



NO. 25.

around the cradles of little children, and by the new-made graves of parents. It is the reward of the pious.

But the spirit of growth, of progress, was ever urging me onward: Now the honor of all progress and civilization is claimed for Christianity. In carrying out this claim, I found that our art, our literature, our science, our education, our liberties, had all been torn from its devious grasp from time to time in moments of sheer desperation, as starving men have sometimes snatched food from the jaws of a cruel tiger. Reaching this conclusion I gave up all right to the Christian name. The Christian doctrine of Immortality is based upon the literal physical resur-

Though heaven seemed to disappear, the earth grew more beautiful. She appeared as a lovely and radiant mother, into whose protecting arms I gladly flung myself; and in her love and truth-finding content, I found also that her skirts were fringed with beauty, and that the crown of eternity rested upon her majestic brow. I could no longer despise her, or hold her scorned in any sense. The morning and evening's hush, the splendor and glow of night, the first faint, delicious odors of spring, the summer's effulgence, the autumnal splendor and glory, the keen delight of winter, the myriad wonders of its snow and ice, the flow of a river like a stream of silver across the landscape of a peaceful valley, the uplifted majesty of a mountain, the solemn, majestic music of the ocean's roar, with all their wonders of human thought and love, subdued, pacified, and uplifted me to the loftiest aspirations that filled me with trembling awe and joy.

These convictions made it again a law of compulsion to separate my relations with a church. The heart's struggles were simply a more intense repetition of those first; but, believing that I still had a gospel to preach, I went to Boston, and started an Independent lecture ship. I felt it to be my duty to inspire and elevate the people on the plane of this world. I saw thousands and who had drifted away from the church, scattered like sheep without a shepherd. I felt that even without faith in the future life or in God there was ample in inspiration to the noblest loyalty in the duty and consecration to truth. The lecture room was crowded from the first. I delivered about one hundred and twenty lectures, all of which were published. The work and anxiety of taking care of a weekly publication; numerous social demands, hours borrowed for students from the innocent "sleep that knits up the ravell'd sleeve of care," with the work of preparing a fresh lecture each week, broke me down at last physically, and compelled me to run into ports for repairs. Besides these influences that made up the cause of this onset, there was one other more potent than them all. Though I struggled with all my power to hide it even from myself, I was beginning to lose heart and faith in my work. When I commenced I had faith and faith to move mountains. For the accomplishment of my purpose all things seemed to give way. My whole heart found satisfaction, rejoicing and grandeur in my work. Every day brought me words of cheer and comfort. Heavens blessed me for reconciling these wives to their views and bringing sweetest harmony where all before was harshest discord. Wives told me for making their husbands more loving and generous. Parents thanked me with full hearts for inspiring their

often would be a most destructive form of intemperance. When I left one last night I felt as though I had paid too large a price in the exhaustion of my own vital energies. It took me long to recover the rebound.

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[Reported for the Banner of Light.]

But all this purpose and joy of life comes to millions who never even heard the name of Jesus. It is found as often without as within the church. It makes heroes of rough sailors and firemen. It is born of the joy of love and the pain of sorrow. It springs up around the cradles of little children, and by the new-made graves of parents. It is the reward of the pe-

**To the Editor of the Banner of Light:**

Five or six years ago the medium became entranced, and was controlled by an intelligence which claimed to be the spirit of a Piute Indian, an maiden named "Winona"; since which time all of his sittings in circles have been in a cabinet. This at first consisted of a hastily constructed inclosure, made by suspending a shawl or other cloth across the corner of the room, over the top of which hands of different sizes, often three, and sometimes four at a time, were exhibited. Changing three or four years since to read of alleged manifestations through a medium for the production of flowers, and wondering whether such things could possibly be genuine, a voice said to him: "*Try them yourself.*" That evening, after the other members of his family had retired, he seated himself alone at a table in his bed-room, and yielding to the influence, was soon entranced. Upon his return to consciousness, finding no flowers, he







THE IRISH EMIGRANT'S SONG.

BY BELL C. DUBH.

Oh! Erin, oh! Erin, bright gem of the sea,  
How art in the heart of the exile from thee;  
As a bird of the green-wood returns to its nest,  
So cometh the love of thy shores to my breast.

Dear Isle of the ocean, though far I may roam,  
My spirit still sighs for its own native home;  
And the land of the stranger is cheerless to me,  
When over my soul comes a vision of thee.

"It may flow with pure honey, or bloom as the rose,"  
But no gladness it brings to the wanderer's woes;  
Its bowers are but deserts and pathless the shore,  
Where the home of my childhood can greet me no more.

The brave sons of Scotland may cherish in song  
The deeds of their fathers, the dauntless and strong;  
They may prate with the harp every strath, every  
strand.

Each bank and each brae of their own bonny land;  
But the children of Erin, the faithful and true,  
Every flower in her vales with their tears they bedew;  
And though galling the bondage, the fetters they wear,  
While a hearthstone remains they will never despair.

But where'er they go, o'er the land or the tide,  
Their hearts will return with a patriot's pride;  
And dwell with delight 'mid the mountains and dales,  
Whose streams flow in song through the fairest of vales.

An exile I came o'er 'the dark rolling sea,'  
But my spirit is sighing, oh! Erin, for thee;  
And bright through the sky on Columbia's shore,  
Ah! brighter by far are the visions of yore.

They come to my soul in a dream of delight,  
Like a sunbeam of joy 'mid the darkness of night,  
And far though I wander o'er valley or hill,  
Fair Isle of the ocean, I think of thee still.

Oh! land of the Shamrock, green lea of the brave,  
The song that I sing thee receive o'er the wave,  
And oh! may my heart-strings be severed for aye,  
If e'er I forget for my country to pray.

LIFE, THE LIGHT OF SUNS.

BY H. S. WOOLFORD.

If one of the wild natives of Patagonia were brought to New York and walked across its beautiful and lofty bridge, that seems to connect two worlds, he would no doubt stoically ask himself: "If the white man's Great Spirit did not build this bridge, how could he have made it?" Just so, the astronomer, looking upward, rapturously exclaims: "God made the heavens and all the suns therein!" It seems never to have occurred to these dreamers that there is such a thing as concentration of labor to outward great ends. Our own bodies are but aggregations of globular atoms, dull and solid, held together by an invisible life-principle, and by such union with matter is this life held, for a time, to the earth by the attraction of gravitation. Man, in his individual capacity, is as one of these atoms; but collectively he is more powerful than our solar luminary or the largest sun-star that twinkles in the black depths of ether.

