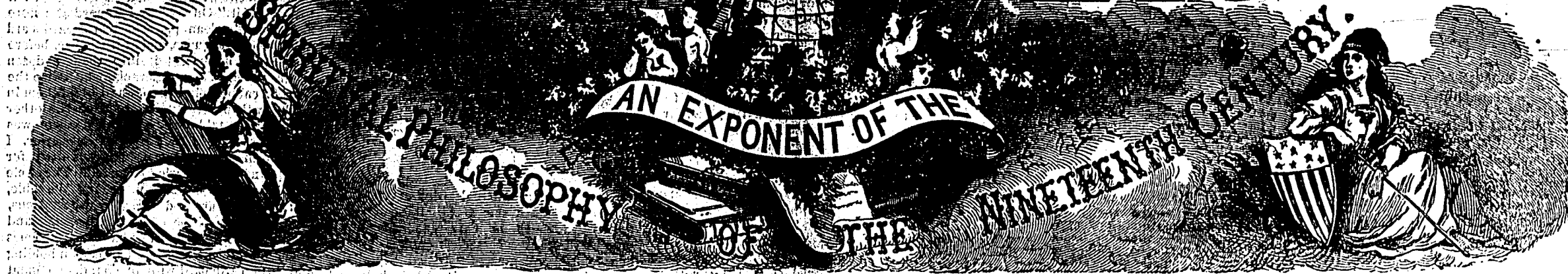


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## The Spiritual Rostrum.

### Spiritual Involvement and Physical Evolution.

A Discourse Delivered by Spirit Allan Kardec, through the Mediumship of W. J. COLVILLE.

(Reported for the Banner of Light by Alphonse Dural.)

The subject to which we call your most serious attention to-day is one that requires more than ordinary thought and care, both in our interpretation of the theme and in our acceptance of the positions taken and the views expressed. We do not claim infallibility, we are fellow-students of yours in the great endeavor of the human spirit to solve the tremendous problem of conscious being. Our propositions we will not make in any spirit of dogmatism; as it is the very essence of our desire to seek to force upon you opinions at variance with those which you have formed by following the dictates of your own enlightened judgment; but as all human enlightenment is but measurable, as all human ideas are but relative, all human conclusions but approximate, we venture to place before you the result of much study and research, carried on not only while on earth, with the invaluable aid rendered by hundreds, I might say thousands of invisible helpers, but prosecuted yet further in that realm of spirit, from which, through the organism of this chosen instrument of the spirit-world, I now address you.

Probably no man deserves more to be called an epoch-making man than your late naturalist, Darwin, who only last year found his way beyond scenes of evolutionary growth to worlds where the principles of involution arouse the attention of the student of nature. Anthropology is the crowning science of this century, but anthropology as the science of man's physical growth and conformation only, is a science of lifeless form, of inanimate clay; for the body without the spirit is dead, inert, incapable of evolving the slightest fragment of consciousness. The mission of spirits to the earth is not to overturn scientific facts, not to dissuade men from examining minutely the physical structure in which the spirit envelops itself during its brief sojourn in the material world, but to point men to the essential or primary cause of life which operates before, behind, above, within, and yet through the secondary causes with which you are all partially familiar. The first cause which does not claim to have discovered; theories of proto and bioplasma life; the theories of natural selection, elective affinity, and survival of the fittest; do not supply the inquiring mind with satisfactory explanations of where life comes from. What are called causes among you to-day are, correctly speaking, nothing but effects; the cause lies in spirit, the great primordial source whence every material form takes its proportions. Material forms are at best shadows and vestments of spirit. A coat of dress cannot walk in the street unless it be folded around an animate body which carries it; shadows cannot be cast without substances to cast them. It is possible to see only the veil, while the features of the wearer are completely concealed behind it. It is possible to see only the shadow or reflection cast by an unseen object; and so it is possible on earth for you to see only the outward semblance and most external covering of a force generated by spirit only, and propelled by spiritual entities of whom it is the preceding influence or constant emanation.

We hear much of electricity and its potencies in these days; we hear much of life beginning with electricity; we are sometimes told that the human soul commences in animalcules, but what faintest shadow of proof is there that such absurd conceptions of materialistic minds are true to life? When has electricity demonstrated itself as the possessor or evolver of intelligence in a single instance? It has become, your messenger, it carries your thoughts from pole to pole. Familiar as you are with it to-day, you would surely have discovered something of its life-producing power had it possessed in any degree the creative faculty. But it is ever blind and unintelligent in your keeping until your intelligence directs it. Then as your servant it flies simply overland and under the deep waters to carry tidings from you to climes afar off. As it never has been demonstrated that spontaneous generation, strictly speaking, is a fact; as the most attentive students of phenomena, seeking to substantiate the theory of spontaneous generation, have been baffled at every turn by the facts of the case, in their endeavors to prove that life springs from the absence of it, the best minds of Germany, of England, of Scotland, of France, of Italy and of America are all ready to accept some better proposition concerning the origin of life than those framed by atheistic professors. This age is, strictly speaking, scientifically, philosophically and religiously an age of agnosticism. The pretensions and superficialities of ecclesiasticalism is now rapidly giving place to an era of doubt. From claiming to know everything concerning the Infinite and his decrees, men have come to declare God to be unknown, if not unknowable. The very word "unknowable" is technically false, opposed to the very meaning of the word; for, if something is unknowable, it is by definition, not knowable. Research, as it is the basis of all knowledge, has no limits to its possibilities of human discovery.

covery. The facts of science are often confounded with the ignorant puerilities of men who, though unquestionably great specialists, outside their specialty have no great claim to be respected because of superior knowledge. No man is an authority except on a subject with which he is individually acquainted; on theological questions the most expert historian may be quite ignorant, the chemist is not necessarily an astronomer, nor the musician a sculptor or a fine critic of paintings. No more egregious mistake can be made than that so common to-day of setting up specialists as authorities upon other topics than their specialties, and thus submitting to the dictum of literary savants, whose researches have been conducted avowedly without reference to spirit, as though their assumptive negations could rule spirit out of existence.

There have always been, from the earliest historic years certainly, two very widely distinct races of thinkers and observers in the world—the Aryans and the Semites. The Aryans have always excelled in scientific ability and in philosophic research. The intellect with them has been highly trained and devoutly cultivated. Their language has ever been rich in powerful expressions, and for the externalization of such truth as they have received, they have had no peers in the Semites or Shemites; while these latter, almost destitute of outward advantages, have occupied the foremost place as the ethical teachers of mankind. The strange prophetic power which has always characterized them, the splendid poetic imagery with which their traditions abound, the deep spiritual meaning in their countless legends—these and many other excellent features of their productions and of themselves, go far to justify the theological idea that they are, in a sense, the chosen people of God, i. e., they have been more directly inspired and are more intuitive and susceptible to spiritual influences than the rest of mankind. It is to the intuitive, the imaginative and the childlike throng, that the author of the Moslem Genesis has evidently addressed himself. He, though undoubtedly a man of great learning, has veiled his own profound knowledge in simple allegorical tales or fables with instructive morals, which he has presented as divine revelation to the untutored Hebrews of the earliest portion of Jewish history; but Moses, in the light of modern science, is no accomplished geologist, though his mistakes are certainly not more numerous than those of Ingersoll and others who caricature him. But as no one of mature years thinks of understanding the parables of the gospels literally; as every one of any degree of culture can see at once that they are designed simply to illustrate spiritual truth agreeably to the popular comprehension, no one of sound mind who knows anything of Oriental methods of conveying instruction, will waste time in foolishly converting a fable which was never designed to be understood literally. As well combat Bunyan's Pilgrim's Progress, because people, in order to secure happiness hereafter, are not required to make literal pilgrimages from a literal City of Destruction to a Celestial City, as attack the antique literature of the Jews because it does not reveal the truths of geology in clear, unmistakable English, when the whole of Jewish Scripture was designed to give to the Hebrew people a code of laws with moral enforcements, and to instruct them gradually as they were able to learn, in the form of parable or allegory, concerning the great cause of suffering and the means whereby misery might be avoided and life rendered delightful, through obedience to the wisest laws that ancient legislators, guided by wiser minds than they in spirit life, should be able to frame.

Genesis opens unexceptionally; it declares nothing false when viewed in the searching light of modern scientific criticism; it declares majestically, "In the beginning God created the heavens and the earth." When that beginning was the writer attempts not to decide; he merely announces a sublime spiritual truth—that worlds are created by God; that Spirit hovers over or moves within every particle of matter, and that slowly, out of chaos, dark and void, order and beauty are gradually evolved. To souls who have been privileged to join with the guardians and builders of planets in a study of universal cosmogony, the origin of life remains no longer an impenetrable mystery. Far be it from the spirit who now controls this brain and moves these lips to say that he individually is one of the shining host who compose the ruling sphere of earth or any other planet; but, without egotism or exaggeration, your present speaker will declare that it has been his high and valued privilege, since his transition to the spiritual state, to watch majestic triumphs of spirit over matter, utterly inconceivable to any minds on earth, save those few deeply intuitive ones who have risen to that point in the spiritual scale where, with spiritual vision, they can discern spiritual beings operating upon and through material, arranging particles into form and then disintegrating the bodies they have exterminated, until the form has vanished from mortal sight. Probably no such perfect analogy can be found in modern times to illustrate our subject as that of spirit-materialization. If you understand anything of the laws governing that process you will have caught a glimpse of world-building on a small scale, only; to make the analogy perfect, it would be necessary for forms to be so evolved that they slowly come to maturity and remain for a lengthened period in the perfection of that maturity.

