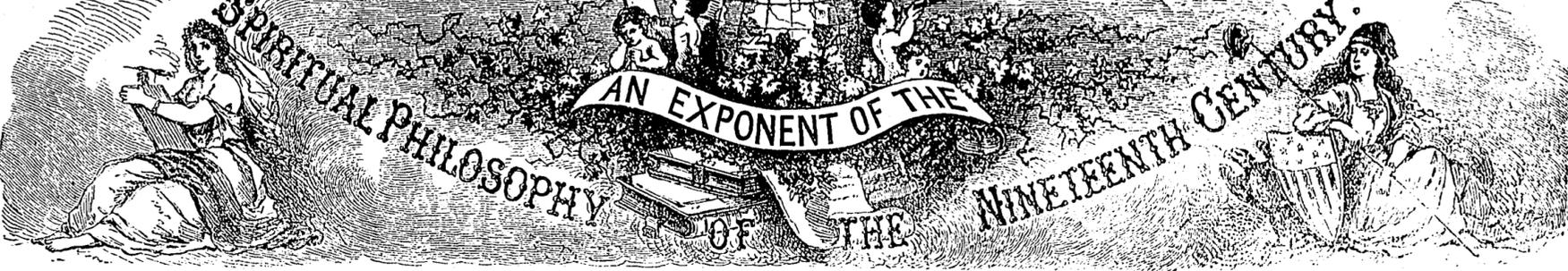


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light.  
BY G. L. DITSON, M. D.

(Continued from last week.)  
BELGIUM.

*Le Messager*, of Liege (1st and 15th August), continues to cite the "Extraordinary Case of Miss Fancher"; has a valuable article on "Mediums" and another on "Our Poor Selves"; but what little space I have I must give to other matter—to "The Sibyl," for instance. A carriage stopped at 31 Penthièvre street, and two persons ascended to apartments and rang the bell. "Donna Estafano?" said one, as the door was opened by a lady with rich lace about her neck and diamonds and pearls in her hair. "Welcome, Duke de B—, and you, Mons. de F—," said the lady, who intuitively knew her visitors, and who for two hours sat with her in consultation. "There is no hope, then, of our schemes, according to your prediction," said the Duke, "and the Republic is to be firmly established." "Do not doubt it," said the lady.

A few years before this, in 1829, the sibyl was summoned to a small palace in Labryere street. She entered a rather obscure chamber, where a lady was seated, thickly veiled. The latter by a gesture called her to her side and extended her hand. "Oh!" exclaimed Donna E., "that hand holds a secret!" "That hand is indiscreet," replied the Empress, "but tell me of the future." "Your power will end in a frightful cataclysm," was the reply. "You will cause many a mother's eyes to shed tears, and your son, the object of all your tenderness, will die young, far from you, a violent death."

Last April a gentleman, thoroughly muffled, presented himself at 31 Penthièvre. Hardly had he entered before the divineress said: "I wait upon you, my Prince; but why this trouble to disguise yourself?" "How do you know me?" he asked, "no one knew of my coming." "That is my profession," was the reply. After a long talk, the Prince said: "Shall I reign?" "Prince, do not force me to reply." "Yes, yes," said he. "Well, if you order me, I must say you will not reign." "Then shall I soon be dead?" "Prince," she responded, "the future is in the hands of God; but go to no fête within three months." On the 6th of last June Prince O. went to the *grande fête* at the opera, contracted a cold from which he died in six days.

Four or five pages of the *Messenger* are taken up with "The Apparitions among the Catholics." Quoting from a work, "*Merveilles divines dans les âmes du purgatoire*, by Père G. Rossignoli," on pages 68, 69, 70 we read:

"It is amply attested that many times the spirits of the departed have made frightful noises in houses, upset the furniture, and done other like things. At Ferrare, one of the finest places of the village was unoccupied because haunted. A bold young student sought a room there, convinced of the folly of such a belief. Near midnight he heard the clanking of chains, his door opened, and he saw a frightful image, bearing chains on feet and hands. It approached and took a seat at the young man's side, who was now trembling with fear, but pursuing his studies. 'What do you seek?' said the specter. 'I seek a sentence that is indispensable to me in my thesis to-morrow,' was the reply. 'It is not in that book,' said the phantom. 'I see on the table Bartle's; on such a page you will find what you require.' It is not necessary to say that the young man left the spirit entirely unmolested. At the earliest dawn the specter left, his chains again resounding as he departed. The young man followed his visitor to a sort of cave under the dwelling, where it vanished. People were summoned, and, digging at the place, found a skeleton, which, after having been removed and placed in consecrated ground, freed the old palace from any further trouble. Though incredulous almost, the writer says, 'yet see "*Justine degen*" by the celebrated Gerres. We recall also that Pliny relates. Suetonius has several such in his "*Doctores Cæsares*," notably in his "*Life of Caligula*."

On pages 185-6 the venerable priest, Père Wimmer, states as follows: "At the Abbey St. Vincent, near Latrobe, a novice saw appear a nun, in the complete costume of the choir. This apparition returned every day from the 18th of September to 19th of November, 1859. The novice interrogated the spirit, who replied that it had suffered for seventy-seven years for having omitted some obligations, and sought relief through the prayers of the novice." The nun's request being complied with, the spirit disappeared. During its visits it stated that of "the five priests which had died at our abbey, not one had yet ascended to heaven, but were all in purgatory." From page 323 to 326 we find that the souls in purgatory have come forth more than once to protect their loved ones against

imminent danger, to defend against enemies, console in affliction, cure maladies. At Dole in France-Comté, in 1629, a woman had an artery cut by the bad management of a doctor, and was likely to succumb to it, when there entered her chamber a girl dressed in white, very modest, and asked the invalid if she would accept her services. The former was glad to avail herself of the offer. She was carefully tended, and marvelous indeed! discovered that as the stranger touched the maimed arm she felt herself healed. She now regarded with more attention the unknown one, who suddenly disappeared, saying "I will return." The news of all this spread rapidly through the village. In the evening the stranger was again there and said to the sufferer: "Know, my dear niece, that I am your aunt, Leonarde Collin, who departed this life seventeen years since. The Lord permits me to come to you under the guidance of my angel and to put myself at your service for forty days." "But," replied the niece, "how can it be my aunt, whom I remember as an old, cross, fretful creature, while you are full of gentleness and patience?" "My child," said Leonarde, "this is not the old body that was put in the sepulchre, but another miraculous form; and as to my character, ah! my child, seventeen years of purgatory is a good teacher of patience and kindness."

Pages 48 to 51 give the following: "A spirit appeared to a good minister who was then preaching in England, but as he doubted the apparition the latter said to him, 'I will give you a sign by which you will be assured of its verity. To-day there has passed from this life the able servant of God, John of Nivelles, canon of Liege.' As soon as the specter had departed, the minister wrote to Liege and ascertained that at the exact time announced the venerable John had left his mortal garb for the world of spirits."

The length of my review will prevent my doing justice to the magazines that remain to be noticed; but I will endeavor to return to them in my next.

### MEXICO.

*La Instrucción Espiritista*, of Mexico, so ably edited by Don Refugio J. Gonzalez, is in hand, and is fresh and attractive in its every feature. Its first article is from the pen of the poetess, Lady Soler. In it she compliments the United States for its many liberal institutions, and deplores the backwardness of Spain in these matters. The child of a brother who is a Liberalist, she says, has been educated in a Catholic Seminary; but the father expresses the belief that when old enough his son will become a Spiritualist. The lady, however, shows how difficult it will be to tear up by the roots doctrines thus implanted; shows the vast resources and wiles of the priesthood to hold what they obtain and win others. I have within a few days, she adds, seen three hundred children, handsomely dressed, adorned with flowers, and carrying banners, parading the streets; and this to attract and secure.

The above is followed by a noble letter from Viscount Solanot on Spiritualism in Spain, its struggles against ignorance, conceit, bigotry, while its teachings are elevating, ennobling, and the proofs of its veritableness within the reach of all. The testimonials in favor of the Marietta phenomena are overwhelming. The editor refers also to the same subject, speaking in high terms of the Spanish periodicals devoted to Spiritualism—of those in particular published at Barcelona, Lerida, Alicante.