It took more than one personal intelligence to build the pyramids of Egypt, the bridge that spans East River, or any other of the great engineering feats of ancient or modern times. Yet man, true to habits born of servility, that still, even in this land of "mental freedom," ever seeks to rob the human mind of its power, to make the humble laborer, and one fortunate as person is singled out as the god-hero, and lionized according to ancient precedents. These ever-recurring facts point to the living truth that man is as yet but an intellectual and spiritual infant—a lover of gold lace and toys—ignorant of his own latent powers. When we tell you that not only this world, but all material and spiritual worlds and suns were built by man, you will not lose your patience, but go with us to the end of the chapter, and try and discern wherein we deviate from an ever-recurring fact. We do not wish to unnecessarily exalt man, or in any manner mislead him, but we do insist that it is about time this mystery of life was revealed, and also with it the attributes of gods, and to this we contribute our mite.

The mortal man handles matter by direct contact, while the spirit man, having passed from this the lowest plane of life, returns at pleasure and reaches the same results by inspirations upon those still in tabernacles of flesh. Here and in these acts are the "seen" and "unseen" worlds linked, and in like manner are the different spheres of spirit, and finally material life, made responsive to the delicate touch of angel wisdom and guidance. So nature in its gradations of soul, spirit-essence, soul, and body, the one and the other, is what? The great Trinity: the three in one, that man for so many ages has been endeavoring to locate. Soul is the life and light; matter, in its various degrees of refinement, the garments, so to speak, with and through which the soul clothes itself and builds forms for its use. Among these forms we class suns, as well as our earth and all of their architectural achievements.

As one of the results of this law, the man that has passed from the body spirit-life ceases to be positively governed by earthly legislative enactments, and more sensitively feels the power and grand reality of spirit-life as he advances therein. Being no longer encumbered by a gross material body, he is not held to the earth; but walks away from the planet, and the void of space becomes as tangible to the spirit, as ponderable matter is to the material man. He enters the earth's enveloping spirit-sphere, and, as he rises, he feels as if just so far as his former earthly aspirations and unselfish labors have etherialized the atoms composing his newly-born spirit-body—for out of the old cometh forth the new. His loves, inner nature—locate him "beyond the grave," and not his earthly possessions, as man seems to imagine; consequently, every one over there "sinks or rises," to his affinities. All of us will, and our heaven, and many will not fully realize that their heaven is a veritable hell until they strive to rise above their surroundings; but as all struggles of individuals on earth, seeking to reform their lives, but reveal to their perception the ugly environments that hold them prisoners—between each heaven of attainments there surges a hell of mental agony.

Now, there has been no form of religion that has not taught the doctrine of rewards and punishments, meted out by a personal hand; and it is the cause of this that has been the cause of the great religious wars. For he that knows that great religion is not light, but rather the recollection of personal lights that once shined upon earth, which have gone away to shine upon a "fairer shore." Such a religion never improves upon its founder's works, in consequence of its blindness to the fact that its dear founder, like all others, must move forward. The first Christian preacher knows more now than he did eighteen hundred and more years ago. When an earthly sage gave to his faithful co-workers his highest conceptions of God, and to him that personage was a kind and loving father—not the demon of hoary mythology, or the thumb-screw torturer of the middle ages. So it is easy for even an untrained mind to perceive that whenever an "arbitrary limit" is set up and acquiesced in further mental and spiritual growth ceases, so far as said school of theology is concerned. Therefore, we affirm that no man can ever reach the plane of truth and mental liberty so long as he bows to any "infallible" creed, king, potentate or personal god; or, in other words, so long as he sinks true manhood in servile efforts to make himself acceptable to the whims of an unseen and non-existent personal autocrat; he can wear a lesser crown in the realms of eternity. If such a doctrine were true, would he then be less a mental slave than he is now, while yet a denizen of earth? Nay, in this hell of Oriental servitude, the mind must be free to the light of divine truth, and fully comprehended, makes it clear to the attuned mind that man is not only his own savior, but likewise, in his exalted, creative-angel state, the creator of souls. Also, that when he leaves this sphere of activity will the fruits of his labors reveal the

beauty or desolation of its surroundings. Even as by its fruit, the tree is known, so it is with man in the spirit-world just after "death."

Solar light has been noted in its effects, but never yet traced to its source. The great luminary of this constellation is not the source of light, but rather a dispensing reservoir thereof, toning down a fiercer, more intense and luminous light, thereby rendering it both the light and life-sustainer of our gross constellation of matter; and its satellites are in turn reflectors of this received light. By this arrangement of sun-centers and planets the heavens are made resplendent with brightness. After these collective masses of matter attain a sufficient density they become the theaters of form-life; gradually crystallize, become sparkling gems in the solar depths; and, once, after coming again, burst into fragments, dust and finally return to atoms again. Even as the outer man dies, so must these worlds pass down the shades of time to make room for others that are now being built by intelligences that were once "poor mortals," nothing more.

But from whence cometh this light that seems ever to precede life; not only appears to build material forms but likewise spiritual ones that never seem to set in darkness as our material sun does? For that work is beyond the grave, and beyond the earth's sphere of spirit-life, there is no darkness like unto our moonless nights? Light and life are one and the same, and that same life, and this life, aggregately, never experienced or felt a beginning, and will know no obliteration—the more intensified the earthly life, the brighter the spiritual light therefrom, whatever its color may be. As man rises morally, intellectually and finally, his light increases in volume, and finally bursts out in a grand, clear atmosphere, which drops earthward as the refined and etherealized outgrowth thereof soars heavenward.

