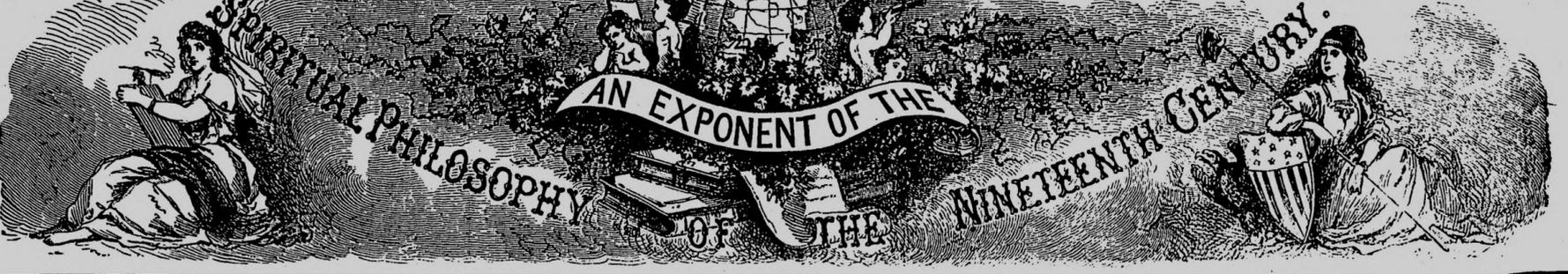


BANNER OF LIGHT.



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clearly understood that it would come within the reasonable field of inquiry on the part of the disciples of any school of thought or ethics—taking its place by the side of Neo-Platonism and its kindred philosophies of the East, and fearing not the treatment of those schools of thought peculiar to learned Germany. But this is not all. I am here to-day, my friends, to tell you that Spiritualism is religion! It is fashionable in the schools of modern thought to denigrate it ethics; it is desirable among materialists to call it philosophy and phenomena; but religion in man is that which links him with the Infinite and Eternal. Wipe out the infinite and eternal, and you have no immortality. All religions clasp hands over these sublime truths. We can apprehend even in the midst of the jargon and misinterpretation of the ancient Hebrew Bible the pathway of a common and central idea known to all systems of religions thought among men—however widely apart their details may be.

The churches are now shaken to their centre by the blast of popular inquiry, and proofs of the truth of the fundamental principles of religion are being demanded of the priesthood by their following, and the world outside as well, in a measure never before known. Reasonable investigation and reflection are the solvents which are making possible the grand advances of the hour. If man is blind, dumb and deaf, Nature has no voice for him, nor he any appreciation for her; she speaks but to those who have receptive faculties to apprehend her call. Place a soul inert and dull of comprehension amid the splendors of wood and stream, and what does the picture accomplish for him? Nothing! Place a germ instinct with the purpose of immortal life in the same condition, and Nature speaks to it the recognized language of the Eternal. And as to the quickened apprehension only of the mind the murmuring streams are tuneful, the winds of the forest are melodious, and orchestral harmonies breathe among the drooping branches of the wood, so the attributes of infinite intelligence speak to the soul which has infinite intelligence; else how is Nature's voice to be heard by it? She has no voice if this be not true, and man is listening at such times to that which is really dumb, imperceptible and inaudible to him as to the most valued, the spiritual, side.

The soul of man to-day cleaves the bonds that hold him in a material sense, striving to rift them in twain, that he may be truly free; the potency of material minds is surging around you; they are steadfastly working their way in the world; in the midst of this, man grows into form within, so that an eternal voice to the soul is heard and recognized, and skepticism is robbed of all power to harm the real truth—becoming rather an invigorating spring to human action in efforts to compass a knowledge of it and its blessings. Is spiritual truth more than mere phenomenal manifestations—is it undeniable, unquestionable? No longer need we go into argument in defence of the physical and mental manifestations; whatever their truth according to the idea of the past time, it is now near the end of those two thousand years in which the millennium has been foretold, and the very atmosphere of earth is redolent of signs and wonders proclaiming the approach of another avatar from heaven. The great planets Jupiter, Uranus, Saturn and Neptune, which have the largest power in the solar system, are now perfecting a perihelion unknown for the last two thousand years, and that coincidence of perihelion will bring about such changes in earth's conditions and surroundings—its magnetic and electric forces—as shall produce political convulsions, deadly epidemics, warfare and divers other trials and dangers in your midst. With this great physical culmination about to exert its power in human affairs, is there no great spiritual culmination also? Are not the conflicts between science and religion, the great agitation on all social topics, the wonderful power that now is working among the churches, modifying and even extinguishing the force of dogmas ancient as human tradition itself—that broader warfare which is going on in the world to-day, striking down all human creeds and building up the true religion of humanity—are not all these the indications of an approaching culmination on the spiritual side of being equal in degree to the physical wonders of the present era? Is it not in accordance with the law of universal harmony that the movements of the nations of the earth are ordered in cycles, as are those of the planetary system? And if we follow closely the course of events, we shall find in the culmination about to ensue, a spiritual thought corresponding to those of the physical universe, and that that physical universe itself is governed by law; and if there is a governing law, shall any person be bold enough to say that the spiritual is without law—that the great Guiding Power here falls off, and leaves man's better and inferior nature to the domination of blind and hopeless chance? Is it not rather the more apparent that the law rules with greater force and subtlety in the spiritual universe, and that that spiritual universe is held in its orbit and led to revolve around its central point as the planets are by the law of their own being? Is it not in accordance with reason that as constellations exert their influence upon the physical plane of human life, so spiritual constellations in their rising and setting, *i. e.*, in their revolutions, have their influence on the spiritual side of existence, so that man is moved by them to better ideas, and more progressive conceptions of his surroundings and capacities, in time, and regarding that eternal state of which the seen, the felt and the known (through experience) of earth are but prophecies?

In past ages nations have culminated to certain heights of physical and mental power; what subtle agency then held sway, what wonderful force descended upon the sons of men! Buddha, Krishna, Christ—the Messiahs of all time, speaking out from their wonderful heights have called men to come to them; Gautama fired with the fervor of consecrating love, breathed on the nations of the East, till they rose in the splendor of spiritually enlightened intelligence, and perceived the grand, the divine nature of man! Those laws under which the advances of Greece and Rome were achieved, rested mainly upon the basis of the physical, while Christ showed the nature of the spiritual development, and opened the way for a higher advance to come. Who in the light of the past, and the experience of the present, shall say that spiritual constellations do not govern and control the course of human thought, make preparation for the destined cycles of time, and give to man what he can bear of spiritual truth, and at the moment when he is best fitted for its reception? If this be true, then do not the phenomenal signs of our era foretell the coming of Christ—he who said he would give you a Comforter who will tell you all things? Signs that the past has agreed to consider as prophetic of the latter days are in your air; by the process of time, and the revolving of the seasons, the hour draws nigh when the sun will occupy the position which he did two thousand years ago, and the planets that now draw nigh to a coincidence of perihelion will represent the position of the solar system at its highest point of magnetic and electric taxation. Does not the Bible say, for instance, that the spirit of God in these latter days shall be poured out on all flesh; that "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men dream dreams"? Are not all these signs and others mentioned in that volume now regnant in the very atmosphere of earth to-day? and do not these stupendous conditions accord with those of the physical in foreshadowing the spiritual culmination of a chapter in human history?

