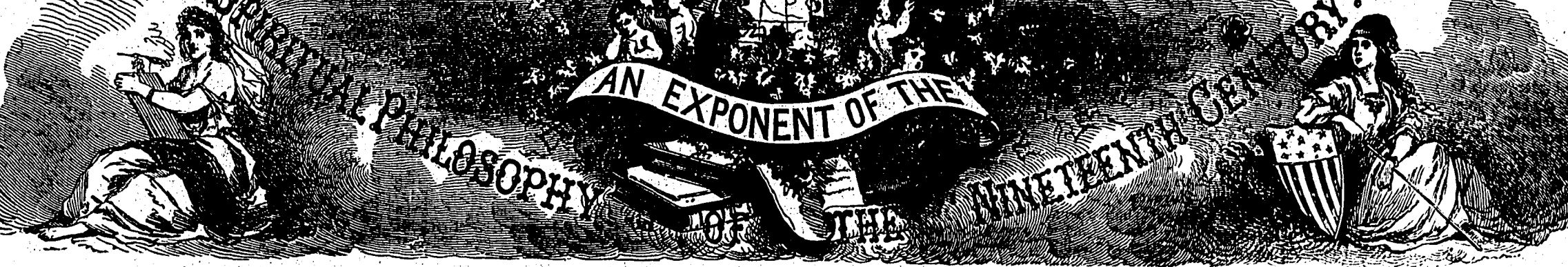


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The Rostrum.

THE PRESENT OUTLOOK OF SPIRITUALISM.

A Discourse delivered by
PROF. HENRY KIDDLE, of New York City,
At Lake Pleasant Camp-Meeting, Montague, Mass., on Sun-
day, Aug. 15th, 1880, to an audience of five thousand.

(Reported for the Banner of Light.)

It is not claiming too much to say, that in no period of human history have the truths of Inspiration and Revelation been so well known or so widely disseminated as at the present time. These truths constitute, indeed, a body of spiritual philosophy at once profound and practical; for it is not as a mere addition to the mass of theory or speculation in the world that they have been given to us, but for their practical bearing on the interests of mankind.

The terms *inspiration* and *revelation* have hitherto been used in a very loose way, as implying something mysterious and abnormal; but, in the light that has been shed upon recipient minds during the last few years, these words become the definite representatives of truths as reducible to law as the simplest phenomena of the physical universe. Our opponents say: "The age of miracles is past"; but we say, it never existed. But this is especially an age of both *inspiration* and *revelation*; and it behooves men to study the facts pertaining to these momentous phenomena, so that they may comprehend their import, and both receive and dispense the blessings which they bring to the world.

For the agency that is now making itself felt, while unparalleled, or without its counterpart in human history, is, as experience in the future will most certainly verify, one of overpowering influence—both destructive and constructive—destructive of the errors of the past, but constructive of institutions based upon more truthful principles. Phenomenal elements, previously unthought-of—undreamt-of—are manifesting themselves day by day with constantly augmented force. Usually unseen and unfeelt, scarcely known even in the results of their activity, these elements now clearly display their existence and agency; and, under some extraordinary impulse which they do not divulge, disclose the secrets of their mysterious workings.

We gaze at the persons of this new drama, we listen to their words, we converse with them; for our souls, we feel, are free, and we dare to talk with these "strange visitors," and question them as to their identity and the purpose of their coming. We have not closed the doors of our minds, or of our hearts, against them in haughty arrogance or blind bigotry, presuming either that we already know all that can be learned of the laws of God's universe, or that he will never send to his children on earth any new message of his mercy and love. Hence we have been allowed to sit down at the banquet of the soul which the angels have spread, and have partaken, to the utmost of our capacity, of the rich viands provided for our spiritual refreshment and invigoration.

My friends, *ideas* rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

And the agency called *Spiritualism* is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognizing more fully the universal reign of law as the expression of the Divine Will, unchanging and unchangeable, in regard to which there is only an *Eternal Now*, while to mortals time is past or future, as related to their finite existence on this material plane; ideas of religion and worship free from superstition, bringing their minds into harmony with the Supreme Will, that reigns throughout the universe; ideas of spirit in its relation to matter, and of matter as the expression of spirit, the former being phenomenal and evanescent, the latter real and eternal; ideas that will free men's minds from the shackles of blind, bigoted, narrow theology, which, by its stupid creeds, has chained up the human mind and thrown over it the dark veil of ignorance, making men tremble when they should exult in fearless joy; making them prostrate themselves before a dreadful idol of wrath and folly, when they should bow only before the Infinite God of love and wisdom; making them, moreover, misinterpret the character of those divine Messiahs which God has sent to the earth in every age to bring spiritual light to the world; making them look upon God as partial and unjust in conferring special means of salvation upon particular men or particular nations, while in fact he has placed the means of salvation within the reach and knowledge of all mankind—the infallible guide to it in every man's bosom—so that only by willful blindness can he go astray, since he who obeys the behests of his conscience, according to his best light, has just as good a title to salvation as if he acted with all the purity and wisdom of an archangel or a Christ.

