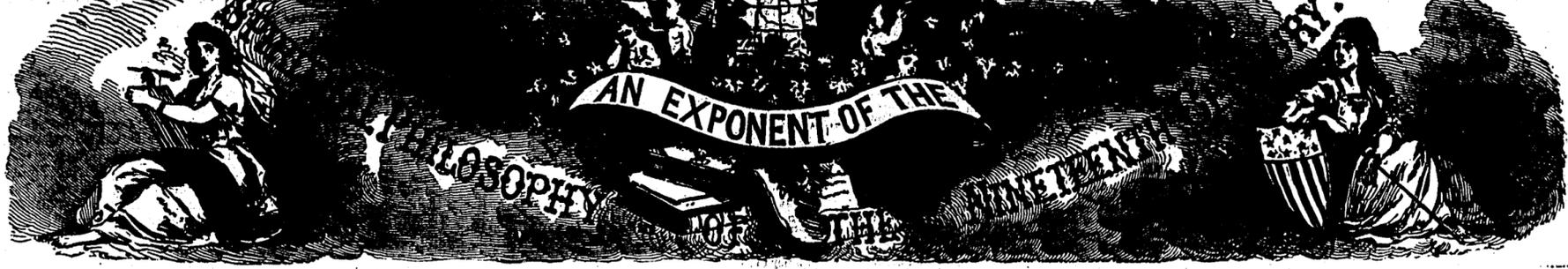


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and soulful lay he sings in memory of friends departed, "There is no death, what seems so is transition." As no soul can die, as no life can perish, so no thought, no work, can ever come to naught. If any, judging at any time by purely superficial signs, imagine they behold evidences of declension or decadence in spiritual work because of a change in the outward aspect of affairs, they see not clearly as the angels see, or they would shout for joy and sing for gladness of heart over the victories of truth, instead of bemoaning its losses and defeats.

Since our return to America and to Boston, we have been eagerly questioned concerning the progress of spiritual work beyond the sea, and while we shall not anticipate our evening lecture by entering into details this morning, we cannot refrain from touching briefly upon a few of the most salient points of interest which struck us in the course of our career abroad, as we know you are all anxious to hear something of the favorable report we are able to make of the successful character of our own immediate work, and of the great awakening of liberal thought and feeling in the United Kingdom and on the continent of Europe, which causes the public to give cordial welcome to any who come freighted with messages from the spirit-world to humanity. To us the present moment is one of unprecedented interest. The present critical aspect of affairs all over the world is plainly indicative of the nearness of some great and important change in the spiritual as well as in the social condition of mankind. Never was there a time in the annals of modern history when there was so much seeming discord, and yet so deep-seated a harmony among the various races and classes of mankind, as now; for free thought and free speech, never possible hitherto as to-day, must of necessity lead to controversies and differences of opinion hitherto undreamed of. The mind of man, just redeemed from the thralldom of ancient bondage, naturally inquires into the why and wherefore of all things; and this free inquiry develops that positive and assertive individualism which so many persons pit against communism and cooperation as though the two were eternally antagonistic, whereas while unity and uniformity will never be synonymous or necessary to each other, the time is now fast approaching when every individual will learn to regard himself not as a solitary unit, straddled alone in the universe to occupy some position of isolated freedom, but as an essential, vital and active part of one stupendous whole, which is none other than the "grand man" spoken of by Swedenborg, or the "Christ" alluded to by Paul when speaking of the many members necessary to form the one body. He declares the comely and uncomely, the seen and the unseen, the honorable and dishonored, to be alike necessary to the perfect fulness of the stature of Christ. To the Hebrews, Moses has always appeared as a teacher especially commissioned from on high to instruct and elevate mankind. To the Christian, Jesus has always appeared as in a peculiar sense the son of God and light of men. To the Chinaman, Confucius has been the model of human existence; to the Parsee, Zoroaster; to the Hindu, Gautama Buddha; to the Mohammedan, Mahomet; and to all the minor sects and divisions of mankind the especial personages who have enlightened the original company, from which the present wider organizations have proceeded.

But while the names of chosen men and women mighty in word and deed, notable for their virtue, their mediocrity or their erudition, are naturally dear to the hearts and minds of their followers or disciples, can you not trace in the liberalizing thought and action of to-day a return to that grand old foundation of religion, the rock of truth itself, which has so long been disfigured and largely hidden by the excrescences and noxious growths which have surrounded it? Can you not read between the lines of modern philosophical reasoning and scientific research, and witness how surely and yet how gradually essential truths are coming to the front, how useless verbiage is being relegated to the domain of obsolete curiosities and effete relics of a less enlightened age? Can you not see how, at the Concord School of Philosophy here in New England, at the Unitarian Conference at Saratoga, as well as at the more conservative Church Congress in England, the evidences of immortality are demanded, and modern inspiration is no longer scouted? Can you not trace the leaves of the higher and larger truth working in Congregational Unions and Presbyterian Synods? And while the time may not have come for the nominally Orthodox bodies to cast aside their creeds, and pronounce them obsolete, while many cases of persecution for opinion's sake are still brought prominently before public notice through the daily papers here and abroad, can any one who has a discerning eye or understanding mind, even without prophetic vision, fail to behold in the attitude of the thinking world at large to-day a determination to be free to an extent to which freedom was impossible even fifty or twenty-five years ago? Our experiences across the sea have brought prominently before us the great need of a new and positive set of spiritual affirmations in place of the waning and receding dogmas of the old church organizations. In England there is as much Unitarianism and as much skepticism at Oxford and Cambridge as there ever can be at present in Harvard, noted for its advanced thought and fearless rejection of the old dogma. In France the Roman Catholic church still exists; beautiful cathedrals and churches abound, and on great occasions are thronged by worshippers, and sight-seers. Where the ceremonies are very impressive and the music particularly fine a crowd will always be in attendance; but the church of Rome has

entirely lost the hold it once had upon the populace of France. The complaint arises everywhere that the people are indifferent to religion, and yet the French nation is not satisfied with agnosticism, infidelity or doubt. The French heart, warm, eager, affectionate and impetuous, longs for a religion which can satisfy the feelings while it does not offend the intellect, and there as in England the overtures of the spirits are warmly met by a very large circle of influential minds who have struggled bravely for many years to stem the tide of disbelief in all things spiritual, but whose noble endeavors have often seemed discouraging because of the inability of the popular mind to pass at once from the thralldom of superstition, the darkness of doubt and the hopelessness of denial, into the clear shining of that resplendent truth which in its native radiance can but dazzle and blind the eyes of unaccustomed gazers upon its splendor, until such time as tempered and shadowed rays of brilliance from celestial spheres have reached them, through intermediate and lower agencies, lifting them gradually from the plane on which they now stand to the summit of those glorious hills of vision from which, directing their eyes skyward instead of downward to the dust; they can bear the intense refugence of the spiritual beam, and shrink no more from its all-perfect radiance than the eagle with royal eyes turned upward shrinks from the surpassing glory of the orb of day in its meridian strength.

Liberalism does not consist, as is often supposed, in what is vulgarly called radicalism, though radicalism itself is truly liberal and at the same time essentially conservative. A radical is one who goes to the root of the matter, and, discovering foundations, reveals them and endeavors to build wisely upon rock, avoiding the sand upon which so many rear their houses thoughtlessly and in the dark. Our iconoclast friends, as a rule, are not radical as yet, but they are harbingers of radicals. They have not yet found the root, *radix*, from which the word radical is derived. Had they found it they would not need to be dying away as they are to discover it.

The work of the iconoclast is a valuable and necessary one, and far be it from us, at any time, to underrate or oppose it; but iconoclasm can never be an end, it can only be a means toward the end. Who would think his time well spent in clearing ground, uprooting tares, and plowing earth, if nothing were to be sown in the prepared and disencumbered soil? The plowman may not know much or think much about the seeds and the coming harvest, but the intelligence which directs operations and provides the plow must ever have an eye to future crops; and as it is with the material harvest, so with the spiritual: the supreme, directing powers see and govern where the eye of man cannot pierce the mystery of the future. The power which never can err works through the lightning and the storm, through the fearful desolations wrought by famine, cholera and war, as well as through the medium of hours of peace and seasons of plenty. But while it is easy enough to trace, as all the ancients did, the beauties of the world and all the joys of life to beneficent and benevolent sources, to find the hand of Eternal Goodness in sickness, pestilence and strife, is not so easy; and it will be long, no doubt, as men count length of time, before man on earth will see, as angels see in heaven, that all things are ordered by a Supreme Beneficence, and that the seemingly harsh, inexorable, unfeeling laws of nature are all expressions of an Infinite Father's love and wisdom which can know no abatement in time or in eternity.