Spiritual power is no discovery, no modern invention for which any human being can take out a patent and believe it is something new and wholly his own; it is a revelation on a higher plane, and in our day, of cycles of ancient thought that have recurred to the earth many thousand years ago, and that have many times since approached that culmination the bringing about of the full measure of which is the destiny of the nineteenth century. As from the sacred writings of the Chinese, the Hindus, the Mohammedans, the Persians, there comes the evidence which tells of this truth, so from Hebrew and Christian Bibles man gathers the records of similar impulses of the Divine Spirit toward his children. Such an impulse is regnant on earth to-day—it is not, as some suppose, the direct achievement of modern science or intellect. This age, it is true, transcends in physical results the achievements of the Romans at their highest estate, but every age that has brought a spiritual revolution has been attended by just such signs of material advancement as are in the world to-day. Each time this avatar has come to earth its advent has been after the same manner. A seer noted for discoveries in the spiritual realms, says the signs and phenomena of these days are different from those of former time. But wherein? The parallel holds good in material things, and the sons and daughters of men are exceptionally endowed with spiritual gifts, and how shall there be such points of resemblance between the present and the past if they do not argue identical causes for similar results? These identical points which show themselves when a nation reaches a certain position in development come in answer to its fitness; and with the returning thought, to which we have referred, comes a steady increase of spiritual power, culminating in the reforms which characterize that particular period for all time. Some have been builded in materiality, but return in spiritual superiority now.

As these spiritual powers are governed by beings of a spiritual nature, it is not supposable that man can behold them with the material senses; thus the materially minded fail to believe; could they be seen by the physical senses then they would not be spiritual; the vision of the seer or the prophet is from within—if it were received through the material senses then it would not be essentially a spiritual vision; but if these spiritual faculties are so quickened in every age according to this culmination as to give man under each cycle like and identical conditions and powers, then this truth proves the verity of its claim.

after the edict of dissolution, yet these manifestations may be characterized safely as but the alphabet of Spiritualism itself. Some of you, at least, do not wish to remain in the alphabet always; you wish to take the next step in understanding the new revelation that has come to you, and that is the presentation of the grand philosophy which is legitimately deducible from these occurrences and their unfoldment. You are to comprehend that the sound made is not merely a sound—the table caused to vibrate is the vehicle of a mightier phenomenon than the mere gyratory motion of matter; that the flower brought into the locked and darkened sense chamber is not merely a flower, but an evidence of the power possessed by the unseen agents engaged in its transportation. All these occurrences point to the action of unseen agents; these agents claim to be and by practical investigation are so proved to be the spirits of those who once inhabited human forms; these disembodied spirits prove themselves by ocular demonstration to be able to divide what are known to you as solid substances for the passage through other substances; to hold in abeyance for a time the great law of gravitation; in a word, they can temporarily set aside the usual routine of nature, that thereby they may attract the attention of investigators and scientists (if they dare accord it) to a something which overleaps all the ordinary results of human observation. Man to-day is faintly comprehending the attributes of the soul—he is discovering in himself and his brethren embodied, through the demonstrations presented by the disembodied, other eyes, other avenues of hearing, other orders of sensation than those which look earth-ward alone. These spirits urge that you recognize the spiritual gifts with which you are endowed, and embody the result of that recognition in your thoughts and lives; and claim that the New Dispensation drawing toward you from the infinite realm shall in due time find a response in every intelligent soul!

And reflecting on the spread of the philosophy and phenomena among men since the advent of Modern Spiritualism, what more wonderful things could be conceived of than would be capable of accomplishment, if those who believe in the existence of spiritual law and the essential, conscious existence of man after death would assemble together in sympathetic union! The forces of the physical universe would not be able to control them—the spiritual would have to be called in; and such power would be vested in their presence as would bring about a Pentecostal feast, a new revelation to them from the higher spheres of being. This new revelation is with you now working gradually to harmonize means to ends; it is with you in the twilight hour, in the silent watches of the night, in the full glare of day, in all the ways and by-paths of life; it meets you on Beacon street, and "on Change," teaching the Golden Rule everywhere; it is making its way into all the processes of human society, business, theological, and political relationships; it means a something that is not set apart for one day in the week, but is felt in every day and hour of existence; it means a something that does not merely exist on the Fourth of July, as you celebrate your national independence, but a something which permeates (or should permeate) the entire life of your institutions! Freedom from bondage of ignorance!

A religion is born in your hearts that is indeed for every day and hour of existence; it means truly no political raiment, no garment that can be cast aside; it is not possessed merely of a passive existence, it means action, in love, everywhere—it is the Christ-Spirit speaking to man! Its voice on earth has not been silenced by the lapse of time, or the persecution or martyrdom of those who have heretofore been its mouthpieces; it was not crucified on Calvary; it has not ascended to the heavens to remain there; it is a living and always unfolding revelation to earth that cannot be lost. That new religion is a power—it is a light that comes from the world of immortality and says, "Now that Death is vanquished and slain, man must live the life that is worthy to be lived by an immortal being; not putting it off for the future, but assuming its duties here and now." The Spirit of Truth speaking to your hearts says: "To-day you are clothed in the raiment of your thought; to-day you are in heaven or in hell; to-day you grope in darkness with companions of like pursuits, or stand in the light viewed by the approving eye of angels; no dying blood, no atonement by another can avail you—you are individually weaving the garments in earth-life which the spirit must wear at death; brightly or darkly are you weaving them, according to your modes of thought and the experiences incident to the outworking of that thought in the plane of mortal life."

The Kingdom of Heaven is at hand! Not but here in the silence of your own souls—the significant silence of your hearts which by angels is discerned, and from which your spiritual existence finds date and record. What greater light can illuminate the sensibility than that the interior is the real; that the dungeon cell may be irradiated with this divine lustre, and the man condemned of men may be found, at the last, robed in glory? The voices of the spirits claim that the true revelation of religion comes on apace to be the abiding guest in your hearts. Whoever believes in spiritual manifestations and is not prompted to greater kindness and a broader benevolence toward his fellows, is truly a believer of the physical kind or type; whoever, through the philosophic element in spirit-communication, believes that death is vanquished and slain, and is not thereby filled with aspiration for the attainment of better things, believes only from the head—the heart has but little to do with the matter in such case. Whoever be-

(Continued on eighth page.)

The Rostrum.

THE NEW ADVENT OF TRUTH: Is It To Come, or Is It Already Here?

A Lecture Delivered before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoon, Dec. 1st, 1878.

BY MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light by John W. Day.)

INVOCATION.

