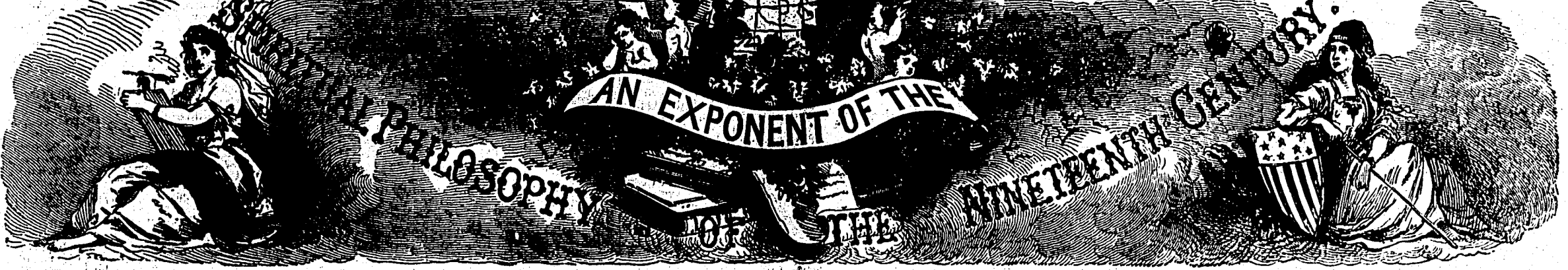


# BANNER OF LIGHT.



VOL. II.

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## The Spiritual Rostrom.

### The Sermon on the Mount.

#### PART III.—TREES KNOWN BY THEIR FRUITS.

An Inspirational Discourse Delivered in Berkeley Hall, Boston, Sunday Morning, March 26th, 1882, by  
W. J. COLVILLE.

(Reported for the Banner of Light.)

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—Matt. vii: 17.

During our present series of lectures on the Sermon on the Mount, and its Practical Teachings applied to the present age and to every-day life, we proposed answering certain objections which have recently been brought to our notice by members of evangelical churches who declare that we have nothing substantial to offer in place of the Christian dogmas we overturn. One critic in particular, who has favored us with more than one evidently honest and decidedly intelligent letter, begs us to tell him what good fruit has ever grown upon the tree of Theism, or upon that of Spiritualism. He points us to the magnificent churches, with their colossal charitable attachments; he tells us of the immense amount of missionary work accomplished by evangelical communions, both at home and abroad, and in the same breath assures us that he can discover no traces of similar good work being done by so-called liberal religionists who refuse to adopt the Christian name, and who prefer to work outside of every ecclesiastical fold.

We are quite ready to admit that we can often largely benefit ourselves and increase our own usefulness by patterning after our neighbors in many things. Organization is necessary, but organization to be successful must be an effect instead of a cause. Church-fellowship is highly desirable, and in many instances highly necessary. Organized charities are the great engines, propelling forward one ear of human progress. We see much to admire in the conduct of our Christian brethren, and yet we see no force whatsoever in our correspondent's objection to our own thoroughly independent position. The difference between our usefulness and that of the churches is rather a difference in mode than in spirit. So far as real charity is concerned, church-members work almost exclusively through the agency of sectarian institutions, liberals support the common institutions of the land, those of the churches included, and afford relief to the needy wherever they find them to the extent of their ability. Roman Catholics take a destitute child to a Catholic orphanage or seminary, and there provide him with food, shelter, clothing and education inside the walls of an edifice dedicated to a Romish saint. This is the Romanist's mode of relieving destitute children. As Romanists have attained to uniformity, though they often lack unity, what one does others do; and so it happens that large and well-endowed buildings abound in the land, and are recognized far and near as standing monuments of the kindness to the forlorn shown by Catholics. The church, instead of unassisted kind-hearted humanity, gets the credit of all the good done by priests and nuns; whereas, if the truth were told, it would soon be a well-attested fact that this charity does not grow out of Roman Catholicism, it grows out of the human heart. Some priests are good true-hearted men; they would be even if they were atheists. Many sisters of mercy are tender, whole-souled women; they would be so whatever were their theological opinions. Because they belong to a church which assumes the right to appropriate human goodness specially to itself, they allow that church to absorb and utilize their private benevolent feelings, and willingly attribute to its

supremacy the results of their own kind-heartedness.

Protestant sects, though in somewhat smaller degree, act in a precisely similar way; they make it appear that the Baptist, Methodist or Presbyterian church has done so much good in the world, simply because people belonging to these denominations have employed and cultivated virtues which are inherent in the human breast, and which spring up spontaneously in the heart of men.