"What the Invisibles do," by Lady Soler; "The Miss Fancher Phenomena"; "Comparison of the Rites of the Church"; a review of a new book written by Sr. Nicolas Pizarro and highly commended, and some extracts from foreign journals, complete the present number of *The Instrucción*.

### SOUTH AMERICA.

The *Revista Espiritista*, of Montevideo, for July, gratuitously published and edited by the able writer Sr. J. de Espada, invites attention, first, by "Two Words," which are enlarged in number, given to a consideration of the non-enthusiasm in Montevideo on the subject of Spiritualism arising from too much rationalism; and the waiting for spontaneous phenomena; then, by "Works with Love," also from the editor's pen; "Dissertation by the Angel Guardian"; a lengthy reply to Sr. Monterola's attack on our faith, by Lady Soler; and a few minor articles. Lady Soler says to Sr. Monterola, that since he has declared that the Spiritualistic doctrines are the work of the devil, it is well he has closed the controversy, for he has so debased himself as to call Spiritualists, thieves, hypocrites, impious, etc., manifesting the impatience of ordinary humanity, and not the dignity, soft, persuasive, tolerant, of a minister of Christ. "There is nothing better than moderation," says Cleobulo. . . . And as Sr. M. laments that he had not been born at a later age, Lady S. regrets it too; for she says that in this period of steam and wonderful progress, her opponent would bring everything to correspond to the institutions of past ages. Lady S. then goes on to say that since April, 1877, when Kardec's "Book of the Spirits" was published, there have issued from the periodical press ninety-two Spiritualistic journals: in English thirty; in Spanish twenty-seven; in French twenty; six in Italian; three in Portuguese; four in German; one in Dutch, and one in Greek. And further Sr. M. should remember what was said in the Senate in 1876, by Sr. Canovas del Castillo, that if they pretended to bring before the tribunals all those who professed doctrines adverse to Catholicism, it would be necessary to pursue (or persecute) some in nearly all the modern sciences.

The *Constancia*, of Buenos Ayres, for June, has sixty-one columns of fine print, which would more than fill the *Banner of Light*. Now, where to begin to make selections from so much that is good and enticing in all its pages, is perplexing. First, I find a notice of the sudden, yet most peaceful death, in Chivilcoy, of the worthy man, the model of goodness and charity, Rafael Mariel y Moya. Following are the "Chemistry of Odic Force and Magnetism"; "The Force of Will," by Flammarion; the "Angel," by Lady

Soler, and a lengthy poem by the same enlightened authoress; extracts from Cabagnel; lengthy extracts from the *Banner*, and many minor items, such as one cannot afford to pass over. Here I see that "the 29th of March has been a *fiat* day in commemoration of the 'spiritualization of Swedenborg,' while the same day throughout North America has been fixed upon and celebrated as the anniversary of Modern Spiritualism—a curious coincidence!" also, "It appears that all the clergy of all sects have become alarmed at the growth of Spiritualism." The society at Buenos Ayres, called "Constancia," is fortunate in having found an excellent medium, a young girl only thirteen years of age, who so personates death scenes, of one who was drowned for instance, that the departed are recognized by their friends. A private letter from Montevideo states that in a séance of a few friends, startling manifestations have occurred; and the hope is expressed that ere long strangers can be admitted, and hence much more good done.

### ITALY.

The *Annali Dello Spiritismo*, of Turin, continues its translation of Viscount Solanot's "Catholicism Before the Time of Christ." In the present chapter, the early days of Cristina are portrayed, his retirement from the world, &c. It is here said that "Christina had not come into the world to found a new religion, but solely to purge the old of its frivolities and its impurity. . . . At the time of his death, the morals of the people were greatly elevated." S. D. Clavairoz, in an article entitled "Is Spiritualism a science or a religion?" says that "generally Spiritualism is considered the antithesis of Materialism." Another gives a more specific definition: "Spiritualism is a system of philosophy which establishes the existence of *esseri diversi* (a divided nature) of the body, the *esseri* being that which we term spirit." . . . "But from this, does it necessarily follow that it is a science? . . . No; Spiritualism should be considered solely as a belief, a creed, *una credenza*." Following this are the views of a writer in "The Protestant Church," with much respecting what "the Roman Church has to say on the subject of philosophy," which it makes the servant of theology. . . . considering reason the daughter of philosophy. . . . "But scholastic philosophy (writes Luther to Lange) ought to be extirpated root and branch with scholastic theology and what is canonical"; Luther deeming Aristotle as the Devil himself. . . . "The *Annali* continues its account also of the wonderful burning of effects in the Mayor's house in Zafarrana: On the 15th March, the family returned to their home. On the 17th, the mother having purchased a quantity of cotton, which, though wet by the previous day's rain, was consumed before her eyes. Here is also a brief notice of the reform that is taking place in India under the influence of the new society termed the Arya-Somaj.

"*La Chaine Magnétique*" has but just reached me, and will be further noticed in next review.

### FOR THE BANNER OF LIGHT.

#### LOVE, THE GREAT MOTIVE POWER.

BY WAHNEE ROYNTON.

My mind will sometimes soar to stellar spheres,  
Aloft, serene, upon a starry beam,  
See the immortal surging waves of years—  
Their ebb and flow in more than mortal dream.

Sometimes vague shadows move before my view,  
Cast on the screen, dividing earth from heaven:  
Where shadows are there must be substance, too;  
Such are projections of the future given.

A world of light breaks on my view apace;  
I stand on the immortal shore and scan  
The sea of life, its rolling billows trace,  
The past and future destiny of man.

The air is all serene; the great expanse  
In silence glows, and sparkling suns are seen:  
No voice or speech salutes my spirit trace;  
There's language, though, in all the starry sheen.

Alone I wander worlds of space around:  
Unconscious am of fear, for God is there!  
Nor wish again to tread on mortal ground,  
Content with the diviner, sweeter air.

There suns, the great and central thought of all,  
Do flame and move by energy divine;  
Love is their essence, orbs obey their call;  
Love makes them glow and to supremely shine.

Those silent orbs proclaim a power divine;  
Their bulks immense increase our wonder, too:  
Their motion and velocity combine  
To inspire the soul and holier thoughts renew.

Love will renew the soul, and ever burn  
Th' encumbering dross, and warm the heart anew:  
Love moves the worlds!" is yet for us to learn;  
Love will increase the power of truth in you!

The wise, like constellations, e'er shall shine  
In love's bright firmament; we may declare  
Those that do labor others to refine  
Shall be as suns in future glories there.

Nothing is void of motion or of life,  
E'en the hard rocks on mountain or on main  
The elements do wear with constant strife—  
They change to dust, becoming earth again.

## Free Thought.

### IS ANYTHING SETTLED?

EXCEPT AS TO THE SINGLE FACT OF SPIRIT COMMUNICATION, HARDLY ANYTHING A REPLY TO A. E. NEWTON.

BY FRIDERICK L. COOK.

To the Editor of the Banner of Light:

I am not averse to friendly discussion when the single object is to arrive at truth. I was pleased to see in the *Banner* of July 26th that our esteemed brother, A. E. Newton, had devoted considerable space to a review of some of my "rational" fragments. I settled myself to the pursuit in the full conviction that I was about to enjoy a treat. I arose from it keenly disappointed.

I am not unfamiliar with the current literature of our movement. What is worth a thoughtful man's attention is easily perused at even a busy man's leisure. Glancing over the whole field, I have for a long time regarded Bro. Newton as one of the ablest among writers on the subject of Spiritualism. His is not what I should call an eminently original mind, but it is in its best sense a critical one—without strong bias, free from malice, and gifted with breadth and penetration.

Having formed this estimate of Bro. Newton, I expected to find him fully abreast of the argument he engaged in. Knowing what my reviewer has done in the past, I refuse to accept this as the best he has to offer on the subject. In justice to himself I want him to try again—*from a higher standpoint*.

Whether I have seen much or little, denouement or otherwise, of spirit phenomena, I am constrained to say that the argument and "facts" with which Bro. Newton seeks to turn my position, have been very threadbare this many a year. It is because the questions involved are generally regarded as "settled," that I have responded there. Until a few years ago, if there was one thing more than another regarded as settled, it was the belief in a personal devil. Evil, so-called, could be accounted for in no other way. The world generally is happily outgrowing his Satanic Majesty, but Spiritualists, earnestly enough, cling tenaciously to the idea; though instead of one—I have already seen—admitted Christians for their extreme modesty—they have devils infinitely multiplied.