We all allow that we have to suffer many things and many times; we know that, try to ward off difficulties, dangers and disease as we may, there is a something which may people call their fate or destiny, which hurries them on into the very clutches of the destroyer, and that at times when they have exhausted their utmost store of knowledge and preparation. You have doubtless many of you felt how resistless are the iron bonds of fate; and yet there are not many things you can overcome to-day that you could not master in your childhood, or even this time last year? You have grown through the discipline and trial of the days that are past, even as the oak has grown by the storms of a century beating against it. Your heads may have been uncovered to the heats of summer and the snows of winter; you may have wondered why you had to suffer when you could not see the reason, or forestall the good that should spring forth because of the bitter tears you shed and the heavy griefs which pressed with almost insupportable weight upon your bruised and quivering spirits; and yet the bereavements, the trials, the losses of your career have helped to round you out and make you so much wiser and stronger than you were. Some there may be even here who are now under the heaviest pressure of life's burden, who cannot see any light, any way of escape, any prospective good; and while they may repine but little, their hearts may be very sore to them.

It may be impossible to afford them any comfort of a substantial character by the recital of the experiences of others or by dissertations on the usefulness of trial. Their present grievous lot, and the very despair which is its sharpest sting, may be, and doubtless is, the very discipline they need to teach them the special lessons they require to learn. They may feel themselves a portion of the waste material of the universe; they may think themselves unprofitable trees, reserved only to be cut down; they may have listened, with aching hearts, but assenting minds to that utterance of despair which cloaks itself under the guise of a scientific exposition of the doctrine of the survival of the fittest, forgetting altogether that inferentially

if not plainly, material science itself teaches the immortality of every soul, because it refuses to give credence to the dogma of destruction. If it denies creation, it equally denies annihilation; if it declares that nothing was ever made, it equally asserts that nothing can ever be lost, and if in the universe somewhere eternal atoms must exist, uncreated, self-existent, immortal; if these essential states of being in its ultimate analysis have known no birth, and are essentially indestructible, then these primaries or atoms, never having been discovered by any one, constituting no part of the external universe which may be rightly called material, eluding one and all of the five bodily senses, revealed only to the intellect and soul of man by intuitive reasoning and mental research, admitted to exist though not understood by physicists or amenable to physical research, how shall he be presumptuous enough to say that each one is not an original *psyche*, an essential atom of consensual spiritual life, whose movements are regulated by an unerring and all-potent will, governing the universe from its centre or most interior state and reaching out to the circumference of being with its stupendous life? Will at length science itself, declaring its inability to try the soul in the crucible, or account for the origin of life in material ways, shall bow reverently before the presence of the Deity, and in every spark of life and molecule of matter trace some expression of that eternal consciousness who, without beginning or end of life, is God, *Jehovah*, *Adonai*, he who is the life itself, who never began and never can end, the self-existent, the all-holy?

To this position the scientists and philosophers of the age are rapidly advancing. So purely personal, limited and unsatisfactory have been all definitions of God on paper, that atheism has been for a time the natural reaction from superstition and idolatry; but Theodore Parker and other truly great men and careful students of human nature, aided by long and intimate association with various types of mind, have declared that to them many avowed atheists were, after all, the best and most devout of theists; that is, that while many persons have refused to worship blindly at the shrine of any personal deity, because that deity was not as perfect as their highest conception of perfection, having cast aside traditional beliefs and ordinances, have preferred to follow the light within to the dictum of any man or synod; and by so doing have advanced nearer the true recognition of the one only true God than they could have done by stifling their convictions and bowing outwardly before a shrine which to them contained nothing save a fetish or an unreality. Every person who recognizes an obligation to the law of conscience, every one who bends before an inner light and acknowledges the inward luminary as the supreme guide and counsellor, bows before the true and only God. He might tell you he believed in no God; he might even scoff at intellectual theism and utterly deride intuition and every phase of spiritual communion, but all the while his intellect failed to perceive the spirit, the inmost springs of his nature would be building up and fruitifying all the otherwise waste and barren desert of his life.

We must never measure a person's religion or endeavor to gauge his spirituality by hearing him recite a creed, or run off a set of meaningless negations. It is the life that honors God and benefits mankind. The Eternal Spirit cannot take pleasure in sycophantic adoration; to him the praises of the lip unechoed by the heart must be but worse than mockery, and whenever a day of judgment dawns for any soul at the bar of infinite justice, where all must some day be tried, sincerity will alone admit a spirit into heaven, while insincerity alone will doom a soul to hell.

Having made use of these two popular theological terms used so constantly to designate localities in other worlds, allow us to plainly state a few of our own articles of faith in this our opening address, that you may know exactly where we really stand with reference to the great questions which now, more than ever before, are demanding a practical and final settlement at the hands of all who claim to be in any sense the spiritual teachers and guides of society. Before giving you a few of the more salient points of our belief, allow us to offer a remark on faith, for the purpose of making more lucid the affirmations which follow. Faith is a word with many meanings, one which many people are giving up because it has been misapplied; but should we give up works or practices because of their inability to misapplication, we should scarcely have left to us a single expressive word or necessary custom in any land or language. Faith unquestionably, in its highest meaning, signifies honor, probity, fidelity, and we are quite willing to concede as much as this, that faith of this highest order is the only eternally essential faith; but beside this, and practically inseparable from it, there is a secondary faith, which may rightfully be termed belief, which is necessary to the following out of the highest course of action. It may be said with truth that it is not belief but practice which is wanted; but how shall we have a sound practice without a sound theory? Is it likely that intelligent and conscientious people will follow the right unless they believe that what is right, is right? Take a simple illustration; very commonplace but quite expressive of the truth we wish to convey. When you leave this hall, it may be that in order to reach some desired location it is necessary that you should travel in an easterly direction. Now supposing you believed that your course lay westward, would it not be necessary for something or for some one to convert you, turn you round or change your belief, in order to persuade you to travel to instead of from your des-

tinuation? If you have business at the City Hall to-morrow, and believe that it lies out toward Roxbury, you will never get there until you see your error and therefore change your course. It is exactly so with every moral fact; every question in ethics hinges upon correct or erroneous premises. There could be no false systems in the world if no one believed that right was wrong and wrong was right; therefore an enlightened theory of religion is essential to an ennobling practice, because theory leads to practice. The practice, which is the fruit, is the important consideration; grapes do not spring from thorns or figs from thistles; good trees do not bring forth evil fruit, neither do corrupt trees bring forth good fruit; by their fruits we can alone correctly judge of the goodness of their roots. We all know that good fruit is the result of a sound root, and therefore invariably conclude, when we see good results, that they have proceeded from a sound and healthy source.

It is extremely interesting to note the singular corroboration which all essential moral principles are receiving to-day at the hands of persons who place little or no reliance upon records or traditions. No man of note at the present time is more conspicuous in the scientific world than Prof. Tyndall, author of the celebrated Belfast address which created so much comment and sensation some years ago. This gentleman, one of the best and ripest specimens of the negative agnostic school of modern thought, tells a boy that it is absolutely necessary that he should keep the eighth commandment of the decalogue, saying to the youth, "You must not steal, because if you are dishonest you imperil every interest of society; the social order cannot be maintained; society cannot exist if people steal." Prof. Tyndall may not and we believe does not acknowledge any responsibility to the Creator, or the binding nature of the Sinaiic law. He would never think of saying, I believe there are ample evidences that the pentateuch is not a forgery, and that God really gave the law from Sinai's peak to Moses. Did he adopt the Orthodox rabbinical position, even though abstractly right, he would be doing far less for the cause of morality to-day than though he stood just where he stands, on the impregnable fortress of the self-evident, rectitude and essential excellence of a moral prohibition. Thou shalt not steal, because society would be destroyed were theft allowed, is a testimony to the veracity and excellence of an old command that no theologian can match, should he exhaust his profoundest arguments and bring to bear the results of his deepest learning upon the question of what constitutes morality.

