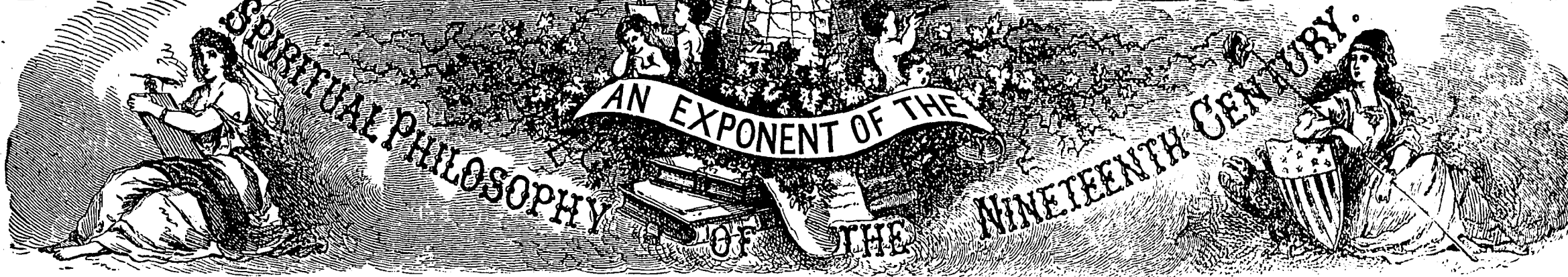


BANNER OF LIGHT.



VOL. XLV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 5, 1879.

\$3.15 Per Annum.
In Advance.

NO. 2.

CONTENTS.

FIRST PAGE.—Original Essay: Soul-revelation in India. Mr. Davis's "New Departure."
SECOND PAGE.—Poetry: A Song for the Faith. Children's Department: Tales of the Everlasting Mother, etc.
THIRD PAGE.—The Roster: Mediumship, and what you can learn by it. Spiritual Experiences—Savannah. Spiritual Phenomena: Experiences of a Private Circle. Correspondence: "A Skeptic's Experiences"; A Séance with Mrs. Youngs, the "Plano Medium."
FOURTH PAGE.—Spiritualistic Organization. Remarkable Proof of Psychometric Power. Petitioned Bishop in Glasgow. Parker Memorial Hall—Close of the Lecture Season—Anniversary Services in Boston, etc.
FIFTH PAGE.—Truly Wonderful Spirit Manifestations. Short Editorials. New Advertisements, etc.
SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Ridd and Mrs. Sarah A. Danks. Verifications of Spirit Messages. Poetry: Song of Midnight. Banner Correspondence: Letters from Nevada, Maine, New York, and Texas. Free Trade in Phisic, etc.
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritualists and Liberalists—Thirtieth Annual Convention of the Michigan State Association. Brief Paragraphs. "Washington Irving Bishop," etc.

Original Essay.

SOUL-REVELATION IN INDIA.

BY PEARY CHAND MITTRA.

To the Editor of the Banner of Light:

Whether man lives after death is an inquiry which engaged the attention of the Aryas from the earliest times. Living in the midst of diversified scenery, they were absorbed in the "aspects of Nature." They were thus roused to the contemplation of the unseen Power. Their conception of God was in the first instance finite, and with a finite mind they were slow in reducing diversity to unity; in converting what was concrete into abstract. Their worship was originally, to quote Max Müller, "a worship of God in Nature." They created and worshiped gods of elements, each of whom was supreme in rotation but clothed in human attributes. He was the god to give worldly prosperity, to punish sins and reward virtue, and his forgiveness and mercy were absolutely necessary for enjoyment in the next world. For this purpose penitentiary prayers were offered and sacrifices were made.

Buckle in his History of Civilization divides mankind into two classes: one class has power over Nature, and the other class is under the power of Nature. The Europeans belong to the first class and the Asiatics to the second class. As far as the Aryas are concerned, they might have taken the inspiration from Nature, but rising above Polytheism and Pantheism, they reached the highest pinnacle from which man can know God, in discovering and worshipping the All-Mighty in the soul.

As long as God was looked upon with human attributes, the Aryas saw and thought of him with terror, and every propitiatory means was used to win his favor. The mist of Polytheism began to melt. Rig Veda chanters being more thoughtful, said: "They call him Nidra, Mitra, Varuna, Agni; then he is the beautiful winged Garatman; that which is one, the wise call it in diverse manners; they call it Agni, Yama and Māta Rishab." The following passage in the Rig Veda may be taken as a proof of the progression in the conception of Unity: "All the gods are but parts of one *atma*, or soul, subservient to the diversification of his praises through the immensity and variety of his attributes." The Aun Kramanika states: "There is but one Deity, the great soul (Maha Atma)."—Wilson's Rig Veda.

The spiritual conception did not preclude the ethical view of his attributes. He is described as "the father of all gods, lord of creation—he is a father and the most fatherly of fathers"; and as being "both a father and a mother; he is the helper of the poor and the lover of mortals." In the Svetasvatara Upanishad God is described as "the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss; he is light and everlasting." When the Aryas rose above finitude they inculcated in the Rig Veda, "God is perpetual wisdom, and whoever knows Brahman, who is existence, knowledge and infinity, as dwelling within the cavity of the heart in the infinite ether, enjoys all desires at once with the Brahman." And in the Vrehad Aranyakum Upanishad of the Rig Veda: "Adore as Brahman the spirit, who abides in the soul (as self)." Another teaching of the Rig Veda is: "Brahma is profound meditation—seek the knowledge by devout meditation." The Satapatha Brahmana says: "By knowledge men ascend to that condition in which desires have passed away; thither gifts do not reach, nor austere devotees who are destitute of knowledge. For a person who does not possess this knowledge does not attain that world by gifts or rigorous abstraction. It pertains only to those who have such knowledge."

Mahabharat, a later work, endorses this opinion: "By works a creature is bound, by knowledge he is liberated; therefore devotees with perfect insight perform no works." These extracts show that the knowledge means the knowledge of the soul, and through it the knowledge of God, without which our conception of the Creator must be finite and more or less hazy.

SOUL.

What, then, is soul? Munduka says: "The soul cannot be gained by knowledge (of the Veda); not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own nature."

The Arya teaching is that every human being has "soul," which is the infinite psychic power which is diffused through the body. It is in finite state in the brain or mind, comprehending

intellect and egoism. In proportion as the psychic power is developed, the soul or the infinite state is approached or attained. There is thus a broad distinction between the mind and soul. Whatever is sensational, emotional or impressional, or phenomenal, refers to the mind. Atharva Veda describes soul as "calm, undecaying, young, free from diseases, immortal, self-existent, with the essence, satisfied, deficient in nothing." According to Katha Upanishad, "the knowing soul is not born nor does it die; it was not produced from any one, nor was any one produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain."

Tartarya Upanishad says: "In the ether within the heart is placed the Purusha (soul), whose nature is knowledge, who is immortality, radiant like knowledge."

Another distinction made by the Aryas is the soul and non-soul. According to the Saukhya, Nature and soul. By their combination the world is produced: by their separation the soul is emancipated. Nature is *Praniti*, a production; soul is not. The intellect, self-consciousness, subtle elements, &c., are all Nature or productions. We will state what is non-soul. Every human being has three bodies, viz: gross, *lingua* or *sukma*, (subtle), and *karana*. The soul has five coats or coverings, or phenomenal states, viz: nutritive, vital, mental, intellectual and blissful. The nutritive refers to the gross body; the vital, mental and intellectual constitute the *lingua* *sarira* or subtle body; the blissful is the *karana* *sarira*. The soul is not in any of the above coverings, coats or phenomenal states, nor in any of the three phenomenal states of the mind, viz: goodness, passion and foulness, which constitute what are called virtue and vice. "Goodness" and "blissful" come under one class, and "passion" and "foulness" come under gross body, or the nutritive coat. It is contended that a blissful state makes us ecstatic, and goodness, in like manner, elevates our life within, but till we are free from the action of the body and mind, and see our own soul in its inherent subjectivity—and through it the divine essence, being the soul of our soul—we cannot realize, though partially, the majesty of God, his infinitude, his wisdom and his love. Being spiritual, we know that God is different from the God described. The Katha Upanishad says: "The wise, with eye inverted, (from sensuous objects and demons of immortal nature), behold the absolute will." Sancara says that "the highest place, the highest state of the soul, is when it exists as the soul in its inherent nature." The spiritual state washes off all stains on the mind and transfigures a higher life—a life of brightness, impervious to all that is mortal and mundane.