There being no large organizations to-day of advanced liberal thinkers, radicals in religion are for the most part isolated individuals, and many appear to remain so by reason of their intense dislike for every form of mental bondage. Because these people do not pray standing on the corners of the streets, sounding a trumpet before them, they are accused of never praying at all. Because they do not think it necessary to club together and report to the newspapers an account of every cent they have expended in relieving the suffering and needy, they are credited with taking no part whatever in the relief of the distressed; whereas, if their private deeds of benevolence were only sounded abroad, the public would be astonished to see how very, very much charitable, practical and wise work has been secretly accomplished by those whom the church in its arrogant selfishness often accuses of living lives of selfish ease, caring little or nothing for the welfare of those around them.

The word evangelism is misapplied when applied to the Orthodox churches of the world, as all the four evangelists were ultra-radicals in their teaching. The only two religious denominations forming part of the Christian church in America who can lay any just claim to the title evangelist, are the Universalist and Unitarian, who have always based their faith more upon the gospels than upon the epistles; while every other church has turned more attention to the latter than to the former. In England, as well as in this country, it is well known that in many cities both large and small, the Unitarians contribute, considering their numbers, by far the most liberally to city and county hospitals, and indeed to all public charitable institutions. Even though these institutions are provided with Episcopal or other Orthodox chaplains, it is well known that secularists are constantly on hand with true energy and wealth to relieve the destitute whom the churches refuse to assist; for, while church-people are only too eager to grasp all the money they can seize from liberals, they constantly refuse aid to the deserving poor, because they are connected with no church. Every so-called public charity in the land ought to be legally forbidden to accept money from others than members of churches, if it refuses to afford aid to the deserving because they do not attend church. It is no business whatever of yours or ours or of anybody where people go to church, or if they go nowhere, so long as we are the stewards of public money entrusted to our keeping by people outside of churches as well as by those inside of them, to be impartially distributed among the distressed, irrespective of their creedal notions. Only quite recently we have been informed by persons of unimpeachable veracity, that in this very city relief has been refused to deserving people, because they were not connected with any religious society. If a religious society chooses to raise a fund exclusively for the assistance of its own poor, it has a perfect moral and legal right to do so, provided it asks for no assistance from outsiders; but immediately it strays outside its own limits with the subscription list, and importunes people in no way connected with it for support, if it receives any enlargement from such, it is in duty bound, in accordance with the commonest and simplest rules of honesty, to willingly dispense its favors outside its own little circle.

The great error of the churches is the error of the Freemasons, Odd Fellows, and all societies without exception. Brotherhood is limited within the precincts of a charmed circle; love is begotten through rites of initiation; a man only becomes entitled to your consideration as a brother after he has joined your clique and identified himself formally with you. Churches and secret societies alike have done and are still doing a great good work, but the necessity for them is fast dying out, and their decadence can but lead to the liberation of the spirit of fraternity from the sepulchre of clan in which it has for ages lain buried. The time is not far distant when disciples will frequent consecrated shrines only to find the spirit fled; not lost, but freed, as the body of Jesus is said to have been carried from the tomb only that reanimated, it might appear wherever such a demonstration of spirit-power should be most extensively advantageous.

We propose to-day to discuss briefly the real value of churches and secret orders when stripped of the borrowed plumage with which they love to adorn themselves. We have already made one great basic statement, and that is that people are not virtuous because they belong to churches or orders, but because they are human; in the same ratio they are not virtuous from any such cause. The Church desires to receive into its own bosom all the laudation bestowed upon every one of its members whenever they do a good deed, as though they could not have been so pious had it not been for the hallowing influence the Church had exerted upon them. If the Church is willing to be just and act honorably in its dealings with the world, it cannot take to itself the credit of all the good actions of its members without also attributing to itself the cause of all their misdeeds. If every charitable deed performed by a Christian is a Christian deed, then every lie told by a believer in Jesus is a Christian lie, and

every act of theft is Christian dishonesty. We are quite willing to admit that the virtues of all Christians are the direct result of Christianity, if we at the same time are free to attribute all the misdeeds of Christians to the same origin; but this the Churches protest against as an injustice; they very logically state a historic fact when they declare that evil, in all its shapes, infested the world before Jesus was born, and that, therefore, it cannot be just or reasonable to attribute the vices of Christian nations to the Christian religion. So far, so good. It is manifestly absurd and unjust to saddle upon Christianity the weaknesses and sins of Europeans, because we can all of us learn, even by the most cursory observation of the state of the world at present and formerly, that there is certainly fully as much vice where the name of Jesus has never been pronounced, as in lands where his praises are always sung and he is worshiped as a god; but common honesty compels us to be equally frank in admitting another, and, to our Christian friends, far less palatable truth, viz: that just as truly as Christianity is not the cause of the vices of its professors, neither is it the cause of their virtues, for virtue is prevalent among Jews, Mohammedans, Buddhists and Parsees, many of whom have never heard the name of Jesus, and many more of whom, having heard of him, feel in no special way-bound to follow his lead.