Now in this age of freedom, liberty for a while may in some quarters degenerate into license; and this very lowering of the moral tone, this very forsaking the ancient standards, will lead to a return to them if they are correct, and an appreciation of them if they are true, to an extent impossible under the old régime. Steal, covet, blaspheme, curse, swear, murder, lie, if you will; go through the whole category of vices if you are so disposed; wallow in the deepest mire of impurity if nothing else will content you, and what will be the result? When you pick yourself up again and endeavor to retrace your steps, you will be a wiser, if a sadder person. You will know the truth of truth, and the rectitude of right, as you never knew it before you wandered from the father's house, or left the peaceful fold. The very sorrows of sinners, the very miseries which come upon nations and individuals alike when they transgress a law of being, display the wisdom and the love of God, transfiguring our thoughts of punishment or pain on earth and beyond the grave, till even the lurid light which streams from the cavernous depths of Danté's Inferno and Swedenborg's hell, appears to the clearing spirit as the only and indispensable way whereby rebellious souls are rescued from the love of evil, and prepared eventually to enjoy those celestial realms, in which no spirit could enjoy repose until it had been rid of the desire to wander, and had learned the painful lessons which, in many instances, humiliation and distress alone can teach.

Look not, therefore, with pessimistic eyes upon the wickedness, disease and sorrow of the world, but rather see in the conflicts of to-day and in the pestilence which now is scourging Europe, as it has aforetime scourged Asia and Africa, fresh evidences of that Almighty Power which in the pessimist's plaint as well as in the optimist's hymn is paving the way for the dawning day of freedom when the three great watchwords of the French Republic, inscribed upon the portals of every public edifice throughout France: *Liberté, Egalité, Fraternité*, (Liberty, Equality, Fraternity,) shall have a meaning in the lives of all, which to-day can only be dimly outlined, as the spirit having the gift of prescience looks beyond the chaos of the hour to the blessed Sabbath of the earth, when rest from labor, pain and strife shall not only be complete, but in whose joyful calm rest shall mean naught else than freedom from distress, while work, which is inseparable from life, will be the restorer's joy, and restful will be the joyer's work.

You are invited to this hall Sunday after Sunday, and week-day after week-day, as occasion may demand, not to accept as final any statement you may hear made upon this platform. Those who occupy the lecturer's desk will never seek to influence your thought or bias your judgment, as though they formed part of an authoritative council whose province it is to legislate for others' consciences. Some there are who feel to-day as they have felt in the past, that they get good by coming here. The varied exercises in which they take a part are to them means of spiritual development.

The Spiritual Rostrum.

The Spiritual Vineyard and the Laborers Therein.

A Discourse delivered through the Mediumship of
W. J. COLVILLE,
in Berkeley Hall, Boston, on the Occasion of the Re-opening Service, Sunday Morning, Oct. 5th, 1884.

(Reported for the Banner of Light.)

It is with feelings too deep for utterance we greet our friends this morning. After an absence of fifteen or sixteen months from this city and country, you have gathered to welcome back into your midst one who in times past you have always treated with the utmost kindness and consideration, and to whose inspired utterances you have always paid the closest and most sympathetic attention. Friends who are united in spiritual bonds can never realize anything of that bitterness and hopelessness of separation which falls so heavily and darkly across the pathway of such as have no means of recognizing friends and appreciating their nearness other than such as are purely physical. Therefore, to-day we do not come before you again after a material absence of a year and a quarter as though we had enjoyed no communion with each other since June, 1883, when we bade you farewell for a while, and told you the time might soon or late arrive, as the higher powers dictated and as your needs demanded, when it would again be our privilege and joy to address you as in the days gone by.

When, in November, 1878, we first began our ministrations in this city, and when, in September, 1879, we first spoke in this hall, the gatherings of friends were indeed large and pleasant, and we shall ever treasure in our inmost hearts the memory of your sympathy and esteem. To-day we meet together on a somewhat different occasion to either of those pleasant ones in the past. Then we were, comparatively speaking, strangers to you, and you had not become thoroughly acquainted with our principles and work. To-day we meet as friends who have labored together for several years; we have in many instances been necessary to each other in the conflict of life, and our union, as our friendship, has become the sturdy plant, while it was then but the young and tender sapling, full of promise and vigor, but yet undeveloped, and as yet untested and untried by the storms of winter and the heats of summer.

Spiritual success can never be correctly measured by any signs of an external character. Spiritual truth is like unto the leaven which is hid in three measures of meal until the whole is leavened—it is like the seed which, buried deeply in the ground, must germinate and thrive in occult ways before the blade of grass or promise of flower and fruitage can appear. There may be much active work when the seed is being sown; there may be no sign whatever of activity or growth while the seed is in process of germination in the bosom of the dark and silent earth; but where the eye of man falls to detect vitality or progress, there oftentimes nature is striving with intense earnestness to bring to perfection the germs of life which seemingly sleep and die in her veiled mysterious bosom. But do they die? Never, except in seeming; the outer casing must be broken, the shell must be removed; the covering of the germ must perish, but not the germ itself. By the death of the encasing shrine the life is liberated, and only through such release can it unfold itself from within, gather a form around its centre, and appear in due time above the ground clothed upon with a brighter, stronger body than that which seeming death, in reality transformation and release, took from it.

When in that celebrated letter of Paul to the Corinthians, he says the seed must die to bring forth fruit, he draws a simile of the progress of the spirit from the transformations of material grain. "The spirit seems to die when robbed of its external shrine, your beloved ones seem to leave you when the breath leaves the body, and the funeral procession escorts the decaying tenement of dust to its resting place: in churchyard or in cemetery, the grave-digger speaks of fact and not of fancy when in his magnificent

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 We do not read anonymous letters and communications. The names and addresses of all writers and all cases of correspondence are a guarantee 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 especially to recommend for publication.
 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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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTON.

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 COLBY & RICH, Publishers.

The Evolution of Religion.

In a recent discourse in the Plymouth Church pulpit, Mr. Beecher touched upon, rather than discussed, the leading points of this subject, in order to set forth to his hearers the true doctrine in regard to what is most desirable of personal attainment in this world. Though most men in the pulpit, Mr. Beecher nevertheless is unable to wholly extricate himself from the influences of early associations and his theological education. He seems to us more like a giant struggling to be free, yet unwilling to break his chains. But all will finally come right with him through the process of growth. He will rapidly come to care less and less for what he still has a lingering respect for, and will then shine out resplendent with the spiritual power with which he is endowed. He rightly assumed that all grace, as all power also, is centred in Love; that it is only through love, which is the closest conjunction of our souls with the great Divine Soul, that we become conscious of the depth and height and wondrous capacity of our being; that through love we are made capable of realizing more and more that we are indeed the sons of God.

This doctrine is not merely beautiful—it is profound. It embraces every possibility of the soul's life here and hereafter. For love is life itself, and without it there is no life whatever. All life is love in its varied manifestations. If it be an evil love, then it is merely the perversion, through ignorance, of a pure and holy love. Through the evil will come the needed discipline. "The whole earth is God's church," said Mr. Beecher: "all mankind are under divine tuition, by one or another instrumentalities. All are on the march. Matter is marching; vegetation is marching; all animal life, to the lowest kind, is working on, working up." He admitted that, "in the church itself, the most select [exclusive would be a better word] home of the Christian soul, we have only begun, as it were, in the higher stages; another step in evolution."

In reply to the taunt usually offered those who advance the doctrine of evolution as a satisfying one to their views, he delivered himself manfully and bravely of the following eloquent passage: "Men look back and say: 'Ha! ha! you pretend to be the descendants of apes and monkeys.' I care not; whatever may be found out either by probability or certainty, in the past, forgetting the things that lie behind, I press forward toward the prize of my high calling in Christ Jesus. I am not, at my stage, either a monkey or an ape, whatever my ancestors far back may have been. I do not care if they swung by their tails in the woods, or hung by the branches. That does not concern me. I am far on the march beyond that, on toward God, and have symptoms of God in me, and the hope of eternal life through the all-conquering power of divine love. Whatever may have been the origin of the human race, that is the destiny; and those who by faith and patience go on unfolding, shall bear the precious fruit in heaven. Those that will not unfold, but drop by the way, are the waste of creation."