As for those Spiritualists who are satisfied with the theory of "evil spirits," "psychological influences," and kindred explanations, to account for seeming aberrations, so far as I am concerned, they are welcome to their conclusion. I would not rob them of their diakkas if I could. On the other hand, I am gratified to discover that there are hundreds, ay, thousands, who are no more willing to accept the conclusion of an unphilosophical empiricism than I am, and it is in the hope of adding to these a clearer light that I have addressed myself to certain problems through the columns of the *Banner*.

WHAT IS SPIRITUALISM?  
Spiritualism, as related to the human family, is not a single and independent fact. In its fullness it is related to all time and to all peoples. In a word, it is the Alpha and Omega of religion. It is Fethelism, it is Buddhism, it is Christianity, it is the most refined and sublimated Transcendentalism. All religions have a common origin; all have a spiritual source. Now between these religions there is a world-wide difference. Why?

We are now face to face with the problem over the solution of which men have cut each other's throats from the moment that the religious spark was first kindled. And all because each took for granted that what he believed was "settled." With those who hold that all religions are the work of man, I have no issue at this time. I am addressing myself solely to Spiritualists, whose field of vision, by reason of their spiritual experiences, should be clarified and enlarged.

If all religions have a spiritual source and yet differ, to what is that difference due? Is it to conflicts of opinion in the spirit-world, or to differences here, to which, for our own welfare, the spiritual must in a measure adapt itself?

My reviewer thinks I am wrong in saying that "Spiritual truths are not allied to our experience." What *Spiritual truth* is?—A spiritual truth is what Kant calls *das Ding an sich*—It is *per se*. While clothed about with flesh, both as to things of this world and the next, we are forced to content ourselves with apprehending phenomena. Between real substance and the shadow there is a world-wide chasm, bridged only by Comparison.

Some day comparative psychology—using the word in its broadest sense—through such aids as Spiritualism may lend, will open a great window in elucidation of spirit methods. It will then be seen that under a wise law of adaptation, the world has been making progress through spiritual influences from time immemorial, and the central fact will appear, that the *seminal evil* has led to the greatest good; and that at bottom there is absolutely nothing trivial or demagogical in the intercourse of spirits with mortals. Each act, be it never so *noire*, serves to further the sublime purpose. One advances the cause, the other retards it, and between them a perfect equilibrium is maintained. It is but demagogical, make the most of it.

ABOUT "TRUTH."  
Man is the sum of his discipline—nothing besides that is worth considering. If we accept Spiritualism we must also accept its logical consequences. An enlarged view of life—life as related to the totality of existence—is forced upon us. We cannot put this new wine in old bottles. It is because of the attempt to do this that we have so many explosions. Bro. Newton says there are many worthy Spiritualists who are honestly seeking the truth. I never saw a man who was not—*his truth*. Truth, in the abstract, will ever be the sublime unknown. In this world we are forced to content ourselves with related or adapted truth.

When we say that we are ready for *any truth* that can be given us we speak the language of ignorance. I believe I possess more than an average share of what may be called moral and intellectual courage, but I say devoutly, save me from truth I am not prepared to receive. It is poison deadlier than the opium tree. First discipline, then may follow what will.

The study of spirit methods, from a right point of view, is most absorbing and exalting. In principle it is adjustment: in operation it is expressed by action and reaction.

How does this law of adaptation work? We say spirits differ. Rather let us say "mortals differ." Will a good spirit lie? It certainly will, if thereby it may avert a greater evil.

Spiritualism is not child's play. It is the most stupendous fact and power in the universe. Why did it not come a century before? Why? Because it could not adapt itself! Had it forced its way in spite of the prejudices of millions of lives, even now the sublime "over-soul" is compelled to feel its way, carefully, cautiously, step by step. When in contemplative mo-

ments I enter, mentally, into the fulness of this work, as I look back and see what has been accomplished and how it has been accomplished, when I reflect how much there is yet to be done, and how nobly and patiently it is being done, I bow my head in reverent awe, and my soul gives thanks that it has been permitted an earth existence at so momentous a period.

For a year or two past I have devoted considerable study to spirit methods of adaptation as applied to teaching the doctrine of reincarnation, or re-embodiment. I am aware that it makes some of the brethren both at the mouth to merely mention this subject, but well, let them truth. Only a year ago I was emphatically in antagonism to it myself. Since that time a most interesting process of adaptation has been going forward in my mind, and I had myself more and more moving into a state of adjustment with it. I had the same process at work in the minds of others. But of this more anon.

"EVIL SPIRITS."  
When a soul survives from the past beyond through the medium of mental birth, we tell the children the doctor brought it. Do we lie? Would honest, loving parents prevail to their trusting offspring? Impossible! The idea is Jesuitical! Out upon it!

We have here the spirit law of adaptation brought to our very doors. He is piled upon life, pre-variation is added to pre-variation; but little by little the veil is lifted, and at last the physical aspect of birth's mystery is revealed to the adolescent understanding. Sometimes the revelation comes rudely, and with a shock. At other times the way is paved gradually by the forethought of parents. It is often an anxious moment when a mother's judgment prompts her to admit an unsuspecting daughter to the secret of pre-variation. While we withhold certain truths from children in deference to an educated sense of shame, the spirit-world wisely withholds from its knowledge that which would offend our ignorance. Truth, that does not come as intellectual developments, truths that are thrust upon us unprepared, are truth, with the direct in-shaft.

Having long been convinced that absolute knowledge as to the sources of life could never be arrived at by mortal, I resorted to the comparative method in determining probabilities. Turning to the spirit world I found its opinion *unanimously* divided. Many spirits, through leading psychics, said "reincarnation is true"; others said as emphatically, "It is false." What was I to make of this contradiction? I might have let myself out of the dilemma with ease, by adopting the theory of "lying spirits," and jumps of either on the "one side of the question or the other, according to the dictates of my "common sense." I could have done even better, and adopted the "psychological influence" theory which has spread of late to such extent that it practically covers all phenomena—providing they do not happen as we think they ought to happen.

We have from innumerable demonstrations that spirit-vision is subtle beyond our comprehension. We know that the human body is an open book to the disembodied. And is it not making a strange exception to assume that they are unable to observe the operations of the life-germ, and note the processes by which spirit is born on earth?

THE DISSENTMENT OF SPIRITS  
On many essential points, in their communications, is open to several explanations.

One is willful lying. This theory is much in favor, as it solves nearly all spiritual problems, without going to the trouble of looking for something more *recondite*, though, perhaps, a trifle more involved.

Another explanation is that the disagreement is due to differences in spiritual environment or states. This explanation has also many adherents, and there is a notion extant that it is commonly philosophical.

Finally, there is an explanation that the difference is a *mere* subterfuge to further human *self-development*. This view has at present but a limited endorsement, and labors under the disadvantage of being "highly philosophical."

There are two aspects of Spiritualism. One is physical, the other mental. These are those who believe the whole problem lies within the domain of science, and that we are to look for solutions to this quarter only. Others there are who are led to believe, from their observations of the *work* of the movement, that science is to play but an insignificant part in it, and that the study of the laws of mind, science, if you will, in so far as psychology, independent of physiology, is science—is the true source of light.

I firmly believe that spirit-wisdom has so planned and arranged the New Dispensation that we shall do somewhat ourselves. Spiritualism may be compared to a mine. There is gold and there is dross. Why the dross? Why not a mine of pure gold, since it is in the power of the spirit-world to give it?

It is the process of separation that alone makes development. It is the labor involved that builds. Without differences we should never learn to disincarnate. It is toil that sweetens the bread and assists the digestion.

The things we most value are those it has cost us most to acquire. Nature exacts frightful compensations. The bottom of every conflict is inordinate Spiritualism. Each side is told, "You are right." Oh, these lying spirits! By-and-by, out of these conflicts beautiful and lasting lessons will flow.