No one of intelligence to-day accepts the old theory of creation. The Calvinistic ideas of creation, the character of the Deluge, the power of Satan, the literal character of the temptation of Adam and Eve, and the consequences to all posterity arising from their eating of forbidden fruit, in an Asiatic Eden six thousand years ago, are all so utterly irreconcilable with the known facts of science, and withal so repulsive to our moral sense, that you will find only a few uncultured and bigoted theologians, far behind their age, insisting to-day upon the letter of the old creeds of the churches. But just as absurd is it to ignorantly deny as it is to ignorantly affirm. Aggressive and violent infidelity is just as puerile and unreasoning as blind and ridiculous superstition. Any foolish child can destroy, but it takes a very wise man to build or reconstruct anything capable of surviving the wear and tear of centuries. In the court of human justice to-day, the case of "Radicalism" vs. "Conservatism" frequently requires to be tried; "Radicalism" goes to the root of a matter, discovers a cause for effects, destroys foolish dogmas and arrogant assumptions by proving their opposites; while "Conservatism," contents itself with holding things and people up to ridicule, seeking with the coarse weapons of invective and satire to pull down in all that hour what has only grown through centuries of development, and which, however imperfect, contains within its often repulsive shell, a kernel of much worth and nutriment to the human family.

Genesis, as interpreted by Emanuel Swedenborg, who discourses very fully upon the ancient science of correspondences, known as he says, in the time of Job, and then lost to man for four thousand years, until he revived it by divine revelation and command in the last century, is by no means objectionable to the most rigid Darwinians, or pronounced evolutionists, or any

school. Many Swedenborgians are quite favorable to the Darwinian idea, though Swedenborg is their oracle, and his writings their standards of truth; but Swedenborg's declarations concerning the interior sense of the divine word, of course carry the spiritualization of ancient books so far that as literal histories of the earth they have no value left to them for the ordinary reader.

Without disputing the sabalistic nature of the Pentateuch, we cannot but conclude that whatever its inner sense may be, it was originally designed to express ideas concerning the literal formation of the earth, as well as concerning its spiritual unfoldment. Moses says there were six days and then a Sabbath of rest. The fourth commandment in the Decalogue, "Remember thou keep holy the seventh day, because in six days the Lord made everything, and then rested on the seventh, seems to imply very forcibly the conclusion that the children of Israel ordinarily believed that the sun, moon and stars, as well as the earth, were actually begun and finished in six ordinary days of twenty-four hours each, as the Sabbath has always been literally the seventh day of the week; not a seventh epoch, or long period of time; but as the Greeks ever instructed their disciples in one way, and the uninitiated in another, as the Orientals always carefully veil their occult knowledge from the multitude, whom they hold in awe, the Jewish prophets were accustomed to have for the people at large, a meaning far more crude and external than that which they kept for the members of their own craft. And it can scarcely be disputed that in the Christian Church of to-day the educated portion of the ministry or priesthood knows vastly more of the essential significance of biblical names and expressions than it feels willing to divulge to the occupants of the pews, who are, however, fast becoming dissatisfied and restive under a half-dogmatic, half-skeptical interpretation of a volume which is often read in parrot-like tones in the ears of an assembly made up, in part at least, of persons of even riper culture than the ministers. The age of priestly dominance is well-nigh over, unless a new set of priests shall arise, vastly superior in knowledge and spiritual gifts to the degenerate successors of a once glorious race of prophets and mediums, who now claim the authority of a priest, without showing any special right to the office or qualification for the performance of its duties.

The priest ordained by Christ, according to the New Testament, was required to show his faith and adeptness by performing works, not in a single instance attempted by the modern ecclesiastic. In the days of primitive Christianity, Christianity made headway among the Jews, among the Greeks and Romans, among the civilized and even barbaric representatives of "every nation under heaven," owing to the marvelous power of spirit over matter displayed by the early Christian teachers before the age of those now commonly styled "the fathers of the church." In those days house to house meetings were constantly held, and when occasion demanded, large conventions were called, whenever the persecuting spirit could be thwarted or overpowered sufficiently.

After a while Constantine endeavored to spread Christianity with the sword, in the manner of the later Mahomet, and from that day to this the spiritual power of the Christian Church has been slowly but surely ebbing away. Only once in a great while, and under very peculiar circumstances, has there been any great display of spiritual power in the Christian hierarchy, and that has always invariably been associated with some great revolutionary movement which has led in the end to the establishment of a freer, though not as yet even, a perfectly free system of spiritual democracy, where all members of an association have been compelled to rely solely upon spiritual superiority as a means of evincing preference or respect.

To-day the great question, in many instances, between religion and science is that of miracle. Can there be, even for one instant or under any possible circumstances, the slightest suspension of natural law? The scientist, judging from the universal phenomena of life, answers, No. The supernaturalism of religion is its great bugbear with the scientists. They cannot and will not attempt to become converts to a system which denies what science proves—the immutability of nature's law. But has any scientist actually defied the law of nature or traced it to its source? It is well enough to conclude, from observation, that it is unvarying, but can any one define it? The spirit alone who has mastered some of the secrets of being (though by no means all, who has penetrated into some of the realms of secondary causes at least, has, though perhaps unaware of the absolute and essential first cause of all things, reached a point where a cause for every existing effect has been discovered, and where the why and wherefore of every physical transformation is beheld in the purpose of the unseen spirit. Spirit is eternally existent; so is matter, for all that any one can prove to the contrary; but matter is ever negative, passive and receptive, while spirit is ever conscious, intelligent, positive and aggressive. Matter and spirit may be eternally co-existent, but even if so, matter may be but the eternal shadow of spirit, which is the eternal substance. Every body casts its shadow; the shadow of the spiritual universe is the material. All outward things are embodiments of thought; every tree, flower or animate creature is a word or letter in the great lexicon of spirit. Every form assumed by matter is assumed by it in response to the essential life-principle which is invisible, but which is ever the formative or creative element. Creation is but formation or organization, destruction or death being simply disintegration, antipodal to annihilation, which is an impossibility, even in thought, and none thinks or imagines what is prospectively even if presently impossible. The human mind can no more conceive of an impossibility than a mirror can reflect what is not before it to be reflected. On dark nights, when wind and light are still, images are reflected distortedly in the stream, but the likeness of nothing has never been taken. The human mind is a mirror, a reflector, and whether waking or sleeping, man, ever active in spirit, is constantly blending in new and singular combinations portions of what has at some time or in some way photographed itself upon the tablets of his inner consciousness. Every house has its builder, every picture its painter, every statue its sculptor, and nature's landscapes come not by chance or without the direct action of spiritual intelligence. Every material form expresses or embodies some outgoing of an unseen work; worlds are entrusted to souls of experience who employ multitudes of subordinate spirits in the work of their construction.

Matter in its primordial or cosmic state may be eternal, but is utterly incapable of evolving life or intelligence. The evolutionist, judging from the standpoint of outward observation, beholds the changes wrought in material substance without confronting intelligent life, the cause which produces the effect, the life-principle, which operates in all these transformations. The spirit itself may exist as an indivisible, indestructible, or essential, unalterable primary; but the very existence of indivisible primaries is supposed

ditional, predicated upon inference or deduction only, as no one claims ever to have seen one. Science is constantly affirming the existence of an invisible life-principle, but is never able to account for the existence of the atoms themselves, which form matter in a proto or bio-plasmic condition. No inference is more false, no theory more ridiculous, than that of those who predicate immortality upon a strictly physical basis, or who contend that evolution results in the product of spirit. That spirit may be eliminated from matter through evolutionary processes we will not deny; but there must be spirit within it before it can be eliminated from it. Involution is the constant effort of spirit to embody itself for the expansion of its powers. Evolution is the outward expression of the changes wrought in matter by the intermittent action of the spirit which controls or permeates it. Matter in the hands of spirit is like clay in the hands of the potter; the potter, not the clay, possesses the intelligence needed to evolve the bust or vessel which may be made of clay; but the potter cannot mold the clay if he be immersed in it. A designer or modeler, no matter how skillful a workman he may be, cannot fashion anything if he has fallen into a clay pit or has been let down into one so that the clay imprisons him on every hand, until such time as he has extricated himself from it. The descent of spirit into matter may be likened to the descent of a diver into the ocean—the pearls are all in the ocean's bed, the ability to rescue and polish them is his; but it takes time and care and exhausting labor to discover and possess one's self of them. Every treasure of the earth is for man if he will search and labor for it until he makes it his own and causes it to assume the shape or accomplish the work of his desire. Innocent and beautiful spirits they may be before they have endured contact with matter, but, like seeds which have never been planted, all their fair, rich potencies are enshrined invisibly within them, only to be brought out by constant exposure to heat and cold, sunshine and air and rain, and every other terrestrial element. The doctrine of involution is not only rational, it is demonstrable to the understanding of the average child. The Moslem Genesis is at least obscure; its unexplained references to divine creative power are excessively perplexing to the modern student; but after all that can be said in its disfavor, the old Pentateuch has a vein of truth within it which will be discovered and appreciated when the present iconoclastic raid upon bibliolatry has subsided, and a work of reconstruction has begun on earth.

