

BANNER OF LIGHT.

AN EXPONENT OF THE
THEOSOPHY

VOL. LVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 4, 1885.

\$5.00 Per Annum,
Postage Free.

NO. 16.

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The Spiritualist's Esoteric Buddhism; or, The Secret of the East.

An Inspirational Lecture Delivered by
W. J. COLVILLE,
In Berkeley Hall, Boston, Sunday Morning,
March 15th, 1885.

(Reported for the Banner of Light by Mrs. Codrington Finch.)

We have been requested by many inquiring friends to deliver one or more lectures on Esoteric Buddhism, which is the title of an excellent work from the pen of Mr. A. P. Sinnett, whose other works have excited so much attention in England and America that the success of this new venture of his was practically assured before his publication.

To many old Spiritualists the word occultism is distasteful, while even the sublime and most expressive term, theosophy, is discarded by many, doubtless because of certain pretentious claims, often unfounded, which have been made by individuals who have endeavored to wrest divine wisdom from its proper uses and make it subserve their own selfish designs. It is quite unnecessary before our present audience to speak of the liability of all things to misuse. Fire, air, water, eyes, ears, the tongue, human hands and feet, powers of intellect and will, have all been and in many instances are now being perverted; but because of the long continued and wide-spread perversion of every power and faculty of the human mind and organism we do not thereby feel justified in condemning the rightful exercise of either natural or spiritual gifts. So do we feel with regard to what is commonly known as occultism; though deeply shrouded in the gloom of an almost impenetrable mystery, and often disgraced by unprincipled pretension, the occult sciences, astrology, palmistry, theurgy, alchemy, etc., are all genuine sciences, as much so as astrology, chemistry, medicine and pharmacology.

When Gall and Spurzheim first announced to the world that the human head was an index to the character of an individual, they were laughed to scorn by pretenders to superior knowledge; when Anton Mesmer and Baron von Reichenbach demonstrated psychology, they were called fanatics or impostors; but were any great discoverers met in a more kindly spirit by the prevailing schools at the outset of their career? Were they not one and all branded infidels, denounced as crazy, and persecuted to the utmost limit the laws of the country would permit, by those blind leaders of the blind who are invariably in the ranks of the ultra conservatives?

The term theosophy, as you are all doubtless aware, is derived from two Greek words, the one signifying God, or things divine, the other wisdom. Theosophy as thus defined implies wisdom concerning divine things. The word, when rightly understood, can be objectionable to none save those whose narrow Atheism forbids them to believe that there is or can be anything beyond, blind, unconscious matter in the universe. But the atheistic position is refuted by every scientist of repute, for though many such delight in the name of agnosticism, agnosticism is but skepticism or a lack of definite information or opinion on things spiritual, while atheism is a positive system of denial, a ridiculous concatenation of utterly unprovable assertions. We have not a single shred of evidence in nature to support the assumption that man is simply a piece of material mechanism; that consciousness is derived from matter, or that physical dissolution destroys man's conscious individuality. Rather does the cumulative testimony of all the ages and the actual experience of the present day, as well as the deduction of every sound philosopher, point in a direction diametrically opposite to that indicated by materialism.

Modern Spiritualism, which originated thirty-seven years ago in this country, is by no means the all of Spiritualism known to the world. The mediums of the past thirty-seven years are by no means the only mediums the world has seen, or through whom nations and individuals have been enlightened. Theocracy, the oldest form of government of which history makes any mention as existing among civilized people, was founded on mediumship. The wandering Israelites before they had a king were, as you are told, governed by Jehovah; and at the same time we are distinctly informed that Jehovah made known his will to men through Moses, Joshua, Samuel, Elijah, and other chosen mouthpieces or mediums of the spirit. When Moses was ruler over Israel, he was ruler by virtue of his spiritual gifts, psychological power, and superior learning; and it is in the Old Testament itself where we are expressly told that God was angry with the people when they demanded a king, and that the establishment of a monarchy was fatal to their prosperity. Far back in the remote history of Egypt we are told of the reign of the gods, antecedating that of the Pharaohs by thousands of years, while all over Asia, Africa and America, monumental remains are now being discovered, wherein written in ancient hieroglyphics may be found the reign of those who ruled over the people by a higher power than that of spiritual mediums.

For Oshiri, Mary for Isis; and the Holy Spirit as a distinct personality is derived from the Horus of the old Egyptian triad, while beyond all expressions of deity, either through human or other form, it was universally declared that there was a Supreme Spirit, an ineffable Being whom the Orientals designated Brahman. Brahman they never worshipped outwardly. Altars were built and sacrifices offered to Brahman, Vishnu and Shiva, but Brahman was the great Unknown, corresponding to the Unknowable of Herbert Spencer, and the Divine Energy which Matthew Arnold constantly alludes to in his disquisition concerning the nature of life itself, and the great "stream of tendency which ever makes for righteousness." Many critics of some ability have accused Matthew Arnold of lowering the language of the Bible by the construction he has put upon it, and there are some good literary reasons advanced by those who thus assail his use of words; but one thing is everywhere evident, and that is, wherever ignorance abounds, seeming knowledge is at its height. The more people really know, the less they pretend to know. Those who in their own opinion can learn nothing, generally know next to nothing, and are so puffed up with pride that knowledge has the greatest difficulty to find an entrance to their minds.

When the Athenian creed was written, churchmen endeavored to drag the Infinite down to their own puny mental level. They thought they understood the Infinite to perfection, and while in corrupted form they simply rehearsed the old Oriental story of the Trinity, the triad, or the triangle, their modern triad or triadation was far less true and far less explicit than that of those wise and wonderful Orientals whom they, in their assumed superiority, but fatal pride and ignorance, denounced as poor pagans or benighted heathens, who must be converted to Western Christianity or their souls would be lost forever. All endeavors to arrive at truth in Christian councils have been stultified and paralyzed by the noise and strife of contending factions. Intellectual despotism, fierce anathemas, writs of excommunication have everywhere abounded to the silencing of the voice of the holy spirit of truth in those very council chambers where most especially that voice was supposed to have been heard.