A war is now waging over "conditions" and the proper treatment of mediums. Both sides find earnest backers among the invisibles. "Through fight to light," says the German proverb. "Reincarnation is another tone of contention." "Seek, and ye shall find."

Good and evil seem to be contending for the mastery in this movement. Seers see Diakka-lunds. Between Jesus in and out of the flesh close bonds of sympathy are observed by the more astute. And demons great and demons small do prying about, literally seeking whom they may devour.

Add to these factors sundry "mysterious psychological influences" or "unknown laws," a large dose of "common sense," and then throw in a few hand-cuffs and other traps with which to guard against or perpetrate "tricks," and you have Spiritualism as it is "settled."

One would suppose from the tone and expressions of my reviewer that my "peculiar" views find no support among communicating spirits. While I am indisposed to base any *argument* on the statements of spirits, and will not do so now, I may be excused for a reference to their utterances, inasmuch as my position is challenged from that point of view.

Several years ago, when certain conclusions, after laborious induction, had taken definite shape in my mind, I reduced them to the form of propositions and submitted them for judgment to the controls of Mrs. Richmond. They met with unqualified endorsement.

THESE PROPOSITIONS  
Were as follows:  
1. That the phenomena of Modern Spiritualism are essentially identical with the so-called miracles of past ages.  
2. That the phenomena, then as now, are the result of a wise and orderly plan, governed and conditioned by the moral and intellectual status of the recipients.  
3. That communications from the spirit-world are

less, although by particular circumstances, such as the...

Banner Correspondence.

Ohio.

CHILLAND. J. H. Rowland writes under recent date...

Wisconsin.

GLEN BULLAH. J. O. Barrett writes: "Ever when I read the Banner of Light I catch the fraternal...

Texas.

LAREDO. W. W. Camp writes: "Some eighteen months ago Mr. and Mrs. Barrett myself began...

Massachusetts.

BEVERLY. S. N. B. writes, Sept. 19th: "We are pleased to announce through the Banner of Light that...

Ohio.

ELGIN. E. T. Dickinson writes, renewing subscription and saying: "I am glad you continue to report...

New Hampshire.

KEENE. E. W. E. writes, under recent date: "It is not...

from which you affirm the sainted Garrison drew his...

Spiritual Phenomena.

W. H. Powell's Mediumship.

SUCCESSFUL SEANCES IN BOSTON AND HAVERHILL.

The subjoined account from a highly credible witness presents strong testimony in favor of the genuineness of the striking and much-discussed phenomena...

Permit me to give you the facts concerning Mr. W. H. Powell's seance at my home on Monday evening...

There is a little clipping of endorsement from a letter that I want to use. Not consenting to his statements...

There is evidently a struggle in all our ranks to master the exact habit into which we have fallen. It is the agency of better things...

Very sincerely yours, Mrs. A. Ripley. 12 Allen Street, Boston, Friday Morning, Sept. 19th.

On Friday and Saturday evenings, Sept. 19th and 20th, Mr. W. H. Powell, the medium, who writes upon a slate with his index finger...

On Saturday evening a third seance was given to a close-observing party, who were equally interested and impressed with this peculiar manifestation of unexplained power.

These seances have awakened much interest. Representatives of the Daily Gazette and the Evening Telephone were present, giving full and fair reports...

The New Liberal Party.

As it is our aim to let our readers know how the different movements looking toward the reform of existing grievances affect the public mind...

Since Mr. W.'s return to the city from Alliance, O., in August, his success has been particularly marked, attracting attention from the most intelligent and wealthy citizens of Cleveland...

Indeed! Did you ever? The Bible is to be credited as the inspiring source for the bold, radical utterances of William Lloyd Garrison...

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Spiritual Phenomena.

W. H. Powell's Mediumship.

SUCCESSFUL SEANCES IN BOSTON AND HAVERHILL.

The subjoined account from a highly credible witness presents strong testimony in favor of the genuineness of the striking and much-discussed phenomena...

Permit me to give you the facts concerning Mr. W. H. Powell's seance at my home on Monday evening...

There is a little clipping of endorsement from a letter that I want to use. Not consenting to his statements...

There is evidently a struggle in all our ranks to master the exact habit into which we have fallen. It is the agency of better things...

Very sincerely yours, Mrs. A. Ripley. 12 Allen Street, Boston, Friday Morning, Sept. 19th.

On Friday and Saturday evenings, Sept. 19th and 20th, Mr. W. H. Powell, the medium, who writes upon a slate with his index finger...

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I am now in New Zealand, having come over under engagement to the Dunedin Association to succeed Mrs. Britten for a term. Mr. Bright lectured there some eighteen months, and began a fine work, which Mrs. Britten has been following up for some months past with her usual success...

There is a new field; but judging from the interest awakened by my first meeting, I have reason to believe that my visit will be more successful than I ventured to expect.

The Banner of Light comes to hand, but not very regularly, for some reason or other. I am well pleased with those I get. With kind regards, I remain, Yours fraternally, JOHN TYERMAN.

Invercargill, New Zealand, Aug. 14th, 1879.

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Invercargill, New Zealand, Aug. 14th, 1879.

THE LISTENING OAK.

Saw found the old familiar spot Beneath the green oak tree. She sighed - she sighed - "He loves me not, And I'm alone - alone!"

New York.

SVRACUSE. Ella E. Gibson, Brunswick Ave., 54 South Salina street, writes: "In one of your recent issues there was a statement that some of the ecologists...

Ohio.

CHILLAND. J. H. Rowland writes under recent date: "A few weeks since I was introduced to a young man about twenty-two years of age...

Wisconsin.

GLEN BULLAH. J. O. Barrett writes: "Ever when I read the Banner of Light I catch the fraternal...

Texas.

LAREDO. W. W. Camp writes: "Some eighteen months ago Mr. and Mrs. Barrett myself began...

Massachusetts.

BEVERLY. S. N. B. writes, Sept. 19th: "We are pleased to announce through the Banner of Light that...

Ohio.

ELGIN. E. T. Dickinson writes, renewing subscription and saying: "I am glad you continue to report...

New Hampshire.

KEENE. E. W. E. writes, under recent date: "It is not...

The Campers.

School Lake Camp-Meeting.

Lake View Point, School Lake, N. Y., Sept. 18th, 1879.—The Camp-Meeting at this place has created quite a sensation in this part of the country. The friends have had to battle with inclement weather, but a more happy party than that assembled at Lake View Point is rarely to be found. Distinguished visitors from Massachusetts, Pennsylvania and other States are present. All agree that the beauty of School Lake is unparalleled. President Beas, of the New England Association of Spiritualists, Mrs. Hawkes, of Turner's Falls, Charles Sullivan, Dr. H. B. Storer, E. V. Wilson, Harvey Lyman and family, Dr. Ross, of Troy, Capt. H. H. Brown, Miss Dyer, Abby N. Burnham, A. A. Wheelock—in fact the whole company unite in praising the attractive scenery of this region.

THE SPEAKING.

On Monday, the 15th, Capt. H. H. Brown delivered an able address on the meaning of the word Christian. He said substantially: Philology is a most important study. Words are fossils dropped along the pathway of man, showing the degree of his development. It was folly to make too large a claim for any movement. What is a Christian government? This country is a republic, yet some call it a Christian country. Go to England—there is a limited monarchy, yet that is called a Christian country. Capt. Brown made the same application to Russia, Spain, Italy and other countries, and affirmed that there was no such thing as a Christian government, as such. He analyzed the claims of a so-called Christian civilization, and cited data to prove that civilization was not the product of distinctively Christian influences. So with the alleged Christian graces. The term "Christian" was applied to the followers of Jesus, because they were miracle-workers; they exercised spiritual gifts. In our day the meaning of the word "Christian" was narrowed down to a belief. Formerly it meant deeds; now it signified faith. Jesus said nothing about dogma. The Church is Christless to-day. Spiritualism revives the exercise of spiritual gifts, minus the old theory of the miracles. I cannot understand, exclaimed Capt. Brown, this talk about Christian Spiritualism. Spiritualism and Christianity are not fundamentally the same. It would be as consistent to say that chemistry and alchemy were the same, or that astronomy and astrology were identical.

Concluding the speaker pleaded eloquently for a rational exposition of the spiritual movement. The iceberg of theology was melting before the sunlight of truth. [Loud applause.] Capt. Brown's speech was a scholarly production, and was eloquently delivered.

