey street (Old Fellows' Building).**—Free Spiritual Meetings every Sunday at 10:30 A. M. and every Friday at 7:45 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville (residence 549 Columbus avenue); Treasurer and Secretary, Timothy Bishop, 3 Hancock street. The public cordially invited to all the services.

**Eagle Hall.**—Spiritual Meetings are held at this hall, 60½ Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 7:30 P. M. Eden Cobb, Speaker and Conductor.

**Pythian Hall, 170 Tremont street.**—Meeting every Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, Inspirationalist.

**No. 378 Tremont street.**—Until further notice there will be held every Tuesday, at quarter before 9 P. M., at this place, a Free Social and Religious Conference Meeting, for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

**Chelmsford.**—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Old Fellows' Hall, Appleton street, commencing at 10½ o'clock. Next Sunday afternoon, conference. In the evening, W. J. Colville will occupy the platform, subject, "Wherefore by their fruits ye shall know them."

**NEW ERA HALL.**—Of the pupils of our Lyceum the following joined in recitations, vocal and instrumental music: Emma Ware, Kittie Bosquet, Fred Conley, Bessie Brown, Hattie Rice, Claudia Russell, Grace Burroughs, Little Blanch, Jennie Lither, which, together with the Banner March, Solihor Chant Recitations, Physical Exercises, singing by the Lyceum and good order made the evening one of the most pleasing ever held. In addition to these Mr. Chelmsford recited a poem, Miss Susie M. Adams gave two vocal selections, Master Fred Conley read in a masterly manner an essay written by Norwood Damon, entitled, "What the Spiritualist Can Teach our Children." Miss Jeanette Howell, having returned home, favored the audience with a choice selection which was well received. Mrs. Weeks, of Chicago, a well known medium, was present and complimented the Lyceum very highly. Norwood Damon, Mr. Lottrop and others were present and enjoyed the exercises very much. The Conductor's table was loaded with flowers, the gift of Miss Rebecca Bowker and others, who will very highly appreciate their offering. The capacity of the hall being inadequate to accommodate the large number of visitors, a plan of reserved seats, secured by tickets, for which a small fee is charged, was adopted at this session and proved to be a great success. By this two points are gained: the seated gathers a fund to aid in sustaining it, and our friends are sure of good seats. The sale will be continued every Sunday until further notice. Choice of location can be secured at the hall. Having opened our sessions under such favorable auspices, we cordially invite all to pay us a visit.

Allow me, Mr. Editor, in behalf of the Shawmut Lyceum, to congratulate you on the enlargement of the *Banner of Light*, and to wish you continued success in your efforts to enlighten our country, and to our children. A friend of the children. After Oct. 1st copies of the *Banner of Light* will be found on sale at the Conductor's table.

Secretary Shawmut Spiritual Lyceum, Boston, Sept. 19th, 1881.

**PAINE HALL.**—Sept. 18th was one of the finest days of the season, and the hall was well filled. Many new faces were seen in the audience, and there was a marked increase in the number of children. Many of the old members of the school are returning to us, and there is a promise of many more to come. No one can fail to see that bright days are coming to the Lyceum. On account of the illness of the Conductor, Mr. Ford superintended the exercises. There was a departure from the regular course, in conformity with a vote of the Association at its last meeting. The day was devoted to clairvoyant readings by David Brown, who occupied the platform for half-an-hour, describing spirits who were presented to his sight, and giving tests which were very satisfactory to many of those who were present. Mr. Russell, Assistant Conductor of Brooklyn Lyceum, and a very interesting and pleasant addresser the school. "Father Locke" also, in his peculiarly sociable manner, instructed the children with stories and a song of his own composition. On the 19th of Sept. Sunday will be Children's Day, and a good entertainment is promised. The cathecheses were led by Miss Dill and Mr. Ford. A pleasant feature of the exercises to-day was the distribution of bouquets among the children. The exercises closed at 7 o'clock. The Lyceum was then adjourned. Several speakers in the audience, who for want of time were not called upon, promised to be with us again and give us their services.