Infinite Spirit! our Father and our Mother God! thou Divine Presence, thou Surpassing Power, thou Spadfast Flame, thou Abiding Friend! within thy keeping all forms of life abide, who art the very Source of Life, the Potent Soul. Source of all intelligence, Divine Motor of all motion—thou Infinite God! we praise thee from the altar of our souls; we place the offerings of grateful devotion upon the shrine of thy love. As Nature makes known her voices of praise in the hidden developments of her mysterious arcana as well as in those of her departments which are open and visible—in the silent procession of the atoms as in the rich glory and majesty of thy domain in the kingdom of matter, so to us the spirit proclaims thy praise, and the pulsations of human hearts flow toward thee through countless avenues of devotion. We praise thee for the continuity of life, for the consciousness of existence, for the experiences of being, for every good and perfect gift of intelligence—in the outworking of human thought, in the discoveries of human science, in the investigations which multiply and beautify the works of man's hand; but far more than for these the spirit praises thee for the knowledge of immortality, for every good gift and grace inherent in the human soul, for the clear proof of immortal life that is constantly renewed through countless returns to earth of those who have erstwhile trod the pathway of physical existence. We praise thee that in every age there have been witnesses of the continued, conscious existence beyond the change called death, which is the common destiny of all thy children; we praise thee that Messiahs have been born, bringing to the world the fruition of immortal truth, and that the Divine Spirit has descended in manifold times and places upon man. We praise thee that this hour is not without its sign and token; that the evidence of spiritual life goes onward to just appreciation, and that by inspiration man's soul is uplifted from the trammels of the dust, and his feet are set upon the hills of progress forever! Kindle thou the flame of immortal love in the hearts of thy children; oh, make strong the altar-fire that consumes materiality; consecrate to greater truths and higher works those whose hearts and hands are engaged in the development of knowledge, and give to the comprehension of universal humanity the impetus of those strong pulsations which shall quicken its perception of spiritual truth. Now that the King of Terrors is conquered and slain, now that the old-time fear haunts no more with tortures the enfranchised soul, oh, let every altar of human life be illumined with the perfect consciousness of immortality, until every soul shall say: Our Father, we know thee, for thy kingdom is here! Amen.

ADDRESS.

The New Advent of Truth—is it to come, or is it already here? "What went ye out into the wilderness for to see? a reed shaken with the wind?" When John was baptizing in the wilderness, thus spoke one who had even grander power; and when they asked of John if another was not to come, what answered he? "I, indeed, baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Spiritualism in its present aspect of phenomena and philosophy has been in the world over thirty years; no other truth has made such rapid strides toward universal recognition by the great body of human minds; no other philosophy has won so many believers; no other religion has ever equalled its advance within this space of time. Is this, then, the final truth? Are mankind on the verge of that religious millennium foretold in ancient times, or are we to look for another and a higher evolution of spiritual power? Spiritualism is not simply phenomena; spiritual truth is not simply a philosophy. It is true there are phenomenologists in your midst who believe in the molecular continuation of life after death; it is true there are those who believe in the phenomena of existence after the body has been disintegrated; but such, if they go no further, miss the essential principle of the modern movement. Spiritualism is not, we repeat, simply a philosophy; it is true there is a philosophy within it that can be so distinctly stated and so

DESPONDENCY. BY WILLIAM W. WALKER, AUTHOR OF "RAISINS."

Not have seen at once that the stubborn realism of that "intuitive intelligence" of which he so confidently speaks...

IS IMMORTALITY A BELIEF?

BY E. P. SARGENT.

Among the many questions of the day Mr. Leister Stephen has been the first to whom Spiritualists have addressed a word of dissent...

It is not, says Mr. Stephen, "even a faint or shadow of ostensible reason for coming immortally to man and excluding animals."

THE CASE OF MISS FANCHER.

A Prominent Spiritualist Replies to Dr. Beard's Statements—With also a few Words for Dr. Hamann—Materialism Not Answered when Arranged in the Garb of Pretended Science.

To the Editor of the Sun:

Sir—In a tract entitled "The Scientific Lessons of the Mollie Fancher Case," by Geo. M. Beard, M. D., New York, the writer says: "Unquestionably for evidence has been brought to me from various quarters—"

It is not to be marvelled at that these philosophical should be the extent in their denials. Just as a Sathian science seemed to be having things its own way...

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And may not conscious mind logically and rightfully regard the whole material universe as worthless in comparison with itself? What is a universe of mere dust and gas compared with the wretched little individuality of a Shakspere or a Newton?

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Now the belief in immortality, so far as it is founded on actual phenomena and personal experience, is no more "metaphysical" than Frankland's belief in the eternity of lead...

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From actual phenomena, objective and subjective, known to savages as well as to civilized men, issues the first serious belief in immortality. As far back as history or tradition can go we find the belief...

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our day build up or pull-down psychological systems, irrespective of the facts of somnambulism, mesmerism and Modern Spiritualism. Mr. Taylor, as if anticipating a recent extraordinary disquisition from the pen of Mr. Frederic Harrison, truly remarks that "there has arisen a pseudo-morality which has a long history with soul; and yet the definition of the soul 'has remained from the first that of an animating, separable, surviving entity, the vehicle of individual existence.'"

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In the year 1826 the Royal Academy of Medicine in Paris appointed a commission of eleven members, who inquired into the whole subject of mesmerism for five years, and, in 1831, reported in full, and in favor of the reality of almost all the alleged phenomena, including clairvoyance. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. They say: "We have seen two somnambulists distinguish with their eyes shut, objects placed before them; name cards, read books, writing, &c. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers."

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New York.

SPECIAL CORRESPONDENCE.

The Spirits on Materialists—Popular Errors of Judgment—Relative Value of Personal Testimony—Assumptions of Ignorance and Prejudice—Talmage, the Divine—How he made War on Spiritualism—The Patechard Knight and his Edgewise Battle-axe—The "Son of Thunder," fighting Phantoms—He visits the Bacchanalia—In the Gambler's Den—In the Bordello, among the Fallen Daughters of Eve—Sitting up Souls in Tophet—The Minister of the Tabernacle safe—Sermons of the Wine-press and the Distillery—Challenging the Fates—Transporting a Moral Pestilence—Importance of careful Investigation—The Lofly Tumbler of the Tabernacle in the Laboratory of the Inferno—Stirring the contents of the Cauldron—Going after the lost Paradise—Force of Paying the Church Debt with Melodramatic Thunder—Reading of the Veil of the Tabernacle.

To the Editor of the Banner of Light: The mantle of charity with which every good Spiritualist is expected to cover a multitude of sins, may—like other mantles—be rent asunder by the abnormal movements of the sinners, or as a consequence of their peculiar forms of delirium. I have observed that spirits always have an unpleasant effect upon the average materialist. The diseased action may not be exactly what science describes as *mania a potu*; but it is nevertheless something very terrible, if we may judge from the symptoms. Probably the subject ought to be investigated by those distinguished scientists who are not only presumed to know everything about physics; but, for that particular reason, to be especially qualified to unravel all the mazes of metaphysical speculation. It is assumed that these are the men who must render a final judgment on the great problems which Spiritualism has forced upon the attention of mankind.

But the opposers of Spiritualism are not alone in making the stupid blunder of presuming that men who have been distinguished in some other line of life and thought, utterly foreign to Spiritualism, must be the very men to expound its principles and to decide upon its claims. The average correspondent who writes about the state of the cause in his neighborhood, seldom falls to drag in the same proper names of men who are believed to be the end of the law and the prophets on all spiritual questions. If a man was a distinguished jurist and codifier of the laws, he must also have been an authority in psychological science. If he was an eminent chemist, or made oxy-hydrogen blow-pipes, he must have been eminently qualified to write on the spiritual developments of the age, and their relations to Theology and Religion. If he was a sound political economist, or a respectable diplomatist, his testimony to the truth of Spiritualism is supposed to be worth more than that of an ordinary man, though this subject sustains no apparent relation to the general sphere of thought and action in which his distinction was acquired.

Now the idea that eminence achieved, either in the study of physical sciences, the principles of jurisprudence, political economy, diplomacy or statesmanship, constitute the proper preparation for a wise investigation of metaphysics, psychology and Spiritualism, is a grave mistake. As a rule such men are not qualified to pronounce an enlightened and comprehensive judgment on these subjects. On the contrary, their whole course of mental discipline, life-long associations and habits of thought, often render them mere novices in the higher departments of metaphysical philosophy and spiritual science. We might almost as well go to a blacksmith for a legal opinion; employ a cobbler in the capacity of pharmacist or military engineer; or call on the average milliner to explain the co-relation of forces, or to solve the grand problem of squaring the circle.