The soul being an independent entity sees and thinks by itself. Talavakara says: "Know that which does not think by the mind (internal faculty) comprehending mind and intellect and by which they say mind is thought, ever as Brahman, and not what is worshiped as this." Mundaka: "The wise who thus knows, does not speak of anything else; his sport is in the soul, his love and action are in the soul." Soul is pure abstraction, and in subjective state it is called *caivalya*. Its transcendental power is called *vibhate*.

THE POWERS OF THE SOUL

Are experienced in the different states we are placed in, according to the predominance of the soul over the mind or the brain when its action on the soul decreases. Prasana Upanishad, speaking of the power of the mind in dreams, says: "Whatever is seen, he sees again; he hears again all the objects that have been heard; he enjoys again and again what has been enjoyed (by him) in other countries and places. What is visible in the present birth, and invisible (in another birth); what is heard and not heard; what is enjoyed and not enjoyed; all is beheld—all is beheld by the one who is all."

When the sleeper has no desire he does not dream, and when his sleep is profound, he sees through the soul. The instances of Cabanas, Condorcet, Condellac, Franklin, Coleridge, Voltaire, etc., bear on the point. During delirium, intoxication and insanity, extraordinary activity is witnessed. In the *Contemporary Review* for December 1873, Lee's Animal Magnetism, Prof. Wallace's "Miracles," and Davis's Harmonia, Vol. III, a classification of the different altered states of the mind will be found. Yogi Shastra, on the extinction of the vital and mental life and their absorption in the soul, relates several progressive stages:

1. *Pranayama*—reverie or abstraction.
2. *Pratyahara*—suspension of the senses.
3. *Dharana*—somaambulistic state.
4. *Dhyana*—clairvoyant state.
5. *Samadhi*—spiritual state.

Eminent English skeptics have been obliged to bear testimony to the extraordinary powers of the soul unaccountable of the phenomena of the mind, which have been the subjects of their investigation. Sir W. Hamilton, in his "Lectures and Logic," says: "Somaambulism is a phenomenon more as to wishing (than dreaming). In this singular state a person performs a regular series of rational actions, and those frequently of the most difficult nature; and what is still more marvelous with a talent to which he could make no pretension when awake. His memory and reminiscence supply him with recollections of words and things which, perhaps, were never at his disposal in the ordinary state. He speaks more fluently a more refined language; and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perception of things through other channels than the common organs of sense, but the sphere of his cognition is amplified to an extent far beyond the limits to which sensible perception is confined." Dr.

Carpenter's testimony to the success of hypnosis, or artificial somaambulism, will be found in the *Contemporary Review* for December, 1873. Hypnotism was known to the Aryas and called *tratanu*.

MIND-KNOWLEDGE AND SOUL-KNOWLEDGE.

Lewis, in his History of Philosophy, states that "we cannot know causes and essences because our experience is limited to sequences and phenomena. Have we any ideas independent of experience? Have we any canon of philosophy?" We have already made some remarks on the powers of the soul manifested through the elevated states of the mind; and the more non-sensuous and soul-like the condition is, the greater is the will-force consisting in the light within. Empiricism is from the mind, the organ of sensuous organs—and in spite of all ratiocination, induction and deduction, analysis and synthesis, we move in a groove, and what we get we acquire objectively. But what is imparted to us through somaambulism, clairvoyance, or any other non-sensuous state, is given to us without any effort on our part, and we feel that we are seeing without the eye, hearing without the ear, and the whole panorama of Nature and the arena of cause and effect, of form and essence, and, in fact, the whole visible and invisible world, are before the spiritual vision as it is free from the film and taint of matter. We all profess to judge of matters correctly, but we forget we do so hypothetically and on data derived from the finite mind. We therefore grope in the dark, whether in religion, politics or social improvement, simply because the fountain from which we drink in erring pride is not the fountain of pure water—pure thought. Chandogya Upanishad says: "The wise see God in the soul." The soul lives and feeds on God, and being associated with the Divine essence it is free from all altered states and all that is mundane; it partakes of the pure intelligence, pure love and pure psychic power. Our mission therefore is endless, here and hereafter, with the splendor of the higher states—spiritual, angelic and divine, in which the progressive soul has to be absorbed and to attain.

HEAVEN AND HELL.

He who is not spiritual cannot realize heaven. It is more a state than a locality. It is the state which creates locality, although the soul by its inherent nature is ubiquitous. In the Rig Veda mention is made of the "suns in heaven, Vishnu's beloved abode where men devoted to rejoice," and that "perfect men, great sages, cast off their old bodies and ascend in new ones of splendor like the sun." It was also believed that their souls soared with a lustre like that of the gods to the "eternal realms of light," and entered upon "a more perfect life." The Atharva Veda describes heaven full of "perpetual life and glory," and that in its third sphere is reunion of family and friends. In the Asrama Purva (Mahabharat) it is said that there are three heavens—good, middling and low. Originally there was no idea of transmigration. It was adopted as a purificatory process in the cases of those who had not been blessed with a spiritual life. In some of the Upanishads hell is described as a dark region where sinners go. Vajsaneya Upanishad says: "To the godless worlds covered with gloomy darkness (ignorance) go all the people when departing from this world who are slayers of their souls." But no spirit, however depraved, was subjected to "eternal punishment," or was annihilated. The spiritual germ in every human being, however darkened, must in due course bud and blossom. There is no gnashing of teeth, no hell-fire, no torment. The only reformatory process is the pressure on the carnal will, that it may be absorbed in the spiritual, and this is the very process which the spirits here go through for raising mortals with whom they hold communion.

In Menu we meet with "the restoration of the wicked," and in Yajnamalkya "their original better condition." One of the Saunkhya doctrines is that "the virtuous are born again in heaven, the wicked are regenerated in hell, the fool wanders in error, the wise man is set free." The doctrine contained in the Gita as to future punishment is higher and nobler than the Bible. It says: "The Almighty receives neither the vices and virtues of any one. Mankind are led astray by their reason being obscured by ignorance; but when that ignorance of their souls is destroyed by the force of reason, then wisdom shineth forth again with the glory of the sun and causes the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return."

SALVATION.

It is no wonder that men who dread sin and God because they have been taught to believe that he punishes sin, should accept a creed which assures them that God will be propitiated by sacrifice. This is entirely the work of the finite mind. The Aryas did the same thing in the beginning, but when they rose above the finite mind and lived into the depth of the soul, they found and declared that the god of the mind is not the God of the soul. Adoring the god of the mind, the worshiper is kept in *terrorem*. He loses the idea of unity—one God, the soul of our souls, the perfection of wisdom, love and power—and adopts diversity, no end of doctrines, which cannot be reconciled with the teachings of the soul. Truly Paul says, "He that is spiritual judges all things"; and so long as we are fettered by the mind, we shall have creeds and organizations, and go on thinking of the external but not the real Saviour—the soul within, and through its light, realizes the Divine effulgence pervading our inner life.

The Camden Post says: "This is the walking year—the next will be leap year." Years!

MR. DAVIS'S "NEW DEPARTURE."

BY A. E. NEWTON.

To the Editor of the Banner of Light:

Some weeks since you did me the honor to print in your widely-circulated journal an Open Letter addressed to our friend and brother, A. J. Davis, the Seer, and exponent of the "Harmonial Philosophy," so termed. That letter was inspired by the reading of Mr. Davis's late remarkable book entitled "Our Heavenly Home." In it, in all friendliness, I ventured to address to the author some suggestions and questions that seemed to me of importance, relative, first, to the entire credibility of his revelations respecting the invisible world, so different from those of other seers; and secondly, to the desirableness of endeavoring to bring heaven on earth, and the means of doing so—a matter about which our friend seemed to be growing somewhat despondent. I inquired if there were not, according to his own revelations, ample beneficent powers or forces in the universe, ready and waiting to aid all receptive and aspiring souls to such higher realizations of life, *here in the body*, as should constitute an actual coming of the kingdom of heaven to earth. And I asked, in all sincerity, if he and I might not do something more than we had done to persuade and incite men and women to adopt the heavenly mode of life right here and now—instead of pointing them alone to those "upper fields of splendor" which his book so elaborately describes.

In doing this, Mr. Editor, I did not once dream but that our genial friend, the Seer, was still, as I supposed he had always been, *one with us* in the desire to elicit spiritual truths, and to practically apply them for human good. True, I was aware that he had, of late years, somewhat withdrawn himself from that free association with Spiritualists which was common in the earlier years; also that rumors of his "renunciation," "renunciation," etc., had been circulated by the anti-spiritualistic press; but these I had set down to the credit of mistake or willful misrepresentation, and in this I found myself fully justified by his own statements in the appendix to the volume before me. I therefore earnestly looked for and anticipated from him such a hearty response to my suggestions as I hoped would arrest the attention of thoughtful Spiritualists generally, and of those who call themselves "Harmonialists" in particular, and perhaps be instrumental in turning the general current of thought and effort in a new and desirable direction.