**CHARLESTOWN SPIRITUAL MEETINGS.**—MYSTIC HALL, 70 MAIN STREET.—Mr. Fred A. Heath, of Charlestown, Mass., the blind medium, has returned from the Camp-Meeting at Lake Pleasant, where he has several very successful sittings, and spiritual entertainments which were very interesting. He is controlled by a band of spirits who improvise and sing songs, words and music, from subjects given by the audience. He also lectures, gives psychometric and clairvoyant readings, and answers questions, and with others, will occupy the platform at this hall next Sunday, Sept. 25th, at 3 o'clock.

The Secular Press Bureau.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

| CASH PAID.                                    |          |
|---|----------|
| From Jan. 1st to June 30th, (six months)..... | \$128.50 |
| Mrs. A. C. Fisher, Remondina, Fla.....        | 2.00     |
| Mrs. E. Heath, Haverhill, Mass.....           | 2.00     |
| Wm. C. Johnson, Rochester, N. Y.....          | 2.00     |
| S. B. Nichols, Brooklyn, N. Y.....            | 5.00     |
| Caroline Dodge, Corlin, N. C.....             | 4.00     |
| Edw. M. Lewis, Mass.....                      | 3.00     |
| J. J. Durant, Lebanon, N. H.....              | 5.00     |
| Samuel Houston, M. D., Cunningham, Mo.....    | 5.00     |
| Edw. J. Newton, New York.....                 | 10.00    |
| C. Snyder, Baltimore, Md.....                 | 2.00     |
| W. C. Heath, Portland, Me.....                | 2.00     |
| Edw. P. Miller, Hartford, Conn.....           | 5.00     |
| J. C. Griswold, Amsterdam, N. Y.....          | 5.00     |
| Ed. C. Goodrich, Lynn, Mass.....              | 5.00     |
| Mordcair Loun, Weymouth, Mass.....            | 2.00     |
| Friend, Perry Centre, N. Y.....               | 1.00     |
| G. Wright, Meigs Corners, N. Y.....           | 1.00     |
| W. C. Heath, Portland, Me.....                | 5.00     |
| W. S. Sizor, Moss Creek, East Tenn.....       | 5.00     |
| A. Friend.....                                | 1.00     |
| Dr. E. O.....                                 | 1.00     |
| E. B. Parson.....                             | 1.00     |
| One of Many.....                              | 3.00     |
| <b>CASH PLEDGED.</b>                          |          |
| Melville C. Smith, New York.....              | 25.00    |
| Alfred G. Hadden, 175 Broadway, New York..... | 10.00    |
| M. E. Congar, Chicago, Ill.....               | 2.00     |
| Augustus Day, Detroit, Mich.....              | 3.00     |
| W. C. Heath, Portland, Me.....                | 5.00     |
| Oak Leaf and Helping Hand.....                | 5.00     |
| Charles Partridge, New York.....              | 50.00    |

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

To the Editor of the *Banner of Light*:  
Please find enclosed three dollars as a slight offering to the Editor-at-Large Bureau.

There are thousands of true Spiritualists in this country who are, as it were, alone in their views, in their place of residence; they attend church and listen to doctrines not in accordance with what they know is truth; they are longing and anxious for the spread of spiritualistic ideas and its glorious philosophy. Do they realize that if each one will contribute something to this Bureau they will make a practical effort in hastening forward the millennium we all so much desire?

Let all send in their mites now by the first mail.

**Dr. Joseph Beals, of Greenfield, writes as follows:**  
"Enclosed please find check for seven dollars—\$1.00 from 'A Friend,' \$5.00 from Dr. E. S. Walker, Cincinnati, and \$1.00 from E. B. Parson."—In aid of the Editor-at-Large Fund; it ought to have been seventy times that. I am very glad to hear of the prosperous condition of the dear old *Banner*, and shall look with interest for the next number. I hope the subscription will increase so much that you can continue it through the coming years."

Women that have been pronounced incurable by the best physicians have been completely cured by Lydia E. Pinkham's Vegetable Compound.

God's Poor Fund.