Outside of the ranks of Spiritualists this false assumption is almost universal. Every shallow scologist, whose egotism is only equalled by his ignorance, is ready to repeat the cry, "It is opposed to science; it is all deception; the mediums are jugglers; the witnesses are liars; and that is all there is of Spiritualism!" Such people seldom believe anything until it is rendered popular by the conversion of certain high-priests, chief scribblers, and distinguished pariahs. In the mean time they prefer to rest on the testimony of any one who knows nothing, and is prepared to offend his ignorance against the actual knowledge of other people. An army butcher or any loud pretender will do, and it is not necessary to inquire into his antecedents. No matter if it be an arbitrary mandate from the War Department that brings him to the front, he must be qualified to adjudicate any question that relates to the character of people whom he has not seen, or to give reliable information on a profound subject which he has never investigated. Such empty pretenders are always ready to explain everything; but in what manner? Their peculiar method may be described as *obscurum per obscurius*. And so they keep on "Explaining these wonders to the nation, but never explaining their explanation."

When they begin, a sudden darkness falls upon us; and but for our well-known politeness we should command these people, as the old Cynic philosopher, Diogenes, did Alexander the Great, to "get out of our sunshine!" When they get through explaining, we discover that they have all the while been pawing the earth and heating the air until they were able to retreat under the thick cloud of their own dust. Ye gods! Jupiter and the rest; and all ye puny little godlings who "peep and mutter" in the dark closets of your superiors! I know ye, that these people have special claims to your indulgence. We are assured that while "The Gods are just, and of our pleasant vices Make instruments to scourge us," they yet punish with discrimination. Here is the foundation of our hope for the enemies of Spiritualism. The scientific maniac is no more to be blamed than any ordinary lunatic; and common fools have small responsibility.

Among the enemies of Spiritualism, you are aware that Rev. T. DE WITT TALMAGE, of the Brooklyn Tabernacle, is conspicuous in several ways, but especially for his coarseness and the constitutional obliquities of his mind. It is not at all surprising that this clerical *Dombasche Furiioso* should try to whet his edgewise battle-axe on the foundation stones of the Spiritual Temple. But he labored to no purpose. The truth is, the metal in that old axe is too soft to be sharp, or to inspire the slightest feeling of apprehension in the Spiritual Israel.

And it came to pass that DE WITT, whose surname is Talmage, girded up his loins on the Lord's day and went out to battle. He stood up like a man, in the midst of the Tabernacle, and with his armor on. He uttered grand swelling words expressive of his valor. And the people said, Amen! It is true there was neither logic in his speech, nor point to his weapons. They were altogether of such flexible stuff that saints of easy deglutition and feeble digestion might swallow them. And so, at last, it may be as Shakspeare said: "When valor preys on reason, It eats the sword it fights with." And the champion with the edgewise weapons went through with the customary gnufflections, and his remarkable broadsword exercise in presence of all the people. The weapon was no more substantial than *patechard*; but he brandished it fearfully, and his attitudes were very threatening. Many people were either disgusted or amused; while others realized the fact that the valiant knight was only Talmage; and that he might retire at the first attempt to show him a free lance.

He had breathed the atmosphere of the bordello; and studied this phase of the subject in the lurid light that reveals the shameless face and all the lineaments of depravity. And then—with his person and wardrobe reeking with every foul emanation—he hurried to the Tabernacle, regardless of the moral health of young men and maidens, and even little children—the lambs of his flock—to give his bad rhetoric and his polluted garments another airing!

How far it may have been necessary for Talmage, the divine, to go to those sinks of iniquity, as a means of increasing his knowledge and perfecting his midnight views of abandoned life in New York, may be inferred from the following extract from the correspondence of the *Daily Star*. Speaking of the late course of Tabernacle Lectures, "Wide Awake" says: "They are a repetition of sermons published by him in 1872, entitled the 'Abominations of Modern New York.' In the fourth sermon in that book, entitled 'After Midnight,' may be found, word for word, his sermon of Sunday, the illustrations of which are so marked as to be unmistakable. The sixth sermon, entitled 'The Massacre of the Needle and Sewing-Machine,' is a *fac-simile* of his sermon on working-women's wrongs a few weeks ago; so also on club-houses, the dance, &c. If he acknowledges that his present sermons are a repetition (by request, of course), I have nothing more to say. But if he claims they are new, he is a fraud, and I think that \$500,000 increase of salary could have been used to pay for something better than worn-out brains, and a relash of old sermons, with the addition of a gymnastic performance."

At the first blush the world's people may not perceive a valid reason for the recent nocturnal explorations. But they cannot be expected to see all that Talmage saw. He knew that the only way to obtain accurate information was by many visits and patient research. It is here, especially, that we discover the scientific tendencies of his mind. In every field of investigation we must correct and confirm, modify or disprove, our first impressions by repeated experiments and a long course of observation. A man who bears the stamp of originality (there have been none like unto Talmage) could never have expected to depend on secondary means of information. Such a man will go to the bottom of things—to ultimate sources of knowledge—whether the same are to be found in heaven, earth or hell. Talmage, the divine, is the last man to depend on the testimony of such Spiritualists as Dante, Shakspeare and Milton. And if he ever did—in some limited degree—he knew that Francesca of Rimini could never have discovered everything worth seeing in the course of a single flight through the dismal realms of the Inferno. What if this man had been there many times before? There was yet opportunity to extend his acquaintance. Besides, that country may be supposed to present new aspects every time; and no one knows better than Talmage that the population is rapidly increasing.

Now the man who had been there before did not, it seems to us, really need a polemic to show him the way, to introduce him to the people, and point out the curiosities of the country. He had some conception—the result of imagination or previous explorations—of those dark caves where hags do congregate and prepare their mystic spells. He may have witnessed the blending of the miscellaneous elements of that infernal compound; and without going to see, he must have known that the "hell-broth" was "smoking hot" and highly seasoned. We must not presume that he had any appetite for such a repast; but still the messenger of the Tabernacle tarried there, and inhaled the fumes which he stirred the contents of the cauldron. The infernal chemistry was a study for a man of his peculiar tastes; and he went on with his analysis while he listened to the monotonous chant of "Double, double toil and trouble; Fire burn, and cauldron bubble." Under the inspiring influence of a mysterious charm he rose to the level of great things. The spirit of the Crusaders was upon him. They determined to recover the Holy Sepulcher; but Talmage, the divine, had a grander mission. He may not have expected to recover the primitive estate of every man; but he resolved to do something worthy of his unequalled opportunities. If the original Paradise had been lost, he was anxious to take a sharp detective along with him and look it up. He would go anywhere to find it. He was willing to travel all night, and be driven down the smoky tram-way that leads to perdition—all in the interest of mankind in general, and to complete his own remarkable qualifications as a popular guide to heaven!

In the report of the testimony in the suit of Mr. William G. Gelston, we learn how Talmage, the divine, paid off his church debt—which still remains unpaid; how he was congratulated for an achievement that was never achieved; how District Attorney, A. W. Tenney, was deceived, and the Rev. Doctors Jeffrey and Lyman, wasted their complimentary speeches. In the *Herald* of this City, of the date of the 7th ultimo, the whole story is told and need not be repeated here. And it came to pass when the Tabernacle farce of paying the debt was ended, the mortgage remained, firm as the corner-stone of the temple. In that same hour the balloon of empty pretensions collapsed, and the veil of the Tabernacle was rent in twain.

