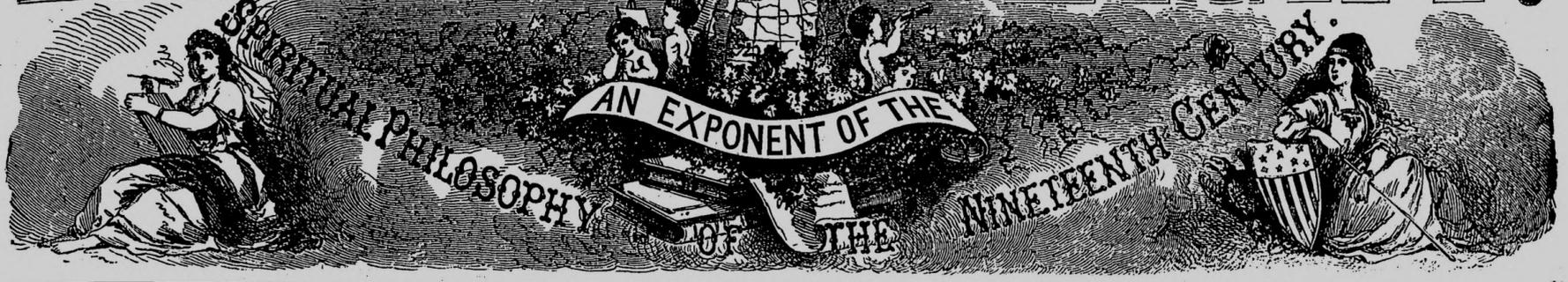


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## The Rostrum.

### PILGRIMAGES TO MANY SPHERES.

A Lecture by Spirit Judge Edmunds, Delivered through the Trance Mediumship of Mrs. Corn L. V. Richmond, Sunday Evening, Aug. 25, 1878, in New York.

(Reported for the Banner of Light by Clara E. Brockway.)

#### INVOCATION.

Infinite Spirit, thou source of life and light, thou ineffable guide and ruler, thou parent of human souls, we turn to thee with thanksgiving and praises. Upon our lips are no sounds save those of rejoicing, and the hearts of thy children shall be filled with light and love. Humanity, redeemed and disenthralled from the fear of death, praises thee in the midst of time to-day. Above the doubt of past ages, beyond the gloom which death has engendered, beyond the terror of final destruction, the consciousness of immortality comes to the soul. Upon that infinite altar of love we lay this offering of praise, thanking thee for every good and perfect gift; for all dispensations and experiences of life; for each and every power which in the universe fashioned by thy hand is given to man. The bestowment of light and darkness, the changes of the seasons in their course, the productions of the earth, the manifold beauty and power of nature, these man recognizes, and for these gives praises unto thee. But as a transient dream or vision, as something evanescent and fleeting, is the external thought of man and the external scene of nature. We praise thee for that which is undying, for the indestructible elements of the soul, for the divine harmony of spiritual life, for the power and principle of intelligence that enforces itself upon the outward dust, and makes man kindred with the angels; for that inspiration that unfaltering and forever lights up the shrine of immortality, feeds every soul, and gives to man the guerdon of immortal hope. Oh, the bestowment of light, the glory of spiritual truth, the divine protection of angelic ministrations! May these descend like evening twilight, like the bestowment of the dew, like the shrine and incense from sacred altars, like the benediction of the hearts that love humanity. May the voices of the spirit interblend with them here daily; may the soul be uplifted and enthralled by the divine harmony; may the music of the spheres, uniting with songs of praise given by mortals, arise in solemn benediction to the infinite altar whence all light and power and love must forever flow. And unto thee, Infinite Spirit, shall be all our praises, our songs of rejoicing, our ministrations in time and eternity forevermore.

#### THE LECTURE.

Beloved Friends—It is with a feeling akin to rapture that I again address you. Once through this instrument I have spoken here, several times elsewhere, and many times in private places to my many friends. But the voice of the spirit through outward instrumentality is ever a pleasure, not because it can adequately portray that which lies within, but because it affords a glimpse of that which feeds the spirit and sustains the soul. What was once to me a respite and pleasure, recreation from the arduous labors of professional life, respite and shrine from the too great strife of external existence, is now my daily possession and employment. What once was but a prophecy affording a brief glimpse, in hours of retirement and seclusion, of the inheritance of the spirit, is now the continued, ever-abiding present. And I have the pleasure to reveal to you this night some portion of those experiences that forevermore are crowding upon the spirit in its existence in spirit-life. You cannot measure with external faculties, nor can you determine with the thought of the outward mind, the nature of these experiences. They will afford to you some token, however, of what is awaiting you, if you, also, shall aspire to those regions, and endeavor to understand the laws that control them.

I choose to divide my subject into a series of experiences, that I may the more adequately portray to you the different states of spirit-life, and different spheres of thought into which I have entered. I do not give them here in order of their occurrence, but rather their adaptation to your own comprehension, each one, however, being a life-picture of what I have seen and experienced in my new abode.

"The spirits in prison" always attracted my thought and earnest commiseration from the time when I strove for the amelioration of the penal code in this State to my entrance in spirit-life, and subsequent journeys there. Who are

the prisoners? What class of souls are in bondage? Who are they that are disobedient to the spiritual laws? Whence comes their moral retribution? In what manner are they rescued and disenthralled? These are ever-recurring questions not only to the philanthropist in earthly life, and to theologians, but to every beneficent mind in both spheres of existence. The utter darkness upon spiritual subjects of some souls, the condition of vice and degradation of many human beings on earth, the fact that these beings go out in vast multitudes into spiritual existence, peopling shadowy spheres with their mental and spiritual states, affords a wonderful theme for contemplation. At first sight and appearance, according to the idea of Swedenborg, one would imagine that these spiritual beings of darkness were nearest to the earth; that they had also the greatest access to human beings, and by their approach could sway the human mind in more ways than wiser intelligences can do. I say this would appear so at first glance, and I myself, on discovering the darkness that surrounded them, and seemed to hover near the earth, believed that that sphere, more than any other, overshadowed and controlled humanity. All over the crowded cities I beheld every kind of vice and crime overshadowed by this cloudy presence. It extended outward into space, seemingly coming in contact with other shadowy spheres that form the rendezvous of these benighted minds. I could see them passing to and fro, intent on their shadowy missions, upon the fulfillment of some pleasure, hope or passion that had inspired them in earthly life, and I trembled to contemplate the psychological effect upon mortals weakened by lack of moral balance, weakened by powers of earthly passion, weakened perhaps by debauchery and intemperance—I trembled to witness the effect, as I supposed, of this class of spirits. I find it great. I must confess there is an appalling sympathy between the deceased inebriate and those who frequent the places he frequented. I confess there is a degree of almost unparalleled thought and power exercised by disembodied minds, whose passions have not been vanquished, and to whom death has been but a continuation of hatred, fear, remorse and revenge. The extension of capital punishment to these criminals, depriving them of earthly life in the midst of their passions and exercise of them, does very much to people these spheres with powers that do man harm. But the force of moral torpidity is somewhat weakened in its power by another which I shall reach presently. The external passions cannot be kept alive except by stimulus. There is in spirit-life no active necessity for crime which frequently prompts human beings to baseness, and consequently a larger portion of those who pass from earthly life in the midst of unfortunate or criminal surroundings exist rather in a state of inactivity and desire, than in a state of active wrong-doing, a condition the result of their lack of possession of spiritual power and deprivation of physical power. You can imagine what the inebriate would do deprived of the one source of stimulus entering spirit-life. If he could not by psychological sympathy enter into the communion of his former companions, he has no source of supplying that which was the one great need of his physical being. The consequence is that the longing of his mind, however intense, must gradually cease, as it has nothing to feed upon, and that he must sink to a comparative condition of inactivity until he shall be restored to another kind of consciousness by the action of spiritual beings above him, and who take humane interest in his advancement. I have seen many spirits—and by this I mean many hundreds, many thousands—merged and immersed in this shadowy atmosphere of spiritual inactivity—a lethargy, a paralysis of mental power incident upon having no external outlet for their enjoyment and earthly passion, and no resources of a spiritual kind. The activity of violent passion is perhaps sometimes a more healthful condition, since it is liable to produce violent reactions, and one on earth is frequently seen to pass from a very severe and degrading condition of moral degeneracy to one of purity, honor and sobriety by violent reaction.

But such are not the usual methods, my friends, and we find that these spirits in diverse circumstances become in spirit-life comparatively inactive and wait for the smiling light of power, of inward regeneration, that I shall presently show you must inevitably flow in upon them at some time of their career. I have seen instances, to a few of which I will refer, that you may have some knowledge of the whole. These are illustrations, and of course I must choose extreme cases, and you must bear in mind only the illustrations typical of the whole and draw your own averages from the condition of humanity. The extreme criminal, whose moral nature is entirely vitiated to the degree that he is not only unaware of his crime, but entirely indifferent to all moral consequences thereof, enters spirit-life an active and aggressive intelligence for evil. If Lucifer ever had an embodiment, such is the incarnation—an active, aggressive, vigilant worker of evil among men. These instances are very rare. Criminals of the worst stamp often have singular weaknesses, and those who are supposed to have deprived themselves of every grace and every mercy were found to have some regenerating source of love from within. But I saw an instance of a criminal entering spirit-life, who seemed not only wholly hardened to the offence he had committed, but wholly hardened to any kind of moral perception. The shadow was something worse than blackness—a darkness that had never seen external light; and as spiritual light is more bright and beautiful than any light conceived of by mortal vision, so spiritual darkness is worse than any shadowy state external vision can take cognizance of. No night-time, without

