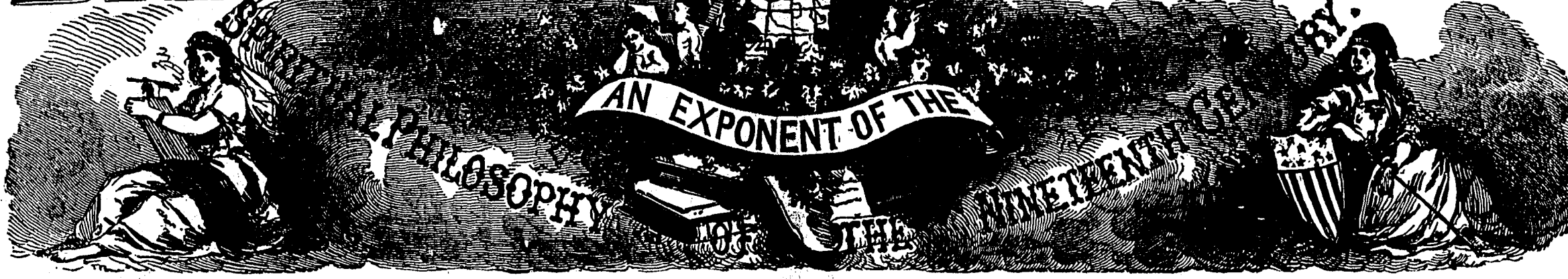


# BANNER OF LIGHT.



VOL. LIX. COLBY & RICH, Boston, SATURDAY, MAY 22, 1886. \$3.00 Per Annum, Postage Free. NO. 10.

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**THIS PAPER** may be found on file at GEO. P. ROWE & CO., 10 Spruce street, where advertising contracts may be made for in New York.

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

WHITING PLANCHETTES for sale by Colby & Rich. Price 10 cents.

## Spiritual Phenomena.

### OTHER HARVARD PROFESSORS SPEAK FROM THE SPIRIT-SPHERES.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

In your issue of Feb. 27th was a communication from Spirit O. C. Felton, acknowledging errors and wrongs, by himself and others, in treatment of Spiritualists while in mortal. An intelligent private correspondent has suggested to me that a statement by Prof. Agassiz seems needful for making clear some points pertaining to the Harvard investigation. Thus prompted, I addressed Agassiz in a sealed note—submitted it to Mr. J. V. Mansfield. That note and the response to it are as follows:

LETTER TO PROF. LOUIS AGASSIZ.

SPIRIT LOUIS AGASSIZ—Illustrated Naturalist and Scientist:

DEAR SIR: Having been a witness of many of your sayings and doings in connection with a reputed investigation of Spiritualism by yourself and three other Harvard Professors, in 1857—having also been author of a small work entitled "AGASSIZ AND SPIRITUALISM," in which were set forth my views of your position then and of the investigation, I now state that I will gladly receive from you such account of your present views of Spiritualism itself and of the doings of yourself and associates at the Harvard investigation as you can gladly give in willingness that the world should see them. Very respectfully,

ALLEN PUTNAM.

40 Clarendon street, Boston, Mass., March 1st, 1886.

LETTER FROM PROF. LOUIS AGASSIZ.  
MUCH ESTEEMED AND LONG-CHERISHED FRIEND PUTNAM: Yours of the 1st inst. is before me, and our friends Felton, Peirce, Gardner, Mapes, Huntington, Eustis, Longfellow, W. Phillips, Epes Sargent, Robert Dale Owen, Luther V. Bell, Thomas Whittemore, one and all, most sincerely congratulate you in your steadfastness to the course which has been and now is so precious to your heart, viz., spirit-intercommunication.

For one I will admit that we did agree to disagree, and never for once did it lessen our friendship or esteem for each other. I have often thought we did not so much disagree as it was generally supposed we did by the outside world, where you had the manliness and courage to proclaim the conviction that which welled up through your humanitarian heart. I shrink from proclaiming what I knew to be truth, viz., the presence of phenomena I could not fathom or explain. I would place my hand upon ponderable matter or objects, and without any volition of mine, such would not only move under my touch, but frequently manifest an intelligence most surprising. But, being unable to account for such intelligence or phenomena, I was not willing to proceed or continue my investigation, and therefore and therefrom gave it a wide berth. Could it have been explained to me satisfactorily, or could I have demonstrated it as I could a natural science or a product of nature, I would never have turned my face from it.

I talked with our friend, President Walker, several times touching the subject which bid fair to turn the world upside down. At one time Walker admitted there was an intelligence underlying the Spiritual Philosophy, but rather attributed the intelligence as originating from demoniacal sources, and ever after that disavowed the subject. He declared that so long as he occupied the position as President of Harvard College, that institution should not bear the stigma of its (Spiritualism) being countenanced by the Harvard Faculty.

That being the decision of our President, we, as a body, agreed to give it battle, and that, too, believing we could demolish the structure which was then so distasteful to the (then) masses. I need not repeat our course of procedure—that is to your mind and recollections too patent.

We soon found we were powerless in the matter; but as we Professors (as Mr. Lunt would say) had put our foot into it we must make the best of it. We did not wait until coming here to see our mistake; we learned that mistake long before. Our friend Felton has openly acknowledged to you, and allowed you to publish to the world, a frank confession of his doings toward mediums and Spiritualists generally—his acknowledged voices my present feeling.

I only regret that I had not that confidence which unwavering faith gave you, to have sustained me. That has characterized your life-doings for more than thirty years. Here allow me to say in all sincerity, as a spirit, that much as I labored to disprove the claims of Spiritualists, the unexplainable phenomena exhibited by the mediums were my only evidence or hope of a conscious individuality beyond the tomb.

Now, my good friend Putnam, do not weary in ways of well-doing. You know now where once you hoped it might be so. Your sand of life runs low; soon you will join those that have passed within the veil. Then will you know as your dear ones know—see as they now see.

Sincerely and kindly,

LOUIS AGASSIZ.

To Allen Putnam, Boston.

March 3d, 1886.

Prior to that account by Agassiz I had supposed that the four Professors who made the reported Harvard investigation were selected to act, and were generally supposed to act then and there, simply as four learned and trustworthy individuals, and not as representatives of the College. They were, ostensibly to the public, selected to witness a trial from which to determine whether a definite sum of money, conditionally offered, should be won or not by mediumistic operations in their presence. The public had no reason to suppose, I did not suspect, that the College government as a body had any connection with that matter. But Agassiz now states that the President of the College was being involved in the outcome of that trial. Such information made me desirous of getting a statement from President Walker himself. Therefore I addressed him as follows:

LETTER TO PRESIDENT JAMES WALKER.