Man, impelled by love, establishes the conditions for the entrance upon earth of lives that are often older lights than the material spheres in thereof. But these parents love it as their child, and why should they not? For a wise personality sent the soul light to them to dwell on for a time, and thereby receive the benefits arising from another sphere of existence, a considerable matter in a new field of labor. Nature's ways—as years ago we declared—are not complex but simple, and souls like suns are fashioned and created; nursed at the bosom of celestial love and cradled in the realm of eternal life and light. Souls are the inter-blending of the super-refined material and spirit emanations of all material worlds and spirit-spheres, welded together with the male and female attributes of the supreme love-world of the creative angel-sphere, which is the true breath of life, that is the life and light of immensity—whether in vegetable, insect, animal, or other forms, or as reincarnated ages; all life below the human plane is subdivided soul-life, as we have heretofore explained, seeking upward and consequently higher and more complex forms of expression.

The grand inspiration of the Christian Bible on this point is correct, only the receiver of that influx located the source of light on earth, instead of in the innermost heaven; for soul-Adams and soul-Eves are ever being created. The beginnings of forms are created "in the twinkling of an eye" on the earths out of preexisting forms, by the same master workmen as "original" patterns for very youthful souls—thus the single germ-cell is but the unerring prophecy of the complex cluster—such being the law that like forms reproduce like, until withdrawn by the same law, and added to the variety of expressions by the same intelligences. The creation of a soul is not only the real beginning of a new life, but also the lighting of another light which, unlike material suns, will not become dim and fade away by reason of age, but increase in wisdom and effulgence as the shadowy ages of time are enfolded into the ever-present luminosity of eternity.

Now, as we have heretofore stated—and we have seen that each soul emits or radiates a light of its own, and that each of special powers—and when several of these cluster together in the inner heaven for the accomplishment of a purpose, that act is made manifest to less-advanced spirits by the appearance of a new sun in some spirit locality. Passing outward, the rays thereof coming in contact with material emanations cause them to vibrate, which, when done on spirit vibration and increase of matter motion by the same effect, materialization of solar light. This materialized light, as it partakes more and more of matter develops heat and combustion, which being again and again thrown into fiery chaos, at every stage increases in size by the attraction of particles of matter. Such a positive element rushes onward through space, rolling itself up as balls of light, until, in its flight, it penetrates the vapory and negative nebula, and when thus clothed with white light, it is the effect thereof, as seen in "Cane Venetia," which after all is but the storm that bespeaks the birth of a material sun, which in time will throw off its satellites as our sun has done, and thereby evolve a new material constellation amid the starry depths around us; some of them to be peopled with living forms, when sufficiently cooled for that purpose.

Thus life, light, love and wisdom, born of man's exalted state—with fixed purposes to accomplish—go forth from angel minds, shine upon the abodes of spirits, pass outward to the next matter intensity, crystallized and dead body, project it forward, and finally, when plunged thus into misty nebula, thereby bringing together the positive and negative elements of matter, and in this way and in accordance with law, again and again light and re-light the grand electric lights (suns) of constellations. Thus it is that our sun is not only a light but likewise a power that sustains and invigorates life wherever its rays float; for they are but the mellowed down and materialized flashes of the white light of the effect of angel countenances intensified with love. In this way is matter worked over, re-invigorated from the cause realm; and thereby rendered pliable for the tollers in earthly gardens.

At this point, the entrance of angel light into matter—the effect thereof is materialized light and electrified matter; and said product being intended for man's use is naturally, during such union, governed more positively by material than spiritual forces. As such, it will be followed to the thing that is the effect of union with man and his soul, when death's somniferous the two in twain, and each returns to its former state. The period which elapsed from the time that the whirlpool motion began in our constellation to the throwing off of its first satellite, were the ages that marked our sun's growth to youthful maturity. This first-born satellite has run its course, and the fragments thereof are in the family vault, visiting us frequently as shooting meteors, and sometimes in the form of solid and dangerous bodies. From thenceforth has our sun, as planets, begun to evolve; slowly formed an exterior crust, and assumed a more dignified and magnificent carriage—then, its heat was outward, now it is interior. The result of this change, is the formation of a magnetic envelope around its body, many miles in depth. This formation is caused by the continued gases seeking vent from its core, and forcing outward fine emanations of its orange-red nature, just as the sodas and polar light-bells are formed; when this pressure is uneven, there occurs on the sun volcanic eruptions and sun-storms, projecting outward this envelope, wave upon wave, thousands of miles, revealing to us through these features the dark body of the sun. This luminous envelope being too rarefied to be governed by material gravitation, and yet too dense for spiritual light, floats off into space, and upon reaching the sun's charged oxygen atmosphere bursts into heat and flame, the direct rays of the sun; near the equator of our globe, the heat is more intense, as the emanations are more heavily charged with decomposing dead forms. In the temperate zones and polar regions, the emanations from the earth are more metallic; and as a consequence thereof the inhabitants are more magnetic and electrical, than the people of the torrid zone. And it is organized to receive copious showers of burning meteors, and the sun's rays, and compact, to battle on the border-line with shifting air-currents. The happy medium for human life is along the thirty-third parallel of north and south latitudes. All mineral belts give to forms of life—especially gold and silver belts—great brain activity.

The moon having exhausted its internal heat,

only imparts to these sun-waves of light such as is the product of sudden stoppage; many of them are deprived of what little warmth they did possess after plunging into the extinct volcanic craters thereof, charged with poisonous gases, which causes the sun's rays, when able to reach the earth, to be cold, to render such unfit for human digestion. If our earth were the possessor of two moons, and they were each enveloped by an atmosphere like the earth, we would be literally flayed to extinction with heat. Should one of Venus's satellites—that planet has two, for we have seen them clairvoyantly—shoot this way, by reason of any possible inter-stellar disturbances, such an unpleasant sun-bath might be the written end of it. We are not burned up by planets like mortals, do not as to details travel the same road to the grave.