Strange as it may appear, and yet not strange to the thinking mind when all the circumstances of the case are taken into consideration, the testimony of the Zend Avesta is regarded as far more probable than that of the Jewish Bible by many modern infidels and free-thinkers. These ancient Persian Scriptures give an account of creation which is far more in accord with modern scientific knowledge than that given by Moses, as the details of the earth's unfoldment are far more clearly gone into than in the Pentateuch. The creation of the sun on the fourth day is not the absurdity which at first sight it appears to be; for, while we know that the formation of the sun was anterior to that of the earth, we also know that if the earth had been peopled during its primitive, secondary and tertiary periods, the sun and all the stars would have been invisible from its surface owing to the dense vapors arising therefrom, forming thick clouds around it, and completely obscuring all view of the heavens. Mercury is now in a condition that the earth once was in, and though we are not prepared to say that Mercury is not yet inhabitable or inhabited, all astronomical observations prove that it is yet so thickly veiled with mist and vapor that only very occasional observations can be made upon its surface; therefore comparatively little notice is taken of it by astronomers.

We admit that the Moslem Genesis is imperfect, and in its English or French dress contradictory in many places; but, in accordance with the custom of all ancient teachers, Moses concealed much of the hidden wisdom of the ancients from the scribes and rabbis of the outer school, and more still from the people at large, after the manner of all Oriental scholars, purposely. The age of revelation now draws near; the period of the breaking of the seven seals of mystery, mentioned in the Apocalypse, is now close at hand. That great representative of Oriental secret wisdom, Jesus of Nazareth, declared eighteen hundred and fifty years ago that the days would come when proclamation upon the housetop would reveal the arcane mysteries of the spirit in plain form of words, with self-evident meanings to every nation under heaven. Though he taught much in parable, the tendency of all his teaching was to rend the parabolic veil and display to the world at large the shekinah glory of the truths of the living spirit, shining beneath the cherubim in the great temple of human life. Hitherto science has been unable to demonstrate to the world at large the external growth of the planetary system, or to expatiate upon the gradual development of man from lower types of organic life. Physical science, proving evolution, leaves behind evolution the wondrous realm of involution all unexplored, and while many men of great reputed scientific knowledge, among them Darwin himself, have been ever ready to bow before the shrine of nature's God, while investigating fearlessly and persistently nature's external phenomena, it has been reserved for solists, copyists and feeble echoes of really great minds, to glibly prate of the impossible and unknowable, and to treat the great questions of God and immortality as either worthless or unprofitable themes of speculation.

One conclusion all great students have aimed at unanimously is, that second causes are the only causes with which science can deal, and that all the facts and theories deduced or proven by strictly scientific modes of investigation, do not touch the question of a primal cause. Science alone, in its present stage of progress, neither proves or disproves theism or atheism; it is neither theistic or atheistic, spiritistic or materialistic; its position is one of rigid neutrality toward all disputed religious questions. Darwin is universally acknowledged, both by evolutionists and anti-evolutionists, as the great apostle of Evolution. To him, far more than to any other one man, may be justly attributed the development and popularization of the evolutionary idea. Now no one acquainted with Darwin could ever justly accuse him of even a leaning toward atheism. He never for an instant hints at the theory that science and theism are at variance, though all students of his careful and dispassionate writings cannot fail to perceive that he is an earnest student for the supremacy and unalterability of the laws of nature. The existence of an immutable law no one of intelligence now questions; but what the law is, whether it is or is not the result of intelligence, is an open question with many thinkers and students of science in the present day. The facts of science already collected and systematized, do not either prove or disprove sovereign goodness and intelligence in nature. They lead us far on the road toward a recognition of the Infinite All Good; but science as yet may be agnostic, indeed in any positive or aggressive sense it certainly is not.

All intelligent minds will agree that no position at variance with any discovered fact is logically tenable; but if there be spiritual facts which go behind physical ones, and really explain the cause of the latter, the discovery of such facts can in no possible way conflict with the known facts of science. Spiritism carries us into a field of investigation unexplored, almost unexplored by physical science; but Spiritism is correctly speaking, spiritual science as well as philosophy and religion. Spiritism is threefold, as man is threefold; it addresses itself to the soul, the mind and the senses equally, and has its moral, its intellectual and its physical sides, all three sides being equally valuable and necessary to give to it its true character of an inclusive and satisfactory revelation of nature to man.

Now it must ever be borne in mind that the Darwinian hypothesis of evolution is by no means fully proved, even to the satisfaction of many naturalists who style themselves evolutionists. In the Darwinian chain there are many missing links, while corroborative evidence of the theory that apes gradually develop into men is as yet lacking in the field of scientific research. The gorilla, orang-outang and other species of the monkey tribe now alive upon the earth, do not afford us any specimens of creatures undergoing transformations which shall at length render them human. Science must furnish proof of the truth of her doctrines ere she can fearlessly promulgate them. It is the merest intrigue of argument to assert that probably monkeys once did develop into men, even though they may not be doing so upon the earth at the present time; for if it be natural for them to gradually merge into higher types, it is certainly feasible to expect some positive proof of their having done so. But nothing is more emphatically and universally demonstrated than the jealousy of nature in the preservation of all her types intact. Cultivation may beautify, but it can never change a type. Association with higher types will only draw out in no bolder relief the salient characteristics of any type perfected, or at least improved, by contact with a higher; but should one type remain for ages with another, the types would still remain inviolate; and should any unnatural association be resorted to for the change of type, the result of such unnatural affiliation would be denied the power of reproduction.

We believe that every type has sprung from its own special typical germ, and these typical germs are spiritual before they take on physical form; that every type upon the earth is manifested as the result of direct and separate spiritual impulses, which are directed toward matter successively from the lowest to the highest. The Darwinian order of the succession of types we will not criticize, but our decided view of the matter is, that when, after the appearance and growth of inferior forms the earth was rendered able to sustain the superior, the superior began to assume form from the original invisible typical germ which in spirit had been perhaps for ages awaiting outward manifestation. The monad may be but the expression of a single ray of spirit, the duad of two rays combined, the triad of three, etc. It may be, as some philosophers in the spirit-world as well as on earth assert, that the reverse of transmigration is the true theory of life, and that the human spirit, instead of descending into lower forms after having worn a human frame, has evolved every lower form before it could frame the human. This theory has at least the merit of plausibility. It is not irreconcilable with the justice or goodness of God, or with the cardinal doctrine of spiritual philosophy—the progression of the spirit through successive spheres of living.

As no animal contains any attribute foreign to man, and no animal has so many attributes of man, Swedenborg may have stated a grand truth when he declared that man was the creator of all below him. To think of man as having fallen from his high estate as a son of God to a condition of total depravity, is pessimistic and God-dishonoring in the extreme; while to trace the ascent of life from its crudest to its most heavenly forms, is to endorse a theory offering every incentive to perseverance in well-doing, and in every sense calculated to solve the abstrusest problems in life and reconcile all discrepancies in the light of a perfect and impartial law of compensation and retributive justice. According to this philosophy, animals are not immortal; they are only manifestations of sparks from the soul, not of the soul itself. All animal progress seems to have arbitrary limits on earth assigned to it, while human development seems ever unlimited. In this light, human beings are embodiments of souls which are essential spiritual units; while all lower than man is but an embodiment of impulses from the soul-units, expressions of rays of light from the soul-center, not of the soul itself. When at length spirits shall have reached that high attainment where they have vanquished every earthly temptation, they will become creators or evolvers of worlds. One thing we know, and that is that every planet has its guardian-angels, and that angels have once labored and suffered and experimented upon some planet in space until they have attained supreme control over matter. This attained, they can mold material forms at will, control the elements, rear, mature and disintegrate worlds and systems, as through the universe one only sovereign power is known to rule, and that is the power of spirit, a power you all possess. Control absolutely your own earthly nature and you are lords and rulers in the universe.

I am indebted to Mr. [Joseph P.] Hazard for a copy of a little book which he has caused to be published, entitled "THE ECONOMY OF HUMAN LIFE," translated from an Indian manuscript written by an ancient Brahmin. In the year 1740 the Emperor of China seems to have sent a special minister to Tibet in order to translate some of the sacred books in the custody of the Grand Lama. A certain Earl, not specified by name, received in England a translation of one of these, which is now printed. It consists of a series of aphorisms, many of which are beautiful, and breathe a spirit of universal wisdom that has a savor of the books in our Bible, such as Job, the Psalms and the Proverbs, which have furnished models to the translators. The subjects dealt with are those which concern man as an individual, his social duties, and his general obligations. It is instructive to note how similar are some of the utterances to those of the Wise King. It is no small thing to say that through the whole of this little book there is no single sentiment that is coarse or mean, sensual or depraved in tendency. If there be commonplaces, they are the commonplaces of all systems of morality; and many aphorisms breathe a spirit of pure and simple wisdom and piety.—M. A. (Oxon.) in *Light*, London.

An eastern drug paper goes into ecstasy over "a sponge weighing 11 pounds." Pshaw! Come West, young man, come West and see the sights. While in Santa Fe, one day last week, we saw more than 50 sponges at the leading hotels and boarding houses, any one of them weighing from 150 to 200 pounds; and we were told it wasn't a very good day for sponges, either.—*The Gringo and Grasser, Alamos, New Mexico.*



(From the American Journal of Mining.)