DR. STORER'S ADDRESS.

On Tuesday, Dr. H. B. Storer, of Boston, delivered the regular address. He said, substantially: The modern seer, Davis, has said that sincerity and simplicity are the self-evident intentions of nature. We have interests in common. You have come here desirous of learning something of your relation to the spiritual world. There is a divine hunger for knowledge. Nature addresses us through the senses. Our first duty is to this world. First, food is demanded, then shelter, then companionship. The speaker elaborated these points in a learned and eloquent manner.

Referring to the spiritual life, the Doctor said most people have no clear perception of the spiritual world. We have accepted creeds, also visions of the olden time. In some respects it is true that the present life represents the spiritual life.

The lecturer then referred to current theological opinions, and pointed out the crude inconsistencies of the old faith. He spoke of the spiritual growth and development of humanity, and held up the lofty ideal of the spiritual philosophy. Dr. Storer's address made a profound impression.

NOTES.

Several families drove over forty miles to camp at Lake View Point.

As a result of the experiment this fall, Sunday meetings will be held at the "Point" through June and July. Then Ho! for Lake Pleasant, Onset Bay and Nesaminy Falls!

Though the meeting opened in cold and rainy weather and with a small company, the prospects are that the closing days will be largely attended, and that the meeting will be a success. Lake Pleasant did not make a better showing the first year.

It was a great day at Lake View Point when Mrs. Nellie J. T. Brigham arrived.

Miss Dyer cooperated with Chas. Sullivan in singing, also in dramatic entertainments, as at the Lake Pleasant Meeting.

Leavitt, the stage driver, answers all questions without growling at passengers. He is a model man.

L. R. Locke, of Locke's Hotel, Pottersville, is interested in the movement. He commenced his work of investigation properly by subscribing for the Banner of Light.

Chas. Sullivan's singing was greatly admired at Lake View Point. His character entertainments were largely attended, and gave great satisfaction.

Mediums present: Miss Knox, of Boston, Mrs. Mitchell, Mrs. Starbird, Jennie Rhind, Mrs. Reid, of Hartford, Conn., Miss Lovering, a Christian lady, who is being developed as a writing medium, Prof. Huse and others. Mr. and Mrs. Huntom made a flying visit to the Camp.

E. V. Wilson held several interesting meetings. Dr. Duke, of New York, the celebrated healer, put new life into our veteran brother, for which the "seer" was duly grateful.

Capt. Cheney, of the steamboat Kithingham, and his estimable wife, made many friends among the visitors to Lake View Point.

Jennie Hagan, of Vermont, whose improvisations at Lake Pleasant so pleased the people, was cordially welcomed to Lake View Point.

Next year there will be a larger gathering at the meeting, and it will be convened at an earlier date.

Possibly a meeting of a similar character will be held directly on the line of railroad near Saratoga.

A railroad to Pottersville is needed to make School Lake what it ought to be as a summer resort.

E. E. Aldrich is Superintendent of the Troy and Boston Railroad—a recent appointment. He is a young and energetic man, and is highly esteemed by all who know him.

Outline Report

Of Ten Days' Camp-Meeting held at Sharp's Grove, Pleasant Valley, Ottawa Co., Kansas, commencing Friday, Aug. 22d, and closing Sunday, Aug. 31st, 1879.

[Reported for the Banner of Light.]

This was the second Annual Camp-Meeting of the Spiritualists of Central and Northwestern Kansas, the first having been held at Salem, Jewell Co.

The attendance, especially on the two Sundays, was very large, considering the sparseness of population of the surrounding country as compared with older settled sections. It was estimated that twelve hundred persons were present on the last day. The meeting has developed a deep interest in the subject of Spiritualism, as a movement both theoretical and practical, in many minds that have been hitherto indifferent or opposed. A very wide range of topics was considered, embracing not only the theological, biblical, aggressive and iconoclastic phases of the great work which the higher life has undertaken to accomplish, with the aid and cooperation of mortals, but also the more constructive, organic, peaceful principles and methods relating to individual reform and society progress. The best of order prevailed throughout the meeting, a powerful spiritual influence pervading the camp.

GENERAL PROGRAMME OF EXERCISES.

At 8 A. M., each day a developing circle. 8 A. M., circle for various phenomena, converse with the departed, etc. 2 P. M., general conference and lectures. 8 P. M., lectures.

LIST OF LECTURERS AND SPEAKERS.

Addresses were given by the following lecturers, viz: Dr. J. Dunton, late State lecturer of Iowa (present address, Algona, Ia.); ex-Hon. P. A. Field, of White Mountain, N. H.; J. O. Jewell, Co., Kan.; Prof. Seymour (Phrenology Centre, Kan.); Mrs. Sara S. Allen and J. Madison Allen, of Mass., (recently from the South).

Bro. Dunton is well known in the West. His lectures are earnest, practical and philosophical, appealing to the reason and the higher nature, and leading to a pure life. He described numerous spirits during the meeting, and healed the sick, besides lecturing. He pro-

posed to locate soon in Kansas, and should be kept busy. Bro. Field has only within the past two years been an avowed Spiritualist, having preached as a Methodist for twenty years previously. He came to White Mountain under appointment of the Methodist Church, but after attending awhile the circle which is regularly held at that place, he became convinced of the reality of spirit-return, was developed as a trance medium, and in consequence forsook the ground of "heresy." He is a speaker of great power, both in the normal (or Inspirational) and trance condition, is very radical and aggressive on the theological plane, and is always "ready." He is desirous to do much good, and will no doubt have a wide field.

Bro. Seymour gave one or two discourses in the normal state to good acceptance, his last, which was very excellent, being on the progressive development of the human race, viewed in connection with the evolution of appropriate diagrams. He was obliged to leave early in the meeting.

Mrs. Allen spoke under the spirit influence of her son, Ernest, who pread most earnestly and touchingly for a better system of life, one in which both parties shall be blessed with pure spiritual and harmonious surroundings, and be privileged to LIVE on the earth, strong, healthy and happy. He spoke of the deadly influence of the use of tobacco upon the bodies of our children, who are being unconsciously rendered by the inharmonious and gross habits of their parents. He declared it to be pitiful and wrong that the good should die young. They have an inalienable right to life, and the earth needs and can ill afford to lose them. Mrs. Allen was also obliged to leave early in the meeting.

J. Madison Allen gave two Sunday discourses in the conscious trance condition (Aug. 24th and 25th), and also delivered addresses in the normal state on the following subjects: "Civilization," "Fruit of Trees, Fruit of Truth—shall we eat thereof?" "Dress Reform." He also took some little part in the circles, etc.

Beside the speakers above mentioned, there were many others present, who gave excellent addresses, and who made a grandly interesting variety of part in the meeting, among whom should be mentioned J. S. Blanchard and Dr. Ballou, of Delphos; John A. Dixon, C. L. Lewis and E. Babcock, of White Mountain; O. W. Esq., of Minneapolis, Kan.; Rev. Mr. Higgins, a presiding Elder of the Methodist Church, who took part in a good-natured discussion on Moral Standards, the Permanence of Evil, the Spiritual Body, etc.; Rev. Mr. Eaton, Universalist, of Minneapolis; Rev. Mr. Bishop, Universalist, of Delphos. Several ladies were heard from in brief and interesting speeches at the conference meeting, conference, etc. The addresses of Bro. Blanchard were comprehensive, yet easily comprehended—reformatory, scientific, good. Those of Dr. Ballou were condensed, critical, analytic. His last address was made in a most masterly manner, and attracted an audience, and was very well received and appreciated. Bros. Dixon and Lewis were mainly theological in their drift, the latter being somewhat more iconoclastic and liberal, the former perhaps somewhat more practical. Bro. Dixon's discourse on God and His will was excellent, and developed a quite exalted idea of the latter personage as a successful reformer and practical philanthropist! Bro. Oliver was spicy, pointed, and vigorous, full of thought and full of action. His last discourse was on the "C. G. Union."