a moon, no dungeon-cell wherein the rays of sun have never fallen, could equal the shadow which such a spirit casts upon the spiritual surroundings. Emanating shadows instead of light, throwing off an aura of shadow lines instead of bright lines; shining forth not in the brilliancy of spiritual beauty, but in the darkness of Lethian blackness—this is their moral state. These lines of shadow descend toward the earth, encroaching upon those who are prone to moral obliquity in the same direction, and frequently prompting or assisting those who have a tendency to similar wrong. I do not say that spiritual beings are causes of moral offences on earth, but I do say they are the abettors and aids frequently of those predisposed to such wrong in themselves. As like attracts like in the external chemistry, so spiritually the law is more than good, and those who are morally prone to the same wrong attract the spirit who is still aggressive, who desires to revenge himself upon society or upon law; and such a mind works wonders in the way of aiding those who are criminally intent. This extreme I have seen, and I have said to my guide, friend and teacher in spirit-life, the one who taught me all that I know nearly of spiritual truth when upon earth—Lord Bacon—I said to him, who now is like a shining star in the world of spiritual wisdom, "How is it possible that such a soul shall be redeemed, and by what means does spiritual light at last penetrate such utter darkness?" He said: "Have patience, and I will show you." Presently in the shadowy sphere still near the earth, I saw one emerging from that state of blackness, as one might throw off a mantle or a cloud that had enveloped him. He said: "There is a spirit who was just as evil formerly as the one you have just beheld. To him also there was no comprehension of goodness, but you see him now." I said: "By what miracle has this been wrought, since the one I have just seen had no gleaming of light, so far as I could discover, in the innermost recess of his nature." He said: "There you are mistaken; your mind, still tethered by external habits, is not adequate to entire spiritual perceptions; angels look into the lowest depths and find god-like principles there. The shadows that surrounded that spirit were so dark as to blind your spiritual vision, but not so with some of us. There is a spark within, and it will be kindled to a flame." I saw the one just mentioned, growing more luminous, a little less shadowy—if I may use the expression—the blackness was changed to darkness and cloudings, and a very small beam of light, so faint that it might be mistaken for an illusion, an *ignis fatuus*, simply trembling within the centre of the shadow. This beam of light flickered, seemed to expire; then it would rise again, as if hope were there. He said: "Those changes you see are the fluctuations between hope and despair, the gleaming consciousness of the moral wrongs perpetrated being awakened in the mind." And that has been wrought by what?" I said: "By spiritual love, by some spirit in another and higher sphere who has affection for that soul, and whose affection beams upon that benighted mind until a ray of light is kindled—a spirit connected with higher and loftier spheres, who by that means works out the redemption through love of one who is beneath, by awakening, first, the perception of moral wrong; secondly, the aspiration to rise."

I saw that spirit at intervals for what might be upon earth many weeks, many months. I saw this light gradually growing larger, and gradually the shadow which had superseded the blackness growing more and more bright, less and less shadowy, until finally I could discover a subtle chain of light that linked this formerly unregenerate soul to the one that was above. I saw that it was the redeeming power of a mother's love—that love which never flinches, never departs, which always survives every condition on earth, and survived not only the change called death, but the greater change of moral blackness perceived in the individual—her child. I saw that through long years of prayer and patience and suffering, that unabated yearning of love, shining perpetually upon that soul, was capable of working out its redemption by awakening a response, and that the thought of the mother—where she was, how she might be situated, could she look upon his condition—was the first thought of moral regeneration in that man's nature. I have seen others called to consciousness in a similar way by wife or child or friend, or by the love that everywhere exists in spirit-life, and finally probes the darkest dungeons with its rays.

I have seen another spirit in prison, a singular example of monomania, of pride; one who was a king, yet dethroned, as he supposed, by injustice, whose life was one of usurping rights of others, but who was prone to avenge any usurpations of his own rights. He passed into spirit-life under the guillotine, and he forever supposed he was still an imprisoned king; that he would still come into possession of his throne and the lost estate of his monarchical power. He waited many years, but it came not. His familiar courtiers, benighted as he, passed to and fro offering him condolence and sympathy, and striving to alleviate his suffering in the prison-house of his soul, which he supposed was the prison-house of his body. He yet believed he would be restored to his lost honor and kingdom. It was not so. The time came when at last he was aware he was in the world of spirits; that these mock courtiers surrounding him were but the spirits of his former minions, and that these, playing proportionately upon his credulity and partly upon their own fancy, would pass to and fro, imitating the court-life they had followed on earth. I saw him at the awakening, when he became aware he was dead to the earthly form, to the earthly honors, to aught that external possessions or power could give. The first person he met was one who had been a favorite

courtier, but afterwards lost his favor and was never pardoned; the one whom he had wronged most greatly, and who had forgiven him; being of nobler nature, of higher spiritual power and moral excellence, he had risen from the petty strife of kings and earthly principalities to the conquest of moral victory in spirit-life. He was one who had striven earnestly for his monarch's redemption; who, during all the shadowy twilight of spiritual existence into which his former master had entered, had striven to impress, by some means, upon his mind the necessity for spiritual instead of material power. At last he succeeded. By such subtle ways as the mind alone can undermine the external pride, by such ways as the spirit alone can finally cause complete surrender of external nature, so did this wonderful friend cause this imprisoned monarch to see his poverty. He came out of his prison, not a crowned king but a humiliated pauper. No raiment of spiritual grandeur around him, no glory of crown, no sceptre. The abject prince who had in his spiritual imprisonment shared his blindness and misery, with profuse shame sunk his head and hastened away. The courtiers expecting power and splendor, haled of their ambition, turned away into the shadows. He stood there alone, surrounded by his poverty of life, his lack of spiritual power, with only the one friend, unseen of him, above him. What that friend wrought I will show you—the wonder of spirit-life. Some years of this late king's life had been spent in kindly deeds in the innocence of youth and the generosity which the heart feels always. At times he had bestowed charities upon the poor; had given to others immunity from legal penalties, but never any one who had in any way attempted to interfere with his ambition and pride. But this gracious friend and courtier who had forgiven him the wrong, actually gathered from the waysides of spiritual life and states of spiritual existence into which the persons had entered upon whom charity had been bestowed, gathered them together, and one came bringing a flower in token of remembrance; another offering a word of comfort; another came bringing a simple mantle of light gray, as though the homespun wool of the peasant's loom, and with that the monarch was fain to clothe himself in his spiritual life. In humility he said to these friends, "You are so kind to remember me!" And step by step, by ministering to those who were in prison like himself, he mounted to another height, and became one of the humblest of the beneficent angels or spirits who have charge over the spirits that are in prison.

I tell you these histories to show you that the redemption of man is not instantaneous, the pathway into spiritual life is not flowery merely, and the moral obliquity of the soul becomes a shadow which stern effort must remove; that of all moral obliquities that of pride, personal ambition, are perhaps the greatest, especially the pride of *virtue*. The Pharisees, rebuked by the Teacher for their pride of godliness—those who pass by on the other side when the sinful one is near, those who sneer at the offences of others, forgetting their own—these have the harder and more difficult task to perform in spirit-life.

I found myself, on escaping from the prison-house of the flesh, not unaffected by the mortal chain which men called pride. I found the scourging of the spirit quite as severe as any punishment could be in external life. I found my own imperfections too glaring to be very conscious of those of others at first, and it was with much humility and reluctance that I consented to inspect the spheres of those who, I thought, could not deserve a greater retribution than my own nature.

I find that these faults of the external organism that permeate the spirit, are the result of lack of spiritual growth; that the poor frail body and outward dust is not alone responsible for them; that we are placed upon earth to overcome and not to be overcome by them, and, therefore, the spirit who fails to overcome—especially the one who has knowledge of moral law—is the greater offender. While those who are in blindness or ignorance have only to escape from the bondage of ignorance and blindness, he who errs, *knowing the moral law*, has a double barrier to overcome—that of blindness and that of willful violation, which is as an iron chain around his spiritual nature. The average condition of human life affords sufficient examples of the kind of penalty which spirit-existence enforces when the mind becomes awakened to the consciousness of itself. You are perfectly aware that, in hours of calm meditation, every human being is a more severe and perhaps unjust adjudicator upon his own conduct than any other human being can possibly be; that once aroused to consciousness in spirit-life that you have pursued a wrong course, the result of overweening ambition, pride, love of worldly power, the humiliation must be just in proportion to what the blindness has been, and you find yourself frequently—as men do who fall of success in some grand scheme, or attaining that success, find it inadequate to meet their desires—condemning yourselves most severely. The spiritual judgment-seat is at the bar of individual conscience. All spirits pass through it sooner or later, some before they leave the earth, others afterward, but all pass through it with no deviation. And those who have lived the best lives upon the earth find somewhat of imperfection in their nature, while those who have lived the worst lives find somewhat of amelioration in their condition. The state into which your loved ones must pass, as the state in which I find myself, must exactly correspond with their spiritual and mental growth, before and after they have left the earth.

For my own part, the love seemed so great that surrounded me that I found it a constant source of humility—the oppressive sense of unworthi-

ness that I cannot believe myself worthy of the gifts I receive. Worthy or unworthy, they are mine, not because of any excellence in me, but because of the love that is above and around me, transcending the thought and expectation of the mind by the purity which possesses it. That love and companionship more and more are realized.

At first it was as a star beaming upon me, a mild aura surrounding me; now it is an abiding light, and is ever present. The home life of the spirit is not the simple repeat of rotation in earthly experience.

I doubt if humanity, in the true sense of the term, understands the meaning of *home*. When ties are severed, when the home altar is broken, you appreciate its value. When the dear ones are scattered far and wide you know what influence they have exerted upon your lives. Until then the shrine is scarcely recognized, it is unknown.