Sectarian partisanship on the one hand, and fierce recrimination on the other, can only lead men into a disastrous dilemma, out of which there can be no escape except by the gateway of a calm, cool, deliberate collection and analysis of facts. Though not attached to the Christian name, we are as much attached to it as we are to any other name applied to a large body of powerful religionists; and while in no sense anxious to defend Christianity from attack, rather to act in defense of Judaism, or Buddhism, we desire to be put on record as maintaining this position, that such tracts circulated by so-called Liberals as Denton's "Pocasset Tragedy the Legitimate Fruit of Christianity," and many others by various authors even more audacious, are not calculated to advance correct ideas of what unprejudiced radicals really believe and teach; as these fiery emanations from excited brains are impulsive ebullitions of feeling, capable of stirring up the passions of hearers and readers for the moment, but no more appeal to the permanent reason of man than do the sermons of Spurgeon, Talmage or Moody. Sensational preaching attracts a crowd; but even though many good things are often said by the revivalist preachers, the very people who most need rousing and frightening are the people who stay outside the church, while over-sensitive, hysterical people crowd the building, and "get religion" when they suffer from hysteria. This hysterical religion, unfit for the practical duties of life, causes them to deteriorate into morbid fanatics or misanthropes, and causes religion to appear grotesque in the eyes of all unprejudiced lookers-on. Just as dangerous are the violent declamations of certain "freethinkers," whose stock in trade consists in their abuse of other people, and their blind fury against everything Christian.

Religious facts need to be presented as calmly and philosophically as the facts of science are presented by the most eminent professors in our colleges. We do not need to lose temper and become violently excited when demonstrating the existence of Saturn's rings, and denouncing upon their nature. A lecture on solar heat does not require a heated imagination, and a vindictive assault upon people who do not hold our opinions, in order to render it effective. A mathematical problem can be solved most readily without anger and excitement entering into the work of its solution. The great victories achieved by men of science would never be achieved were it not for their calm, unimpassioned observation and experimentation, every true scientist knowing well that the simple enunciation and demonstration of truth is the sole work of the exponent of correct theory. Now our position with regard to the religions of the world is simply this: Religious beliefs are not so much the cause of behavior as they are the direct and inevitable result of a peculiar state of mind; the state of mind is not so readily changed by a change of opinion, as a newer, broader, and truer opinion grows up spontaneously with a higher development of intellect and fuller unfoldment of the moral sense. We are reminded of the words of Jesus when we make this statement, that they who do the will of God shall know of the doctrine; a simple statement to this effect, that a pure, honest and aspiring life renders one open to heavenly influences and susceptible to truth from whatever quarter it may approach. Of course the term "will of God" may be variously interpreted and applied, but you are too familiar with our definition of it to make it necessary for us to say more than that doing the will of God correctly means doing our very best according to our light; following our inward sense of right, and laboring, with all our might in the interests of our fellow-beings.

Our great argument in favor of this idea, or in support of this position, is drawn from history and the observation of all open-eyed travelers of the present day. Supposing we say that paganism, meaning everything unchristian, is the cause of evil in the world; we have a right to expect that every pagan shall be a liar, a thief, a licentious—indeed in every sense a bad man. Then, if we suppose that virtue is the result of Christian teaching, every one firmly believing in the Christian system must be an honorable, truthful, pure-minded person. If belief in Jesus was necessary to a virtuous life; if virtue grew from it as a branch grows from a tree, every one who had accepted Jesus

as his saviour, who trusted only in his atoning blood, would be an angel on earth, while those who knew nothing of the historic Christ, and did not take him for their lord and saviour, would be found sunk in the meshes of all ungodliness; but we simply do not find any such state of things in the world. The burglar who enters your house and robs you in the night, may hold any or no theological opinions. He may have received the communion at the altar of a church the day before, or he may be a man who never sets his foot inside of a place of worship; his acceptance or rejection of dogmas has very little if anything to do with his thievish propensities and their indulgence. You cannot blame the church when a church-member falls from grace; neither can you blame materialism when an unbeliever in a future state acts dishonorably in the present. Some of our friends may think we are placing too little value on a correct appreciation of the truths embodied in creeds and systems, and that we are really by such expression undermining our own standing as a religious society. We are doing nothing of the kind; we are merely uttering a self-evident truth, capable of demonstration every day, and every hour of the day everywhere. We have nothing to do with it other than to acknowledge it. It is a fact, and every observer of facts must admit it—the sooner the better.