The sunbeam as it reaches the earth, the spectroscopic announces is a flame, which is correct; but what effect did our atmosphere have upon that sunbeam traveling at the rate of over one hundred thousand miles per second? We say that it left its home as mellow light as does the light from all stars as old as our sun, and that it is another instance of saving the face as caused by this process of reasoning have many declared that Neptune was too far away to receive any warmth from our sun. This planet, despite its remoteness, not only receives direct and reflected light from our sun and its satellites, but likewise the same from other far-away constellations. This planet being old and self-poised, with but a slight inclination of its poles from the perpendicular, and six moons sailing around it like the stars of a clock, is the seat of a grand, clear atmosphere, and a genial climate. The sunbeam there does not burst into white-hot flames as with us, but a soft and mentally invigorating heat. On that far-away orb there is no pitch darkness (or even starry nights) as with us, and the inhabitants thereof have time to labor and recreate; being more spiritual than physical, if we could behold them our impressions would lead us to suppose that an angel of loveliness had crossed our pathway. They are not only more intelligent, higher studies than we are, and with them wealth of knowledge coupled with mental freedom are the passports to the highest and most refined circles of society, where creeds and dictatorial edicts are but unwhorled legends of former mental serfdom. They are both clairvoyant and clairaudient, and know more of soul-life and power than we of earth have ever dreamed of, much less as yet partially realized. It is the dawn, theirs the noontide of Spiritualism.

The rings of Saturn are vast clusters of small moons, moving in regular order around that planet like the uniform march of soldiers, which gives to those rings, at this distance, their concentric appearance. We here leave our patient reader, but with the assurance that our little globe is not the only theater of physical life in this constellation, but that we are as far behind many of the elder orbs as we are ahead of the younger. We have seen the blue-white lights on earth and blue sun-lights in the heavens; various colors on earth and many colored suns, planets and inter-blending shades of colors in the heavens—and all combined is the pure white light and light of that exalted soul realm, that innermost heaven to which we are all journeying. Like the suns and planets we each receive our attuned rays of materialized angel-light, intensify them with our individual physical and mental powers, and thus have a head of various colors. But in the sublime sphere, in the rotundity of creative angels all of us will be ultimately qualified to assimilate all colors and thenceforth send abroad the pure white light of supreme wisdom and unbounded love.—Blackburn's Free South, Little Rock, Ark.

Banner Correspondence.

Massachusetts.

WICKES' ISLAND.—Dr. Abbie E. Cutter writes, Aug. 22d: "Four years ago the 15th of this month, when this island was taken possession of, and dedicated to the work of the spirit-world, we were assured that it would make conditions as they should be, and that we would have the same as they did while in earth-life." On the 15th of this month a large number of friends gathered in our séance room to celebrate the anniversary of the taking possession of the island. Mr. Townsend-Wood, who was with us at our first gathering, and was with us this year, read a poem on prayer and made some very appropriate remarks. Dr. Cutter spoke, and referred to the fact that the island was now in the hands of the spirit-world, and that we were to have the same as they did while in earth-life. On the 15th of this month a large number of friends gathered in our séance room to celebrate the anniversary of the taking possession of the island. Mr. Townsend-Wood, who was with us at our first gathering, and was with us this year, read a poem on prayer and made some very appropriate remarks. Dr. Cutter spoke, and referred to the fact that the island was now in the hands of the spirit-world, and that we were to have the same as they did while in earth-life.

The writer gave a concise report of the work that had been accomplished and of the financial condition. He spoke of the fact that the island was now in the hands of the spirit-world, and that we were to have the same as they did while in earth-life. On the 15th of this month a large number of friends gathered in our séance room to celebrate the anniversary of the taking possession of the island. Mr. Townsend-Wood, who was with us at our first gathering, and was with us this year, read a poem on prayer and made some very appropriate remarks. Dr. Cutter spoke, and referred to the fact that the island was now in the hands of the spirit-world, and that we were to have the same as they did while in earth-life.

Before closing I wish to describe a séance Mrs. Newlin, of New York, had with me on the 15th of this month. Upon retiring to the séance room the medium became entranced, when her clothing was nearly all removed and thrown off, and she was left in a state of nudity. This test, for reasons known only to the spirit, it was in the hands of the spirit-world, and that we were to have the same as they did while in earth-life. On the 15th of this month a large number of friends gathered in our séance room to celebrate the anniversary of the taking possession of the island. Mr. Townsend-Wood, who was with us at our first gathering, and was with us this year, read a poem on prayer and made some very appropriate remarks. Dr. Cutter spoke, and referred to the fact that the island was now in the hands of the spirit-world, and that we were to have the same as they did while in earth-life.

After this the lights were extinguished, and during the two and one-half hours we sat there, thirty-nine spirits came out of the cabinet; occasionally two at a time, and sometimes one at a time. They spoke in a manner as never they did in earth-life. Mrs. Newlin's mother came, and made passes over her, told her the spirit-friends saw her physical condition; that they had been told to have that done, as they could do nothing more for her. She then spoke of the death of her mother, and said that she was now in a better state than when she died. "One much more powerful than I will come and treat you." As soon as she disappeared within the cabinet, a man, very striking in form and appearance, about four inches wide, like silver, in appearance, came out of the cabinet. He spoke of the death of his mother, and said that she was now in a better state than when she died. "One much more powerful than I will come and treat you." As soon as she disappeared within the cabinet, a man, very striking in form and appearance, about four inches wide, like silver, in appearance, came out of the cabinet. He spoke of the death of his mother, and said that she was now in a better state than when she died.

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this otherwise beautiful country. I have often wished myself competent to express my appreciation of your noble work. I could not get along without the Banner. All its teachings are a saving and it helps me, oh, how much! to bear up under the trying vicissitudes I am called to pass through. God bless you in your more noble work. I regret that I am not able to express my appreciation of your noble work. I could not get along without the Banner. All its teachings are a saving and it helps me, oh, how much! to bear up under the trying vicissitudes I am called to pass through. God bless you in your more noble work. I regret that I am not able to express my appreciation of your noble work. I could not get along without the Banner. All its teachings are a saving and it helps me, oh, how much! to bear up under the trying vicissitudes I am called to pass through. God bless you in your more noble work. I regret that I am not able to express my appreciation of your noble work. 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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to all who desire to contribute to the cause of truth, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve letters 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 publication. Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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

## The Banner of Light Public Free Circle Meetings

Will be resumed at 9 Bosworth street, Boston, on the afternoon of Tuesday, Sept. 16th, at 8 o'clock—doors open at 2 o'clock.

These meetings have been maintained, free to the public by the publishers of the Banner, at great expense to themselves, ever since the first year of the existence of this paper; and have been instrumental in bringing an amount of comfort to sorrowing hearts heretofore "mourning as those without hope," the volume of the good results of which is beyond calculation by any of the standards pertaining to earthly menuration.