## THE GANOID.

With a biscuit in my pocket and a hammer in my hand, Chipping bits from the strata that were "cropping" over the land, Wearied out, at length I rested by a fracture fresh and new. And gazed in languid humor at the thing it brought to view: I had found an ancient casket that Agassiz e'en would hail. When he saw beneath its cover that a ganoid curled his tail. It was lying half-embedded in its matrix in the stone, And scintillating round it, bright, miscellaneous fragments shone: And I thought of all the weary, sad, and slow-revolving years Since the earth commenced her circling search for light among the spheres. And the huge ichthyosaurus must have felt his courage fail In the turbulence around him when this ganoid curled his tail. When from out the turbid ocean seethed an atmosphere of steam, And the waves refused in darkness to reflect a single beam. And back on rocks that dimly rose, like spectres, from the water, Glared grimly for a little while, and disappeared in haste: Melted down with heat and horror—even gneiss could melt In those liquidating eras when this ganoid curled his tail. Check the onward march of Nature, and reverse the wheels of Time, From the morn when Eden blossomed in its freshness and its prime: Roll it backward, roll it backward—backward still and backward more, Through cycles till the effort strains the mind till it is sore, Still a nebula you find, down within the Past's dim Are those years unchronologic when this ganoid curled his tail. And I thought of all the struggles that we make with such ado To preserve our names from sinking for a century or two: How the deeds of warrior, poet, stern philosopher or sage, Are writ in brilliant letters on the Past's historic page; And yet the years the best have won is but a fabric frail. By the grand unnumbered eras when this ganoid curled his tail. You're satisfied with glory, and you think the thing is done— If you perish in the conflict—when a marble bust is won. Here's a rival—look upon him—he's not a carved ideal. For a time Infusion keeps him still original and real, The antique properties of Fame would prove but fruit Had you done your deeds of wonder when this ganoid curled his tail. Perhaps in scaly armor, up and down those ancient seas Roamed he, with a restless appetite that nothing could appease. Crushing shells and hosts of being, every one of which that ran Would, in course of time and season, have "developed" up to man; But "fata profugum," and we only may bewail Our dear relations slaughtered when this ganoid curled his tail. But it is a sad reflection—sad and stern enough for tears, To know that blood and carnage trail along the track of years; That Love, and Peace, and Mercy had not even then begun To sow the seeds of quiet for the future coming man, And the cries of God's first creatures were a universal wail. Of fierce and brutal conflict, when this ganoid curled his tail. Louisville, Ky. O. A. P.

## Spiritual Phenomena.

## A SEANCE WITH MR. BASTIAN.

Our readers will be gratified in learning from the following, which we transfer to our columns from the September number of that ably-conducted and fair-minded monthly, *The Spiritual Record*, published in Glasgow, Scotland, that the well-known medium, Harry Bastian, still retains those qualities that enable spirits to make their forms visible to mortal eyes in his presence. We are pleased to note that the report below given fully vindicates the genuineness of Mr. Bastian's mediumship, and adds another to the multitude of proofs that already exist of the reality of this phase of spirit manifestation.—Ed. B. of L.]

For the first time in several months Mr. H. Bastian was induced to give a seance at the residence of Dr. Nichols, on the morning of the Fourth of July—possibly to celebrate the great American anniversary. The more probable reason was the presence of Judge Allen, a gentleman connected with the Indian government, on a visit to England, and glad of the opportunity of seeing phenomena similar to what he had seen in the presence of Mr. W. Eglinton, in India. The other persons present were a lady, who formerly spent some years in India, and Dr. and Mrs. Nichols.

The seance-room was lighted by a shaded lamp. The medium lay upon a sofa, behind a curtain. In a few moments the voice of "Johnny" greeted us, and we heard his vigorous wind-up of a large music box. At his invitation Judge Allen went behind the curtain, and saw the medium lying upon the sofa. He had just time to return to his seat when a female figure, clothed from head to foot in white drapery, stepped forth behind the curtain. She had scarcely disappeared when a male figure, in an evening dress came. Then another female figure in white, recognized by Mrs. Nichols as her daughter in the spirit-world, wearing her long auburn hair over her breast, that she might be more easily recognized. At her second appearance before the curtain she went eagerly to her mother, and took from her hand a little bouquet of flowers, which she kissed, and a moment after showed them on her bosom, as if they had been plucked there. At the end of the seance this bouquet was found lying on the music box. Then came one of those manifestations which we have never seen more perfect, or more wonderful, than with Mr. Bastian, and which, as tests in their very nature, are completely satisfactory—being beyond all suspicion and all possibility of fraud or delusion of any kind.

This was what happened: A man, dressed in long white robes, with a white turban on his head, and a long thick beard, drew aside the curtain, and stood before us. He stood, his figure, at first about six feet high, gradually elongated to gigantic dimensions. Then it began to shrink, becoming smaller, until it was like a boy, a little child, a babe, a tiny mass of white drapery, a little white cloud upon the carpet, which then seemed to vanish through it. For a few seconds there was nothing but the carpet, then a little white cloud; then the baby form, which gradually expanded until the tall, fully-formed, bearded man again stood before us at his full height, and then went behind the curtain.

Under the circumstances, in a private room of a private house, with every article open to inspection, with no instruments or machinery, or possibility of assistance, nothing could be more satisfactory—nothing more convincing as to the genuineness of spirit-manifestations than this gradual dissolution and re-formation of a materialized spirit-form before the watchful eyes of four competent spectators.

The mediumship of Mr. Bastian is remarkable for the number and variety of materializations, sometimes presented during a single seance, and for these gradual dissolutions and re-formations. The writer has counted as many as seventeen materialized spirit-forms, varying widely in size, figure and costume, from a babe in arms to gigantic forms. He has seen a spirit, fully recognized and well known to him, who came naked and spoke in a voice perfect, recognizable, sat in a chair, carried the chair across the room, sat in it again, and then retired from sight.

What is perhaps almost as remarkable is, that Mr. Bastian has such an aversion to sitting as a medium for manifestations, that it is with great difficulty and at long intervals that he

can be induced to give a seance. The influence of personal friendship induced him some time since to visit Austria, where he gave a series of seances, with remarkable manifestations, to some of the highest personages of the empire; but he has since declined an invitation to Russia, and consents to display these rare gifts here in England only upon the rarest occasions, and with evident reluctance. The reason for what seems to us so strange a reticence is probably this: A medium is a sensitive, and feels and suffers from even the unexpressed suspicion of those about him. He instinctively shrinks from such suffering, and habitually avoids the occasions which may bring it. Sometimes the presence of a strong-willed unbeliever—or one who has made up his mind that all manifestations must be fraudulent—will prevent any action by spirits, paralyzing them or destroying the needful conditions. We have known such cases of suspension or failure, when the departure of such a person from the room has instantly been followed by perfectly jubilant manifestations, rollicking rappings, and ecstatic movements of the table, followed by an explanation of the causes of the previous failure. It is not that spirits or mediums dislike investigation—the most careful, rigorous and scientific. They desire, suggest and do everything they can to promote it. The greatest success of Spiritualism has been achieved under the most stringent test conditions, as in the experiments of Prof. Hare and Mages in America, of Prof. Crookes, R. S. and the late Prof. Zollner of Leipzig. For a candid man of science, ready for any fact that he can examine and test, the spirits do their utmost. Why should they trouble themselves for people whom no fact, and no number of facts, will convince?

The greatest bigots of our time are the bigots of unbelief.

POSTSCRIPT.—On the night after the above-described seance, Mr. Bastian was induced with great reluctance to give another to some friends, including an American lady now on a visit to England, who is herself a clairvoyant and trance medium, a sister of Mr. Bastian and a gentleman from Paraguay.

Let me here observe, first, that in these seances and in most that I have described there has been no question of money, and no interested motive on the part of the medium. Secondly, that among those most eager to attend seances and witness phenomena are mediums, who are delighted at the opportunity of observing the phenomena they are supposed to fraudulently produce.

At this second seance the nature of the manifestations was curiously modified and strengthened by the presence of the other medium, the two elements harmoniously mingling and "working together for good." While some of the manifestations were similar to those on the previous evening—the production of materialized forms and their gradual contraction and dissolution, and as gradual reproduction and expansion before the eyes of the spectators—there came also a materialized spirit, well known to the American lady medium, who brought with him a spirit-light which shone upon his features, an who floated in the air as high as the ceiling of the room. All the manifestations, in fact, given with this harmonious combination of mediumistic forces, were most striking and satisfactory, even to the most hard-headed materialist present; and it is my opinion that when three or five mediums who fit to or harmonize with each other, like a band of well-trained singers or musicians, can be brought together, most stupendous manifestations of spirit-power can be given to large circles, and even to audiences of considerable numbers, as was the case with the Brothers Davenport and William Fay, under the direction of Dr. Ferguson, who harmonized them with his own medial power.

This is a matter, it seems to me, worthy of the attention of our Spiritualist Societies—to find good mediums who can act together. It may be difficult, as it is to manage an opera company or even a church choir, on account of the sensitiveness and possible jealousies of artists, mediums and gifted people generally; but I believe that it should be attempted, and can be accomplished.

T. L. NICHOLS, M. D.

## MATERIALIZATIONS IN TERRE HAUTE, IND.

To the Editor of the Banner of Light:

Having read in your paper of the wonderful materializations occurring in different parts of the country, some time since a small party of three left Topeka to see and hear for themselves if such things could be true. The party consisted of Mrs. A. L. Lull, a fine test clairvoyant and inspirational speaker, located here, the writer and his wife.