Love is the theme, always and only Love; for that is the all-pervading life, our subsistence, our existence, our essence. "God is Love." How little we think of it; how much less we know it; how absolute is our ignorance of its reality. If, then, God is Love, in what other way are we to seek and find conjunction with Him except by cultivating the spirit of love? The understanding is clouded even as it is cleared. The reason is at best but a methodical arranger of what is already apprehended and known; refusing all aid from the intuitions, those flashes of divinity within the human spirit;—imagina-

tion is at most but the auroral light of unseen realities, ever stretching further and further away in the distance. Nothing but instinct and intuition within this being of ours is divine, is really of and from God. If we heeded it more, instead of referring all things to what we call judgment, we should go astray much more rarely than we do. If we regarded conscience itself as the inborn sensitiveness of the soul, instead of a formal court for the hearing of disputed causes, or a pair of balances in which to weigh exterior far more than interior things, our lives would instinctively harmonize with the depth and centre of our being, and we should find existence a divine evolution and growth rather than a perpetual conflict and stormy confusion. All this can be remedied by simply seeking the heart of the Creator in the spirit of love.

Mr. Beecher would describe this most desirable state of love, to which humanity is tending by the sure forces of evolution, by saying that "he who loves, and whose actions are inspired by love, rises to such a level that he is intimate with God; not by the outward senses, certainly not as by any intellectual and philosophical evolution of it; but simply that he is in that atmospheric sympathy of the soul in which, as it were, the vibratory thought and feeling of God is answered by a return vibration in the soul of man." Few better descriptions of the state of love could be given. He then proceeds to consider the long scale along which the religious life may develop itself. Rightly and truly does he tell the church people with their orthodox and exclusiveness that there is a vast amount of our religious life begun and developed which scarcely is recognized by our orthodox standards." The earliest of all religious impulses, he says, is that of the fear of punishment; not the fear of doing wrong, but the fear of doing wrong and being punished for it. This he justly denounces as "a religion of selfishness, self-seeking and self-protection." And he declares it to be "very base."

Then comes, he says, the religion of form, which usually is instituted to lead men out of the lower and superstitious dread. It is a religion made up of rules and symbols. Spiritual ideas are conveyed to the human spirit through material forms, and at last the spiritual idea is extinguished, and nothing but the form is dead. Next comes the religion of duty, far nobler, yet very imperfect; good, but not beautiful. "The rigid reign of conscience," says Mr. Beecher, "will never develop a full-orbed man." True; but if we regard conscience, as we said before, as the sensitiveness of the soul, then it becomes a very different reign within us; not so much a reign as a kind and gentle companionship. Mr. Beecher himself admits that "conscience, as an undertone, as a kind of central strength, is admirable." He would not be satisfied with a merely just and upright man, nor indeed would any of us; but a good man, for such an one many of us would even be willing to die. "Goodness," explains Mr. Beecher, "is something radiant, something warm, something far more than mere correctness."

Next comes the religion of intellect, of systematic and formal thought, which consists "in being sound in regard to the great truths." It is of course an admirable thing to be sound in the sense of having a comprehensive view of the philosophy of religion; "but," says Mr. Beecher, "where the emphasis of evidence is put upon orthodox, systematic correctness of belief, it has left out almost the very soul of religion itself. . . . The man that stands in his orthodox beliefs, does not represent the true Christian man any more than the armor represents the knight that should be within it." Finally comes, as the last stage of religious evolution, the religion of love, which the Christian religion is, if it is anything. Mr. Beecher declares that it begins and ends with the doctrine of Love. He says of it—"It is the keynote of character. It is that into which men are to be brought out of the dominion of selfishness. It is that atmosphere that holds in check pride, self-seeking and self-indulgence. It is the radiance of God himself in the soul." There is something higher than this, because it grows out of it. It is love "carried to such a degree as to produce luminousness of moral intuition"; enabling men to see "something outside of what is in them"; so that they come into "some sort of grand sympathy with things that are not visible, and are exterior to themselves."

This is indeed the highest, the noblest attainment of the spirit on earth. And that it is so may be known from the fact that it is a state or condition, rather than an acquisition. The soul breathes the purest of all atmospheres, which is that of love. In its very humility and trust it is exalted and great. Nothing that is external daunts it or disturbs its calmness. Without and within, all is tranquility and peace. Evil has departed; temptations have lost their power; the earthly passions are all burned out; there are no conflicts of whatever nature, for there are no longer any personal and selfish conceits; the powers of the being flow forth from its centre in unobstructed channels; the faculties enjoy the perpetual vigor of youth; there is neither fret nor friction in their activity; all discords are banished and gone; the world is powerless to tempt or to try; it is the reign of peace for the soul. And this is but the faintest and most shadowy description of the power of Love over the human spirit. It is indeed the spirit's life, its atmosphere, its sustenance, its inspiration. Religion can take us to no higher level than this on earth, and nothing less than this is true religion.

Questions concerning the power of protection possessed by the spirit-friends of materializing media; the aspect of individual sin from the standpoint of spirit-life; and the power of the invisibles to penetrate ponderable matter are considered in the MESSAGE DEPARTMENT the present week; DEACON STEPHEN WOODMAN speaks of the, to him, strange experience of finding a natural world very much like this one, at death, instead of the creedal New Jerusalem of his expectations; ARIEL H. GOULD wishes to send his love to friends in Topsfield and Danvers, Mass.; MRS. T. A. SPRINGER of Augusta, Me., assures her friends of her purpose to continuously endeavor to do them good; JAMES S. FRANKLIN trusts that his return from spirit-life may attract the attention of his friends in Annapolis, Md., to the grand truth of Spiritualism; HANNAH WATKINS gives utterance to words of advice to her grandchildren in Boston; DR. HENRY EAS informs his friends in earth-life that his aspirations are as grand as ever, and he believes he shall yet be given power to outwork them; and JULIA FOWLER sends assurances of her undying sympathy to her sister Sarah, and asks her cooperation in the effort to develop her (S's) latent mediannistic powers.

The Hull-Britton Message.

In the BANNER OF LIGHT for Aug. 30th we published a spirit-message purporting to be from the late Prof. S. B. Britton, with accompanying remarks from Rev. Jos. D. Hull, and addenda from our own standpoint. We gave publicity thereto at the request of the gentleman sending it to this office, whom we knew to be an intelligent and honest Spiritualist, and were confident that he forwarded it in good faith. At the same time it will be remembered that our appended remarks certainly demonstrated (as a second reading of them will prove) that we neither accepted nor endorsed its positions. There is nothing in the words we then said which we now wish to modify.

Since the appearance of that message the public mind has become somewhat agitated over the question of its verity—as to whether it came from Dr. Britton at all, or not. Prof. Henry Kiddle, taking ground that the message was bona fide, trenchantly reviewed its positions in the *Spiritual Offering* (Oct. 7th), and later in the BANNER for Oct. 18th; and on the other hand, the editor of the *Offering*, in his issue for the 11th, takes ground that it is "an absolute forgery, perpetrated either by a mortal or spirit." We have received several messages, up to the present time, purporting to come from Prof. Britton, which either in part disavow its sentiments, or express a wish to deny its authenticity altogether. We do not feel that any desire to deceive the public or to misrepresent Prof. Britton existed either in the mind of the medium through whom the original message was delivered (written), or on the part of him who sent the manuscript to this office: Both are above suspicion of wrong intention in this direction.

We think such questions of spirit-identity should be examined in the light of calm and unbiased reason, and that ordinary earthly experience with ordinary mortals, and what has already been encountered in communicating with the spirit-world through mediums, should both be allowed representative voices in arriving at a conclusion. Taking both classes of experience into consideration, it is clear that, as no "miraculous" change is wrought by death, men in the spirit-world are very much like men in the material world—given to states of mind wherein at times things look dark and threatening regarding matters of interest to them on the mundane plane (all things regarding the eternal spiritual plane being cheerful forever), and at other times bright and promising. A spirit, passing to the spirit-world, does not by that means become elevated to a position of infinite insight, where necessarily he "sees the end from the beginning," though his vision is widened as to causes and their effects, to a greater degree than is that of the man yet on the mortal plane. If, then, any particular spirit, in some sad mood, (and Dr. Britton, like all intellectual men, was subject to these "glacial periods" of the soul, at intervals, while on earth), comes in contact with a medium, he will be apt to say many things sweepingly and in a degree which, were he in a different condition, would be much qualified—if, indeed, the expressions were given utterance to at all. Such being the case, and the spirit, in a quieter mood, being brought face to face with the report of his former utterances, he would naturally seek to explain that he really did not mean this and could not have said that—going through the whole chain of sentences, perhaps, with expressions of close criticism if not positive dissatisfaction.