In the ancient Orient, and in the occult Orient of today, all was and is far different. It is in silence that the still, small voice is heard; it is in profound meditation, in soul abstraction, in the withdrawal of the mind from all material objects and pursuits, that the Asiatic brothers have always discovered keys that unlock the profoundest secrets of the universe; and it is to them that Mr. Sinnett and others have appealed for that new old light which is to-day just beginning to illuminate the dusky caverns of medieval theology. We must, however, be careful to bear in mind that our Oriental teachers are by no means infallible; they are human, and liable to err, like the rest of mankind; but in the science of spiritual things they are specialists and adepts, and as such their statements deserve the same amount of attention which in other directions the world is always ready to give to specialists of any kind. Truth is the only absolute authority; error is no less error because advocated by one of the greatest of the world's scientists, but common-sense tells us the astronomer, who has devoted years of labor and study to observing the motion of the planets, is more likely to know something about them than one who has never looked through a telescope; so the student of the occult, the diver into the mysteries of magic, is surly more of an authority on magical subjects than he who has only a vague idea that there may be such things as occult sciences, but doubts very much as to whether he himself knows even their names.

The present age is emphatically one of commerce; commerce is the great watchword of all the modern nations; wars are undertaken in the interests of commerce; people are heavily taxed and do not complain so long as taxation is to advance commerce, while from among all the nations of the earth we can select no nation which rivals the American in its commercial enterprise and resource. Americans are men of business, and as such are, as a nation, eminently successful; but the noise and strife of commerce and invention in a new country are not favorable to deep thought and quiet study, and hence we find in this land of quiet New England homesteads in the oldest settled part of the country, where manufacture is at an ebb, the abodes of such geniuses as Emerson, Longfellow and Bryant, while out West, in the enterprising mining and cattle-raising districts, culture of the mind is as yet subordinate to the struggle for material advancement and prosperity.

Now India is so old that though she has unquestionably a great and glorious future, she is the story-book of the past. Many of her temples and palaces have long since fallen into ruin. The sacred Ganges stream flows between banks of ruined grandeur, and everywhere the scene invites to mystic contemplation of the past and to wonderful forebodings of the future. India is the land of mysticism, one of the cradles of humanity, one of the original birthplaces of civilization, and ere she passes on into an ascending cycle of coming progress, she must yield up the secrets she so long has treasured to the western nations who are now sharing with her a new baptism of the spirit.

Not only the age of India, and the contemplative habits of the Hindu people, conspire to the development of mediumship and magic in the East, but the climate and natural scenery largely contribute necessary elements to mediumistic unfoldment. Surely no Western Spiritualist, who is forever insisting upon conditions at the spirit-circle, will deny that atmospheric and other causes have much to do with the development both of the dreamy temperament of the seer and the production of spiritual manifestations. The Himalayan districts are peculiarly favorable to clairvoyance, and other spiritual powers. High table lands and mountain ranges are most conducive to mediumship and phenomena; thus there is every natural probability of the Himalayan brothers, of whom we hear so much at present, being fact and not fiction, even though indisputable evidence of their existence may by some be thought still to be lacking. These Himalayan brothers, or Mahatmas, as they are often called, have appeared in the most convincing manner not only in public, but to a large number of private individuals in various countries. However, whether there be such men as Mahatmas or not is a matter of secondary consideration, as the truth of principles and ideas depends not upon the persons who enunciate them, but upon the principles and ideas themselves. Their intrinsic value is the only solid and abiding test by which they can be judged.

It is far too late in the day to endeavor to reestablish the old authoritative basis for belief in any civilized community; free thought and free investigation are the rights of all, and it is with something of sorrow and regret that we see people who ought to be employed in better work waiting their time, and energy and talent, waiting their turn, to be quarrelled among themselves over the much debated question of the actual nature and personality of spiritual and other occult phenomena. It is far more profitable to turn our eyes to the future, and to see how, in the hands of those who are now waiting their time, the old authoritative basis for belief may be reestablished.

who deny the existence of the former contend for that of the latter, so the whole controversy resolves itself into a mere dispute over the name, place of abode and other external details connected with the life of some noble and inspired man, who in centuries long gone by impressed history with the imprint of pure self-sacrificing devotion to whatever appeared to him to be the will of God, and most conducive to the welfare of humanity. If we know the blood is circulating through our veins it matters not to us whether the fact was discovered in Plato's day, and taught by him in Greek academies, or whether an English doctor named Harvey discovered it for the first time, as is often claimed by those who think the ancients knew nothing, while the moderns know everything. To those who are living in America to-day it matters not whether it was discovered by Columbus, by Vespucci, or by some one whose name is lost to history; we have to do with the things discovered, independently of the persons who discovered them. So with ideas, truths, theories, principles which are in the world; these have to be dealt with by us as though they had no connection at all with any but the dwellers upon the earth to-day.

It would be an excellent idea to so remodel the present system of education that truth should be brought to the mind in as impersonal a form as possible; we know of churches in this city where ideas are accepted because they are Emerson's or Longfellow's. How should we ever have had an Emerson or a Longfellow if all men were such parrots? Where is there opportunity for original thought which produces poets and philosophers if all are determined to be led by the past? Methodists who are bound to the standard of the Wesleys are rendering it well-nigh impossible for the Wesleys to have modern successors who will follow them in spirit. Swedenborgians who have become crystallized are but fossil remains of the revival period in spiritual revelation which Swedenborg inaugurated. Christians of every age who echo Jesus, but never seek for the larger light and wider truth he promised and predicted as to come with the advent of the Comforter, not having his spirit, but only bowing to traditions concerning him, are active in retarding rather than in promoting the extension of his work on earth.

No with those who would conform in all things to the Sanskrit, who would stop where the ancients stopped, will be the foes and not the friends of that universal religion which is now dawning on the earth on both sides of the Atlantic, and, indeed, in all parts of the world to-day. There are two central positions which we wish you to keep very clearly in mind during the delivery of this lecture on the philosophy of the East and the relations of Ancient to Modern Spiritualism: one is that there is a fund of truth in all the scriptures of the world, unperceived and unimagined by those who only know the letter; the other, that while we study reverently and carefully the productions of Eastern sages, we must employ all books as textbooks simply, and never allow ourselves to be led away for an instant by the foundationless assumption that theosophy and theurgy are not progressive sciences. We can individually behold nothing except by the use of faculties which are in every sense our own. A tiny speck of dust in our eyes is enough to shut out vision from the whole material universe. Telescopes and microscopes and other people's eyes may bring us overwhelming testimony, so wonderfully consistent and concurrent that our reason bids us to accept it, still all the while the Thomases are not a class to be despised. I must see, says the doubter, or I cannot believe. Why do not religiousists of every name act with the frankness and magnanimity of him who gave to the Thomas of the Gospels the very test required to convince him of the fact of immortality? Thomas of old was a skeptic on the threshold of knowledge; he required a certain test and he obtained it, and therefore could doubt no more. We once knew of a judge who lost his seat on the judicial bench because he refused to pronounce the verdict of the jury who found a man guilty of murder. The judge said: "Gentlemen of the jury, my action is probably unprecedented and perhaps may never be repeated, but I must refuse to pronounce sentence on this man because I did not see him commit the crime and I feel he may be innocent." Of course the judge was ridiculous, but, laugh at him as you will, there was a noble manhood, a sturdy independence, prompting him to utter words so wild and strange in the ears of all assembled in that court-room. He made it plain to the jury that he in no way doubted their veracity; he simply could not accept the testimony of their senses as a guide for his action in a matter so momentous, and was he wrong? Not altogether, though if his principles were carried into practice everywhere there would be little business done, as business is at present managed.