We challenge any one to question our veracity when we declare that virtue is indigenous in no creed and in no country. Just as pure and lovely lives have been lived by Buddhists as by Christians; just as saintly ones by Christians, even of the Jonathan Edwards type, as by those whose faith was a spiritual Universalism. The Roman Catholic Church has been accused of originating and conducting the frightful massacres of Protestants common to the sixteenth century. People have implied that these persecutions were simply and inevitably the result of Roman Catholic belief. Further research leads us to other admissions rather destructive of this theory; people who hated Roman Catholics were just as persecuting, and went so far as to burn the Catholics in their rage. Mohammedans have put Christians to death without mercy, just as cruelly as Christians have massacred the Jews. We are all smarting under a sense of the disgrace to humanity which is now brought upon the world, even in the midst of the nineteenth century with its boasted freedom and enlightenment, by the atrocities committed in Russia against unoffending Israelites. The Hebrew people are too sagacious, too talented, too able to get on in the world through their own industry, to remain unmolested by their inferiors who have not their talent or will to work. The crusade against the Jews is a crusade in which Christians and Infidels alike engage, not in the interests of religious opinion, but in the interest of material monopoly. We do not blame a body of religionists or a company of Atheists for this unwarrantable attack upon the Hebrews; we blame avarice, jealousy, injustice, a determination to conquer by riding over a brother's dead body; we criminate passion and pride, inordinate self-love, and not any church or creed or any organization advocating infidelity.

There are two despotic rival forces in Russia to-day, equally dangerous to the safety of the country: Absolutism and Nihilism. Both proceed from one common root, and that root is inordinate self-love, and lack of moral principle. Every religious persecution has proceeded from this common cause. Christians in the first century were persecuted under Roman emperors because the powers that were felt a danger to their own supremacy if men of different beliefs and customs, acknowledging Jesus as a head instead of them, should come into power. When Paul was preaching from city to city against idolatry, his sermons were bitterly opposed because they told the people that it was not necessary to give their money to those who made silver shrines for the Ephesian goddess Diana. Italian and English prelates and kings in the days of the Protestant reformation inveighed against opposing theories because the prevalence of ideas contrary to theirs, hinted at and led up to a diminution of their sovereignty and its ultimate overthrow. We never can be made to believe that selfish tyrants, actuated by greed of gold, put people to death on charge of heresy, unless they saw in that heresy the cloak of a power inimical to their personal and private interests. It is very natural to try and thrust upon our religious zeal our avaricious aims, but no sane person can long believe that any one sufficiently heartless to burn a man alive has any very great amount of religion. He aims at aggrandizing self, and in order to serve self he is anxious to appear in the eyes of men to be serving God, that he may better deceive them. Martyrs, of course, are generally sincere, because it is an evidence of religious zeal to endure fierce torture, as well as complete social ostracism for conviction's sake.

Look at the churches of to-day and analyze the characters of their members as far as you can, and you will find two diametrically opposite and many intermediate types of moral growth professing belief in precisely the same dogmas. Here is a refined, gentle lady, bent on charitable errands, ready to share her last crust with a poor fellow mortal, even though that sister or brother be in no sense her personal friend or companion-believer in Christ. She is herself strictly orthodox, and believes that out of Christ there is no salvation for any human soul, and yet the poor person to whom she ministers has professed no faith in Jesus, has given no evidence of conversion. Why does she spend her time and strength and means in ministering to the wants of some one not belonging to the household of faith. Her calvinistic creed has never led her into so wide a field of charity; she obeys the impulse of her own

sweet human nature. Her own loveliness of disposition leads her to dwell upon self-sacrificing love. She emulates Jesus in his work of mercy, but if she were a Buddhist she would be just as tender and compassionate, just as helpful to the suffering, only in that case her thoughts would revert to Gautama's self-denying life instead of to that of the great Galilean seer. Another woman in the same congregation, holding precisely the same theological opinions, shuts up her bowels of compassion against every distressed individual who is not of her way of thinking, and justifies herself by declaring that her first duty is to the saints; but even to these she ministers very sparingly. Now these two persons theoretically agree; practically they differ. They may sit side by side in the same pew at every Sunday service and week-day prayer meeting, but how vastly different they are in disposition and conduct. Their theology has not made them what they are, or they would be exactly alike; faith in Jesus has not altered their peculiar natures; and so long as instances of this kind multiply we must perceive that we are very far astray from truth when we hope to convert all the world to good living by the simple inculcation of historical and intellectual fact and opinion.