In this letter I have far transcended my proper limits; and will not again send you a slight draft for so much space that may be required for other purposes. S. B. BRITTON. 2 Van Nest Place, New York.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL.—Spiritualist meetings will be held at the Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2 1/2) during the season of 1878-9. Good lecturers and excellent music. The public are invited to attend. Free of charge. Rev. John Freeman will lecture Jan. 5th and 12th. Per order Ex. Com. INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APLETON STREET.—W. J. Conklin delivers an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Services commence at 10 1/2. Congregational Singing Practice at 12 1/2. ABBEY HALL.—Children's Progressive League No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 P. M. The public cordially invited. J. H. Hatfield, Conductor. PLYMOUTH HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Plymouth Hall, 76 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 246 Washington street, every Sunday, at 10 1/2 A. M. and 2 1/2 P. M. Excellent quartet singing provided. PARKER MEMORIAL PARLORS.—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, Berkeley, corner of Appleton Street, every Friday afternoon and evening. Mrs. John Woods, President; Miss M. J. Barrett, Secretary. DONNELLY HALL, 77 FRONT ROW.—Meetings every Sunday at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. ARBONEL HALL.—Meetings are held in this hall, Waverley Building, Charles-town District, every Sunday evening, under direction of C. H. Marsh.

Amory Hall.—As usual, the hall was well filled, and the selections unusually interesting. The exercises consisted of the following: Overture by orchestra, led by Prof. Bond; singing, responses, and Banner March; selection by orchestra; reading, "Two Roads," Mrs. Jones; recitations, "Christmas Eve," Charles C. Little, "God's Love," Daniel Welch, "The Vulgar Little Lady," Willa Bell, "The Man of Words, and not of Deeds," George Cutler; Wing-Move-

ments, led by Mr. Ford; song, "Bells of Shandon," Nellie Thomas; dialogue, "Seven Little Cocks," Alice and Lizzie Bond; recitations, "Little Birds on Tree," Flora Frazier, "Lazy Sleep," Alice Blajsdell; song, "Oh Fair Dove, Oh Fond Dove," Helen M. Dill, accompanied on the piano by Miss Hopkins; recitation, "Winnie's Christmas Gift," Jennie Bicknell; selection by orchestra; remarks of Mr. J. B. Hatfield; select reading, "The Death of the Old Squire," Miss Lizzie Thompson; closing with the Banner March. W. D. ROCKWOOD, Cor. Sec. Children's Progressive League No. 1, Boston, Dec. 29th, 1878.

Usnell Hall, 7 Tremont Row.—The circles last Sabbath were well attended. The tests given were not only convincing, but so easily were spirit friends recognized that all were well pleased. Several mediums were present. All enjoyed the instrumentation and singing given through this musical medium by spirit control. The subject of Hope was given to the control in the morning from which a fine poem was improvised and sung. We are glad to know that the circle will continue on Saturdays, day and evening, also Tuesday and Friday. W. A. H.

Plymouth Hall.—Dr. Charles Court (entranced) delivered a very highly interesting address in this hall to an appreciative audience last Sunday afternoon. "The Passing of the Old Year" was the subject, suggested by the Chairman of the meeting. A very encouraging view was portrayed of the progress of spiritual life, spiritual philosophy and science, and the intelligence concluded by saying that the closing year had witnessed greater advancement in these things than any other year that has rolled onward into eternity. Dr. Court is an excellent trance speaker, and ought to be kept at work in the spiritual field. F. W. J.

New Hospital Hall, 712 Washington Street.—The discourse, Dec. 29th, on "The Spirit of Inspiration," through Mrs. H. A. Cate, was interesting and instructive. Tests were also given by Mrs. Cate, Mrs. York and Mrs. Chamberlain; singing, congregational, led by Mrs. Gallison. The subject of discourse for next Sunday, at 10 A. M., Jan. 5th, through Mrs. H. A. Cate, will be "The effect of placing the body on ice while the spirit is being separated from it, and the evils arising therefrom." A. B. S.

The Boston Liberal Club will hold a debate in New Era Hall, 176 Tremont street, Sunday, Jan. 5th, at 7 30 P. M. Subject, "Do Any of the Spiritual Phenomena Proceed from Departed Human Spirits?" Moses Hall will open.

William Denton Will inaugurate a course of illustrated scientific lectures in Investigator Hall, Paine Memorial Building, Boston, commencing on Sunday evening, Jan. 12th, and on succeeding Sunday evenings to the close. The subjects of the lectures will be: 1. The fiery Beginning of Our Planet; 2. How the World was Made; 3. Law of Progress and Advent of Man; 5. Man in the Stone Age; 6. What the Scriptures of the Earth Reveal. Tickets for the course with reserved seats, \$1.00; course tickets, 75 cents; single admission, 15 cents. Tickets may be obtained at the *Banner of Light* office.

Movements of Lecturers and Mediums. Matter for this department should reach our office by Tuesday morning to insure insertion the same week. J. Madison Allen expects to speak in Atlanta, Ga., for the Spiritualist Society of that city, the last three Sundays of January. Will make further engagements anywhere in the South, for Sundays and week evenings—public lectures, and in company with Mrs. Allen, parlor seances and private sittings.

A correspondent informs us that "J. Frank Baxter lectured in Albany, N. Y., recently, and after the discourse described spirits present—among others, J. M. Atwood. Mr. Fish recognized the name as that of an old friend of his, who died in New York. Baxter gave an excellent description of the spirit. Many persons in New York knew Dr. Atwood, who was an old Spiritualist. E. C. Dunn, M. D., of Rockford, Ill., is at present busily engaged in the delivery of his lectures on Astronomy, Physiology, and kindred themes. Capt. Brown and Mr. Vandercrook were at East Milton, Dec. 19th and 31st; at Brockton, the 29th. Will be at Weymouth Landing the 5th of January; at Gardner, Mass., the 8th and 9th, and at Cambridge, Mass., from the 10th to the 15th. They will attend the Convention at St. Johnsbury, Vt., Jan. 17th, 18th and 19th, and would like to make arrangements for the rest of the month or February, between St. Johnsbury and Chicago, or Philadelphia. Address at their appointments above, for terms and dates.

Mrs. Helen M. Harwood, of Washington, better known by her slightly correspondence from that city, is on a brief visit to Chicago.

That first-class clairvoyant and healer, Dr. Wm. Wiggan, is soon to remove from Chicago to Grand Rapids, Mich., where he will take charge of a Healing Institute. Col. Eldridge, the able lecturer, and his wife, an excellent test medium, have arrived in New Orleans, and are attracting the attention of most intelligent citizens. Mrs. H. M. Morse gave good satisfaction in a course of lectures in Banglades, N. Y., recently. Her address is Wayland, Meck.

L. Underhill, of Concordia, Cloud Co., Kan., proposes to lecture in Northern Kansas and Southern Nebraska, and would like to receive correspondence from points where his services may be required. Dr. J. K. Bailey is ready to heal the sick or enlighten the people on the Spiritual Philosophy from the rostrum, and should be kept busy at work. His permanent address is Muskegan, Mich.

