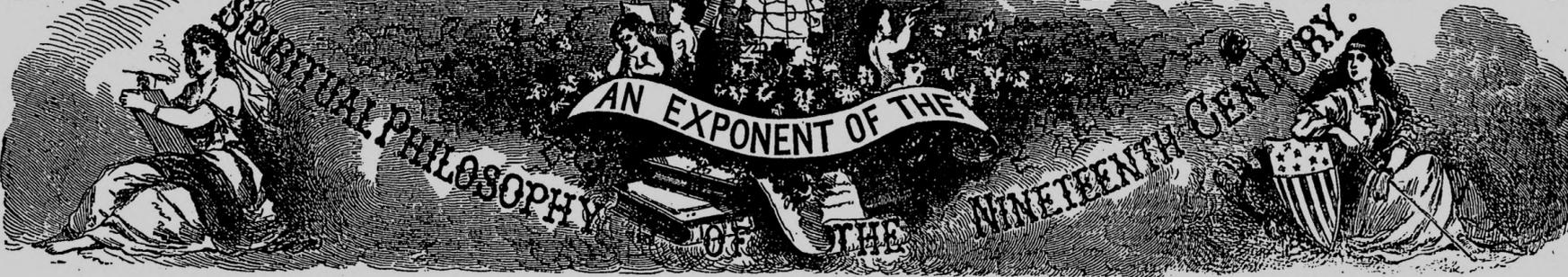


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The Rostrum.

SPIRITUAL SOLVENTS.

BY SPIRIT PROF. MAPES.

A Lecture Delivered in New York, Sunday Morning, Aug. 25th, 1878, through the Trance Mediumship of
MRS. CORA L. V. RICHMOND.

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

INVOCATION. (BY A. A. BALLOU.)

Infinite Spirit, thou Source of Life and Light, thou Source of all Intelligence, to whom we forever turn for guidance; who art the Sublime Ruler of the universe, the Mover of all worlds, the Creator of all forms of life—thou Infinite God, we praise thee, and upon the altar of thy love we would lay the offerings of our devotion. Our spirits would turn to thee with thanksgiving and praise. The world is filled with beauty because of thy light. Thou art the beacon-light of the soul when cast upon stormy waters; thou art the undying hand uplifting those who are in darkness, sustaining the weak and faltering, bending near unto the lowly. Oh, Divine Spirit, even the earth praises thee with manifold voices of rejoicing; the song of bird, the blooming of flower, the fragrance of all living things like incense goeth upward and toward thee, in song of harmony, in sound of praise. The mountain praises thee with voiceless silence! The winds and waves repeat the anthems of creation, and each sweet flower praises thee with blossom and perfume, making an altar and sanctuary of life. The soul of man, like these, by intelligence and immortality would praise thee in words and works of loveliness, would find in thee strength and light and power; in the ministrations of thy angels, the uplifting tokens of thy voice, would find that thou art very near, through ministering spirit, through guardian angel, through voice from within the soul. Thou who hast reared shrines and altars of the spirit in ancient days; thou to whom the thunders of Sinai and the voice upon Olivet were known; thou who hast given to prophet and seer the signs and tokens of thy presence, make thy power manifest. We praise thee that this day a shrine is found, that an altar is reared in human hearts and by human firesides, filled no longer with terror and doubt and gloom, but with immortal messages of love, light and inspiration, with praises to thee. Oh, kindle anew the flame! Make this life full of the blessings and perceptions of the spirit, until the spirit-land shall no longer be afar off nor strange, but near to every fireside, and the Kingdom of Heaven near unto every heart, even as to those who praise thee in immortal worlds with deeds and words of rejoicing forever.

THE LECTURE.

Mr. Chairman, Ladies and Gentlemen—The theme of my discourse may in itself require some explanation. The solvents of the ancient alchemist, were few. The primal elements were supposed to be earth, air, fire and water. The solvents of modern science are manifold, supposed to be contained in those four combinations of natural forces: earth, in its organic and disintegrating power; air, in its power of solution of much of organic life; fire, the synonym of light, also containing the chief element of disintegration—the one solvent of the alchemist, the one expression of power in the laboratory of the chemist; water, also, a solvent of Nature, or itself soluble by fire.

Modern science declares the primates to be almost numberless. Scarcely have we found one ere another and another and another are forced upon us, until instead of four elements we have them amounting to hundreds; light, containing in itself many of these; air, holding in solution what the earth contains, and the water and heat, holding also in solution thousands yet undiscovered by man. Sweeping into material science—which in the last half century has achieved wonders, marvels of mechanism, wonders in discovery of ether, light, heat, sound, electricity, numberless forces formerly undiscovered, undreamed of—is an unknown force, a force adequate to do not only what light and heat and every form of organic and inorganic life have heretofore performed, but far more than these are capable of doing; a force that is not amenable to human discovery, very slightly amenable to human control, having for its origin of use and discovery an unknown and impalpable realm, yet opposing, in contact with organized substance, a greater power than the combined forces of mechanics, chemistry, or any

department of science, or all combined. And yet this force is so little known and credited that science resolves it is not in existence, while many scientific minds have credited it with wonderful performances, given it a strange name, passed it by with this solution, and decided it cannot be understood. I propose to show you how this spiritual power—by whatever name it may be called—is applicable not only to the external uses of the scientific mind, but accounts for, explains, and in time will perform the work that science herself now performs, giving to man the key of those heretofore unexplained, unsolved mysteries in creation. For my own part, I was never satisfied with the approximate results of research in the sphere of causation. I know quite well that these results were only approximate, and that no substantial cause had ever been discovered for any organic result in life. I was never satisfied with what was supposed to be a primary condition of matter in chemistry, knowing quite well that this primary condition was but another phase of cause—an effect—and that the cause lies still more remotely veiled from the comprehension of man. I had tried to discover evidences in some chemical combinations where those differences were known to exist. But chemistry was inadequate. I am aware that clairvoyance and psychometry have done this measurably, but you are also aware that while clairvoyance may have discovered the manner in which these manifestations are carried on, and while the psychometrist may discern the spirit and intention of these things, there is still a point unattained yet, in any discovery of clairvoyance, any solution of these mysteries baffling the scientific mind in its research and bewildering those who endeavor to explain its philosophy.

The statement of spiritual truth is as possible as the statement of material fact. The laws underlying man's spiritual nature will be revealed more fully than those that now are explained accounting for his physical being. The forces of life themselves lie in the spiritual—the effect of that life is in the organism. Man's province externally is of the senses—the organism, its creation and disintegration. There the province of external science ends. Spiritual science solves not only the organism and its disintegration, but the mind, its structure, the action of the spirit upon the mind, and the very foundation and source of intelligence itself. The only absolute solvent in the universe must be spirit. All else is amenable to causes, to decay and disintegration; all else is but the result of organic and creative life. I shall define what I mean by these two terms: Organic life, as I understand it, is that result of law and one primordial germ cell and atom creating a succession of living organisms or organic combinations as the result of contact and generic life. Creative power, on the contrary, is a power producing the same results as those visible in organic life, without employing either the generic or organic functions of existence for that production—all classes of miracles, every kind of manifestation baffling the external senses of man.

The spiritual manifestations of to-day—the forms produced and dematerialized, disintegration of solid substances, an entire series of results produced without the aid of the usual natural laws, and frequently entirely in opposition of laws supposed to control and govern matter—exist under the creative function—that is, the power of mind, that is the power of spirit in direct contact with matter. God as an infinite spirit exercises the creative principle when the organic principle is not in operation, and spirits individually exercise the creative principle when organic law will not suffice to demonstrate that which they require to prove. The organic law of the human mind in its outward organism has been inadequate to the perception of the spiritual truths. In all time man would have a sign. Among the ancient prophets angels talked and walked as men. There must be physical forms surrounding the body to prove the existence of the soul with many minds even in later times; when Christ was upon earth you understand that the manifestations called miracles were the result of the exercise of this direct creative power in spiritual sources, either in the mind of Christ himself or the angels ministering to him. Therefore this creative power was the result of spiritual force that underlies organism and can control and direct it. All substances are not controlled by the creative action directly, for the reason that the other organic action suffices.

In ordinary process of nature it is sufficient, adequate and necessary that the functions of life shall go on in what is called the natural way, in accordance with generic and organic life. But when spiritual power sweeps in and materialistic ages require proof, then the spirit steps aside from this organic to the creative, becomes partner with the Infinite, exercises that power that belongs to the absolute essence of mind and manifests the province of creative intelligence. Spirits who manifest themselves through physical phenomena to earthly minds, do so sometimes in accordance with organic laws, sometimes in accordance with super-organic or creative laws. Many things alleged to be miraculous are in accordance with the super-organic law, namely—the law that supersedes all so-called natural functions suspending life, animation, external organism, the attraction of atoms and every property which science declares to belong to matter, at volition. And for the exercise of this volition the spirit must not only be familiar with organic laws and processes—these, many of them, baffling science, the science of anthropology as yet but partially conquering them—but must also be familiar with the supernatural or supermundane laws—laws of creative life, laws of disintegration, with everything that applies to the primal sources of nature, be-

yond the organic function. Atoms in their primal state must be known and understood. Combinations to produce certain results must be understood, and these forces that lie between man as an organized being and spirit as sentient, conscious intelligence, separate from organic functions, must be fully known and understood. The contact of the disembodied spirit with material, organized bodies, is the result of a long chain of laws unknown to human intelligence. You are aware by what mechanical processes you can control matter. Every step which you take in that direction—excepting only the step which belongs to the spiritual and its contact, with the human body—is understood by you. The mechanical force necessary to move this table can be measured; the power essential to create a building, uplift any kind of structure, produce light and heat artificially, all are known to you and capable of measurement. That which is not known is the contact of the spirit itself with the body and brain that produces and comes in contact with this volition. That portion of the spirit-world understand. Where the point of contact lies between the spirit of man and his organism, the effect upon the brain, the power of the will upon the external organism, the exact point of involution and volition, all must be understood before the spirit can work upon these substances surrounding mankind. This involution is power and force which the spirit diverts from the external organism to spiritual purposes. The organic volition is that which you voluntarily employ in your daily life; but there are left large portions of spiritual volition unemployed.

The odyllic force, the psychic force, the various other terms employed as names to account for these results, constitute only an approximate interpretation, but inadequate to the full solution, since it does not account for the conjuncture of intelligence with the force employed. Man's intelligence reaches in certain directions, employing forces voluntarily that produce given results. Man's intelligence reaches also in certain directions involuntarily, employing forces by involution that otherwise were unemployed. All questions of intuition, all premonitions, all perceptions of the spirit, all discernment of man's characteristics by individuals apart from the senses, belong to that which I term involution. The spirit-world employs this vast involuntary force surrounding you—that you are incapable of employing because you do not understand it—and acts upon it directly by volition, thus producing out of that which is inorganic and vague in the air surrounding you, results intelligible and clearly understood, showing that the point of contact with matter is not the extreme external verge of mechanical science, but the extreme internal verge of the point of spirit contact with the vitalized atom. Where spirit can move one atom of substance there is the beginning of its power over matter. Wherever spirit can, by the will, force any substance to do its bidding without physical or mechanical contact, there is the point of the solution of these manifestations. Your spirits can do this only through organic life and functions. The spirit-world employs not only emanations from your organism, not only the organic aura surrounding you, but this vast inorganic substance that lies in-solvent. There is, therefore, a force which, primarily, spirits must employ for the production of these manifestations. The contact of life, intelligence, spirit, upon substance must forever be greater than contact of mechanical power on substance, for physical force can only reach matter at certain external points of contact, while spiritual force can pervade matter, disintegrate organism, can, in fact, destroy that which is supposed to constitute its materiality. To illustrate: It will require ten, or twenty, or fifty pounds of physical force to remove this desk. The point of contact must be external merely. There is no adequate power otherwise to move it. Spirit force, employing the involuntary substances that surround you—of which you are unaware—can permeate the desk, can not only move it from its place, but separate its portions and fibres one from the other. The inadequacy of the external method is apparent since you can only cause it to change places as a body. If you wish to destroy it you must either cut it into fragments—it then would still be perceptible to the external sense—or burn it. The spirit force, on the contrary, is capable of permeating every portion of the fibre, and of destroying that fibre, showing that so far as spirit is concerned, organic life has no existence save a transient existence; that solidity does not belong to substances, when viewed from the spirit side of existence.