We know that the church will respond in its own defense; we have always said that intellectual assent to truth is not sufficient; there must be change of heart, or no admission into heaven. This is true; but the immense mistake made by theologians is in their imagining that change of heart, moral improvement, is produced by theological dogma, or that whenever it occurs, it leads to a particular personal relation between a soul and the Christian Saviour. Emerson was wont to say that baptism was unnecessary, because God did not send children into the world so delinquent that they needed to be washed at the font ere they could be clean in his sight. The great power of this sublime, transcendental philosopher lay in the firm grasp which he held upon nature in its unity. Theodore Parker's amazing success was due to the same cause. He went to the root of the matter of religion, and found that from one root many branches might spring; and when we realize this, we pay less attention to word and act, and a great deal more to the motive which leads up to action and utterance. Take, for instance, the habit of attending church. The prevalent idea has been that it was a good thing to go to church; that the very act of going was a praiseworthy one; that to utter prayerful words or to sing sacred songs was in itself laudable; but we have all found out by this time that going to church on Sunday is no infallible preventive of dishonesty on Monday, and that those whose voices sound loudest in hymn and prayer, often take the lead in cursing and swearing a few hours after.

Every good tree bringeth forth good fruit, and a corrupt tree evil fruit; it is impossible that a good tree should bring forth evil fruit, equally so that a corrupt tree should bear good fruit. But is the fruit-producing cause in the constitution of the tree usually visible? Is it not rather ordinarily invisible? Has not the root the most important part to play in the production of good or evil fruit? Is there not often an internal cause of death which works imperceptibly and leads to the destruction of the tree and the withering of all its fruit in the bud? Even though it may be adorned with brightest and seemingly healthiest foliage, some unsuspected canker-worm prevents the fruit from arriving at maturity, and it is to this invisible worm that the tree owes its uselessness and ultimate death. You may place a flower in the ground, and the day you place it there, it will appear as a growing plant and excite fully as much admiring comment as the flowers which have roots under them. A branch of tree thrust in the earth may have for a while all the appearance of deep roots and prospective longevity, and no one will suspect its artificial and transitory condition until he has dug into the soil and discovered the absence of all root in the earth.

Now our question is not, Do you go to church? but if you go why do you go? and if you absent yourself why do you stay at home? If you go to receive benefit and to impart it you will be blessed and made a blessing every time you enter the building. People who breathe the same air with you will be largely improved in every sense because of your presence. If when you utter words of prayer you say them from your heart, if every word you sing you feel, and are longing all the while that some blessing may reach you so that through you it may reach others, you cannot be bearing evil fruit, because you are a good tree, your root is good, and whatever your particular leaves and fruitage may be they will assist in feeding and healing the nations of humanity. A great deal of nonsense is often uttered, both by religious formalists and materialists, upon the value or uselessness of prayer. Both parties seem to be ignorant on the subject of prayer, and entirely unacquainted with its relation to the fixed laws of the universe. It is customary in some families to have family prayer night and morning, every one in the house being expected to be present. No matter how unwelcome the exercises to certain members of the household, all are expected to join in them, guests included. A special blessing is supposed to rest upon a household that has fallen on its knees twice a day and uttered some words addressed to God or Jesus. We have no word to say against family prayer; we approve of it and recommend it wherever practicable, as a bond of union between members of one house; but if it is employed we must each one of us understand that we are guilty of an act of immorality if we pretend to engage in it while we wish it omitted, and regard it as a farce or an annoyance. It prac-















gled, but struggled apparently in vain."  
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unflinchingly sustained. Then a member (Senator Ingalls, we are informed) endeavored to substitute a measure, embodying the main issues of the vetoed bill, but aiming to "dodge" some of the points at which it was conceived the disapprobation of the Governor was specially directed, but the Senators again showed their good sense by voting down the proposition avast!