Among the mediums present were Mrs. Sayles and Mrs. Lewis, of White Mountain; Mr. and Mrs. Skinner, of Cawker (Ips. Mrs. Brown and Mr. Ruggles, of Salem; Mrs. Water (trance) and first Mrs. K. and Mrs. Edward Shaw, of Delphos; Miss M. K. of Delphos; Miss Mertie Riley, of Concordia; Mr. Babcock, and others, whose names are forgotten.

Of the healers, we mention Mr. Walker, who, among other cures, restored a lady who had been unable to walk, to a normal, great, path for a week or more, and who came upon the ground supported by two persons. She was made able to walk back and forth before the audience with perfect ease, and without pain, and, herself a Spiritualist, she published, together with several other Spiritualists, to the facts in the case. This cure caused some sensation among the non-believers.

Among those who contributed to the harmony of the meeting by vocal and instrumental music, were James Sharp, Mrs. Brown (frequently under spirit influence), Mrs. Hughes, Miss Torrey, J. Madison Allen (songs, mostly original).

Some excellent poems were read by Mrs. Dr. Howe, Mrs. Delphos, (Ips. Mrs. Dr. Howe, Mrs. A. A. Field and J. Madison Allen). Some of the titles were, "An Angel in the Way," "Keep the Soul Pure," "Peter Maguire, or Nature and Grace," "Journey of Life," "The Minister's Sermon," "Stop Fault-Finding."

The use of tobacco was criticised and deplored by many, and the general subject of self-indulgence and self-control brought prominently before the people.

During the whole meeting we were favored with plumb rain; not a sprinkle of rain to throw a "damper" upon us.

The ladies and gentlemen who so generously contributed their services in the cooking and serving of food at the eating-house, are deserving of praise and thanks. The address of Bro. Allen, on the subject of making the use of his grove, is hereby acknowledged. The general management of the meeting was worthy of commendation, the true source of success being recognized as from the higher life.

All in all, the Spiritualists of Northern Central Kansas have reason to congratulate themselves on the very large measure of success which attended their second Annual Camp-Meeting.

Notes. That the third Annual Camp-Meeting be held at Delphos, in August, 1880, the exact time to be determined by the Committee.

A Committee of Arrangements was appointed, consisting of five gentlemen and four ladies.

[NOTE.—The above report has been written out from memory, in the absence of the original notes. It is not having been appointed, until the truth of any errors or imperfections will, we trust, be consequently overlooked.]

J. MADISON ALLEN, Comm. Sec. C. L. LEWIS, Sec. Report.

P. S.—We would recommend Bro. Allen and wife to the Spiritualists of the West as having attained a high degree of development, which enables them to be intellectual, practical and spiritual, which happy and harmonious condition all should aspire to.

C. L. LEWIS.

A Remarkable Case of Healing by Laying on of Hands.

The facts in the narrative given below were laid before the Committee of the Massachusetts Legislature during the last attempt of the Regulars to force a "Doctors' Plot" Statute upon the people of this Commonwealth; and, in connection with the mass of testimony offered by others, must have gone far toward proving to the law-makers that the proposed measure making magnetic healing a crime was an insult to the common sense of their constituency, and therefore to be reported against, which they forthwith did:

A young man, employed by the Old Colony Railroad Company, about three years ago broke a leg. He was taken to the hospital, and the skill of the regular practice employed. His mother, living in Maine, was sent for to care for him. The surgeon said that his limb must be amputated or he would lose his life. The mother begged that they would defer the operation until the arrival of his father (a sea-captain) in port, which was expected every hour. Just as his preparations were being made to take off the limb his father arrived at the hospital. He at once examined the injured member, and said that it could be saved; then summoned the surgeons and convinced them that he was right in his views of the case as far as the knitting of the bone was concerned, and that it had already commenced. He declared that the limb should not be amputated, but still the surgeon urged the young man to have it done. The father, being a self-possessed, patient man, carried the day, however, and dressed and cared for the limb himself, manipulating it daily, he possessing a large quantity of vital magnetism. Capt. S. fully accepts the spiritualistic theory of healing and restoring diseased conditions of the system, and that, too, in many cases where medicine fails to benefit. The result of the Captain's perseverance and good judgment was the restoration of the limb to usefulness, the young man having two limbs (no thanks to the surgeons) instead of one at the present time.

The reader may ask, What proof do you give for the truth of this statement? I will say that while the Captain was visiting his son at the hospital, he came to my rooms daily for treatment for rheumatism, and one day met Prof. Buchanan and stated the matter to him, and doubtless the Professor will remember the case and his statement. If any still doubt the statement, I will refer them (on application from them) to the mother, who was with him until the limb was restored, and also to the young man himself, who is now a resident of this city.

The question now arises, Shall such cures be prevented because they are not accomplished under "red tape" authority? Shall there be laws made to prevent persons naturally endowed with the gift of healing from the right to exercise them when called upon by the afflicted?

Boston, Mass. A. S. HAYWARD.

Would we call attention of our readers to the advertisement of that able and popular exponent of the religious faith of the Spiritualists, the Banner of Light. Read the advertisement, send for the paper, and perhaps you may become enlightened as to life hereafter.—The Arizona Miner.

THE A B C OF SPIRITUALISM.

Written for the Banner of Light. It was a lovely October day. The sun shone with that glorified splendor that leaves across memory's path a divine glow. The leaves were passing through those changes that we call death, but which mean life everlasting, and on the earth lay the beautiful rainbow-tinted pall that is at once sign and realization of beauty, for in the sealing up of life and the decay of the summer's glory there is the power and richness of the new Spring.

Up among the highlands of New England there was a sunny bright parlor. Rare flowers bloomed in the windows. Fair exotics forsook their exile, and grew as if at home. New England industry was there, and busy fingers fulfilled the mission of that rugged land. Idleness was unknown at that time and in that climate, twenty-four years ago. To weave and spin had been the toil of the former generation, but to this belonged the easier work of forming the products of the loom and wheel into shapes of beauty that then no invention had tried its hand on. There were no lovely, soft knitted shawls but those fashioned by nimble fingers. The designs for sofa-cushions were all on paper patterns, to be wrought out by patience and taste.

Thus it was that those who wished to express the beautiful toiled with an industry and patience quite heroic. But within this toil was always the brighter effort for culture. The books lay on the deep window-seat; not sensational novels and the daily paper, but Wordsworth, Irving and Macaulay perhaps, and Carlyle, for the long evening of stillness and reflection.

The genius of all this beauty and culture was the mother-heart of that period, which had a power to seize on a flash of light and make it glow into a flame; to catch a shred of true intellectual life, and make it impregnate the mass like a little leaven in the lump.

Into the quiet of that home, on that October day, came a breezy bright young girl fresh from the gaiety of the town, and full of gossip news of the fashion of the last bonnet, and the one winter's silk.

"Have you heard the news?" she said. "Mrs. L. is just from Lowell. She is stopping with Mrs. K., and what do you think she says? That they have a new game, full of fun and frolic, 'table-whirling' they call it. Everybody is trying it."

"I had a letter from a friend," replied the youngest member of the home group, "telling me the same thing of Worcester. What is it? and why can't we try?"

"Why not? You sit here and I there, and put your hands down lightly; don't press down now, that's against the rule." And then in the stillness and sunshine they sat waiting; they knew not what. There was no herald of great things to come. No John the Baptist in the form of philosophy or reason had been there; nothing but faith, hope, culture, and a desire for progress and truth.

"It moves! it moves! see! see!" said the gay young tripler.

"Ah, but you made it!"

"Upon my honor, no! see! look at the legs of the table!"

The hard-wood, solid table, without castors, was surely obeying some new law, for it whirled. But suddenly it stops, and tips; up and down it sways as with a buoyant, glad life.

"What is to be done now?" said the thoughtful member.

"Why, they do say if you call over the letters of the alphabet the tips will respond. You call."

Solemnly and slowly the letters were called—A B C. And as solemnly did the table respond. A hush ensued. Silence pervaded the apartment. There was no place for gaiety now. A pervading sense of an inflowing power, an awe-inspiring presence, fell upon all present.

The letters signaled were recorded one by one; no break, no loss of power, no dispute, doubt, or discussion, but with no intelligence. No one had followed them to form them into words, and when the table ceased the message was sealed in mystery. But as the table refused to continue its unwonted animation all began to study the letters. "Come, dear mother, move the eypress off my tomb," was at last found to be the poetic, expressive entreaty of a dear one mourned and wept for as dead.