Such is a brief and partial summary of the ideas which have rained down, as it were, upon mankind from the opened windows of heaven, since the dawn of what is called Modern Spiritualism. Not that none of these ideas had ever dawned upon the human mind previously; many had; but what was previously known by inspiration has since been declared by revelation; for inspiration is ever with the human soul, but revelation comes only at certain periods. Inspiration is, as has been said, "a breath from heaven"—a spirit influence acting upon men's minds, impressing them with ideas, thoughts and emotions, and stim-

ulating them to activity; but revelation is a direct communication of knowledge from the spirit-spheres, by intelligences acting through intermediaries, and in such a way as to be recognized as beyond, or independent of, the mind which they impress or control. Inspiration is universal and unceasing; revelation is occasional and temporary.

The work of inspiration in the past cannot be estimated or appreciated; but the great spiritual revelations have been comparatively few, though the occasional glimpses of spirit-life and truth have been far more numerous.

Without the special revelations, leading to grand spiritual awakenings, which have been given at particular epochs, men's minds would become so materialistic as to be entirely blind to spiritual things. The intuitional or inspirational element, which plays so great a part in man's existence on earth, would be lost sight of; and the very persons who receive the greatest inspirational influx would become the most arrogant in their denial of any power beyond themselves, or the limits of their own understanding.

We have many instances of this now, as there have been in the past, of inspirational orators, poets, writers, musicians and painters, wrapping themselves up in the pride of their own pompous individuality, and presumptuously denying any power, angelic or divine, except the mortal organism of their own mighty brains.

From this we may see the object of the present revelation of spirit-power and truth, coming through the various phases of what we now call mediumship. The primary object of all this is to give evidence of the existence of something superior to matter—something beyond what we can perceive through our bodily senses—to prove to man that he has a deathless soul, by showing to him the survival of the intelligence and personality of those whom he thought laid away in the cold, damp grave, "to mix forever with the elements," and to know conscious being no more.

That model theologian, Mr. Joseph Cook, did not quite perceive the magnitude of the admission he made, when he said that Spiritualism is a perfect cure for Materialism; for if such be the case (and we know it is the case), then it is the greatest blessing ever bestowed on mankind; and to suppose that such a boon emanates from the dead being who personifies evil, is such an insult to logic, and even common sense, that one might think scarcely a theologian, who has gone through all the customary training of renouncing his reason, could accept it. But while we can afford to smile at Mr. Cook's puerile logic, we must admire his boldness and candor in lecturing upon that dreadful topic, Spiritualism, to an evangelical audience, and daring to narrate any of the facts. Thank God that audience had the privilege of hearing even few of the facts! The comments were nothing. Men in this age more or less think for themselves; and the reverend lecturer, without doubt, cast "a ray of light upon the darkness."

In the earliest times these manifestations of spirit-existence were among the matter-of-fact occurrences, occasionally little, if any, special wonderment, or even remark. For men's minds were, at that period, more open to spiritual things, being less engrossed in the things of time and sense. Money-making was not the "be-all and the end-all" of life. The world of spirit and the world of matter were understood in their true relations; and while, to be sure, there were not so many of what we now call the conveniences of life, yet life was more natural; for its origin and destiny were more clearly perceived. But "times change, and men change with them"; and thus, wrapped up in the luxuries of life and the arts necessary to obtain them, they lose sight of the more important things pertaining to their heavenly destination.

The revelations of the ancient world deserve a very careful study, for they throw a great deal of light upon the present one. If we look into history, we shall find that every nation has had its revelation, by which it was taught the grand principles of spiritual and moral truth. Do we not find this in the sacred books and the sacred personages of all nations? Are not Brahma, Krishna, Buddha and Zoroaster the exponents of this? Did they not teach a pure and holy doctrine? To be sure, men have corrupted it, and perverted it into superstition and idolatry; but as it came fresh from the inspiration which gave it, it was pure and true. And it is a fact which has often been noticed, that all these revelations have taught substantially the same doctrine—love to God and love to man, as the essential law of progressive life both earthly and spiritual. Their teachings have ever been simple, and easily understood; but upon them unfortunately have been engrafted the most pernicious creeds, which have led men into idle superstitions and degrading or foolish rites. Still the holy lamp of spiritual light has continued to burn in men's hearts, although clouded and obscured by error.

The Hebrew prophets poured forth their solemn notes of warning, as inspiration taught them, bidding the people turn from the debasing indulgences of sensual appetite, and live pure and holy lives—that is, lives in harmony with the will of the Creator as expressed in his universal, eternal laws, which are contained in the great statute book of Nature.

