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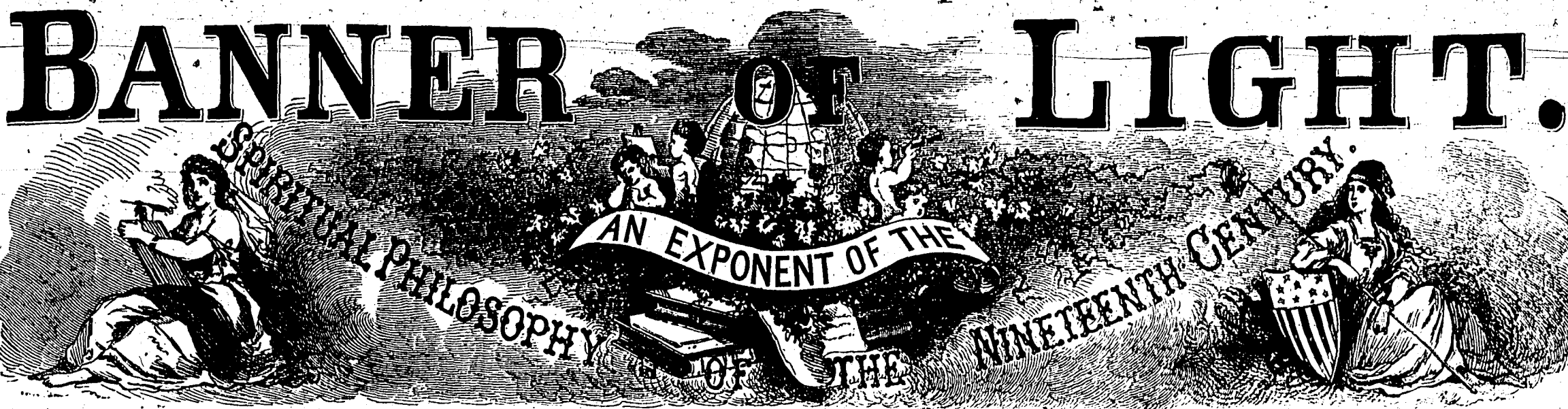
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NO. 1.

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## Original Essay.

## SPIRITUAL GIFTS.

NUMBER FIVE.

Written expressly for the Banner of Light,  
BY EMMA HARDINGE BRITTON.On the Materialization or Temporary  
Re-incarnation of a Spirit in a  
Material Body.

That point at which we have now arrived in  
our analysis of spiritual gifts designated by the  
caption of this article is (humanly speaking)  
surrounded by so many difficulties that we would  
gladly drop the pen, or omit any notice of the  
subject altogether, but the stern impulse to  
proceed onward in the path of duty and truth,  
however obnoxious such a movement may be,  
whether to the actor or spectator, is our plea for  
entering upon the much vexed and as yet ill un-  
derstood theme of "spirit materializations."

The chief obstacles which arise in the path of  
the unprejudiced investigator are, first, the hin-  
drances to a thorough test examination inter-  
posed by darkness, semi-darkness, screens, and  
other conditions usually alleged by mediums for  
"materialization" to be essential to its produc-  
tion; secondly, the fact that some of those de-  
moted media for such manifestations have been de-  
tected in the practice of fraud, whilst others have  
actually confessed themselves to have been im-  
postors and manufacturers of the pretended phe-  
nomena; thirdly, discredit has arisen, and still  
prevails, in respect to the truth of much that is  
now before the world as "spiritual," and it is a  
fact patent to every candid observer, that even  
amidst the ranks of the Spiritualists themselves  
opinions are as much divided on the genuine  
character of the "materializations" as if the one  
party were not Spiritualists and the other were  
over-zealous partisans.

When we add that exception is often taken to  
the class of media through whom, in a general  
way, these manifestations are claimed to pro-  
ceed, and that no shrewd observer attending the  
séances for "materialization" can fail to note  
how very readily many of the sitters lend them-  
selves to the unfounded belief that they can  
recognize friends and relatives, and then stereo-  
type the impressions of a vivid imagination by  
publishing them as authentic facts—when all  
these obstacles to a clear and dispassionate judg-  
ment of the point at issue are considered, it is  
no wonder that calm truth-seekers should hesi-  
tate to accord full belief to the astounding re-  
ports put forth on this subject, or that an histori-  
an, pledged to her own soul and to her spirit-  
guides to publish the truth, and nothing but the  
truth, should desire to evade the whole vexed  
problem until clearer light can be thrown upon  
it. Still the spirit says "Write!" and this article  
is given in token of obedience.

We start with the propositions, first, that in  
the realm of spiritual existence a sufficient under-  
standing of *sympathetic* chemistry exists to en-  
able spirits to condense around their own bodies  
all the elements which compose the material or  
human body; secondly, that they can, so act on  
fabrics of wood, cloth, metal, stone, plants, &c.,  
as to compose and decompose them, render them  
visible and invisible, and convey one substance  
through another at will; thirdly, that spirits have  
performed these feats of chemical transformation,  
and can do so again; fourthly, that there is no  
just reason for assuming that these manifesta-  
tions are "low and tricky," because the medi-  
ums through whom they are exhibited may not  
always be educated or highly intellectual per-  
sons, nor must it be assumed that "low, tricky,"  
or, as the phrase goes, "undeveloped spirits,"  
are the sole authors of such phenomena, the  
most exalted and scientific minds in the spirit-  
world being the most naturally interested, as  
they are the most capable of operating upon  
physical elements through the metaphysical  
forces which scientific and educated spirits alone  
can control.

On the question of evidence concerning the  
first of these propositions, namely, that spirits  
can materialize or condense the elements of the  
human body around themselves, and act as afore-  
said on other substances, it will be seen by the  
list of objections to belief with which we have  
started, that it would be but of little use to cite  
such examples as have recently been recorded.  
The certainty of encountering strong prejudice  
for or against the truth of these records, the haz-  
ard of the conditions under which the phenom-  
ena occur, the assertions, on the one hand, that

the media have been subjected to the most cru-  
el tests, and, on the other, that there have been  
no tests at all—by one set of believers, that every-  
thing was indisputably clear and well proven,  
and by others that everything savored of fraud  
and credulity, renders such conflicting testimony  
of but little avail.