Investigators concerning the manner and method of spirit-communication are cordially invited (together with the Spiritualist public generally) to visit these meetings, where, through the lips of an entranced medium of a high order of development—Miss M. T. Shellhamer—clear proof is attainable of the verity of the claims put forth by the New Dispensation as a demonstration of the continued, conscious identity of the human spirit after the decease of the physical body, and the power of such decarnated intelligences to communicate under proper conditions with their loved ones yet left on the plane of material life.

## Science and Spiritualism.

Theologians have always given themselves a world of needless trouble with the problem of how God is to be seen and known of us. They omit the natural reflection, that we get along in this life without any such sight and knowledge, and the presumption is that we may have to get along in the same way, even though the new conditions be strangely changed for us. The whole matter resolves itself into one of speculation merely. So long as the spirit is fed and sustained, and its growth is thereby promoted, it would be difficult to say what more can be asked for; what we require, that we instinctively desire; and the spirit's true desire is the best known assurance of its final gratification. That gratification may not come, generally does not come, through the ways and by the methods which it may mark out and choose for itself; it would not be best that it were so; but the question of ways and means is not the one that governs results, and hence we may wisely consent to leave all the forms of operation and agency to the powers that combine and direct above our wills and outside our limited cognition. Seeing God, as it is called, will probably be always a matter of faith merely; and the exercise of faith, illuminated by an increasing knowledge, can be no other than profitable to the aspiring spirit.

It has given us much and sincere pleasure to read a recent discourse by Reed Stuart, published in the *Battle Creek Weekly Moon*, on the seeing of God with heart and mind, to which the foregoing observations are pertinent. God being a spirit, of course he could be seen only by spirit, which is really what the preacher means by heart and mind. The discourse is interesting throughout, but it is to be said of it that, while he positively asserts that no new light has been given to the present age, he avails himself of the convenient statements of Herbert Spencer as a sort of gateway or avenue through which to come over practically and conclusively to the ground of Spiritualism. We shall show from his own language, before we are done, that this is indeed the case. Quoting Spencer, who says: "But amid the mysteries, which become the more mysterious the more they are thought about, there will remain the one absolute certainty that man is ever in the presence of an Infinite and Eternal Energy from which all things proceed," he assumes to describe and define that philosopher of Evolution, by placing a theologic and pulpitan estimate on his testimony. He even well-nigh classes Spencer with the school of negativists, in order to show that a "miraculous" change must have been wrought in him that extorts such a confession as the above.

He thinks that, as Spencer was not speaking in the interest of religion, but of science, that such a conclusion "must have measureless weight upon the subject of religion," because

it shows that the mind and heart are more closely in harmony upon this "reality of realities" than has been suspected. He welcomes the statement from "this disciple of evolution," as he chooses to term Mr. Spencer, when he is either the apostle of Evolution or nothing, that there is a mysterious power which completely transcends sense and defies analysis. He finds it full of comfort to the devout heart that "this great dream of the ages respecting the presence of an Infinite Creator is at length confirmed by science and the modern intellect." All of which partakes strongly of pulpit gush, and has really little or nothing to do with either reflection or meditation. Yet there are highly interesting things that follow this voluntary eulogy of Herbert Spencer, showing that it is but the convenient pretext for giving them utterance. "Doubtless, in the new adjustments which have been taking place on such an immense scale in this century," he says, "some of the ideas which were held concerning God have become obscured, and will likely pass into perpetual eclipse." He means simply that knowledge is fast superseding superstitions faith; that blindness is being rapidly cured by sight.

He admits that "faith in God" has been greatly affected by the long-continued uniformity of nature, called the "reign of law"; that "the modern mind finds no break anywhere"; that "whether the miracle fades out of history or not, it has at least faded out of this present world"; that "all things move in regular order"; that "the universe is a vast machine, each part of which performs its allotted work"; that "our sun has been shining for millions of years, and our earth for countless ages has been sparkling beneath its beams; the sun is nearly a hundred million miles away; another star is two hundred times further away; beyond that lies Sirius, whose volume is equal to fifteen hundred suns like ours; and beyond that are other systems of worlds, and all these are working in exact order; our earth seems very small indeed when compared with these, and the whole history of man is only a speck in the vast field of time and space; and when there is added to the fact that Deity is invisible and intangible and inaudible the other fact that this universe seems to be self-sustaining, and He is not greatly demanded—belief is still more embarrassed." And we should say it well might be. No myths will ever again satisfy the yearnings of the emancipated and active spirit. All signifies simply that the graves of old superstition have been struck off.

The theory of evolution, says our discourses, does not harm the belief in God: Because evolution is itself powerless to take the first step. It is not able to dispense with mind at the beginning. Emerson is aptly quoted as saying that "divinity is in the atoms," and "the very rocks are drenched with deity." While a thousand dynasties of life arise and disappear, back of it all must have been a mind. While he would not accept this last word of science concerning the unknown as specifically religious, he receives it as a confession that there is back of all phenomena something which is not material, and which cannot be analyzed or defined. Religion, he asserts, begins where Herbert Spencer's statement ends. Science having established the fact that back of all things there is an Infinite and Eternal Energy, he calls on religion to come forward and, if possible, mark the quality of this nameless power, and what relation man sustains to it. He thinks there never was a better foundation on which to build the temple of devotion. Yet he holds that "the check which science has put upon the religious sentiment was needful and salutary. The imagination (by this he means superstition) is inclined to leap over all barriers; it has been its boast that it could make pictures of that which did not exist in fact, but in this also lies its shame."

"Doubtless"—comes the candid and timely confession—"many of the absurd or inadequate conceptions of religion can be traced to this source; the imagination, not strengthened by education or curbed by reason, has made religion its victim; many of the unworthy ideas of God and of a future life have come into established religions through this one channel; it was imagination that gave to deity a local habitation and a form, and painted the future in colors so fantastic or so terrible." But Science came upon the scene with its weights and measurements, and began to test all the products of the mind, and with merciless exactness to cast aside all which were not substantial and real. "As a result of this, not only many false things in religion have been detected and cast out, but the mind has parted with much of its old credulity. Things are no longer taken on trust. Everything is asked to submit to a test before it is accepted. And so the scientific method has been a friend of religion by cleansing it of its unrealities and freeing it from the habit of affirming as absolute truth that which is lacking in evidence." And now the speaker draws nearer to the theme which really possesses his mind. This age, he says, has established realities as well as swept away unrealities. "It has armed man with a diligence to make earth more neighborly and more heavenly."