Therefore the mediums through whom the Professor has so openly disavowed, in whole or in part, the message in question, without doubt are giving honest expression to his views upon seeing the result of his utterances when clothed in cold type. To this difficulty on the part of the mental state of the communicating spirit must be added as a factor in the problem that also of the medium's mind (involuntary it may be), and also of the sitters present when the message is delivered. Any calculation which leaves these out will fall of a true solution.

In conclusion, we deprecate heated discussion or personal reprimand in any direction, when dealing with spiritual matters. Whether Prof. Britton was or was not the inspiring source of the message furnished, we agree with Prof. Kiddle that the main point at issue is the truth or falsity of the positions assumed in that message. We have already taken ground against those positions, and shall continue to do so whenever in the future the reliability of the modern media and the honesty of their controls are called in question from any quarter.

The parties who for reasons best known to themselves are endeavoring to make capital against the BANNER by attributing to it sinister motives antagonistic to Spirit Prof. Britton, or the spiritual mediums whom it has done so much to defend, are informed that no further notice will be taken by us of their disingenuous assertions. Prof. Britton was an intimate friend of ours for years, and none more fully than he in his spirit-home can be sure that we would be the last to injure his memory.

L. L. Whitlock, Esq., editor of *Facts*, of which the semi-annual volume is announced in our columns, has had his attention called to the marked interest which has been paid to this publication by men of science and recognized authority in America, as well as in Europe. An especial interest has been created by the article describing some very remarkable experiments in independent slate-writing with Dr. Henry Slade, and whose author is Dr. H. G. Petersen, of 8½ Bosworth street, Boston. Alluding to the aforesaid article, Monsieur Camille Flammarion, the world-known astronomer and author in Paris, France, writes to the Doctor in the monthly *Revue de L'Astronomie*, July, 1884: ". . . The communications, as contained in *Facts*, are particularly interesting. Have you made the experiments under such conditions that it was an absolute impossibility for the medium to commit any fraud?" etc., etc. C. C. Massey, Esq., Barrister-at-Law, London, Eng., translator of Zöllner's "Transcendental Physics," says in a letter to Dr. Petersen: ". . . And also *Facts*, containing your profoundly interesting record of your experiments with Dr. Slade. Many and conclusive as are the proofs of his extraordinary phenomenal powers, I have seen none, not even those of Prof. Zöllner, which surpass in interest and cogency this wonderful and well-described experience of yours with him." The article is illustrated with five full-page fac-similes, made by the photo-electrotype process, and of which the semi-annual volume contains sixteen in all. For sale at this office.

Mrs. Beale Huston has removed from 1088 Washington street, Boston, to No. 2 Byron Court, off School street, Easton Square.

Treatment of the Insane.

The treatment of the insane in hospitals is attracting attention throughout the civilized world, and from reports of investigators it is evident none too soon. From the *Herald* we learn that Dr. Tuke, the eminent English medical expert and author on insanity, with forty years' experience in Europe, has visited provincial asylums at Longue Point, near Montreal, and Beauport, Quebec, containing three thousand patients supported by government, and gives a report of those institutions which is blood-curdling. The cruel and abominable treatment of all classes of insane in those vast establishments, he designates as a disgrace to modern civilization, and such as he has never seen equalled in any part of Europe.

Longue Point is under the direction of nuns, and Beauport under private contractors. Both institutions are overcrowded, Longue Point having four hundred in excess of accommodations. The dark basements, as well as attics five stories high, are full of demented people, who, says Dr. Tuke, undergo the most horrible treatment, being strapped to chairs and benches, manacled with iron handcuffs, and every kind of instruments of torture on their limbs, such as were used in the days of the Inquisition. Instead of the outdoor industrial treatment, employed everywhere else on the American continent and in Europe, which has been proved to be so successful, the patients here are kept locked up together in large wards, without air or exercise. In some cells where refractory patients are confined, the only light is from an opening four inches high above the door. In the basement seventy men, and as many women, crowded together, were found in dark, low rooms, with the beds close together. Beauport, where there are two thousand patients, is as bad in every respect as Longue Point. The attendance is not half sufficient, and except for private patients, whose friends can pay liberally, the institutions are described as fatal and demoralizing in the extreme.

The article from which we obtain the above information closes by saying that the exposure by Dr. Tuke has caused great excitement, and will lead to an immediate reform; and that it is well known there are large numbers confined who are not insane at all.

Psychometry.

Prof. Buchanan, the discoverer and teacher of this profound and useful science, has done but little for its diffusion since his lectures in Boston forty years ago, and his publication of the *Journal of Man and System of Anthropology*. Hence, although widely diffused in practice, it has not become as conspicuous in literature and in public opinion as so grand a science deserves to be. To give the science its proper status, he will prepare and publish, in a few months, a popular work in exposition of Psychometry and its practical utility.

Meantime he will give a course of instruction and organize a Psychometric Society in Boston. It was announced by Mr. Colville last Sunday that Prof. Buchanan would occupy Berkeley Hall during the five Sunday evenings of November, and would speak of "The Religion and Philosophy of the Future." The first lecture will speak of "Psychometry as the Pioneer of Religion and Philosophy." The course of instruction will commence on the 10th of November.

Clara Barton at Geneva.

Miss Clara Barton's reception and honors conferred at Geneva were of a very exalted kind. At one session of the Conference, writes a correspondent of the *Woman's Journal* (Antoinette Margot), one of the Italian delegates, proposed to the assemblage to vote by acclamation that "Miss Barton has deserved well of humanity." And thunders of applause broke out at this proposition. Emotion and enthusiasm were at the highest pitch. The clapping and stamping were renewed again and again as if they would never stop. The phrase employed, "bien merite de l'humanité," is the expression of the highest approbation, honor and esteem the French language can convey. It means that all humanity is under grateful obligations to her for the varied work she has accomplished, not in America only, but wherever she has gone.

The Hollis Street Church Society, of which the Rev. John Pierpont was for many years pastor, dedicated its new edifice with appropriate services, on Thursday evening of last week. It is situated on the corner of Newbury and Exeter streets, directly opposite the Spiritual Temple now in process of construction, in the centre of a territory rich in costly and magnificent religious edifices, public and private buildings of singular architectural beauty. The general style of architecture is Byzantine, though much of the detail reminds one forcibly of the Moorish style, while here and there is a suggestion of the Gothic. Interiorly it is beautiful and artistic. On the Newbury street side is a fine memorial window of stained glass, the gift of Mrs. Juliet Pierpont Morgan of London, Eng., daughter of John Pierpont, bearing the following inscription:

To the Glory of God,
 And in memory of
 The Rev. John Pierpont,
 Minister of this Church,
 Born, Litchfield, Conn., April 6th, 1785.
 Died, Medford, Mass., Aug. 27th, 1866.
 Erected
 By His Daughter,
 Juliet Pierpont Morgan,
 1884.

Facing this, on the opposite side of the church, is a window not yet completed, which is to be a memorial to Rev. Thomas Starr King, contributed by his old parishioners and personal friends.

James Freeman Clarke preached the dedicatory sermon, in the course of which he bestowed a fitting tribute to the memory of Mr. Pierpont, his old-time friend and co-laborer in the cause of a liberal and progressive faith.

Mr. Nimmo, of the Bureau of Statistics, in a recent report shows that the value of the products of the various industries of the United States is seven times the total value of our foreign commerce, nearly three times the total value of the foreign commerce of Great Britain and Ireland, and five times the total value of the foreign commerce of France, including in each case both imports and exports. The total value of the products of industry in the United States is also shown to be a little more than twice the total value of the exports of merchandise from all the countries of Europe. The United States is now the largest manufacturing country on the globe. The value of products of American manufactures consumed at home is five times the value of the manufactured products of Great Britain and Ireland exported to all other countries; and more than doubles the value of the exports of manufactured products from France to all other countries.

Mr. Whittier on Woman Suffrage.

The following letter from Mr. John G. Whittier was read at the Minnesota Woman Suffrage State Convention in Minneapolis: DANVER, MASS., Oct. 10th, 1884. MY DEAR FRIEND—Thy note, enclosing the call for the annual meeting of the Woman's Suffrage Association, has been received. My interest in the cause is unabated, and every movement in the cause has my hearty sympathy. The signs of its ultimate success are increasing in all sections of the country, and I find very little of the bitter opposition to it which existed a few years ago. The active and persistent hostility of a few women in our State has given our legislators, who are indifferent or afraid of compromising themselves with their party, an excuse for fighting against it hitherto. But there are many indications that the question will soon be submitted to the people for decision, and that the people will sustain it. With sincere wishes for the success of your efforts in Minnesota, my dear Mrs. Ripley, thy friend,
 JOHN G. WHITTIER.