Shakspeare, whose pen was the very plummet  
line that sounded the deepest abysses of truth,  
makes Bassanio advise us to follow the old  
school-boy practice, and when we have overshot  
our mark and lost our arrow to shoot another in  
the same direction, and haply we may find the  
first; and a wise old proverb says, "When thou  
hast missed thy way, go back to the point from  
whence thou started, then shalt thou retrad thy  
path in surer wisdom." Since so many of our  
arrows fall aimless as we shoot them toward the  
celestial realms, or what is worse still, since we  
are very apt to lose them behind the black cur-  
tain and suspicious cabinet of modern "material-  
izers," let us go back to the days when we started  
on our first spiritualistic investigations, and ask  
what was the character of the facts which con-  
verted millions of skeptics into millions of be-  
lievers? These same facts were constantly giv-  
ing evidence that the spirits could produce  
sounds, sights, movements, and substantial ap-  
peals to the sense of touch. At a time when the  
whole world, learned and ignorant alike, deemed  
of a spirit—if it existed at all—that it must be an  
aerial being, the very nearest embodiment of  
nothing that anything could be, lo! we  
find our facts knocking down all our preconceived  
opinions like so many ninepins with the incon-  
ceivable and wholly undreamed of characteris-  
tics of sensuous, forcible and actually material  
demonstrations. A "ghost" might appear, or  
do anything of a phantom-like character, but to  
make knocks, pound on tables, carry objects  
lither and thither, write, draw, play on musical  
instruments, speak with a voice and exhibit  
hands and feet, warm, cold, hard, or soft, as the  
case might be, was what the world was not pre-  
pared for, and certainly would not have been the  
kind of exhibition which an impostor, however  
daring, would have attempted to show off in the  
name of "the spirits."

Anything but that—magic lantern shades,  
spectres even with the favorite old horns, hoof  
and tail, would have been more in the line of spiri-  
tual imagery to those who were hardly enough to  
attempt imposition, than such ponderous and un-  
spiritual feats of materialism as breaking ta-  
bles, shouting through horns and allowing peo-  
ple to examine what looked and felt like verita-  
ble human hands and feet—in short, let it ever  
be remembered that the first manifestations  
were all "materializations," and if not of an  
elaborate character as those which are now re-  
corded, were still in the category of sensuous  
and physical force demonstrations. It should also  
be borne in mind that these same early demon-  
strations were tested with an amount of skepti-  
cal acumen and resolved scrutiny never equaled  
in any other movement. The history of Modern  
Spiritualism during the past quarter of a century  
presents a page of judicial and critical inquisi-  
tion, amply sufficient to stamp its truth to all fu-  
ture ages and to stereotype the assurance beyond  
doubt, that the demonstrations were made by  
another order of being than mortals, and were  
sufficiently well proven in that respect to account  
for the conversion of millions of believers. In  
the first advent of this great movement, more-  
over, the phenomena occurred under no dubious  
or equivocal conditions. Circles were seldom  
held in darkness; in fact, it was at Jonathan  
Koons's spirit room, in Athens County, Ohio,  
some two or three years after the disturbances  
broke out at Hydesville, that the first notewor-  
thy dark circles were inaugurated. In this case,  
the whole of the Koons and Tipton mediums,  
consisting of two families of seventeen persons,  
had become fully convinced of spirit communion  
by indisputable proofs given them in the light,  
before they consented to experiment in dark cir-  
cles. This arrangement indeed was ordered by  
the spirits who communed with them familiarly,  
and the circles were finally held under such test  
conditions as would have rendered deception im-  
possible.

To reiterate the immense mass of proof that  
is to be found in the spiritual literature of the  
day concerning the genuine character of the first  
phenomena produced, would indeed be superfluous  
and impertinent, whilst a review of the  
various records shows that the great bulk of the  
manifestations were of a sensuous nature, and  
so clearly denote the action of force becoming  
materialized in its action upon physical objects  
that there is far less to wonder at now in the pre-  
sentation of substantial forms than there was  
twenty-five years ago in the production of raps  
and table-tippings.

Thousands of spirit circles have been held un-  
der the strongest test conditions, during which  
spirit forms have come and gone through closed  
doors, whilst flowers, fruits, fish, birds, and great  
varieties of solid bodies, animate and inanimate,  
have been passed through walls, ceilings and other  
material masses, without any apparent diffi-  
culty.

This facility on the part of spirits to suspend  
the operation of that physical law known as  
"impenetrability" by some other law belonging  
essentially to spiritual existence, should set to  
rest the attempts of the carping critic to gage  
spiritual operations by the limitations of matter.  
Spirits can either compose or decompose materi-  
al substances with incredible rapidity, convey one  
solid body through another, or cause them to be-  
come visible or invisible at pleasure. If they can  
do this, as irrefragable testimony proves they  
can, then why can they not consolidate matter

around their own forms, and array themselves  
in the very garments, jewels, &c., they can so  
readily manipulate? Nor need we refer all the  
transformations effected in this manner to purely  
spiritual operations. The transformations which  
matter is constantly though silently undergoing  
from visible to invisible states, must be taken  
into consideration; for example: No one who  
enters a room where several human beings are  
assembled will pretend to say that the natural  
eye can discern about each one present an atmo-  
sphere of blood, bone, sinew, adipose, muscular  
and nerve tissue—in fact the entire variety of  
elements which constitute the human structure.  
And yet these elements are there, though invis-  
ible to the natural eye, and there is not a human  
being but what is thus surrounded. Let it be re-  
membered that one-half of the processes which  
we call life are made up of waste; waste takes  
place in a great measure by evaporation, and the  
evaporation which is perpetually going on in the  
human organism, exhales into the surrounding  
atmosphere portions of all the physical elements  
which make up the structure. Shut up a single  
individual in one room from the cradle to the  
grave, and in that place will be exhaled into in-  
visible air more than one-half of all the solid, fluid,  
and gaseous matter which has constituted the  
visible organism during life. Thus, then, it will  
be seen that the physical emanations of every  
human being are held in solution in the air they  
breathe, hence storehouses of blood, bone, nerve,  
muscle, and organic pabulum generally, exist on  
all sides of us, and only require the action of a  
skillful chemist to collect from the air and recom-  
bine into veritable visible substances.

Thus far we have presented only hypothetical  
positions of our own. We will now give the ex-  
planations rendered by spirits concerning the  
mode in which the physical aura or emanations  
of human beings are wrought into pabulum for  
the exhibition of "materialized forms" and the  
demonstrations of spiritual presence by sounds,  
movements, &c., &c.