At ten minutes to 11 o'clock I heard a voice clear and distinct, say: 'Go on deck and anchor!' 'Who are you?' I demanded; and I sprang on deck, for I was not a man to take orders from any one. I found

the performance of which he claims that the agency of spirits, in some instances of materialized spirits, was plainly to be seen. The second part will appear in the following number.







Churched in Dalton, and was attested by a large concourse of people to whom a spiritual discourse was delivered by Rev. J. H. Harter, Spiritualist, of Auburn, N. Y., assisted by Rev. J. E. Cook, of Pavilion, and Rev. E. A. Skaggs, of Dalton, both of whom are Methodistists.

Com.

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## Pearls.

And quoted odes, and jewels five words long,  
That, on the stretched fore-finger of all time,  
Sparkle forever.

### BEAUTY.

A thing of beauty is a joy forever;  
Its loveliness increases; it will never  
Pass into nothingness. —[Keats.]

Indestructible wealth is to be free from coveting  
the possessions of others. —Coral, Hindu.

### MEMORIES.

The path from me to you that led  
Untroubled long with grass is grown,  
Mute carpet that his legs spread  
Before the Prince Oblivion  
When he goes visiting the dead.

But when I trace its windings sweet  
With saddened steps, at every spot  
That feels the memory in my feet,  
Each grass blade turns forget-me-not,  
Where murmuring bees your name repeat.

—James Russell Lowell, in the Century for May.

Nature has sometimes made a fool; but a coxcomb  
is always of a man's own making. —Addison.

### BLUEBIRDS.

A dreamy haze of sunlight floats  
Across the shining fields of snow,  
And rippling through the glory, flow  
A few delicious liquid notes.

It is the first warm day of spring,  
When tender breezes wander by;  
And bluer than the soft blue sky  
I see the bluebirds' radiant wing.

Thy message, gentle bird, I know;  
Immortal hope thou bringest me  
Of love and beauty yet to be—  
Of summer epe beyond the snow.

We should accustom the mind to keep the best company  
by introducing it only to the best books. —Sydney Smith.

## An Important Spiritual Revival in Cincinnati.

To the Editor of the Banner of Light:

Several months ago I was informed by my invisible teacher that a spiritual organization would be effected in Cincinnati, and the beautiful Odd Fellows' Hall would be their meeting-place. At that time and several weeks later, there seemed to be but a poor prospect of having this pleasant prophecy fulfilled, but now we have a Spiritual Society under the name of "Union Spiritualists," meeting every Sunday at 11 A. M. and 7 P. M. at the Odd Fellows' Hall, corner of Fourth and Home streets. The Hon. E. H. Green, Mr. Cephas B. Lynn and O. P. Kellogg have already given us very pleasant and very profitable lectures, and our Auburn friend, Rev. J. H. Harter, is at present favoring us with his delightful off-hand discourses. Our spiritual Societies should keep him employed all the time, especially as he is one of the best missionaries to be found. Following Mr. Harter, we are to be feasted with a month of lectures from Dr. J. M. Peebles, including the last two Sundays of May and the first two of June.

But the organization of a Spiritual Society is not the only sign of progress that has appeared this winter and spring in Cincinnati. Several of our most prominent judges, doctors and others have become Spiritualists. Such mediums as Mr. R. W. Sour, whose tests are of the most irresistible character, and Mr. Jesse Shepard, whose musical and other gifts are really astonishing, have been calculated to delight and convince the very highest ranks of society. But we have various other mediums also, such as Mrs. Green, Mrs. Fletcher, Mrs. Cook and others with whom I am not acquainted, who are giving the people many startling phenomena and forwarding the great work. Our Cincinnati people seem to be preeminently large-souled, and have shown their appreciation of Mr. Jesse Shepard, Dr. Sour and others, by bestowing upon them beautiful presents.

I must also give our able press here, including the Enquirer, the Commercial and the Gazette, the credit of granting us a fair amount of attention, and in several cases very correct reports of lectures.