Dr. C. P. Sanford is lecturing in Kansas, and meeting with good success; he delivers from three to sixteen lectures in each place he visits. Has recently lectured in Manhattan, Ridgeway, Carbondale and Burlington. He expects soon to visit Gardner, Avon, Melvern, Pawnee Rock, Larned, and other places on his list. Mrs. W. H. King, trance speaking and test medium, is engaged to lecture for the "First Society of Spiritualists" in Sacramento City, Cal., on Sunday evenings during the month of January, and will answer calls to lecture during the winter, in surrounding towns and cities, within reasonable distances.

RATES OF ADVERTISING. Each line in *Agate* costs twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. *Milton*, each insertion, fifteen cents. BUSINESS CARDS.—Thirty cents per line. *Agate*, each insertion. Payments in all cases in advance. For all advertisements printed on the 5th page, 20 cents per line for each insertion. For Electrotype or Cuts will not be inserted. Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, and the expiration of the date whereon they are to appear.

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NOTICE TO OUR ENGLISH PATRONS. J. A. COLBY & RICH, Publishers, English and French, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe, should send their names, and the form of remittance, to Mr. Colby & Rich, 10, Fleet Street, London, E. C. Mr. Morse also keeps for sale the *Spiritual and Reform Works* published by us. COLBY & RICH.

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CONTENTS: Preface. Sect. 1. The Three Factors. Sect. 2. Names Misapplied. Sect. 3. Psychometry. Sect. 4. Shadow of Modern Spiritualism. Sect. 5. Psychology. Sect. 6. Spirit: What is It? and its Ultimate. Sect. 7. Death Forces in Spirit Phases Illustrated. Sect. 8. Spirits Externalizing. Sect. 9. The Immediate Action after Death, showing Spirit Conditions. Sect. 10. Man's Accountability for Transgression. The Law of Retributive Justice. Sect. 11. The Continued Showing of Retributive Justice. The Assumption of Judgment and Sentence. Sect. 12. Classification of Grades and Condition of Souls in Spirit Phases. Sect. 13. Facts *Prova* Theories, and the True Ethics for Guidance.

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Five years ago the author published a Text Book for the Sunday Schools of the German Free Religious Congregations in America, entitled "Für den Unterricht in den Sonntagsschulen Freier Gemeinden, Milwaukee, Wis." It was authorized by their Supreme Board, and has been since in general use in most of those schools. This work, having served so valuable a purpose in the liberal education of the German youth, the author was encouraged to attempt the publication of an English edition, the varied field of liberal science. It contains: first, a doctrine of human duties and rights, established upon the nature of human reason, and illustrated by examples contained both in the Bible and American authors, both in prose and verse; secondly, the history of the principal religions; thirdly, a criticism of the most important liberal arts; fourthly, a view of the University, presented in the liberal writings of the English, French, German and American authors; fifthly, a list of the most important authors, including Plato, Aristotle, Cicero, Locke, Kant, Humboldt, Burckhardt, Fichte, Hegel, etc. Cloth, 75 pp., Price \$1.25, postage 10 cents. For sale by COLBY & RICH.

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REPORTS OF SPIRIT MESSAGES... MIS. JENNIE S. RUDD... I wanted to, and I don't know any other place...

REPORTS OF SPIRIT MESSAGES

MIS. JENNIE S. RUDD... I wanted to, and I don't know any other place in the city where I can talk...

Questions and Answers.

CONTROLLING SPIRIT. Your questions are... I was eighty-six years old when I died at Reidsville, Penn...

George W. Groce.

I am George W. Groce, of Cincinnati. I passed out in 1875, July 16th, aged thirty-three...

Joseph M. Maynard

I am Joseph M. Maynard, of Albany, N. Y. I went out in 1875, about Jan. 23th, in the morning...

P. to E.

Life with all its activities tells us beautiful stories. Every blade of grass speaks to me as I walk about...

Ernestine Hartman.

Mr. Chairman, I do not wish to be important, but yet I feel there are those whom I would like to reach...

Dr. Flint.

I come here at the request of an individual who asked me to come. I have no friends of my own to reach...

George B. Thomas.

I am George B. Thomas, of Albany, N. Y. I have been out since 1875, Jan. 23th, I was a Universalist when I died...

There's so much deathliness in this world—people say they are glad to see you when they wish you were a thousand miles away!

George W. Groce.

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William B. Biswell.

I am William B. Biswell, of Providence, R. I. I went out in 1875, some time in June. I had some trouble with my heart...

Harriet E. Smith.

I went out from Artesia, Mississippi. I have only been gone a little while—not much more than two weeks...

Maria Butterfield.

You can say it is Maria Butterfield, from Xenia, Ohio. I am somewhere about sixty-five. It's some distance off...

From A. to M.

Oh, would that I could speak with the tongues of angels! Would that I could tell my story! Would that I could reveal the loved ones who are suffering so much!

Original Essay.

METHODS OF SPIRITUAL CULTURE.

(Conclusion.) Still another and most potent aid to spiritual unfolding is Aspiration...

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSSON.

Abner Stetson.

I died at Danmarissota, Me., in my seventy-ninth year. I was a prominent ship-builder...

Jonathan Jones.

I was eighty-six years old when I died at Reidsville, Penn., and they took my body down to the town and buried it from my son-in-law's residence...

Rudolph Bursh.

I died at Greenland, N. H. Rudolph Bursh. I was an old citizen, eighty years old when I departed...

Samuel McBride.

I was a ship-builder and Sloan, the railroad man, was the engineer. I was killed by the engine...

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In Memoriam—William Knight.

Passed on to the higher life, from his late residence at Frankford, Philadelphia, on the 11th of December, 1878, in the 90th year of his age, William Knight.

At his request I spoke at his funeral as follows: "An honest man is the noblest work of God."

He believed in the Fatherhood of God and the Brotherhood of Man, and that this brotherhood did not consist alone of the fourteen hundred millions of human beings that today...

He was a man of high character, and his life was a noble example to all who followed him. He was a man of high character, and his life was a noble example to all who followed him.

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4. "Human Testimony in favor of Spiritualism," by Geo. A. Haven.

5. "Catechism," Translation from Voltaire.

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The influence controlling the late Mrs. J. H. Conant pronounced my intuitive powers second to no one's in the United States.

Persons in nearly every State and Territory in the Union, throughout the Canada, in British Columbia, Australia, New Zealand, and in several countries in Europe.

All who are desirous of testing my power in this direction can do so by sending me a lock of hair with their own handwriting.

Many persons are so ignorant of the laws of psychometry and magnetism as to send me hair wrapped in paper money that has been handled by hundreds.

I repeat, with the exception named, I wish no hint as to symptoms, as the success of my diagnosis depends largely upon the entire passivity of my own mind.

In addition to this remarkable intuitive power, I possess the advantage of a thorough scientific medical education.

I have given an immense amount of research to pathology and the materials of medicine, having for several years occupied the chair of Materia Medica and Therapeutics as Professor of those branches in a New York Medical College.

My opportunities of perfecting myself in my profession, both at home and abroad, have been unexampled.

Finally, I claim, be guided and controlled in my mission to suffering humanity by a wise spirit physician, who when I was a young student of Divinity at Harvard College, as ignorant as a child of all medical matters.

As my health will not admit of my leaving in general practice, I can take only chronic cases.

I claim special skill in treating Cancer, Scrofula, and all the worst forms of those diseases, Paralysis, Epilepsy, Chloro, and all forms of Nervous Disease.