"Perhaps"—he apologetically remarks—"no new facts have appeared, no new revelation has been made, and no new witnesses can be summoned in the great case; but this age can bring a certain freedom and largeness of mind and heart to the problem, which is unmatched by any other." How is that? How, we would ask him, does it come about that this freedom and largeness of mind has been attained in reference to religion, as it has been attained in reference to nothing else? And the answer is self-evident that it is for no other reason, than because new facts, revelations and witnesses have come to this age and have reached it through the channels which Modern Spiritualism has opened since its advent. In considering the "problem" to which he refers (as quoted at the commencement of this paragraph) he thinks that theology, or the science of God, should as far as possible be taken from the control of mere ecclesiastics and handed over to the men of science and of poetry. The reason he gives is a sufficient one: "The ecclesiastics are fettered by their traditions and the philosophy of the Middle Ages; they have formed the habit of affirming so many small things and so many cruel things about the Creator of the world that they are unfitted to represent Him to man as his Heavenly Father; the attempt to define God is a sign not of human reverence, but of human vanity; no lines can be thrown around the Infinite."

Such strange, unuttered hopes and prophecies in the soul, says our preacher; such restless drawings of the spirit toward its primal source, as the flame leaps toward the sun; such pathos, and such wonder, hang around all of life, that the heart cannot avoid making the larger declaration in calling the Supreme Entity, Father. "If the plan of the universe is so great

and so wise thus far, surely He who planned it will see that it is completed. As that plan seems to include the grave, surely that cannot be a mistake. Seeing our heart's idols, one by one, sink down into that solemn sleep which we call death, let us be assured that God is also in that strange event. Our earth came forth from chaos, and now it is sailing through sunlit space. Man, too, came forth from the darkness, and is passing over the earth under a sunlit and starlit sky. As at the call of God he came from cloud into sunshine and found a home on earth, it is not too much to expect that he is on his way toward a greater home, over which bends a clearer sky. If by a wise logic we ascribe all progress to a Creator as far as we can see, we will not vary the method when we come to the unseen, but think that death is a step forward and upward." This is good spiritual doctrine, and it really needed no help from science to enunciate it in the plainest terms.

## Erroneous Doctrines.

In answer to a question as to the prominent erroneous doctrines preached in relation to the final destiny of man, which are the teachings of Old Theology, the Message Department of the Banner for Aug. 23d shed much light for the illumination of all minds in search of truth. One of these erroneous doctrines was declared to be that man is by nature a totally depraved being, and because of it is doomed to eternal misery unless he accepts—as a mere matter of faith, too—the doctrine that he can be saved, no one can tell how, by the power of an innocent being who was put to death for the sins of all humanity. He will then be saved from eternal suffering, and will be happy even when he knows that the large majority of his fellow-creatures are enduring eternal tortures for not holding such a belief or consenting to the justice of an atonement of such a character. Accompanying this is the doctrine that there can be no redemption beyond the grave, but that a person's state at death will be his or her condition forever; no opportunity being afforded for repentance and reformation, and for advancing to a higher state of spirituality, no matter how earnestly he or she may desire it.

More liberal, that is, larger, juster and more spiritual views teach the doctrine that the human spirit is by nature and essentially pure and undefiled; although in consequence of its external environments, combined with its ignorance and inexperience, and its struggle for existence, it becomes to a certain extent defiled, and cannot see its way clearly to purity by reason of the physical clouds which overshadow it. When it sins, it does so through ignorance, and this state of ignorance is due to heredity. It is in the struggle to emerge from its condition of ignorance that the spirit gains its needed experience and discipline, learning the great lesson that the only way to reach a state of pure happiness is by living a pure life, doing good, and obeying the laws of nature, which are divine laws. The liberal view likewise teaches that man is a progressive, not a stationary being; and that, if he has been deprived of opportunities for the unfoldment of his interior nature on earth, he will not be denied them in the future life, since the contrary would prove the existence of a Creator whom not even the good could love and wish to serve and enjoy.

Spiritualism teaches that we shall all of us, in the future, receive according to our needs; that we shall be given the power of unfoldment which will help to make us pure and more perfect; that none of us will receive any sudden conversion of faith, and that it would be of no practical use if we did, for all must pass through slow and disciplinary processes in order to evolve that character which is to be permanently our own. We are not to emerge out of darkness into the light all at once. The evil which is the fruit of ignorance is to be struggled against and grown out of by being good and doing good, searching for and confessing our faults and wrongs to ourselves continually. Nor is it possible for pure and bright spirits, who have themselves passed through these struggles and experiences, to be happy while they know that others are in a state of suffering on account of the ignorance which they have themselves outgrown. Such spirits have a work to do in helping to elevate the unfortunate, and it is in this kind of labor that they will find a large part of their happiness.

## Insane Asylum Abuses.

The finding of a committee of the Pennsylvania Legislature in its investigation into the condition and management of certain insane asylums in that State, has called forth wide comment from the public press, which is varied according to interest and prejudice. The recent trial before an English judge of a case of illegal confinement in an insane asylum tends to intensify the interest in the subject. We observe that the Boston *Advertiser* emphatically excuses and defends the managers of these institutions from the repeated charges of cruelty, conspiracy and greed which are brought against them, practically asserting that that kind of talk has been worked for all it is worth. We do not presume to judge of the motive which governs the *Advertiser* in this mode of treating so grave a subject, whether it is one of prejudice, of interest or of both. Enough that it tends to the side of inhumanity, by refusing to call for the fullest possible exposure of the secret management of these asylums to the light. If there is no wrong done there certainly can be no objection to meeting all such charges with the utmost openness.