The manifestations of Spiritualism in the production of material forms, and the retention of those forms in material organism, show that this process of spiritual power cannot only be carried to the extent of the semblance of organic life, but so closely imitate it as not to be discernible from it, so that no human art can detect the difference, and that the process of materialization carried on in a few moments can imitate the process of organization that requires months or years for its production. The tree, requiring many years for growth, producing the wood from which all of this furniture is derived, can be so clearly imitated, as to entirely baffle detection of science, in a space of twenty minutes or a half hour. Fabrics that require months for their production and growth, can be imitated and retained as materialized substance, showing the power of the spirit to gather from the substances of the earth atoms that shall not only represent but shall actually be the same as the atoms employed in the ordinary production of fibrous tissues and the various articles of raiment worn by man. This not only applies to the materialization of inanimate things, but flowers, human forms—the structure of which appears to be perfectly organic, having

all functions of life—are thus not only imitated, but so far as scientific observation can detect, actually are the same. A half hour for the creation of a form, that in ordinary course of organic life requires twenty or thirty, or fifty years! How is this accomplished? Simply by the creative, as taking the place of the organic process. Simply by rapidly of atomic accretion, instead of growth. Simply by that kind of volition that belongs to the spirit when disenthralled from its organic functions, and depending only upon spiritual, or (as you term them,) involuntary functions for its life. The spirit-form accompanying the human intelligence, when disembodied from its earthly form, is alike amenable to volition. Every change of mind is mirrored upon its surface, every transient thought has expression in the substance about it. Spiritual substance is so responsive, that the thought has but to exist, and the atmosphere surrounding the spirit mirrors that thought immediately. Were you aware of it, the same spiritual substance surrounding yourselves mirrors your thought upon the spiritual atmosphere and constitutes a light or shadow—the key of the psychometrist, the force which the clairvoyant perceives—an aura surrounding you which produces a kind of wave that carries sympathy from one mind to another, and makes the atmosphere light or dark, shadowy or bright, according to the nature of your thoughts.

Upon the surface of human life you glean a man's character and intelligence by observation, by shrewdness of scrutiny, by changing of the facial lines and expression. Sometimes you do so by perception, if you are rarely intuitive. In spirit-life, on the contrary, and to the spiritual discerning, the thought is mirrored upon the atmosphere. It is not the slow line of organic demarcation which requires years to make a line of character visible, but the immediate response of the atmosphere around you, that shines brightly or shadows darkly, according to the state of mind you represent. It is not the raiment that requires months of toil to prepare, and veils, perhaps, sorrow in the heart, but the raiment of involuntary life, woven in fine meshes of thought, attracting substance simply in accord with your thoughts, and clothing the spirit in brightness or darkness, according to the state of mind. This is immediate. A doubt expresses itself upon your spiritual atmosphere as a cloud upon the surface of the sun. There is no mistaking your tendency, attributes, inclination, spiritual growth. All these are reflected, varying like the chameleon, changing like the hues of the rainbow, but light or dark according to the states of mind, inward structure of the spirit, according to the spiritual growth. And this is not only not a vision and dream—being so fully in accordance with the vision of the poet and dream of past ages it sounds transcendental and Utopian—but it becomes the very fact of life after all. The clothing of the body, the external structure of the human form, growing gray with age and wrinkled with adversity and decrepitude, becomes in spirit-life the exact representation of the spirit state. If the mind is jagged and torn to pieces, tortured with unbelief and doubt, weighed down with despair and anxious, the spiritual body is likewise torn, the fragments representing only that which should be a completed being. Your physical bodies are tortured more by spiritual states than physical causes. You attribute the feebleness of old age to contact of external life—heat and cold, hunger and over-feeding. But for my own part I discover that the chief causes of these deficiencies lie in the lack of harmony between the spirit and body; that long years of care, remorse, avarice, ambition, and of pride will do more to mar the body than any external elements with which you can come in contact. And while it takes long years to produce those wonderful changes visible upon the human form, still in the spiritual they are immediate and responsive, and the spiritual life—lying close beside your mental—is a reflection of all within you. Just beyond that are the spirits of those disembodied, guiding and directing these atoms unemployed by you, pouring into your natures psychological impressions, revealing constantly their power and presence by dreams and warnings, accounting for the wonders that exist in your own thoughts and minds, and making of the dream of the poet the palpable foundation, and for all that constitutes man's spiritual and religious nature, the only solid foundation that there is in the world. The universe builded upon matter is as a house upon the sea-shore with shifting sands. The universe founded upon spirit is as a temple upon a rock, as the sun in the centre of the solar system, as the soul itself founded upon the spiritual intelligence of the universe. I marvel much, since I know that science, which so much amused and instructed me in earthly life, is now so flimsy, so inadequate to explain the sources of existence—I marvel much that the scientific mind is satisfied with this.

But what shall science do, since all her longings and researches do not discover the one absolute solvent? What shall she do, since she is but floating in a sea of effects and arrives never any nearer causes? Her range is in a certain orbit; she cannot go beyond that orbit, and within it can only say there are more and more facts, filling up the whole of the circumference of the observation of man, but failing to discover the centre, which is the source of life. I hail with delight and joy those sciences which approach more nearly to the sanctuary of Nature's life; those minds that have wrested from scientific observation the very power and force which belongs to the spirit. And I will here predict that these sciences will ultimately so far supersede and overshadow ancient methods that the physicist, scientist, the man who deals with external causes, will have no employment; that departing with the ancient customs

and laws shall the science of *materia medica*, the science of external physics depart, leaving man to the intelligence that accounts for physical things by the process of spiritual law; leaving true anthropology fully revealed, and the power of psychometry, clairvoyance, mental perception, to take the place of the old-time methods. As electricity usurped the power of slower conversation, as steam has taken the place of the old-time slow methods of progress, as the stage-coach is no longer perceived save in remote districts, so will this method of solving the problems of Nature take the place of the ancient customs, and we shall no longer have bodies of scientific men standing up in their places to declare these things are impossible, but professors of schools and universities saying, "Science of the materialist is inadequate to solve these questions, but psychometry, clairvoyance, the science of mind can do it, and we cheerfully delegate this question to those who understand it." I cannot interpret that phase of mind which, being inadequate to account for anything in itself, shall still say it is impossible that it shall have an existence. I know that the stars are in their places and the world moves, even though I may not have solved the ultimate source of that motion.

I know that human thought and spiritual intelligence have these powers, even though I may not know what constitutes the very soul and heart of the Infinite. Kepler, Herschel, these are my friends, but if they deny to spiritual substances a greater power than that which belongs to the light of the stars, then they are no longer in their thrones, but become eclipsed by the higher light of planets that shall arise in their places. Plato and Socrates, these are my friends; but if they deny the substance of that spiritual truth that is now clearly proven, they will have set in darkness while new lights and prophets appear. Science is my friend, but if she remain in ignorance, wearing the mask of Materialism, I shall say, You will have to die, for a greater light is coming in the world. To Materialism, standing behind the veiled altar of religion, and strewing earth with bloodshed and ruin, I shall say, This is not religion, but the outward form, outward corpse, that which I believe in is alive and worshipful—the wonderful power that connects man's spirit with the Infinite Presence abiding everywhere. And all these are my friends who portray the life and power of man on earth, but not he who denies the power of man beyond human clay, closes his eyes, stifles his mental nature, and chooses to cry that the sun does not shine because he willfully blinds his eyes to the rays. These are my friends who without prejudice or bigotry say, "All things are possible, since the laws of the universe are limitless. I may not have seen these things, but nevertheless I admit that they are possible." Shall man deny? Shall he stand at the outer door of creation, and declare what does not exist within? Shall he, on the outside walls of existence, on the very external verge of life, say, "I know not what is there, but still God is not there, spirit is not there; it is impossible that these shall be?" Who shall declare the impossible? Whose voice is adequate to say what cannot transpire? Who shall determine what are the laws and ultimate and limit of the universe? I declare to you that everything is possible; that the orthodox thought "All things are possible with God" in another, larger and universal sense is absolutely true. God being intelligence, life, power, creation, organic life is possible, inorganic life is possible—as also are the creation of worlds and substances by the slow growth of organic law, the instantaneous creation of forms by the application of spiritual life.

The Spiritual Philosophy comes more nearly to proving creation, as given in the book of Genesis, than any theology with which I am familiar, since it is quite possible that it could have been done "as is there recorded." That it may not have been done in that way is also possible, but the actual limit of possibility is not bounded by the book of Genesis nor any other record in the Old Testament. To-day there are miracles, and the world is familiar with demonstrations that at one time would have been styled "magic," "witchcraft," "sorcery," and which would have caused men to be put to death for possessing. To-day, persecution takes on a different form: (to persecute that which was real was the idea of the past); but to-day only that which is unreal is persecuted. Formerly the true witch, he who had dealings with the dead, must be put to death. To-day it is only he who practices fraud. Does not the world advance? Two hundred years ago, for being witches your forefathers were condemned and put to death. To-day it is only the real that can stand. He who has power of conversing face to face with angels, is upheld and sustained in your midst. The voice of humanity clothes itself with new power and toleration, and we are in the midst of a world that decries that which imitates pure and lofty communion of spirit, while it seeks the communion, believing by prayer and force of will in that which is not only possible, but lies all around you. I predict for the coming time the employment of these spiritual solvents for all difficulties in life—to social life, to the life of society in a larger sense, to individuals, who by spiritual perceptions will understand one another better. You will no longer touch at the outmost points of Nature. The spiritual force will usurp the physical, you will understand that which lies within. The unknown will be unveiled, the spiritual nature made palpable, you will abide as the spirits do, face to face; falsehood will be unknown, because you will discern it, and the power of living, being and doing the best that is within you will conquer, when spiritual solvents shall take the place of the dull material weapons; when man can no longer wear a mask and veil, but is

understood as spirits know and understand one another.

ASPIRATION.

Poem by Spirit Guide. Subject of Poem Given by the Audience.

A light into the opening flower,
Glorious as air that wreathes the morn.
Aspiration's kindling power,
That doth the waiting soul adorn.
As leaps the prisoned soul from clay
Toward the life and light above;
As mounts the sky-lark toward the day,
Thrilling the air with songs of love.
Even thus the soul mounts through the sense,
To find its endless recompense.
Has seen the dark and dismal pool,
Wherein no germ of life is found,
At last illumined by the flower
Whose radiance fair is shed around.
Drinking Heaven's light and nectar dew,
The while the sun was shining through?
Even as the water fly there,
Upon the shimmering lake so still,
So the soul mounts to upper air,
Answering to God's electric will!
It is the morning of the soul,
The resurrection out of sense,
The full and blessed light control
Of Heaven's decree. Its recompense.
The prayer, the longing of the heart
For what is true and grand and high,
The undimmed, perfect art
That brings to Heaven's own glory high.
Oh, aspiration that art named,
A hope and prayer, a pulsing life,
Descent into each soul, and weave
A garment pure from stains of strife.
Of peace and love and earnest prayer,
Responsive to Heaven's cautious air.
In spirit tones,
Oh, angels from the spheres of light,
Pend over with your benighted know,
Shine down into the earthly night,
Reveal to these human souls
And may your blessings ever prove
A perfect triumph of all love.

New Organization.

It has been a common remark among the critics of Spiritualism, that it was impossible for Spiritualists to organize, but a number of earnest, devoted souls, have at last proved that it was possible to do so.
Last August these pioneers met in Phoenix Hall, in Philadelphia, and the result of their labors is shown in the circular below. At first it was a hard struggle, but now all runs smoothly, and the members are added every Sunday. The interest is increasing, and the hall in which the meetings are held is so crowded that many are compelled to stand during the services, and the members are seriously considering the subject of moving into a larger hall. One hour is devoted to a conference and one hour to a free circle, with tests of spirit presence by both private and public media.