SPIRIT JAMES WALKER—My Reverend Friend, President of Harvard College when what has been called the Harvard investigation of Spiritualism occurred in 1857.

It is obviously known by you that our friends Felton and Agassiz have recently, from their abiding places as spirits, addressed me in reference to that reputed investigation. Statements by Agassiz imply that your views of Spiritualism influenced him and his associates to "battle" against and strive to demolish the

"Each of my letters was put by me into a sealed envelope in my own study, and taken by myself to Mr. Mansfield's residence, No. 24 Montgomery street, and there sealed additionally with wax, on which in plastic state I pressed the end of the handle of my own pocket-knife. Those letters were all returned to me with seals unbroken and indication of having been opened. In my own view it seems impossible that they could have been opened. And very much in the responses could not have been known by the scribe in his mortal state."

structure—Spiritualism—rather than to calmly investigate its merits. Therefore if it be wise in your present view, and agreeable with your sense of duty to the public, I shall be glad to have you write out through the hand of Mr. J. V. Mansfield, and allow me to make public, an account of your own sayings or doings in reference to that reputed investigation, and in reference to the expulsion of young Willis from the Divinity school.

With deep and abiding respect and reverence for your wisdom and many virtues, kindly yours,

ALLEN PUTNAM.

40 Clarendon street, Boston, March 6th, 1886.

LETTER FROM PRES. JAMES WALKER.  
MUCH RESPECTED AND HIGHLY ESTEEMED FRIEND WHILE I WAS MORTAL, AND NOT LESS SO NOW I AM A SPIRIT:

I thank you, doubly so, for allowing me an opportunity to express my regrets for my course toward Spiritualism when I was in the body mortal.

I will then say, all that our mutual friend Felton has told you of our course toward young Willis is true, and yet one-half of our manœuvring never came before the public. It is not necessary to divulge it, so long as what is already before the world accomplished our plan. As Felton has told you, we sincerely believed we were doing the world at large a favor to bring to light the most stupendous fraud ever invented by mortal or his Satanic Majesty. While we, Agassiz, Felton, Peirce and Eustis, did among ourselves agree that there were exhibited phenomena that we could not explain, we came to the conclusion that they were demoniacal, and as honest men we pursued the course we did. Had we deferred our investigation, say later, we might have arrived at quite another conclusion; for not more than two years after young Willis's permission to resign (for that was really all that it was) Agassiz and Felton and myself were reasonably convinced we had taken a position (and that position had been made public) that would, as it has, lower us very much in the opinion of the scientists of the world at large.

I do not deny the charge made public by our friend Agassiz, that we did conjointly agree to exert our utmost to demolish what seemed to us so destructive to Church and State—the wide spread of spirit-communication. I of course, was not to be placed in the front ranks of the battle, yet, so far as advice was needed or solicited, I was not coy in imparting it.

Even before I passed within the veil I regretted deeply my haste in taking the step I did, and so proclaimed to my associates, Felton and Agassiz. Dr. P. and Thomas Starr King called on me just prior to King's leaving for the Pacific coast, to—If possible—convince me of my wrong toward young Willis. Their arguments confounded me, and yet I was obliged to sustain my position or lose caste with the public. Agassiz, I think, would have publicly confessed his mistake had Felton and Peirce yielded.

I have witnessed the most astonishing phenomena in the presence of Louis Agassiz (and produced, too, through his own organism) I ever beheld. I would often say, "Agassiz, what do you make of such phenomena?" He was always without an explanation. It would, at times, cause him to tremble, and once he shed tears.

To ask the world to now forgive us, would simply be wasting precious time. That we were wrong—wrong—were humbly confessed.

I would be so pleased to take young Willis by the hand and confess my error. Would it be asking too much of my dear Putnam to visit Willis, and ask him to forgive and forget? I will be with you in so doing. Eustis would ask the same were he here to do so.

You have, my dear Putnam, stood the brunt of many hard-fought battles since you espoused the cause of truth—and as I once pitied you from the depths of my heart for what I was confident was an error, I now envy the comfort you realize from day to day—that you walked not blindly, but by the light of the spirit-world, which shone not only into your own mind but all around you.

Truly and sincerely your friend in life, and now as a spirit,  
Allen Putnam, Earth-Sphere.  
March 6th, 1886.

President Walker was not supposed by me, and I think not by the public, to have had any connection with the reputed investigation. It added me to learn from Spirit Agassiz that so great and so good a man had been chief director of the operations of the investigating committee. Walker himself now confesses that he was. I have not the slightest doubt that he, like Paul of old, acted then in all good conscience before God, and in genuine regard for the welfare of humanity. He saw his mistake before leaving the mortal, and when he writes that he thinks Agassiz would have yielded to the world if Felton and Peirce would have yielded, he perhaps indicates that he was ready to confess.

No other mortal probably can derive pleasure equal to mine from these post mortem revelations and acknowledgments. What they say relative to myself and my course is rich compensation for all the strength and means I put forth in the "many hard battles" I fought against their views and their doings pertaining to Spiritualism—not against them as men. Their thanks for opportunity to confess—Thanks, doubly so—implies that confession gives them relief. May heavenly blessings, ever increasing, be theirs.

The above communications are so plain as to need no explanation. They reveal a distinct purpose by prominent members in the government of Harvard College to extinguish Spiritualism. Though Agassiz, by stating that there was more apparent than real difference between his views and mine in 1857, and by the manifestations through him as medium witnessed by President Walker, evidently must have felt that it might be working against fact, yet in compliance with the wishes of others he yielded to their solicitations and labored to accomplish, seemingly to the public, the impossible—viz., the demolition of a positive fact. He now wishes that he had been strong enough to have acknowledged that he had witnessed facts which he was unable to explain.

All the others may have been confident that they were striving to demolish a harmful, wide-spreading delusion at the time of the trial. However, not more than two years elapsed before they found they had warred against a deathless and invulnerable fact.

40 Clarendon street, Boston. ALLEN PUTNAM.

An English statistical writer says that while population in Europe and the United States has risen 54 per cent. since 1850, working power has increased 105 per cent., and as a consequence of this five men can now accomplish as much as six in 1870 or eight in 1850. The world's steam-power is now five and a half times what it was in 1850.

California boasts the most prosperous season that has been known for twenty years. The weather has been propitious, planting and building have gone on with unusual vigor, and low fares have brought more tourists than for many seasons. Indications for the future are promising in all industries of the State.