But an almost infinite question rises here, and that is, considering all the panics and hard times, losses and dishonesty in business circles, may there not and must there not come a time, and that speedily, when business will be done as it is not done at present? Is there not too much groundless faith which only amounts to foolish credulity in business as well as in religion? And is it not high time that people should begin to think and act for themselves, instead of trusting so blindly in their fellows? Intelligent faith is quite another matter, and must be treated altogether differently. Now these discussions have led our thoughts away from priests to prophets; priests are parrots, prophets are discoverers. All religions have been founded upon prophecy, which is revelation, and have been marred rather than helped by priests. The age of priests has been the age of despotism, persecution, bigotry and ignorance. Priests chew husks, while prophets pick up heaven-sent manna and gather it freshly every morning. If the manna is kept over from day to day it becomes corrupt and offensive, and instead of remaining food, is converted into poison. Give us this day our daily bread, are the highest words of wisdom; we do not need to-morrow's bread to-day, and yesterday's bread was only suited to yesterday's needs.

There is no stint of revelation. God is not an author who having written one book has exhausted himself. The way men limit Deity is a greater blasphemy than a denial of Deity, for so puny is revelation in their account of it, that the Deity whom they thus stultify and caricature becomes instantly a subject of ridicule among common-sense men and women, while even children sneer at the smallness of ecclesiasticalism. We must not content ourselves, however, with condemning mimicry in any one department of human action. Mimicry is the blight and mildew of all art as well as of all religion. The one thing for which the world cries out in agony is originality. Priesthood and priestcraft are in a sense everywhere; priests are in all professions, in all schools, and colleges are plentiful as mushrooms; but where are the prophets? Why are the churches increasing in wealth and scholarship and yet diminishing in life? Because their entire routine of exercises, from clock-work, a mechanical order of service is performed by priests; nothing is natural, no spontaneity, no spontaneous, unfettered, uncontrolled expression of the soul's life is allowed.

fessors at a conservatory, and the preacher echoes the popular magazine when he is far enough advanced to leave "the fathers." Now what we need in church we need in art, we need on the concert platform and theatrical stage.

Everywhere the priest is strangling art; he never gets beyond his missal and his breviary, while the prophet, without a word of censure for the old, evokes and gives forth the new. Eli was a priest, and Samuel was a prophet, but it was Samuel, and not Eli, who heard the divine voice, and arose and followed it. Eli was an old man, well stricken in years, but one whose long attention to the ritual of the temple had accustomed him to expect no other word from heaven than that which came in stated places and at stated times. Samuel was a child, and when an angel called, the child heard the voice. It had to call three times before it dawned upon Eli that it could call a child in such a way, but Samuel heard it the first time. The old tradition of Abraham's meeting with Melchisedec is the old, old story of priest and prophet. Abraham was a priest who offered sacrifices. Melchisedec came not as the representative of any earthly order; if a priest at all, he was only "the priest of the Most High God." This Melchisedec was, undoubtedly, the Past Grand Master (to use Masonic language) of the highest and oldest Lodge on earth, the order of the Sons of God, Sons of Osiris, or Sons of the Sun, as they were called in ancient Egypt; "without beginning of days or end of life," is the word used by the author of the Epistle to the Hebrews to designate the immeasurable antiquity and unending duration of this order, which always exists on earth, the members of which are known to one another not by outward signs and passwords, but by what Modern Spiritualists might agree to call a supernatural development of psychometric power.

The great difficulty with all theosophical societies accessible to the public is that they are so vastly inferior to a genuine order of the spirits, that, while perhaps they can be no better than they are in the present state of society, their externalism subjects them to a great deal of honest, and often timely criticism. We must look these matters fully in the face, and not allow friendship or delinquency to check plain speaking. A true theosophical society, a society formed for the express purpose of studying the spiritual side of nature, must be composed of persons who are in the first place so far adapted to each other that there is between them what some occult writers have termed "an affinity of the fluids." Spiritualists frequently acknowledge this when they speak of the necessity of congenial magnetism as indispensable to harmonious conditions at a séance. Now this natural congeniality is discovered, wherever it exists, by mutual attraction. When there is merely a physical agreement mutual regard is transitory and superficial, and mere magnetized agreeableness is not the desideratum for theosophical research. We must look far deeper into the soul of things when selecting our confidants for this important and interior work. When your minds assist each other, when your thoughts flow freely in each other's presence, when you feel stimulated to utter and amplify ideas in one another's company, when you feel no embarrassment or restraint, but instead, mutual harmony, then you have evidence that your psychical or astralemanations are in sympathy, and when they are so they blend in such a manner as to produce a sympathetic chain around a circle or between the members of a lodge, which enables these friends to transmit tidings to each other, and exhibit all the phenomena popularly known as thought transfer.

The mistake made by a great many seemingly well disposed people is, that they can develop occult power by learning and employing certain signs and passwords, paying an initiation fee, and becoming enrolled members of a renowned organization. Work, effort, individual striving, soul-culture, these are indispensable to true success; without them advantageous ends can never be served. There is far too much desire for marvel, for the gratification of mere curiosity, and far too little earnest, self-denying search for truth, while even black magic is not altogether beneath the dignity of some professed theosophists, and gray magic is of frequent occurrence. The thirst for power, a desire to be leaders, is the rock on which many split, while the "prayer and fasting" needful to obtain good results are frequently left out entirely; and the thought of "in honor preferring one another," is changed into in honor invariably preferring one's self.

As we may be speaking to some who are strangers to many terms employed by those who are engaged in the study of theosophy, and as many words have a popular meaning attached to them which is both misleading and offensive, having used the word "magic" in connection with theosophy, allow us a moment to explain it.