MY DISAPPOINTMENT—A "CRISIS" SPRUNG UPON US!

Shall I tell you how grievously I have been disappointed? In a late number of your Chicago contemporary I find a report of an address delivered by Mr. Davis before the "First Harmonial Association of New York City," on Dec. 4th, to which he gives the ominous title: "Concerning the Conflicts and a Crisis in Our House." It opens with the following portentous announcement: "A turning point has been reached in the affairs of our House. A house divided against itself shall not stand; it is the verdict of immutable principles speaking through intuitive reason. In the history of our movement a memorable epoch has arrived. It is time to weigh and consider the 'corner stone' which the builders have rejected. At the gateway of a new departure we pause to interrogate and to listen."

I confess I read these lines with some surprise. I asked, what new and alarming "crisis" is now upon us? Is "our House" actually tumbling about our ears, without our knowing it? Though living in the wilds of Jersey, and busy with many cares, I had been a somewhat attentive reader of the issues of the spiritualistic press of late, but had found no hint of such an impending catastrophe. Verily, I thought, if things go on in this way, the world may come to an end (as old Mother Shipton and some others have prophesied), and we down here in South Jersey know nothing about it!

True, I was aware that there were conflicts of opinion among Spiritualists, and sharp ones too, on a variety of subjects of greater or less importance, as there always have been since I have known anything of them—and always likely to be until all minds can be shaped to one mold—but I had seen no danger of the division or demolition of any "House" in which I was interested, in consequence.

As I read on, I found that the "House" referred to was only an imaginary one, supposed to contain two rather inharmonious families—"on the one hand, Modern Spiritualism; on the other, Harmonial Philosophy." These two families and their agreements and differences are described as follows: "Clustering around Modern Spiritualism is a mighty multitude of sympathizing supporters, while around Harmonial Philosophy we observe a few philanthropists, a few free thinkers, and a few spiritually-minded reformers. Both sides have many things in common. Each party would, if it could, rescue mankind from the pit of materialism. Alike they welcome the light and beauty of the approaching day of man's physical, mental, social and spiritual redemption. They equally aspire toward the discovery and establishment of the immutable principles of truth. They mutually believe in the freedom of reason, in the sacredness of personal life, in the practical results of science, in the ministrations of art, in the unbroken progression of the race, in the triumph of life over death, and in the demonstrated immortality of the individual."

Agreeing in all this, the reader may well begin to wonder in what momentous thing they disagree, which has brought on an important "crisis," rendered "division" necessary, created a "memorable epoch" in our history, and impelled our Seer to a "new departure." We shall see:

"While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses. They stand opposed to each other on the adaptation

of means to ends. Like two skillful carpenters, or like a pair of master masons, they differ widely and, it would seem, hopelessly, concerning the tools and materials with which they set out to construct humanity's habitations."

More explicitly we are told: "It becomes clear, with an amazing distinctness, that the first and last, and the all that goes between, of Modern Spiritualism, is summed up in the one word, 'manifestation.' This with all believers, and with all skeptics alike, is the consummation most devoutly to be wished."

"And here the Harmonial Philosophy makes its first unmistakable protest. And why? Because its mission is to the interior life of the whole humanity; to discover and apply the immutable principles of truth; to develop the true saviour of Divine Love in each human spirit; to unfold the faculties until they bloom with the immortal flowers of will and wisdom; in a word, its fundamental objects are two: (1) the harmonization of the individual, and (2) the harmonization of society; which, in the perfection of development and realization, would be an answer, and the only possible answer, to all prayers for the establishment of the kingdom of heaven on earth."

He further says—and I make these extended quotations in order to present fairly Mr. Davis's reasons for departing:

"The means prescribed by Harmonial Philosophy for the attainment of these ends, are, first of all, light, and strength, and encouragement from the celestial sources, either mediately or immediately, through the culture of the private spirit; through the discoveries and progression of science; through the inventions of deep thinkers; through the inspirations of artists, poets, musicians, and all sincere writers; and, lastly, through the instructions which may be received by mediums directly from the hidden fountains of love and light."

(The italics are mine.) There, Mr. Editor, you have a full view of the awful chasm which is in future to separate you and me and the "mighty multitude" of heretical Spiritualists, from the faithful "few"—the momentous grounds of our virtual and summary excommunication from the true Harmonial church! Are they not dreadful to contemplate?

SHALL WE MAKE PROTEST?

Had this sentence of separation emanated from any less authoritative source, we might perhaps venture to question the accuracy of its alleged grounds, and enter our protest. We might ask, if it be strictly true that "the first and last, and the all that goes between, of Modern Spiritualism, is summed up in the one word, 'manifestation,' what mean these floods of philosophical disquisition, and of moral and spiritual exposition, and these exhortations to truer and better living, with which the spiritualistic rostrum and press have been and are constantly teeming? If such a wild statement had been put forth by anybody else than our distinguished Seer, whose "perfected clairvoyance" is supposed by some, at least, to give him an (all but) infallible perception of truth, should we not be inclined to term it a palpable and downright—well, supply the proper word yourself.

And then as to the objects sought and means alleged to be prescribed by the Harmonial Philosophy, does any thoughtful Spiritualist see in them anything essentially different from his own convictions as to purposes and methods? To me it seems a most marked example of a distinction without a difference.

A MORE EXCELLENT WAY SUGGESTED.

And even if there were an important diversity of opinion as to methods "in the sphere of public uses," between parties so identical in general purposes and convictions, would it not be the part of good sense and true fraternity, to say nothing of "Harmonial Philosophy," for each party to quietly go to work in its own way, doing all the good it can by its own chosen methods, bidding the other God-speed in its work, rather than to sound the tocsin of "conflict," proclaim a "division" of "the House," and thus stimulate a feeling of antagonism and hostility throughout the ranks? Our quondam genial harmonial philosopher has made a *new departure*, indeed!

Surely there has been no law, nor any effort on the part of Spiritualists—or anybody else, that I have heard of—to prevent our respected Seer and his "few" adherents, at any time during the past twenty-five years, from cooperating or organizing in their own way, to promote the superior (?) objects and methods of the Harmonial Philosophy. What has hindered them? Why have they not, long ere this, made such a demonstration of superiority as should be known and read of all men? On the contrary, we read of the organization of the "First Harmonial Association of New York City," a few weeks since, before which, at the inception, this remarkable declaration of hostilities appears to have been pronounced. A most unexpected outcome, truly, for this thirty-third year of the Harmonial era!

"WHAT DO YE MORE THAN OTHERS?"

On the other hand, it is well known that Spiritualists—remiss in the sphere of uses, unphilosophical and over-addicted to phenomena as many of them undoubtedly are—have yet maintained for years, in a considerable number of our cities and large towns, societies for the support of lectures as a means of public enlightenment, as well as Children's Lyceums and associations for charitable and practically beneficent purposes. True, they have done, doubtless, but a small part of what they might have accomplished in these directions, but a comparison between them and distinctive "Harmonialists," so far as the writer has known, does not show to the special advantage of the latter.

The new Association has my best wishes for its success in every good word and work, but not in any endeavor to stir up partisan strife among brethren.

MENTAL ONLQUITY.

The following paragraph shows the peculiar and unfortunate twist that our philosopher's mind has of late taken:

"If Harmonial Philosophers lift their voices

The Rostrum.

MEDIUMSHIP, AND WHAT YOU CAN LEARN BY IT.

An Inspirational Address Delivered before the First Society of Spiritualists, New York, on Sunday Evening, Feb. 10th, 1879.

BY MRS. NELLIE J. T. BRIGHAM.

(Reported specially for the Banner of Light.)

It has been remarked by some that Mrs. Brigham, in her evening discourses, did not speak inspirationally, but that she had the subject matter thought out before coming to the meeting. On this evening, a moment before she took the platform, I met her in the ante-room and said, "Mrs. Brigham, what are you going to speak upon this evening?" She replied, "I do not know; I have not anything in my mind now; will you give me a subject?" I replied, "I think it would be better for you to select your own subject, and then it will be truly inspirational." She at once took her accustomed seat, and the choir, under the leadership of Mr. Alfred Weldon, sang an anthem with good effect. Mrs. Brigham then offered an invocation, which was followed by a hymn, after which the address was delivered. At the conclusion of the lecture a number of the audience came eagerly forward to the reporter's table, inquiring what paper the address would appear in, while several pronounced it among the best discourses they had ever heard.—*Reporter.*

INVOCATION.