## Free Thought.

### SPIRITUALISM AND CHRISTIANITY.

To the Editor of the Banner of Light:

The thoughtful criticisms of your London correspondent, R. Donaldson, in the BANNER of April 10th, were entitled to a prompt consideration, but other pressing occupations have prevented my giving them earlier attention.

He regards Spiritualism and Christianity as irreconcilable, and, by making definitions of the two to suit himself, he has little difficulty in making out a case to his own satisfaction.

I do not dispute the right of anyone to choose the definition he prefers, of any term, where more than one are current, or even to make a new one if existing definitions are unsatisfactory. I claim the same right myself, but my deductions therefrom should be judged by my own definitions and not by another's.

Mr. Donaldson, it seems, chooses to take the "old-fashioned" or "orthodox" interpretation of Christianity, which is that of literalism and verbal authenticity. I think I made it sufficiently clear that I prefer the spiritual interpretation, but which regards the spirit more than the letter. This seems to me more in accord with the tenor of a true Spiritualism.

He doubtless regards the old-fashioned and popular definition as the only correct and proper one. I once held the same idea myself, having been educated under that interpretation, and for years could see no other. But Spiritualism, or the awakening of spiritual perceptions which it has brought, has revealed to me a far deeper, higher, profounder significance in the Christian writings than I before conceived—an apprehension of their spirit rather than of the letter—which to me is far preferable. It is not merely a "modern gloss" on those writings, as he intimates, but the result of rational criticism, on the one hand, corroborated by spiritual intuition, on the other, in a sympathetic search for their true meaning.

Of course, the whole question turns upon the reasonableness and validity of the spiritual interpretation of the teachings attributed to the Christ and his disciples—their accord with the nature and needs of man as a spiritual being. I think this was sufficiently shown as regards two of the prominent doctrines of the Christian system, in the articles criticized. That showing has not been neglected. It would not be difficult, had I time, and had you, Mr. Editor, the space to spare, to go forward and show the same as regards other leading ideas of that system, and even the reported expressions of Jesus quoted by my critic, which seem to him so extravagant and absurd on the supposition that Jesus was "simply a good man." Even that highly wrought Oriental metaphor, so enigmatical to Occidental literalists, whether Christian or anti-Christian—"the blood of Jesus—Christ cleanseth us from all sin"—I am confident will, under a sympathetic spiritual analysis, yield a rational and truthful significance. But I cannot go into these matters here.

suffice it to say that I do not gather from the Christian writings the idea that Jesus, the Christ, (if such a historic personage ever existed, as seems to me most probable from all the evidences) was "simply a good man," or even "simply a highly developed medium," as some have claimed. It seems to me, rather, that in those writings we have the portrait of a truly spiritual man—perhaps I should more properly say, a CHRISTIAN MAN—possessing an internal consciousness, with corresponding powers of perception and action, far beyond those attained by most "good men," or by any modern medium with whom I am acquainted, but which (and even "greater," as he is said to have declared) are attainable by all human beings, children of the same Father, at some time, through the appropriate cultivation of the powers ingrafted in each. What is implied in being a spiritual or celestial man (or "Christ") I cannot undertake to fully define, much less to limit. But I can readily conceive that such an one, speaking from his own internal consciousness, could properly and truthfully say that he was the "son of God," "one with the Father," and "Judge of the world," whose "judgment is just," etc. Every enlightened and spiritual man is constantly judging the world, according to his knowledge and perceptions, and his judgment is just, in proportion as it accords with that of the universal indwelling Spirit.

Whether such a spiritual or divine man, if one ever lived on earth, could or did have such control over the elements as to materialize food sufficient to feed five thousand hungry people, and have twelve baskets full left, or a well as in the present; and that all "scriptures" (that is, writings), not excepting those of the New Testament, are parts of this revelation in and through man, which may be studied with profit, if only we have the quickened spiritual perception to see the good—that is, the God—in them all. But in making our definitions we should not forget that there are many calling themselves Spiritualists who deny or ignore the existence of any God to be revealed. These, certainly, will not endorse the above statement.

Lastly, he says:

"We Spiritualists strongly and firmly believe in the natural evolution of morality under the influence of God's laws, and we trust to this, and not to any ancient creed, as the best means to recommend Spiritualism to thinking men."

I know not for how many Spiritualists this writer is authorized to speak as "we," but I opine the number is not large who ever thought of trusting to "the natural evolution of morality," whatever that may mean, to recommend Spiritualism to a skeptical world—even if they were able to find an intelligible meaning in that phrase. On the contrary, the trust of Spiritualists in general, I think, is in the demonstrative facts and the rational philosophy which underlie the great movement. I know of no one who has ever thought of trusting to "an ancient creed" to recommend it, though I have deprecated the folly of prejudicing its acceptance by unnecessarily inveighing against such ancient creeds as are in essential harmony with it. To atheistic or agnostic Spiritualists, the phrase, "natural evolution of morality," under the influence of God's laws, will seem an absurdity—a contradiction in terms; and this class rarely will not allow our critic to speak for them.

It is plain, then, that a more comprehensive and accurate definition of Spiritualism than that given by Mr. Donaldson is desirable, before we can fairly judge whether or not it is irreconcilable with the ancient faith.

In order to a satisfactory definition, it is necessary to recognize the distinction between Spiritualism and Modern Spiritualism, and between the Facts and the Philosophy of Modern Spiritualism.

Forty years ago the term Spiritualism meant that doctrine or system of philosophy which (as opposed to Materialism) recognizes spirit as the reality or substance of all things. The doctrine was exemplified in the systems of Berkeley

and idealism, and in the writings of the spiritualists of the 17th and 18th centuries. It was derived from any source, are apprehended, experienced and lived, then one becomes a Christian and has the "Christ within," though he may never have heard the name of Jesus of Nazareth.

In fact, this idea of "Christ within" appears to have been a favorite one with so prominent a Christian writer as the Apostle Paul, who seems to have meant by it the unfolding of the spiritual, celestial, or divine elements in man, as the one essential thing in Christianity. (See Gal. iv. 19; Col. i. 27; Cor. v. 16, etc.)

In this view, a proper (and really the highest and best) definition of Christianity is: That religious system which teaches the desirableness and practicability of every man becoming a Christ or a Divine Man. Is this irreconcilable with Spiritualism? I think not.

But even supposing Jesus and his apostles taught all the absurdities which a literal interpretation of the New Testament writings presents; do they conflict at all with the facts of Spiritualism? Do these writings deny that man has a spiritual nature? or that he survives the death of the body? or that communication with the excommunicated is possible? Certainly, this has not been made to appear, nor can it be.