Magia is, properly speaking, only mystery. Magia and miracle are one, and both signify phenomena inexplicable in accordance with the known workings of laws already discovered. Remember that magia is not a violation of law, but simply a transcending of known law through the operation of higher laws not hitherto discovered by the multitude, but discoverable and discovered by superior minds; unknown, but not unknowable. From what we have advanced already, you are doubtless pretty well prepared for all that is to follow, which, in the opinion of many, may appear like a compromise between theosophy and Spiritualism. To those who know us, and our habit of plain speaking on all occasions, such an imputation would seem ridiculous; but there are unfortunately many on both sides of the argument whose prejudices so far blinds them to fact and disables them for fair discussion, that a middle ground of fairness and liberality, a willingness to see truth on more sides of a subject than one, seems like unfaithfulness to one's convictions. We have taken ground that certain facts have been demonstrated in the east, and others in the west, some in ages so distant that they are usually considered fabulous by all but exceptionally well-informed persons, others occurring in our midst at the present moment.

Magia in all its varied ancient forms has a modern counterpart in certain of the phenomena of Spiritualism, and it will become the followers of modern inspiration to deny the past, as it is the shame of those who reverently accept every so-called miracle of an ancient days that they discredit every modern confirmation of the very facts for which they are determined sticklers. Theosophy, technically speaking, has during the present century confined itself very largely to Biblical Scriptures and Buddhist formulas, and there is some danger that the old Sanskrit MSS. of Hinduism may develop bibliography among Theosophists, as Jewish and Christian Scriptures have made bibliography of the unprogressed multitude of religionists in Christendom.

Western Spiritualism during the past thirty-seven years has been largely a powerful iconoclastic force directed against every form of Christianity and Judaism. A much needed liberalization of prevailing sentiment has been accomplished through its agency, and the wedge hammer blows dealt at old theology have been sorely needed to break the galling chains of oppression which have for many centuries held the so-

called enlightened world in thrall. Ingersoll is necessary so long as Talmage flourishes. Both are violent extremists, and one counteracts the other. The condition which makes either makes both possible. This remark is intended merely as an illustration of a law that in ethics and religion is as plainly demonstrated as in the oscillations of the pendulum of a clock; a vigorous protest always follows upon extraordinary tension or overstrain, but neither the strain nor the rebound is normal, and we venture to affirm that we have now arrived at a point in the career of Spiritualism when we may reasonably hope for less pulling down and more building up. The cleared soil must be watered and planted, and now comes the time for unification of forces, for the discovery of the long hidden truths concealed for ages in the bosoms of the learned, and their application to modern thought and life.

Waste of time and waste of money is the cry raised by all but bats and bigots in the East when Christian missions are up for discussion, while missions to the Jews are folly of the extremist type. But while Christian missionaries entirely fail to make converts of the enlightened youth of India, reliable information is constantly reaching us of the success of colleges where theosophical ideas are promulgated. Here in America everybody has the Bible; we do not want a company of Mussulmen to come over here and substitute the Koran for the Bible, and then boast that they have Mohammedanized America. No more do we desire the Christianization of India. The teacher who does most good here takes the Bible and deals with it reasonably. No good could be accomplished by taking it away and bringing in its place another book to be idolized. In the Vedas are all the truths that Christianity has ever formulated, but they are concealed within a mass of musty verbiage, and have long been parodied by the performances of priests. Theosophy is a key to the spirit of allegory and tradition, and when properly understood and wisely expounded, throws invaluable light upon every record under the sun.

Let us, however, beware lest, carried away with the glamor of Eastern ritual, we forget the spirit-teachings of our own dear angel-guides at home. Let us, on the other hand, beware lest, carried away with the beauty of the instructions we receive at our own firesides, we forget the long ages of patient toil which have so richly rewarded the noble, self-denying students of the occult sciences in all parts of the world. One fact can never destroy another, and if our Eastern brothers and sisters have, in their researches into the nether worlds, discovered elementary spirits, they no more disprove the fact that human spirits, individual and immortal, are our companions and hold direct communion with us, than our own existence on the earth is doubtful because a variety of species share the world with us. No elementary spirit can control human organisms and distance our immortal human spirit-friends, though in the endless chain of being, from the atom unto Deity, every creature serves an end and is the servant of a power beyond itself. Animals have been seen by clairvoyants accompanying human spirits, and independently of them. Surely when types once plentiful upon this earth are now extinct, it is not unreasonable at least to surmise that, in addition to forms now indigenous on earth, there may be myriads of spheres containing myriads of forms not usually beheld by man and not encountered by all spirits passing from the material frame.

The spirits who hold communion with you, through your most developed mediums, do not know everything. They cannot communicate all they know, nor can you comprehend all their knowledge. Much awaits your practical realization beyond the grave but one thing you will surely learn some day if you do not know it now, and that is the persistent individuality and unchanging identity of every human soul. Not one exception is there to this universal rule. Souls there may be who are not awake to their own immortal life and heritage; souls there may be lost for a while to a knowledge of their own possessions, heirs, nevertheless, to estates of which they have never dreamed, the full glory of which will burst upon them some day, somewhere.

The Hindus in their ancient doctrine of fourteen spirit-spheres enumerated seven below the earth, and six above it, as they counted the earth itself as one. The realm of magic leads the student into the nether states. The magician announces himself a master of spirits. The adept claims to be not a medium, but a controlling power, a mesmerizer of the unseen, beneath whose sway and under whose all-powerful spell inferior minds must bend in abject submission. Let him discover what he will, let him rule the lower kingdoms as he can and as he please, we who turn our eyes to the starry heavens will not deny the flower besprinkled sod, and he who gazes on the earth cannot obliterate the stars. Geologists and astronomers both are useful in their way. When they transfer their gaze from the outer earth to realms of spirit, each discovers what his own researches enable him to behold. Adephood and mediumship are antipodal, and yet they meet. Adept and medium must be brothers, and the happiest of all results is when every individual can so control his own lower self that he becomes a master of every earthly passion, and in becoming such a master of all spirits who can lead astray, and at the same time a dutiful, loving servant to the powers celestial; a disciple of the angels; a willing, passive instrument for all and every power that makes for righteousness.

OUR DESTINY.—Sir Bulwer Lytton, the great English novelist, has this beautiful passage on "Our Destiny," or a future life: "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment on its waves, and sink into nothingness. Else why is it that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties forever, mocking us with their unapproachable glory? And, finally, why is it that bright forms of beauty are represented to our view, and then taken from us, leaving the ten thousand streams of our affections to flow back in one Alpine torrent upon our hearts? Surely we are born for a higher destiny than that of earth. There is a realm where the rainbow never fades: where the stars will spread out before us like islands that alumber on the ocean, and where the beautiful beings which here pass by us like shadows, will be in our presence forever."

The same kind of speech as obtains in the spiritual world is inherent in every man, only it is seated in his interior, intellectual part; but as in man it does not descend into words analogous to his affection, as it does with the angels, he is not aware that he possesses it. It is from this cause that when man enters into the other life he speaks the same language as the spirits; and angels who are there already, and that he understands it without a teacher. Swedenborg's Heaven and Hell, MS. 1783, ch. 1.