The Boston *Transcript*, on the other hand, comes to the subject fearlessly and frankly, saying that owing to "defects in the laws relating to demented persons great abuses have crept in." It is notorious that such is the case. While the *Advertiser* would put the asylum key in its pocket, the *Transcript* would unlock and open the door. The latter speaks freely of the time when "almost within the shadow of the State House, insane persons were treated as though they were enemies of society." But it continues protesting—"the humanitarianism which has found expression in the employment of scientific methods of ministering to minds diseased, and in the provision of comfortable and cheerful retreats for the insane, has been abused by men who have sought to rid themselves of persons who were in their way." That is the real fact, in the case, and the damning fact in connection with these asylums. A fresh case in illustration is cited, as having occurred in Canada, where a husband who had wrongfully incarcerated his wife drew a pistol on a gentleman visitor who ventured to remonstrate against such a cruel wrong.

The *Transcript* regards it as still a problem how cases of insanity may be determined. It says with plain truth that "people calling themselves doctors are not, in consequence of their

acquirements in osteology and therapeutics, any more competent to judge of the mental soundness of a subject than are other men." To show that this is every day and everywhere the case, the story is told, taken from a late English paper, of a doctor who was sent to interview a gentleman suspected of disordered intellect. In the course of conversation the gentleman investigated happened to explain and enlarge on a scheme he had entertained for an elevated railway in London. The examining doctor was perfectly ignorant of the science of engineering, and as he had probably never heard of the elevated railway in New York, he did not hesitate to certify to the lunacy of his patient. Similar cases are continually recorded in the English papers, which go to show how utterly worthless are all such examinations of mental conditions. It is an easy matter, therefore, to procure the incarceration of one who is in the way, and it can easily be made for the interest of these asylums to insist on insanity when there is none.

## Religious Contentions.

"There is another cause (besides the authority of the priests and the separation of the ecclesiastical and civil powers)," says David Hume, in his "Essay on Parties in General," "which has contributed to render Christendom the scene of religious wars and divisions. Religions, that arise in ages totally ignorant and barbarous, consist mostly of traditional tales and fictions, which may be different in every sect without being contrary to each other; and even when they are contrary, every one adheres to the tradition of his own sect, without much reasoning or disputation. But as philosophy was widely spread over the world at the time when Christianity arose, the teachers of the new sect were obliged to form a system of speculative opinions; to divide, with some accuracy, their articles of faith; and to explain, comment, confute, and defend with all the subtlety of argument and science. Hence naturally arose keenness in dispute when the Christian religion came to be split into divisions and heresies; sects of philosophy, in the ancient world, were more zealous than parties of religion; but, in modern times, parties of religion are more furious and enraged than the most cruel factions that ever arose from interest or ambition."

And he further explains, that in the ancient religions the magistrate embraced the religion of the people, and, entering cordially into the care of sacred matters, naturally acquired an authority in them, and united the ecclesiastical with the civil power: "But the Christian religion, arising while the principles directly opposite to it were firmly established in the polite part of the world, who despised the nation that first broached this novelty—no wonder that, in such circumstances, it was but little countenanced by the civil magistrate, and that the priesthood was allowed to engross all the authority in the new sect. So bad a use did they make of this power, even in those early times, that the primitive persecution (of the Christians) may, perhaps, in part be ascribed to the violence instilled by the priests into their followers."

## The Satanic Agency Theory.

On Sunday morning, June 23th, 1880, T. W. Higginson, at the request of Theodore Parker, addressed the congregation of the latter in Music Hall in this city, upon Spiritualism, and reviewed the theories advanced by its opponents, the last being that of "Satanic Agency." In the course of his remarks upon which he said:

"It is difficult, in the presence of intelligent men and women of the nineteenth century, to speak soberly of such a theory. Yet there are those among us to-day who cling to that belief, not only of the existence of a personal Devil, but of his supreme control over the world, who cling to it as they do not cling to the justice of God. They bear to it as great an affection as that of the old lady to her total depravity. 'Take away my total depravity,' said she—'if you take away my total depravity, what do you leave me?' The question resolves itself into faith in God on the one hand, or blasphemy on the other. If a man tells me that God has given to some men the power to break through the barriers that separate us here, to torment and curse my existence forever, and that the sainted sister who loves me, or the highest angel of the spheres has not the power to utter one word in my defense, it seems to me that that man has reached the last blasphemy, the last atheism—there is no profanation but that. The Devil-worshippers whom Layard met in the distant East were plous, humble religionists, compared with a blasphemer such as that. No! God has set His truth before us. His possibility of intercourse with the spiritual sphere; and if there is no worse obstacle than Satan in the way, I believe that the human race will press into Heaven in spite of him, and open the communication."

In the same address Mr. Higginson said: "If we can trust anything in science upon the testimony of another, we may obtain, even without personal observation, that degree of evidence as to the simplest facts of Spiritualism. And against this there is nothing else to weigh. No antecedent improbability can count against the actual fact that men have observed. Dr. Chalmers said that all the reasonings of a thousand human understandings are not entitled to weigh against the careful observation of one single fact by one pair of eyes. If the fact does not suit our theory, our theory must suit itself to it."

"FACTS" for August is the best number of the magazine that has appeared since published as a monthly. True to its title, it gives accounts of very convincing spirit-phenomena of recent occurrence. Nearly all of the statements made are in reference to what has been seen and heard at Onset during the remarkably harmonious season just closed; and yet the editor remarks, "It would take many times as much space as we have at our command to give all the well-authenticated statements of phenomena which have occurred at Onset this summer, under satisfactory conditions, to the most intelligent Spiritualists and investigators." It is needless for us to particularize where all are so good, therefore we refer our readers to the magazine itself, copies of which may be obtained of Colby & Rich for a dime.

John Vollmar writes us from Savannah, Ga., respecting Miss Lulu Hurst and her exhibitions of physical strength, that in his opinion the wonderful feats she performs are attributable to a union of magnetic powers, a combination of her own magnetism with that of the individuals by whom she is surrounded; that her organism is, in fact, an electro-magnetic battery by and through which the results are produced. He considers that the difficulty experienced by those who, boasting of their scientific knowledge, declare this truth, in making it clear to the minds they seek to inform is, that they do not recognize the agency exerted in the operation of this electro-magnetism; do not perceive, or fail to say, that the spirit-power that brings about the combination and causes it to operate.