Soon after our arrival we attended a seance at Pence Hall, Mrs. Stewart medium. Never having been present at one of these seances we were on the *quiver* to see and discover all we could. After a short time spent in conversation and music, a materialized form appeared at the door of the cabinet, a female, announced as a stranger to all present. The next was "Oskaloosa," the daughter of Minnie, the control of the medium. She came out dressed in full feather, with a large amount of what appeared to us as tinsel decorating her dress and moccasins on her feet; her hair was very long and dark. "Oskaloosa" was very lively, and danced around the platform like a veritable living human being. She also allowed the audience to shake hands with her, and feel of her hair. All declared she was very life-like, and appeared like one in the form. She then retired to the cabinet. The next to appear was an Italian called "Tip," who was said to have been an acrobat. His performances were truly wonderful; he went through a window in the cabinet, and standing on the edge of it, reached out to the top of it as though he were going to seat himself there, jumped from this to the floor, and came down with a thud, as though he were veritable flesh and blood, and danced in good time and measure to the music of a violin. He then retired to the cabinet. We were not pleased, but waited further proceedings. The next was John, a brother of the medium; appearing very life-like as he stood at the door of the cabinet, swinging it back and forth to show the medium in her place. He then joined in singing with the audience; his voice was very distinct and audible to all. There next appeared a Mr. Ingersoll, a friend of Mrs. Lull, who held a conversation with her, and answered her questions very satisfactorily.

The next and crowning materialization was the appearance of the form of a Mr. Charles Graham of Cincinnati, whose widow was at the seance. He called her up to the cabinet, and also the writer, who was an old-time friend, who held quite an interesting conversation with him upon the subject of materialization. His salutation was, "Major, this is glorious and true!" He then took his wife in his arms and remarked, "Thus you see there is no separation; we are united forever," causing the heart of the widow to rejoice, and more especially convincing the writer of the truth of materialization. In fact all were more than gratified. The wife of Dr. Pence then appeared and showed the power of spirit over matter. She commenced manufacturing lace. As this has been often described in your columns I omit further mention of it; she made several yards. After a conversation with the doctor, she retired. The mother of Mr. St. John also appeared and was fully recognized, and held conversation with him for several minutes. Many other spirits materialized and were recognized by parties in the audience; but I think I have

given you enough to convince you that this was a very satisfactory seance.

We, however, had not seen enough; the more we have of a good thing the more we want. So we waited till Thursday evening, Dec. 14th, and held a private seance with Mrs. Emma Hurst of Terre Haute. She entered the cabinet at eight o'clock, and held us spellbound until after eleven o'clock. After conversation and music, the first to throw open the doors of the cabinet was an aunt of the writer, Mrs. Sarah Allen of Stockbridge, Mass., who was more than ninety years of age when she passed to spirit-life. She walked out of the cabinet, came and shook hands with each of us, then retired, throwing both doors of the cabinet open, showing us the medium seated therein. She then knelt and gave us her blessing. The next was a sister-in-law, Mrs. Eliza Palmer, who died in Knoxville, Tenn., twenty-five years ago. She was fully recognized, shook hands with all, and held a conversation with her sister, telling her that if she had understood this years ago we could now have had these manifestations in our own house. She then retreated to the cabinet and bade us adieu.

Other spirits manifested, after which "Sunshine," the Indian control of Mrs. Lull, came out, tripping along lightly, showing her fine clothing, ornamented with tinsel distributed all over it. Around her head was a band filled with feathers, and on her shoulders a cavalry officer's scarf, which she informed us had been given her by Gen. Custer. "Sunshine" was very active, shook hands, kissed each one present, and returning to the cabinet showed us the medium, and then gave place to "White Dove." This Indian girl, who is quite beautiful, has charge of the medium during her seances, but at this time gave up her station to "Sunshine," while she manifested herself to us. She was clad in a most elegant suit of furs that would be the envy of any lady. She approached us and insisted upon our feeling her furs and rubbing our hands over them from her head down to her moccasins; shook hands and kissed each one and retired. The next to appear was a brother-in-law of the writer. He was recognized by his sister and myself at the same moment; came down, shook hands with each, and had a long talk with his sister. He then retired, and while talking to us, dematerialized in full view of all. The next was a Major Fifield, very life-like, an old friend of the writer, and a former resident of Kalamazoo, Mich. After coming to us, shaking hands with all and patting the head of the writer, he dematerialized in full sight of us. The next was also an old friend, a Major Ware, a former resident of Springfield, Mass. He was very life-like, talked and shook hands with us, and dematerialized as the two others had done.

The last to appear was the daughter of an old friend, resident of Kansas City. This was a beautiful materialization. She was dressed in white, with a gossamer shawl thrown over her shoulders. She sent greetings to her parents; was very active; and upon retiring showed us the medium still seated. All the materializations we had witnessed that evening were very satisfactory; enough to convince the most skeptical that they were genuine; that our spirit-friends can return and talk with us as of old, if provided with the proper conditions.

Topeka, Kansas.

J. T.

## MUSINGS AND MEMORIES.

BY JOHN WETHERBEE.

"I am content:  
For up in my heart  
Age can never creep;  
And when at last in silent night  
I seem to sleep,  
A birthday comes to me in truth:  
The gift it brings, immortal youth."

I read this verse over twice and then began musing. I wondered who wrote it, and then I remembered that Byron said:

"Once more who would not be a boy?"

And I mentally replied that I would not, for one, be one again. I do not know where this train of thought would have led me, had not my attention been called to the crickets by their loud chirping this cool Saturday evening; and they seemed to be saying, "Daniel Farrar," "Daniel Farrar." I was struck with the exactness they in their united voices pronounced that name. I was not then thinking of our highly respected friend and veteran Spiritualist, but they seemed to chirp his name so clearly that my thoughts turned to him. This modest man will not thank the crickets for thus bringing him into notice. It reminded me that only a few days ago I met him, and he said among other things, and it runs in my mind now: "Do you remember, John, the remarkable crickets we used to have at our house, with Colchester as the medium?" and I replied, "I guess I do." I do not know as there is any connection between this monotonous chirping of the crickets, and the circumstance referred to, but you know, there is a divinity that shapes things, and Spiritualists understand that better than many who poetically quote and admit the fact; but these are "musings," so no apology is necessary.

There was something so wonderful and unique in some of Colchester's manifestations that they were crowding into my memory, and I was wandering in the thought when the voice (so like these crickets) of this most excellent man, of high social and mercantile standing, brought me to myself by saying, in answer to my response, "I should think you would sometime write up an account of what we witnessed." Pleasant memories crowded fast upon me, and it seemed as though I had neglected a duty. In fact I was thinking of doing that very thing while he was suggesting it, and now the crickets seemingly chirping his name appears like a call to duty, perhaps an impression triangularly presented; at any rate I will consider it so, and work out this sentimental "musing" to that end.

I must first say a word of Mr. and Mrs. Farrar, that the crickets have thus innocently introduced. My first acquaintance with these worthy people was early in 1887. In the private walks of spiritualistic life Daniel Farrar was then a well-known name. Many were the circles given in his parlors, at his residence on Hancock street. In those old times, when Modern Spiritualism was only nine years old, I met there many people that I pleasantly remember, most of whom have joined the large army of invisibles. A little prospecting in this "galch" would "pan out" well, as a miner would say, but this "pay-streak" will keep, so I will not disturb it now. At that time Daniel Farrar was a middle-aged gentleman, with a firm, honest face, of rather an Orthodox cast; which was natural, as he graduated from that order of belief. He was called familiarly "desoon" for many years. I do not know as he was ever in reality a church desoon, though that was my impression, but he was of the quality that desoons are made of, when worthy of the office. His life

was, has been, and is, so creditable and dignified, and so solemnly vital, that from the church point of view, after he had left it for the new and brighter light, one could have said in the words of Dickens (when describing a man who had slowly died, in "Nicholas Nickleby," "he looked so like life in death they knew not when he died."

About this time, early in 1887, when this light broke into my soul by evidences that I could not and never have doubted, like "Oliver Twist" I wanted more. The *Banner of Light* was not then born, though it saw the light and became a light that same year, and has shed it steadily ever since, now in its twenty-seventh year, and from a spiritual point of view, the foremost paper in the world. Its editor, Luther Colby, like Daniel Farrar, and this "Shad-ow" writer, have passed through a quarter of a century and more of spiritual experience since then; the veteran Daniel is hale and hearty, and in the seventies; the editor referred to has rounded out into greatness as well as maturity, but like the forces of nature, more felt than seen; and this writer, a sort of an old boy then, is still one of the juveniles, whose head has grown gray, and he do n't appear to know it, reminding one of the poet's "Night Thoughts," where he has written in immortal verse these lines:

"While gray their heads, their aims and hopes are green,  
Like straggled elms, whose face and bells dissent,  
Folly strikes six, while nature points at twelve."

But all this is introductory—introductory in a double sense. I wanted to bring Daniel Farrar to the front for a moment to please the old folks of our order, and to inform the millions who have joined our body politic of saints during the last decade or two, that he is a man worth remembering as well as knowing; and introductory also to what I have to say of the Colchester manifestations.