I must pass by, for want of time and space, what Mr. Donaldson says on the irrelevant subject of the "source of the undoubted force and vitality which Christianity has shown"—in which I can but partially agree with him—and say a few words on his definition of Spiritualism. This seems original with himself, but quite defective. He begins with the statement:

"Spiritualism is practically the study of man's nature and wants here and hereafter."

If Spiritualism is merely "study," then, of course, a Spiritualist is only a student—one who has not arrived at convictions. I think that definition will hardly be acceptable. In general, Spiritualism is regarded as the affirmation of a great truth or principle. Besides, if it is merely "the study of man's nature," it is by no means inconsistent with either "Orthodox" Christianity or out-and-out materialism, since the adherents of both often engage in the same study, in their way.

He continues, rather incongruously:

"It begins by demonstrating that he is not merely a material being, but that he is also a spirit, and, as such, continues to live after the change called death."

A demonstration is usually the result of study, not its beginning. But such a demonstration as is here stated does not contravene even the "Orthodox" Christianity, since that affirms the same things.

But my critic proceeds:

"Not only do Spiritualists learn that he (man) lives, but also that he develops higher qualities continuously after he has left the present sphere of existence; and this quite irrespective of the kind of religious belief or unbelief he had when here."

Here is something which is undoubtedly irreconcilable with popular Christianity; but is not really any part of Spiritualism. Certainly, all Spiritualists do not learn any such things, as regards all human beings. On the contrary, many Spiritualists find conclusive evidence that there are multitudes of human spirits who do not grow better "continuously" after entering the other world; that there are numbers who do not begin to make any moral advancement for long periods in that life, and some who, for a time at least, appear to grow worse. Furthermore, that advancement in the spirit state does depend very much upon religious belief or unbelief in this life—some beliefs greatly retarding and others greatly helping such advancement. I need only refer to the communications given weekly in the BANNER of LORRIS Message Department for evidences on this point, while the same are abundantly derivable from other sources. The notion once extensively prevalent among Spiritualists, of continuous and inevitable "progression" for all spirits, has, I think, long since been exploded for the more intelligent. Yet it is doubtless true that spiritual advancement depends more upon character and leading tendencies, or aspirations for truth and good, than upon professed beliefs of any kind.

A definition of Spiritualism should be broad enough to include all classes of Spiritualists, and not one section only.

Further, our critic says:

"Spiritualists learn from their wisest spirit-teachers and by the conviction that comes to their own God-given reason, that in Nature, and especially in man, is to be found the only sure revelation of God."

Very good; but it is well to not forget that God has always been revealing himself in nature, and especially in man, in all the past as well as in the present; and that all "scriptures" (that is, writings), not excepting those of the New Testament, are parts of this revelation in and through man, which may be studied with profit, if only we have the quickened spiritual perception to see the good—that is, the God—in them all. But in making our definitions we should not forget that there are many calling themselves Spiritualists who deny or ignore the existence of any God to be revealed. These, certainly, will not endorse the above statement.

Lastly, he says:

"We Spiritualists strongly and firmly believe in the natural evolution of morality under the influence of God's laws, and we trust to this, and not to any ancient creed, as the best means to recommend Spiritualism to thinking men."



ley and Fichte, which systems were wholly ideal or metaphysical, but not opposed to Christianity—rather regarded as philosophical explications of it.

Modernism, however, another element has come in—that of fact, or sensible demonstration of spiritual realities. Modern Spiritualism, then, is the doctrine or conviction that man has a spiritual as well as a material nature; that as a spirit he survives the death of the material body, and can manifest his presence and communicate intelligibly with those still in the flesh. All who accept these propositions are by common usage called Spiritualists, in the modern sense of the term. In these points all Modern Spiritualists are agreed, whatever else they may believe or disbelieve. This is the department of facts and is distinctly defined.

But Spiritualism has necessarily, also, for thinkers, a department of philosophy, taking within its scope all forces, causes, consequences—Life, Being, Law, Duty, Destiny, etc. In short, it is the view of the universe from the standpoint of spirit. This is a broad field, and is not so easily defined. It has not yet been defined in detail to the acceptance of all Spiritualists. In fact, every thoughtful mind has its own view, depending on capacity, information, experience and depth of insight. Hence there are as many different views, in some particulars, as there are differently constituted minds—quite as many as there are different sects in Christendom, and for the same reason: all cannot see alike. Plainly, then, no one is authorized to set up his individual view on some minor point, and call that Spiritualism or the Spiritual Philosophy, and then judge all other views or systems by it, and read out of the ranks all who do not accept it. In a general way, it may be said that Spiritualism as a philosophical system is the *absolute truth* (whatever that may be) respecting the nature and laws of spirit, its relations to matter, and the origin, nature, duties and destiny of man as a spiritual being; and, negatively, it is clear that any doctrine which is materialistic, sensualistic, formalistic, superficial, or external, is not Spiritualism. But I know of no man, or body of men, as yet qualified to tell what is the absolute truth on all these subjects. The human spirit seems capable of an endless variety of experiences in the after-life, and all doubtless equally real.

Some insist that Spiritualism is "what spirits teach," or what the "highest" or "wisest" spirits affirm. But since it is notorious that spirits are as diverse in their perceptions and opinions on some subjects as are mortals, and since those who rely on what spirits teach are apt naturally to consider their own spirit-teachers the wisest, it is impossible to build up any congruous system of spiritual philosophy on the authority of spirits. A study and comparison of their teachings may be and is a helpful thing, but it is not a comprehensive view, but to accept them as authority is more properly *Spiritism* than Spiritualism.

My conclusion is that no system of religious belief which admits the facts of man's spiritual nature, his after-life, and the possibility of communion between the two states of existence (as does the Christianity of the New Testament), is necessarily irreconcilable with Modern Spiritualism in its generally accepted sense. Further, that so far as I can now see, after many years of study of both sides, any apparent conflict between Christianity and Spiritualism as a system of philosophy grows out of narrow and unsympathetic interpretations on one side or both.

In conclusion, allow me to thank your correspondent, Abbot Walker, for his kindly and appreciative words in the BANNER of April 17th. I have but one remark to make in reply, and that is that I have no disposition to enact the folly of putting the "new wine into old bottles." On the contrary, I am for new expressions, new embodiments of the old truths, adapted to the new age. I only protest against the still greater folly of becoming so intoxicated with the new wine as to wildly attempt to smash all the old bottles and declare there is no wine in them, and never was!

Yours for truth, new or old,  
A. E. NEWTON.