Oh, Father, thou whose heavenly influence is over all the quiet earth to-night, while the land and the sea alike receive thy blessing and presence through all the laws that give to them their being, we, too, Oh Father, would feel in the beautiful peace and quiet of our spirits the blessings of thy love. Not with murmuring, not with complaint, not with importunity, asking thee for certain gifts, would we come to thee through the pure atmosphere of prayer, but with hearts that lift themselves up; as the waves of the ocean lift themselves that their crests may grow brilliant with the light of the sun or the moon, so uplift thou us, Oh, thou Light of the Universe, we ask that we may reflect thee; that in our spirits may be the glorious presence of inspiration, of truth, of wisdom, and a sense of justice and right, and of that love divine in whose pure radiance all that is the highest of worldly conditions shall melt away. Oh, Father, we thank thee that, even though our eyes are dim, we see something of thee; though our perception may be clouded and feeble, yet in some way we understand thy presence and thy love; and if our understanding is weak and small, still we know that thou lovest, and thy hand is the hand of love, wisdom, and truth. We thank thee, Oh, our Father and our God, that we know that through all the world thy law is true and omnipotent—that nothing exists beyond thy loving care; we know, within our spirits, that thou dost see the falling sparrow, and thou dost hear our cry, and watch the souls of those who stumble. Oh, Spirit Divine, in our need, in our weakness, in our sorrow, let us feel thy presence and remember thy goodness; in our aspirations let us remember that we are reaching upward, forevermore to thee. If we love the truth loves thee; if he who loves humanity loves thee; if he who strives for purity and good demonstrates his love for thee. Oh, teach us, Father of Wisdom and of Truth, to better understand the duties of this life, that we may be more faithful, and be stronger in doing what we know to be right, with a clearer vision perceiving our duties, with greater patience walking along the path which lies before us. Oh, Father, for those who sit in the darkness of error and superstition, we pray to thee to quicken their reason, to enlighten them, to awaken their slumbering intellects, to send to them the angel of wisdom, that they may receive the light. For those who sit with bowed heads by the side of graves where their hopes are buried and loved forms lie dead and in the dust, may the angel of life and love speak to them, and may they look above and find their comfort. Oh, thou Blessed Spirit of Inspiration, Holy Presence of Truth, thou Blessed Comforter, be thou in every heart the light that shines in tears and smiles, the power that guides us all, on earth or in the spirit-land. We would give to thee our prayers of love and gratitude, our earnest aspirations forever. Amen.

ADDRESS.

"Mediumship, and what you can learn by it." This is a subject which you may suppose a well-informed Spiritualist knows all about. And yet it is, as we may say, an inexhaustible subject, for as time passes on, continually something new is discovered, is being developed, some new phase attracts your attention, or some new claim is made for mediumship. Now it is best always to understand the basis on which we are resting. It is best to be able to answer the questions of skeptics, as far as possible, and give some reason for the faith that is within us. When you go outside of Spiritualism to the ordinary secularism of the day, and ask for a careful explanation, certain statements are given to you which you are to accept without any questioning, if you would be popularly approved by those who make the statements. They tell you the soul of man lives after death, that this earthly life is but the beginning of existence, that death places the soul out of the body in a fixed position from whence it cannot progress in all the future, and that happiness or misery eternal is the result of this life. Of course, there are some clergymen who will give you different ideas, but as we find sectarianism, taking it as explained by its own teachers, we find its followers believe in the immortal existence of those who have lived in the body. If one who does not believe in the immortality of the soul comes to them seeking for truth, and says, "Will you please give me your reasons for believing in immortality?" please demonstrate to me the fact that man lives after death and cannot die again. It is impossible for sectarianism to give what is demanded, for the reason that it has not the information itself. It goes to the Bible and takes the book as a whole, and puts it into the hand of the skeptic and says, "There, my friend, I can show you a thousand answers to your question; there is your answer." The reply from the skeptic is, "I have read that; I find my question just as deeply rooted, as high and broad, any, even more so, since I have read that book; I find the opinions of Solomon and Saint Paul in direct conflict; I find the teachings of the Jews and the teachings of the disciples quite different." The Jews originally did not believe in immortality, did not understand it; and in that olden story of the creation of the world, and of man's condition in the Garden of Eden, or in the account of the terrible punishment that came to man and to woman, there was not the slightest reference to anything beyond the grave. Labor and pain, these were the curses pronounced, and the crosses imposed.

THE SKEPTIC AND SECTARIAN.

Then we read only of pain and punishment in this world. There is no reference to eternal punishment beyond the grave. If modern theologians had had the arrangement of that olden record, they would have made it read differently, you may rest assured. So the skeptic says, "I have read, I have compared, I have weighed these matters in the balance, and have found your system and your theory wanting—wanting in substance, wanting in proof, wanting just that which common sense would require of it. He questions, and sectarians cannot answer him. It is strange that they have not developed into a light of clearer understanding. We say, let anything answer that can answer, and the only voice that pours immortality into the listening ears is the voice whose power is gathered in a higher and a better world, and the force of its tone strikes into your very souls. As you have no better proof of the existence of dry land in the olden story of the deluge than the return of the dove bearing the olive-branch in its beak, so if a dove or spirit can come to you, hearing a twig or leaf from the great tree that grows beyond the river, the tree of immortal life, will you not take it, and be very glad that past the floods and mountains, that here and there the green is shifting beyond the mist and darkness?"

What then is the proof? Where is this olive branch of which we have spoken—this little twig from the green tree of immortal life? You will find it in that which is commonly known to-day under the name of Spiritualism, as resident in and exemplified by what is known as mediumship. Now when we speak thus we ask you not to narrow your conclusions down to a few manifestations of later years. Do not let your thoughts go round and round like a circle, saying to yourself,

"Why, Spiritualism, that is represented by a little society in this city of earnest workers, persons who are honestly seeking in their own way for the truth, that for which their natures lack." Oh no, there is one circle, the circle of Spiritualism, which embraces all time and all the world. It is not limited to the class of people called Christian, but we find the light of Spiritualism drawing its great circle about all.

SOCIETIES INSPIRED.

Spiritualism has not been confined to any age; no medium who has ever written or spoken, or through whom prophetic manifestations or demonstrations of spirit presence have been given, ever revealed to you all the truth. That could not be. God clothes the land with different trees, and different plants, and different manifestations of life, each one beautiful in its own way; and so, as he gives stars differing in their magnitude and in their glory in the heavens, he has given to the ages seers, and teachers, and philosophers, inspired persons, and there are those who in their quiet life have been possessed with the great gift of mediumship, and many times they have not known that they possessed the power. Through all the past we find this power, showing that God is no respecter of persons as to the gift of that one faculty. Each one receives according to the power of receptivity, and through all the past, among the laborers and teachers, we see a wonderful growth of this spiritual truth. We find Socrates telling the truth as he understood it, scattering it as rays of light; but did he speak of himself? did he say, "I am great, I am the philosopher; those who do not agree with me are wrong; I reject this, and require your admission to my opinions?" No, he did not speak in this manner. He had a truth to give, and he gave it through his sublime philosophy. But he himself was aided by a guardian angel, a ministering spirit; he could see it, he could hear its voice, he could tell the people what it gave him to say. Even to this day men read of the spirit that attended him; "demon," it was called, but see how the meaning of words may change as the years go by: To-day the word demon signifies to you the evil spirit—in the olden days it meant a spirit, either good or evil, as the case might be. There were good demons and evil demons in the olden days. He was inspired, and you find in that far past a principle that was, as it were, opened to the heavenly influence, and so, through his clear intelligence, truth found utterance, and truth is everlasting; men may cross it, they may call it what they will, but it will live, and there is no possibility of its destruction.

MEDIUMSHIP.