Spirits claim that the substance of their own  
organisms, no less than the spiritual body of  
man, is the highest known sublimation of that  
universal element called electricity, the attribute  
or exhibition of which is *rapport*; that this ele-  
ment is the life of the universe as well as that of  
man; also that besides this spiritual body there  
is in man an interior and distinct element called  
spirit, the attribute of which is *intelligence*; that  
in the change or breaking up of the mortal  
body called death, the spiritual body accompanies  
the spirit, clothes it, and the union of the two  
elements forms soul.

They further add, that as the spiritual body is  
refined electricity or force, so all that electricity  
can be made to do by skillful earthly chemists  
can also be effected by their own spiritual bodies.  
For instance: by passing sparks of electricity  
through certain gases, they can be condensed in-  
to water; by acting with electricity upon water  
it can be solidified into a crystal; crystals also  
can be disintegrated back into gaseous matter  
again. Thus, then, it will be seen that electri-  
city is the great motor by which all the transfor-  
mations of matter are effected from invisible  
gases into visible solids, and from ponderable  
solids into imponderable gases. If mortals with  
their imperfect instruments and rudimentary  
knowledge can effect these marvelous transfor-  
mations in matter through electrical action, is it  
not rational to expect that spirits in an advanced  
condition of life and knowledge, and with the  
most perfect of all electrical apparatus at com-  
mand—their own spiritual bodies—shall be able  
to effect still more remarkable transformations,  
even to the consolidation of the emanations  
given off by mortals, and the temporary crystal-  
lization of these organic particles around their  
own forms? If electricity can be made to pro-  
duce sounds, and used as a motor by earthly  
chemists, why not by spiritual ones as well? Earthly  
chemists pass into the spirit-world, where,  
with extended spheres of knowledge and far  
more available apparatus, they may be expected  
to continue and improve upon the rudimentary  
branches of knowledge they acquired on earth.

In regard to the specialties which constitute  
some human beings better mediums for the  
phenomena of spiritual communion than others,  
it is said the magnetism, or vital electricity, of  
each individual differs in correspondence with  
the varieties of their mental, moral, and physical  
states. Where this vital electricity inheres most  
strongly to the organs which govern the *physi-  
que*, rather than the *morale* or *intellect*, where it  
is abundant, negative in direction, and readily  
given off, the individual so constituted forms a  
good physical-force medium. Find a spirit en-  
dowed with the same characteristics, but whose  
quality of magnetism is positive rather than  
negative, and the two can assimilate and act to-  
gether on the principle of a galvanic battery.  
If these mutually-adapted persons happen to  
be surrounded by others, as in a spirit circle,  
where the atmosphere is charged with human  
emanations, the battery is strengthened, the force  
increased, and hence the reason why spirits can  
often perform feats of physical power in an as-  
semblage of well-adapted human beings which  
cannot be otherwise exhibited. The *modus op-  
erandi* by which good electricians can use the force  
evolved from their batteries may be difficult of  
comprehension to the uninitiated; no less, but  
still no more so, are the difficulties of understand-  
ing how the spirit and the mortal can so combine  
their electrical forces as to form a battery, and  
thus act upon the atmosphere that surrounds  
them, but the process is strictly analogous in each  
case, and it only requires a thorough apprecia-  
tion of the fact that the spiritual body is electri-  
cal in its nature, and an apprehension of what

vital electricity can do, to believe that all the  
phenomena of life and motion can be performed  
by spirits, under the direction of capable and  
scientific minds.

We have endeavored to direct the reader's at-  
tention to the fact that in this Modern Spiritual-  
istic Dispensation a large proportion of the mani-  
festations have always consisted of sensuous de-  
monstrations—that they have from the first been  
essentially materialistic, and have involved chief-  
ly material agencies. The marvel of presenting  
a fully formed and fully clothed organism, then,  
is only one of degree, not of any phenomenal  
strangeness or differential nature from the other  
demonstrations which have testified to spiritual  
agency.

That which we have to guard against most cau-  
tiously, is the chance for deception which condi-  
tions of darkness and mystery afford, also to  
lessen ourselves against too much credulity on  
the one hand, or too much skepticism on the  
other.

The eager demand for marvels and the appar-  
ent necessity of pandering to the vitiated and  
over-stimulated appetites of marvel-seekers, un-  
questionably underlies the mask of deception  
which has of late obscured the fair face of this  
bright young spiritual science; neither should we  
dogmatically refuse to believe altogether in a  
phase of mediumship which, however wonderful  
in its totality, is but the natural sequence of what  
has preceded it.

It has long been predicted by impressionist me-  
dia, that the time would arrive when spirits  
could converse with their earthly friends face to  
face, and reappear in the midst of the scenes  
they once inhabited, with all the familiarity of a  
mortal visitant. The signs and tokens which  
give us the right to expect the fulfillment of these  
prophecies are to be found in every demonstra-  
tion whereby spirit can act upon matter and ma-  
nipulate material substances.

As to whether the apparitions or materialized  
figures that are so frequently seen are genuine,  
*bona fide* spirits, that question must depend  
rather on the good faith of the medium through  
whom they are exhibited than the ability of a  
good spiritual chemist to perform the feat of ma-  
terialization.

Two still more important problems, however,  
remain to be solved. The one is, whether the  
identical spirit whose presentation is shown is  
there in bodily or actual individuality, or wheth-  
er operating spirits do not manufacture the re-  
semblances seen around their own spiritual  
bodies; and the other is a question often ad-  
dressed to the writer, as to whether the spirits, if  
they are capable of re-incarnating themselves in mat-  
ter for a short time, may not eventually succeed  
in assuming permanent spiritual envelopes, and  
so resume their places on earth again as its deni-  
zens at will. To the first question we respond,  
on the authority of our spirit-guides, thus:

As there are several methods whereby the ap-  
parition of a spirit may be presented to a mortal,  
so there is more than one mode of materializing  
a substantial body around a spirit form. In the  
first place, the spirit who effects such a transfor-  
mation of elements must be a *medium spirit*,  
that is to say, the spirit must be in direct mag-  
netical *rapport* with the earthly medium. Every  
manifestation is made through this process, and,  
as a general rule, all mediums are attended by  
one or more spirits who perform on the invisible  
side of the telegraph the same part as the earth-  
ly medium does on the visible. In a word, there  
are *medium spirits* as there are *mediumistic* mor-  
tals, and in each case none but mediumistically  
endowed organisms can effect the desired *rapport*  
between the two worlds.