The abiding affections in the human heart constitute the home of the spirit. Wherever you move that light accompanies you; it is not withheld from you at any time. Space, time, and the outward scenes being taken away, *home* is a perpetual presence, as is the kingdom of heaven in the heart of the saint. Christ and God being forever near to those who recognize them, so home and affections are ever near to the disembodied spirit. There are no longings for the ones absent, since that brings them to your side; no broken ties, since a tie that *can be broken* is not real; no outward repining for those severed from you, for all who are kindred with your spirit must abide with you; you must work together, share one another's labors, and the mutual sympathy and encouragement of the mind finds constant and living recuperation. There are no objections, no alterations, no differences save those of honest conviction, and the utmost toleration prevails. The home altar in the spirit-life is one of the affections. If it be of the lower order, there can be no such word as home named. Affection kindles its own light, makes its own sphere, prepares its own heaven for you, and the surroundings are just those that your affections require. If you are tethered to the external, bound to any place upon earth by ties that cannot be broken by memories, these one by one have to be sundered before you can enter the home of the spirit—the real altar and abiding-place of the soul. You will find, perhaps, a reproduction of the earthly mansion, but you will no longer care for that. Sacred memories are enshrined, but these are the words and deeds of your life, and the friendships and holy affections, not the external surroundings or picturing of your existence. If you have a favorite author, not the written volume will be before you, but if the tie be strong he is there as one of the chosen friends. If you have a favorite picture, not the picture accompanies you, but a living image of it awaits you, and the artist, if disembodied, favors you with companionship also. If you love music, and composers fill your thought and mind with the wonderful power of composition and melody, lo! that melody is there responding to you from the leaves and flowers of your own home; you hear it wafted on the air, breathed by a familiar voice by instruments of mental structure; the very air contains them, they are not lost upon your spirit.

Matter in the sense of organic life is unknown, but matter in the sense of spiritual substance surrounds you, and is subject to your bidding. There is no growth independently of mind in spirit-life. Those who have no mind have no surroundings but shadows, a case without form, this being the greater shadow. Those who have mental power unaccompanied by spiritual growth are surrounded with harsh outlines and severe substances, as their own materialism or creed: I have seen the man of science who was a materialist. I will picture his abode unknowing and unknown as his spiritual nature was. So far as I could discern from the instance that I refer to, there was no perception or thought of immortality in the mind, although I fully believe there exists no human being who has not some perception of spiritual existence within. The mental life of the individual whom I name was such as to deny not only the spiritual nature of man, but any possibility of identified existence or spiritual intelligence in the universe. As cold as diamond, as clear as iceberg, as cutting and severe as a sword were the lines of intellectual thought forming his earthly life. In spiritual existence I beheld him surrounded by productions of his own mind, imprisoned by the walls he had himself fashioned, like glittering icebergs. He was protected by a barricade of intellectual power from which there was no escape.

No sentient, conscious intelligence communicated with his own. He was isolated, separated from his kind; no abiding sympathy; he did not yearn for any living soul, therefore, apparently, no living soul yearned for him. In a voiceless sphere, and in a state where the forms were simply those of geometrical and scientific accuracy, where all material functions, save life itself, seemed to be performed, he dwelt in the prison of natural law; what natural law would be unaccompanied by soul—as cold, as voiceless, as clear as the iceberg sweeping down from the northern seas, or the frozen shores where no habitations are found. This seemed to be his immortality. But that same spark of intelligence and love which redeemed the blackened soul I have before portrayed, found expression, also, in this intellectual splendor. And rather than the glittering array around him, rather than the unconsciousness of human sympathy, he would part with every intellectual power, with every thought of science, for one token of recognition. When that hour came there was release. Slowly the icebergs melted, as the angels' tears were showered upon them; slowly



Written for the Banner of Light. COMPENSATION.

Rise from the depth of sadness, Break from the clouds of gloom; Earth is still filled with gladness, Bright with a wealth of bloom.

Original Essay. TESTING MEDIUMS.

The writer would venture a further suggestion or two, as supplementary to those contained in his late articles on "Mediumship and Morality." In those articles attention was called to the liability, under the known laws of mental action, that honest and well-meaning but very inexpressible mediums may be impelled by the suspicions and imaginings of positive minds around them (perhaps aided by mischievous invisibles), to do the very things they are suspected of doing.

The writer did not imagine that those few observations on a vast subject constituted an "exhaustive discussion" of it; much less that they would be construed into a plea "in extenuation of fraud," or a "defence of demoralizing conditions," as some one has chosen to consider them. In fact, he took care to enter an express caveat against any attempt of "intentional tricksters and fraudulent persons to shield themselves from deserved condemnation" under the plea offered.

In offering some further observations on the special point of testing mediums, the writer does not propose to be exhaustive or entirely original; neither can he endorse the extreme views of either the "testers" or the "non-testers," but will endeavor to follow the median line of plain good sense.

It may be conceded at the outset that it is difficult, if not impossible, to determine on slight acquaintance who, among those detected in fraud, are intentional tricksters, and who are victims of the mental action of others, visible or invisible. This shows the impropriety of snap-judgments in any case, as are frequently passed on mediums as the result of one or two sances. Those who are strangers to the investigator are entitled in all fairness either to be allowed time and opportunity to exhibit their characters for truthfulness, or to have the testimony of trustworthy acquaintances on this point received and duly weighed, before condemnation. Even though appearances are strongly against them, if their previous characters for honesty and truthfulness have been unimpeachable, then it may be fairly presumed that their frank disclaimer of intentional or known participation in fraud is entitled to credence—it being more probable that such impressive persons are acted upon by others (visible or invisible) in any fraudulent act done through their instrumentality, than that habitually conscientious people will purposely deceive. At all events, like all other accused persons, they should have the benefit of a doubt.

It is, however, not difficult for any person by a frank and candid demeanor, and a strict adherence to truth in all things, to give such proof of a truth-loving disposition as will in time win the confidence of all acquaintances. In fact, such a result is almost inevitable. And it creates a presumption in his or her favor in all candid minds. Persons who have failed to win such confidence by their previous lives, are not likely to prove a credit to mediumship, however remarkable their gifts; and they should not be encouraged to publicly engage in it, or patronized if they do; unless, indeed, there are conclusive proofs of amendment under its spiritualizing influence.

The value of character as a prerequisite and substratum for useful mediumship has been too much ignored by Spiritualists, and the movement is suffering the inevitable penalty of such a mistake. True, characters may change, under deteriorating influences, and it is not safe to trust to even the best certificate, of too old a date.

All this suggests the importance of more cultivation of and reliance upon home mediumship, or that within circles of immediate friends and neighbors, whose character is known and read in the daily life; also of elevating and purifying the atmosphere of the sance-room, by using it more for purposes of spiritual culture and less for mere wonder-seeking. "Covet earnestly the best gifts"—not those that cause the most marveling, or bring the most dollars to the pocket.

But to the question as to whether mediums who offer their services to the public shall as a rule be put by their visitors under

"FRAUD-PROOF TEST CONDITIONS." It is presumed that both parties to this testing controversy are desirous of the truth. The writer is not one of those who assume that "some people prefer to be cheated." The question is one of methods. How can we best get at the truth, and get rid of impostors?

The writer's experience has been—and he thinks it but accords with the general rule—that the most conclusive and satisfactory proofs of spirit-interference have come when not demanded or expected, when the mind of the investigator, as well as that of the medium, was in an unanxious or comparatively indifferent mood. (This statement, however, applies almost exclusively to the products of home mediumship, or that among intimate friends, where there was no occasion for precautions against fraud. And he understands it to be a law ever operative in spirit-communication and manifestation, of whatever kind, that anxiety, strong expectancy, suspicion, or anything like a dictatorial frame of mind, in either the inquirer or the medium, creates an obstacle to spirit-action,

by disturbing or neutralizing the subtle element employed by spirits in such action.

If this be so, surely any attempt by investigators to prescribe and dictate the form of manifestation, or the conditions under which it shall be given—any demand that tends to excite anxiety or trepidation in the medium—is likely to utterly defeat the object had in view.

The best informed investigator in the body knows so little of the subtle elements or forces used, or of the ways in which those elements may be wielded, that none may prescribe what may or may not be done under varying circumstances. The invisible operators alone can state the conditions under which they can operate, and these seem to be often but imperfectly known even to them.

SCIENTIFIC TESTS.

Some insist that all alleged spirit-phenomena should be submitted to "scientific tests." If by this is meant that they should be tested by the methods usually employed by scientists in investigating the phenomena of matter and the forces of the material world, it is evident these are not adapted to the case. Those forces, such as gravitation, electricity, magnetism, etc., being constant, and the conditions necessary for their action being ordinarily under the control of the investigator, the phenomena can be repeated at will until demonstration is reached. But with spirit-phenomena the case is different. The force acting is not a constant, unintelligent force, but claims to be the will of an intelligent but invisible being, or beings, operating through the instrumentality of a subtle agency, liable to be affected and swayed by the thoughts and emotions, and even the atmospheres of all surrounding persons, in the body and out. Hence the phenomena can be produced far more readily in the presence of some individuals than in that of others, while in some presences they cannot occur at all. To attempt to apply the methods of the material scientist here is eminently unscientific. The modes of testing must be adapted to the nature of the case.

But if it is meant that spirit-phenomena should be observed under such conditions as to preclude the possibility of mistake or fraud, before making them the basis of faith or philosophy, this surely should be done. And intelligent, candid and practical men and women, with the exercise of patience and good sense, may find means of attaining the desired end—that is, absolute certainty of spirit-intervention—even in the observation of such complicated phenomena. True science will take into account all the peculiarities and possible contingencies of the case, and will not attempt to deal with these matters in a manner not applicable to them.

THE BETTER COURSE.

In view of all the difficulties of the case, it would seem that the best we mundane inquirers can do is to freely allow the spirits or mediums to act in their own way, but to carefully determine for ourselves whether or not the phenomena produced, under the circumstances at the time, are convincing and satisfactory to us. We may kindly and respectfully suggest to the operators, and to mediums, various methods, or "test conditions," that we think would be conclusive; but if they do not see fit to comply, we gain nothing by insisting, and it by no means follows that the mediums are cheats or impostors. We are not convinced—that is the only certain conclusion. It may and should follow, however, that after due trial, we may decide that it is not profitable for us to spend time or money in such inconclusive experiments. And if the medium's course is such as to create a reasonable suspicion of bad faith, that would be an additional reason for letting such medium severely alone.

SPIRITS EARNEST TO CONVINCED.