#### Intimations of Immortality as Seen by the Rev. R. Heber Newton.

"Hints from Science of Immortality," says the *New York Times*, was the theme of the Rev. R. Heber Newton at All Souls' Church, on Sunday, April 26th. "For one," he said, "I have no confidence in any faith which is not capable of scientific basis. That scientific basis cannot have been laid in unscientific ages. When the age of science came, religion, as a faith that is to stand must found itself upon the established order of nature, must be seen to grow out of the very constitution of things." The time is already ripe for a scientific faith. A scientific faith in immortality is the natural outcome of the scientific life. Not yet do I claim to verify this faith from knowledge, but already I think that I can gather such hints from science as suffice to light up my soul with the persuasion that the day is coming when a man shall be able to speak of that which I do declare, and testify of that which I have seen. I propose, then, to bring to you today a few of the hints which I find in science suggestive of this great faith of immortality. If immortality be a fact, it must be a material fact. We know nothing of life unclothed with organization.

"An unseen world lies on beyond the seen world, up above it, a higher stage in the development of nature, toward which the material creation of the earth is moving. The most solid form of matter is capable of being sublimated into a spiritual matter. The human body is the laboratory in which life is preparing the materials for a finer body. This unseen world carries every force of the seen world to higher powers, and, in return, helps feeling that when a solid body is volatilized there is a loss of energy. Matter, in passing through the transformation from a lower and sensible form to a higher and invisible form, in reality develops a higher potency. Try to find the subtle forces of matter, and then lay to heart the assurance that if so be some inner, finer, subtler fluid body, shrouded within this coarser material envelope, frees itself at the touch of death, and passes out unseen into a spiritualized condition, then the body has no less potency than this body of flesh, but a far higher potency; it thrills with the intensified energy that matter develops when transformed and sublimated. No life of inaction, of ghostly, dream like passivity, is visioned to us in the future. It is the impulsive, the physical body to the spiritual body, but a life of fuller, mightier activity of the unseen world; an organization energized by the transcendent energies of the invisible ethereal spheres; studying them, and mastering them, as now we study the forces of the seen world, study and master the lower forces of the seen world."

"This passage from the seen to the unseen world necessitates no loss of material identity. When life comes out from the unseen world into the seen world there is a continuance of identity. Open the seed from which this mysterious development is coming forth. You will find therein a spectral preformation of the plant. Wrapped in each tiny seed is the ghost-like form which is to come to birth in more solid material shape. A there no hint here concerning the second birth? Do you ask, as the child may ask, but as the man surely ought not to ask—though it is indeed the most commonplace difficulty over which children of a large growth stand before they get out? What world have you lived in, my friend, not to have seen that the hardest forms of matter are no barriers to the passage, in and out, of the subtler forms of matter? When I stand by the death-bed and see the solemn moment come, if it is the impulsive of my senses which dares to set up a denial of the oldest, most universal, most deep-seated and necessary of faiths, hinted in so many ways from nature, because I neither see nor hear the spirit passing from the body. If these hints are not enough, if it is the impulsive of my mind to be further hints of such a spiritual organism in man, as he now lives upon earth. For one, I cannot read the history of man without recognizing in all lands and ages just such hints. I do not claim that at present we can call them more than hints. But to my own mind it seems a certainty that in the world and certain phenomena of occultism, mesmerism and Spiritualism—all of which are as old as man and as widespread as his presence on earth—we have the very indications needed of such a mysterious inner organism. My own conviction is that, out of this strange bewildering region, is coming to us in the next generation the material for a scientific conception of man's nature which will carry in it the promise of a life of life to come, and a new era of knowledge when science will turn priest, and standing before the veil of the temple of life, shall lift it so far as to let us see into the land not very far off, mystic, wonderful, beautiful."

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## The Rostrum.

Uriel Da Costa.

The Ideal of Religion which he Formed in his Soul; His Hatred of Everything Doctrinal and Rigid.

BY RABBI SOLOMON SCHINDLER.  
(Lecture delivered in the Temple Adath Israel.)

(CONCLUDED.)

A person upon whom the *cherem* rested was excluded from all social and religious privileges. He was not allowed to enter a synagogue, or to take part in private devotion. He would not be heard before a court, and was not even admitted as a witness. People were warned not to transact business with him, or enter into relationship with him. Children would not sit at him, or throw stones and mud at him. No Jewish girl would listen to his wooing; he was avoided as if he were a leper. The *cherem* became powerful, and was made possible by the submission which the Jews of that time yielded to rabbinical authority; now, thanks to God, its force is expended, and the anathema of the church, have lost their power to strike and to hurt. But at da Costa's time the *cherem* was a dangerous missile which was not to be trifled with.

He did not mind the friendly advice given to him. He continued to speak his mind freely and to break the ceremonial law, in a general way, it may be said that Spiritualism as a philosophical system is the *absolute truth* (whatever that may be) respecting the nature and laws of spirit, its relations to matter, and the origin, nature, duties and destiny of man as a spiritual being; and, negatively, it is clear that any doctrine which is materialistic, sensualistic, formalistic, superficial, or external, is not Spiritualism. But I know of no man, or body of men, as yet qualified to tell what is the absolute truth on all these subjects. The human spirit seems capable of an endless variety of experiences in the after-life, and all doubtless equally real.

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ground, without any ceremony, dressed in the same garment in which he had been found.

Poor Uriel da Costa!

He has been one of the many who felt the morning breeze of the new day, and though he, the prophet of the coming day, could be driven into self-destruction, the rising light could not be repressed. Others began to think and to doubt, and the jurisdiction of priests and rabbis was questioned by them. The *cherem*, the effective, lost its power, and when a generation later Spinoza was excommunicated, the rabbinical decree fell flatly to the ground. Step by step medieval darkness withdrew from before the light; step by step reason and common sense conquered their position; step by step we have advanced until we have arrived upon the height of liberty upon which we are now entrenched.

Uriel da Costa is one of the many to whom we owe our present glorious possession. He is one of the many who have sacrificed their happiness, yea, their lives, in order to pave a road for the human race. He is one of the many who have helped to accumulate the wealth of liberty which we at present enjoy.

No stone marks the place where Uriel was buried; weeds, thorns and thistles were allowed to cover the solitary grave; his ashes have mingled with the dust of the earth; no tears were shed when the grave was filled over the heretic suicide, but his struggles against bigotry and superstition have still borne fruit, and posterity, if it has not acknowledged the value of the sacrifice, will at least acknowledge the debt. Posterity, with less prejudice, has reopened his case and has pronounced judgment in his favor. His enemies, though men of high position at their time, are forgotten, and would never be mentioned were it not in connection with him, but he, the poor, persecuted, excommunicated Jewish heretic, will live forever in the memory of a grateful humanity!