Mediumship has given to the world ideas which were inspired and stimulated by the presence of the truth. So we find philosophers are inspired, and have taught in the same way. Confucius could never have received the great light which he shed abroad upon the people without spiritual receptivity. He who bore the name of Buddha believed himself to be awakened after true probation, and the awakening and the knowledge came to him so suddenly that he did not wonder that in receiving it his soul was filled with such truth it seemed to him he was the true Buddha, and that he was the type, the ideal for humanity; through his spiritual receptivity he entered into his wondrous work and became not an earthly king but a king and ruler over himself, his passions, his own nature, and so he stood as an ideal, a type for others. But were it not for his spiritual receptivity, were it not that good reached him with its influence, never would that mind have attained to that awakening intelligence. It was that which opened the door of his understanding, and then through that avenue flowed the light of the knowledge of another land, which was fitted for man's moral nature, fitted to make the world a garden wherein should grow peace and good will to all men. You know in the olden time spirits and angels were the helpers of human beings. Oh, how easy it is for theology to say these things were true then; that was in Bible times. It seems as if the spiritual nature were indeed like that of Buddha, and the mind receives the mysteries of heaven. God gives certain spiritual qualities to those who are fitted to do a particular work. The great teacher of all spoke not of himself, but as the Father led him to speak, as the Father gave him the truth to speak, taking the glory not to himself, but rather giving it as coming from one of higher power by whom he was sent. He taught that no man hath seen the Father at any time, not even the son, nor the angels in heaven. True—no man hath seen the Father, for man is finite and God is infinite. God is infinite; man cannot measure the infinite; man measures time here in hours, days, weeks, months, years, centuries, cycles, but these are only as drops in its measureless infinitude. This is a beautiful spiritual truth. He said to the people, "I am the way." Through his words truth, light and love found utterance. It seemed as though he opened a glorious pathway through a wilderness of mystery and superstition, and men commenced to walk therein with a little understanding of spiritual things. Yet they understood very little of the truth he came to bring, for though they were close to him personally, spiritually they were far beneath him!

PAUL A SPIRITUALIST.

St. Paul taught the precepts of Christ. There were some who could not be convinced by any argument, and they might be reasoned and reasoned with, and were you to go over the same ground again you would find it would make but very little difference with them, and they would go away with very slight impressions upon their minds. They need different evidence; they need the evidence which comes not by argument but by demonstration; and that is what St. Paul needed, and it was what he received. He journeyed from place to place, persecuting the Christians, and as he journeyed suddenly there came to him a great light, which shone all around about him; and so brightly did it shine that he was dazzled, blinded by it. It must have been with almost the glare of lightning that this wonderful spirit of light came to him; and a voice spoke to him, and it was the voice of one who had suffered; it was the voice of one who had died. It came to him reproachfully, rebuking him. And the result of this wonderful spiritual presence to St. Paul was that he was converted. He had seen and heard, and he had sense and knew when he was converted—and that is more than some people know to-day. Now when this light had come to him, when this great truth had dawned upon him, he journeyed on, toiling for his master, growing brighter and brighter through the years, until at last he was taken up into the light of heaven. St. Paul, it seems to us, is the great spiritualist light of the New Testament, and we might say of the whole Bible. He taught the people there were spiritual gifts. No people have tried to interpret that in different ways. Of course the Spiritualists' interpretation is different from the theological one; the latter will say whatever these gifts were in the olden days they were not bestowed through mediumship, but through the power of God. So when men have been differently inspired, whatever their inspiration might have been, they have said it comes from God. Among the Quakers, as they sit quietly in their places of worship, some one of the members rises and speaks, and the people will say: "He spoke as the spirit moved; the spirit of God inspired him." Sometimes they are divided in their opinions—as in the case of the Orthodox and the Hicksites. How is it then? It is that one took the truth from God as he understood it; and so the two paths were marked out, one broad and one narrow—representing the old idea, the other the spiritual, the new idea.

THE GIFT OF DISCERNING SPIRITS.

You ask, What did Paul mean when he says there is the gift of discerning spirits, the gift of prophecy etc.? Suppose we say to-day that in what is called mediumship we have various gifts: the gift of speech in different languages, the gift of prophecy, the gift of music, the gift of inspiration, the gift of clairvoyance; then there comes up from the world a very sad note of disapproval; preachers say to the people: "Do not listen to these things; they are all from one spirit—they are from the spirit of the devil." Now if it comes from the spirit, what did Paul mean when he spoke of the spiritual gifts that came from one spirit? He taught the people to reason, to judge, to prove these things as well as they could. And then when he spoke to them of these gifts coming from one spirit, do you not know that he meant the spirit of God? We tell you the very best mediumship that exists on earth comes from one spirit, and that spirit is the spirit of God; it is the spirit of good.

Some may say, "That might do if we did not find dis-sipation, if we did not find falsehood, and if we did not

occasionally find immorality. Now we ask you could they come from the spirit of good?" They think here is a question which must look like a stumbling-block in the pathway of reason, if we can call it reason, but it is not so. We read in the Bible these words: "Beloved, believe not every spirit, but try the spirits whether they are of God." One says, "Is not that the doctrine in the Bible?" It tells us to try the spirits, and see whether they are good or evil. Is not the garden good? Yes. Is not the rich soil favorable for the growth of plants? Yes. But will not roses and weeds grow side by side? Here, springing out of the soil is a pure lily, and right by its side is another plant, but the name of that plant is not so pleasant; it may be a thistle or burdock, and yet the garden is good, it is the weeds that are not good; they should have no place in the garden, and all you have to do is to pluck them up by the roots. Now mediumship is a divine gift, it is the garden, and yet side by side with the lily of peace, of purity, may grow the thistle of discord, the clinging burdock that express themselves in mischief-making. Believe not every spirit, but try them, and see whether they are good or evil. The gift is divine, it is heavenly, it is pure. But you know through the door friends may enter, and also through the door a foe may come. Stop and see as they come if they can give to you the truth. If they can bring to you the record of the right, the beautiful, the good, then receive them, but not otherwise.

In the olden days, mediumship existed, and it expressed itself through the olden spiritual gifts, and in the present day we find mediumship is a revelation and the lifting of the veil. When spiritual things shall be more clearly understood and explained, the churches will open wide their doors for a better philosophy, for reason and for understanding, and for spiritual gifts, which alone can demonstrate beyond the shadow of a doubt to the human soul its existence after the change called death. When in your beautiful park a statue is placed, and the multitudes gather around to see it, at first it is veiled, and you can only see a dim outline of what is covered; here are gathered the poets, the writers, the speakers, and the philosophers of the day, and by-and-by at the appointed time the veil is lifted, the statue is exhibited, that the people may behold, admire and applaud. Now we tell you that Christianity has been a veiled statue for a hundred years, and we only wonder at the simple, beautiful outline which it has given here and there, when the veil has been so thick and unyielding. True Spiritualism, that which appreciates, that which understands, has lifted the veil. So in the highest expressions of truth, of love, of goodness, which are beautiful and bright through all the years, may you use your best endeavor to incorporate these better qualities in your own natures, for these are the qualities which are embodied in true mediumship.

THE GIANT OAK.

It did not gain its glorious height
Nearth clear, unclouded skies
Within the summer's pleasant day.
When storms did not arise;
But in the winter it grew strong,
When tempests o'er it broke,
Through light and shade, through calm and storm,
It grew, the Giant Oak.
So hearts grow strong through trials great,
Through storms of earthly life;
They grow by what they triumph o'er,
By victory over strife.
So when the sunny skies are bright,
Or, if wild storms may break,
Then let these aching hearts of yours
This truth of Nature take.
Still o'er the cloud the sunshine speaks,
This truth God maketh plain,
His love through all life's changes works,
And always must remain.
So if to-day the sky is fair,
Or wild the storms have broke,
Let character grow strong like trees,
Like this, the Giant Oak.

Spiritual Experiences—Savonarola.

To the Editor of the Banner of Light:
My friend, what a great work is to be done to tell the world the rich spiritual experiences of the ages! We have them here and there, in Bibles, in history, and most appreciatively in the works of Catherine Crowe, Robert Dale Owen, Buchanan, and others, but we want them in one rare volume, duly arranged and intelligently given, written out "with the spirit and the understanding also."

Time, books, industry, inspiration, an idea of the magnitude and high importance of the task—all these are needed, and the eloquent pen of a ready writer. We want the wondrous facts of clairvoyance, spiritual prophecy, healing, seership, mediumship and spirit-presence, from all races and centuries. We need them all to know the wondrous interior powers of man and the links that hold him to the supernatural powers, that self-reverence may come with such knowledge, and we may know the wealth within, as well as the wealth of the life beyond.

I am led to these thoughts from reading of Savonarola, that inspired man in Italian Florence four centuries ago—a Dominican monk, a Prior of St. Marks, a religious reformer, facing even the Pope when he held him in error, rebuking Lorenzo the Magnificent, the princely Medici, who held sway in Florence, for his vice and tyranny, teaching the dull monks the fine arts, helping to frame a better government for the people, nursing the sick when the dire plague smote high and low alike, and stirring souls to higher life by his marvelous eloquence.