Re-opening of the Banner Free Circle Meetings.

On the afternoon of Tuesday, Oct. 21st, the sessions usually held at the Banner of Light Circle Room, but which have been suspended for several weeks past on account of the serious illness of our medium, Miss Shelhamer, were resumed—the place of assembly being packed with eager listeners, and the exercises proving of interest to all. The following spirit intelligences made manifest their presence on that date: Frank Litchford, Red Wing, Marsha to her son, Rachel Harper, Jane Carter, Hartha D. Kent.

Our thanks are hereby extended to Mr. W. H. Drake and Mr. C. M. Maxim for beautiful flowers supplied by them for the Free Circle table. We trust others will be impressed to follow their good example during the current season.

A Challenge to Mr. Charles Watts.

The New York *Truth Seeker* contains a somewhat lengthy letter from George Chalney addressed to Mr. Watts, to the effect that he will meet him in Boston, at a time hereafter designated, in a four days' debate, to be conducted in the following order:

First night.—Charles Watts: Secularism; its Aims and Objects, and Superiority to Christianity and Spiritualism as a Philosophy to Satisfy all the Needs of Life.

Second night.—George Chalney: Spiritualism; its Phenomena—their Rationality; its Religion and Superiority to Both Secularism and Christianity.

Third night.—Reply of Charles Watts to George Chalney.

Fourth night.—Reply of George Chalney to Charles Watts.

Hon. Thomas H. Hazard.

We are in receipt of a private letter from Bro. Hazard—who has devoted many years to the cause of Spiritualism, and who has especially ably defended the medial instruments of the spirit-world from the assaults of enemies in and out of our ranks—in which he states that when he left his home in South Portsmouth, R. I., on the 1st of August last for Santa Barbara, California, he hardly expected to stay on the earthly plane of life many days or weeks, but that at this time his health is about as good as before his late severe illness.

Mrs. Cora L. V. Richmond

Is now speaking regularly, and with pronounced success, before the First Society of Spiritualists of Chicago, Ill., which organization she has so effectively addressed for eight years past, exclusive of brief intervals of absence. Her permanent address is at 64 Union Park Place, that city.

Rational Proof of Man's Immortality.

We shall print in our next issue a full report of the address bearing the above title, which was delivered before the American Spiritualist Alliance at Republican Hall, New York, Sunday, Oct. 5th, by John Franklin Clark.

Reduction in Price.

It will be seen by the advertisement printed elsewhere that Mrs. Britten's great work—"NINETEENTH CENTURY MIRACLES"—in order to guarantee it an extensive circulation, has been greatly reduced in price.

A correspondent writing from Chicago, Mr. Lucian Prince, under date of Oct. 12th, states that Miss Mattie Lee Price, a young lady who is styled "the Second Georgia Wonder," was at that time astonishing public audiences in that city with exhibitions of remarkable physical strength. From what he says, and from reports in the press, we conclude that the exhibitions, like those of Miss Hurst, are simply manifestations of spirit power, the Misses Hurst and Price being mediums for the production of that class of phenomena. The invisible operators have a purpose in view, and that evidently is, by the means they employ, to attract the attention of those who cannot be led in any other way to consider the fact of spirit existence. A large number of those who witness these exhibitions will have their curiosity so aroused that they will pursue their investigations until they ascertain the truth that underlies them.

The London Medium and Daybreak are gratified to see, still continues in the good work of demonstrating the grand fact of immortality, notwithstanding the great opposition it has met with from foes in and out of our ranks. Keep up good heart, friend Burns, for you are sure of full compensation hereafter, is not here, for all you have suffered. It is impossible for us all to think alike, but we can have charity for each other, and thus sow the seeds of peace.

Mrs. H. W. Oshman, well known in New England as the veteran medium for guitar sésances in the light, has removed to No. 9 Lincoln street, Charlestown District, Boston, Mass. We are informed that she is still an invalid, having no use of her limbs, save the partial use of one hand. We trust that the kind-hearted who may read this paragraph may feel moved to assist her. Such can send their aid to her direct as above.

An inmate of the National Soldiers' Home, Hampton, Va., who is poor and a pensioner, wishes books and papers such as would be interesting and instructive to Spiritualists. For his own reading and circulation among others. Those having papers, pamphlets, or books of the kind mentioned, for which they have no further use, will confer a favor upon many by sending them to CHAS. W. HAYWARD, as above.

Dr. C. C. Massey will be seen by his advertisement in this issue of the BANNER, and we are glad to see that he has returned to his home in London, England.

Excerpts from our Foreign Exchanges.

The September number of "El Cosmos," published at Bogota, U. S. of Columbia, is at hand. It is the official organ of the Psychological Society, and was founded for the purpose of raising a fund for educational and philanthropic works.

La Fraternidad, of Buenos Ayres, a bi-monthly of eighteen pages, commences its fourth number of publication with a notice to its subscribers of its success both in an educational and monetary sense.

The Revista de Estudios Psicológicos, of Barcelona, now in its sixteenth year, shows signs of vigorous growth. This is particularly noticeable in the list of spiritual books, twenty-eight in number, published by them, and includes a catechism for their Children's Lyceums.

The "Constantia" of Buenos Ayres, in its August number, contains an exhaustive article from the able pen of Señora Amalia Domingo y Soler, entitled, "My Impressions in the Cathedral of Barcelona on hearing Father Salles' Attack on Spiritualism."

The reader will find, in another column, the announcement that Mrs. M. E. Williams, the prominent materializing medium of New York City, is about to embark upon the Journalistic ocean, the name of the new venture to be "The New York Beacon Light."

Mr. William H. Vanderbilt has given half a million dollars as a building fund to the College of Physicians and Surgeons of the City of New York. This munificent gift is not only an agreeable surprise to the institution which receives it, but it is also a direct and permanent contribution to the advancement of medical science.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Mrs. H. V. Ross will resume her sances for materialization next Sunday evening, Oct. 26th, at her residence, No. 173 South Main street, Providence, R. I., and continue to hold them Sunday and Wednesday evenings at 8 o'clock, and Thursday afternoons at 2:30, until further notice.

A. W. S. Rothermel holds his sances for the present on Sunday and Monday evenings at 7:30 o'clock, and on Tuesday afternoons at 2 o'clock of each week at his residence, 130 Hall street, near Myrtle avenue, Brooklyn, N. Y.

W. A. Mansfield, the slate-writer of Michigan, is now stopping at 120 18th street, Buffalo, N. Y., and expects to remain there for some time. His permanent address is Grand Rapids, Mich.

Berkeley Hall, Boston.

On Sunday last, Oct. 19th, the services in Berkeley Hall were largely attended by select audiences that evidently came together for the purpose of spiritual advancement rather than from curiosity or any other motive. The service was tastefully decorated with smilax, choice flowers and autumn leaves sent in by kind and sympathetic friends who are ever ready to show their appreciation of the good work carried on in that pleasant hall by rendering their aid in a generous and laudable manner.

Movements of Mediums and Lecturers.

Mrs. Hardinge-Britten will lecture for the Church of the New Spiritual Dispensation, Brooklyn, N. Y., during the month of November. Mrs. Britten informs her friends that she can make engagements for a few days during the month of November, and return each week. Address changed to care John Lovell & Co., 14 Vesey street, New York.

Dr. E. Caswell will lecture in East Braintree, Sunday, Oct. 26th, giving tests after the lecture each afternoon and evening. George Chalmers is speaking in Cleveland, Ohio, during the month of October. His address there is Forest City House.

On the following evening, Oct. 20th, the third in the series of Monday Evening Exchanges will be held. The program includes the following: 1. A lecture on "Astrology," by the guides of Mr. Colville.

On Sunday, Oct. 26th, Mr. Colville's subjects will be, at 10:30 A. M., "The Gift of Healing," treating of metaphysical and clairvoyant phenomena, and prominently before the public; 3 P. M., answers to ten special questions prepared by a gentleman deeply interested in the labor question, all bearing on important problems of the age.

Working Union of Progressive Spiritualists.

The public meetings of this society, held at the residence of its President, M. E. Ayer, at 170 West Chester Park, Boston, on Sunday afternoons and Wednesday evenings, seem to have lost nothing in interest during the summer months. The spacious parlors are filled, on each occasion, with interested and eager hearers who flock in long before the regular hour of opening services, in order to procure seats.