Colchester had many of the phases that Chas. H. Foster had. He had the red names of the departed appear on his arms, or sometimes only the initials of them, and in a remarkably clear manner. He gave remarkable tests from a pile of pellets; in fact, an evening spent with him was about as convincing of spirit-influence and presence as anything in my experience. The most extraordinary phase of his mediumship, or at least it seemed so to my neighbor and friend, Epes Sargent, and myself, was the artistic drawing of pictures with colored pencils or crayons, without any manipulation or mechanical action, the execution being by will-power, and that by the spirits. We both of us made a very close, thorough and expert investigation of this particular phase. The first I saw of it happened as follows: We were sitting around a table, a rectangular parallelogram in shape, about five feet by two in size; it was in one of Mr. Farrar's sitting-rooms. The circle was composed of Colchester, Farrar, Epes Sargent, two ladies and myself. We were having a very satisfactory time, with a variety of manifestations: the circle was a good one. Mr. Colchester said to me, while we were thus pleasantly occupied and had been for an hour, handing me at the same time a half-dozen new, clean white cards from a pile on the table, "Mr. Wetherbee, take these cards, examine them and mark them so that you will know them again." I did so by putting a crooked piece off one of the corners of each of the six. "Now put them, with Mrs. Farrar's permission, into one of the drawers behind you." A bureau with a few drawers stood against the wall, and I was sitting at the end of the table, and the back of my chair was against this piece of furniture; therefore to do so I had to move my chair, which I did, and put them into one of the drawers, which was tolerably full of white cloth material, like clean clothes. 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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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SPRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPRINT S. B. BRITAIN.

## Turning a Leaf—Vol. Fifty-Four.

We turn on another leaf with the present issue of the BANNER OF LIGHT, and begin with the closing volume of the twenty-seventh year of the existence of this paper. The numerical status of the New Volume now opened is a sufficient testimony to the length of service already performed by us, for with the unfurling of the BANNER our work seriously began, and without interruption has continued. Since the beginning of the last volume of this paper, many of the leaders and burden-bearers in the spiritual ranks have gone hence, leaving their places to be supplied by others who will do well if they only strive to be accounted as worthy as those who have gone before. The one lesson they sought to impress on the minds of men was that immortality has indeed come to light, that all may both see and believe without doubting. A nobler, a more blessed service none could ask than to be allowed to point out to others the way, the truth, and the life, before taking their own final departure.

The cause of Spiritualism continues to make rapid progress both in our own country and in all others. It is fast becoming the Cause of the nations of the earth. It is all the more vigorous and expansive because it has kept outside of the compressing limitations of institutions, and has gone wherever human hearts were ready to welcome its approach. It offers demonstration while it inspires a new and profounder faith. It came first to the humble and lowly of the earth, among whom all great and permanent movements have their origin. Man could not be admitted to all knowledge at once, lest he should cease to know the unspeakable joys of a learner; the spiritual phenomena are not given to suspend his desire of knowing, but rather to increase and intensify it beyond all past measure. This is a modern illumination; not the deprivation of our powers and aspirations, but their increase and multiplication instead. What the world is receiving to-day, though it so largely rejects it on account of the blindness of traditional and inherited prejudice, is but the promise and pledge of what it is to receive in the illimitable future.

The marvel is, that in the very midst of this new descent of influences from heaven, in the very brightness of this light of a new illumination, there should be found the slightest divisions of sympathy or sentiment among those who claim to have been the recipients of the larger knowledge and belief. It would better be supposed that the agreement among them would be closer than was ever before witnessed. In a multitude of believers who had come to the possession of new forms of truth. Still, the cause of truth itself is not to be hindered by the bickerings of those who conceitedly imagine that it has been given to them alone. It will march on to victory in spite of them and without them. The attempt to dam up and divert the current of divine influences in order to put it to private and individual use, will prove a failure more ridiculous than was ever before witnessed. We are all workers, not owners; at service, not masters; and ought therefore to be humble learners instead of assuming to be teachers and originators. Let us seek to spread abroad the truth as it comes to us for distribution; not to trade upon it, or climb up by it, or achieve authority in its name.

That there should be any serious question over facts among believing Spiritualists appears almost incredible; it is to be expected as between Spiritualists and those who professionally traduce them. It is solely upon these same facts, conveyed to the senses through the phenomena, that the whole structure rests. Take these away, and we all return to vagrant speculation and blind faith again. Instead of disputing over the phenomena, it strikes us that it would be much better to give them still closer attention, that their true meaning might be more clearly made known to us and what is valueless might be swept away. If we all receive the phenomena, those signs by which spirit-communications first became known, and then make a study of them, we shall sooner know whether they are worthless than by standing and disputing over them. Have any of us for a moment thought what a void would be created if the phenomena were to be as unexpectedly withheld as they were at first given?

But in spite of all bickerings and disputations, from the point at which we stand to-day we are enabled to discern the steady widening of the circle in which belief in Spiritualism is widely extended. It is a welcome announcement to make, and it will be received every-

where with joy. That faith of the spirit which is become one with actual knowledge, is the one thing that is essential to the right conduct of life, the proper development of the nature, and the uninterrupted enjoyment of happiness in this mortal stage of existence. Once implanted in the soul, it cannot be eradicated. It knows neither time nor place, but is a part of the soul's existence itself. And that sufficiently explains the steady and temperate zeal of those whose real possession it is. Their lives publish its constant presence in the heart; their characters all the time vindicate it; their speech defends it against malignant ignorance and perversity. A true Spiritualist may be best known by his life. He is an unconscious missionary wherever he goes. He sows the seed in all fields and by every wayside. He worships most by working most sincerely.

The camp-meeting has grown up into one of the visible institutions of Spiritualism, as if in silent but beautiful protest against the monopoly of worship in costly edifices among fashionable congregations. It is the purest mode of bringing sympathizing spirits into open communion. Nothing tends more to group people in harmonious circles, or to elicit those expressions—silent and spoken—of fraternal feeling which is the prime proof of common humanity. These open-air meetings have been increasingly successful each year, and abound with rich promises for the future. By the lake, in the grove, at the sounding sea, the voices of the invisibles are heard with a clearness unknown to a confined multitude, and thus the inspirations from the unseen world come more directly into the heart; the obstructions to the spirit's sight are fewer and more slight.

It continues to be strikingly true, also, that the work of illumination which, in one form and another, Spiritualism is performing in the churches, is still going on; that the light is still streaming in through the windows into all hearts; that a new grace is silently born within many a human spirit; that life here and beyond is rejected as a conformity to the narrow notions of a schooled preacher of "flat, stale, and unprofitable" theology; that the very pulpits are awaying and tottering before the power of the larger opinions and conceptions; that the creeds are melting like wax in the heat of the living truth, and all the barriers of Orthodoxy are falling down; that the people within church walls are feeling more and more blind for want of light, and more and more stifled for want of air; that sects and factions in theology feel the very ground rolling beneath their feet; and that the universal feeling is that of the premonition of an entirely new day. Let people choose their names and titles as they will, it has to be admitted that all this stir and commotion proceeds from the simple but irresistible power of the new spirit which, in our day, has been sent into the world.

Emerson says that the main interest which any aspects of the times can have for us is the great spirit which gazes through them—the light which they shed on the wonderful questions, "What are we, and whither do we tend?" He says we do not wish to be deceived. "Here we drift, like white sail, across the wild ocean, now bright on the wave, now darkling in the trough of the sea; but from what port did we sail? Who knows? Or to what port are we bound? Who knows? There is no one to tell us but such poor, weather-tossed mariners as ourselves, whom we speak as we pass, or who have hoisted some signal from afar. But what know they more than we? They also found themselves on this wondrous sea. No: from the older sailors nothing. Over all their speaking trumpets the gray sea and the loud winds answer: Not in us; not in Time." Nevertheless, from the skyey horizon which forms the round rim of this shoreless sea, and from the heaven that arches above it, come voices out of the other world, out of the larger life, telling us more of the mystery than we ever knew before—telling us enough to dispel doubt, to inspire confidence.

Is this nothing, in an age when so many more eyes than ever before are peering into the future, seeking assurance of what is to come? Yet this is SPIRITUALISM in its truth and simplicity. It is this that bigots denounce, and their slavish followers scoff at and ridicule. Like every other good gift that has come down from heaven to men, it is at first rejected and scorned by those whom it is chiefly to benefit and enrich. They refuse in the beginning that which they are to embrace in the end. It is always "the common people" who "hear gladly." The career of Modern Spiritualism vindicates the soundness of the rule as it governs our human nature. Seeing and knowing this, and profoundly convinced as we are of the life that lives in these phenomena through which spirit intelligence is transmitted, believing moreover that there are stages of development for spirit communion of which the world at present can have but a feeble conception—what wonder that we kindle with fresh inspiration and take new heart, resolved to perform such service as has been appointed for us so long as life lasts, for spreading the truth as far as possible, for dispensing comfort and consolation, for starting slumbering hopes into the vigorous life of belief, and for lifting the age and the race nearer to that level which accepts immortality for its common heritage?