We are accustomed to observe that certain  
temperaments most commonly manifest special  
signs of mediumship, and especially in the de-  
partment of physical force mediumship the spe-  
cialties essential for this phase are marked and  
peculiar. As with the mortal so with the spirit:  
certain idiosyncracies of organism alone can be-  
come effective in producing *rapport* with a phys-  
ical medium, and unless these are equally mani-  
fest with the spirit as with the mortal, no demon-  
strations of a sensuous character can ensue. And  
thus it is that though the beloved friends and  
relatives of an earnest inquirer may be in actual  
presence at the point of inquiry, they may yet be  
unable personally to assume the office of respon-  
dent, but be obliged to employ the service of a me-  
dium spirit, in order to effect a *rapport* with a  
medium mortal.

This is especially the case in the phenomenon  
of materialization. Spirit friends may be in at-  
tendance at the séances held for this purpose,  
and eagerly desire to gratify their earthly kin-  
dred by presenting themselves for recognition.  
Not more than one out of a hundred, or even a  
less average than this, can give off that quality  
of magnetism that fits them for contact with  
human emanations, and where this deficiency  
exists, the medium spirit who ordinarily controls  
the séances manufactures out of the atmosphere  
redolent of mortal aura the requisite envelope  
which represents the true spirit that desires to  
communicate. Even this cannot always be done,  
as all spirits cannot see each other, and it some-  
times happens that the controlling spirit cannot  
see those who desire to be represented. Now and  
then, the veritable spirits who appear can effect  
a *rapport* for themselves, but we are assured this  
is very seldom the case, hence the forms present-  
ed in materialization are in a great majority of  
instances, though not all, representations given  
for the attending spirits of the circle, and objec-  
tive realities only of those who cannot thus readi-  
ly incarnate themselves.

Did time and space permit, we could cite some  
singular and interesting representations of this

vicious mode of materialization which have  
been presented clairvoyantly to the writer. As  
such narratives, however, depend only for accep-  
tance on her own statement and seership, we pre-  
fer to give the philosophy rendered by communi-  
cating spirits. Let it not be supposed in this  
connection that we would infer the materializa-  
tions to be all deceptive, or the work of deceptive  
spirits, because the form is not always the iden-  
tity it professes to be. The whole order of the  
communications are as much based upon instru-  
mentalities arranged in series, and regulated by  
scientific adaptation, as are the messages of  
Congresses and Parliaments when transmitted  
through successions of agencies. The President  
of the United States dictates a message to his  
Secretary, who forthwith imparts it to a subordi-  
nate, who in his turn communicates it to a scribe.  
The message thus written is entrusted to some  
appropriate messenger who conveys it to the tel-  
egraphists, and not improbably it may have to  
pass through a second series of officials before it  
can be signalled by the lightnings to the place of  
destination. Transmitted to the new station, it  
then passes through another chain of interposing  
executants, and not until it has been manipulated  
by at least a score of subordinate agencies  
will the message of the President reach the one  
individual for whom it was intended.

Is it any the less the President's message  
because so many persons have interposed in  
its transmission? Undoubtedly not, will be  
the universal answer, and as all the interven-  
ing agents are necessary to the process, we  
take no exception to their work; "but," cries  
one, whose affection for the "beloved ones  
gone before" cannot be thus vicariously sat-  
isfied, "If the hand I grasp or the form I greet  
at the materialistic circle be not that of my verita-  
ble friend, I may as well clasp the hand of his  
statue or gaze upon his picture." The mere  
presentation of my spirit friend's semblance is no  
more to me done in *flesh and blood* than in marble  
or oil. "Think, reader, can you grasp the real hand  
or greet the real form of the spirit?" Think whether  
the flesh and blood you feel and the garments  
you touch can be spiritual? Your own reason,  
if you will but exert it, assures you that it cannot.  
Spirit is not matter, and whatever the actual na-  
ture of the spiritual body may be, the dense cor-  
poreal matter you come in contact with is but an  
envelope, an aggregation of particles gathered  
up from the emanations that surround the circle,  
and presently to be dissipated into the atmos-  
phere from which it was collected. At best you  
can but touch that *envelope*, nothing more, and  
if the theory presented in this paper is correct,  
and the veritable form of a spirit, clothed in  
mortal pabulum and panoply, can be shown, the  
fact that it is recognizable by those who behold  
it testifies that the original of the shape, if not  
within the envelope of matter, must be present  
as a model, and is at least the inspiring genius of  
the representation. It may be the original of  
the manifestation, but as in telegraphing through  
the raps, movements, or any other mode of sig-  
naling, it is more common for spirits to mani-  
fest through medium spirits. As to the second  
question, to wit, whether it may not ultimately  
be possible for spirits to retain their materialis-  
tic forms, put them off and assume them again at  
will, we respond, not so long as the process of  
materialization depends, as now, upon the eman-  
ations of a medium, fed and strengthened by a  
sympathetic circle of other human beings. So  
long as the force of those emanations remains,  
the particles of which the form is composed at-  
here together and are sustained; but when me-  
dium and circle are drained to the fullest extent  
they can bear, and the force becomes exhausted,  
the form exhales away, dissolves, and has no  
tangible existence. Spirits are constantly ex-  
perimenting by new methods of spiritual science,  
how to utilize and control the magnificent order  
of being that opens up to the mind of the philoso-  
pher of the spheres, is a favorite subject of  
study amongst the most profound and exalted  
souls who have passed behind the veil, and  
whilst unthinking mortals exclaim, "I cannot  
bear these materializations; they are always  
made by low spirits and surround me with low  
influences." Such persons forget that the de-<







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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 2, 1875.

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### COLBY & RICH.

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LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC  
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MASS.