But this spiritual wave is going into the educational institutions, and I think I can announce a step in medical education, which is in advance of what has heretofore been attempted in a medical college. The American Eclectic Medical College of Cincinnati, a chartered institution of six years' standing, has bravely come forward and abjured not only all coarse and poisonous remedies, but has planted itself upon the most refined psychical and other forces of nature. Its Dean, Dr. Wilson Nicely, is a thorough-going Spiritualist, and so I believe are most of its active professors. A new chair has been established for myself, namely, that of Chromopathy and Magnetology. Chromopathy, as your readers will generally understand, is the science of healing by light and color, and Magnetology embraces the law of cure by magnetism, electricity, psycho-magnetism and the spiritual forces. I have been giving my lectures there for some time already, and am to continue them next fall, when the new term commences. I learn that Dr. Sour, the famous medium already spoken of, is to act as one of our Professors. He is one who can demonstrate the occult forces beyond all guess-work, and is an excellent speaker. The College has an admirable anatomical museum, and abundant maps and charts, while the hospital privileges of this city are unsurpassed. Prof. Dalton, one of the most accomplished of lecturers on Anatomy and Physiology, is a deadly enemy to the fierce medication of the old-school system, and shows it up in the most scathing manner. Homeopathic remedies will be more or less explained, and all the newly discovered and powerful hygienic methods, food, medicines, etc., will be promulgated. Those who have had some practice in the healing art, and who will study up the different departments of therapeutic science so thoroughly as to pass an examination in one term, can receive a diploma, and thus be able to practice in any State in spite of the despotic laws that have been enacted. I wish to state that I shall take pleasure in giving further information to any who will write me.

I want to suggest that if any large-hearted souls should feel disposed to contribute from five hundred to fifteen hundred dollars, I will build a solarium for the use of our college, and for others who wish to have the best methods for concentrating and utilizing the solar forces in the cure of disease. This I could not so well put on the college building itself, but could have in my own yard, for the use of students and investigators, and for experimentation. From what I have already known and done in the line of solar healing, I have no hesitation in saying that if I can carry out this solarium as I wish to, fitting it up with immense reflecting, refracting and colored glass arrangements, I

ing that the world has ever known. A gentleman in this city had a large chromo-disk made according to my plan for concentrating light and color by reflection, and has it hanging in his window. He says that by getting under it five minutes, in the morning it will make him feel like a new being physically all day, so buoyant does it make him from the life-giving forces that it imparts. But the wonderfully spiritualizing and animating forces of the sun which start all nature into life, have never been at all properly appropriated for healing purposes. In cases of insanity, acute diseases, chronic diseases, mental inaction, melancholia, etc., wonders have already been achieved, and far greater wonders are yet to be developed.

I have spoken thus freely of these curative methods, because I know the Banner is one of the few papers acquainted with the fact that the spiritual and physical system must be developed together if true manhood and womanhood are to be produced. Repeatedly has the Banner spread its folds of protection over the struggling hosts of the great healing reform, and spiritualizing forces of nature instead of those which are crude, force and baneful in their effects. The new gospel of medicine, as well as of religion, is one of joy; for we attain to happiness in proportion as we mount far upward toward the polar star of truth, and are more or less miserable so long as we act under a false system.

An interesting and intelligent stranger, Prof. W. of New Orleans, who has received the commendation of some of the eminent men of the nation for his great inventions, was at our last Sunday's meeting, and after the services were over gave us some of his remarkable experiences. He stated that when he was ten years old he was laid out to be buried, a certificate of his death was signed by two physicians, and he was placed in his coffin. All this time he was intensely conscious that he was alive. He would stand and look down on his body and say to himself, "This is me, and that's me, too." As they were preparing to bury his body he felt terribly about it, and, going to his mother, said, "I'm not dead! don't let them bury me!" and then, going close up to his sister, said the same thing. The result was that his sister declared that he was not dead, and that her brother must not be buried, and the burial was deferred. After he had been seemingly dead three or four days, while his sister was watching with him, he rose up and put his arms around her neck. The doctors were anxious to get back their certificate of his death, but he keeps it as a token of their ignorance. Prof. W. has often seen beautiful colors radiating from all things around him, and declares that his heaven is after he retires each night. At one time an exact vision of a gun was presented to him, and, taking the idea, he had one manufactured like it. This would fire ninety-six times a minute, or even more rapidly, and afterward became known as the Gatling gun, whose fame is in all lands. "Do spirits thus invent instruments of murder?" do you ask, dear reader? You should remember that the more terrific the engines of destruction used in war the less destruction of life takes place, and that gunpowder itself is one of the greatest peacemakers the world has ever known. This is proved by statistics.

I could quote numerous other cases in which spirits have impressed great ideas and great inventions upon mortals, but have not space or time here. I will merely mention the case of Dr. Dennis, of this city, whose invention for capping teeth and freeing the sufferer from excruciating pains almost immediately has already been highly commended by the Banner of Light. This invention was given to him, in a half dream, by spirits, and, according to the testimony of several skilled dentists whom I have talked with and who are using the process, it is far superior to anything of the kind ever before devised. We shall probably never know, in this life, how often our angel-friends assist us in both earthly and celestial things.