What beauty, what holiness, what power in that one short sentence! Interpreted by the mother-heart, it meant life everlasting, the death of sorrow and the renewal of faith. To the sister-heart it meant simply hope.

Thus began the New Era to that home. Thus was inaugurated the second coming of Truth. In such simple ways do inspirations from the Infinite awaken the activity of the inner life. What was this but in reality the A B C of Spiritualism, its Philosophy, its Beauty and its Power? As well ignore the A B C of the school.

Let us go back to the little red schoolhouse on the brow of the hill. Its outlook was grand and poetic. The great valley swept on to the distant range of mountains, which, softened and beautified as they were by distance, could readily seem to a child the Delectable Mountains. Ah, what scenes that old schoolhouse brings back to memory! Those were not the days of "markings" and of high pressure. Education was to the heart, and awakened true love of knowledge. But what did the alphabet learned and extended into B A K E R signify?

It was the open door to the world of literature and thought. It was the beginning of the grand anthem of song that has been echoing and re-echoing through human hearts for so many years. It meant the glory of Shakespeare, the sweetness of Whittier, the harmony of Longfellow. It meant the thought of Emerson, the imagery of Jean Paul, the grandeur of Goethe.

A little thing, a very little thing on that great world was that red schoolhouse, yet it represented the great universe of literature and of science. Where were all the erudition and scholarly research of mature minds without the simple first lessons—the alphabet of language?

Thus it will never do for us to ignore the first step in knowledge. It stands forever as the open sesame to the great fields of progress. Why, then, shall we forget or ignore the first step in the advance of spiritual truth, the recognition of the fact that there is a mode of manifestation between the spiritual within and the spiritual without? As the rays or letters spelled signified the vital truth of the inspiration of the world, and were the first revelations of a science that is limitless, so was the alphabet the beginning of knowledge through significant characters. All truths dawn thus upon a world; not in grand flashes of glory, but in growths, in increasing power and force.

Who can do without the one grand idea of spiritual intelligence? Without it man plods as a machine or grovels as a worm. Spiritual life and light and inspiration are man's revelation of manhood. Without them his forces tend

downward. To know, we must have demonstration. Take away this simple fact, that there is a means of interchange of thought and feeling between the spiritual and natural worlds, and we return to worse than barbaric ignorance, to no barbarian is without his vision and his inspiration.

The Church has its philosophy and its idealism, but it gives not the "I know" of spiritual revelation. Therefore, however simple is the first lesson in knowledge, we cannot do without it. Those of us who began in the A B C, and have graduated from the primer, should never forget the first simple lesson. And why should we elude those who delight still in the A B C? They will never remain studying the alphabet when the precious lessons further on are revealed; but, until then, is not the alphabet a blessing? Could they do without it?

Ah, give us the simple fact of spiritual communion for our strength, our hope and our aspiration, for in the first lesson is the philosophy, the beauty, the truth, the glory all hidden! What is left us without it? A. B. C.

BIBLE AND MODERN MEDIUMSHIP.

By THOS. RICHMOND.

To the Editor of the Banner of Light:

The Bible furnishes abundant evidence that mediums have existed among mankind ever since Abraham, the father of the ancient Hebrews and the more modern Jews; and, further, in the light of the facts the conviction is daily growing stronger in all thinking minds that the Old Testament is nothing more nor less than a compilation of communications made by some invisible intelligences to the world through mediums, in some form—through prophets as communicators, seers as clairvoyants, and others by dreams and visions.

All this Bible, thus made up, is accepted by the religionists of our country, and indeed by our nation and Government as the absolute will and word of God. Indeed, our laws, our political, moral, social and educational institutions are all based upon this fact, as the cornerstone and basic element of the constitution of American ethics.

Nearly two thousand years ago a very superior medium appeared in the Jewish nation, so far in advance of former mediums that many accepted him as a God and worshipped him as God, as one of the Godhead, as the Son of God and as the Saviour of a lost world; while all others accept him as a man superior to any previously-existing personage on earth.

This is the estimation in which Jesus Christ is held by all so-called Christian nations; worshipped as God by professed Christians, and by others considered as the most exalted man that the world has ever produced.

While in the exercise of his development in those days, many of his enemies doubted the genuineness of his mediumship, and wanted "a sign," and kept up a clamor for tests, in order to embarrass him, or to prove his integrity or the reality of his gifts.

Here I give you a sample of his treatment of those who were importuning him for tests, or "signs," as they called them—an example that I recommend to mediums of the present day to follow: Matthew xvi 1-3:

"The Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven. He answered, and said unto them, When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

A wicked and audacious generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed. Again, Mat. xii 38-39:

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee."

He answered and said unto them, An evil and adulterous generation seeketh after a sign in vain, and there shall no sign be given to it but the sign of the prophet Jonas."

This is the manner in which the greatest medium ever known to man, if even he was not the very God, treated the cavillers of his time and day. The scribes and Pharisees of Christ's day were the then Orthodox religionists, the Jewish Church, answering to our present day Orthodox Churches.

These Jews could believe that Samson caught three hundred foxes, and that they stood by and waited for him to tie them, two by two, tail-together, with wire strings (for flax, hemp or wool would have burned off faster than he could tie them), and then he sent them off all together into the enemy's cornfields, to set them on fire!

They could believe that Jonah was in the whale's belly three days and nights, and came out alive!

They could believe that the sun stood still at the command of Joshua, for him to slay his enemies by daylight!

They could believe that Daniel lay over night with the hungry lions in their den, unharmed, and that Shadrach, Meshach and Abednego withstood a seven-days heated blast furnace, and passed through it without a hair being scorched!

They could believe that Elijah slew four hundred false prophets at one time!

They could believe that Nebuchadnezzar ate grass in the wilderness, like oxen, seven years; that Isaiah went naked and barefoot three years; and that the many tales of the Old Testament, but could not believe their own eyes when Christ healed the sick, but wanted a test: "Give us a sign from heaven." He wisely replies to them, "You are a perverse people," and "I will give you no sign but the sign of Jonas."

As much as to say, "If you can believe the full story of Jonas I think you can believe in my ability to do what I claim to do."

Now our Orthodox Christians, like the "scribes, Pharisees, hypocrites," want "signs," want tests from our mediums, even as they did from Jesus Christ. Give us some test now that you are not a humbug!" is the cry from Orthodox and from materialist alike.

People denominating themselves Christian can believe all of the Old Testament that the Jews believed, and added to that they believe either that Jesus Christ was God veritably, or the unbegotten Son of God, or at least that he was the greatest man who ever lived.

They can believe in the immaculate conception of Jesus, that he raised the dead, healed the sick, cast out devils, and stilled by a word the raging billows of the sea, without any test whatever. But they cannot believe the mediums, who have multiplied to thousands, of our own time, and personal acquaintances, whose integrity was never questioned until they became mediums, and who stand in character unspotted in every moral sense. No, but "Give us a sign from heaven." "Give us a test."

"Let me tie you." "I can tie you so you can't get loose." "Get into this bag. I'll tie it round your neck, and then see how you will come out," etc., etc.

I am sick of this testing; these charges of deception. I have studied and criticised Spiritualism more than twenty-five years. I live in it and enjoy its light as certain as I do the sunlight. I would soon ask one to give me a test of daylight as I would of spirit-light and communion; one is as well established with me as the other.

If deception is practiced through mediums I believe it is done more by spirits than mediums.

Up here in the Green Mountains there are persons who make it their business to hunt foxes, and they generally find what they hunt for.

In our spiritual ranks, I am sorry to say, there are humbug-hunters, as well as outside, and they too, like the fox-hunter, find their game, and gloat over the carcass.

Humanity has been abundantly exhorted to "come to Christ" and to "follow Christ." And I repeat the same, and take up the refrain, and urge it upon mediums to follow Christ in respect to furnishing "signs," or submitting to self-abasing and mortifying conditions, just to gratify the morbid unbelief of anybody.