Questions Answered,  
Through the Trance-Mediumship of Mr. W. J. Colville.

SERIES NUMBER SIXTEEN.

QUEST.—Does death and probation?

ANS.—This question has been extensively considered of late. The more liberal theologians of Germany, a part of whom are represented by the celebrated Dr. Dörner, contend that there can be no salvation except by an acceptance of the historic Christ as man's own individual saviour. Those who belong to the school of Dörner contend that in this there are all that have to be heard of Christ—have never had an opportunity of accepting him—but in the intermediary state they have presented to them the vision of Christ in all his loveliness and efficacy as an atoning saviour, to accept or reject; and that those who accept Christ, either here or hereafter, are certainly saved. Concerning the condition of those who reject him, we believe that liberal theologians of this school do not dogmatize; they think it possible, at least, and some of them very probable, that the rejection of Christ does cause the soul to finally slide into a permanent state of darkness. Of course you are aware that considerable controversy has been raised by so Orthodox a man as Joseph Cook, in some measure taking a position generally taken by the Unitarians and Spiritualists. He has said that there is an essential Christ in conscience, and that those who have not heard of the historic Christ have a law within them, and that God works in them through the medium of their consciences. Mr. Cook largely agrees with us in our interpretation of the Light-metaphor by the author of the fourth gospel. He says that this Light, while it enlightens every man that cometh into the world, is not the historic Christ, in the ordinary acceptance of the term, but rather the essential Christ. What is the essential Christ? The moral sense. It matters not whether you call it Christ, whether you call it the Word of God, or whether you call it your conscience; you may give it any name you please, but there is certainly a divine illumination which comes to every human being, and the acceptance of this divine illumination—your being led by it—is your salvation; and, in consequence of your rejection of it, you slide into a permanent state of darkness. Death does not on a particular stage of probation. As theologians have confounded the end of the age, or the closing of the Dispensation, with the end of the world, in a similar way they have confounded the termination of a period of probation with the termination of probation itself. We are told in the Scriptures that Jesus preached to spirits in prison who had been disobedient in the time of Noah. It appears that these spirits had remained in darkness in the spirit-world for two thousand years, and that in consequence of their rejection of truth, they had been incarcerated in spiritual prisons for all that length of time; but they had a future opportunity—another chance was offered to them. We know that death very often does and a certain stage of probation, but we also know that the soul is, in every case, immortal; in every case, divine; in every case, salvable; and that the doctrine of everlasting punishment is entirely opposed to all ennobling conceptions of God. Even if we believe that God is simply sensible—to say nothing of the idea of an all-loving, all-wise, and all-wise God, can we conceive of a God who would punish a creature for his sins by sending him to a state of darkness, and then allow him to have everlasting existence; but if God has pronounced everything very good, if ever atom in the universe has received the gift of divine life, if God will in all, if he is perfectly righteous and hater of iniquity, we cannot believe in positive evil any more, than we can believe in positive darkness. Our definition of evil is that evil is simply inharmonious. There is no evil in and of itself. Evil is not a positive condition; evil is not an attribute of anything, it is only a state or condition of discord or malformation. Evil should be regarded as darkness is regarded—that is, as negative, never positive. There can be only one absolute, only one positive force in Nature, and that is the positive force of good, which must be only negative and transitory; for there cannot be two absolutes, two positive, two almighty forces in Nature—the one opposing the other. The Persians have recognized this truth in the story of their rival deities whom they call Ormuzd and Ahriman, who finally cease their contentions and become one, as the whole universe becomes the abode of harmony and order. In the spirit-world, we know there are spirits who have misapprehended their earthly life, and rejected that "preternatural illumination" to use a theological phrase, which came to them in the moment of death, who are for the present—perhaps will be for a cycle or an age—in a state of condemnation—in a condition of utter darkness; but no souls are finally lost. When you enter the spirit-world, if you have neglected the opportunity afforded you of qualifying yourselves for spiritual enjoyment, you go there altogether unqualified; and then, like a stranger in a strange land, like a person visiting a foreign country who has neglected the opportunity of learning the language used there, you understand no one and no one understands you. In spirit-life there are many who are unhappy because they have misapprehended their earthly lives, but there are no spirits so situated that they are beyond redemption; there are none who cannot receive light to create in them an endeavor to progress. There is no final permanence in evil which is voluntary, and therefore there is no final permanence in evil at all, for all spirits at length attain what they desire. Joseph Cook may be logical in his arguments from his standpoint, but we contend that no soul is so conditioned, that no human spirit is so organized, that it can forever wish to be evil for the sake of the disquiet of evil is in itself such that it arouses the dormant good within. So long as Nature decrees that conditions of vice shall be their own punishment, the very sorrow and misery consequent upon the choice of evil leads the mind away from evil to the choice of good. And thus, while freedom always remains, while

no spirit is compelled to change, yet in the spirit-life, as here, sorrow always follows upon transgression, and that very sorrow is God's own way of bringing the spirit to repentance; but until you desire to be reformed you will remain in evil, and consequently in spiritual darkness. Swedenborg really saw the hells he described; he narrates actual scenes in spirit-world, and his followers only say that they, by the appearance that such a condition exists. The human mind often fails to see beyond its narrow horizon of to-day, bounded by its own limitations, and mistaking transitory states of feeling for eternal verities. The doctrine of final permanence in evil is to theology what the Ptolemaic notions were to astronomy—simply the results of human shortsightedness and ignorance.

Q.—Do you regard one race as necessarily superior to another? For instance, is the negro always inferior to the white man?

A.—In Anti-Slavery times it was commonly declared as a reason for holding the negro in subjection that the curse pronounced by God on Cain had descended to all members of the black race in perpetuity; but this theory is utterly groundless, as recent developments have shown that the negro was only unfit for self-government while in a state of slavery, which keeps the human mind in a perpetual state of infancy; the power of self-government comes only with freedom in which to exercise it. The difference between the races is physical rather than mental; those indigenous to the tropics are provided by nature with a physique peculiarly able to resist the burning rays of the sun. It is, however, true that some races have been in childhood while others had arrived more nearly to maturity, and it is only right and natural that the wiser should govern the less developed, as some are born to rule and others to serve, even in these days in this country; but the true ruler is never a tyrannous autocrat, relying on blood or wealth, but one who is possessed of superior mentality.

Q.—Please explain in a few words the passage, "Thou art weighed in the balance and found wanting."