In that dissolute city he checked vulgarity for a time, so that plots and passions were heard instead of lecherous songs, and this not by rigid laws, but by the uplifting power of his spiritual nature and ennobling speech.

Noble women dressed plain, robbers gave back the gold they had stolen, children held to purity and sang of the angels, and coarse men grew decent. The spell of a powerful and inspired personality was over all the life of the city, blessed so long as it could last, but the pluff retraction came, and he died a martyr's death, smitten by the bigotry of priest and Pope, conspiring with the fear and hate of the proud ruling classes and the baser sort of the populace.

The martyrdom was no failure, for the lesson of that life is with us, a help and a light forever.
He was a clairvoyant a seer and prophet, a medium through whom supernatural intelligences found voice. Thus only can his life be made rational and of highest value. He lived the interior life, he kept his soul open to the angel visitants; he was in such spiritual condition that divine truth was open to him. His own Catholic education, the mistakes and limitations which even the greatest are involved in, the east and line of his own temperament, tinged and shaped his visions, but through all shone the glory of a spiritual light. Let us thank heaven that the day is coming when such men shall be better understood and their lives shall help the world more. To know of man's dual nature, his fleshly and his spiritual body, his outer and inner senses, touching and seeing earth and heaven, is the lesson of spiritual philosophy. Savonarola's visions were real to him, more so than his monk's cell and the noise of the streets. They were the subjects of his sermons in the great Duomo, where thousands sat breathless or wept and sobbed beneath his words. His voice was like the peal of thunder in rebuke of sin, like the song of angels when he saw the heavens opened, sweet and sad and low, when he touched all hearts by his tender compassion. He prophesied events which his sorrowing people, after his death, said took place, and sometimes gave counsel not wise to follow. His sagacity was rare, yet he was human.

I extract from one of his sermons, as I find it in George Eliot's "Romola":

"And forasmuch as it is written that God will do nothing but by revelation, it is his servants the prophets, he has chosen me, his unworthy servant, and made his purpose present to my soul in the living word of Scriptures. In the deeds of his providence; and by the ministry of angels he has revealed it to me in visions. And his word possesses me so that I am but as the branch of the forest when the wind of heaven penetrates it, and it is not in me to keep silence, even though I may be a derision to the seer. I have preached in accordance with the Divine will what the Lord hath delivered unto me. Three things have I said: that in these times God will regenerate his church; that before the regeneration must come the scourge over all Italy, and that these things must come quickly. Let

ty. Let me hear their voices rise in accord as the voices of the angels; let them see no wisdom but in thy eternal law, no beauty but in holiness."

The fervor of the prophet and the illumination of the clairvoyant seer are in these wonderful words, and it is no marvel that the silence of his pauses and the sound of his voice swept over all hearts, and a great sob went up from the multitude at the close, as he knelt with his head in his mantle.

At last came the rack and the gallows, for his sayings were deeper than the muttered *psalm* masters, and broader than the creed, and he rebuked wickedness in high places. After his torture, his prison was peopled with invisible beings who helped him to forget his pain, and he wrote sermons with the text, "In thee, oh Lord, do I put my trust," while his mangled form and twisted limbs seemed almost useless. It was the supremacy of the spirit over the poor body, and the ministry of angels.

This is but part of one chapter in such a book as I have suggested.

Shall not the voice come to some one like the voice of the angel in the Apocalypse to John the Revelator. "And I say unto thee, write."

Truly yours, G. B. STEPHENS.
Detroit, Mich.

Spiritual Phenomena.

Experiences of a Private Circle.

To the Editor of the Banner of Light:

Knowing that you take a great interest in family séances for spiritual manifestations, I have concluded to write you of the success that has attended the gathering of a circle for such phenomena at my house. One year ago last November, a circle was formed consisting entirely of my own family and connections. We were all somewhat skeptical, but started with a firm determination to stick together until we were satisfied that Spiritualism was either true or false. To that end we have met faithfully from one to three times *every week* since; but although two of the circle were entranced at almost every meeting from the first, we received but very little satisfaction, and in all probability we would have been no better prepared at the present time to say that Spiritualism was a truth, had we relied entirely upon their mediumship for the proof—than when we first began. Happily, however, the monopoly was broken by the introduction of a new element into our sittings about five months ago.

One evening last October, a young gentleman friend of mine attended one of our circles, by invitation, when a well-known test medium was present. During the evening this young man was entranced and controlled by a dozen or fifteen different spirits, most of whom he had never known or heard of; and one was recognized by some present as a friend who had passed away some twenty years ago. Of course we invited the gentleman to attend our circles regularly. The invitation was accepted, and the next four or five circles were made very interesting by his presence. At the end of that time circumstances necessitated his withdrawal from our circles—for a time, at least. Fortunately it was for a brief period only. After an absence of about six weeks he returned to meet with us again. The first half dozen circles after his return were devoted to trance, and the development of clairvoyance and clair-audience, both of which were being unfolded in him very rapidly.

One evening, however, about five weeks ago, when only a part of our circle was present, we concluded to sit for physical manifestations, and accordingly we arranged ourselves around an extension table and waited patiently for what might come. We did not have long to wait, however, for in a few minutes the table began to move and to tip in a lively manner. At the medium's suggestion—that he did not believe they could turn the table over, the table was given a few violent jerks, and then commenced to tip, and did not stop until it was turned completely over. It was done so quickly that scrambling to get out of the way was indulged in quite freely.

We then opened the table; and while the light was being turned down spirit-hands appeared through the opening. So suddenly and unexpectedly did the hands appear that several in the circle were very much frightened. They soon recovered their equanimity, however, and all were much pleased, shortly after, to find that when they extended their hands down through the opening in the table they would be touched by spirit-hands. Handkerchiefs thrown over the opening would be pulled down by spirit-hands. Occasionally some one would attempt to pull the handkerchief back, when it would be resisted with considerable force. A guitar was then placed under the table, and almost immediately it was played upon, rather wildly at first, but afterward it played tunes and accompaniments to songs rendered by members of the circle. Questions were answered promptly by knocks or thrums upon the guitar-strings, and names of spirit friends were spelled out by repeating the alphabet in the usual way. We got a number of splendid tests in this manner. A spirit-friend, who was a drummer in the army, making himself known, I requested him to drum a certain very difficult piece for us. I little expected that he could do it, but I was mistaken, for it was given splendidly upon the body of the guitar; also several other pieces in succession, all of which I knew him to be acquainted with while in the form. The guitar was placed upon the top of the table by invisible hands, but the manifestations were not so strong while it remained there. It would also follow the medium about the room, fly about his head, dance with him, &c.

The following four circles were very similar to the one just described, but, at the last one of these, while the medium was describing what he saw clairvoyantly, we heard whispers, apparently coming from near him, but that it was not him we positively knew, for he was talking at the time. A spirit-friend whom we knew was present was here requested to perform a certain thing, but, instead of doing as requested, whispered loud enough for all to hear, "It isn't dark enough!" This decided us to hold a dark circle the next time we met.

The following Thursday evening found nine persons gathered at my house, with high hopes, but many misgivings as to the result. We formed a circle, small to be sure, but very harmonious—which is the great desideratum in all spiritual circles—and placed the medium in the centre. When all was in readiness the light was turned out, leaving us in total darkness. The song "Nearer, my God, to Thee," was then sung, and a good accompaniment was played upon the guitar, which had been placed in the circle. Before the song was finished spirit-hands were felt by nearly all in the circle, and in the course of a few minutes spirit hands were felt in abundance all round the circle, and by different persons at the same moment; but what seemed the most convincing to us, was the great difference in the hands; some were large and rough, apparently a man's hand, yet others were soft and delicate, like a lady's hand, while yet others were small, soft and round, like a child's.

My own little child came to me, and patted her little soft hands all over my face; playfully pulled my whiskers and hair, and then whispered her name. Other tests similar to this—and just as convincing—were given to all in the circle. The medium was lifted, and gently laid across the knees of some of the members of the circle by his spirit guides, and in a few moments was again lifted and placed back in his chair. The guitar was floated above our heads occasionally, playing all the while; sometimes it would touch each person in the circle lightly on the head, and be softly left in somebody's lap, from whence it would be taken to some other person, or again floated over our heads. The fan which had been placed in the circle—was used very advantageously to keep the atmosphere of the room comfortable. It was whisked around the circle with lightning-like rapidity; and upon all being requested to speak when they felt the air from the fan the result was a simultaneous "Now, now," showing most conclusively that the fan was propelled by something more than human power.