All persons who have investigated Spiritual-

ism, and are willing to believe its truths, are safe in time to believe without imposing humiliating conditions upon the medium; and I beg to advise all mediums who feel the integrity of their own souls in their mediumship, at the demands or suggestions of doubting persons, no matter who, to never again submit to lying, bagging, searching, or any other vulgar or degrading mode of testing their integrity as mediums.

Extract from a Lecture by Wash. A. Danskin, of Baltimore.

Men do not dwell sufficiently in thought upon that power called God. Theology has driven its adherents, through fear, away from the contemplation of the great Infinite source of life. Is there not danger that Spiritualists, in their admiration of the works of the Divine, will lose sight of the great Cause whence all the varieties of life proceed? Do not fear God—philosophy has swept away fear; but, having no personal God, seated upon a vast throne amid the splendors of a celestial world, are we not overlooking the fact that, inferior to all the eye can see or the imagination portray, there is a power that fills all universes with its vivifying presence—Omniscient, Omnipotent, Omnipresent?

While we exhaust the powers of language in eulogy of the artist whose graceful statue or beautiful picture excites our admiration, we forget to lift our voices in praise of that wondrous Power which not only formed and fashioned the artist, but first inspired with the flowing inspirations of the ideal world.

While we look with almost reverential awe upon the architectural grandeur of that Temple at Rome, upon whose walls a Michael Angelo has left the imprint of his genius, we lose sight of that Infinite Power whose simple thought outrolled the glorious work on which we stand, of whose artifice even Rome herself covers so individual a portion.

While we listen with ecstasy to the compositions of a Mozart or a Beethoven, when skillful fingers, sliding over the keys, give expression to those great masters of harmony, we turn a deaf ear to that grand order of Nature whose myriad voices fill the universe with melody.

The perceptions of the earthly mind seem limited by external boundaries, but when the spiritual nature is quickened, man knows no limit—Infinite is his; he is not confined to the globe on which he stands—Venus and Mars are but adjacent worlds, while Jupiter and Saturn, and even the far-distant Neptune, come within the easy reach of his newly-awakened powers. He grows familiar with the constellated worlds; and as he walks in thought, along the Milky Way, his soul is filled with admiration as he looks down upon the cluster of stars that form that brilliant diadem of God's orb.

Man is not the fallen, degraded and depraved creature which theology has painted him. He has been made in God's own image; he has been endowed with God's own attributes; and when the darkness of the fleshly operation has been dispelled by the radiance of our Divine Philosophy, man will stand revealed not only a monarch of all the earth, having dominion over the fishes of the sea, and the beasts of the field, and the fowl of the air, but he will be clothed with almost omnipotent power the image of the Deity of Nature.

Having partaken of the tree of life, as well as of the tree of knowledge of good and evil, he will assert his divine origin; he will claim the privileges of his birthright; he will stand up before the assembled gods like unto them, himself a very God!

This is man's destiny, as revealed by our inspirers who have gathered wisdom in the higher spheres. If you prefer the God which Theology offers for your acceptance, the right of choice is yours; but as for myself, and the dear one who has been my earnest co-laborer in the field of human enlightenment, we will worship the God of our Divine Philosophy!

TO BOOK-PURCHASERS.

... Reformatory and Miscellaneous Books. ...

SPECIAL NOTICES.

... The Subscription Price ...

Banner of Light.

BOSTON, SATURDAY, OCTOBER 4, 1879.

PUBLICATION OFFICE AND BOOKSTORE, No. 2 Montgomery Place, corner of Proctor Street, Lower Room.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY.

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Christian? Treatment for Unbelievers.

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The Case of Mr. Kiddle.

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... The above Card bears the endorsement of the gentlemen who for years past, and in the midst of every degree and order of opposition, have stood by the True Hante media without dissimulation or affect.

Passed On!

... R. H. Ober, a staunch Spiritualist and an earnest and indefatigable advocate of all reforms looking toward the betterment of human conditions, passed suddenly from the scenes of physical life at South Sutton, N. H., on the morning of Friday, Sept. 20th.

Our old friend and correspondent, M. B. Craven, Esq., of Richboro, Pa., will please accept thanks for a fine cabinet photograph of his genial features.

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Natural Selection.

The Darwinian Theory of Natural Selection, by Mr. James Samuelson, in English Naturalist, An Illustrated Monthly.

The first in the course of lectures at the Young Men's Christian Union, for the winter season, was given on Monday evening, Sept. 23d, in the Union hall, by Mr. James Samuelson, of Liverpool, England, who spoke concerning the Darwinian theory of natural selection.

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JOHN WETHERBEE, STOCK BROKER AND INSURANCE SECURITIES, Office No. 18 Old State House, Boston, Mass., Feb. 15.

MIND AND MATTER: A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA. A Special, Independent, and Liberal Spiritual Journal.

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THE WRITING PLANCHETTE. SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, edited and managed by spirits, will be issued semi-monthly at the Fair View House.

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Why I am a Spiritualist, And Why I am Not an Orthodox. BY J. B. ANGELL. We feel well assured that it is rare that an opportunity offers when one can get so much sound and useful thought for so small amount of time and means as in the purchase and mature consideration of this pamphlet.

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Mediums in Boston.

Dr. Mack's Health Institute, AT NO. 6 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

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Psychometrical Reading of Character. By sending name and address to MISS LONGLEY, 21 Pemberton Square, Boston, Mass., with \$1.00 enclosed, you will get in return a written communication, with full delineation of character.

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Mrs. M. J. Folsom, MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M.

Susie Nickerson-White, TRANS- AND MEDICAL MEDIUM, 148 West Newton street, Boston, Mass., Rooms 10 & 11, Aug. 16.

CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician, No. 23 Boylston street, Boston, Mass., Aug. 2.

FANNIE A. DODD, TEST AND HEALING, 160 Washington street, between Asylum and Davis streets, Boston, Mass., 1st Oct. 4.

MRS. W. H. HILL, BLIND Medical and Business Medium and Magnetized Physician, 22 Winter street, Boston, Room 12, Hours 10 A. M. to 10 P. M., 1st Oct. 4.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium, \$15.00 per hour by mail, 50 cents and stamps. Whole life readings, \$10.00, 200 Kendall street, Boston, Mass., Sept. 13.

DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every Saturday at 38 1/2 Green street, Boston, from 9 A. M. to 4 P. M., Sept. 25.

SAMUEL GROVER, Healer of Mental, 162 West Concord street, Dr. G. will attend to all cases of Mental, Aug. 30.

MRS. IDA RANDOLPH, Tests and Magnetized Treatment, Circles every Sunday at 7:30 P. M., 3 Tremont Row, Room 20, 4th Sept. 13.

DR. CLESSION PRATT, 23 State St., Chicago. Author of the Ozone Treatment for Catarrh and Throat Diseases, and Discoverer of the Cure for the Morphine Crave.

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ASTROLOGY. Questions answered, \$1 to \$25. Dreams interpreted, \$2.50. Magic Crystal, with instructions, \$1.00. Also books, Enchantments, etc., supplied by "HARRIET," the "Astrologer of the Nineteenth Century," author of the "Prophetic Messenger," "The Guide to Astrology," etc., 70 St. Paul's Churchyard, London, Eng., May 15.

I HAVE an honest and attractive mining prospect which strikes very favorably. I will send the story to any one desiring it, if asked by postal card or otherwise, J. WETHERBEE, 18 Old State House, Boston, Mass., Aug. 30.

MAGIC WONDERS. 100 pages, 400 for 10 cents. MAGIC WONDERS. ADAMS & CO., 209 Arg. 2.

A PORTRAIT OF HUMBLY NAZARENE, Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAELE.

Whatever may be the surprises of the future, Jesus will not be surpassed. His worship will grow young without ceasing. His light will call forth tears without ending; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1859. The Spiritualist is the recognized organ of the educated Spiritualists of Europe.

DR. J. E. BRIGGS'S Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDICINE.

GLEASON'S Pocket Disinfecter and Inhaler PREVENTS all contagious and infectious Diseases, such as Small-Pox, Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diphtheria, &c.

RUSH'S Nerve and Bilious Remedies. Get your Nerves and your Liver Right, And your Whole Body will be Right.

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

Catarrh, Diphtheria, AND ALL THROAT DISEASES, CURABLE BY THE USE OF DR. J. E. BRIGGS'S THROAT REMEDY.

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