I feel that I owe it to suffering humanity to relate what you have done for me.

You will remember what a terrible condition I was in when I came under your skillful care.

I feel that I owe it to suffering humanity to relate what you have done for me.

You cured my husband of a distressing form of disease which every summer for years had threatened his life.

Other members of my family you have raised from death's door, and strange to say I have never looked upon your face.

A lock of hair has been the simple attractive power that has brought into my household your almost magic skill.

I was treated for two years by different physicians, clairvoyants and regulars, so called, but they all failed to give me any but temporary relief.

I can never express sufficient gratitude to you for the great benefit I have derived from your spirit remedies.

For multiplied cures equally remarkable, I refer to my circular. All remittances should be made by postal money order when possible.

YOU HAVE CURED ME OF A CANCER AFFECTION IN THE THROAT AND DESTRUCTION OF THE TONSILS AND UTERUS.

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By Raphael, The Astrologer of the Nineteenth Century.

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Believes that heavenly hosts and cohorts guard the portals of existence, whoever believes that in the true man's life the body is merged and the mind stands in the front rank, whoever believes that existence demands of him individually the correct and conscientious discharge of his every duty, upon his own personal responsibility, if not found a defaulter in this regard, that man has the spirit of the New Dispensation in his heart! I care not whether he wears the robes of the British Church, and performs his secret rites in the seclusion of a monastic cell, or wears the coronet of thorns which earthly conservatism inevitably places on the reformer's brow; I care not where he be found, his influence will be felt, his pathway will be a highway of light!

Spiritually, this day and hour is a quickening one. It is an hour of testing what the past has achieved, and the present has revealed, it is an hour when your life and your light going out into the material world must shine with no feeble glow, it is an hour when the open avenues of spiritual life are being lighted to your souls undimmed by earth before. See to it that this light as revealed into your souls is not uncertain in its manifestations to others; see to it that your lives show the splendor that outworks through the soul, see to it that your faces wear the gentleness and the warming glow of its divine presence, see to it that you do not pursue it for the mere purpose of sensationalism, but that truth in every avenue of the soul shall stream on like a celestial flame, blinding you in its own inspirations from the material world, it is not wonderful that, in the ancient order of belief, those who had these gifts of spiritual communion were held apart as oracles and veiled priests from their fellows.

Your truest aspirations are not of the earth, life, though you mingle with it, for the soul shall one day dissolve the body by the alchemy of truth, and reveal to you the next stage of being, and you shall stand transformed, illuminated in the radiance of the immortal world. The nations look toward this light as the advent of that truth, embodied in the parable, a sower of seed, shall be sown, through whose unifying influence the tribes of earth shall meet to gather in the universal temple for a common God. All that is of light, and the more colored rays shall be merged into one. This is the New Advent, this day and hour that already illumines the form, enflames the soul in darkness, feeds the spirits in prison, proclaims to every child of earth immortality, salvation from every evil that is done and that which is born of the Infinite Spirit! This abiding flame is with you now! It is that here, where you and your friends shall be their offerings of love, and make visible in your midst the glorious shekinah of a world's redemption!

THE POWER OF LOVE
 The power of love is the power of God.
 The power of love is the power of truth.
 The power of love is the power of life.
 The power of love is the power of light.
 The power of love is the power of peace.
 The power of love is the power of joy.
 The power of love is the power of hope.
 The power of love is the power of faith.
 The power of love is the power of charity.
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 The power of love is the power of meekness.
 The power of love is the power of patience.
 The power of love is the power of long suffering.
 The power of love is the power of goodness.
 The power of love is the power of purity.
 The power of love is the power of peace.
 The power of love is the power of love.

DENTON VS. RICHMOND.
 A DEFENCE.
 BY JOHN WETTERBERG.

To the Editor of the Banner of Light:

Mr. Wm. Denton has written a letter, which is printed in the *Banner of Light*, criticizing pretty severely the lecture delivered in New York City some time since by Spirit Prof. Mages, through the instrumentality of Mrs. Richmond. Mr. Denton, our brave demolisher of shams, is apt to be fast, and often wisely so. This time he has "slopped over," if I may use such words in criticizing his criticism, and I think he will see it so himself, and perhaps others will, also. That is my motive for coming to the rescue, though I am fully aware the spirit-world is able to take care of itself, and, for aught I know, it may be doing so now through me; hence, perhaps, my impression to write.

Denton begins his criticism by saying very truly, "If the spirit of Prof. Mages did really deliver a lecture in Boston, of which this is a report, it is certainly one of the most important facts of the age." Then he goes on and gives his adverse comments on the discourse, which are very timely and unscientific, and agrees with this unwarranted severity, if I am any judge, as follows:

"It is evident that Prof. Mages would never appear as his mouthpiece, who would so misrepresent him, and when Mrs. R. suggests that she is influenced by such a spirit she is really deceived, and then deceived again."

Each of these sentences delivered and published in the names of the illustrious departed, are doing the cause of spiritualism more injury than its most deadly foes."

I am glad the *Banner* did not publish this criticism, said to have been declined, because of the assumption of the writer and his very grave charge without adequate cause, upon this remarkable transparent fraud, who has been for near a quarter of a century, and is now one of the foremost platform speakers of this new awakening; it was more in keeping with the matter of the *Banner of Light*, whose mission, lately, seems to have been to stamp out fraud even at the expense of stamping out Modern Spiritualism; but, as I have said before in this connection, the spirit-world can take care of itself, and has done so pretty well with the *Isis* in that direction, too. I think the *Banner of Light* will not be so easily duped.

Prof. Mages was a great orator and a personal friend of this then young trance speaker, looked upon her as a wonder, as she was and is. I was quite well acquainted with Prof. Mages, and was once present with him, and a few other cultured persons, some of them Spiritualists and some not, when she was influenced and answered questions on scientific subjects in a most remarkable manner; it was a question among these hearers whether her knowledge appeared to be a real one, or the result of a fraud, and the atmosphere of this on the average very scholarly gathering, or a departed spirit in spirit-life giving his ideas through her, no one present questioned the high quality of the thought, only the how and the whence. I remember Prof. Mages saying speaking of this, and referring also to other experiences with her of a similar character, that it could be a reflex of one's mind absorbed by her, but only gives one a shock at its heat, but not the heat itself. Having the Denton criticism before me, and not wishing to write too long an article, I cannot refer further to the subject of this same case that I have instanced, though I could make it very interesting and defensive of Mrs. R.'s claim; but the fact and the subjects treated, to which I have referred, will suggest that if the spirit of Prof. Mages was low in fact, as he is a little mind, he would be inclined to perform a little mind-trick, and not to call others, and as I have said, a great defender of his lady when in the form, he certainly as a spirit would not be less chivalrous or able now, and would not allow any bogus Mages to control her in his name; thus far my inferences are fair, but still, after all, we must judge by the quality and style of the thought, so on that point Denton and I are a unit; so we will look at the discourse that I stamp out.

Mr. Denton has quoted and tabulated a complete list of statements as assumed by him, giving the value of the whole by the value of the specimen, and of course a selected specimen, to depreciate its general value, he being prejudiced against these abnormal claims, so I will re-assert his simple and perhaps show how his scales or weights were imperfect. I now quote the passage referred to:

"I will place before the readers of the *Banner of Light* one of its first sentences, which will be entirely exempt, for it is the words of an assumed spirit, they are worthy of careful examination, and if not, it is true that such communications were estimated at their true value."