## At Onset Bay.

Sunday last was the concluding one of the series of three additional Sabbath meetings advertised to take place at the Onset Bay Camp-ground. The threatening weather of the morning prevented the large attendance which the occasion would certainly have called out under more favorable circumstances. Excellent music was furnished by the Middleboro' Cornet Band, which skillful organization gave concerts introductory to the morning and afternoon sessions, and also at the conclusion of the latter service. Walter Howell, late of England, was the speaker—delivering two eloquent discourses on "The Religions of the Past and the Religion of the Future," and "If a Man Die, Shall he Live Again?" which called forth the marked approbation of his hearers, who, on motion of Mr. Lyon of Fall River, passed a vote of thanks to his guides at the close of the morning lecture. We shall speak more fully of these services next week.

The exercises were presided over during the day by Ex-Mayor Robbins of Fitchburg—a Director of the Association—who at the conclusion of the afternoon session announced in behalf of the management the formal ending of the Onset camping season of '84, extending a cordial invitation to those then present, to the thousands who had attended the meeting during its course, and to the inquiring public generally, to assemble there when the camp for '85 was in order. Which invitation we have not the slightest doubt, from the universal happiness manifestly experienced by all who have visited this beautiful spot in the course of the summer, will be enthusiastically accepted and acted upon by them, and by yet other thousands of investigators and pleasure-seekers as well who have heretofore failed, to their own personal loss, to make the pleasant journey to Onset.

## Mind-Cure.

By many what is termed "Mind-Cure" is looked upon as a new system, one that originated within the past half a dozen years, when it is true that it has under various names existed from time immemorial. A fresh impetus was given to it a few years since by the publication of a book entitled, "The Mental Cure," by Rev. W. F. Evans, designed to illustrate the influence of the mind on the body, both in health and disease, and to make clear to the understanding of the reader the potency of a psychological treatment in cases of sickness. This work was ably criticized, and the author was the recipient of numerous congratulations upon his successful elucidation of a subject which, to a vast majority of medical practitioners, was of the most abstruse nature.

Subsequently Mr. Evans wrote and published "Mental Medicine; a Theoretical and Practical Treatise on Medical Psychology," and later, "The Divine Law of Cure." The former will qualify nearly every one to practice the healing art, and the latter places upon its proper basis what, under the designation of "Faith-Cure," "Prayer-Cure," "Christian Science," etc., has of late attracted considerable attention, and caused many to look upon the effects produced as something almost, if not quite, miraculous. There has also recently been published a new edition of "Soul and Body," an excellent work by Mr. Evans, which may be profitably read by all.

The works we have mentioned, and two, viz., "The Vital Magnetic Cure," and "Nature's Laws in Human Life," by another author, contain all essential information upon the subject, and should be read and carefully studied by every individual. They can all be obtained of Colby & Rich, and further particulars respecting them, together with the price, which is very low, considering the actual value of their contents, may be found in another column of this paper.

## Wells Memorial Workingmen's Institute.

The fifth annual report of this institution exhibits very satisfactory results in the past and encouraging prospects for the future. During the eleven months this document covers, five hundred and thirty-two new members have joined, the full list now numbering over one thousand. The Association, as is generally known, is for the benefit of the working-classes. Its leading features are, a reading-room, library, lectures and classes to instruct; concerts, elocutionary, dramatic performances, etc., to entertain and amuse; a trade discount system to teach frugality and economy, and a cooperative bank by which to save and safely and profitably invest the weekly earnings of members. The classes of instruction consist of: Elocution, Prof. G. W. Blish; Singing, Mr. E. R. Masters; Miss E. M. Pratt, pianist; Free Hand Drawing, Mr. E. M. Donnelly; French, Mr. Guillaume Talbot; Book-keeping and Penmanship, Wm. M. Swallow; Debating, Mr. Keenan, President, Mr. Collins, Secretary. An excellent gymnasium is attached, filled with every modern appliance for exercise.

It is earnestly desired by the promoters of this enterprise to awaken an interest that shall result in the establishment of similar institutions in every city, town and village, believing that if this is done, and the organizations are properly cared for, properly nourished and well managed, they will thrive and grow, and become an honor and a benefit to every community where they exist, especially to the working-classes. Those who would know more of the plans and methods of operation, with a view of engaging in the good work, can obtain the desired information by addressing the Superintendent of the Wells Memorial Institute, Mr. D. Eldridge, 987 Washington street, Boston.

The genuineness of the message published in our columns June 23th from O. E. CHANDLER, is certified to by a recognition of the spirit and publication of the communication in the Cheyenne (Wyo.) *Daily Sun* of August 2d; and though introduced by the editor of that paper with a sort of humorous thrust, he says enough to convince any one that such a person dwelt in the locality, and that he passed to the other life in the manner described.

H. J. Browne, in the course of a lecture delivered by him in Melbourne, Australia, last June, referring to his own children, said: "Two of them had their hands inscribed to write distinctly before they knew the letters of the alphabet; others have written and spoken in languages with which they were totally unacquainted; and I have seen poetry for an hour at a time, which they had written, but which was invisible to others present."



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 Sept. 5th, 6th and 7th.

**T**HE Fraternity acts in accordance with instructions received from the spirit-world, and believes the time has come for a broader and grander Spiritualism which shall embrace all the reforms of the day. Accordingly, during this Convention the Labor Question, Equal Rights, Woman's Suffrage and Spiritualism will form the themes of discussion.

**Friday, Sept. 5th. Subject—"Equal Rights."**  
**Speakers.**

Mrs. Isabella Beecher Hooker,  
Mrs. Salome Merritt,  
John Orvis,  
Mrs. Clara A. Field,  
Mrs. Mattie Mason.

**Speakers.**  
Imogene Fales,  
Rev. James K. Applebee,  
**Memorial Services for Edward B. Wheeler, with addresses**

**Sunday, Sept. 7th. Subject—"Spiritualism,"**  
*Speakers,*  
J. William Fletcher,  
Mrs. Willis-Fletcher,

John Orvis,  
Mrs. Isabella Beecher Hooker.

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**JOHN ORVIS, Secretary.**

N. B.—Regular excursion trains from Fitchburg, Tur-

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**Figure 1**