The work is progressing rapidly among the churches of Philadelphia. The following is the circular to which I refer. J. A. B. Philadelphia, Pa.

First Spiritual Society of "The Golden Rule," Philadelphia, Pa.

At a meeting of the members of this Society, held at the residence of the Secretary, on the 12th inst., the following resolutions were adopted:
Resolved, That the Society be organized as a Spiritualist Society, and that the name be "The Golden Rule Spiritual Society."
Resolved, That the meetings be held on the first and third Sundays of each month, at seven o'clock P. M., in Phoenix Hall, No. 12th Street, Philadelphia, Pa.

As Spiritualists, we are bound to recognize the fact that the great majority of the human race are in a state of ignorance and superstition, and that the only way to enlighten them is by the use of the Spiritualist's power. We are therefore bound to use our power to the best advantage, and to do so in a way that will be beneficial to the human race.

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Resolved, That the Secretary be authorized to do all such things as may be necessary to carry out the above resolutions.

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Spiritual Phenomena.

LIVES SAVED BY SPIRIT-INTERVENTION.

To the Editor of the Banner of Light:

The recent sad disaster to a steamboat on Long Island Sound, with loss of several lives, has reminded the writer vividly of an incident in his own experience, never before published, which illustrates the truth of spirit-guardianship, and explains why friendly intervention on the part of spirits, to avert disaster, is not more generally realized.

In the autumn of 1853, during the first Crystal Palace Exposition in New York City, the writer, then resident in Boston, planned a visit to the former city and the Great Exhibition, in company with his wife. (She was then at times clairvoyant, and enjoyed some of the earlier phases of mediumship.) Being then employed as editor of the Railway Guide, generally known as "The Pathfinder," I was accustomed to traveling on passes furnished by the railway authorities, and, on the day set for the journey, being very busily occupied with office duties up to near the hour of departure, had left it to a friend to secure a pass and state-room by either of the several railway and steamboat routes which he should find most practicable. At a late hour this friend came in with a pass by the Fall River route, remarking that there was a great rush of travel that day, and the only state-rooms on the boat not engaged were two located directly over the boiler—not considered very desirable on account of the heat—one of which would be at my disposal if I wished it. This, as accepted as the only place available, and I went home to get my companion and proceeded to the railway station.

Arriving at home, I was surprised to find her, whom I had left in the morning full of pleasant anticipations of the trip, quite unprepared to go, and her countenance marked with sadness and anxiety. She explained that within an hour or two a strong feeling of dread and presentiment of danger had come over her; she felt that if she went some dreadful disaster would happen to us, and our children would be left orphans. This was altogether unusual with her, for she was fond of travel and never before had experienced such forebodings. I endeavored to reason her out of this feeling, for which I could see no reasonable ground. She at length burst into tears and declared positively that she could not go in the face of such a strong presentiment of evil. I then inquired if she felt there was any danger in my going on the trip alone. She said she could feel none—only that she must not go.

Looking at my watch I found it was too late to reach the Fall River station in time for the train. I then remarked that neither of us could go by that route now, but possibly I might go by the Norwich line, the train for which left half an hour later. Mrs. N. immediately sprang to her feet, the anxiety left her face, and the burden was gone from her mind, and she exclaimed, "If you will go by that route I will go with you!" She hastily prepared her self with the utmost cheerfulness, a carriage was called, and by great exertion we stepped on board the Norwich train just as the conductor gave the signal to start.

A little incident soon occurred which showed that we were under the guardian care of invisible friends, and how these, under some conditions, can influence the action of mortals unconsciously to themselves. Not having time to procure a pass from the proper office, or even tickets for the trip, I doubted if the conductor, with whom I was personally unacquainted, would allow me, much less my companion, to ride without payment of the usual fare. This was a matter of some moment, for not anticipating this expense, I had not provided myself with a large amount of surplus funds. Soon the conductor came along. I handed him my business card, on which was stated my occupation, intending to add an explanation of the circumstances, and to ask the usual courtesy extended to me on other roads, but expecting that he would demand at least one fare for my companion. He looked at the card, hesitated a moment, and passed on without a word. At that instant my companion burst into a suppressed laugh.

"What are you laughing at?" I inquired.
"At what I saw," she said. She then proceeded to state that as the conductor entered the car, she saw enter immediately behind him the spirit of a friendly Indian, whose attendance and care she had often been made conscious of, and whom she had learned to love and confide in from the many valuable services he had rendered. Giving her a smile of recognition, the Indian said: "Look at me—see what I will do." She saw that he kept close at the conductor's heels, and when the latter took my card, and was about to shake his head in refusal, the Indian put both hands on the conductor's head, and with a comical grimace compelled him to nod!

"An optical illusion," was it, Mr. Materialist? Very well, have it your own way. Only I must say that in more than twenty-five years of experience, I have often found such "optical illusions" very useful and pleasant things to have round.

All went well until about two o'clock A. M., when our boat came to a standstill. My companion at once thought of her unpleasant premonitions, and exclaimed, "Something has happened!" Going on deck I learned that the Fall River boat, which could be seen near at hand, had met with some serious accident, had been sending up signals of distress, and a our boat had gone to her relief. She was taken in tow until off New Haven harbor, when, at daylight, both boats stopped, and the passengers of the Fall River boat were transferred to ours. Then I witnessed a scene of horror and agony such as I hope never to behold again! The boat's boiler had collapsed a flue, and the hot steam, rushing principally into the two state-rooms, one of which we were to have occupied, had horribly scalded the sleeping occupants, some of whom were now already dead, and others suffering excruciating agonies from which death alone could relieve them.

It appeared that most of the sufferers belonged to one family by the name of DeWolf—a father, mother, and eight children, with a servant—who were on their way from Maine to their home in Chicago. Arriving in Boston late, they had been obliged to take those two remaining state-rooms or none. Two or three of the children died before we reached New York, and two more—I think five in all—ended their sufferings in a hospital in that city, leaving only a scarred and mutilated remnant of the family, after days of indescribable suffering, to proceed to their Western home. But these were not all. If I recollect rightly, there were fourteen or more badly injured victims of this disaster.

This was the appalling fate from which we had

been rescued, by a timely premonition, given, as we had reason to believe, by kind spirit-friends!

On the first favorable opportunity afterwards, I took occasion to inquire of spirits if this premonition was from them? The answer was most emphatically in the affirmative.

"Then why did you not give us explicit information of what was to occur?" I inquired.
"Because the medium was in too positive and excited a condition for us to communicate anything definite. We could only operate on her feelings to produce a general sense of foreboding," was the reply.

"But how did you know beforehand that the disaster was to occur?"

ANSWER: "When we knew that you had decided to go by that route, having a care for your safety, we went and made an examination, and discovered the danger."

"Why, then, did you not warn others, as well as us? Why not in some way inform the officers of the boat of the defect in the boiler?"

ANS.—"We did our best to impress others and to save all, but found it impossible to make any sensible impression upon them. The masses of the people are so incredulous as to our presence, and so insensible to our influence, that we cannot serve them when we would, but are obliged to see them rush blindly on to disaster and death, and then we do the best we can to alleviate the consequences."

Such, in substance, was the talk we had with our spirit-friends in regard to this melancholy case. The statements made will doubtless apply in many other cases. It at least suggests some inferences as to the practical uses of Spiritualism when it shall become more prevalent, and of cultivating susceptibility to spirit influences of the better class, which inferences readers can draw for themselves.

One other point may need a word of explanation. Why was no objection manifested to my going alone on the doomed boat? Simply, no doubt, because, as was my custom, I should have taken a berth in the cabin instead of one of the dangerous state-rooms, and there, as the result proved, there was no danger. This seems to have indicated that not merely a disaster in a general way, but the extent of what was to occur, was foreseen.

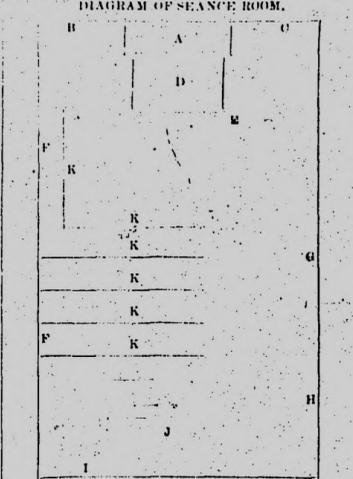
A. E. N.

Anchor, N. J.

MRS. ANNA STEWART'S SEANCES AT TERRE HAUTE, IND.

To the Editor of the Banner of Light:

Being desirous of doing all in our power to encourage mediumship, and also if possible encourage those who are seeking after truth and more light in regard to the life beyond, we send you some of our experiences during a visit of over three months at Dr. Pence's, Terre Haute, Ind. We arrived in November last, became guests at Dr. Pence's residence, and began at once to investigate the seances given by Mrs. Anna Stewart; although believers in Spiritualism, we were skeptics as to these manifestations, and having been informed that the medium, Mrs. Stewart, had been detected practicing fraud in Chicago, we resolved to be more than ordinarily careful in our investigations. We began by examining the seance-room, cabinet, and rooms adjoining, and after several thorough inspections, in which we were aided by Dr. Pence, we were satisfied beyond the possibility of a doubt that there was nothing in the construction of cabinet or room that could be used for the purpose of practicing fraud. We found the seance-room located in the second story of Pence's Hall, in the rear, over the store-room attached to Dr. Pence's drug store. This store-room being open day and night, and constantly visited by the clerks in Dr. Pence's employ, and others.



A. Cabinet.
B. Door leading to hall above.
C. Door leading to private seance.
D. Platform in front of cabinet.
E. Position of Dr. Pence during seance.
F. Windows looking into the rear yard.
G. Door to room used by medium.
H. Door leading to hall.
I. Door at head of stairs leading to store below.
J. Stove.
K. Benches for audience.

The cabinet we found constructed of thin boards, stained brown; it is about seven feet high, five feet wide, and two and a half feet deep; it stands on two trestles about two feet high, at the end of a room, and about three inches from the wall; the ceiling of the room being very high, there is a space of several feet between the top of the cabinet and ceiling. There is in the floor of the cabinet a small register, and in the top a small hole, in which is inserted a stove-pipe, the other end of which is placed in the flue on the side of the room; these are for the purpose of ventilation, and it does not require much investigation to satisfy any one that that is solely their use. The front of the cabinet is composed of two doors, one about three feet wide, and the other about two feet wide; in the larger door is an aperture covered with a black cloth. The contents of the cabinet consisted of a chair, a bell and a tambourine. There is a gas jet suspended from the ceiling in front of the cabinet, directly over the seat occupied by Dr. Pence, who by an ingenious contrivance regulates the light of the room. Having witnessed so many seances, it would be impossible to describe in detail all, hence we shall merely give a brief synopsis of some of them, and record the reply from all to the effect that they were satisfied of the genuineness of the manifestations, and had received undeniable proof that materialization was a truth. The seances are conducted as follows: After the audience is seated by Dr. Pence, who is always careful that skeptics or new-comers occupy the front seats nearest the cabinet, the medium steps on the platform, is introduced by Dr. Pence to the audience, and then enters the cabinet and closes the doors. Any one of the audience desiring to impose any test condition is allowed to do so, providing it does not inter-

fere with the ordinary conditions necessary for the production of the manifestations. (On several occasions while we were there the medium, previous to entering the cabinet, was thoroughly examined by a committee of ladies to demonstrate that there was nothing secreted about her person with which these manifestations could be produced. These ladies reporting that they were satisfied the medium had nothing on or about her but her usual clothing, she entered the cabinet, and in a few moments the seance began.) The light is lowered so that features can be distinguished at a distance of about eight or ten feet; then as the seance advances the light is increased often by request of the spirits. In a few moments after the medium enters the cabinet she is entranced by an Indian squaw called "Minnie," who at once makes herself acquainted with the audience. At several seances we have seen over twelve materialized forms, male and female, short and tall, old and young, white and black, and all dressed in a different manner. One of the seances was commenced by the appearance at the large door of the cabinet of a female figure clothed in white, with a ruffled collar and shawl, and a long black skirt; she was introduced to the audience as Miss Alice Belle Peris, who had passed to spirit-life by drowning. She was taller and more slender than the medium, and as she stepped from the cabinet into the light her features could be distinctly seen and were very unlike the medium. This materialized spirit walked to the edge of the platform, shook hands and spoke with several of the audience, the cabinet doors being open and the medium being in full view. She then entered the cabinet, and by what followed seemed to be desirous of proving to us that there were two persons in the cabinet, which she did to our entire satisfaction, for on again opening the doors the spirit and the medium were both discovered standing side by side, each with a hand on a door, the spirit holding the small and medium the large door, and working them to and fro, and by request exhibiting their disengaged hands—the medium at the same time speaking and jumping, while the spirit continued moving the other door. The spirit then asked if we were satisfied, and receiving our reply in the affirmative, the doors were closed, and in a few moments Belle, the spirit, again opened the doors. The medium this time being seated, Belle placed a handkerchief in Mrs. Stewart's hand, which she kept waving while Belle stepped down from the platform and walked along the aisle—the cabinet doors being open, the medium in full view waving the handkerchief. After a few moments Belle entered the cabinet and bade us good night.