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance. We do not read anonymous letters and communications. The names and addresses of the writers are in all cases indispensable as 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 desired especially for recommendation 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.

Banner of Light.

BOSTON, SATURDAY, JULY 4, 1885.

PUBLICATION OFFICE AND BOOKSTORE.
Roxbury Street (formerly Montgomery Place),
corner Providence Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
59 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
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JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

"Spirit-Facts and the Devil's Fiction."

Such was the idiotically irrelevant title—if it deserves that name—of a discourse of a blatant preacher of the Methodist persuasion in Providence, R. I., awhile since, who no doubt thought that in this way he was "doing God's service." If not likewise placating a jealous devil. We do not stop to ask how it is possible, even with the aid of pulpit jugglery, to make fact and fiction suddenly synonymous. Enough to trouble ourselves to put this preacher, styling himself J. Benson Hamilton, in pillory for public service, and help him to a far wider self-exposure of his senseless and voluble ranting over what he knows nothing about. It makes no difference what his text was; such ranters as he make any two connected words taken out of the Bible answer their necessities. The preaching, however, was about sorcery, an art which the speaker seemed to think he was an adept at himself.

Said Mr. Hamilton, as all such as he are quite sure to say, Sorcery is no new invention of the devil. Every age and country, he said, had suffered from the delusions. To continue the quotation, only to be just in our dealing: As in Paul's time, so to-day, the sorcerer arrays himself against the truth, and seeks to prevent them from its acceptance. He considered it a marvel of human weakness that the present age, which professed to investigate every truth, should go to see the sorcerer without even attempting an investigation. It is of course to be understood that Mr. Hamilton means "medium" every time he says "sorcerer." He thought that many people relished the business of following the sorcerer because they wished to escape religious restraint. While he professed to believe in much of "the mystery of the cabinet," and to admire "its skillful manipulation of material substances and dexterous deception of sight by the tricks of legerdemain," he decried the presentation of a faith that is to "supplant the religion of Christ." He demanded proof that the agency employed is spiritual.

"I denounce the whole system as of the devil," he exclaimed. Although he did not assume that the devil is the direct agent, he knew that the inspiration was from him. The greatest mystery to man he thought to be man. We have but begun to learn the laws and powers of our being. "Sommambulism, magnetism, clairvoyance, mind-reading," he asserted, "have no connection whatever with the spirit-agency, and most of the marvels are but clumsy imitations of the tricks of the professional juggler." Then he proceeded to speak of the conditions as being such as trickery demands. The preference for darkness on the part of the spirits he pronounced "maudlin." His simple reason is that deceivers naturally prefer darkness because it supplied them with more favorable conditions. This he accepted as *prima facie* evidence of fraud. He boldly challenged all mediums to the test of the reporters. We should like to say to him that he is one of the last men capable of standing that test himself, if it should chance to be for the reporters' interest to bring him into ridicule.

Mr. Hamilton made reference to the "large exhibit of spirit slate-messages" made at the Spiritualists' Convention in Providence, and was good enough to say, as anybody else could say just as easily, that it has been repeatedly proven that these messages "are all deceptions." He asserted of Henry Slade that he had again and again been "exposed as an accomplished fraud." He said the slates had been seized just as the writing began, and "the messages were found all written." In materialization, he said spirits take material form and come out of the cabinet, and in the dim light affirm themselves to be the departed friends of persons present. In spite of all precautions, he said that now and then some reckless skeptic (meaning, of course, some wretch who, as before defined, does not want to escape from the thrall of religious restraint) seizes the spirit, and is astounded to find it to be either the medium or a confederate, "always real bones and flesh." From this point he went on to detail such "exposures" as most readily came to his mind.

"No honest Spiritualist," he recklessly asserted, "attempts any longer to deny these exposures." Then he went on to state that "mediumship is entirely demoralizing to the moral nature." Based upon "trickery" and fraud, it learns to scruple at nothing to insure success. He denounced mediums as having "questionable characters" at best. And

inasmuch, he wound up, as this religion does not depend upon honesty, truth or purity in its teachers (like the religion of the holler-than-thou Church, for instance,) its teaching with regard to the other world is no less dangerous and fatal. Finally, after flinging a stone at the editor of *Facts*, he congratulates himself with the belief that the world does not confound Spiritualism with Christianity. "It is anti-Christianity," he declared. "It is a tangled web of doctrines of devils." If he thought it to be true that "the best people of Providence" make up the congregation at Blackstone Hall, it would be well to recall the missionaries recently sent to Central Africa and establish a station on Washington street.

We have quoted the above clerical expletives in order that the reader may get the taste of the real flavor of the whole discourse: But we submit there is self-evidently no fact, no thought, no seriousness in this kind of stuff. Those who are chiefly addicted to it generally know themselves that they are doing nothing more than raising a prejudice and acting in the buffoon and blackguard spirit. If the wide-spread acceptance of the spiritual phenomena, confessed by the very preachers who thus wantonly assail believers, possesses the slightest current significance, it certainly deserves to be a serious one, too serious by far to be opposed by such trumpery of assertion, Bible quotation, and logic of partisan hate as it has so far been destined to encounter. It is perfectly preposterous that there should be such vast numbers of persons not in any church curriculum who happen to possess less average intelligence, and are so much more beset with delusion, than the comparatively few who are marshalled among the church forces. The time will come, and it is not very far off, when this state of things, so scandalous to our vaunted professions of superior intelligence and larger freedom, will be tolerated no longer.

When public preachers like Mr. Hamilton of Providence undertake the task of extirpating a rapidly spreading belief from the human mind, they ought to know, but do not, that there is but one way of proceeding with the slightest hope of success. That is, to show, if they can, that what has become a positive popular belief is only an empty delusion. If they cannot do that, they certainly cannot expect, as reasonable beings, to make much headway by simply abusing the believers, if not always directly, at least through the agents—the mediums—through whom are received the only data that furnish the basis of such "delusions." If the clergy deny, let them substantiate their denials. They need not fret lest truth will fall to the ground unless they stand and prop it up. Instead of railing away, a la Hamilton, about "spirit facts" being the "devil's fiction," which is but "sound and fury signifying nothing," let them come down to a plain setting of fact against fact, to evidence against evidence, to proof in place of brag and abusive assertion.