It should be said, however, that as a general rule we have found spirits quite as earnest to give conclusive evidence as we were to obtain it. There are good reasons for believing that wise and good spirits will exert themselves to afford rational and full conviction of a future life to honest, truth-seeking and teachable minds—and they generally, if not always, sooner or later, succeed with such. But it is not strange if this better class of spirits do not think it worth their while to gratify the marvelousness of mere wonder-seekers, or try to overcome the skepticism of conceited, bigoted, suspicious, unspiritual and unspiritual persons. Of what use are such to the cause of truth and human progress, even if convinced? They have yet to learn the first lesson of spiritual wisdom—that of becoming as little children before they can pass the threshold of the kingdom of truth. We need not wonder, then, that circles and sances composed chiefly of the classes above-named should seem to be abandoned to the sport of tricksters both in and out of the body. And no "test conditions" yet devised will serve to protect such persons from being made the dupes of invisible wags.

MEDIUMS SHOULD BE EQUALLY EARNEST.

On the other hand, there seems no good reason why honest mediums, as well as honest spirits, should not be desirous to afford conviction to sincere inquirers. If intelligent, such mediums must and will appreciate and sympathize with honest doubt. They will understand the intrinsic difficulty of giving ready credence to the more unusual and startling phenomena of Spiritualism, such, for example, as the alleged formation of visible and tangible bodies out of invisible elements. They will know that it is not easy to fully satisfy one's self of so extraordinary a fact, even after repeated seeming demonstrations to the senses—that the supposition of some illusion, or trick on the medium's part, where a possibility of it exists, will seem far more probable to even the most candid minds (as most of us have been educated) than the occurrence of so strange a phenomenon. Hence, instead of censuring the honest doubter, and feeling insulted because he asks for some unmistakable assurance to his senses that the apparition which he sees is not the medium disguised, the latter, if honest and sensible, it seems to me, will not only be willing but desirous to adopt any practicable means of affording this assurance beyond a doubt. He will wish to do this as well for his own protection from suspicions, as for the satisfaction of inquirers.

While, then, it is clearly out of place for investigators of these peculiar phenomena to assume to dictate the conditions under which they shall occur, and wholly unjust to pronounce impostors all professed mediums who do not submit to their terms, there yet appears to be a better course for the latter to pursue than to bluntly refuse to be tested in any way.

WHAT MEDIUMS MAY DO.

Let mediums, on the contrary, appreciating the high value and importance of their work, seek and study to provide the means of giving more conclusive proofs. Let them, in offering their services to the public, lay aside all undue sensitiveness about being tested, on the ground of its being "an imputation upon their honor,"

etc., and concede thus much to the common skepticism or ignorance of humanity, in which we were all involved but a short time since. Let themselves propose suitable "fraud-proof" conditions, instead of waiting for such to be proposed by others, and then these will involve no humiliation on their part. A little pains taken, too, to rationally explain to inquirers why such and such conditions are required, and why proposed tests cannot be complied with, will be far better than mere arbitrary announcement of rules, and brusque refusals of respectful requests. A frank, open-hearted demeanor and an intelligent recognition of the difficulties of the case will do much to remove suspicions and inspire confidence. Very simple and non-injurious means may be adopted by any one to make it certain to others that he or she does not voluntarily or intentionally produce the apparitions, and has no confederates in the body.

Mediums while serving in private, among friends and acquaintances only, who have had opportunity to know their characters for truthfulness and probity, may have no occasion for such concessions. But when they offer their services to strangers (either for compensation or without) the case becomes different. The stranger, especially if unfamiliar with the phenomena, needs some guarantee of good faith for the satisfaction of inevitable and reasonable doubts.

Some public mediums for these extraordinary manifestations have voluntarily adopted such means of giving assurance to investigators. If all would do it, a great source of complaint, of suspicion and skepticism, would be removed, though it is not to be expected that all skeptics would be convinced. And it seems not too much to advise that all who refuse or neglect to do this should—not be denounced as impostors without further proof, but—be shunned by sensible Spiritualists as opening a wide door for fraud and scandal.

BETTER THINGS IN PROSPECT.

But, further, it is alleged by prominent English Spiritualists (notably by the distinguished writer known as "M. A. (Oxon)," author of an able work on Psychography), that cabinets, darkness, etc., have been found to be not necessary for the production of the phenomena of materialization, so-called, but that visible spirit-forms are produced in that country with the medium in full view and in a good light. If this be so in England it must be equally possible in America; but it may be that spirits need first to become convinced of the fact and to learn the process, or to prepare mediums for it. And it is probable, also, that a higher tone of spirituality and harmony must be attained in the sance-room, by all who compose the audience, than is possible in any of our mixed gatherings of gaping wonder-seekers and suspicious fraud-detectives, before such palpable angel visits can be enjoyed. Anyway, it gives reason to hope that the day of dark cabinets and all similar sources of suspicion and accessories of fraud will soon be over, and we be able, if worthy, to meet our loved ones face to face without doubt or distrust. God speed the day. A. E. N. Ancora, N. J.

Banner Correspondence.

New York.

WILLOW BROOK.—Mrs. George L. Allen writes. Oct. 11th: "Knowing your willingness to speak a good word in a good cause, I send a few thoughts and suggestions to your readers in reference to Belvidere Seminary. I wish it understood that I have no personal interest in the school, except that my daughter is there as a pupil, and no one except myself is in any way ready to take credit for what I say. A person of influence is supposed to be interested in the education of the young, and parents especially are anxious that their own children, at least should have an opportunity of cultivating their minds and manners, and becoming acquainted with the world, and to be able to make their own way through the world. Most people believe that a little experience from home will aid children in this matter, and for this end they are sent away to school, sometimes to their advantage, and often, I fear, to their injury. The school at Belvidere has many advantages. 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**TO BOOK-PURCHASERS.**  
The attention of the reading public is especially called to the large supply of **Spiritual, Reformatory and Miscellaneous Works**, which have been published by the **Banner of Light Book Store**, 9 Montgomery Place, Boston, Mass. We are prepared to supply in any quantity the following works, which have been published by the **Banner of Light Book Store**, 9 Montgomery Place, Boston, Mass. We are prepared to supply in any quantity the following works, which have been published by the **Banner of Light Book Store**, 9 Montgomery Place, Boston, Mass.

**SPECIAL NOTICES.**  
In consequence of the illness of Mr. [Name], the meeting on [Date] will be held at [Location].  
The [Organization] has decided to hold its annual meeting on [Date] at [Location].  
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# Banner of Light.

BOSTON, SATURDAY, OCTOBER 26, 1878.

**PUBLICATION OFFICE AND BOOKSTORE.**  
No. 9 Montgomery Place, corner of Province Street Lower Floor.

**WHOLESALE AND RETAIL AGENTS:**  
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**COLBY & RICH,**  
PUBLISHERS AND PROPRIETORS.

FRANK B. RICH, Editor and Proprietor, Boston, Mass.  
JOHN W. COLBY, Proprietor, New York, N. Y.

**Free Religion.**  
A discourse on the progress of free religion was pronounced in Music Hall a few Sundays ago by Mr. F. A. Hinckley, which professed to present a review of the subject in all its bearings, and cast its net wide for the distant future. He gave an interesting and instructive history of the movement against creeds and dogmas, which is well worth the widest perusal. One can see from a glance at this that there has long been going on a disintegration of the creeds, and a separation of the dogmas which have so long held the human mind in their tyranny. He remarked of Free Religion that "its ideal has been as broad as the universe, as comprehensive as human needs; that its best friends have endeavored to make its platform so broad that it could speak one day of thoughts, another of deeds; one day of nature, another of art; one day of the aspiring spirit, another of the practical life."

It refuses to question of them a respect-ful hearing. It has proved itself more than Christian, because it has not limited itself to the Christian name or to Christian ideas. It is the platform of the universal religion. It has revealed the world to itself. It has shown what never entered the heads of the fathers—that there are really points of merit in the old civilizations, and that three-fourths of the human race have not been left, as was once supposed, without some witness to the truth which has given life to all systems and is greater than all. One man finds that modern civilization is not the product of Christianity, but that Mohammedanism had much more to do with it. Another finds in Japan a superiority in some respects over our civilization. One after another of the boasts of Christianity as to its superiority have been made to disappear.

Nobody can say where this process is likely to stop, if it stops anywhere; but it has already gone far enough to show that several other religions are worthy to be ranked with that known as the Christian. "But for free religion," said the speaker, "we might have gone on to this day in blissful ignorance of the impertinence of our missionary enterprises. Our conceit has had the starch taken out of it by finding that the heathen have something to tell us in return for what we tell them. We are learning by it to believe that there are people who can worship purely and live nobly without ever having heard of us or our system." While Free Religion, according to the speaker, does not necessarily reject Christianity, it takes out of it its exclusiveness; it places it side by side with its sister systems; it recognizes the weakness and evils of all systems, and it especially seeks to discover the good in all.

That is what no pulpit ever did. "When the human mind," said the speaker, "conceives for the first time that instead of one system of religion we have a dozen, instead of one Christ we have nobody can tell how many, his horizon recedes, his vision broadens, it makes one feel that he is living in a greater world, and is himself a sublimer fact in the universe." Instead of its destroying worship altogether, as is often alleged, it is asserted that it has opened to us the only worship possible. "Does a man stand before the unknown with less awe and reverence because he finds that truth and love have had ten times as many prophets and forms as he had supposed? Verily he must be cold indeed who could worship less because there was a Socrates and a Buddha as well as a Jesus." Free religion has broken up the old and worn-out forms and symbolisms, while recognizing the good idea that prompts them.

It has undertaken to substitute for the superstitious and formal worship of the Church a spontaneous and rational worship. Prayer is described as "the human everywhere feeling after the divine everywhere." It is a ceaseless aspiration after all that is true and beautiful and good. The free religious view is that prayer may be put into deeds, but rarely into words. A beautiful poem of Lowell's is quoted, to illustrate the aspiring and reaching nature of prayer, of which we quote but a single expressive stanza, as follows:

"Still through our pathway stir and strife  
Glow down the wretched life  
And longing molds in clay what life  
Carves in the marble here  
To let the new life in, we know  
Desire must open the portals  
Perhaps the longing to be so  
Helps make the soul immortal."  
That, observed the speaker, is true prayer.