To attempt a detailed description of the many different spirits seen would fill every column of your paper, no two seances being alike. We have seen parents and children, husbands and wives, and friends unrecognized, and almost at once recognized by relatives and friends, whether skeptic or believer; and never will many of the scenes in that seance-room pass from our memory.

Now we will attempt to describe our private seance, which of course to us is the most important. At this seance were present my wife, Dr. Pence, my son, aged ten years, and myself. The first spirit materialized was my wife's sister, who was recognized by my wife I never having seen her in earth-life. She stepped from the cabinet and platform, and, leaving the cabinet door open and the medium in full view, came and sat between my wife and self, at once beginning to converse about family matters. She held a long conversation with my wife about their home in England, &c. She remained outside of cabinet over ten minutes.

The next form was that of my aunt, my mother's sister, and she was recognized, even in her style of dress, she also came from the cabinet, took a seat beside us, and conversed for nearly ten minutes. Then came the spirit of my wife's uncle, which was fully recognized; then a friend of mine, a late resident of Brooklyn, N. Y., Robert Dunbar, who was connected with the press of that city. I fully recognized him, and had a very pleasant meeting, conversing over many incidents which happened between us while he was in the earth-life.

But the test given by the spirit of my wife's mother seemed to cap the climax. She came looking so natural that I at once recognized her from having seen her photograph only. My wife at once recognized and embraced her mother, who drew her into the cabinet and there conversed and conversed with her some time. My wife then asked her if she would give her the test that she had often wished she could obtain from her mother materialized. Her mother told her to wait a little while with patience and she would try and satisfy her. No one in the room knew what my wife referred to. After waiting a few moments, the cabinet door was again opened, and her mother invited my wife to the cabinet, and in a few moments my wife exclaimed, "Oh, it is it is my mother!" I was requested to go to the cabinet, and there felt and saw a long, ridge-like scar on the spirit's arm, that was the result of an accident when young, and was only known to my wife. I never having heard her mention it. My wife then gave her another little locket with the request that she would wear it whenever she returned, which she promised to do. After a few moments' pleasant conversation we bade her an affectionate good-bye, feeling satisfied, beyond the possibility of doubt, that materialization is a truth—that these manifestations through Mrs. Anna Stewart are genuine, for, like Thomas of old, we had not only seen and heard, but had placed our hands in the wounds.

Norfolk, Va. E. G. GRANVILLE, SARAH GHANVILLE.

MY EXPERIENCE, vs. "TEST CONDITIONS."

To the Editor of the Banner of Light:

I have never waited upon the spirits for physical manifestations in good faith unsuspectingly, that I was ever deceived.

To prove the utter futility of providing by test conditions against seemingly fraudulent phenomena, practiced by mediums, provided the spirits are so disposed, I will relate an experience had a few weeks since with Miss Laura Morgan of Terre Haute, Ind., the medium for spirit-materialization.

I had attended her seances a few times, inspected the cabinet, found all right. At the request of her controls, it was the practice to secure the medium under test conditions by a one and a half inch brass rim around her waist, padlocked in the front, and the key held by myself; the medium filled both hands with flour, and they were crossed behind her and securely tied. In this condition she took her seat on one side of the cabinet. In the back of the rim were two holes, through which a leather strap was passed, and then extended out through two holes in the side of the cabinet, and the ends tied together, remaining in sight of the sitters during the entire seance. The medium goes into an unconscious trance. We always found her as she was placed in the cabinet at the first. On my last visit, in company with Ansel Edwards and son of New Orleans, I made the request, which was assented to, that the medium sit in the cabinet free and untrammelled by test conditions. During the seance my spirit-daughter, conversing with me, remarked the medium was tied, which I found to be the case after the close of the seance. The medium's hands were crossed behind and tied with a small hempen rope, and then stitched with thread to the sleeves of the medium. I tried to release the medium and found it a difficult matter, and sent her back into the cabinet for the spirits to perform the work, which was done in less than five minutes.

I am of the opinion if reasonable and sincere Spiritualists, as well as investigators, will only trust the spirits confidingly, they will succeed better than by doubts, suspicion and test conditions. J. EDWARDS.

Washington, D. C.

Children's Department.

A SHORT SERMON.

One and all, who hear my lay,
This much I have to say:
Each day, and every day,
Do what is right—
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light.

This further would I say:
Be tempted as you may,
Each day, and every day,
Speak what is true—
True things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

Figs, as you see and know,
Do not of thistles grow;
And though the blossoms blow
White on the tree,
Grapes never, never yet
On limbs of thorns were set;
So, if you good would get,
Good you must be.

Life's journey through and through
Speak what is just and true,
Do what is right to do,
To one and all,
At work, and when you play,
Each day and every day,
Then peace shall gild your way,
Though the sky fall. ALICE OAIR.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMAR BARONESS VON YAX, of Genolite (in Styria), Austria, and translated especially for the Banner of Light.

DEAREST, THOU ART DEAD!

What do I see? A man lost in painful reflections, absorbed in mental soliloquy. I hear it! Listen! "Which is really harder, the cold natural death of the body, or the living death of a beloved being? Yes, my darling, thou art dead—dead to me. Thou livest and movest among mankind, art with me on this earth, and yet thou art nothing to me—we are more dead to each other than all the dead. Natural death, the grave, would be a deliverance, for then thou wouldst be mine, spiritually mine. But it comes not, and we must and ought to live. How fresh and full of life did the earth appear to me once! How beautiful the spring, with its blossoms, its sparkling dew, blue heavens and dreamy clouds! And my heart was so light, my lips overflowing with sweet language, my whole being full of energy and the joy of life. For I loved thee, and love makes the earth-life all beautiful. Sweet it is to be with one's dearest, free from sorrow and anxiety. Blessed moments, that appear as a marvelous realization of enchanted dreams! Futurity, what wert thou to me? Nothing. I was changed into a confiding child, living only in the endearing moments of the present. But a moment has parted us, and crushed and dead in the midst of apparent life we move slowly through the years, indifferently following the tide of time. Nothing more can harm us, for we have already experienced the most bitter of all pains. Dost thou not hear me, dearest? I speak to the swallows, to the clouds! Dost thou not understand? Thou speakest still in the language of man, but I cannot hear thee. Thou goest about with dreary steps, but I cannot see thee. Still no one can rob me of thee! I hold thee fast with the magical power of quenchless love. Dearest, hear me! Once they will lay thee truly in the grave; the bright eyes that have so often beamed with delight at meeting me, will be fixed; the hand that knew how to caress so softly and lovingly will be stiff; cold and silent the lips. Then I will come. I will rejoice and exult aloud! Earth, take to thyself forever what belongs to thee! I, a free spirit, claim now what is mine! I call thee, beloved soul. Hast thou forgotten thy word? No; for though thou hast but yet struggled forth from the sorrows of earth, like a butterfly from its chrysalis, thy first fluttering is toward me. Beloved! Is thy first and only word. But, oh my God! Where am I then?" The dejected man wakes as if from a dream; slowly he rises; slowly and deeply he sighs, and moves wearily toward home, to continue the life of separation until his last breath.

A WALK.

She went—firm, sure and straight were her footsteps, and yet she went as if in a dull dream. The rain poured down; water dropped from her hat and cloak; wet were the curls that hung down over her shoulders, and wet were her pale cheeks. But she knew it not. The people going by her called "Good-day" to her. "Good-day," she answered, scarcely noticing them. On she walked, lost in a dream, and only mechanically following the pathway.

"How good it would be to walk on and on, never stopping; to go on for all eternity, without to-day or to-morrow, right or left. Then to be dead, without memory and without feeling! Oh, what pain is in my breast! how my heart aches! If I could only go on forever and forget everything!"

The pathway led her up a steep hill, how steep she did not notice. Her head was sunk, her eyes fixed; and so she walked on, full of painful thoughts, till it had left off raining and the sun was sending a parting greeting through the clouds to the refreshed earth. Then the wandering one suddenly stood still. Dreamily, as if awakened from a deep sleep, she looked up. From the pines and fir-trees, as well as from her clothes, the water was still dripping. Only her own eyes remained dry; inconspicuously they looked up to heaven.

"Where am I then? Ah, so far from home? How did I come so quickly here? What! the sun sets already! And I am here? Where shall I go to? Home—back into the gloomy room again, and into the old places that have so much to say? Can I not go on—on till the end?" But the sun sent again a last greeting to the earth; the leaves and boughs of the trees rustled and moved to greet each other once more. It was as if they whispered: "And thou? hast thou no greeting, no prayer of thanksgiving, no song of reconciliation and forgiveness?"

She vended her way homewards, softly replying to herself the lines of a little hymn she had learned in her childhood, and as she reached home the light from her window met her with a friendly welcome, and she entered the house with a prayer for peace and rest upon her lips.

The next morning, giving her hands to some one who looked at her mildly, she said cheerfully: "How unhappy we should often be, if what we wished for aloud in a moment of pain or passion should be suddenly fulfilled."

[Continued in our next.]

From Messrs. Colby & Rich, of Boston, we have received "Buddhism and Christianity Face to Face, or An Oral Discussion between a Buddhist Priest and an English Clergyman, held at Pantura, Ceylon, with an Introduction and Annotations by J. M. Peebles, M. D." This is a very good exposition of the doctrine of Buddhism. The same firm send us "Christ, the Corner-Stone of Spiritualism," by J. M. Peebles, M. D. A work characterized by bold thoughts and good style.—Philadelphia Saturday Evening Post.

TO BOOK-PURCHASERS. COLBY & RICH, Publishers and Bookellers, No. 9, Montgomery Place, corner of Pine Street, Boston, Mass.

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents.

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THE MISSIONS OF MODERN SPIRITUALISM IS TO REVEAL TO EVERY DEPARTMENT OF LIFE, TO bring forth a new and more divine order of things, to infuse a better spirit into every profession, to better business habits, and to claim the "Golden Rule" as the legitimate standard of action.

The Uses of Spiritualism.

We revert at this time to the unusually able and eloquent exposition of this subject, on his visit in this city by W. J. Colville, and reported in the columns of the Banner, because of the universal interest which is felt in the subject and the thorough service done for our holy cause by efforts so sincere and so well directed.

vill which we have spoken of above, coming as they do at a time when the scientific-intellectual phase of the Spiritual Philosophy is being so strongly accented in this section of the country, are marked evidences of the interest and continual care manifested by the denizens of the better life concerning Spiritualism—their own planting in these modern days—and are of particular value and worth to those who feel to be grateful for the rich gifts from on high which reach us through medial hands.