A.—These words, "Mene, Mene, Tekel Upharsin," occur in an account given of Belshazzar's Feast, the occasion of the memorable handwriting on the wall which has formed the topic of so many discourses. Whatever may be literally true as regards the phenomenon, the purpose of the message surely was, that a land governed by profligate rulers and given over to luxurious indulgence must soon pass from under the control of those who could show no better title to wear the purple. Tyranny and injustice, coupled with licentiousness, have been the cause of the ruin of many lands and the unseating of many rulers. Injustice is the crying sin of to-day, and in the modern world it is the one monster against whom the spirit of truth is ever writing those mysterious words. Whoever rules or has grown rich by unjust means, and who does not rule by intelligence and love, is bound to yield to the progressive spirit of enlightenment now abroad in every land. We are no friends of dynamite, neither do we regard strikes and riots or nihilistic insurrections as the true weapons of reforms; still even these are in a certain sense the weapons which clear the air, and show the direful consequences of oppression in its recoil upon the oppressor's head. Crime and poverty must go; opulence on the one hand and destitution on the other cannot much longer be a feature in so-called civilized communities. Whatever church or government which permits these monsters to remain must receive the full consequence implied in the fearful words quoted by the questioner. England controlling India by means of an aggressive policy, waging war upon the native princes, and not paying heed to their just demands for right to control their own soil, is even now being weighed in the balances and found wanting. Time is not far distant when India will have Home Rule, and England can then no longer say the sun never sets on Britannia's dominion. Ireland's grievances all sprang from a similar cause originally, and it is, in our opinion, only a question of a very short time before England will cease to rule the Emerald Isle. But we must look at home also; employers who dare to discharge from their service men whose crime is that at election time they vote another ticket from that of their employer, will soon cease to be regarded as worthy to enter decent society. Money gotten dishonestly will exclude its possessor from the society of all but the disreputable when justice takes the reins of government, as soon she must and will. Injustice, no matter whether on the side of capital or labor, inevitably writes the words of doom on the palace walls of the usurper. All who are trusting in gold, in the blood of their ancestors, or in anything short of merit, which is inseparable from justice, come under the inevitable condemnation of those weighed in the balances and found wanting. Whenever the judgment day arises, and even now we are in a special period of judgment, all such will find their treasures vanish, their authority cease, and their misused talents handed over to those who have made good use of the powers entrusted to their charge.

#### CONTENTMENT.

We were gittin' on to'able well—  
Matlidy, the children an' me—  
If we had but a little more of a well,  
We was a-sing as we wanted to be.  
There were plenty to do in their times,  
An', although 't'wain't so very big pay,  
We managed to save a few dimes  
On our dollar a quarter a day.  
But there came a rich banker along,  
He built a new house on the way,  
Then everything seemed to go wrong,  
With Matlidy an' me 't'wain't that day;  
Our cottage got dreadfully small,  
An' we wanted, as never before,  
A porch, an' bay-window, an' hall,  
Our name on a plate on the door.  
Now I never was much on advice,  
But the best thing I ever recken I know:  
When a man's got enough to suffice,  
He'd better just keep along so.  
An' mind his own business alone,  
An' not give his jealousy vent,  
For the best thing a poor man can own  
Is a stock of good natured content.

—Chicago News.

#### A Materialized Spirit Meditates for her Mother.

To the Editor of the Banner of Light:

I was present at a séance given by Mrs. M. E. Williams on the afternoon of Saturday, April 10th, at which an occurrence took place so clearly demonstrated the loving solicitude and ministrations of those who have preceded us to the supermundane spheres, that I think a statement of it will be of interest to your readers.

A female form came from the cabinet and said that she did not come for anyone in the circle, but wished to send a message to her mother, who was ill. Mrs. M. E. Williams asked if she should approach her and receive the message. The spirit answered yes, and Mrs. W. went to her side. The spirit drew her back into a corner of the room near the cabinet and said, "Please do not let anyone see me, and do not let me hear her mother, Mrs. Hall, and say to her that I came here to send her a message, and say to her that I am with her and doing all I can for her. Oh her poor mother, it pains her so. Will you go and see my mother?" Mrs. W. replied, "Yes, I will go at the first opportunity. Where is she?" The spirit said, "At Mrs. Monnell's. She called there and became ill. Oh I do go and see my poor sick mother."

Mrs. W. replied, "Yes, I surely will go and see her." No one present knew that Mrs. Hall was ill, or that she was at the home of Mrs. M. On Sunday morning following, Mrs. W. called upon Mrs. Hall to deliver the spirit-drawn message as she had promised to do, and found Mrs. Hall very ill indeed, and suffering excruciatingly from a diseased hand and swollen arm—so ill, indeed, that on Thursday following she vacated her mortal tenement and went to join the daughter whose message of love had come to cheer her in hours of pain and suffering. The full care of her spirit-drawn, kind and sympathetic mortal illness, who helped to her side during the last few steps of earthly pilgrimage. This is not only a beautiful illustration of

the loving ministrations of spirits, but strong evidence of the genuineness of the materializations that take place at the séances of Mrs. Williams.

At the reception held at the residence of Mrs. Williams on the evening of May 15th, an interesting incident occurred, at which was described by your correspondent, "Thistle," in your last week's issue, addresses were made by Charles Dabner, J. W. Fletcher, George H. Everett, and Wilson McDonald, all of whom proved themselves capable of being both entertaining and instructive. Recitations were given by Mrs. Gertrude Davis and Miss Jennie Montague Griswold, both of whom merited and won the applause of the assembled guests. It was the first appearance of Miss Griswold at these receptions, and her excellent and almost unequalled rendition of the Bobolink, with her perfectly imitation of its sweet song-notes, was greatly admired.

The series of receptions given by Mrs. Williams during the past few months have been fraught with good to the cause of Spiritualism, and the sentiments of all present on this occasion were gracefully and feelingly voiced by Dr. Everett, when he referred to the fact that this was the last for the present season, and thanked our hosts for the many pleasant and profitable hours we had passed in her hospitable home. JOHN FRANKLIN CLARK.

New York City.