Mr. L. L. Whitlock, who publishes the *Facts* Magazine, subsequently replied to Mr. Hamilton's pulpit shot at himself, taking precisely the ground which we have just insisted must be taken by all who seek only the truth. He proposed to consider the facts alone; to show that the phenomena of Spiritualism do prove the existence of individual intelligence beyond the grave. He insists that all the public want is positive proof; that they demand to know whether these denunciations are the outcome of actual experience on the part of those who make them, or are merely the outburst of fanatical superstition. He asks, to begin with, why do we not believe that all these manifestations are from disembodied or de-carated spirits? And his answer is, simply because their individuality does not prove it, but in numerous cases proves them to be of a physical nature merely. This is best known by their individual characteristics. Why, then, he proceeds, do we accept any of the manifestations as coming from disembodied spirits? By the self-same rule, is his answer; the characteristics are those of spirits disrobed of the material form, and so prove their individuality.

Where are we to go, he asks, if we would substantiate the truth, except to the phenomena? There is no other place or direction. A truth can only be known save by evidence; and if spirit communion be a truth, then is this knowledge worth more to us than all the superstitions of the ages. How does Mr. Hamilton know, he pertinently asks, that somnambulism, magnetism, clairvoyance and mind-reading "have no connection whatever with spirit agency"? He then proceeds to cite well authenticated facts to prove the contrary. Some of these facts are entirely out of the reach of Mr. Hamilton's explanation or that of anybody else otherwise than on the spiritual hypothesis. He challenges Mr. Hamilton on his part to show us an intelligent magnetic current. When he (H.) will show us a blind force acting of itself and on its own motion along the line of "intelligence," we may, perhaps, be ready to conceive how "magnetism" is related as a solution to this question of spirit agency. On the subject of the message from his father, Rev. Dr. Whitlock, which was publicly exhibited in the window of the Providence Journal, and which Mr. Hamilton attacked on the grounds of misspelling and misquotation of the Bible, Mr. Whitlock replies with reason in a happy temper, and with excellent effect. Reviewing the whole matter, we should advise Rev. Mr. Hamilton to stop talking and go to investigating.

Visible and Invisible.

Insensibly, perhaps, but not the less surely, the secular press continues to work for the cause of the spiritual and the invisible. Says the *New York Journal of Commerce*, while indulging in some reflections on "Here and Hereafter": "It is not too well for us, even in fancy, to keep these two words so wide apart. Our best inspirations, our noblest thought, our truest courage, our highest hopes, all have their birth on the other side of the present and the visible. If it were not for the arguments that come across the hidden boundary, we should be slaves to the clod, no matter how restless we might be, or how much we should chafe against the galling chain."

THE SOUTHERN CHEYENNES.—Now that discontent prevails at Fort Reno on the part of the Southern Cheyennes, Gen. Angur, while taking the precaution to strengthen the garrison, at the same time advises the appointment of a commission to find out the actual cause of this fresh disturbance—he having learned by experience that when Indians grow restless and discontented there must be some sufficient reason for it.

Mrs. W. H. Borden, of Lawrence, also Mrs. Col. W. D. Crockett, of Boston, will please accept our thanks for bouquets of fragrant roses for our Free Circle-Room table.

Seance with Henry Slade.

On the evening of Thursday, June 25th, a party composed of Miss M. T. Shelhamer, Mrs. Paige, of Cincinnati, Ohio, and a BANNER representative, paid a visit to this renowned medium at his rooms, No. 233 Shawmut Avenue, Boston.

Cordially met, and ushered into the doctor's apartments by his affable agent, Mr. Simmons, the visitors were soon seated at the two-leaved table, with its swiveling arms beneath, about which so much has been written on both sides of the Atlantic, but which is identical with the style much in vogue in New England farm-houses years ago, and is admirably adapted for the purpose of giving seances like the doctor's, since the lightness of the frame at once relieves the investigator's mind from all possibility of conception that machinery or devices of any kind can be concealed about or within it.

The apartment in which the seance was held was in the front of the house, one light up the gas burned brightly throughout the entire evening, with the exception of a few moments, when the experiment with the bell (which will hereafter be mentioned) was tried. The party were arranged at the table so that the medium faced toward his guests, having before him the two ladies, and on his right hand the BANNER representative. The party placed their hands upon the table in such manner as to make a continuous chain, which ended with the medium, whose left hand was the connecting link with those of his visitors. The manifestations—which were prefaced by some conversation on general topics, in which all present joined—proceeded rapidly as soon as they commenced, and hardly knew cessation until the seance was closed.

The following were those which most notably drew to themselves the attention and appreciation of the party: Two separate slates, perfectly clean at the outset—as all present will testify, having examined them before they were used for the phenomenon—were put closely together in the manner of a book slate by the medium, who also placed a bit of pencil between the frames; he then, holding them together by one corner, with his right hand, placed them flat-side down upon the left shoulder of the BANNER representative, and once the peculiar scratching noise with which all who have attended seances for independent slate-writing are familiar was heard by the scribe, who, inclining his head, was able to catch the vibrations as the pencil moved across the interior surface of the slates; the message evidently grew longer and longer, and presently three taps clearly indicated its end. The slates, which all the time had been placed upon the table, were carried down from the scribe's shoulder to the table at once—without the slightest delay—by the medium, and, being opened, were found to be filled, as to both their interior surfaces, with closely written but legible lines (only one word having been omitted, and that was easily suggested by the context), the whole purporting to be a message from Mary Leahy, of 230 Silver Street (South Boston), for at least she referred inquirers to that place for her identity. She said she passed on January 30th, and that her husband William was the first to meet her in the other life. The writing closed with the truthful sentence:

"If people would look more for truth and less for fraud, they would receive more knowledge of this distant life, and then they will make all believe."

These slates, with their message, are now at the BANNER OF LIGHT Bookstore, where they can be seen by those desirous of perusing the message. During the writing just described the doctor several times tried the experiment of lifting the left hand upward from the combined hands, and his guests each time the writing ceased abruptly, much as would a telegraphic message were the wire suddenly cut while it was in full tide of successful transmission. Upon replacing his hand upon the rest the writing at once recommenced within the slates.

Other examples of slate-writing were given during the evening, the medium holding a slate generally by one corner, and the end farthest from himself just beneath the edge of the table—no more when writing would commence at this distant point to himself, several questions, which Dr. Slade did not see while they were being written by one of the party, being thus intelligently answered by the invisible operators.