Free religion points from the outward form to the inward spirit. It substitutes for the false gods of the old faiths an intelligent, just and loving Creator, or First Cause. It can worship better than Orthodoxy. It cannot, to be sure, sing Moody and Sankey hymns, nor many Unitarian hymns; but it finds much bliss in singing while it does not try to sing itself away into everlasting bliss. And it has, in addition to its repudiation of the idea of worship, enlarged the application of the idea of universal brotherhood.

Free religion has abolished all distinctions of theology, and so far mankind are brought into more harmonious relations with each other. Nothing could be more exclusive than the old idea that the saints were all inside Christianity and the heathen all outside. We are all members of one great body, and Nature has implanted in us mutual love. "Imagine Seneca, imagine any one of the world's real leaders, imagine Jesus himself condemning as sinners all who would not accept not only their own form of religion but some special interpretation. They had better employment. They were contemplating truth; and whatever may have been their practices, they announced principles that were universal in their application." It is a good statement, and a broad and true one. If people could only look at the fact in that light!

It was alleged by the speaker that the two weak points in the free religion movement are fear of organization and fear of unpopular causes. In respect to the former, it is first spirit, and then form; first purpose, then a deed; first thought, then a life. "The fruit of free thought and pure love is organized justice, integrity, equity." The time has gone by for thinking that the disappointments, sins and inequalities of life are inevitable, beyond human control, and without human sympathy and love. It is disobedience of law that causes conflict and misery. It is ignorance of law that is a great cause of suffering and crime. What men need is the science of a new life. It is possible to make human life divine, even here on the earth.

### Spiritualism in Baltimore.

The Spiritualist meetings in Lyric Hall, in this city, are, so we are informed, clothed upon at present with a new element of life. The morning assembly Sunday, Oct. 23d, gave indications of the increased interest on the part of the public, and the following extracts from the report of the evening session, which we glean from the *Baltimore Sun*, show that that occasion was also of importance to the welfare of the cause. The *Sun*, we may here remark parenthetically, is one of the most conservative papers in the United States, and has a larger circulation than all the other morning papers of Baltimore combined. The Mr. Keene spoken of as being chosen as its supervising committee by the audience, is a prominent lawyer and a skeptic, though honest and honorable in his treatment of Spiritualism.

**SPIRIT BALLOTS AND TESTS.**—Mrs. Louie M. Kerns, a Spiritualist, gave an exhibition of what is called the "ballot test," and other spiritual phenomena, last evening at Lyric Hall, Lexington and St. Paul streets. Mrs. Kerns is of attractive manners and appearance. Her husband accompanies her. They came from California, but have been in the East for some time. The first step in the evening was the selection of a judge to see that the spiritual phenomena were not the result of legerdemain. Mr. Robert G. Keene was chosen for this position, and took a chair close to the lady at a small table upon the platform. Small square pieces of light paper or blank ballots were distributed among the audience, and each person was asked to write upon one of these the name of a deceased friend. This was carried out, the ballots closely folded, together by the writers, collected in a hat by Mr. Danksin and deposited on the table before the medium and the judge. Mrs. Danksin, who is also a medium, was the only other person upon the platform. Mrs. Kerns took the folded ballots one by one in the fingers of her right hand, dropping them slowly from one pile to another until a revelation came. After a few moments' waiting the medium stopped at one of the ballots, took up a lead pencil and began to write, feeling, as she said, a spirit hand covering hers and guiding her pencil. This spirit signed himself Andrew Litzner, and wrote that he could remain but a short time, as others were crowding upon him. He wrote that he had communicated with the writer before, and that he was "not dead, but gone before." The judge then unfolded the ballot, and it was found to contain the name of Andrew Litzner. The writer, an elderly man and a Spiritualist, acknowledged that he had communicated with Andrew before. The next name revealed was John Thorn, and the third that of P. H. Harrison, whose communications were of a tone similar to the first. There were about seventy-five ballots in the pile. The judge affirmed that there was no tampering with the ballots, and that the lady had no means of prying into them or reading the names written upon them. The medium would at times cease the ballot test and describe in detail a spirit which she would say she saw hovering over some man or woman in the audience. She would designate the point in the room where the spirit was, and in nearly every instance some person sitting in that locality would say he recognized the person of some departed friend or relative.

### Donations in Aid of our Free Circle Fund.

As we have frequently stated in the past, the Public Free Circle held in the *Banner of Light* Building, 9 Montgomery Place, Boston, twice each week—and which are supported wholly at the expense of this firm—afford continued and varied opportunities for the investigator to inquire, without money and without price, into at least one phase of the spiritual phenomena; they thus accomplish a great work, aside from and additional to the one which they perform when the spoken and reported messages find through our Sixth Page Department an avenue of access to the eyes of readers dwelling even in the ends of the earth. And so doing it would seem that the requests which we have from time to time made that the generous-hearted among the friends would aid us by the donation of sums however small to bear the pecuniary burden are founded in justice, and deserve a hearty and affirmative response. To those who have replied favorably in the past we return our sincere thanks; and we shall take pleasure in acknowledging in these columns any amounts which the friends may in the future see fit to forward to us in aid of this proved-to-be worthy enterprise. Speaking of our Message Department, in the course of his lecture before the Parker Memorial Society of Spiritualists, Boston, Sunday afternoon, Oct. 13th, Dr. J. M. Peables presented its claims in the following eloquent words:

"It has ever been a source of satisfaction to the more thoughtful and religiously inclined Spiritualists of the country that the semi-weekly seances connected with the Message Department of the *Banner of Light* are opened with invocations and prayers. Those spirit-voiced thanksgivings, through mediumistic lips, rendered to the Divine Presence, or the sweet, trusting and truly uplifting words of devout prayer, produce just that calmness and receptivity requisite for an influx of heavenly inspiration—an influx of that spiritual light which streams down from

the radiant homes of the angels and from the ever-green gardens of God.  
Thinking of the Message Department and those privileged to speak and identify themselves through it, I plead for its continuance. I plead for it as I plead for the emancipation of the slaves and their right to be heard; I plead for it as I plead when with that Peace-Commissioner for the warring Western Indians and their right to be heard by representation in our halls of Congress; I plead as I plead for woman's right to deposit her ballot and to be heard in our State Legislatures; I plead as I plead for the poor, the oppressed, and the lowly ones of earth. They are God's children—they have immortal souls—they have innate rights, they are our brothers and our sisters, alike with angelic possibilities. And ignorant and undeveloped as some of those may be who speak in the message department, God and the good angels love them still, and accordingly they have an inalienable right to be heard—a right to come and identify themselves by their characteristics, and give tests to doubting minds. And I pledge by the arm that doubt-proudly, rashly close that gate ajar, and slam the door of silence in the face of those immortal intelligences!"

### Spiritualism in Australia.

The cause, to use the words of a writer in *The Age*, "is just now very much to the front in Melbourne," and we may add from other cities, it is also on the advance in other localities in the island-continent. By reference to our eighth page the reader will find two letters from Agnes L. Slade, niece of Dr. Slade, wherein are interestingly set forth the experiences of these two missionaries in their voyage from England to Melbourne. "The arrival amongst us of Dr. Henry Slade," so says the *Harbinger of Light*, "is, at this juncture, particularly opportune, and already are the first fruits of his work apparent. Several persons, more or less interested in Spiritualism, but yet unconvinced, have had their faith turned into knowledge, and numerous skeptics have problems presented to them which will tax their ingenuity to solve outside the spiritual hypothesis."

Miss Slade, as will be seen, refers also to the successful efforts of Mrs. Emma Hardinge Britten in Melbourne, and the following from the *Harbinger* for Sept. 1st, endorses her praise of the "Masonic" discourse: "Her [Mrs. B.'s] last Sunday was one of the finest of the series; the hall was crowded in every part, numbers of people being content to stand through the whole service, which lasted two hours."

The boy orator, Thomas Walker, is to take the place of Mrs. Britten, and we hope to hear, as in the past, excellent reports of his labors.

The phenomena taking place at Dr. Slade's seances have already created a profound impression on the public mind, if we may judge by the files of our Australian exchanges, also by slips sent us by Miss Slade. The conflict which raged in England during his stay in that country seems to be resurrected in the columns of the colonial press, some writers and editors urging the entire falsity of the phenomena; others admitting their genuineness beyond shadow of doubt, but denying their claimed spiritual origin, while others still do not fear to stand up for the verity of the spiritual hypothesis. We shall in our next issue consider a few of the notices of Dr. Slade's work in Melbourne, which have fallen under our notice. Meanwhile, we wish him and all the earnest workers in that distant land God-speed in their efforts for the advancement of Spiritualism.

### Parker Memorial Meetings.

On Sunday afternoon, Oct. 20th, Dr. James M. Peables delivered the third address in his present engagement before the Spiritualist Course of Free Meetings held at the above-named hall, among the themes treated by him being the methods of spirit influences, spirits leaving their bodies and traveling in the spirit-world, or the mundane at will, obsession, etc., etc. The lecture was characterized by depth of thought, breadth of conception, and eloquence in delivery, and was pronounced by all who heard it to be the best to which the Doctor has yet given expression during his stay in Boston. We shall print the effort in full at an early day. During the session the female quartette, aided by Messrs. John C. Bond and Frank Myrick, rendered several vocal selections to good acceptance. Dr. Peables will pronounce the closing discourse of his engagement at Parker Memorial Hall, next Sunday afternoon, at 2:45, and the assemblage at that time of an audience which will crowd the hall to repletion is confidently predicted. His subject will be "Death, the process of dying, the condition of the prematurely born, of infants, idiots, suicides, and the insane, in the world of spirits."

### Charlestown District.

Dr. Peables lectured in C. B. Marsh's course at Army and Navy Hall, on the evening of the 20th, his Eastern travels being the basis of his remarks.

As announced by us last week, *The Spiritual Offering*, edited by Nettie Pease Fox, has removed its office of publication from Springfield, Mo., to Rochester, N. Y. As an eminent and appropriate step, the editor announces that she will commence in the November number of the magazine the publication of a series of articles on "Modern Spiritualism, its Development in Rochester, N. Y., and Subsequent Growth," which will be prepared for its pages regularly during the course of the new volume, by R. D. Jones, Esq., of that city, who has been a resident for over thirty years past and is familiar with all the facts in the case and with many incidents never before published. In this work he will be assisted by the venerable Amy Post.