At the next circle, with eighteen present, the manifestations were similar. The medium was carried to the ceiling, and a flower, brought to the circle by some person present, was passed to each one in the circle. Watches were taken from individuals' pockets, passed around and returned to their owners.

Sunday evening, March 10th, we held another circle, which proved to be the best one yet. A music box was introduced into the circle for the first time, and during

the evening it was floated above our heads several times, giving out its sweet strains of music while circling through the air. Finger rings were taken off and passed by request to any person in the circle. In several instances the rings were dropped upon the floor, and, unless they rolled outside the circle, were invariably picked up by spirit friends and placed in somebody's hand. Several persons in the circle received a cordial shake of the hand, and one gentleman had a face pressed close to his, which purported to be his daughter's. The medium wears whiskers, consequently it could not have been his face. Another gentleman, who perhaps was a little skeptical, received a good test of some power outside of the medium by rather a hard rap from the guitar while the medium's hands were placed one on each side of the gentleman's head.

Unmistakable evidence of spirit presence and identity has been given to all who have attended our circles. That we have not been deceived I am positive. For the medium is a particular friend with whom I have been acquainted a number of years. He is highly respected, and hundreds would vouch for his honesty and integrity. He never attended a spiritual circle previous to the one first mentioned, and consequently he knew nothing about Spiritualism from experience before this winter; furthermore, he seldom knew what kind of manifestations were expected in our different circles, and it was some time before we could make him believe that it was not some one in the circle producing the manifestations. E. W. R.

Lower Mills, Dorchester District,
Boston, Mass., March 22d, 1879.

Corroborative of "A Skeptic's Experiences."

To the Editor of the Banner of Light:

I was much surprised, while reading the article in the *Banner of Light* of March 15th, penned by "A. B. R." of Enon Valley, Pa., headed "A Skeptic's Experiences with a Chicago Medium," to find reference to Mrs. H.'s experience.

Now I wish to add my knowledge of the truth of the same. In that my mother was in company with Mrs. H., her sister, and all that "A. B. R." has written was told to me by said mother and aunt, and a great deal more, which would make a very interesting chapter if written. I perhaps might relate one or two instances of the tests.

Robert, who died when he was a child two or three years old, announced himself. My mother had forgotten my Robert; but when he said he was her brother, and was now a man forty years old, she remembered, and he told how his father called the name "Bob," but he said his name was "Robin." There was another brother, an uncle, my father and several others, who came to my mother and aunt and gave them unmistakable tests. My mother has been to see Miss Shaw twice since she was there with her sister, and has received many tests.

My attention was first brought to the phenomena of Spiritualism in my mother's brother's house, in Erie, Pa., five years ago, through the tipping of the table, the medium being a pretty fellow on board the U. S. S. Michigan. What purported to be my father, came and announced himself. To prove it, I asked mental questions, which were answered correctly; and had they been asked about the persons present could not have answered them correctly. I was satisfied so far, and on the next night I was a witness of some materializations in a hall in this same city. Other manifestations occurred during my visit to Erie. Through the mediumship of the Sergeant-at-Arms of the Michigan, a stool in the shop of a friend of mine would move around the room without contact.

In my home at Cleveland I developed mediumistic powers, and asked that they might be tested. My uncle began to ask questions mentally and orally, and the answers to them were given by nodding and shaking the head. He asked some twenty or thirty questions about something which transpired about forty years ago, and which he said he knew that I had no knowledge of, and the questions were answered correctly, except three, and he was not positive as to those three. "Well, you are at least a pretty good guesser, G.," was his verdict. Other phases of mediumship were given at different times, but no belief was awakened on the part of my relatives, and I was reminded of those words of Jesus, "A prophet is not without honor save in his own country."

I will close by relating my experience with Mrs. Juliette Manly, in Erie, lately deceased. I called on her, a perfect stranger. She gave me a sitting, and wrote three sheets of note-paper full of the most wonderful things I had ever heard of. She read the lines to me and gave an explanation of their meaning, as she supposed. A few months' time proved those words to be prophecies, which have since been fulfilled. My mother's visit to Miss Shaw has proved the truthfulness of Mrs. Manly's superlative mediumship.

And now comes that good man, "A. B. R.," when a boy I remember hearing him preach in Newcastle, Pa., and who, after having investigated, recommended the dear aunt to "go and see." God bless him! That aunt to-day says, "G.," you were right, and you will forgive me?" My mother is a believer now, and I am happy. G. S. C.

Cleveland, Ohio.

A Seance with Mrs. Youngs, the "Piano Medium."

To the Editor of the Banner of Light:

A friend of mine called on me Sunday evening, March 10th, and asked if I would not go with him to Beach street, Boston, and visit Mrs. Youngs, the Piano Medium, as he had been told that there were some physical phenomena to be seen at her séances, about which there could be no doubt as to genuineness. We went at the hour appointed, and found about twelve persons present in all—the room being very light. Among those in attendance was Mrs. Dr. Walker, who went under influence and gave some tests. There was present also the editor of the *Philadelphia Herald*, who said he had been investigating Spiritualism for a long time, but, so far, had obtained nothing to convince him. He was willing to believe on evidence.

The piano was near the centre of the room. Mrs. Youngs commenced to play; in a short time the instrument began to show signs of life, and finally became very lively, beating time to the tune. The skeptical editor went up to the instrument, examined it, and observed Mrs. Youngs carefully, declaring that he could see no trickery about the phenomena. Finally he asked to be permitted to sit on the piano, as he evidently thought there would then be no more movements, or beating of time to tunes. He, with myself, took position on the top of the piano, while Mrs. Youngs played. The instrument, which weighed about six hundred pounds, paid no attention to the additional weight of about three hundred and twenty pounds. The editorial visitor looked puzzled, and desired to be permitted to play the instrument himself. This he was permitted to do, Mrs. Youngs standing the while beside the piano, which danced and beat time to the tune all the time he played.

Finally he requested Mrs. Youngs to ask the piano to rise without her touching it, and it rose obedient to her voice. He then said, "I will give you \$500 if you will show me how you do that, Mrs. Youngs." She replied, "I could not tell you if you would make that sum \$500 instead of \$500. I don't know myself how it is done. I can only say that I know it is done by the power of spirits, but how they do it I cannot tell." Suffice it to say that he left the seance thoroughly convinced that these manifestations which he had just witnessed were genuine, and if not made through the agency of spirits he could not tell anything about the matter. All of us were of the same opinion.

Mrs. Youngs is undoubtedly the best test medium of her kind that we have ever seen. The manifestations witnessed in her presence leave the skeptic in this condition of mind generally. "They were not made by the medium, nor by any one present; that was impossible, and if not produced according to the spiritual hypothesis, then I do not know by what agency they were produced." This is a hopeful condition. Time, experience and reflection will ultimately bring the honest skeptic to the acknowledgment of the only legitimate cause of all genuine phenomena: "Spirit agency."

W. L. THOMPSON.
18 Oxford street, Boston, March, 1879.

The X. O. Pic. says: "If a man has no Views of his own he should buy a few of the stereoscope kind."

✂ We tender our cordial thanks to the Secretary of the Michigan State Association of Spiritualists and Liberalists, S. B. McCracken, for his excellent report of the proceedings of the Convention which took place in Lansing, March 20th. See eighth page.

people shall delight to meekly bow to its soul-inspiring shrine.

There are some true Spiritualists in this vicinity, but

workers who want a summer vacation come here among our tangely waters and profit us by their gifts, and be well paid in the amount of pleasure our fishing regions afford? Come up and help us."

NEW YORK.
NEW YORK CITY.—J. Herbert Mills writes: "I wish through the columns of the *Banner of Light* to testify to the wonderful powers of J. Wm. Van Namee, M. D., as a clairvoyant physician. I was cured by him some years ago, and other members of my family, also, after receiving a very correct diagnosis of disease from a lock of hair. I know positively of hundreds of examinations made by him that have been startlingly correct, and cures of diseases that had been the despair of the medical profession. I can also know of a number of eminent physicians who have been in the habit of consulting with him when in doubt about a difficult

or complicated case; and of others who would employ no other physician to attend them or their families. In cancers he is remarkably successful, and all diseases of the liver, lungs, and kidneys yield to the potent power of his medicine. I understand that he has opened a new office at the East 10th street, New York City, where all who are atting would do well to call or write. I feel in thus testifying to his gifts as a healer I am only doing justice to one from whom I have received great benefit.¹⁰

SACKETT'S HARBOR.—D. S. Kimball, M. D., writes: "In the *Harbinger of Light* of February the 15th I notice a paragraph headed 'James Lawrence and Modern Spiritualism's Anniversary Day.' In which you say, 'we believe, &c.' that Mr. J. L. was the first to suggest the making of the 31st of March a public anniversary day, etc. This I think is entirely wrong, and that the spirits credit me with being the first to suggest the anniversary of the martyr's death. I was not, as you before say, misled over. Having been accustomed

4 I suggested the observance of the 31st of March to Mrs. Ann Leah Brown, now Underwood, of 26th street, New York, and subsequently to the *Banner of Light* in

its early publication, and in 1861 observed it with a few friends in my own residence here, and since then several times, here and at Watertown, along with my late gifted wife. I wrote twice suggesting it, yearly, before its public or known observance anywhere other than by

ourselves. And now let me add, in view of the extraordinary visitation of the four great planets to our earth, and the wonderful changes suggested and purporting, politically, morally, mentally, as well as physically, I feel that there should be a universal observance of it this and the two next years, by all Spiritualists throughout the known world."