### The Nineteenth Year of the Banner of Light—its Outlook.

With the present issue this paper commences THE FIFTY-NINTH YEAR OF ITS EXISTENCE. How varied have been the experiences of its publishers in their efforts to keep it actively at work! How arduous have been the labors gone through with in the years now past to render it a worthy vehicle for the conveyance to the masses of the purest form of Spiritual Truth! The history of these experiences and labors is to be traced not only on the pages of its files, but in the hearts of the lovers of advanced ideas all over the world, among whom a firm friendship for the BANNER OF LIGHT has sprung up, which the lapse of time is strengthening year by year. A favorable verdict as to the usefulness of this paper has been rendered by the people, and it can well afford to bear, without fear or concern, the criticism of the sectarian bigots outside and the malignant misrepresentations of a few within the ranks of Spiritualism.

There are those connected with the advocacy, either by pen or tongue, of the cause of demonstrated spirit return and communion, who are inclined to take a dark view of the present condition of the New Dispensation to whose advancement they have given whatever of influence or power they may possess; but we are not of that number. As we have again and again stated, during our long years of trial and experience, the clash of ideas, so that it be conducted on principles of honesty and justice, is not dangerous to but rather productive of the advancement of the truth. The popular excitement concerning the claimed, or, it may be, real exposure of this or that medium as a deceiver, or the rolling, like "a sweet morsel under the tongue," of this or that bit of scandal concerning a brother or sister worker, does not destroy or in any great measure impede the onward march of the cause; dissemblers have in all ages united themselves to new orders of thought, and have been sloughed off either by the process of internal fever or by the sharp knife of avenging circumstances which have finally culminated in their overthrow and slander has always followed the footsteps of every marked individuality on earth; therefore the revelation of imposture on the part of any medium is not in reality a blow at but for the Cause; while the much-repeated cant concerning the social delinquencies or moral idiosyncrasies of the sensitives who have been chosen by the Invisible Power now acting among men to be its agents to the world falls of its office in the last analysis, since there is no firmer established fact in existence to the mind of the student of the Spiritual Philosophy and Phenomena, than that the social or moral status of the instrument or medium has nothing to do with the fitness of the same for spirit-control; the conditions sought for being rather magnetic adaptation than social surroundings, intellectual endowments, or spiritual sainthood.

Casting our eyes over the surging whirlpool of popular disfavor, where at the present hour, creeds and systems grown hoary with years are swirling down the yeasty stairway of the waters to darkling obscurity and final mental oblivion, we behold clear evidence that the fair argosy which sails under the white pennon of spirit-communion has nothing to fear, but is surely speeding on to the Haven of Safety and ultimate Triumph. To change the figure, there is no evidence apparent to our mind that the bright luminary of SPIRITUALISM is now under an eclipse, or that it is to be in any coming time. On the contrary, the reports which reach us from every quarter of the globe, even from China and the far islands of the antipodal seas, are of the most cheering character. Instruments may crumble in the hands of the invisible toilers, but the work for the cause goes on. We believe the sifting now in progress will be of advantage to all, if only that clarity which Pauline philosophy has placed above faith and hope be exercised in the process. Therefore as to the prospects of the cause in general, we desire to say that we have never entered upon a New Volume with a more buoyant heart concerning the future of the great fact of spirit communion, the advent of a knowledge of which has been the crowning glory of the present century.

With regard to our own circumstances, as a public journalist, we have, as is our custom at the coming of each new volume, some words of a personal nature to offer. Notwithstanding all through which we have been called to pass in days that are gone, we have yet been successful in promulgating what we believed to be true, and to-day the patrons of this paper include the inhabitants of every part of the civilized world, the differences of clime or tongue seeming to impose no barrier to its circulation. During the course of the last volume—and near its close—we were called upon to part with the earthly presence and worthy and valuable services of Mrs. J. H. CONANT, who from the time of the inauguration of this paper to that of her decease was the reliable and truthful medium for the

Banner Public Free Circles. We have received from many correspondents residing in various parts of the continent, letters of true sympathy with us in the heartfelt sorrow felt by myself and partner, and the numerous personal friends of our ascended sister, for which we extend to the writers our deepest thanks; though we have not been able to print all those epistles, yet we have afforded to our readers a sufficient number of the same to evidence the kindly regard in which she was held by the people at large.

We had hoped to find business prospects throughout the country of a sufficiently cheering aspect to warrant an enlarging of the size of our paper at the commencement of this volume, and indeed had commenced the purchase of material for that purpose; but the monetary stagnation which everywhere prevails is such that we do not feel the project to be feasible at this time; and in this opinion we are joined by our financial partner. We however thank the numerous friends who have written us cheering letters, pledging their interest to aid in the extension of our subscription lists in the event of our enlarging our sheet, and would say to them that should business prospects improve within the next six months perhaps the desire which we have so long cherished may be brought to a successful issue, and we be able to offer to our readers and the public generally even greater attractions than in the past.

In concluding these remarks, we feel to say to our friends and patrons that we shall go onward in the future, as in the past, doing our best to serve them and the cause; keeping them advised of whatever is of interest in matters spiritual or reformatory; and shall diversify our reading-matter by choice literary productions of an elevating nature, suitable for the home-circle, from the pens of some of the best minds in Europe and America. "In the meantime it is the earnest wish of the proprietors that all Spiritualists good and true cooperate in keeping the Banner waving at the masthead of the stanch ship "SPIRITUALISM," no matter how fiercely the winds of bigotry may blow or the waves of discord lash its sides.

### The Lords of the Loom.

When Charles Sumner, in his great philippic against South Carolina, arraigned in equal breath the Lords of the Loom and the Lords of the Lash, he well knew, from a life passed largely among the Cotton-Doges of New England, that both kinds of slavery—that in a Northern mill or on a Southern plantation—were equally galling, iniquitous and tyrannical. In each case, man's freedom, labor, sweat and life itself being made to build up the fortunes and pamper the arrogance of purse-proud and heartless aristocrats, who, while glad to obtain the votes of the "dear people" and the highest honors of the republic, were at the same time as despotic as Domitian, as sensuous as Charles II., and as sordid as Louis Philippe.

The Lords of the Lash have gone; but the Lords of the Loom remain. Since the words of the great Senator were uttered, many of the wrongs then existing at Lowell, Lawrence and Manchester, have been redressed, and a more humanitarian spirit actuates the employers, which none will more readily acknowledge than the employed. But still certain great evils continue to exist wherever the factory bell rings, or the sound of busy looms is heard; and notably so in that young manufacturing city, Fall River, which, built up as by Aladdin enchantment, has manifested the work of evil genius far more than of the good. Indeed, when it is remembered that this city of nearly fifty thousand inhabitants, with elegant stone walls, and expensive mansions belonging to their owners, has nearly trebled its population in a few years, it looks to the good spirits who labor for humanity, as it does to all thoughtful observers in the community, like some pyramid built in honor of the few, out of the blood, labors and misery of the many; and it is as manifest an indication and monument of tyranny and oppression, as were the Egyptian pyramids of Cheops and Cephren.