Mrs. Abigail Johnson, writing from Clarksville, Cal., under a recent date; forwards us the sum of sixty cents, which she desires us to consider "a widow's mite," in aid of our Public Free Circle fund, and says: "I read your very valuable paper, the *Banner of Light*, each week, as it comes filled with interesting matter. I am much interested in reading the messages given in your Circle-Room. . . . Benjamin Todd gave, at the funeral of my husband, a most beautiful discourse, which was listened to with much interest. It was the first and only spiritualistic funeral discourse ever given in this place."

The Rocky Mountain News (Denver, Col.), copies, with credit, a portion of our late editorial on the animus of the clerical bigots in San Francisco as shown in their effort for procuring the passage of an enactment securing the forceful observance of Sunday in true Orthodox fashion. We are glad to see that the daily press of the Pacific slope is alive to the true nature of the threatened movement.

Don't fail to read the trance lecture delivered through Mrs. Cora L. V. Richmond, which we print on our first page.

### Spiritualizing New Zealand.

Mr. Charles Bright, the brilliant and popular lecturer on spiritual and free thought subjects, which have a tendency to liberate the mind from the domination of priestcraft and bigotry, was at last accounts still lecturing Sunday evenings in the Princess Theatre, Dunedin, N. Z., to large and highly interested audiences. His lectures are printed in the *Age* of that city. The following extracts are taken from the one entitled, "Tidings of Great Joy."

Mr. Bright said that the tidings, of which Paul and Barnabas were the bearers, were joyful to the people whom they visited, because they heralded emancipation from the bondage of priestcraft, under which both Jews and Gentiles suffered. Both conceived that the days of inspiration lay in the remote past, and that the Infinite Mind had no further communications to make to humanity. Paul came with the intelligence that God was still manifesting himself to those who could look with their own eyes instead of relying blindly on those of the priests. "Behold, ye despisers, and wonder and perish; for I work a work in you, days, a work which shall not be believed, though a man declare it unto you. People were absorbed in the worship of the past, of which they stood in such awe and fear that they could not discern—save a few of them—the work God was accomplishing in their own generation. The thirteenth chapter of Acts, and, in fact, the whole of the book bearing that name, afforded most profitable study to any person of free mind, especially if he happened to have become acquainted with the phenomena of Modern Spiritualism. Paul proclaimed to his hearers the God of 'now' as against the God of the priests, and of course was denounced for his heresy, 'the devout and honorable women and the chief men of the city' being stirred up against him. He was stoned, and his life was spared only because he was a Roman citizen. And besides his materialistic message, science was now entering on the investigation of spiritual facts, and was disseminating tidings which most people conceived to be too good to be true, and that what was termed 'mediumship' was a change to better life, that the individual soul lived on under more refined conditions of being, and that its schooling here was valuable to it in the beyond. This might not be proved as yet to the opinion of the light world, but those who studied the subject knew that the universal demonstration of the fact was merely a question of time. And what a joyful fact it was! To quote the words of one—Dr. Sexton—who had been endeavoring to eradicate materialism by its means, in a lecture delivered by him at Bolton in England some three years ago: 'It is impossible to over-estimate the glorious privilege of which we in our latter days are made the happy recipients. All knowledge of the spirit world, and the entrance into its influence before the glorious light of this one great truth, that the dead are with us still, cheering us on our lonely path through life, watching over us with loving care, and frequently protecting us, in the hours of danger and doing much to ease our griefs, and to give us hope and truth. Nor let it be thought that here we ascribe too much praise to and place too much dependence on created spirits, and the loss of sight of the Father in heaven, and of God, whom we are to do this, in all, we do not fail to behold the loving hand of God, by whose goodness and mercy these blessings have been vouchsafed to us, and who sends the bright denizens of the other world, on errands of mercy and love to our children on earth. In the light of Spiritualism we can realize, as we never did before, the meaning of that beautiful passage in the Epistle to the Hebrews, where, speaking of these very messengers of heavenly wisdom, it is said: 'They ministered to them who shall be heirs of salvation.' Milton wrote long since of God's 'winged messengers' sent on errands of 'supernal grace'; and in the same manner, much-despised angels, gentle and intelligent as they may appear, we have the realization of the grand and heart-inspiring truth. These were glad tidings for this generation, and it was reserved for science to show them to be true—sciences which had already testified to the gradual evolution in creation, and had left no corner in all God's universe for the old orthodox sulphurous hell to hide itself away in. Even without Spiritualism to prove an after life, the tidings were joyful which swept away the old materialistic and useless forms for any of our human brethren, for were only one to suffer purposeless pain it would be a blot on God's infinite justice and love; but, with all suffering sought to be endured, and with all wisdom and consequent power to be helpful to others, the tidings were indeed those of great and unimagined joy."

Under the title of "A Life Struggle with a Mania," the *Eric (Pa.) Despatch* of Oct. 11th sets forth that "On Saturday last a rather finely-dressed and well-appearing man landed at Fair Point, Chautauqua Lake, and engaged board for a fortnight at the Palace Hotel. There was nothing unnatural in his appearance, nor did it seem at all remarkable when he attended church on Sunday morning and bowed in fervent prayer near the altar. People noting his conspicuous position looked with admiring wonder upon the man, who, regardless of the scrutinizing vision of the whole congregation, manifested his religious zeal in the most emphatic manner. On Monday morning the stranger strolled out near the lake, and there met Mr. George Irwin, a somewhat noted duck-hunter, who had just come in with his dog and gun." He speedily offered Mr. Irwin the choice, so runs the account, of death by shooting or drowning, and the latter choosing to be drowned (as he supposed the stranger to be joking), the insane man, as he really was, attacked him and endeavored to throw him into the water. Assistance came in time to save Irwin's life, but four strong men were required to secure the maniac. "He was taken," continues the account, "to Mayville and lodged in jail. He persistently refused to give his name, declaring as a reason for his conduct that it was necessary to sacrifice some life to the consecration of the Sunday-school ground at that place; that he had been chosen as the instrument of death."

If the aforesaid maniac had attended a Spiritualist meeting, and sought to sacrifice some life at the opening of a Spiritualist camp-ground, would not the so-called religious press have availed itself of the incident to loudly proclaim the unsettling influences of Spiritualism? But "he attended church on Sunday morning, and bowed in fervent prayer near the altar," and there "manifested his zeal in the most emphatic manner," and declared as his reason for attempting to destroy Mr. Irwin "that it was necessary to sacrifice some life at the consecration of the Sunday-school ground." Evidently not from Spiritualism but from church and Sunday-school influences had come the ideas which prompted his maniacal act. Let the religious press ponder the account and learn charity and wisdom.

It gives us pain to be obliged to record that that noble worker and truthful medium, Mrs. Jennie Lord Webb, is at present suffering and needy invalid; her physical powers, we are informed, have succumbed to the strain brought to bear on her nervous system, so that she has been obliged to discontinue her sittings entirely, and is therefore greatly in want of pecuniary assistance. Here is a genuine case for relief, on the part of one who has ever been an ornament to the cause. Any person willing to afford her pecuniary aid, however small the amount, can forward it to this office, where it will be acknowledged in our columns, or can send it direct to the address: Mrs. Jennie Lord Webb, Orange, N. J., care of J. B. Porter, Esq., P. O. box 736.

Mr. Stone, Proprietor of the Condensed Air Cure of Rochester, N. Y., called on us this week, and assures us that the institution with which our readers have become familiar through these columns is a decided success, and that very many so-called incurables have been restored to health there during the summer. He is enlarging and improving his institute, and persons going there will find a comfortable home, and the safest and surest treatment for all diseases.

We have received from George H. Mellish, Esq., the report of a discourse on "The Second Advent of Christ," etc., delivered Oct. 13th, in New-York-City, by Mrs. Nellie J. T. Brigham. Will print it next week.

### Mr. and Mrs. Holmes in Boston.

To the Editor of the *Banner of Light*:  
Mr. and Mrs. Holmes continue to hold their seances at No. 8 Davis street, in this city, one of which we recently had the privilege of attending. On that occasion there were eighteen visitors present. The temperature of the evening was unusually warm for the season, and this was spoken of as unfavorable to success. Notwithstanding this, the manifestations were very good, and, so far as we could learn, quite satisfactory to all. Two seances are given every evening, each of one hour. The first is a dark seance, during which independent voices are heard, musical instruments played upon while being borne about the room above the reach of every one by the unseen performers, and solid iron rings placed on the arms of those who indicate a desire to personally test this astonishing evidence of spirit power. Following this is the light seance, during which materialized spirit forms walk in full view of the company.

Previous to the seance, Mrs. Holmes stated that if at the close of the evening any of those present considered that an attempt had been made to deceive them, or felt that what occurred partook in the slightest degree of the nature of a fraud, they were at liberty to leave without paying; that they did not wish their money if given accompanied by such impressions—they had rather not have it. All present were then asked to join hands, which they did, and the lights being extinguished, almost immediately Mrs. Holmes was entranced by an Indian girl named "Rosa," who greeted, in a bright and lively manner, various ladies and gentlemen with whom she seemed to be familiar from having met them at previous seances. At the same time, "Dick" was hither, and thither, and everywhere; making his presence known at one moment by our side, at another at the opposite end of the room, and the next, far above our heads, by the throwing of the musical instrument he carried with him. It being suggested that we should try the ring experiment, we seated ourself directly in front of Mrs. Holmes and held both of her hands firmly in both of ours. "Rosa," who at the time was controlling Mrs. H., caused us to pass our hands to the top of her head, and thence along the length of each arm to her hands, thereby convincing us that no ring was upon them. Besides this knowing where the ring was not, we also knew where it was, for, resting our right arm on the table, we distinctly felt the ring to be there. There was a pause for about ten minutes, when came the crashing noise of musical instruments thrown by the invisibles from the table. We felt the iron ring upon our arm, and a light being produced, it was seen to be there by all present. We now for the first time relinquished our hold of the medium's hands, and were satisfied that the manifestation was genuine.