EDWIN D. BABBITT.

200 Main street, Cincinnati, O.

### Passed On.

From the Cleveland Lyceum to the "Zetland" of the Summer Land, little Binnie Shaw, the only child of Fred and — Shaw, aged 9 years, passed to spirit-life, April 26th, 1882, from Cleveland, O., after sickness and suffering engendered by mechanical work. Her father, Dr. Binnie Shaw, was a member of the Cleveland Lyceum, and one of its brightest scholars. Her funeral, largely attended, principally by Lyceum members, was conducted by Mr. Thomas Lees, ex-Conductor of the Children's Lyceum, of the Hon. Wm. W. Chase, of California, making brief remarks on the philosophy of death. The singing was conducted by the Lyceum quartette (Mr. Jno. P. Lee, Misses Bessie and Mr. Geo. Kitch), and was very appropriate.

The services were opened by singing, followed by Mr. Lees reading Longfellow's beautiful poem, "Requiem," which is in itself a powerful sermon, deeply affecting many present, not excepting the speaker. In the course of the address which followed, Mr. Lees said:

"Binnie Shaw—the Lyceum scholar, and one of its favorites! peace to her memory and condoleance to her parents!

I do not think it will be saying too much, that of all the bright and beautiful children in the Lyceum none excelled little Binnie. Highly favored in form and feature, she was naturally attractive; gifted with a mind beyond the average of her years. In her death, all who came in contact with her, and her affectionate nature made her beloved by all who knew her.

To those who take any comfort in special providences, she was that type of child of whom we hear and read, who were too good for this world. I say, prompted more by love than reason. Do not think I wish to convey any such unreasonable idea, but I speak of her natural make-up and qualifications of mind to those who take any comfort in special providences. I know that a great mistake was made in the death of this child, and that the parents of all who came in contact with her, and her affectionate nature made her beloved by all who knew her.

An earth-life of only nine years—think of it! There is an old saying, 'Those whom the gods wish to destroy they first make mad.' In these days of vaccination a change of it to 'Those whom the physicians seek to cure they first make sick,' is quite appropriate. The time is not far distant, I hope, when the mission of this rapidly-increasing class will be to prevent instead of to cure disease. I know not how the parents of this dear one may feel, but the conviction is forced on me that her life was a sacrifice to medical ignorance. It may not be just the place to speak of that question, but to me abundantly practice, vaccination, yet I feel it is in order at all times to warn persons against a custom so fatal in its results. The fact of the money consideration attached to the pernicious practice ought not to be overlooked, and it is high time that the people themselves commenced to think on and study for themselves the laws of life and health, that they may be able to avoid the poisonous drugs and practices so recklessly indulged in and administered at high rate by the 'regular' M. D.

But Binnie has passed beyond physico-physician and physical law, and is now governed by the higher one, the spiritual; and although, as I am informed, her sorrow-stricken parents are now practicing the personation of it. It is no great stretch of fancy to imagine we hear her now repeating those beautiful lines she then rehearsed (as a spirit):

'With roses in my hand,  
Faintly I come and stand  
Close by your side!  
I know you are here,  
Or feel my presence near,  
And yet your Binnie dear  
Never has died.

Check, then, the falling tear,  
Think of me all as I was,  
Father and mother dear,  
Soon on that shore  
Where the loved ones meet,  
Rejoice with pilgrim feet,  
Shall you with blessing greet  
Binnie once more.

While singing that beautiful song in our Anniversary.

so soon in reality have to act the part she was then rehearsing.

I feel that nothing that I can say will assuage the grief of her heavily stricken father and mother beyond what is expressed in these beautiful lines. May the sentiment therein be literally verified by Spirit Binnie; may she from the spiritual glory of the Summer Land come to them in the hallowed hours of evening and console them in their bereavement. The beautiful faith of Spirit Binnie may be made apparent to them through their arisen daughter, the bright little Spirit Binnie, as she comes to them from the "Zetland" of the Summer Land, is the earnest wish of her Lyceum friends.

Mr. Lees, by repeating that eloquent poem of Rev. John Pierpont's—"My Child," The remains were then taken to Woodland Cemetery, the choir singing a particularly appropriate piece. When the casket was lowered in the grave Mr. Lees said:

"Let us be comforted to know  
Only the body lies below  
In the grave that hurls us so."

Lazy, drowsy feelings are precursors of sickness, which Hop Bitters will instantly banish.

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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