But wherein consists the great meaning of the wild cry which is going up from the workmen and workwomen of Fall River, that now arrests the attention of the community, and paralyzes the enterprise of that once busy city? It is this: The cotton lords of the border city wish and demand the right to dismiss their hands at any time, without payment of money already earned, and on any pretext which they may allege. Not content with forcing their operatives to a minimum and almost starvation wage, so that an honest workman can hardly pay for food and shelter, these spindle anteaters desire even to reserve this hard earned pittance, whenever their sovereign "him may so ordain it, and to withhold their laborers' wages in order to increase their mill dividends and means of luxurious living. In a word, the demand of the Fall River autocrat is: "Work for me with all your strength, and I will pay you what I will, and when I will." And before this arrogant assumption in a free country, no wonder that the spirit of man, insensibly rebels, and the spirits of God, as well, cry for justice, equity and reform.

Yes, reform!—and reform we must have. It is not surprising that an ignorant spinner or weaver, who gives every golden hour of the working week to his lord and master, and receives back only a grudging pittance in return, which can hardly keep the wolf from bursting into the open door of his hovel, should, in presence of plenty which he cannot share, cry out for justice if not vengeance, and join his fellows in parading the streets, exclaiming, "Bread or blood." Wiser men than he, of whom history makes mention with honor, have done the same; and such a voice, under such circumstances, must be interpreted according to the old Roman standard of *vox populi, vox Dei*—the voice of the multitude is the voice of God. And when fifteen thousand employees are ready to agree to such a righteous proposal as this—that "they are willing to give and take ten days' notice on all questions of wages and labor, or otherwise forfeit all pay belonging to them then due, and they expect the same in return for instant dismissal," and when such a proposition is not immediately acquiesced in—then indeed the times have come when God's elect spirits must enter actively into the labors of humanity, and vindicate the rights of the oppressed, if justice is ever to rule the earth and the millennial era be possible. The world was made for man the multitude, not for man the autocrat, aristocrat, miser and despot.

We have received from Miss Emily Kisslingbury, Resident Secretary, 38 Great Russell Street, Bloomsbury, London, W. C., Eng., several specimen copies of the new edition of the Constitution of the British National Association of Spiritualists.

### The Pulpit Confesses.

While the pulpits of the country are thundering against everything like spiritual freedom, and denouncing Spiritualism above all other influences because it is undermining their power over the popular mind, they are likewise making open confession, not of choice but from necessity, of the lamentable fact to them that ecclesiasticism has received a hard blow, if indeed it has not reached the actual date of its fall. Not very many weeks ago we saw this foreboding on their part forcibly illustrated by the language that fell from the lips of one of their conspicuous occupants. It was Rev. Florence McCarthy, minister of the Amity Baptist Church, in Chicago. "In order to stir up his own brethren he felt obliged to tell them the truth, thinking thus to frighten them into greater sectarian endeavor. The fact is, however, that it cannot fail to have a directly contrary effect."

Said this Chicago preacher of orthodoxy: "It is agreed on all sides that the Christian Church is approaching some great convulsion. Tendencies in the public mind which cannot be the effect of design or effort, because they are epidemic and as yet unintelligible, indicate some universal upheaving like that of the sixteenth century as their objective point. The unexampled interest of the human mind in religious speculation, the contempt with which ecclesiastical tribunals are regarded, the growing impotency of creeds to influence human belief, and the merciless exposure of hypocrisy and licentiousness in the pulpit, which is a part of the current reformation, all point, like the handwriting on the wall of Belshazzar's palace, to a moral earthquake, in which all existing religious institutions are to perish, and on the crater and crags of which a new and better religious vegetation is to grow."

The preacher proceeded to observe that he was himself a natural iconoclast, and revered nothing simply on account of its age. "I luxuriate," said he, "in the thought that the sects and the creeds, being in their dotage, are slumbering on the brink of eternal obliteration. For I see in it not the ruin of Christianity, but restoration; and, saturated with that impression, I behold without alarm the gathering storm, and feel without dread the premonitory breaking of the ground under my feet. So far from it, I lift my unturfed face to the heavens and cry 'Amen.' Even so, Lord Jesus, come quickly." There could not be any plainer talk than this on any subject. The speaker evinces the fact that he has scrutinizingly studied the premonitions of the storm, and that his belief in its rapid approach has only been strengthened by his careful investigation.

He has a choice, too, it seems, in the evils which he would see overwhelmed in the approaching trial. "One of the religious evils," he says, "of which I have long been weary, and which I hope and believe will perish in the coming earthquake, is the professional Christian ministry. The men who occupy the pulpit to-day are, as a class, unworthy, dishonest, insincere, selfish, corrupt and useless. They make a trade of religion. They believe only what will pay in money. They are afraid to denounce sin. They live, many of them, in effeminate luxury and elaborate idleness. They are morbid, jealous, bigoted and cruel; and the sooner they are cut out of the body ecclesiastic, and the sore place burned with moral lunar caustic, the better it will be for their hearers. These evils," he added, "press upon my mind constantly, and I feel moved to speak concerning the kind of ministers of the gospel which this wicked and sorrowing world needs."

Now what is there wrong in the spirit in which this man of deep insight and large views has found it necessary to express his convictions? It is not to be discarded because it hurts the worldly interests of the Church. The Church ought to have no worldly interests. But such occurrences as adultery cases are bringing it into contempt and making the universal mind ready for the change which is to come. Nothing, in fact, could be accomplished until a breach was made in this bulwark of the ministry. What its human elements are this Chicago preacher has graphically described. Assuming divinity as its clothing, it has shown itself to be of the earth, earthy, in all respects; fond of power, pomp and wealth; covetous of rich congregations and huge churches; despotic in its denunciations of every sincere effort at free inquiry.