## A Model Treatment of "Exposers."

The Spiritualists of Australia have a sensible way of dealing with these mountebanks who itinerate about the country, drawing coin from the pockets of the public under pretense of "exposing Spiritualism"—they let them severely alone. We learn from the *Harbinger of Light* that the Mr. O. E. Jones, to whom we alluded some time since as boasting of his wonderful exploits in this country, while the truth was he had never been heard of here, "has been trying hard both at Ballarat and Castlemaine to get up a debate, but the gauntlets he has hung about are not clean enough to be picked up by any respectable Spiritualist." At Castlemaine no Spiritualist attended his lecture, but three prominent members of the body distributed a substantial corrective in the shape of a circular containing a list of several hundred eminent scientists, philosophers, statesmen, jurists, nobility and literary men, who have accepted, after investigation, the facts or philosophy of Spiritualism.

SPRITUALISM IN SARATOGA.—The Spiritualists of Saratoga have inaugurated their season of lectures early, and in right good earnest. J. K. Bailey opened the course on the evening of the 9th, as mentioned by a correspondent in another column, and on the 25th J. Frank Baxter is to give the first of a series of four of his deeply interesting evenings, the exercises to consist, as usual, with lectures, vocal and instrumental music, and descriptions of "spirit" seen by him clairvoyantly, with such other proofs of their identity as they may give.

## Paying the Mediums.

It is oftentimes urged that anything like spiritual service, so much exalted above all material things, ought not to suffer by being associated with the money payment of it, which, it is alleged, seems like degradation. The assumption is, that mediums should be so far removed from all considerations of a material nature, as to be willing to devote themselves, body as well as soul, to the work given them to do by the spirit world; in a word, that they should devote their lives to this sacred service because they are knowingly called to it, and live while performing such service without remuneration. The suggestion is made that the bare thought of receiving pay tends to blunt their spiritual susceptibilities—money should not be mixed up in any way with a matter that is so sacred as Spiritualism.

This is all very fine, and in a certain sense pretty; but it is not grounded in common sense, and is really aside from the life we are living here. If we were not made up of the material and the spiritual alike, the former being but the temporary vessel and agent of the latter, then we might talk of spiritual things to the exclusion of temporal things. But it happens to be so ordered that we cannot here cultivate the spiritual except by first providing for the sustenance of the material. The seed will not germinate and grow unless the ground is properly prepared and kept in suitable condition. Suppose it were to occupy all the time which a medium has to provide for the needs of the physical life? how is he or she to perform the service to which the spirit world calls? If any mediums exist who are fortunately not obliged to take thought for the wherewithal of life, such can properly afford to give their services gratuitously; but it is different with those not thus fortunately situated. Inasmuch as they must, at any rate, have a living first, must have the means of existence, it is only reasonable and right that they should receive a sufficient remuneration from those who in turn receive from or through them what they feel they stand in need of.

Then, again, it is the mediums who are placed in the forefront of the conflict which Spiritualism inevitably provokes with the camp in which lie the mingled forces of bigotry, tradition, creedism, old theology, and their superstitious and slavish cohorts of the press and the rostrum, including the hypocrites who really believe in the phenomena, yet cravenly deny their belief. It is not an easy contest to wage. It involves social ridicule, scorn, and ostracism in its many forms. And still further, the mediums perform the office of missionaries, carrying the blessed tidings of an actual immortality where mere believers do not—the latter only receive and enjoy, while the former announce and proclaim. These do the heaviest share of the work which is done for Spiritualism. While some among its professed teachers, mayhap, are bickering and wrangling, each seeking his own advantage, all striving to mount by a lightly spun ladder of speculation or to stand on the scaffolding of theory, the mediums are themselves all the while in the thick of the fight, taking the blows in silence and suffering in behalf of those whom they are self-sacrificingly ready to benefit. Shall it be said, in the name of common decency as well as common reason, that they are not fairly entitled to every scrap of the too meagre remuneration that is now so reluctantly doled out to them?

On the other hand, the objection is made that there is danger, if mediums are to accept either fixed charges or what may be offered them, that it will tempt them to feign the production of the phenomena when they are not really given by the spirits, in order to secure their customary fee. The objection is at bottom but a trivial one. It will practically apply as well to the platform lecturer, to the writer of books, to the publisher of journals and reviews, that are one and all devoted to the dissemination of the truths of Spiritualism. It is quite as much for the interest of those to have it appear that the claims of Spiritualism are every one of them well grounded, as it is for the interest of the mediums to have it appear that all which is given through them is in no sense simulated. If spiritual mediums are to be indisrespectably discredited and degraded in this way, what would be the good of applying to them at all, whether they are paid or unpaid? The objection thus brought is so broad as to swamp the objector along with those whom he would subject to his criticisms.

Least of all is mediumship exposed to the charge of tending to the creation of an order corresponding in any sense to the priesthood from whose spiritual tyranny it chiefly aims to set people free. On the contrary, no known modern agency unremittently exerts such a power in breaking down everything that bears a relation to it. If any human beings ever receive what is styled a divine call, it is the mediums themselves. But they are forced by progressive discipline to learn that, whenever they enter upon an unspiritual and unworthy employment of their gifts, which are the evidence of their being called, they are often deprived of them altogether. As soon as they refuse to perform willing and truthful service, they are abandoned to their own devices, and left to return to the condition from which they were taken.

If Spiritualists were seriously to heed these occasional unreflecting appeals to cut off their mediums from even the rewards which are the necessity of their existence and the source of the preservation of their vitality, they would be the first class of believers of any sort who deliberately denied to their servants the wages which they fairly earn.

The declension of the evangelical ministry through the withdrawal of many of its best, most intelligent and influential members, is beginning to arouse a bitterness of spirit against all liberal thinking people in the minds of those who remain true "to the faith of the fathers," wholly regardless of what faith may be. The Spiritualists' Camp-Meetings are becoming such a power in the land, and so far exceed in the attractions they offer those conducted by the adherents of the denominational factions, that they are up this year as a target for the arrows of the latter. According to the *Herald*, published in Clinton, Iowa, a preacher at a Methodist Camp-Meeting in De Witt, Rev. J. H. Rhea of Mt. Vernon, without designating it by name, yet alluding to it "with sufficient clearness to be understood, denounced the Spiritualists' camp at Clinton as an association of people socially and morally corrupt in precept and practice, and more to be despised in consequence than any other class of dangers that beset this nation from political corruption, commercial dishonesty, infidelity, intemperance and other evils."

We received recently a pleasant call at this office from L. Barney, publisher of *Cincinnati Trade List*.

## Resumption of the Banner of Light Free-Circle Meetings.

September 18th was a beautiful autumnal day, and in the afternoon an assemblage of interested visitors, which crowded the Banner Free-Circle Room and seemed to reflect a pleasant aura in harmonious unison with the weather outside, convened to welcome Miss M. T. Shelhamer back to the field of her mediumistic labors, and to assist in the reopening of the sances for the season of 1883-4.

The table and platform on this occasion were tastefully decorated with choice flowers, the gifts of appreciative friends. The exercises, presided over by the regular chairman, Lewis B. Wilson, were highly interesting, and comprised an Invocation, followed by Questions and Answers in the usual form, after which the Controlling Spirit, Robert Anderson, delivered an address eminently appropriate to the occasion.

The following spirit intelligences then demonstrated their identity, and delivered their messages through Miss Shelhamer's mediumship: Lavina A. Buck, George R. Johnson, Eliza M. Story, William Allen; "Blossom" for Adolphus B. Matthews, Hattie Wyman, Hannah E. Morris, and "Beulah." The proceedings were reported, as usual, by Miss Emily Chace.

Mrs. Nellie M. Day added to the interest of the meeting by an effective rendering of C. P. Longley's spiritual lyric: "Love's Golden Chain"; she also sang "Gathering Home," and closed the exercises with an organ voluntary.

These Free-Circle Meetings will be continued regularly every TUESDAY and FRIDAY AFTERNOON of each week, the door closing precisely at 3 o'clock. They are free of expense to those wishing to attend, and all are cordially invited to do so.

## The Present Number.

The reader will find, on perusal, that the current issue has an exceptionally fine display of original and selected matter, making it a worthy initial to the new volume.

Among the articles presented may specially be noted an eloquent lecture by W. J. Colville's guides; an interesting leaf from the history of phenomenal Spiritualism in Boston, by John Wetherbee; testimony to the point in endorsement of the mediumship of Harry Bastian, by T. L. Nichols, of London; a readable sketch of materializing phenomena occurring in Terre Haute, Ind.; a discourse delivered before the American Spiritualist Alliance of New York, by J. F. Jeanneret; items of interest regarding the Niantic (Ct.) and Enns (Me.) Camps; etc.

Letters are also given in brief from correspondents in Massachusetts, Texas, Colorado, Minnesota, Ohio, Iowa, New York and Tennessee.

The Message Department is of marked importance as to its contents; and original and selected poems, miscellaneous paragraphs, reports of meetings in Boston, Brooklyn and elsewhere, together with an editorial department whose range covers a wide field of timely topics, enter harmoniously into the make-up of the First Number of Volume Fifty-Four.

## Benefit-Reception to Mrs. Maud E. Lord.

IN TREMONT TEMPLE.  
The friends of Mrs. Lord in Boston and vicinity, learning of her intention to leave this city for the West at an early day, have arranged to tender her a Grand Reception at Tremont Temple—the meeting to be held on the afternoon of Saturday, Sept. 22d, at 2:30 o'clock. The occasion will afford an opportunity to many who would not otherwise gain it, to bid her Godspeed prior to her immediate departure for her new field of mediumistic labor. Good speaking and excellent music will make the occasion one of intense interest. The organ will be presided over by the talented Miss Kettell. Donations of flowers are requested by the committee having the matter in charge; parties willing to bestow such can leave them with Col. Marsh at Room No. 9, Tremont Temple Building. The public are cordially invited to be present. Every indication exists that this Testimonial will prove, in the outcome, to be a worthy expression to the lady in whose honor it is to be convened, of the true appreciation entertained for her by the Spiritualists of this city, wherein she has done so much to advance the interests of the cause.