"About a dozen shames he found to be almost numberless. Some have he found one or another and another one placed upon us, until, instead of four elements, we have ten commencing to hundreds; light containing in itself many of these, air holding in substance the heat, and the water and the ether and heat holding also in solution thousands of unnumbered by man."

Not a very long sentence, and yet it contains six false statements.

If there were six false statements or one only where Prof. Mages would know better, we would have to say that he is standing in his admiration of and regard for Mrs. Richmond, when he informs that some ignorant or mischievous spirit had on this occasion assumed his name. Mr. Denton is very emphatic, and he ought to be very sure; let us take his sampling and see. He states in consecutive numbers the six false statements; here are numbers 1 and 2. I put them together, for they are practically one. The Professor in elaborating is doing what I should have done in doing, viz.: converting elements into compounds; the same as he said of 5 and 6; they also are practically one. Now if Prof. Denton wished to be exact he should have said four false statements in that one short sentence instead of six; he has watered his stock. This is, however, no great matter; the question is, is it false at all? Let us see, beginning with 1 and 2.

1. "Instead of modern science declaring the primates to be almost numberless, modern science declares that all that are known to it are less than one hundred. See any modern chemistry."

2. "Instead of having the elements amounting to hundreds, as the next clause of the sentence states, we have not even seven fully determined yet."

Modern chemistry, which dates from the discovery of oxygen by Dr. Priestly, about a hundred years ago, has run the primates up from four to now near or fully seventy, quite a number of them within the last decade; and it seems but a little while ago, say a quarter of a century, and the number was fifty odd; and they keep increasing; every year new ones are discovered, and often some supposed to be elements are proved to be compounds. And is there a chemical scientist to be found, or even Prof. Denton, who will hesitate to declare the possibility of the present number being doubled or quadrupled as time rolls on? If it be true that new ideas and inventions are generally first discovered in the spirit-world antedating their advent here, that discoveries here are often spirit impressions, may it not be true also that the science of chemistry there is in advance of it here, and that when Mages(?) was saying "hundreds of elements," or "almost numberless elements," may he not be expressing a knowledge as yet unattained by modern chemistry? Swedborg sensed the three elements of our atmosphere, and their proportions, without discovering them definitely, fifty years before Dr. Priestly gave the definitions and proportions. Swedborg, we all know, was a medium, and spoke wiser than he knew, nor suppose a spirit knew the constituents of air in 1730, or about that time, and had uttered his thought through Swedborg, and claimed to have been the spirit of some illustrious departed, and had spoken of fifties or hundreds or even "numberless elements," would some contemporary Denton have been wise to have said Swedborg was deceived, for the "illustrious departed" knew there were only four, or maybe twenty? Seems to me the ancient Denton, like the modern and much beloved one, would have been simply saying present knowledge is knowledge's limit. I maintain that it is neither scientific nor true, and as far as that goes he is out of order in his attack on Mrs. R., for it amounts to that.

Before leaving Nos. 1 and 2 "false state

ments," let me add a word or two more, even if it be a little speculative. Chemical science, after all, is to some extent hypothetical. Mr. Denton knows of course that the atomic theory is a supposition to start with, assumed for mathematical convenience; nobody ever saw an atom, nobody probably ever will, and until atoms are made visible and investigated, who has any right to say that there may not be not only a hundred elements, but a hundred thousand? It has been said by some worthy of notice, that if this probable elemental increase there is a possibility that there is after all but one element, or a very few, and that the manifestations of matter are dynamical and not static; that as they are one white light made up of an infinite variety of colors, so there may be one element, and as the degree of rapidity of the undulations of light, one becomes red, another yellow, and another blue, and so on; so many some analogous motion cause all the variations of elements that we might in this connection see in a ray of matter. This, as I have said, is speculative, but not unreasonable, and a man who can eloquently split things so much finer, viz. that stones and other material things retain the impress of matter that was in contact ages ago, I have no doubt of the substantial truth of the "soul of things," if false sometimes in detail, will hardly be consistent to think I am now straining matter through too fine a sieve for the sake of the argument.

How can light, which is light, contain matter, contain elements? It would be as right to talk of sound containing elements, and expect to extract whiskey from "conch" thro' the eye."

This is partially answered in the foregoing remarks. It is possible that matter, as well as light, may be a mode of motion. Certainly it is theoretically possible that the whole fabric of spirit, even the universe, is capable of dissolution and invisibility; theoretically, I say, not practically. The Tyndallite or modern idea, you know, "matter is only points of force"; that is what the materialist does it to; what is light, then, but a force also? We are beyond our depths here, but Denton and I can swim, for we are Spiritualists. I do not think this expression of "light containing matter, containing elements," so demonstrably erroneous as to squander Mages's spirit, out of that proxy or client. I do not know as I believe in the "blue glass" idea, but one thing is very certain, there is virtue in some colors over others, in their effect on matter, and as there is so much still to learn in the ponderables and imponderables of even this mundane state, that as scientific men we need not be ashamed to give this so-called Mages's spirit the benefit of our doubts, especially as long as there is a possibility of its being a spirit, and heaven and earth than we dream of in our philosophy.

"Air holding in solution what the earth contains." What can be the meaning of such a statement as this? The earth contains iron, lead, silver, copper, gold, etc. Does the air hold these in solution? The nearest term in science I can know to what the earth contains, it holds in solution what the sea contains, than it holds in solution what the sea contains, including gold and oysters."

Why not, as well as hold the fragrance of the rose? This point is remarkably Magesy; it even begins to mind some of my conversations with him, which I must not draw upon here, for I see I am getting lengthy. But if Mr. D. has any objection to my saying that the elements constructed chemically alike, but one did the work while the other did not, chemistry detecting no difference, the elements being the same, both by both analysis and synthesis, the genesis of one was from organic matter, the other from inorganic, he will see the thought thus hinted at. I think the doctrine sound that the air carries the elements of the world, or chemical it may be, as present matter, if I may properly use such an expression, in fact, as air, and that it carries something, we know, besides oxygen, nitrogen, carbonic acid, gas and moisture; for instance, the fragrance of a pole-cat occasionally. This is rather a rough illustration, but my musical ear got the jargon from Denton's wit by my eye falling on his "codfish and oysters" in solution.

I remember on this very point that so conformed Mr. Denton, of once being present with Mrs. Gardner name was that then and as there was a question of Harvard College, and I think Prof. Mages was there also; the subject then was chemistry. Some one of these *survivals* asked a question of the control—very likely it was Prof. Mages, as it sounds like him—and, replying, she illustrated with the very thought before me; she asked a question, by way of answer, if the chemical expert could detect with his apparatus everything that the air contained, and to express an address, he said, "but the odor of it, then, noticed, could not be detected, but the human organism said she had finer instruments and could detect by the smell what science could not with its apparatus. Certainly the impression was given that the atmosphere was very populous with elements which were beyond human reach; it is possible that "materializations" may be produced by some power, unknown to us, from this invisible and imperceptible quarry of etheric matter, but that is not the question at hand, and I need not say that I do not think she was uttering nonsense, and if she was representing some "illustrious departed" which, by the way, he doubted, he did not think with Denton, "what a terrible thing it must be to die! A sensible man would desire annihilation if the price of future life is to be idiocy or childlessness." The influences, on this occasion, would have been liable to the criticism of Denton on the very point of No. 4, "about a dozen shames he found to be almost numberless." 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