Since our last report we are in receipt of the following sums, for which the donors have our grateful thanks. We have dispensed more funds for the poor the past year than ever before, and are still called upon to render assistance to this unfortunate class of people:

From a Friend, Roxbury District, Boston, Mass., \$15.00; Lizzie Richards, Attleboro' Falls, Mass., 50 cents; B. C. Providence, R. I., \$1.00; John G. Poole, Randolph, Mass., \$1.00; G. A. B., Washington, D. C., \$1.00.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.  
Special Notices forty cents per line, *Minion*, each insertion.  
Business Cards thirty cents per line, *Agate*, each insertion.  
Notices in the editorial columns, large type, inserted under fifty cents per line.  
Payments in all cases in advance.  
No electrotype or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, in advance of the date when they are to appear.

SPECIAL NOTICES.

**Mrs. Sarah A. Danksin**, Physician of the "New School," asks attention to her advertisement in another column.

Dr. F. L. H. Willis.

Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice.

**J. V. Mansfield**, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

**Dr. A. A. Andrews**, Magnetic Healer, will remain at the Eagle House, Haverhill, Mass., during September.

BUSINESS CARDS.

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 81 Gidston Road, Dalston, London, E. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by us.

**AUSTRALIAN BOOK DEPOT.**  
And Agents for the *Spiritual and Reformatory Works* published by Colby & Rich, Boston, U. S., may be found there.

**H. SNOW'S PACIFIC AGENCY.**  
Spiritualists and reformers west of the Rocky Mountains can be supplied with the *Spiritual and Reformatory Works* published by Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN WOLFE, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at 1014 Kearny street, San Francisco. Catalogues furnished free.

**SAN FRANCISCO BOOK DEPOT.**  
ALBERT MORTON, 210 Stockton street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

**NEW YORK BOOK DEPOT.**  
ALBERT MORTON, 210 Stockton street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

**DETROIT BOOK AGENCY.**  
AUGUSTUS DAY, 23 Bugle street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich. Also keeps a supply of books for sale or circulation.

**HARTFORD, CONN. BOOK DEPOT.**  
E. M. HENCK, 200 South Main street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

**BALTIMORE, MD. AGENCY.**  
WASH. A. DANKIN, 58 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

**PHILADELPHIA BOOK DEPOTS.**  
The *Spiritual and Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 365½ North street. Subscribers receive for the *Banner of Light* at \$5.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritualist meetings.

JAMES A. HILSH, 739 Sanson street, Philadelphia, Pa., will keep for sale the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

G. D. HENCK, No. 410 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

**TROY, N. Y. AGENCY.**  
Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

**CLEVELAND, O. BOOK DEPOT.**  
LEES'S BAZAAR, 165 Cross street, Cleveland, O., circulating library and depot for the *Spiritual and Liberal Books* and papers published by Colby & Rich.

**ROCHESTER, N. Y. BOOK DEPOT.**  
WILLIAM A. HIGGEE, Bookseller, 62 West Main street, Rochester, N. Y., keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich, and the *BANNER OF LIGHT PUBLISHING HOUSE*, Boston, Mass.

ADVERTISEMENTS.

MUSIC.

100 Popular Songs, words and music, 30 cts. 100 Comic Songs, words and music, 30 cts. 100 Sentimental Songs, words and music, 30 cts. 100 Favorite Songs, words and music, 30 cts. 100 Opera Songs, words and music, 30 cts. 100 Home Songs, words and music, 30 cts. 100 Religious Songs, words and music, 30 cts. 100 Educational Songs, words and music,







# Spiritual Phenomena.

[From the Lake Pleasant News.]

## Independent Slate-Writing.

A REMARKABLE TEST BEFORE A PUBLIC AUDIENCE.

Meetings are held daily at 9 o'clock in Association Hall for the purpose of collecting facts in regard to Spiritualism from all who are disposed to offer them.