## Transition of Cromwell F. Varley.

As we go to press we receive intelligence of the transition of Mr. Cromwell F. Varley, the well-known electrician, whose bold avowal of a belief in Spiritualism gave an impetus to the cause in its earliest days.

The event, which occurred on the evening of Sunday, Sept. 2d, at his residence, Cromwell House, Buxley Heath, England, was quite unlooked for, he having been out doors on the day previous.

A very marked change in his condition made its appearance on Sunday evening, and at the hour of retiring he found himself unable to walk from his chair to his bed. Assistance was called, and while awaiting its arrival, he passed peacefully from this to the higher life, Mrs. Kingsley, sister-in-law of the late Charles Kingsley, and Mrs. Varley being present. We shall give a sketch of his life and services next week.

## American Spiritualist Alliance.

Elsewhere will be found the official report of the latest meeting of the American Spiritualist Alliance, whose headquarters are in New York City; also the report of Mr. Jeanneret's able discourse on that occasion.

The opening address at the next meeting of the Alliance will be by Mr. James B. Silkman, relative to his "Experiences; and Should a Belief in Spiritualism Justify Incarceration in a Lunatic Asylum?"

The Diary of Baroness Adelmara Von "Vay's" days of childhood, "Tagebuch eines kleinen Mädchens," has been translated into English by Miss Caroline Corner. It was originally published in aid of the funds of a hospital of which the Baroness is a zealous patron, and it is expected that five hundred dollars will be added thereto from its sale. The Baroness is a fine therapeutist-medium.

Prof. J. W. Cadwell is at present lecturing in Clinton, Iowa. The *Daily News* speaks very highly of the deeply interesting character of his entertainments, adding that he "plainly shows by his perfect control of the subjects experimented on a thorough and complete knowledge of this wonderful and intricate science."

We have received a report of remarks made at the farewell reception of Mr. and Mrs. Richmond, tendered to them on the eve of their departure from San Francisco, August 28th. It will be given in our columns next week.

## The Banner List of Lecturers.

The regular season for the reopening of Spiritualist meetings has arrived, and, in view thereof, as will be seen by reference to our third page, we present an extended List of Lecturers for the choice of those (either societies or individuals) aiming to carry on stated or intermittent services during the fall, winter and spring.

We print this List as often as our space will permit—without charge to the ladies and gentlemen whose names are there enrolled—with a hope of introducing them to the spiritualistic public in a professional light; and also of furnishing a "ready-reference" calendar for the convenience of those wishing to secure the services of such speakers.

In order that the List may be of any practical benefit to either of these two parties, the information given under this head in our columns must be correct and reliable: Therefore we earnestly request any person who may detect an error in the announcements therein made to notify us at once, for which kindly service we shall be greatly obliged.

## Another Veteran Gone Home.

Isaac Rehn, formerly of Philadelphia, Pa., passed to spirit-life at York, in that State, on Thursday, Sept. 18th, at the ripe age of sixty-eight years. His funeral services were held at York, at 2 o'clock, on the afternoon of Sunday, Sept. 16th. The deceased was a sturdy veteran in the Spiritualist ranks. Some seventeen years ago he was a prominent society worker, and was chosen President of the Spiritualist National Convention held at Cleveland, O. He was long a contributor to these columns—his articles being noted for solid thought and practical bearing on the topics of the times.

A Sydney correspondent of the *Harbinger of Light* furnishes that paper with an account of an interesting experience of the writer with J. V. Mansfield of New York, in the line of sealed letter communication with the spirit-world. Such a letter, making inquiry concerning what had been to him a profound secret during all his life, was replied to in a most remarkable manner; not the least strange feature of the reply being that it was written not by the spirit addressed but by John Tyerman, who did so at the request of the former, she not being able to control the medium. Names, dates and incidents were given sufficient to substantiate the genuineness of the communication, and the writing and signature being shown to some of the family and friends of Mr. Tyerman, they were fully convinced it was executed by him.

Jesse Shepard continues to give his musical séances in Philadelphia. In a lengthy article upon his mediumship we find it stated that "Prof. Jacob Krauss, the most eminent philologist in America, a doctor of music, who spent nineteen years in Palestine and other Eastern countries in the study of ancient lore," has "declared in a published letter, that neither Beethoven nor Mozart, when in earth-life, could produce anything equal, either in science or dexterity, to the instrumental productions displayed at Mr. Shepard's séances;" while he points out that ancient Arabic, Persian, Hindu, and Egyptian music was performed, which had never been written, and could not have been acquired by the medium.

The Executive Committee of the International Anti-Vaccination League have arranged to hold the Third International Congress of opponents to Compulsory Vaccination in the city of Berne, Switzerland, September the 26th to the 30th. The Cantons of Glarus, Appenzell, Basle, Lucerne and Zurich have already abolished compulsory vaccination, and the Federal Council have rescinded the military regulation enforcing vaccination in the Swiss Federal army, and it is believed that the approaching Congress will enable the remaining Cantons to throw off the vaccine yoke, and give an impulse to the agitation throughout Europe and America.

THE COLLEGE OF THERAPEUTICS.—The lectures of the College of Therapeutics will be resumed on the first Monday of next December, and will occupy three months, being the conclusion of the junior session. Those wishing further information should address the Secretary, Dr. O. H. Wellington, 123 West Concord street, Boston. This course of lectures will give a full exposition of the non-medical treatment of disease, and other important knowledge not given in medical colleges.

The *Liberal*, Sydney, N. S. W., says: "Those who laugh at Milner Stephen and other healers may be surprised to know that Dickens used to work similar 'miracles.' A writer in *Argonaut* gives a number of cases in which he exercised his healing powers, and as some of them refer to well-known persons still living, it is hardly probable that they can be inventions or they would speedily be contradicted."

According to a brief report in one of the daily papers in this city, the Rev. James M. Gray, pastor of the Reformed Episcopal Church, Dartmouth street, preached last Sunday on "Spiritualism and the Church—its Relations with the Teachings of the Bible." We shall take occasion to review the reverend gentleman's positions in our next issue—if our time permits.

A general congress of all the European powers, in the interest of peace, is mooted. What a blessed thing this would be—a general disarmament. Should it come to pass, taxes would be lessened, the poor benefited, agriculture and commerce increased, and the people of the several nations soon become better satisfied and much happier than they are at the present time.

"THE CARRIE DOVE" is the name of a new monthly paper coming to us from Oakland, Cal., devoted to the interests of the Children's Progressive Lyceum. It makes a very neat appearance, and its contents are admirably in keeping with the object it has in view. It is edited by Mrs. J. Schlemmer, assisted by Mrs. J. Mason.

Dr. Dumont C. Data, the noted healer of Chicago, and recently of New York City, has opened a "Sanitarium" in the former beautiful and commodious home of the gifted medium Maud E. Lord, (20 East) Chester Park, Boston, Mass., who soon takes her departure for San Francisco.

Reichenbach's great discoveries in magnetism and other occult matters, which have been the subject of much controversy, have been confirmed by Prof. W. J. Barrett of Dublin University.



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(Reported for the Banner of Light.)

Such are few of the phenomena which through the instrumentality of mediums the invisible operators are exhibiting every day and over the whole world. Yet why should we call them invisible any longer? Often enough have they been taunted by the question, "If spirits are living, why do they not show themselves?" And what has been their answer? Through another phase of phenomena, form-materialization, the most glorious and marvelous demonstration of their surpassing power over matter, they appear to all in visible and tangible human forms, exclaiming, "Here we are, friends, and we greet you!" Look at those you have called dead! See, they come to you often as natural as while on earth—parents, brothers and sisters, husbands and wives; sometimes friends long forgotten, all anxious to be recognized, all anxious to express their love and sympathy, often speaking words of cheer and encouragement, often giving useful advice or

ment against us.

Having considered the influence of mediumship as applied to the spiritual nature of mankind, let us now briefly consider it as related to the intellectual. Here again we find it far-reaching and potent. We first notice that the spirit-operators disclaim all supernatural power and claim to proceed in their manifestations in perfect harmony with natural law. Though they reject all pretensions to infallibility and to omniscience, they give us to understand that their knowledge of the subtle forces in the universe is far superior to ours, yet has been acquired like ours through study and experience. Free as they are from material organism, unfettered by physical necessities, matter to them becomes of secondary importance, and is considered by them only as the expression of spirit. Life, the soul of things, which to us seems unknowable, to them becomes reality. Their superior knowledge is obtained by studying life at its center, by tracing soul-life through nature in its endless chain of transmutations and evolutions. That they have become conversant with the laws governing life almost in their intimacy, some of their manifestations through mediumship unquestionably demonstrate. As these manifestations transcend our knowledge, as they are often in direct conflict with what has been accepted by us as law, we must admit that our knowledge is deficient and needs building up. The very fact of spirit-control, though we as yet understand but little about its mode of action, must stimulate every student to persistent efforts toward its elucidation. The task is a difficult one, but it is not a hopeless one. The main difficulties to overcome are:

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