After evening the forces working in this medium, presence gave several play to exhibitions of their power: a chair on the side of the table opposite to him was lifted and fell to the floor; the slate was taken quickly from his hand, carried across the space under the table and given into the hands of Miss Shelhamer; an accordion, taken by the medium at the side opposite the keyboard, was played upon when held just beneath the edge of the table, the result being an intelligible and not a confused fusion of sounds; the medium drew a straight line upon a slate, placed upon that line and in the direction thereof (not across it) a tiny bit of slate-pencil, and laid a long pencil upon the surface of the same slate. He then put the slate partially under the table, and with a swift motion this same pencil appeared to all as coming downward from the air over their heads and falling smartly upon the table opposite to Miss Shelhamer, and writing the names of those who had been requested to convey it, if it were possible to them. The slate was at once drawn out from beneath the table-edge, when the little "marker" was found intact, not having moved a hair from its position upon the straight line drawn by the medium at the commencement of the experiment—thus conclusively proving that whatever the force which removed the long pencil from under the table and sent it upward into the room, it did not owe its impetus to any sudden movement of the medium or the slate he held in his hand.

A bell was placed under the table with a string attached to its handle, which was placed in the hand of the BANNER scribe. After the light had been lowered a little this bell was subjected to a counter-pulling from some unseen force, which caused it to rise upward from the carpet and to ring. This was the only time during the seance in which the lights were reduced.

Mrs. Paige, on taking her seat, had, without the knowledge of the medium, and without mentioning the fact to any of the party present, placed her handkerchief upon the carpet between herself and Miss Shelhamer, and after the seance had been some time in progress the words, "Look between the two ladies" were written on a slate held by Dr. S. under the table-edge. Both ladies hastened to see what was referred to, and found Mrs. Paige's handkerchief tied with one large knot in the centre—a demonstration of the presence of her spirit-friend, which she at once acknowledged she had received at seances with several other mediums. The test was regarded by herself and the party as of a particularly satisfactory nature.

The seances of Dr. Slade have been so frequently described that further comment seems to be unnecessary. The sitters on this occasion were highly pleased with all they witnessed. Onset Bay is the next field of labor for this wonderful medial instrument—his headquarters while there being at the "Robbins' Nest" Cottage. Visitors to and residents at the Onset Camp Ground will do well to improve the opportunity now offered them of investigating the powerful gift of Dr. Slade while he is yet in their midst—an action which they will always remember with satisfaction.

List of Speakers.

We give this week the list of Spiritualist lecturers, which we from time to time print gratis for the benefit of the speakers themselves and for the accommodation of camp, grove and stated meeting managers. It is of the utmost importance that the information therein embodied should be reliable; we therefore, as a favor, ask any person who may detect an error in the list to call our attention thereto and give us the needed correction.

Cleveland, Ohio.—Next week.

Psychometry.

The forthcoming book of Prof. Buchanan, the discoverer of Psychometry, is a work of no ordinary interest. It claims to introduce a new era in scientific progress, in philosophy, in the knowledge of human nature in the investigation of all sciences beyond their present boundaries, and the application of such knowledge to the reformation of religion, the establishment of Spiritualism and the opening of daily unlimited intercourse between mortals and the immortals.

When these claims shall have become established in the public mind, as they are now among those who are familiar with Psychometry, they will produce the greatest revolution in the world of science and letters that has ever been known, constituting emphatically a new era—as great a change as the introduction of steam and electricity has produced in the world of industry—a change, too, most propitious for Spiritualism, by giving to multitudes a broad highway of access to its most recondite truths and its most elevating lessons.

The literature of America and Europe during the present century has produced no work superior to the "MANUAL OF PSYCHOMETRY," either for originality and profundity of thought, elevation of moral principles, revolutionary power, or practical utility.

Psychometry deals with the grandest problems of human life, human destiny and human duty. It interlinks science and religion, and from the comprehensive view of two worlds creates a philosophy which is neither barren nor mysterious, but comes into human life as a counselling guide and friend, not only to individuals but to nations. All this it accomplishes by developing the interior powers of the soul upon which modern scientists have trampled in disdain.

A very instructive chapter in the Manual of Psychometry shows that the Divine element in the human intellect which reaches out toward omniscience has been dimly recognized in all past ages, and only relegated to obscurity under the modern domination of physical science and materialism, against which this work is a powerful protest.

In the following passage Dr. Buchanan vindicates the claims of man's interior spiritual faculties against modern skepticism:

"Why should this science, which opens our eyes to the grandeur of the Universe, and gives us the key to universal knowledge and wisdom, be for the first time presented by myself before a phalanx of universal opposition? Is it a revelation of something totally unknown to all nations? On the contrary, it is the scientific development of a higher world, and an illustration of that which has always been in the world, and in some of its aspects has always been known, and in its warning voice often been heard, heeded and honored; while in its ethical dignity it has been the monitor of nations, and the prompter of religious movements which have changed the destiny of races and the face of the globe. It was the incalculable power which heard the whisperings from a higher world but did not always understand them, and which led nations to bow to unknown and invisible powers called Divine, as the animal kingdom turns to the eastern sky, where the light of an unseen sun is dispelling the darkness."

Spirits, or "Angeloids"?

An evening paper contains the following, under the above caption, concerning the late Rev. Dr. Wheden's views "about the soul and nervous system." It is said that some time previous to his demise he broached the idea that the entire nervous system in a human being, not the contents of the cranium alone, constituted the mind. Therefore the ramifications of the nerves, forming in themselves a shape conforming exactly to that of the whole figure, made the soul of man just like his body so far as configuration was concerned. He had in his study a fine chart of the nervous system, and this he would use in illustrating his views to friends. He believed that at death this contour and semblance of the dead body separated itself, and became the eternal form of the spirit, visible to its fellows, and under some conditions to terrestrial folks. Dr. Wheden was a profound thinker, and his mental powers showed no diminution up to the day of his death. His works are standard in dogmatic matters pertaining to Methodism, and for years he has edited Methodist periodicals; but his theory of the soul's shape was considered a speculative vagary, in which his serious credence was doubted by his friends. In Wheden's posthumous papers, the account goes on to say, has been found a complete exposition of his discovery. Therein he describes how the soul gets out of the body: "Emerging upward," he says, "the spirit awakes into the pure ether—a blessed atmosphere. This paradisaic ether is an effluence from the divine essence, and the emancipated soul bathes, swims, lives in its own genial and native element. Paradise thus pervades our air above and around us, and at death the spirit enters thereto as through a veil." His conclusion is, that apparitions are casual glimpses of the beings of this close but usually invisible world. "Even the resurrected body of Christ," he says, "walked through the solid wall of the house, and first revealed itself to his disciples at the table." He calls these beings angeloids, and argues that they leave behind them, in the discarded corpse, the baser attributes. This is just what Spiritualism teaches. He is clear in his belief that the senses of sight, smell, hearing, etc., remain in the angeloid (that is, the spirit-body). He has left many articles elucidating his doctrine, and setting forth its beauties. They are in the possession of his executors, who may suppress them; but two or three of the most important of them have fallen into the hands of those who have already spoken freely of their contents. Already one has been read to an assemblage of Spiritualists. "The pertinency of Wheden's theory of Modern Spiritualism lies in its harmony with the phenomena of materialization," says the press account. Yes, indeed! And one of these days we should not be surprised in the least to learn that the "Church organs" fully endorsed the great fact of spirit-materialization—which the Spiritualists have demonstrated for years—under the specious title of "angeloids."