During the light seance various spirit forms appeared, one of them the renowned John King, nearly six feet tall, and another a child less than three feet, a rather hard nut for those to crack who assert that these forms are produced by the medium. Several spirits appeared, and were recognized, one of them being the son of the lady of the house, who has perfect faith in the genuineness of the manifestations, though when the Holmeses first came she had no faith in the possibility of materialization. Constant attendance has convinced her that the phenomena occurring are true and genuine, as it has hundreds of others who have attended these seances. During the dark seance Mr. Holmes is imprisoned in a cage, locked by the most skeptical person present, who retains the key until it is over.  
J. S. A.

In a late sermon, Rev. William H. H. Murray says:

"For I count this a true saying, men and women, that this side of death we only learn how to live, and what we want, and how we are to taste, as it were, and sharpen appetite without which no provision is sweet. So that it may with truth be said, that we only know how to live in the large, sweet fashion the angels have, until we die; and so only by losing our life do we find it.  
The question, therefore, for us to ask ourselves is not what we have or have not, but what we are preparing ourselves to have. What is the life within? What are the wants which we are educating ourselves to feel? What are the longings growing up within us? What are those things which are already essential to our happiness? What must we have for food unless we die? Do we feel the heavenly preparation going on within our souls as we move toward that point of our career where heaven must begin if it begin to us at all? Let us be honest with ourselves. Let us be searching in our inquiry. Let us be careful, lest we miss the perfect bloom in that far-off world, which we have planted not the seed of it in this. Eternity will give us no new faculties, will bestow no new longings. It will only give full exercise to the faculties we now have and satisfy the longing we take with us when we enter it."  
This is good spiritualistic doctrine.—*Gardiner (Me.) Home Journal*.

The following is the clearest outlining of the nature of the scourge now devastating the South which we have yet encountered:

"This disease is yellow fever, or is, in fact, the malarial fever of this coast, intensified by the introduction of the germs of ship and Asiatic fever. It is the most subtle the world has experienced, and baffles all medical skill. The first symptoms are heaviness and a slight chill, puffed face, glassy eye, beautiful flushed skin, pink eye-lids, pulse 120, temperature 103 to 106. Soon vomit begins, which is simply a slight hawking sound, and spitting of a coffee-ground substance from the stomach. The patients, after each attack of the vomit, feel well; and would get up if allowed. No pain, no evidence of concern, either by look or action. The pulse begins to run down to 80, 80, 70, 60, 50, 40; then come the pinched nostril and mechanical breathing. They sit up, want to get up; are induced to lie down, and quietly pass away."

The eminent spirit physician so well known to the readers of the *Banner of Light*, Dr. Rush, asserts most positively that after a careful investigation of the principles of the "Condensed Air Cure," in his opinion it is the greatest discovery of the age for the cure of disease, and he has already sent a number of his patients there, all of whom have been more than satisfied with the treatment and its effects.

Belvia A. Lockwood, the foremost female lawyer in the United States, applied some time ago for admission to the bar of Prince George County Court at Marlboro, Md. Judge Magruder decided that she could not be admitted, but the contest is not yet closed, and the signs are in favor of the lady's eventual success.

The *Worthington, Minn., Advance*, of a late date, copies from our columns, giving due credit, the article by "W. R.," recently published by us, and prefaces it with the subjoined heading: "Something for every Christian to Read. The Beautiful Experiences of an Orthodox Family. Efficacy of Prayer and Angel Visits."

The annual meeting of the California State Woman Suffrage Educational Association was held on Friday, Oct. 4th, in San José.



Message Department.

The Spiritist Mediums, the most prominent of Mrs. JENNIE S. RUDD, in her capacity of a spiritualist...

The Banner of Light Free-Circle Meetings. At the request of the friends of the Banner of Light...

REPORTS OF SPIRIT MESSAGES.

MRS. JENNIE S. RUDD.

Invocation. Our Father, may the light of inspiration stream through the windows of the spiritual...

Questions and Answers. Mr. Chairman, we will now listen to a question, which you may have...

Helen Haine. Helen Haine, of Worcester, Mass., would send forth her words of love, and again ask that she may be heard...

Albert Field. Mr. Chairman, I am trying every year of my life to learn more about this thing. I don't know whether I shall myself or not...

To Sarah. I have but a short message to give. I wish to say to my wife Sarah that all the discouraging days which of late have come to her pathway...

Dinah. This is a meetin', aint it? Is it a prayer meetin'? I don't know how to pray. Never did pray in meetin' in all my life.

T. P. To-day we come, not with forebodings of fear, not with a feeling that we shall move your hearts by a great work...

wicked! Lord forgive me for taking de black-strap. I lived a good while ago. One time there came something to me that said, "Dinah, you've got to go away from here. You ain't going to stay any longer."

William S. Knowles. Mr. Chairman, I have been gone six years and a half months. I think it was the first week in September that I went away. I went out very suddenly, from what they called heart-disease...

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Jordan. I here give expression to the sentiments of my heart through a stranger and unto strangers. The angels tell me that my words will drift toward those whom I left behind.

Eliza Wright Tompkins. I lived at Woodbridge, Connecticut. My name was Eliza Wright, widow of Daniel Tompkins.

Daniel Steele. I lived at Sussex, and died in Jersey City, in the seventy-first year of my age. Daniel Steele, in speaking to you I have to reiterate many things that others have said before me...

Grandfather George. We thank you, friends, for your kind attention this afternoon; we thank you for the sweet songs which come, as it were, from the river of mortality...

MESSAGES FROM THE SPIRIT-WORLD. GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Trance Mediumship. DURING CORA'S SEVERAL VISITS TO BALTIMORE we had many communications from spirits, giving at times and places when not anticipated, or growing apparently out of the incidents or surroundings of the moment.

To Sarah. I have but a short message to give. I wish to say to my wife Sarah that all the discouraging days which of late have come to her pathway...

Elizabeth Rapalee. The divine philosophy of Spiritualism has healed the wounds of those whom I left behind me. They did not consign my body to its mother earth feeling in any wise that it was the last of me.

Martha Jordan. Now that I have bid farewell to the world and material things, I feel this a divine privilege to be able to commune with the denizens of earth.

marks. He arose, and in his quiet, but very impressive manner, stated that it had been his privilege to be present for a number of days at the residence of the departed, and to notice the interior processes and arrangements taking place preparatory for the beautiful change to occur...

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Various notices and advertisements including 'The Principles of Light and Color', 'A Church in Wisconsin finding its finances in that deplorable condition', and 'Passed to Spirit-Life'.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office No. 703 Saratoga Street, BALTIMORE, MD. DURING fifteen years past Mrs. DANKIN has been the pupil of a medium for the spirit of Dr. Benj. Rush...

The American Lung Healer, Prepared and Magnified by Mrs. Dankin. In an unfailing remedy for all diseases of the Throat and Lungs...

DR. J. R. NEWTON, The Celebrated Healer. CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power...

Dr. F. L. H. Willis. May be Addressed on further notice GLENORA, YATES CO., N. Y.

DR. C. D. JENKINS, Astrologer, MEMBER OF THE MERCURY, AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science.

For answering questions \$2.00 Life-Reading, with advice for Future Directions. For a Full Nativity from Birth, 20.00

THE object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character. This is done by means of the planetary positions...

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others and infallible. All his cases sent, return postage paid.

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Mediums in Boston.

DR. H. B. STORER. Office 22 Indiana Street, Boston. Psychometric examination of this class, sent to all parts of the country.

Dr. Main's Health Institute, AT NO. 61 HOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. E. A. CUTTING has taken rooms at 52 M. Village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her practice.

D. E. CASWELL, FRANCE MEDIUM will attend funerals. Office hours from 9 A. M. to 6 P. M., Sundays included.

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have been performed by the intelligences that operate through her.

MR. AND MRS. HOLMES, LATE of Philadelphia, now at No. 8 Davis street, Boston, will hold sances every evening at 8 o'clock.

I. P. GREENLEAF, Medical Astrologer and Homeopathic Physician. Office at 83 Montgomery Place, Room 4, Boston, Mass.

Susie Nickerson-White, TRANCE AND MEDICAL MEDIUM, 137 West Brookline street, St. Elmo, Suite 1, Boston, Hours 9 to 4.

DR. A. B. WEYMOUTH, The wonderful healing power of the human mind will be demonstrated from week to week for \$1.

MRS. JENNIE POTTER, MEDIUM—Test, Medical and Business—131 Castle street, near 330 Tremont st.

MRS. V. M. GEORGE, WILL give Magnetic Treatment at her office, Room 4, No. 83 Montgomery Place, Boston, Oct. 5.

MRS. KENDALL, TEST AND BUSINESS MEDIUM, 83 Montgomery Place, Boston, Oct. 5.

Magnetic Movement Cure. DR. W. F. EVANS, 34 Beacon street, Boston, Oct. 12-14

MRS. NELLIE NELSON, formerly at 730 Washington street, Boston, and Test Medium, 121 Norfolk, (2d suite,) cor. Oak and Washington sts., Boston, Sept. 14-15

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Will attend funerals, \$1.00 and 2 stamps.

A. S. HAYWARD'S MAGNETIZED PAPER performs wonderful cures. Two packages by mail, \$1.00. Magnetic treatment from 9 to 4. 5 Davis street, Boston, Oct. 6.

MRS. J. C. EWELL, Inspirational and Healing Medium, 221 Washington street, Boston, (entrance on Ash st.) Hours 10 to 6.

AUGUSTIA DIVINELE, Clairvoyant, Trance and Prophetic Medium, 137 Tremont street, Oct. 5-7

MRS. E. J. WELLS, 21 Wood Place, Charles- town, Mass., will attend funerals, \$1.00 and 2 stamps. Examinations personally or by mail. Circles Sunday and Thursday evenings, at 7 o'clock.

MISS C. W. KNOX, Clairvoyant and Test Medium, No. 1 Wynn Place, from Common street, near West Street, Boston. Circles Sunday evenings, Oct. 16-17

MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium, No. 28 Winter st., Boston, Room 37, Oct. 20-21

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 65 Clarendon street, Sept. 22-24

MRS. C. H. WILDES, 7 Montgomery Place, Oct. 10-11 Saturdays and Sundays excepted.