If this is the Christian religion, in spirit or effect, then that religion must needs go, too, in the general overthrow. But it is not, if the Christian doctrine of humility and charity has been truly set forth. The ecclesiastical establishment, no matter by what name or name called, has haughtily usurped the realm and rule of the mild and forgiving Jesus. When the crash comes the ministers themselves will be the most astonished to find their congregations, parishes and flocks abandoning them in hot haste. They are making ready for it now. Liberal ideas are working out the dogmas of Old Theology in the churches. Charity and love run over the bounds so rigidly set by the teachers of bloodless doctrines. Creeds and catechisms demand a renewal. A new light streams on man from the heavens, signifying that the next revolution will be one of the power of Love. Speed the day when it is to come in.

One of the very best of men, and an excellent medium, writes to us as follows: "I am deeply aware of the great loss the Banner has sustained in the departure of the good sister whose faithful ministrations have so long added lustre to its columns. But I know she lives, and have her word that she is still, and will be, connected with the dear old Banner. She came to me one morning, ere I had arisen, in company with Brother Wm. White. I distinctly saw and heard them. The next day or two she entranced me, and gave a brief message to the friends present. Quite weak, it being in part a physical personation. She said, among other things, that she 'died' sooner than would have been the case had there been entire peace in Boston; and less opposition to mediumship among Spiritualists, as well as others. I pray that the Message Department be in some way and form continued—even if my own mediumship has to be taxed. The world wants and needs more mediums, not less, and every instrumentality to the cultivation and development of mediumship should be sought and hailed with gratitude. Mediumship will yet prove itself to be THE WORLD'S SAVIOUR!"

E. D. Blakeman, Circleville, O., announces that he has been for many years a conscious writing medium, and that any person who may desire his services for communications can obtain such at the rate of twenty-five cents per one hundred words. Address him as above.

### Cora L. V. Tappan Coming to America.

We are in receipt of a letter, under a recent date, from this celebrated American medium, wherein she informs us that she is about to leave England for this country, and, indeed, by the time this article reaches the eye of the reader she may have arrived in New York City. That she has accomplished mighty results in England is clearly outlined in the spiritual press of that country, and many personal friends there join with the general public in wishing her a safe voyage and a return at some future time to them. We do not know that we can more succinctly put the matter concerning her decision to come to this country and the character of her work in England, than by giving the following extracts, first from her letter and second from one written us by J. Burns, editor of the Medium and Day-break—the residue of which last epistle, treating of the farewell meeting held in London, will be printed next week:

DEAR BANNER AND FRIENDS—I have intended ever since the departure of our beloved friend and sister, Mrs. Conant, to write you a line of sympathy—regret that the Banner and the cause have lost the only medium in the world who could fill that place, and joy that the dear spirit is relieved from suffering. Accept both in the spirit of faith and hope in the blissful future state.

I have also within three days received a message from my guides that I must return to America, remaining a short time in the East, and passing the winter on the Pacific Coast. The two years' constant labors in England have been crowned with most gratifying success, and my health, constantly improving at first, now begins to suffer. California climate, I hope, will restore the weakened nervous system.

I expect to be in New York the first week in October, and in Boston the second; in Philadelphia and Washington the third and fourth weeks, and in Rochester the first week in November; in Western Pennsylvania (visiting friends) the second week in November; in Chicago the last two weeks in November, reaching San Francisco by the middle of December.

My tour this summer has been more like an ovation than a battle for truth, and I leave one united voice of kindness and sympathy behind me, which will cheer me wherever my duties may call. Until we meet, and in all sincerity yours for the truth,

CORA L. V. TAPPAN.

Belper, Derbyshire, Sept. 10th, 1875.

[Address care of Banner of Light, Boston, or A. J. Davis & Co., 24 East 4th Street, New York.]

To the Editor of the Banner of Light:  
"Mrs. Tappan never did such a work, even in double the time, as she has accomplished these two years in England. It will be two years on Sunday next (Sept. 19th), since her first appearance in St. George's Hall, London. Since that time nearly one hundred of her orations have been carefully reported, corrected by her guides, printed in the 'Medium,' made into some three hundred sermons, and a portion of them will shortly appear in a huge volume of seven hundred pages. Her labors with us here have affected the whole world where the English language is spoken, and in countries foreign the orations have been translated and read to numerous assemblies of Spiritualists. I trust she will meet with an equally useful field for her energies in the United States, and aid the cause as much with you as she has done with us."

J. BURNS.

Spiritual Institution, 15 Southampton Row, London, W. C., Sept. 13th.

### A Timely Rebuke.

Mr. William Lloyd Garrison very recently was called to attend the funeral of a lifelong friend, in New Jersey, at which a clergyman officiated who was of the old theology faith and speech. In the course of his remarks to those assembled he strove to impress the moral upon their minds, that this man had died because he was a sinner; not, perhaps, meaning that he was a sinner above others, but because he was a sinner by inheritance, dating back his birthright to Father Adam. "The wages of sin are death," repeated this orthodox minister several times; meaning, that death was because of sin—that because men are by nature sinful therefore it was decreed to them to die. However true such an interpretation might be theologically, there was certainly a manifest impropriety in introducing it and dwelling upon it at a time when bereaved friends were hungering only for words of consolation.

When the ministerial remarks were finished, Mr. Garrison rose from his seat and improved the opportunity, first to pay a merited tribute to his life-long friend, and then to protest against, even to the limit of denouncing, the dogma that had been theologically thrust into the thoughts of all present. He rejected and resented it with all possible emphasis of feeling and expression. He denied that death was the result or penalty of sin, as the preacher had just declared; it was the baldest and most literal meaning that he had given to the well-known Scripture phrase. We die, said Mr. Garrison, simply because we are born to die. That is the natural termination of our earthly career. Death is as much a part of the divine plan for us as birth; and to those who live out their allotted period death is always welcome, as it was the divine intention that it should be. This is the true view. The minister, like the most of his kind, had given the Scripture text its literal meaning, being unable to penetrate to its spiritual one. He should have said, if anything, that sin produces spiritual death, so long as we continue in it; but he worships the letter of his Bible. He was well rebuked, and ought to feel instructed also.