Last Thursday morning the session was one of unusual interest. Mr. Whitlock in the course of the meeting related the following facts: "I would like to show the audience two slates, which yesterday, August 24th, I sealed in presence of a well-known lady present. These slates [holding them up], I bought at the store here, cleaned them, and glued stout white paper over the two frames, clear round, on all four sides, thus fastening the slates firmly together. There was no writing nor pencil inside; no writing on them anywhere except on the paper all round their edges, upon which I wrote the process to which I had submitted the slates. This writing covered the whole edge of the two slates, making it impossible for any one to unscrew them without my knowing it. I took these slates to Mr. Phillips, but our spirit-friends did not write upon them to our knowledge, and further, they say they have not written upon them. I then took the slates to my room, as they—the spirits—told me they would write on them here this morning in the presence of the public audience. I looked them in my hand-drawn and put the key in my pocket. One spirit-friend said, 'Mr. Phillips write on them here this morning.' Mr. Phillips is here for that purpose." The slates were then carried around the room and shown to all in the audience. These slates were sealed in the presence of Mrs. Abbie N. Burnham. Mrs. Burnham testified to the facts as related by Mr. Whitlock; said the slates were sealed just as stated, and that she would take her oath that there was nothing written upon them, and that no pencil was used. A small tablet was placed upon the slates, the slates laid upon it, and Mr. Phillips took his place by the table. "He then called for one or two mediums, that these difficult manifestations might be made as easy as possible to the spirits. Mrs. Hooves, Prof. Carpenter, Mrs. Burnham, Dr. Whitcomb, and one other whose name we did not learn, stood around the table with Mr. Phillips, each having hold of the slates, which were held above the table.

In a few minutes Mr. Phillips said the signal was given that they were through. Mr. Whitlock called on Dr. Beals, the President of the Lake Pleasant Association, to open the slates before the audience. Prof. Carpenter suggested that Mr. Whitlock make a more explicit statement in regard to his yesterday's sitting with Mr. Phillips. Mr. Whitlock then repeated his previous statements about the sealing of the slates, and further said that at his last sitting with Dr. Beals, his father, in spirit-life, promised to write on the slates. Mr. Whitlock had not yet had an opportunity to receive that writing. On hearing the statement of Mr. Simmons, of Bennington, Vt., the other day, he thought he would like a similar test, and so procured the slates as stated. He said if a notary public were present he would take his oath before him that his statements were the truth, and nothing but the truth, in regard to these slates. Many in the audience expressed their belief that there was no fraud in Mr. Whitlock's word. He further said that had he known the test was to be given before this public audience he should have had them examine the slates before the sealing, and had the sealing done before them. The test would thus perhaps have been more satisfactory to the audience, but not to him. Dr. Beals then held up the slates and asked the audience if they should be subjected to examination by each one before they were unsealed. The audience expressed their entire belief that there was no fraud in Mr. Whitlock's word. He further said that had he known the test was to be given before this public audience he should have had them examine the slates before the sealing, and had the sealing done before them. The test would thus perhaps have been more satisfactory to the audience, but not to him. Dr. Beals then held up the slates and asked the audience if they should be subjected to examination by each one before they were unsealed. The audience expressed their entire belief that there was no fraud in Mr. Whitlock's word.

"I hope this writing will settle the long-disputed question of slate-writing. The world should know of these facts,"—E. KARLAX.

The foregoing was written as plain as the coarsest print. The rest of the communication read as follows:

"There are some persons who will still cry fraud. Henry Slade has demonstrated this years ago."

A man in the audience: "I will give \$50 for that slate."

Mr. Whitlock: "I might possibly take \$500, but nothing less."

If any one had come into the audience in doubt as to the genuineness of independent slate-writing, he or she must have left in a different frame of mind.

## Camp-Meeting Notes.

To the Editor of the Banner of Light:

When we are abundantly well served by those whose business it is, we are apt to miss the attention from friends we should otherwise need. Which common-place view may be taken to signify that had your special correspondents at the several Camp-Meetings been less efficient and thorough, I should have promised to forward my comments. As it is, I merely propose to add an item or two to the current report, and offer a few reflections of a somewhat critical character, which may be useful as suggestions tending to future improvement.

The Camp-Meeting at Neshaminy Falls, Pa., under the auspices of the First Association of Spiritualists of Philadelphia, and that at Lake Pleasant, Mass., managed by the New England Camp-Meeting Association, are the only ones I have attended. Of the first-named convocation you have published full reports except regarding the last few days of the same. As to Lake Pleasant, your reports have been so very full as to be a convincing witness of the completeness of your arrangements and the diligence of your agent.