A group of relief was appointed for October, whose duty we understand, is to visit the sick and relieve the sick among the members, and the meeting adjourned with song and benediction, apparently in utmost harmony and good feeling.

RECEPTION TO W. J. COLVILLE.

On the evening of Friday, Oct. 17th, the parlors at the elegant residence of Mr. Ayer were made the scene of a pleasant reception tendered under the auspices of the Working Union of Progressive Spiritualists to Mr. Colville, in honor of his return to Boston.

Mr. Colville's guides answered many questions from John Wetherill, an English student of the mediumship which could not have failed to impress his hearers with the wonderful character of his mediumship. In fact it was a general remark among the people present, which the reporter himself heard, that on this occasion, Mr. Colville surpassed, in the depth of penetration, the breadth of their logic, and the clearness of their expression, all former efforts on their part which had fallen under the notice of the reporter.

ADVERTISEMENTS.

MAGNETIC FOOT BATTERY

THE above cut represents our Magnetic Insoles, which are creating a sensation wherever introduced. They are different from all others in that they contain and give off a wonderful, and hitherto unknown, which comes, as it were, all the elements of our bodies.

in O., Corry and Columbus, Pa. Mantua, Warren and Whitby, Pa. and Elizaville, N. Y., are under consideration. Winter week evenings are open to any New England engagements and on very reasonable terms.

Mr. F. A. Heath, the blind medium and speaker, has been lecturing in Myrtle Hall, Charlestown, for the last three Sundays. He speaks in Hoston, Mass., Oct. 26th; Charlestown, Nov. 2d. For engagements contact 27 Lawrence street, Charlestown District, Boston.

Geo. A. Fuller of Dover, Mass., has spoken of late at Hyde Park, Vt., for the annual Convention of the Vermont State Association of Spiritualists, and at other points. He will be at Keene, N. H., Oct. 23d and 24th, and at Lowell, Mass., Oct. 25th and 26th. For engagements he may be addressed at Dover, Mass.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2 1/2 o'clock in Republican Hall, 50 West 23rd street, New York. Morning services at 11 o'clock at 147 West 53rd street, where social meetings are held every Wednesday evening at 8 o'clock.

The Spiritualist Society of Brooklyn holds its meetings every Sunday in Republican Hall, 50 West 23rd street, New York. Morning service 11 o'clock; evening, 7:45. Seats free. Public invited to attend.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7 1/2. Charles E. Miller, President.

The Everett Hall Spiritual Conference, 338 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. W. J. Colville, President.

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P. M. at Central Hall, 637 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

RATES OF ADVERTISING.

Each line in Advance twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion. Special Notices forty cents per line, Minimum, each insertion.

Advertisements to be renewed at continued rates every Sunday in Advance before 12 M. on Saturday, a bill in Advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. O. A.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWELL & CO., Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

NOTICE TO OUR FOREIGN PATRONS. J. J. MORSE, the well-known English lecturer, will accept subscription and receive subscriptions for the Banner of Light at fifteen shillings per year.

SAFETY BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritualist and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. An Agency for the BANNER OF LIGHT. W. H. TERRY, No. 22 Russell Street, Melbourne, Australia, has for sale the Banner of Light and Spiritualist and Reformatory Works published by Colby & Rich, Boston.

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THE FRATERNITY OF THE WHITE CROSS. WILL hold its first Annual Meeting in Investigator Hall, 110 West Broadway, Boston, on Sunday, Oct. 26th, at 7:30.

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MRS. M. J. MORSE,

ELECTRO-MAGNETIC PHYSICIAN, has resumed business at 24 Milford street, Boston. Oct. 25.

THE RISING SUN

IS THE SUN, Box 183, Kalamazoo, Mich. Oct. 25—4w

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Message Department.

Public Free-Circle Meetings. Held at the BANNER OF LIGHT OFFICE, 60 South Street (formerly Montgomery Place), every Tuesday and Friday evening, from 7 to 9 o'clock, and Sunday afternoon from 2 to 4 o'clock, at which time the doors will be closed, a locking of the doors, and the public entrance, except in case of absolute necessity. The public entrance, except in case of absolute necessity. The public entrance, except in case of absolute necessity.

Sometimes I think that perhaps I will find the Heavenly Land after a while, though I may have to go through another world like this first, before I can get power enough to enter the Father's presence, and I would be very willing to do it if I was sure of finding him at last.

THE RESCUE. The recent visit to Boston of Lieut. Greely, the rescued arctic explorer, gives renewed interest in all matters pertaining to the expedition and its outcome. A correspondent, G. F. CARX of Woodford's, Me., forwards us a letter, together with an original poem, "suggested," as he says, "by the circumstances attending the discovery of Lieut. Greely and companions, and also by the peculiar circumstances leading to the discovery and rescue of a ship's crew in the arctic seas many years ago, which are related in detail in Combe's Constitution of Man, a standard work on the science of Phrenology."

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphates, Patented in Milk, and borne by Delicate Stomachs. Dr. J. W. COMPTON, of Evansville, Ind., says: "I have prescribed Scott's Emulsion largely. I find it very palatable, and borne well by delicate stomachs. Even children take it readily, and it is very useful as a cough remedy."

The driver on a New York street car was once a preacher. The change in calling is not so great, after all, it being apparent, since he has left the pulpit, that he drove away more than he drew in.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelburne.

Report of Public Stance held Sept. 19th, 1884. Invocation. Oh, our Father! we erect to thee an altar of love, and lay upon it our praise and gratitude. We thank thee for all the blessings of life! We praise thee for thy experiences; even though they may be painful and trying to the spirit, yet as we gain knowledge of ourselves, and understand the laws which govern the earth, bearing with it its burdens, while performing its work, for we know that some good end is to be attained through all these manifestations of thy law.

Ariel H. Gould. It will be six years the coming winter since I passed out of the body, and I have been all that time endeavoring to make myself heard from this place. I learned about this avenue, and I wanted to make my way through it, as hundreds of others want to do, but I found I had to wait until I could get a chance, and I have never been able to come before. I am very glad to get here now, however.

Dr. Henry Ess. Like the other spirits who come to you, Mr. Chairman, I do so with a desire to reach my friends, and like many of them, I do, anxious to express my unbounded manner, which I felt upon passing from the body and discovering the world I had entered was so different from my conceptions of immortal life.

Who whispered to the ears of those who sought Among eternal snow For footsteps faint? Who gave to asking thought Direction where to go? Who bent the wave? Who turned the moving tide Which swept the icy waste, Into the pathway leading to the side Of anxious, beck'ning haste?

SPIRITUAL LECTURERS.

- J. MADISON ALLEN, Home School, Andover, N. J. Mrs. N. K. ANDROSS, Dalton, Wis. G. FANNIE KELLY, Stoneham, Mass. Mrs. M. J. AUGUSTINE, Lowell, Mich. Mrs. M. O. ALDRIDGE, Barton Landing, Va. Wm. H. ANDREWS, M. D., Cedar Falls, Ia. Mrs. H. H. BROWN, 111 Walnut street, Chelsea, Mass. Mrs. E. H. BRITTON, Care Lovell, Me. W. VESLEY, N. Y. HENRY A. BROWN, 512 Chautauque street, Brooklyn, N. Y. Mrs. E. BURR, 307 Southport, Ct. Mrs. J. B. BURNETT, 1000 Broadway, San Francisco, Cal. DR. JAS. K. BAILEY, Milan, O. G. H. BROOKS, 121 Chamber street, Madison, Wis. Mrs. J. B. BURNETT, 1000 Broadway, San Francisco, Cal. Mrs. A. P. BROWN, Montpelier, Vt. Mrs. S. A. BYRNES, 181 Adams street, Rochester, Mass. Mrs. N. L. EYRE, 111 Walnut street, Chelsea, Mass. Mrs. E. E. HALL, 107 North Main, Lowell, Mass. Mrs. ABBY N. BURNHAM, 1 Alton street, Boston. Mrs. EMMA J. BULLENE, Denver, Col. Mrs. L. B. BURNETT, 1000 Broadway, San Francisco, Cal. Mrs. L. B. BURNETT, 1000 Broadway, San Francisco, Cal. Mrs. L. B. BURNETT, 1000 Broadway, San Francisco, Cal.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—We are now ready to receive your questions, Mr. Chairman. QUES.—(By B. D. Evans, M. D., Williams-town, O.) Is it not known to the spirit friends of a materializing medium when designing persons propose to make an assault upon him? If so, why do they not prevent the carrying out of these plans, or protect the medium?