Mr. and Mrs. Holmes in Boston.

A small, select circle of Bostonians, male and female, all known to one another, assembled on Wednesday afternoon, 6th inst., at the rooms of Mr. and Mrs. Holmes, No. 8 Davis Street, Boston, for the purpose of a seance.

Previous to the seance visitors were privileged to examine as closely as they chose all the instruments, apartments and arrangements pertaining to the conditions under which the phenomena occur. After the dark seance, came that with a subdued light. Out of two rooms, communicating, a cabinet some six feet wide and deep was formed, and at one side stood a sort of cage, made of diamond lath-work, the points of which were fastened by clinched wrought nails.

Two of the investigators, well known to the party present, locked Mr. Holmes in this cage, placed a seal over the padlock and held the key. There was a subalgal light, not so faint, however, that faces could not be distinguished quite well when the spectator was within three feet of a figure. In a few minutes figures began to appear. Two or three female forms came out, clad in white. A tall male figure, clad in the court costume of the empire of the first Napoleon, showed himself in good light, crossed the threshold and advanced a few steps into the room where the spectators sat.

It is unnecessary to go further into particulars. Persons were repeatedly allowed to enter the cabinet to see that all was right, and at the close of the manifestations Mr. Holmes was found in a state of trance in his cage, the lock of which was just as it had been left. The door was now unlocked, and he came out in a dazed, half-entranced condition, which an expert would say could not easily have been simulated.

We hope all who have leisure and curiosity will lend their aid in investigating these phenomena as closely as possible. We think they will find both Mr. and Mrs. Holmes disposed to cooperate in all practicable devices and arrangements for testing the occurrences in a manner satisfying to the scientific mind.

The point to be established is that spirits do communicate with mortals; the inevitable refraction of the rays of light that are sent through a medium is in obedience to a natural law with which it is needless to quarrel. A medium is but an earthly being, willing to be employed as an instrument and agent by invisible ones.

VACCINATION—Mortality: Thirty per cent.—From the Hamburgischer Correspondent, of Sept. 11th, we learn that at the little town of Lyck, in East Prussia, a "lamentable misfortune" has occurred. Fifty children vaccinated there (with the same lymph) fell ill, and fifteen of them (or thirty per cent) died, about double the rate ever supposed to have been formerly caused by small-pox.

Dr. J. M. Peebles commences a course of eight lectures the present week upon "TRAVELS IN FOREIGN LANDS," in the Unitarian church, Vineland, N. J.

Mrs. Pickering's Seances.

We announced last week that this well-known medium for the materializing phenomena had commenced her sittings for the winter at her home in Rochester, N. H. Those who may have had their interest aroused by the announcement will be pleased with the perusal of the following letter, which comes to us from J. D. Jones, Esq., of Great Falls:

"I attended on the evening of Nov. 6th a seance at Mrs. Pickering's, at Rochester, for the purpose of convincing myself of the truthfulness or otherwise of the manifestations occurring in her presence. A party of thirteen persons was present, five of whom to my knowledge never had attended before.

I found a change both in the location and condition of the cabinet from last winter; it was placed in another room back to a wall, on which were manted brackets with ornaments, etc., and where no chance for ingress whatever was afforded. I also found inside the cabinet a partition separating it in halves, composed of small iron rods set firmly in a frame-work of wood five inches apart at the outside edge, and forming a complete barrier between the half of the cabinet in which Mrs. P. sits and the half from which issue the spirit forms.

I employed the honesty of Mrs. P.'s mediumship fully last winter, and notwithstanding reports to the contrary, I see no reason to change the opinion I then formed, which is: Make the conditions right with Mrs. P., and the manifestations will be perfectly convincing, but without these conditions somewhere or somehow the phenomena will fail to give satisfaction with her or any other medium, and they will not be to blame.

The seances at Rochester are genuine manifestations, and no statements adverse to this can convince me to the contrary. I anticipate remarkable phenomena this winter under her mediumship, if used with the slightest regard to fairness or justice."

Ladies' Aid Society.

This useful society of spiritualistic ladies have hired pleasant rooms in Parker Memorial Building, where they will meet every Wednesday afternoon, continuing, as is their custom, the session into the evening. Dr. A. H. Richardson, who acted as Chairman on the first meeting of the season, which was in this new location and held on Wednesday, the 6th of November, said in his remarks on taking the chair, that these meetings would be held regularly every Wednesday, and all those taking an interest were invited to be present, accepting the invitation to gentlemen, as if their presence would be both an acquisition and a gratification.

On this opening occasion it began with a tea-party, which seemed to be appreciated, and the few select visitors as well as the members of the Society enjoyed it very much. After the tea part of the entertainment, Dr. Richardson introduced Mr. W. J. Colville to address the gathering, which he did, entranced, at some length, and on the subject of such social and charitable gatherings. Addresses were made also by Mr. John Wetherbee and Mr. Holmes, the latter adding a gem of poetry to his remarks. Mr. M. V. Lincoln spoke also under influence, his remarks being pertinent to the objects and aims of the Society. "Maggie," the control of Mrs. Nelson, was called upon for her say, but remained silent as well as invisible; but the medium in her normal state "filled the bill" with appropriate remarks, and Miss Webster, the eloquent reader, being called upon, recited with touching effect a choice selection of poetry.

The Indian Problem.

It is a curious fact worth putting on record that at this late date General Sheridan—the most competent military man in the United States to-day—in his annual report says of the Indian question, what we have been informing the public for the past twenty years, "that there does not seem to be now, and never has been, steadyness in the management of the Indians." He attributes our wars to two classes of causes. The first being the constant encroachment upon the lands of the Indians. The second cause the General describes as the dissatisfaction of the Indian at being compelled to remain on reservations with his limits circumscribed, his opportunities of hunting abridged and his game disappearing. He takes the true ground when he says he believes that with kind treatment of the Indians, administered with steadiness and justice, the outbreak of Indian hostilities may be entirely prevented.

Mrs. Maud Lord-Mitchell.

This well-known medium has been spending some days in the city, visiting old friends, of whom she has a large number here. She called at the Journal office, and in conversation denied most unequivocally and emphatically the charges made against her in the Quincy, Ill., papers as to being a party to a conspiracy against the Catholic priests of that city. She says that the services of Emery A. Storrs have been retained by her to prosecute said papers for libel.—Religious-Philosophical Journal.

We are informed that Mrs. Mitchell is expected to arrive in Boston at an early day.

Sallie Joy White in a "Letter From Boston" to the Haverhill Daily Bulletin, speaks as follows concerning the Elevated Railroad project which we referred to last week:

"The Elevated Railroad fever has reached Boston, and in the course of time we may be taken to New York. I hear that a company has been formed with two millions of capital already pledged to build an Elevated Road from the Highlands to Cambridge and Charlestown. They will apply to the Legislature this winter for a charter, and if successful will proceed instantly with the building of it. This will be the most formidable rival that the Metropolitan Railroad has ever had to contend against, and it will probably fight it, as it does everything which conduces to public comfort."

But, we understand, the "Metropolitan Railroad" will also apply to the Legislature for leave to build in Boston an elevated railroad.

Those who are "sick and need a physician," are advised to call upon Dr. Willis, who will be at the Quincy House, Boston, on Thursday and Friday of the present week.

Thomas Gales Forster was to deliver the second of his course of lectures on Spiritualism in Doughty Hall, London, Sunday evening, Oct. 27th.

Mr. H. H. Crocker, a prominent Spiritualist of Chicago, passed to the spirit-life Nov. 1st, at the age of fifty. He was a native of Nantucket, Mass.

Dr. Monck is still in Switzerland, suffering from an affection of the heart and lungs.

Coming Atmospheric Changes.

A correspondent, H. E. Beach, of New York City, furnishes us with the following excerpt, accompanied with the information that it was taken from an English paper, and was published in 1875 in the Philadelphia Star:

Dr. Knapp has shown, in an historical paper to the New York Medical Journal, that all widespread pestilences for three hundred years past have occurred with the perihelia of the large planets. At former periods it has been noticed that the near approach of one or more of the larger planets of the solar system occasioned disturbances of the atmosphere, causing great heat and cold, droughts and rains, blights on the crops and fruits, and epidemics among human beings, and epizootics among animals.

Dr. R. T. Trall, in the Philadelphia Star, says: We shall not have to wait long for its demonstration (the appearance of the expected pestilence), for we are approaching a very pestilential period. Jupiter, one thousand times as large as the earth, revolves round the sun every twelve years; Saturn once in about thirty years; Uranus once in about eighty-four years; Neptune once in about one hundred and eighty-four years.

The perihelion of all these planets does not occur at the same time more than once in thousands of years. In the sixth century, again in the sixteenth century, the first three were coincidently in perihelion, and these were the most pestilential periods of the Christian era. The perihelion periods of Jupiter and Saturn coincide with the extensive prevalence of plague, cholera, and other epidemics.

In the near future, from 1880 to 1885, we are to have what has not yet happened in more than eighteen hundred years—the nearest approach to the sun of all four of these large planets coincidentally. The obvious deduction from this fact and theory is that the changes of the earth's temperature, and the changed condition of its atmosphere consequent on the interference with or abstraction of its usual amount of light and heat, will be increasingly unfavorable to life and health on our globe, from the present time—1875 to 1880; and from 1880 to 1885 the adverse influences will be greatest; after 1885 they will diminish gradually.

The perihelion of Jupiter and Saturn occurs once in about fifty-seven years, and in the history of pestilence, as recorded by many writers, these years have been pestilential periods. This is a theory as to the perihelia of the primary planets.

Newspaperial.

We are in receipt of the prospectus of a new spiritualistic weekly journal, entitled "MIND AND MATTER," the first number to be issued from Philadelphia on the 31st inst., of which Mr. J. M. Roberts, the devoted Spiritualist and able defender of our media, is to be the editor. It will be a first-class four-page family paper, he announces, every department of which will be conducted with especial care and diligence. "The first object of this paper," adds the projector, "will be to give correct information in relation to all matters which concern Modern Spiritualism. It will aim to promote unity of feeling and action among the friends of Spiritualism, and to that end will adhere closely to the teachings which the phenomenal facts of Spiritualism impart. It will cooperate with mortals and spirits in all efforts to induce the occurrence of such facts, and make them as publicly known as possible. It will insist on the truth, the whole truth and nothing but the truth in relation thereto, and will spare neither expense nor trouble to determine correctly and impartially all disputed questions of fact which may arise, in any way relating to the Spiritual Cause. Educational topics will constitute a prominent feature of Mind and Matter. In this department will be included everything which can in any way contribute to the enlightenment and elevation of the human mind, and tend to break the shackles which superstition, ignorance or prejudice has fastened upon it." All devoted workers in our ranks, whether as public speakers, journalists or mediums, should be encouraged, as we need them, all in the mighty work in which we are engaged, and therefore the Banner of Light cordially extends its right hand of fellowship to Mind and Matter, and hopes and trusts that the new journal may achieve a wide circulation. Its price of subscription will be \$2.00 a year, exclusive of postage.

Mr. John Orvis hits the nail squarely on the head in an article in The Index wherein he says that "theologians, statesmen and philanthropists have altogether blundered. They have been quarreling with the soul, man's passionate nature, as being corrupt, rather than the conditions under which those passions should find their true manifestation. They have tried to reform the individual without reforming the institutions of society which dominate him and demonize him in spite of the protestations of those very passions against which they have waged their ceaseless but impotent war. They forget that the individual is to society but as a speck of granite to the eternal hills; that he is the sport of laws, customs, prescriptions, relations, associations and institutions, both governmental and ecclesiastical, which, individually, he is as powerless to control as is a grain of sand to sway the solar system. They fail to see that he is weak and without real character save as he is harmoniously related to society. They have not conceived that humanity has a collective destiny, to achieve which can be accomplished only by the friendly cooperation of all its members. They tell us this life was intended for warfare; and we have been going on as if we believed them, fighting our way into heaven as other legions are said to have fought their way out. But for ourself we do not admit that society is plunged into its existing miseries because mankind have not an instinctive love of right. No; the soul goes out to the good spontaneously as to every other form of beauty."