The most difficult thing in the management of a Spiritualist camp-meeting is to secure proper speakers, and give them such conditions as shall afford a fair hearing. The next is to gain over the secular press to a respectful statement of facts, instead of the average sensational, supposed-to-be-popular, burlesque reports and falsifications, the fine work of apprentice scribblers, under orders of "smart" city editors or country boss printers, either of whom with all their conceit are as ignorant of the deep-spreading currents of spiritual life and popular conviction as routine men working in a rut are sure to be of anything a little aside from the treadmill they operate. The most important and troublesome matter of all is the sanitary regulation of a camp, with which is involved the maintenance of a police to enforce the rules of order. Of shelter and food for residents and visitors there is something may be said, but given a good water supply the catering and lodging are readily manageable. To provide recreation for the multitude is a task requiring great tact, and a sound judgment. To entertain, and at the same time improve, through amusements, is something left for Spiritualists to do, since the churches have in too many cases put all enjoyment under their ban, and, by excommunicating the drama, the dance, and all music but nasaline psalm tunes, disgusted sensible persons, and fostered excesses in the pursuit of pleasure which were, as much as anything else, a protest against the needless tyranny of Puritanical prejudice.

The vast audiences which assemble in the open air of a Sunday at Neshaminy Falls, and

on that day and many week days at Lake Pleasant, are heterogeneous and hard to hold. Respectful and orderly they in general are, much more so in fact than any other multitude of the same size, yet, to make them all hear, is something which especially, under unfavorable circumstances, demands the careful use of the full volume of a good voice. Few men, and still fewer women, are competent, and some of our most instructive speakers cannot be heard by a thousand people; the audience may be from five to ten thousand. I want to make the acquaintance of several ladies who, to an exceedingly fine personal appearance, add the charms of elegant attire; who have the purity of angels, the intelligence of a Plato, the eloquence of Demosthenes, the personal magnetism of an Ingersoll, with a voice musical as a flute and powerful as a fog-horn, an organ that can be heard by a restless mob in a cloud of dust, at a temperature of 100° F., above the roar of freight trains, the screaming of steam whistles, and the sound of a high wind in a hundred tree tops. These are the sort of creatures we want for small pay to speak in our camp-meetings! As such are not in any great number forthcoming, I suggest attention to better order, and to proper stands to speak from, and if it can be afforded, under a well-ventilated, comfortably seated pavilion of good acoustic qualities. Our inspirational and trance speakers, the most popular with our people, are a delicate race for the most part. We have not only failed to appreciate them, but have killed off quite a number better conditions might have kept with us and useful still. The developing of this class seems to be checked, for a time at least, would it not be well to save the old stock as far as possible? Of course, the spirit of these comments is applicable to all true mediums, the presence of such at our camp-meetings being one of the principal attractions, and a most important motor in the work of popularizing a knowledge of a demonstrated immortality—the sum and substance of Spiritualism.

As to newspapers and newspaper men, they represent the average of popular ignorance and prejudice. We can hardly expect them to quarrel with their bread and butter. A lively lie is more saleable than a prosaic truth. Of themselves, reporters are mostly good fellows, though there are incidental exceptions to this as a rule. Every camp should have a press headquarters, convenient and comfortable, for accredited representatives of respectable journals; every facility for obtaining information should be given; and, as truth is stranger than fiction, we shall see that the party in pursuit of an item or an article will recognize very often the good policy of a fair statement. Such has been the result at Neshaminy and at Lake Pleasant; the Boston Herald had an honorable gentleman upon the ground.