Texans.

GALVESTON.—A correspondent forwards us a copy of the *News* of this city, wherein the announcement is made that a precious pair of "operators," *alias* Dr. and Mrs. "Davenport," are on the wing in the Lone Star State, and endeavoring to reap the shekels of the unwary by pretending to give genuine sciences for physical manifestations. The account sets forth that they have been fully exposed in Galveston, and their pretensions to mediumship thoroughly exploded.

[From the Detroit (Mich.) Evening News.]

Free Trade in Physic.

To the Editor of the Evening News.

I notice that there is another bill before the Legislature to "regulate the practice of medicine," or something to that effect. I hope the Legislature will "go slow" on this subject. It is something that the masses of the people are not prepared to understand, much less a class of interested individuals would like it. We have already too much class legislation. It is pernicious and dangerous as a rule. And why should there be

Whatever plausible face the bill may have, the aim is to compel the people, when sick, to be killed or cured by regular diploma-holding M.D.s of the "regular" type. The bill would also include the old allopathic and the new homeopathic schools. Twenty years ago, only the latter were not admitted to be anything but small pill "humbings" of the most dangerous kind to human health and happiness. The aristocratic old allopathy, on the other hand, had been for centuries the backbone of the strong arm of the law to protect themselves and the ignorant and innocent masses against falling into the clutches of these "quacks." But homeopathy fought its way to the front—first, pressing on its merits—then, by the aid of the law, to the position of a dictator in the school, and it is found that their death patients are not more numerous, in proportion, than those in the old "only true system," that used to put on such a brave face over the new. It was this aged and aristocratic allopathy, however, that was the enemy of the law, and all the "science" there was on the subject of the human body and its diseases, that turned up its wise and infallible nose at Harvey, only a few generations ago, and that has been the enemy of the law ever since, announcing his discovery of the circulation of the blood through the veins and arteries of the "human form divine."

The two popular and prevailing systems—although the latter is to fight only in the medical department of the university and obsolescent in the eyes of most other people—are yet willing, it seems, to join teams to keep out any other system or practice from interfering with them; hence the bill before the Legislature, which is a case of a horse monopoly. They would prevent any body being better than they in the doctoring line, except one or the other of the "regular" schools with a parchment duly written upon. The peo-

to employ homeopaths against the solemn protests of the medical profession, and to permit the ignorant quacks, the quack-patients, that they are mere medical quacks and mountebanks, and *vice versa*; and some of them—that is the people—survive the ordeal! There are some—having passed this ordeal in a long, expensive and painful experience in experiments under one or both of the "regular" parchment systems and then been "given up to die"—who have as a *derisor* record employed some still more and taboosd theory, and lived many years to practise it, and to begeth children, and to enjoyment. And it is the new theories that the old ones have rejected. Homeopathy frightened allopathy, and put it in fighting trim; and now the fear of something still newer arrays them both in united armor to fight the coming intruder.

As a rule the people of Michigan are intelligent enough, when driven to employ a doctor, to know in whose hands they would prefer to trust their own lives, and to send them to the hands of a physician, rather than to a quack, or to a doctor, who is not a doctor. But the law of employing any kind of a doctor they prefer, or of whatsoever school or pathy, or of no school at all. Let them have big-bill, little-bill, water, steam, Russian, Chinese, or any other kind of bill, as they prefer, and no law to "regulate" it. If the law is to be made, it can't stand upon their own merits without legal protection against what they may call "quackery," it is time for them to give place to something better.

W. S. W.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at 110 1/2 West 10th Street, Washington and Concord streets, Sundays. Lectures at 3 p. m. and 7 p. m. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. B. Childers, Secretary; Mrs. C. E. Smith, Progressives; Mrs. C. E. Smith, Progressive Lecturer; Mrs. A. M. Jacob, David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattie Smith, Conductor; Mrs. C. E. Smith, Lecturer; Mrs. C. E. Smith, Director; Mrs. C. E. Smith, Secretary and Treasurer.

CHICAGO, ILL.—The First Society of Spiritualists holds meetings every Sunday at 103 1/2 A. Street, corner of Laflin and Monroe streets, every Sunday at 103 1/2 A. and 7 1/2 P. M.; Dr. Louis Bushnell, President; A. B. Tuttle, Secretary; Mrs. M. S. Tuttle, Treasurer; C. B. Eaton, Secretary.

CLEVELAND, OHIO.—*Spiritualists and Liberalists Sunday School.*—Children's Progressive Lyceum meets every Sunday at 103 1/2 A. Street, corner of Laflin and Monroe streets, every Sunday at 103 1/2 A. and 7 1/2 P. M.; Dr. Louis Bushnell, President; A. B. Tuttle, Secretary; Mrs. M. S. Tuttle, Treasurer; C. B. Eaton, Secretary.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious services 8:30, East Market street, every Sunday at 103 1/2 A. and 7 1/2 P. M.; J. H. Huel, President; S. H. Huel, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday (Consistent) H. M. 55 W. 34th street, near Broadway, at 103 1/2 A. and 7 1/2 P. M.; J. A. Goulin, Secretary; 32 West 33rd street, Children's Progressive Lyceum meets at 2 P. M.; Mrs. A. M. Jacob, David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Lecturer; Mrs. C. E. Smith, Director; Mrs. C. E. Smith, Secretary and Treasurer; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, Secretary.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 5 1/2 P. M. at Lyric Hall, 230 N. 3rd Street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 103 1/2 A. and 7 1/2 P. M.; Dr. Louis Bushnell, President; A. B. Tuttle, Secretary; Mrs. M. S. Tuttle, Treasurer; C. B. Eaton, Secretary.

ROCHESTER, N. Y.—The Spiritualists meet every Sunday morning and evening in Old Fellows' Temple, 230 N. 3rd Street, at 103 1/2 A. and 7 1/2 P. M.; J. A. Goulin, Secretary; 32 West 33rd street, Children's Progressive Lyceum meets at 2 P. M.; Mrs. A. M. Jacob, David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Lecturer; Mrs. C. E. Smith, Director; Mrs. C. E. Smith, Secretary and Treasurer; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, Secretary.

SAN FRANCISCO, CAL.—Under the patronage of the Children's Progressive League, meetings are held at the Hotel Leland, every Sunday at 10½ a. m., and a Conference at 2 p. m. The following regular Sunday evening lectures are given at Charters Oak Hall, Market Street.
SAN FRANCISCO, CAL.—Spiritual Meetings are held every Sunday at Grant's Hall. Children's Progressive League meets Sunday at same hall at 1½ p. m. Conducted by Mrs. E. R. Best, Assistant Conductor; Mrs. Mary A. Ashley, Guardian; Mrs. Mary F. Hunt, Secretary; Mr. Geo. Childs, Musical Director; Mrs. Emma Seavens, Organist.
MALEK, MASS.—Conference or lectures every Sunday at 7 p. m. at the residence of Mrs. M. J. Hickey, at 16½ Elm and 7 P. M. S. G. Hooper, President.
SUTTON, N. H.—Society holds meetings once in two weeks at the residence of Mrs. Chas. A. Fowler, President; James Knowlton, Secretary.
VINELAND, N. J.—Meetings are held every Sunday morning and evening. M. B. Ingalls, President; Mrs. Wm. C. Ingalls, Secretary; Mrs. Wm. C. Ingalls, Treasurer; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Thilston, Corresponding Secretary; N. E. Thilston, Secretary. Children's Progressive League meets at 12½ p. m.
CORWENTON, MASS.—Meetings are held at Union Hall every Sunday at 2 and 7 p. m.