We shall print next week the third of Dr. J. M. Peebles's eloquent lectures in his course (just closed) which during the month of October attracted and edified large audiences in Parker Memorial Hall, Boston. The basic themes of this address are enumerated as follows: "The Methods of Spirit Influences; Voudouism; Spiritual Vampirism; Spirits Leaving their Bodies and Traveling in the Spirit-World; The Work that Spirits do for Humanity through Mediumistic Controls," etc.

Colby & Rich have just issued at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, and have for sale, a new edition of "Christ, the Corner-Stone of Spiritualism," by Dr. J. M. Peebles.

We shall print in our next issue several messages from spirits, given through the organism of Alfred James, of Philadelphia.

The Vermont medical law has been repealed.

J. M. Allen writes: "I fully agree that mediumship, its nature, laws, functions and uses, is the one thing which most needs investigating, and which ought to be understood by each and all; and I am very thankful the Banner is and has ever been so faithful and true to its mission as mapped out by the Inner Life."

Four of the Boston members of the Legislature are natives of England.

Divine Love and Wisdom.

To the Editor of the Banner of Light: In the very admirable discourse of Dr. Peebles (in your issue of Oct. 19th) I find among many excellent suggestions the following language:

"During the rising tide of the incoming and outwinding cycle, American Spiritualists must take high grounds—must lift up the standard, and so live as to command the respect and reverence of the scoffer and the sectarian."

Most cordially do I welcome the utterance of such views, and hope they may meet a general response in action as well as sentiment. The recognition of spiritual truth is an evidence of greater wisdom in those who make the recognition; but wisdom calls for LOVE as its eternal companion and ruler. The wisdom which does not call for love, but is content in temporal selfish sagacity and success, is a bastard member of the family—a "profligate son" that wanders into darkness and misery.

The true or divine enlightenment is inseparably linked, as in conjugal union, to divine love, and I propose to demonstrate that the same wisdom which unfolds the mysteries of human life teaches man to come up higher, and demonstrates the falsity and hollowness of that unspiritual life and doctrine which constitute most of the present fabric of society, religion and science.

The world is outgrowing all its ancient forms of faith, of philosophy and of social order. The divine impulse within cannot be repressed, but will go on to higher and grander evolutions, ever approaching nearer the divine ideal, and rendering human life more fully an embodiment of divine love.

The Christian prayer, "Thy kingdom come," points like a magnetic needle to the true goal of human aspiration, toward which the world is moving, as slowly but as surely as the stars move in their appointed courses.

In solving the problems of the constitution of man and its conjoint terrestrial and celestial relations, I could not avoid discovering the relations of physical to supernal life, and the necessity of uplifting man by cultivating those relations to the divine which seers and prophets have for many centuries dimly but certainly perceived.

When these shadowy but real perceptions are organized in the forms of positive scientific knowledge, in their clear and satisfactory conditions with all other knowledge, with all our ethical duties, all philosophy, and all our daily working life, religion will appear as an essential truth, void of superstition, embodied in society—a living reality.

Not merely by preaching, nor by any other mode of intellectual exposition, will these results be attained, but by truer living, guided by truer thought. The time for this truer thought has arrived in free America—the time not only for aspiration to Divine Love and Wisdom, but for receiving their influx into our daily life.

I propose this coming winter to take some steps in this direction. I do not feel that I am qualified, empowered, or called to lead in this new era, but I do feel that the truths which I possess and which I am daily acquiring, which have not been attained by any of my predecessors, demand an utterance and impose upon me an imperative duty. I am conscious, also, that these truths, especially those which I have more recently acquired, lead directly toward the realization of the Divine Life on earth, as expressed in the words, "Thy kingdom come," for in these truths the loftiest elements of science blend with the purest essence of religion, and bring it into relation to human life, as it has not been brought heretofore.

I do not see how any deep thinker can be satisfied with the aspects of either religion or philosophy in the past. Even the great Swedish seer, who should have brought celestial and terrestrial thought into harmony, was himself dominated by conceptions so narrow that his revelations have been not for mankind but for a sect; they were not sunshine for the whole landscape, but a glimmering through the half-parted clouds, shedding a strange and interesting, but far-off and unsatisfying light upon human life.

The grand spiritual power of the Nazarene flashed upon the thick darkness of barbarism as a light shining into darkness which comprehended it not—a light which has shone over long ages of war and selfishness like the sunshine that falls upon the Atlantic Ocean, striving in vain to penetrate its depths, but warming its upper surface, and drawing upwards into forms of beauty the particles that have been vitalized by its rays.

If the opacity which has excluded the Divine influences can be dispelled, if the great ocean of mind can be made more transparent for Divine influx, and if this influx can be realized in nobler thoughts, in sweeter manners, in social harmonies, in deeper loves, in wiser and more unselfish conduct, and in hearty cooperation against ignorance, poverty, disease and crime, the world will not fail to admire and love, perhaps to imitate a life so free from ignorance, superstition and bigotry, as winning in its social aspects, as noble in its principles.

To such results the truth as I have found it leads us, and every week some new truth adds to the attraction. Toward such results a few are moving, and I hope that in time there will be an innumerable throng pressing onward in like manner to the higher life. But whether there be few or many, the truth must be spoken, and I ask the sympathetic attention of those who have been pleased with the thoughts I have heretofore uttered.

JOSEPH RODES BUCHANAN.

1 Livingston Place, New York, Nov. 5th, 1878.

Immortality vs. Clairvoyance.

To the Editor of the Banner of Light: Having business at the Boston Custom House requiring my personal attention, I on Sunday afternoon last availed myself of the pleasure of listening to the second lecture of Mr. W. J. Colville, of England, delivered before the Parker Memorial Hall Society of Spiritualists.

The discourse was excellent, followed by questions from the audience and answers by Mr. Colville's spirit-control, which fully sustained his reputation as an able trance speaker. In replying to inquiries put by the audience, I need not inform those read up in the Spiritualist literature for the past twenty years, that one or two clairvoyant mediums in this country have taught with considerable dogmatic assurance that a portion of the human race—the lowest and most degraded—have "no immortal souls." They die from thinking men back into "unconscious nothingness," meaning, I suppose, a condition equivalent to nothingness. But the spiritual intelligences controlling Mr. Colville on Sunday assured that large audience that all men, even the lowest savages, were immortal, and would exist and progress beyond the grave. They also said that Jesus was a personal existence in Palestine, as they had seen him in the spheres of Immortality. But while Jesus was a man, the most highly unfolded of human beings, Christ was a principle—the animating, illuminating principle. And the controlling influences further said that all souls existed or pre-existed in the celestial heavens before their incarnation into human bodies. These are also the general teachings of exalted and highly intelligent spirits through other mediumistic individuals as well.

J. M. PEEBLES.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 16, 1878.

W. J. Colville at Parker Memorial Hall: A Practical Discourse on "The Nature and Occupations of Spirit-Life."

This gifted trance orator addressed an audience at this place, on the afternoon of Sunday, Nov. 10th, in the Free Course of Spiritualist meetings, which crowded the place of assembly and demonstrated that his presence has created a lively desire on the part of the Boston friends to listen to his ministrations. The meeting was presided over by John Wetherbee, and the services, including good singing by the ladies of the choir, were conducted in the usual and successful fashion. An invocation by Mr. Colville prefaced the discourse, the subject of which latter was chosen by the direct vote of the audience present, and proved to be "The Nature and Occupations of Spirit-Life." The remarks of the speaker and his pertinent answers to questions afterward propounded elicited the closest attention from those present.

In opening his lecture the Controlling Intelligence prefaced the strong meat to come with the following words:

In all ages of the world men have desired to know something of that which lies before them, and so long as they are entirely ignorant of the future life they will dread its approach and fear to tempt its possibilities. The little child who enters into a darkened room and hears feet behind him in the gloom some terrible shape that shall frighten him or some awful power that shall rob him of his life, is the type of humanity without knowledge of the beyond; but as the same child becomes, by experimental knowledge coupled with friendly assurances for which he finds a basis in truth, satisfied that there is nothing in the apartment which he has entered through dark and gloomy which will do him harm, that all the furniture of the room rests just in the same condition as when he viewed it in the light, he grows gradually reconciled and quits his fears, and so the victims of the theological ideas of the past, which painted God as an angry tyrant, and heaven as a place unnatural and to most minds really undesirable, escape through gradual knowledge from the thrall of those crude notions, the outcome of undeveloped forms of mind, and reveal in the joy which they find in the dawn of knowledge the necessity, the nature and objects of spirit-life, a state into which all must pass, a condition whereto gravitated from each and all the materials which were to form their habitations in their new existence, and which were to adorn and furnish them according to the needs of each individual, was self-evident and apparent.

ANOTHER APPOINTMENT IN THE FATHER'S HOUSE.

Spirit communion had come in as a revelation to humanity, which the Church so long had held in the bondage of fear; spirit communion taught that the next life was only the entering into another apartment of the same house, that the furniture in that apartment was just the same as when the spirit moved in the earthly plane, and that in fact were the fiat of dissolution passed upon any one without a moment's warning, he or she would be recovering consciousness, disengaged, little change in the surroundings, that the idea of having experienced what was termed death would hardly, at first, find credence in the spirit.

A SEVEN YEARS' INDIVIDUALITY.

After speaking briefly of what he had referred to before, concerning the naturalness of the spirit-world, the spirit's condition in that world as the outcome of its obedience or disobedience to the laws of development as applied to it, and of the character of the spirit-body, as being a reflex of the physical temperament within which it was gradually brought to prepare itself for the separation of the two which death would invariably cause, he cited a theme which had just been presented among the others noted on, but which had failed of obtaining the choice of the present audience, and which had reference to the continued individuality of the human spirit; in this connection he said that thought and matter, if they were the outcome of the material man, would never hold conscious existence for a longer period than seven years—that being the term generally assigned by anatomists during which the old particles of the human body were thrown off and the form rehabilitated with new ones by the discrete and accretive action of the system in harmony with natural law; he did not mean that these faculties would go out at once like a lamp in the darkness, but that they gradually fade from the canvas of the memory during the process of each successive seven years, leaving behind a vast mass of attained experiences and laboriously won knowledge to be swept down the gulf of time in shapeless ruin. But was this the case? Not by any means. The grey-haired sire, halting upon the verge of the grave which was opening to receive him, as a sheaf of wheat ready for the granary, could recall with clearness the scenes of his youth, and the things which happened yesterday, proving that as the body of man became more and more unable to protect and retain its hold on the spirit, the knowledge and the memory which demonstrated the continued and conscious entity of that spirit shone out ever more and more clearly than ever before. It was true that the spirit might remain individualized without the experience of incarnation in the present life, but with such a consciousness it would also remain ignorant of the difference between truth and error, right and wrong—in short would be a spiritual automaton, totally without intelligent development to an end which was the crown of individuality in all its stages of being.

CHILDREN'S LIVES IN THE SPIRIT-WORLD.

Now if this earth-experience was necessary for some spirits it was necessary for all, and the question arose as to how those were to obtain it who passed to spirit-life while yet in early infancy. This was met in the spirit-world by various devices suited to individual need, prominent among which were the perfected spiritual Lycums—where the little waifs from the colder clime of earth were collected and placed under the maternal care of those who in physical life were unable to satisfy their motherly promptings and loves of their nature. These child-spirits also sought communion with earthly conditions, through mediums, which accounted for the great numbers of little manifestors met with in the presence of sensitive circles and seances. Sometimes the utterances of these child-spirits failed to find appreciation by the adults who listened to them, but such auditors should remember that if these children had nothing to tell them, yet they (the little ones) had something to learn by their attendance and remarks, so therefore patience should be allowed to do, in these cases, its perfect work, and the child-spirits should be welcomed with kindness, and every opportunity embraced to impart to them earthly knowledge. They can in return render important service in many ways; for instance they had already in the past (and could continue to do so in the future)

brought knowledge to the earth of the processes of education as put in practice in the Summer-Land, and these methods, understood and applied to the unfolding of children's souls on the mortal plane, had been found to be found in the schools of earth. Spirit-return was not instituted for the benefit of mortals alone, but for that of the manifesting intelligences also.