Helen Stuart Richings.

This lady, who is known to Boston Spiritualists as an abolitionist of the very highest order of merit, is now located for a brief season at Onset Bay (at Shell Point, with the family of C. H. Young), where she is to remain some two weeks. During her stay at Onset she purposes giving one or perhaps two public entertainments on the grounds. We heartily advise the residents of Onset and the region round about to attend whatever in this line may be announced by Mrs. Richings, for we are confident that those who do attend an exhibition of this lady's powers as a reader will be ever after repaid by a pleasant memory, and feel much like thanking her for recommending them to go.

Mr. Phineas E. Gay.

One of Boston's oldest merchants, and for many years a devoted Spiritualist, passed to the higher life from his late residence in this city June 28th, at the ripe age of eighty-two years. Only a few months since this gentleman visited our office, when we inquired after his health. His answer was, "Feeble; I have got through all business; I am of no earthly use any longer, either to myself or anybody else, and I am quite ready to go to the spirit-world." He then added, after a pause, "Keep right on in the good work, my friend. Never mind those who oppose you. You have the truth on your side, and your victory is sure." Bro. Gay was born in West Dedham in 1803, came to Boston in 1818, and entered the grocery store of Ellis & Mayo at the corner of Dover and Washington streets, where he remained for some years. In 1823 he went into the iron business in India street. The firm was at first Gay & Bird, later Gay & Stratton, and finally Gay, Manson & Co., who for many years carried on the business at the corner of Cross and Fulton streets. His parents were Colburn and Sarah (Ellis) Gay, who came from the oldest families in Dedham, Colburn being a direct descendant of the pilgrim, John Gay, who was one of the original petitioners for a grant of the town, which was at first called Contentment. Mr. Gay married Laura, daughter of John and Eliza Nasro, and leaves two children. The funeral services occurred at Hotel Edinburgh on Thursday, July 2d.

THE SPIRIT MESSAGE DEPARTMENT opens with an earnest invocation addressed to the Overflowing Soul of Goodness; Questions and Answers then follow—in the course of which the Controlling Spirit gives his views on "animals in spirit-life"; the effect of the use of spirituous liquors and animal food on the psychical development of man; the phenomena produced by East Indian "adepts," and their relation to the spiritual phenomena; the Church, and its influence on human progress; "the Prodigal Son"; and the power of the human spirit to visit the higher life while the physical form is slumbering; MANY DANA SHINDLER sends kindly remembrances to friends in Memphis, Tenn., and elsewhere; EDWARD W. LAWTON, of Newport, R. I., announces his readiness to communicate with any of his friends in the form who will give him welcome through a less public channel; DR. HELEN M. MANSER, late assistant physician at Tewksbury, says that at the moment of death "I did not find myself suppressed; I did not find the spark of intelligence extinguished; rather did it seem to flame upward and glow with new power, because I had parted with the physical body"; LOUISA MURPHY desires to reach her mother in New York City; HARRISON ADAMS speaks words of love and encouragement to his daughter in Milwaukee; MRS. POLLY GREGORY, of Lockport, N. Y., testifies to her happiness in spirit-life, and her continued interest in her kindred yet on earth; LUCIUS ALDRICH, of Fitchburg, Mass., desires to be put on record as a man, a conscious intelligent being, who finds life has lost nothing through the process of death, save the body; and EDWARD LEACH, of Boston, wishes his friends would give him an opportunity of appealing to their recognition through the phenomenon of materialization.

ORGANIZATION.—On our eighth page the reader will find an article on the above theme, from the pen of Bro. Wolf, of Washington, D. C. With this article we feel that in justice to our patrons we must, for the present at least, close the consideration of this topic which has for some weeks past been discussed in our columns, by many valued correspondents. It is impossible for us, with the large amount of original matter on various other subjects which we now have on hand awaiting publication, to allow the consideration of the topic of organization to monopolize further space. All sides have stated their opinions, and further continuance would amount only to a debate held in print which might be indefinitely extended without particular advantage to the BANNER or its readers.

A correspondent, J. Smith, writing from Brooklyn, N. Y., relates some remarkable and convincing materialization phenomena witnessed by him at seances held without the employment of a cabinet, by A. W. S. Rothermel, who, he states, is now at Onset Bay, where he will remain during the season. His (R.'s) guides predict—so writes our correspondent—that while there his mediumship for this phase of spirit manifestation will greatly increase, and upon his return to Brooklyn the phenomena will exceed all previous exhibitions of the kind given in his presence.

The Grand Sunday Concerts at Nantasket Beach are attracting large crowds of our most respectable citizens. Last Sunday between three thousand and four thousand people visited Nantasket and Pemberton Beaches, to enjoy the fine music and the cool sea breezes. The Boston and Hingham Steamboat Company is doing a lively business. The management of these boats is superb, as the best of order is kept.

At LOOKOUT MOUNTAIN CAMP-MEETING the 27th of August is assigned as Children's Day. Prizes are to be given to those who furnish the best songs and recitations. It is intended that entertainments in which children of all ages can engage shall be the grand feature of the occasion.

Mrs. L. A. Coffin has taken rooms at the Gannet Cottage, North Scituate, for the summer. She reports that she attended the session of the Children's Lyceum in Gannet Hall, that place, last Sunday, and found the organization in a highly prosperous and promising condition.

Abbott's Lawrence and Methuen Express brought us Tuesday, June 30th, a beautiful display of flowers from "Spirit Poetry," to whom and to her mortal instrument (the name of that party to the donation being to us unknown) we return our hearty thanks.

H. C. Berry writes us from Portland, Me.: "Mrs. P. D. Bradbury, the well-known medium and lecturer of Fairfield, Me., passed on to the other life, Tuesday morning, June 23d. The funeral services were held Friday, June 26th."

On our third page will be found the official statement of the latest assembling of the Vermont State Spiritualist Convention. We shall give next week the report of the Convention held in Plymouth Union, June 12th, 13th and 14th.

One of our latest communications is from a lady who writes: "I have been reading your issue of the 27th of June, and I am very much interested in the article on 'Heart Disease.' \$1.00 per bottle of medicine."

pedient and proper for the promulgation of the doctrine of the immortality of the soul and of eternal progression."

100-443887-1000