Mrs. T. A. Springer. I lived in Augusta, Me., and I desire very much to have my friends know I live and love them. I want to send them word that I try to assist them. I still take an interest in their welfare, and will endeavor to do them good. I send them my love and my blessing. I am happy in the spirit world. It is a pleasant life to me. I have found right conditions, and have so many things to attend to that are agreeable that time passes swiftly along, and every day is beautiful and sweet.

Julia Fowler. My name is Julia Fowler. My friends live in New York City. I am especially desirous of reaching my sister Sarah. I send her my love, and assure her of my undying sympathy. We were peculiarly attached to each other, and were inseparable. After I died my sister was prostrated for a long time. She rallied, but her friends have thought that she was never quite so strong and bright afterwards. I want her to know that I watched by her side all that time; indeed, her spirit was with me, and we held many seasons of happy communion.

Did Chance, with careless hand, control the helm? Or slightest Accident Wander along, where Prudence oft o'erwhelmed Sends back her last lament, And groping in the darkness touch the spring Which held the narrow gate? That long ere sunset never back would swing For those who came too late!

New Publications.

- N. W. AYER & SON'S AMERICAN NEWSPAPER ANNUAL. 8vo, cloth, pp. 994. Philadelphia: N. W. Ayer & Son. In addition to a complete list of newspapers and periodicals published in the United States and Canada, including the general characteristics, year of establishment, volume, circulation, and advertising rates of each, this volume contains much other information of value to the public. It gives the location, county-seat and population of every county in the United States; the character of the surface, the nature of the soil, and its adaptability to the growth of the various agricultural staples of every State, Territory and County in the United States and Province of Canada, and a list of cities, towns and villages having a population of five thousand or more. To advertisers the work is invaluable, as it will enable them to profitably dispose of their patronage, and to avoid losses from investments in localities from which no good returns can be received. The publishers claim that the book is unequalled for fullness, correctness, compactness of statement, variety and value of contents, and freedom from favoritism or prejudice.

Deacon Stephen Woodman.

[To the Chairman.] Good afternoon, neighbor. I am not accustomed to this thing. I did not believe in Spiritualism when I was here; but the contrary, I was a staunch old church-member, and I followed my creed to the most limit of my power. I lived by the rule of the church, and I tried to walk in the light of God. I have only been out of the body a few months, and I feel confused—I do not understand my situation. I have found the other life very different from what I expected. I really thought I should go right to heaven and sit on the right hand of God and there sing praises to the Lamb. When I looked around me and saw men and women and children walking about over roads that looked like the roads on earth, I did not know what to make of it, and I said to myself, "Why, I must be in another part of the earth. I never saw this place before; it is not my old town, but it certainly cannot be the New Jerusalem." So I felt bewildered. I have not got over that state yet. But I am ready to learn and I want a teacher.

James S. Franklin.

Good-afternoon, Mr. Chairman. I am James S. Franklin, and I was for many years Clerk of the Court of Appeals at Annapolis, Md. That was my home. I have many friends there. I trust that my coming back will attract their attention to Spiritualism, and I should be very glad if it did, for it is a subject of interesting them in this important subject. I have opened such a great field of study to me since I passed from the body, that I feel I must have all my friends know something of it. It would be of great benefit to them if they would begin to learn something of the future life while they are on this side of it, for the knowledge would prepare them to understand its conditions and surroundings when they enter the other world. I am quite ready to manifest to my friends if they will give me an opportunity. I think if they will form circles, and sit together in the evening quietly, I shall be able to give them something from the spirit-world that will astonish them, and I am ready to begin that work at any time. I was surprised at the condition of affairs on the other side; they were not as I expected to find them, and I have been pretty busy since I went over, trying to learn all I could. I think I have gained a little knowledge, but it is nothing to what I have yet to learn.

Verifications of Spirit-Messages.

MRS SARAH MILLER. The communication of Mrs. SARAH MILLER in the Message Department, given June 13th, 1884, and printed in the BANNER OF LIGHT Sept. 27th, is fully recognized. She was formerly a resident of this place (Michigan City, Ind.). The editor of our local paper copied the message into his columns with the following editorial introduction: FROM THE SPIRIT-WORLD.—THE BANNER OF LIGHT, the leading publication of the Spiritualists of this country, published in Boston, in its report of "Spirit-Message given through the mediumship of Miss M. T. Shelburne, at a public seance, held in Boston, June 13th," prints this communication as coming from the spirit of a deceased resident of Michigan City, who was held in high esteem by all who knew her in her lifetime. We all supposed that she committed suicide, but are glad to know that this is not the case, as she states in her message. It is one of the best tests I have ever seen in the Message Department. Respectfully yours, SAMUEL EDDY. Michigan City, Ind., Oct. 12th, 1884.

THE ART OF FICTION.

12mo, paper, pp. 48. Boston: Walker, Cupples, Upham & Co. Students of literature, more especially those who would acquire a correct style of literary composition, will find this essay, read by its author in April last, at the Royal Institution, London, entertaining and highly serviceable. Fiction is claimed to be as much an art as painting, sculpture, music and poetry, with a field as boundless, possibilities as vast, and excellences as worthy of admiration. SOCIAL EMANCIPATION OF THE GIPSES. By James Simson, Editor of "A History of the Gipsies." 8vo, 80 pages, pp. 29. New York: Thos. K. Knox & Co. The author looks to the American people as the only hope that the Gipsies may be recognized as a portion of the "warp and woof of humanity," and be one with others of mankind in the progress of the age. As very little is known to the general public of the subject of this work, its pages will be perused with interest, and the information it gives serve to direct the thoughts and efforts of the philanthropic into new channels of usefulness. PROTECTION AND FREE TRADE TO-DAY, at Home and Abroad, in Field and Workshop. By Robert F. Porter. 16mo, paper, pp. 48. Boston: James K. Osgood & Co. The author was a member of the late United States Tariff Commission, and the essay, which advocates protection, and opposes free trade, giving a very able presentation of what may be advanced in favor of his position, was read before the Arkwright Club, Boston, last August, and by its direction printed. SCIENCE AND SINGING. By Lennox Browne, F. R. C. S. E. 8vo, paper, pp. 30. Albany, N. Y.: E. S. Werner. An Essay based on a lecture delivered by its author before the Society for the Encouragement of the Fine Arts, London, and designed to exhibit the advantages of scientific method in relation to voice production, as a sound foundation of good singing and speaking. DIARY WRITTEN IN THE PROVINCIAL LUNATIC ASYLUM. By Mary Hueston Peggly. 16mo, paper, pp. 30. The author dedicates this to the people of the Province of New Brunswick and the State of Massachusetts, her purpose being by a simple narrative of her own experience to show the inner workings of the hospital and asylums and induce better methods of conducting them.

Passed to Spirit-Life.

From Lowell, Kent Co., Mich., Sept. 24, 1884. After an illness of only two days, Miss Martha N. Pappas, M. D., aged 68 years, died at her home in Lowell, Mich. She was formerly from the State of New York, and came to Lowell, Mich., to reside in this place, and for some time past had been suffering from a severe attack of rheumatism, which she was unable to get over. She was a devoted Christian, and a member of the Methodist Episcopal Church. She was a very kind and generous person, and was much beloved by her friends. Her death was a great loss to her family and to the community. Her remains were buried in the Lowell cemetery on the 26th inst.

Deacon Stephen Woodman.

[To the Chairman.] Good afternoon, neighbor. I am not accustomed to this thing. I did not believe in Spiritualism when I was here; but the contrary, I was a staunch old church-member, and I followed my creed to the most limit of my power. I lived by the rule of the church, and I tried to walk in the light of God. I have only been out of the body a few months, and I feel confused—I do not understand my situation. I have found the other life very different from what I expected. I really thought I should go right to heaven and sit on the right hand of God and there sing praises to the Lamb. When I looked around me and saw men and women and children walking about over roads that looked like the roads on earth, I did not know what to make of it, and I said to myself, "Why, I must be in another part of the earth. I never saw this place before; it is not my old town, but it certainly cannot be the New Jerusalem." So I felt bewildered. I have not got over that state yet. But I am ready to learn and I want a teacher.

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