THE TWIN SPHERES.

Just outside the atmosphere of earth was situated the spirit-sphere of frivility; the sphere of criminality brooded within the confines of mortal life and held its chief centres in the gin-palms and the abode of mortal iniquity wherever found. These twin spheres of criminality and frivility inevitably received the spirits of those who had made no preparation for their return, and had passed their days on earth in the seeking of the individual gratification of their evil propensities, the other in the unthinking pursuit of mis-called earthly joy. Above these the spiritual spheres reached in gradual and interted succession. The older ideas, instilled by the various religions, creeds, and fostered by their followers up to the hour of decease, were not lost when the believers entered spirit-life. The Controlling Intelligence had during his experience seen spiritual heavens or conditions harmonizing with the ideal of the Mohammedan, the Buddhist, the Christian, etc., where the spirit-lifers in these sects, their natures not yet aroused to a true conception of where they indeed were and of what was expected of them, yet lingered, looking for a fulfillment of their earthly imaginings, fearing to step outside the limits which only they themselves had created, lest they should undergo the highly developed spirits who came with news of brighter conditions above and beyond them, deeming them but emissaries of what they had been taught to believe to be the Natural Enemy of the human soul. And yet the time would come in the destiny of all these when the voice of the awakening missionary spirits would be heard, and these theologically fettered souls would arise and go forth with them into the larger liberty of the fully developed children of God.

THE NECESSITY OF INWARD PURITY.

The law of harmony which governed in all the spiritual realm was equally rigorous regarding the communion of mediums of that and of the physical plane. A person might be outwardly pure and yet present to the spiritual world a nature which was the prepared avenue for the return of the evil and undeveloped. It was also imperative that attendants on seances should come into the presence of the medium with pure minds and hearts, lest they afford the bridge over which undeveloped spirits could approach.

It was the operation of this unerring law of attraction which at times led to what was known as the exposure of mediums who had always borne good reputations, and at others caused people to seek explanation of witnessed occurrences in the theory that they were the manifestations of elementary or fragmentary souls who had not yet completed their individuality, because they considered no reasonable being would so demean himself. There must be in such cases (and in all) some other cause in the medium or the majority of the sitters present which interchanges with and attracts the communicating spirit, else the spirit could not communicate. If you make your circles pure, said the speaker, you will bring developed spirits to you for your enlightenment and guidance; and not only so, but you can evangelize the dark spirits by bringing them under the control of your own higher will as the mesmerist controls his subjects, and thus have the power of awakening in them better thoughts and aspirations. Those materially powerful intelligences who produced the physical manifestations under the will of the adepts in spirit-life, were the disembodied spirits of people who, while they had passed away from their physical forms, had not left the atmosphere of earth.

THE SEVEN SPHERES.

Above the sphere of those who desire nothing but evil, and the sphere of those who remain plunged in heartless frivility alone, we come to those which have been called the seven spheres, which individually affect this earth. These spheres do not necessarily mean locations, for one and all of you are in your own sphere at the present moment. Since your sphere is the natural outcome of your own nature, do you not carry it with you, as the spider who carries his web with him about with him? There are as many individual spheres as there are spirits in the universe. The desire to help spirits, not so highly developed as themselves reached down through individual effort along the entire chain, though those inhabiting the sphere of angelhood made use generally of messengers to carry their aid, and those messengers to the earthly plane were the spirits of those who in the fields of science, music, art, etc., had not been able to complete their special work on earth, and were glad to return and accomplish it through mortal agency—the spirit messenger and the mortal instrument each getting the good of the labors put forth. There were many unknown poets, artists, scientists, etc., in earth-life who, forced to give up their work upon their death, were totally at variance with their interior longings, were living two lives, the one of the body, the other of the soul. Was all that power to be lost? Most assuredly not. Such weary ones would on entering into spirit-life be astounded to find the conceptions which they could not bring to practical expression while in the mortal, fully rounded out and appreciated among the wisdom circles of the Summer-Land, and themselves celebrated beyond all their hopes of praise on earth.

ULTIMATE ANGELHOOD.

This condition, the speaker said in closing, was the sure resting-place in store for all great brotherhood of humanity, angelhood was the clear white light, of which the many-colored experiences of the intermediate developing spheres through which all must pass made the component rays. Each individual was a part and portion of that eternal temple the Great Architect was forming, and without whose incorporation into which his work would be eternally incomplete!

QUESTIONS AND ANSWERS.

The Controlling Intelligence then gave notice that those present wishing to ask questions bearing either on the discourse just delivered or other topics were at liberty to do so.

SPIRITUAL ELEVATION.

A gentleman present taking advantage of the privilege extended, queried as to how—if no attraction or compatibility existed between the different states of being—were the lower orders of spirit-life ever to be elevated to better conditions and higher aims? To which the Controlling Intelligence replied: We should unquestionably state that as there may be while on earth a measurable amount of compatibility between a good man and one who is bad in his characteristics—some point of resemblance, some ground on which they can meet in common—so also in the spirit-world. A spirit on entering into that life, however low in the scale he might find himself to be, would present some side of his nature to higher intelligences—some part of his being would not be subject to the degradation which ruled the residue, and that condition of receptivity would find an answer in some spirit of higher development who would recognize its harmony with its own thoughts, make use of it as a lever to raise its possessor to higher conditions. A dark spirit might not meet while in earth-life an angel, but in the path of right-doing, but the mission spirits of the better-land would certainly do that work when the soul astray arrived in their world; some one spirit would find a good (and with itself compatible) point in his nature, and through it awaken his whole being, just as it sometimes happened that a great criminal on earth remained impervious to the efforts of preachers and punishment alike, but was finally and unexpectedly moved to tears, and to a life for better life, through the words or deeds of some friend, or old-time companion of his youthful days. The crimes which disguised and cov-

ered the spirit were only the surroundings of that spirit, and must not be mistaken for the spirit itself. The beautiful fresco could be covered with plaster so as to be hidden from the eye, but it would not be destroyed, as the removal of the obstruction would reveal its beautiful and brilliant design; so with the real and interior man—the individuals in even the lowest orders of the spiritual world would eventually come into rapport upon some common ground, either of sympathy or upward tending aspiration, with some spirit of higher development, which would lead to their uplifting. The state of being in the first step, it may be, toward that perfected angelhood which was the inalienable birthright of all.

RE-INCARNATION.

To a question as to the verity or untruth of the idea of reincarnation, the speaker replied: We have a theme which could not be even touched upon in the brief moment necessarily devoted to the answer of each query; but that he would remark that the conception involved in the philosophy of reincarnation originated in the idea that every human soul must pass through all the intermediate spheres of being or states of experience which stretched between the innocent and undeveloped spirit and that angelhood which the young wanderer from the celestial spheres must attain to by effort and toil ere it could return once more to its home in the upper heavens. The question, therefore, regarding reincarnation was not as to the truthfulness of the thought, but as to the *modus operandi* of that thought in its working, and this he had not the space to follow at the present time.

THE CONTINUITY OF SPIRIT-ATTENDANTS.

A questioner inquired whether spirits of a high order of development, who attach themselves to persons in earth-life, would continue that friendly nearness in the soul-world; and was informed that that would depend much upon conditions attending both at the time when the mortal so befriended entered spirit-life, as well as the changes which might take place while the medium was yet on earth. Individuals in the form frequently entertained friendly feelings toward each other, and then through the introduction of some new element, for instance, ceased to so regard each other; sometimes mediocrity control, or the attraction of spirits toward particular mortals, was the result of psychology, mesmerism, etc., or of recognized expediency—the spirit desiring temporarily to make use of the individual to the accomplishment of some definite end. On entering the spirit-world the medium would naturally associate with those whose companionship he desired and to whom he was attracted, and if the relationships sustained on earth with the denizens of the spirit-life were founded on mutual and interspherical harmony between the two individuals, they would, in accordance with this law of attraction, hold good in the new state into which the risen mortal had entered.

JESUS CHRIST.

The Controlling Intelligence being asked to give his views on Jesus Christ and the relation he holds to the earth, replied that he regarded Jesus as the most holy and perfectly developed man who lived upon the earth-planet the time of the so-called Christian era was proclaimed "in the name of Jesus Christ," the spirit-world because he was highest in his earth-life motives, and hence more perfected in his soul-life expansion. But the cognomen of Jesus Christ was a misnomer; Christ signified a teacher, an illuminator, and was therefore, as it were, the name of an avocation, while Jesus was the name of the objective individual. Putting them together as in the usual fashion was quite as much out of the proper course of language as it would be to claim that "Victor" was the proper name of the head of the British government.

THE DIFFERENCE BETWEEN SOUL AND SPIRIT.

Being asked by another auditor to explain the difference between the terms spirit and soul, the speaker replied that in a certain sense the most part of all the soul was the incarnation of deity in man, while the spirit was that embodying and enveloping principle of life which humanity shared in common with the animal kingdom, only that with man it was possessed of higher, deeper and wider reaching powers. An animal could show in some form its affections, its likes and dislikes, its apprehensions and anticipations, but it could not of itself improve its condition of being. All that was accomplished in this direction was the result of its companionship and association with man in the course of his daily toils and struggles. Man developed from within, the animal from without, and by the action of a human spirit upon him. The difference between soul and spirit was then reemphasized by the following appropriate illustration: You are asked to give certain things to a man, and he says, "I will give you a box, or go there, but you hear a still small voice within you which tells you that your duty and the demands of right lie in a diametrically opposite direction. This mental power in conflict with the inner counselor may be called the spirit, and the warning voice is the voice of the soul. The spirit manifests through what you term the mental processes—the soul through what you know by the name of conscience.

DO ANIMALS HAVE SOULS?

The reference to the animal kingdom above made called up a gentleman who propounded the query, "Do animals have souls?" and who was informed, that they had, but that they had in common with humanity, but not the individualized principle which characterized our race. The animal creation might be regarded as the incarnation of what some called "elemental" or elementary spirits, who secreted characteristics for some use by higher powers, just as atoms existed inchoate in the universe, but subject to the demands of natural law, but did not do so through any specific individuality, but through the power of conditions yet to come, while the reverse was true of man. The appearance of animal forms in the spiritual world was not an argument in proof of their objective existence there, but merely demonstrated their subjective presence—they appeared as items in the surroundings of such individual spirits as wished for their presence, and coupled that wish with a knowledge of how to control material things, which would in turn give them power to do elemental, or elementary, spirits. Knowledge was the key to the riches of the next as it was also that of the present stage of being. Developed spirits inform you that they can accomplish certain things—while undeveloped spirits, on the contrary, acknowledge their inability to perform certain others. In reference to this matter the speaker again reiterated his views—in reply to another query as to whether the animal kingdom had the power of communicating with man, and from spirit existence to the spheres of the elemental or animal spirit-life and of the human spirit were different in nature and locality, but if a person so desired, and possessed the requisite power to call their spirits to him or her, it could be done.

ARE ALL MEN IMMORTAL?

In reply the speaker took broad ground, declaring that all men, of whatever race, tribe, or condition, were gifted with souls, and were hence immortal, since the soul was the spark of the Divine within—the indestructible part of the ego. Because that soul did not make its presence known in every organization was no more to be considered proof against its existence than it would serve as an argument against the possibility of any increase or attainment on the part of any one in earth-life, because at any specific time before gaining it the man had no such expectation, or even had no conception of what the new development would be like. The proper time arriving, the immortal part of all human beings would assert itself, and under regular laws take up the route toward the obtaining of a fully developed angelhood.