SAMUEL GROVER, HEALING MEDIUM, No. 20 Dwight st., Dr. G. will attend funerals if requested, Aug. 31-13

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Polict, Test and Business Medium, 7 Montgomery Place, Boston, Mass. March 2.

THE New Life for the Old Blood! INCREASE YOUR VITALITY. "THE BLOOD IS THE LIFE."

DR. STORER'S GREAT VITALIZER; DR. THE NUTRITIVE COMPOUND. SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerves and blood-globules ever discovered.

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Spiritual Notes. A MONTHLY EPITOME OF THE TRANSACTIONS OF A SPIRITUAL AND PSYCHOLOGICAL SOCIETY.

Babbitt's Chart of Health. Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms.

New Books.

"The Gods," and Other Lectures. BY ROBERT G. INGERSOLL. This edition contains lectures on the following subjects:

THE GODS—An Honest God is the Noblest Work of Himself. The Universe is Governed by Law. THOMAS PAINE—With his name like a shout, the Liberty of Liberty and Justice—Liberty, a Word without which all other words are vain.

The Ghosts, and Other Lectures. BY ROBERT G. INGERSOLL. CONTENTS: THE GHOSTS—Let the Ghosts Go. We will worship them no more.

THE LIBERTY OF MAN, WOMAN AND CHILD—Liberty sustains the same relation to Mind that Peace does to Matter.

THE DECLARATION OF INDEPENDENCE—The Hundred Years' War—The American Revolution—The Declaration of Independence—The Declaration of Independence—The Declaration of Independence.

VOICES FROM LIFE'S THITHER SIDE. IS MATERIALIZATION TRUE? With Eleven other Lectures of Great Interest.

SEERS OF THE AGES. Ancient, Mediaeval and Modern Spiritualism. BY J. M. PEEBLES.

AGASSIZ and Spiritualism. Involving the investigation in 1857. BY ALLEN PUTNAM, Esq.

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AN EXAMINATION OF THE VOICES. BY WARREN SUMNER BARLOW. The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price.

IF, THEN, AND WHEN, From the Doctrines of the Church. BY WARREN SUMNER BARLOW.

Mrs Cora L. V. Tappan. Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides: Sixty-Three Extemporaneous Poems, and Sixteen Extracts.

THE SPIRITUAL PILGRIM. A Biography of J. M. Peebles. BY J. O. BARRETT.

Buddhism and Christianity FACE TO FACE. Or, An Oral Discussion between the Rev. Mr. Bennett, a Buddhist Priest, and Rev. D. S. S. an English Clergyman, held at Panora, Ceylon, with an Introduction and Annotations.

THE TYLER BOYS. BY F. M. LEBELLE. This is a capital story, well written, lively and entertaining.

The Fairfields. BY F. M. LEBELLE. CONTENTS: Castle Rock, The Plunder, Waterloo Secret, Aunt Gertrude's Visit, The Separation, The Departure, Whiling Hands, Paying Lark, Sunlight Wrong, The Victory, The Confession, Compensation.

The Ghost of Spiritualism. Viewed Scientifically, Philosophically, Religiously, Politically and Socially. BY W. H. CHASE, author of "The Line of the One," "The Fugitive Wife," and "The American Child."

The Origin and Antiquity of Physical Man. Scientifically considered; proving man to have been contemporary with the mastodon; detailing the history of his development from the domain of the brute, and dispersion by great waves of migration from Central Asia.

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pearls. And these pearls are the words of wisdom...

ANGEL VOICES. Our deeds they see, our words they hear...

BEATIFIC SATIRES. Light beams from his forehead's crest...

Of all the twelve bright months art thou the one...

Best loved of Nature, that with purified care...

She bids her subtle elements prepare...

This robe of beauty for her favorite son...

From fumes of the rainbow, from the rare...

By vapors of sunset when the dews are laid...

From mystic purple vapors, ere to gem...

Is the beautiful swan-voiced of the light...

Of which, unnamed, well may the poet...

In due measure of soft progress dost thou...

Behold, the thus thy light is shed...

Lo, thy star, the thus thy light is shed...

Darling of Nature, month without a peer...

Fortune's favor seem to glow in thy path...

As often thinking men who narrow is holding in...

Foreign Correspondence. ECHOES FROM ENGLAND.

BY J. W. MOORE. The Banner of Light is a most interesting...

It is a pleasure to receive attention from all sorts...

of conditions of mind. The investigations of...

the spirit are assisted, while the exhortations...

of the minister of religion, the thought of...

the thinker, and the immortality of the soul...

are all embodied in the range of spiritual...

life, philosophy and experience. Many of the...

world's noblest thoughts have come from the...

study of the mind in nature. Celebrated inventors...

and his discoverers of the new continents in...

mind and matter have had their brains inspired...

has been built, and lately opened, not a very...

large one, it is true, but still capable of accom...

modating upwards of two hundred people with...

comfort. A book-stall and library have been...

established, and the character of the meet...

ings testified. Since removing to their...

new quarters the meetings of the Liverpool...

Psychological Society have been very successful...

and the friends of the cause are as determined...

as ever that Spiritualism in Liverpool shall...

assume a place in public opinion according to...

the importance of our cause. Manchester still...

maintains its accustomed activity, assisted...

much, lately by the energy of Mr. W. J. Colville...

who has made that city his temporary home...

This young gentleman is about to visit America...

and no doubt his labors will be as useful with...

us as with you as with us. He is spoken...

highly of by his friends in this country, and...

as a speaker, he is another of the marvelous...

English Spiritualists of the day. Kebley is a...

strong little town nestled in a vale formed...

at the foot of a towering range of York...

shire hills that close around it on nearly...

all sides. Spiritualism may be said to have...

begun there, so far as England is concerned...

Mediums are in plenty; a capital meeting-house...

built through the generosity of a now ascended...

brother, and an excellent library, are part of...

the machinery of the "Spiritual Brotherhood";...

it was in the above town that "The Spiritual...

ture in the hall in behalf of the Melbourne...

hospital. They invited her, and she very kindly...

consented. It was also a large lecture here. It...

has been conducted and sustained for six years...

by the energies of Mr. Terry. So the good work...

goes on. Let us all stimulate our energies...

to spread the gospel of truth along the shore...

of time. Now that Dr. Slade is here he will...

do all he can in the same direction. With our...

best wishes, I remain yours very sincerely,

ANNE L. SLADE. Melbourne, Aug. 27th, 1878.

To the Editor of the Banner of Light: There are...

so many things happening here which I think...

would interest our friends at home that I...

make bold to send them to you. As might be...

expected, several of the papers, under the...

influence of credulism, have at once denounced...

the manifestations occurring in presence of...

Dr. Slade as jugglery; one editor in particular...

asserting that they are all generated in the...

room and in the table, India rubber, cords,...

wire, etc., etc.; the same old story over again...

It is said the writing is produced by rubbing...

the slate with spirits of wine, which will...

cause the lines to appear. It would be well...

to suggest to the learned gentleman, that if...

spirits of wine can bring out upon the slate...

intelligence and good sense, why does not he,...

for the good of humanity, rub a little upon his...

finger, and try if it be not possible to produce...

a similar result upon himself? For one to call...

ed with great consideration and respect, in view...

of her laborious tasks and self-denial. Altogether...

the Convention was one long to be remembered...

and undoubtedly will mark a new era of...

Spiritualism in Hartford. The following is a list...

of the officers for the ensuing year: President...

E. R. Whiting, New Haven; Vice President, Mrs. Lucy Robinson...

Secretary, Lester Robinson, New Haven; Treasurer...

A. P. Robinson, Bristol. NOTES. E. V. Wilson...

went to Saratoga to debate with a Scotch...

Presbyterian the first week of October. The...

Deacons of the Ballston Spa, New York, Society...

are negotiating with lecturers for the coming...

season. Man as a spiritual phenomenon—that is...

the corner-stone of Spiritualism. CEPHAS. NEW PUBLICATIONS.

THE ATLANTIC MONTHLY for October—Houghton,...

Osgood & Co., 220 Devonshire street, Whitthrop...

Square, Boston, publishers—contains many points...

of interest, and a mine of information. "Certain...

Dangerous Tendencies in American Life" are...

outlined by an author whose name is not...

furnished. Henry James, Jr., bestows his...

keen upon "The Europeans"; H. E. Scudder...

clozes "A House of Entertainment"; Mrs. Harriet...

Becher shows calls the attention of her admirers...

to "The Parson's Horse-Race"; H. H. Stoddard...

has a grand poem entitled "History"; the initial...

number of a series of papers on "Home Life of...

the Brook Farm Association," is furnished by a...

lady who was for some time a member of that...

community; Erastus B. Bigelow discourses on...

an attempt to answer the question in the light...

of the most reverent and catholic spirit. The...

author aims to supply to the general reader...

the substance of the criticisms of the best minds...

and thus saving him the trouble of wading...

through exhaustive treatises in order to get...

at the same information. It is a book well...

worth every person's careful and studious perusal...

Published by G. P. Putnam's Sons. DETERIORATION AND RACE EDUCATION...

with practical application to the condition of...

the people and of industry, is a stout book...

which is prefaced with a warm appeal to the...

reader from the well-known philanthropist, Mrs. Elizabeth...

Thompson, of New York. The scope of the work...

is far too extended to be properly set forth...

in a running book notice, but must be more...

thoughtfully contemplated to be understood...

The import of it all is the amelioration of...

the masses through the process of industrial...

education, an education that aims in all its...

parts at the preservation of the individual and...

the race. The sentiment of mutual responsibility...

is especially sought to be enforced. Published...

by Lee & Shepard. VESTA VANE is a new novel...

by "L. King R." which is an odd way of giving...

one's middle name, with the outside initials...

for the whole of it. The motto that prefaces...

the story is taken from the Old Testament: "For...

Love is strong as Death; Jealousy is as cruel as...

the grave." One can readily imagine the pervading...

spirit of the story from this quotation. It is the...