As a model to the Springfield Republican and other secular papers willing to be just, and as an item not yet in your columns, I, in fairness to Mrs. Clara A. Field, who gave us a good lecture, ask you to insert the following from the preeminently conservative and influentially great newspaper, The Philadelphia Ledger and Transcript, and from the pen of the veteran Coleman, the non de plume of which well-known journalist and traveler is affixed:

*Last Day of the Spiritualists' Camp-Meeting—Fifteen Thousand Persons on the Ground.*  
Special correspondence of the Public Ledger.  
NESHAMINY FALLS, Aug. 14th.—The Spiritualists' Camp-Meeting at Neshaminy Falls Grove, which commenced on the 15th of July, under the auspices of the First Association of Spiritualists of Philadelphia, ended to-day, after the close of the afternoon exercises. The number of visitors was greater than on any other single day, the estimate being that there were fifteen thousand persons on the ground. A majority of these came by special and regular trains from Philadelphia and Trenton. A great many, however, reached the grove in carriages, there being over fifteen hundred within the enclosure.

During the exercises of the morning and afternoon the seats in front of the large stand were all occupied and many stood around the circle. In every part of the ground, however, there was perfect order, and in no instance was the service of any officer required.

The musical part of the entertainment, both instrumental and vocal, was given by the same band and choir that have done excellent service since the meeting commenced.

Mrs. Clara A. Field, of Boston, was the speaker in the morning, selecting for her subject, "What is Evil?" In its discussion she said, "We have been taught that the devil was the source of all evil, and yet God said when he created the world that it was good. All the faculties of the brain are good in themselves, and in their proper and legitimate use can bring only happiness. Then it is only in the abuse or perversion of these faculties that sin or unhappiness can come; then our devil becomes simply ignorance. The proper thing to do is to educate the people."

At the close of the address the vast audience sought shady retreats, and many partook of their dinner in regular picnic style.

In the afternoon Mrs. S. Wheeler, of Philadelphia, made the closing address, choosing for her subject, "Modern Spiritualism—its Origin, Effects and Future Prospects." In its discussion he said: "I consider the dictionary the best book in the world, because men never quarrel about that which they thoroughly understand, and seldom fail to understand that which is plainly and definitely stated. That which helps us to define our terms enables us to tell with precision what we are and what we think. Society has been sufficiently eloquent who honestly stated what he thought. In what I have to say I will first seek to define the term Spiritualism, and give with all candor, as far as the time will permit, what I have learned of the subject, with the hope of instruction to those who may not have shared my experience, or had, perhaps, my opportunities for observation. Spiritualism is to be defined as the knowledge, science, philosophy and belief pertaining to the spiritual, as materialism pertaining to the material, and things. The passions, love, hate and fear, are spiritual; between them and the gray matter of the brain there is a discreet difference. The original reflections of the primitive man announced by the phenomenon of death, and the manifestations similar to those we behold to-day, which began with the advent of the first human spirit beyond the mortal, these were the beginnings of Spiritualism. It is the same which reaches us in the present, although changed in form. Such as it is, Modern Spiritualism has come full soon enough. History tells us it has cost the incredible number of more than nine million lives to make possible an understanding of this subject and the liberty I enjoy through popular favor more than by actual law upon this platform."

"In this age," the speaker continued, "Spiritualism has brought, not terror and its consequent cruelty, but an emancipation from the fear of death, and the bondage of superstition. It has placed a great mass of people in a really scientific, mental attitude; made life hopeful and ourselves courageous, while opening the way in the most thorough manner to the progress of the future. This was possible only in America, a nation whose citizens adorn their parks with monuments symbolic of religious freedom. A country upon whose soil mingled the blood of all nations, and from whose sunny energy and life the present, although born the mighty impulse that shall reform the social, political and religious institutions of the world, until in the grand conception of the fatherhood of God, the brotherhood of man, and the demonstrated immortality of the human soul, shall be realized the universal religion of the cosmic republic."

After music and singing the audience was dismissed, and by 8 o'clock all except those who occupied tents had left the ground.

NAMELOC.

Having already made this communication over long for columns always crowded with good things, I will end by affirming that I have never been in any place of public resort where the accommodations, regulations and drainage were so sufficient to keep the air pure, the surroundings decent, and the people in good health. Even Lake Pleasant, where much has been done, is deficient in these regards. Our gospel is to the body as well as to the spirit, and I need therefore make no apology for mentioning this last topic, but postponing the remainder to a more convenient season, I remain,

Yours conveniently,

EDWARD S. WHEELER,  
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