### Persecution.

J. H. Harter of Auburn, N. Y., a lecturer upon Spiritualism, temperance, and various reforms, recently received at the hands of the prohibitionists the nomination for County Treasurer. Subsequently he withdrew his name from the ticket. The only cause of opposition to him, was his earnest, outspoken Spiritualism. In a letter published in one of the Auburn dailies, he says:

"Allow me further to state that I am a believer in Ancient and Modern Spiritualism, and that I advocate it from a Biblical, Christian, scientific standpoint, and that I will do what I can for the enlightenment and salvation of humanity, but especially for the few bigots of Auburn who refuse me the use of the Court House, and who now desire the removal of my name from the county ticket, after it was put there by the unanimous vote of the Convention. Permit me also to say that I will continue to preach, pray and vote for Prohibition, with the name of Harter dropped from the ticket."

Yours truly, J. H. HARTER.

J. S. Armstrong, proprietor of the Cascade, Cayuga County, N. Y., writes, Sept. 26th, concerning the celebrated medium of Moravia memory: "Mrs. Andrews is here, and will remain until after November 1st, and give daily sances; after which time she has under contemplation a trip to Russia."

An interesting account of the tests given and recognized at Liberty Hall, Springfield, Mass., by J. Frank Baxter during the month of September, will appear in our next issue.

### Moody at Northfield.

The revivalist Moody has opened fire at Northfield, his native village, in the far western part of this State; and there, too, has opened the first demonstration against him. It was made in the Unitarian pulpit of that place. The Unitarians are not wholly pleased with these sensation religious meetings, and this is their mode of manifesting it. In a recent sermon the pastor of the Unitarian Church assailed the Moody theology very vigorously in a regular series of telling points, which he made against it. He charged that Orthodoxy is anti-Christian, that it is unreasonable, that it is essentially immoral in the tendency of its creed, and that its present place in the Church is a usurpation. Which, it must be confessed, is a rather bold and decisive assault on the outworks if not a rather effectual sapping of the foundations. Mr. Moody, it appears, accepted this challenge of the Unitarian opponent, and in a succeeding discourse laid down the Orthodox theology in his own way, which was said to be wholly original and not wholly ineffective. Both of these sermons, not to call them arguments, were reported with sufficient fullness, in a New York Journal. The discussion is quite within the bounds of courtesy, and therefore becomes the more interesting. Moody is going to New York soon, and another journal of that city warns him not to bring any "twaddle" to that market, because it will have no effect on "the iron-clad, strong-hearted, bullet-headed, brazen-faced, flagitious sinners" that there abound. Moody may even be frightened off from going there at all.

### J. J. Morse.

This talented and genial gentleman has just returned to this city after filling his final months' engagement during his present trip to the United States, in Bangor, Me. This engagement was a return one, arranged for at the close of his term in that city in March last, and has given the greatest satisfaction.

Mr. Morse sails for England in the White Star Steamer "Baltic," leaving New York on Saturday next, October 9th. He expresses himself in the warmest terms concerning his visit, and he will long remember the kindness of his American friends.

In addition to arrangements for lecturing in New York, Philadelphia and New Haven, the Bangor Association have secured his services for two months upon his return next year, of which particulars will be announced in our columns in due course. An able advocate of Spiritualism in its philosophical aspects, all who have heard his utterances when under the influence of his spirit guides, will regret his departure, and look for his return with pleasure.

That influential body, the British National Association of Spiritualists, has arranged to give Mr. Morse a special reception at the Cavendish Rooms, London, on November 3d, an honor duly appreciated by its recipient.

### American Mediums in London.

We hear encouraging accounts of the good service which is being performed in the English metropolis by the friends who have visited that country recently. The speeches and labors of Dr. R. T. Hallock and wife, of New York, are also reverberated by the spiritual press there with pleasure. J. Burns, editor of Medium and Day-break, in a letter dated Sept. 13th, thus refers to Dr. Main, of Boston, and Mr. and Mrs. Horn, of New York City:

"Dr. Main is with us for a few days; he sails for Boston on the 21st. He may with truth be named our apostle. Goodness and sympathy follow him wherever he goes. His powers of diagnosis and soul-reading are something marvelous, and he heals both body and mind. We wish we could keep him altogether; he is just the kind of man I should be delighted to retain on the premises." I hand over to him all cases as they come, and none come amiss. We shall be sorry when his pleasant influence leaves us.

I have just had a letter from Mrs. Hardy; she is taking what we denoted her hero-rest; and we hope she will be in a condition to work more when she comes again next spring, or the one following.

We expect Mr. and Mrs. Horn soon from the continent. I had a nice little sitting with them on their stay in London. Their wonderful book, "Strange Visitors," made myself and many others desire to know the authors personally.

In the Constitutional Convention recently in session in North Carolina, a proposition was seriously made by one of the members to make an amendment to the State Constitution, that should render all citizens who do not believe in the Old and New Testaments incapable of holding office. At this odd piece of intelligence the New York Herald cries out in indignant language: "Back! back! malignant bigot! What do such people as you know about religion?" There is a good deal of this sort of stuff in North Carolina, and we wish we could say it was to be found there only. An emancipated public opinion in States further north suppresses such acts as those of the North Carolina member, but the same spirit of bigotry burns under many a coat of black, that would delight to have the complete disposal of those who differ from it in any particular. Let us not shout "Freedom!" till we are out of the woods. There is a battle yet to be fought on this identical ground, and very near home too. Bigotry has for decency's sake covered its claws with velvet, but they are there all the same, and ready to be run out as cruelly as of old, whenever the opportunity safely presents.

Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale the October numbers of those choice magazines, THE SCIENCE OF HEALTH, and THE PHRENOLOGICAL JOURNAL, which are issued regularly by S. R. Wells & Co., 737 Broadway, New York City. The first-named publication in its present number treats, among other subjects, of "Pugilistic Training," "What I know about Doctoring," "Poisoning the Wells of Life," "Sanitary Influence of Atmospheric Conditions," "Shall we use Placebos?" "Oats and Quatmeal," "A Hygienic Dwelling," "Temperance and Faith in Shooting," etc. The JOURNAL, among other matter of interest, presents articles entitled "Won Again," a social sketch; "House and Window Gardens," illustrated; "Comfort for Diffident Young People," "Francis F. Spinner, late United States Treasurer," "A Lesson in English Finance," "Some of the Institutions of San Francisco," "Immanuel Kant," "Not all Gold that Glitters," "Business Mismanagement," "The Lesson of the Great Floods," "Agricultural Hints," etc., etc.

An article from the pen of that keen and able writer, Allen Putnam, criticising Dr. Beard's statements in regard to Spiritualism, will be printed in next week's Banner.







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