#### A Summer Resort for New York Spiritualists.

To the Editor of the Banner of Light:

One of the minor commands to the followers of Jesus was to "forebear not the assembling of themselves together," and though the injunction may not seem to mean much, it contains a world of wisdom. It is now ordinarily interpreted as meaning association in church organization, but it no doubt meant quite a different observance at the time it was uttered. In the age, and for centuries before and afterward, there were no newspapers to inform the people of passing events, and it was a daily custom for men to gather at the city gates, at the markets and other public places, to speak of and hear the news of the day. Especially was this the custom with teachers of new ideas in philosophy and religion. And it was a method especially appropriate for spreading the sublime knowledge of man's immortality, then recently brought into clearer light by the wonderful manifestations of spirit, or what seemed supernatural power, which everywhere accompanied the coming of Nazareth. Here and there after he should bodily depart, wherever two or three were gathered with spiritual desires he would be with them, was wonderfully realized. For years, at every such gathering of his followers, there were abundant and wonderful manifestations of spirit power; not only keeping alive the interest of believers, but leading great numbers of the curious crowd gathered around to believe in the truth evidenced by the strange phenomena they witnessed—as many, the record tells us, as three thousand so confessing their belief in one day.

There is a lesson in this history for Spiritualists. To me, it seems there has been too much of the "let us alone" private life, and not enough of the spoken. It is the frequent, ay, daily assembling together, where friend meets friend face to face, all imbued with the same ardent desire for communion with spirit-friends, that not only gives these friends power to manifest themselves, but arouses in us a greater interest in them and in the whole subject of Spiritualism. It is the cheering influence of such social communion that greatly soothes the fevered frettings of this mortal life, while it enhances all our joys and blessings.

One is naturally led to this train of reflection when, like the writer, he has spent six months in a small Southern town, away from his spiritual friends, having only the companionship and solace of books and papers devoted to the cause. The mighty influences of social gatherings are then revealed to him very clearly. Bostonians are greatly indebted to those energetic brethren who established summer resorts near at hand, where those who were but slightly interested in Spiritualism might, in a social way, come in contact with various speakers, and by the medium of the leisure days of their summer vacations, be brought into the spiritual atmosphere of Onset Bay is often sufficient to convert the most bitter opponent; and many who have gone there to scoff and ridicule, have stayed to wonder, love and admire. Through such means Spiritualism can hold its head erect in that city. Believers in it begin to be respected and esteemed there; and those who advocate its truths are not necessarily held to be either knaves or fools.

Is this their popular standing in New York city, the great metropolis of the country? And if not, why not? Mainly because it is a great city, and the friends have no rallying point. A little convention is held here, another there, and others elsewhere. There is no getting along measurably well through the winter; but when summer comes they close their doors, and the members who can afford it tie them away to Onset and distant places for two or three months. The mass are, however, shut out from these distant places by the exigency of their business. Is it any wonder, therefore, that Spiritualists have but little respect accorded them in that city, when their aims are so desultory and shiftless. New Yorkers appreciate men of vigor and nerve, who have the courage of their convictions; they have only contempt for the irresolute sort of people, who are content to go off and enjoy others' advantages, without putting forth an effort to utilize such advantages nearer home for others as well as for themselves.

At this time, then, let me make earnest and favorable mention of the efforts of Dr. and Mrs. Geo. H. Perine of No. 74 West 50th street, New York, to establish a summer resort for Spiritualists near Summit, N. J. New Yorkers will know the high reputation of that locality for healthfulness and convenience of daily access to the city. The writer spent the last two summers there, and saw in the highest terms of the country and of the accommodation for man's mortal wants at the PIERRE MOUNTAIN HOME.

I learn that arrangements have been made for the increase of the spiritual entertainment there the coming summer. Trance or other speakers will be on hand to discourse each Sunday afternoon; test, writing and materializing mediums, from time to time, will add their efforts to make these occasions interesting and instructive.

Have seen copies of some most remarkable communications, in independent slate-writing, to the Doctor and Mrs. Perine from spirit-friends S. B. Brittain and Charles H. Foster, Thomas R. Hazard and others, earnestly urging these two friends to greater effort in making the place a shrine for the spirit-influences, toward which they predilect, in the near future, thousands will turn to find rest and refreshing, and from which will proceed many mighty agencies for the good of humanity. They tell them many powerful bands of spirits are doing all they can to help them accomplish their work.

Who in New York and Brooklyn will help on this noble spiritual effort? It is now while in its infant existence that the new enterprise needs your helping hands. If you have means to build a house there, or have the money, a small investment in a house there is likely to double in value in the next five years, and can certainly never be worth less than it costs if the expenditure be carefully made. At least make a point to visit the place the coming summer and see for yourself its great beauty and applicability for the purpose of a summer home; and give a word of encouragement to the faithful friends whose hearts are earnestly set in this good work of making an attractive summer resort near at hand for New York and Brooklyn Spiritualists.

SAMUEL H. TENNY.

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3. *Chlorophyll a* and *Chlorophyll b* were determined using a spectrophotometer (Shimadzu UV-1601) at 663 nm and 646 nm, respectively. The concentrations of *Chlorophyll a* and *Chlorophyll b* were calculated using the following equations:

1990

MR. EGLINTON, who is the guest of a prominent Spiritualist in St. Petersburg, Russia, meeting with a remarkable degree of success in that country, having held a large number of private sances with the leading Professors of the University of Moscow.

JESSE SHEPARD is now in Kansas, where he has given three lectures, attracting large audiences and deeply interesting them with accounts of his experiences in Russia, France, Germany, Australia, England and other places. Public speaking is a new feature with him, as he purposes to follow it when moved to do so, as he finds his success in that direction fully equals that which attends his sances. This information we gather from a letter written to Wichita, Kan., May 4th.

The American colleges were originally founded, says the Boston *Herald*, for the most part, to supply ministers to the denominational churches that stood behind them. Education has now broadened to that extent that the instruction is in Christian belief and morals can no longer be confined to the partisan statements of a single religious body, no matter how orthodox it may be.







tled down now, and am beginning life over again. I expect to cruise about here and there for I want to see the lay of the country, and know what kind of a place it is.

I lived in Salem, on Bridge street. I was known by a good many in the old places, and seems to me some one may be glad I have got back and sent out this call, for I made a very good and speedy voyage and now send word of my welfare.

I don't wish to come back here to live. I am would be very foolish to want to take up with an old tub of a ship that was all out of repair, unsound at the bottom, and of no use, and unfit to sail over the water. I think a ship would be very foolish indeed to desire to take up an old worn-out body and attempt to make a new voyage of life in it. I am satisfied with my new home, and would like my friends to know how well I've got along, and that I think of them, and am very glad to know they are prospering, as I hope they always will. Ours Samuel Hutchinson.

**SECRET MESSAGES**

TO BE PUBLISHED NEXT WEEK:

March 5—Constance Adams, with Alice Graham, William King, Sarah Adams.

March 9—John Harding, Charlie Fox, Fannie Low, Mary Grace, Andrew Neal, Ned Gossman.

**THE MESSAGES GIVEN**

As per date will appear in due season.