THE INFERIOR ANIMALS HAVE A FUTURE LIFE?

Some one very much interested in the animal creation then returned to that theme, and asked the above question. To this the Controlling Intelligence replied: Most certainly they do. The law of continuity holds good in their case as in all others, there would be no future life for the animals, what would become of those animals' spirits? Animals, I repeat, do not necessarily possess individuality; but they possess elemental spirits whose hold on life survives the destruction of the physical element, and who fill

their appropriate places in the economy of the great spiritual universe.

WHAT OF PRE-EXISTENCE?

A questioner next asked information as to the truth or otherwise of the doctrine of the pre-existence of the human soul, which in some form or another had presented itself to the human acceptance in all ages. The speaker stated, in answer, that this theory was correct. All souls were born in the celestial state, as in a condition akin to infancy, and in order to fulfill their destiny of full development were obliged to pass through all the spheres that existed between that celestial angelhood and the state of the earthly mother at the time of conception. Through the stormy paths of physical turmoil and trial each soul would one day return to its native home in the celestial world, having exchanged its primal inexperience and ignorance for innocence coupled with knowledge.

SOULS ENTERING MORTAL LIFE.

In reply to a query as to whether souls entered mortal life voluntarily, or in obedience to conditions over which they had no authority, the Intelligence responded that in his opinion (he had nothing more to offer, since the question of the method of the soul's descent into matter was as much mooted in the spirit spheres as on earth, and as capable of argumentation there as here), all souls in angelic state existed in what might be termed the Garden of Eden; when any one of them entered into the earthly state, it was divided into the male and female; thus divided by its descent into matter it passed through its experience, won the elements it needed, and only obtained its full unity by a reunion in the angel state with those attributes which existed in embryo before the separation.

THE SECOND COMING OF CHRIST, ETC.

Some questionings and replies here eventuated as to the second coming of Christ, the reality of his objective existence in the flesh, and of his presence now in the world of spirit, during which the speaker proclaimed that whenever and wherever on earth a noble man or woman, a seer, a sage, a fearless individual arose who sought to better the condition of the race and to save mankind from error and its close companion sorrow, that there a Christ had manifested its presence among humanity; a literal second coming of a Christ swathed in material splendor and charioted by the clouds of heaven he said had existed in the form of the Christian era, and reiterated his statement that the man Jesus must not be confounded with the term Christ; and said that Jesus had had an objective and physical life in Palestine; of this he was sure, since he had himself met with him in the spirit-world, and was satisfied of his personal existence under the circumstances stated.

COMPENSATION FOR THE FEMALE ELEMENT!

The concluding question of the afternoon was as to whether the divine law of compensation would not eventually accord to the female element some adequate return for the sufferings which woman was visited in the sphere of mortal existence. To this the speaker replied: Yes, and that every female who suffered from the tyranny of the male element was working out a grand and glorious destiny, and at a much more rapid rate attaining to the ultimate state of angelhood, than her partner could have any idea of. In this sphere of physical life all must be obtained by effort at intelligent development—all advance in this direction must be bought with a price, and the sufferings which the weaker female was frequently forced to undergo from her stronger man, acted on the spirit in the same manner as the forcing processes of the gardener brought forward to perfection the tender blossoms and flowers before the lapse of the time which would otherwise have been needed for such fruition. No man, he said, can injure a woman without doing himself harm, and at the same time doing her a good service; since the sword of compensation is two-edged and cuts into the wrong-doer, separating him from spiritual things, and into the woman thus wronged, and her partner from the material plane, and thus giving her an added spiritual impetus, over and above his own, in the path of that development which both must individually tread.

THE SERVICES THEN CLOSED WITH MUSIC, AN INSPIRATIONAL POEM ON "LOVE" (subject chosen by the audience) and a benediction—the announcement by Mr. Wetherbee that Mr. Colville would address the people again next Sunday afternoon at a quarter of eight o'clock, being greeted with evident pleasure by the audience.

Brooklyn, N. Y.—The Eastern District Spiritual Conference.

To the Editor of the Banner of Light:

Brooklyn is divided geographically and legally into two grand divisions, known as the Eastern and Western Districts. The estimated population of the city is now 600,000, of which about one-third, or 200,000, are residents of the Eastern District. In the Eastern District (known as Williamsburgh before its consolidation with Brooklyn,) it has for years been a matter of surprise and conjecture why, among a population so numerous and densely packed, no religious movement except for brief periods, been able to maintain public lectures or any organic existence. Spiritualists in the Eastern District are, comparatively speaking, numerous; they are, I should judge, as strong relatively as in the Western District. Why our Eastern District brethren have, except at long intervals, and for brief periods of activity, remained so indifferent to efforts to advance the cause in its public aspects, and to do so, is it the object of this communication to inquire.

The latest efforts that have been made in the Eastern District in recognition of the claim of Spiritualism to a public, individual life of its own, are in a Spiritual Conference, holding weekly sessions every Friday evening at Phoenix Hall, South Eighth street, near Fourth. Our hall is a very pleasant one, is centrally located, and seats two hundred. But a far more important fact connected with our conference Association is, that the second year of its existence. The Conference has maintained continuous sessions, interrupted only by the summer vacation; the meetings have been well attended, and there is now, as there has been from the beginning, a well-sustained interest in our public exercises.

Friday evening, Oct. 25th, the opening address was made by Dr. R. T. Hallock, of New York City, on the question, "Are there or are there not spiritual entities or resemblances between the Modern Phenomena and the Spiritual Gifts of the Primitive Christians?" The usual order of exercise is an opening address of thirty minutes, followed by ten-minute speeches; but in this case the restriction as to the time of the opening address was removed, and the speaker was requested to go on without any limitation. Dr. Hallock speaks occasionally for the Western District Spiritualist Society, and for the Eastern District Conference. We have speakers of wider reputation, but there are none to whom I have listened who are more logical, more candid or convincing than the gentleman about whom I am writing. Dr. Hallock's lecture bristled all over with logic and common sense. He showed the importance, and if we would respect facts the necessity of recognizing not only the "Spiritual Gifts" of the early Christians, but other evidences of resemblance between the Old and New Dispensations—the between Ancient and Modern Spiritualism. The historical evidences in favor of spiritual manifestations, with which the Jewish and Christian Scriptures abound, constitute an unbroken chain, linking the past with the present, not one link of which can be sundered. There they stand—Ancient and Modern Spiritualism—side by side, on the impregnable basis of facts, cotemporary and historical.

Our Conference Association maintains a perfectly free platform. The active members of the Conference agree on two things, which agree on one, and that is union. First, we accept the facts of the spiritual phenomena, because we have the evidence for so doing. Second, we demand that facts shall be respected as such. Standing on the basic principle of the rightful supremacy of truth and facts over creeds and dogmas, we gladly submit our philosophy and the facts on which it is based to the ordeal of free discussion.

In our conference meetings and public discussions we are given to dissent the same right to a hearing that we have to affirmation. In view of the ignorance and misconception

which so generally abound as to the character and claims of Spiritualism, it was thought in the early period of our conference work a hazardous experiment to allow our opponents equal platform privileges with ourselves. Not that we could not give satisfactory and conclusive answers to our critics, but that so many false and irrelevant issues would be made that valuable time would be taken up in answering them. But fortunately for the cause, and in harmony of our work, no evils or disastrous influences, such as were anticipated by some and feared by others, have been experienced.

In addition to public discussions—the subjects usually being selected one week in advance—some sessions of the conference are devoted to the relation of personal experiences. Facts relating to the Spiritual Phenomena (many of which are of startling character) are thus brought out, and these "experience meetings" have, without exception, proved deeply interesting. Congregational singing is an important part of our services. We use the little hymn-book known as "Peebles' Teacher and Songster." The "Songster," which is one of the *Banner of Light's* publications, is very much liked. The hymns are well selected, and especially adapted to our use, as both the hymns and the music are familiar, and such as our prominent congregations can join together in singing.

What are the religious aspects of our conference movement? These may be inferred from the remarks, a short time since, of our Chairman. He said:

"Appealing for support and cooperation to a public opinion which embraces all shades of religious belief, we desire our declaration to be distinct and emphatic. The dispensation finds its highest sanction in the religious nature of man—in his religious and aspirational nature—which, according to the degree of individual unfolding, is constantly seeking for communion and companionship with higher or spiritual intelligences. We adopt that definition of religion which recognizes and relates to the spiritual nature of man, and to the spiritual forces of the universe. And we supplement that definition with the declaration to be found in the Epistle of James 1:27: 'That pure and undefiled religion before God and the Father is this: To visit the widow and the fatherless in their afflictions, and to keep yourself unspotted from the world.' In other words, charity and good-will, followed by good deeds, and accompanied with purity of life and conduct, are the forms of expression which we must use when we speak through our religious natures." It is an encouraging fact, and a deserved congratulations mention, that the members of our Conference who have recently severed from the Orthodox churches because the light of spiritual truth has dawned upon them, and they cannot longer submit to the creedal limitations which a continuation of their church relations would impose. We have also the sympathy and good-will of many church members, some of whom, while retaining their church relations, are actively cooperating with us in our glorious work.

The cause of Spiritualism in Brooklyn has been greatly strengthened and advanced, especially within the last year or two, in consequence of the marked success of our clairvoyant and magnetic physicians. Healing the sick by spirit-power not only places Spiritualism in the direct line of apostolic succession, but, better still, it presents our cause to the public in an attitude so humanitarian and beneficent that it must be long and earnestly recognized and accepted by the thoughtful, the religious and intelligent portion of every community.

Among the most active members of our Conference are two clairvoyant physicians—Mrs. Dr. Hillton and Mrs. Dr. Mills. These ladies are successful practitioners, owing their powers and usefulness as physicians to their mediumistic relations with the spirit-world. Under spirit guidance they are able with marvelous precision and accuracy to trace disease to its source and provide adequate remedies, in cases even where the regular faculty have proved utterly powerless. So successful are their methods in the mastery of disease, that it has become a frequent daily occurrence for regular physicians to call to their aid the reliable clairvoyant power of these "spirit doctors." Mrs. Hillton and Mrs. Mills are both in official relations with the E. D. Spiritual Conference—the former being a member of the governing committee, and the latter our faithful and efficient treasurer. They have made the foregoing statement in reference to our healing mediums with what might seem to be needless particularity of detail, for the purpose of giving point and significance to the brief statement that follows:

"Our little Conference Association, though standing in the midst, literally in the very shadow, of numerous Christian churches, is the only religious organization in the Eastern District that recognizes and endorses the doctrine of spiritual gifts as taught and exemplified in the lives of the early Christians. We not only believe but we know that "these signs shall (and do) follow them that believe"—follow those who place themselves in harmony with the law governing spiritual unfolding and intercourse. And that "they shall lay hands on the sick and they shall recover." These signs with the early Christians were everywhere regarded as the badge of consecration and fellowship. If we have advanced as did the early Christians, (and rejoice as they did "with a joy that is unspeakable and full of glory" at these transcendent revelations and disclosures,) this vital, invisible force which we call "spirit" or "spirit intelligence," and which they called "holy ghost" or "holy spirit"—through which instrumentality in the first, as in the nineteenth century, "life and immortality were brought to light."

Yet in the midst of the stupendous revelations which are the glory of Modern Spiritualism as similar manifestations were the glory of the dawn of the Christian era, not a Christian church in the Eastern District would fall summarily to expel from its membership any brother or sister who should give unmistakable evidence of spirit power, and persist in ascribing the manifestations to their true source—angel intelligences.

Open and avowed Spiritualists will be tolerated in the Eastern District churches, as they will elsewhere, just as long as their Spiritualism is only a sentiment; but when it is a reality, dominating their lives and conduct and seeking expression in their church life, then they are no longer wanted, and the right hand of fellowship is certain to be withdrawn. There are facts and incidents connected with our Western District Spiritual Conference even more significant and important than those which constitute the substance of this communication; but I will reserve all reference to the Western District Conference for another communication. CHAS. R. MILLER.

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