Why was this admonition necessary? Did not men know that they should not lie, steal, murder, wrangle, strive to injure each other, or debase themselves with voluptuous pleasure? Were they not admonished of this by the physical, moral, and political consequences of such acts? Most assuredly they were. Then why were these special spiritual revelations and admonitions needed? I answer, because of the strong and universal tendency of human nature to act counter to its firmest convictions of what is right—of what is pure and good—to act in its own corrupt will, instead of obeying the will of the Creator, as written in the conscience of every one, and as shown by the light of reason, whenever men turn their eyes attentively and *passively* either outwardly, on the glorious book of Nature, or inwardly, on the monuments of their own hearts.

This need of obedience to the Divine will is taught by the angels of the *New Dispensation*, as it has ever been in those that have previously been given to mankind. In this respect nothing new has been imparted; indeed, nothing new could be; for the law that "makes for righteousness" is eternal, like the God from which it emanated; and like all other laws on which depend the welfare and progress of humanity, is so simple that the child can comprehend it as easily as the sage. The former indeed requires a different expression, to adapt it to its infantile capacity, from him who, proud of the wide range of his thought, must formulate the simple truths of man's relations to the Infinite Soul of the universe in more pompous expressions, embodying abstract conceptions as well as loud-sounding epithets. To the child, that Infinite Soul—that Absolute, Unconditioned Intelligence, that Supreme Representative of Creative Love and Wisdom—is known best by the simple but expressive name, *Father*; and obedience to a Father's will conveys to his understanding all that the mature philosophic mind

means by conformity to the universal laws of an Infinite Intelligence, to whom no one can, with clear conception, ascribe personality as we understand it; because universality is totally opposed to finite personality; and we cannot conceive of unconditioned, unlimited personality.

But what matters it as long as we obey the laws of our being? Obedience is the great desideratum; and to induce this, more than for anything else, the angels of this and every other dispensation have made their presence known to the world in revelation, and constantly strive to impress men's minds by inspiration.

"Bless is the law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!"

Obedience to the Divine Will may be said to be the cardinal principle of the teachings of Christ. It was taught both by precept and example; and, indeed, it is the latter that has given most of its great power to the Christian system. Men are not swayed by their intellectual convictions. Truth may be received into the understanding, without affecting very greatly the practical morals of a person. One would suppose that a perfect conviction of the reality of the future life would effect a complete reformation in a man's conduct; but it does not, unless with it the principle of reverence becomes potential, and the man strives, from an influence above and beyond mere intellectual impression, to do the will of the Great Supreme. Of the millions who call themselves Christians how many conform to this fundamental law of Christianity; and of the millions who have been convinced of immortality through spirit-manifestation how many keep this great principle in view in their daily conduct? But it is the teaching of Spiritualism. Let me cite a brief passage from an article published in the *Legio Spiritualist Journal*, *Le Messenger*, and translated by the editor of *Mind and Matter*:

"The man who leans on the Divine Power and his spirit-protectors is always strong. His soul does not vacillate by the winds of adversity. His influence over men and things increases in proportion as he gives proof of obedience to the inspirations he receives. The most powerful is he who obeys the best; his desires being in harmony with the eternal decrees, they receive full and entire satisfaction."

This is the teaching of the old revelations and of the present one. Hence, in this respect, the new confirms the old; and the old illustrates the new. Think you that all that God, through his spiritual messengers, gave to mankind in the past was false? "I tell you may"; for had it been so, the world would not now be ready for the light which streams in upon us. Is a man necessarily unfaithful to the new because he cherishes what is true in the old? Is this age so favored as to receive *saving truth*, while to all the countless ages before nothing was given but falsehood and error? This is not to be believed.

Revelation is, therefore, impossible. The many *double-penny* facts and characteristics of the present with past dispensations afford a striking confirmation of the truth of the former; and it seems to me that the best interests of Spiritualism demand a recognition of this fact; for Spiritualism, like Christianity, comes to fulfill as well as to destroy. It comes to destroy error, but to build up the Truth.

What say the angels? "It has pleased God, in these latter days, to send us—his messengers, angels, spirits, or whatever you please to call us, but certainly his servants; it has pleased him to direct us to call you by new methods, by outward signs, by wonders that philosophy cannot explain, and incredulity can only question."

But *Spiritualism* is as yet without an authoritative or generally-accepted definition; and there is occasionally a good deal of discussion—nay, I may even say *wrangling*—brought about by the indefiniteness with which the term is used. If by Spiritualism is simply meant the obtaining communications from spirits, or *spirit intercourse*, it will be seen at once that that term affords no clue, to its teachings; and it must also be apparent that the world will not accept it without knowing something of the doctrines of which it is the exponent. They may admit its reality, but shun it as an abomination, as Mr. Cook professes to do; and, indeed, in the present condition of Spiritualism, there is some force in his objection when he says: "The trustworthiness of the communications cannot be proved; and even if their reality be admitted, all that is established is the existence and agency of evil spirits." Not that I admit the objection, but, with the contradictions of those who are the public exponents of Spiritualism, I find it difficult to answer it. The voices of the angels do not by any means convince very many of the disciples of the New Dispensation themselves. They admit the voice, but it is always a "lying spirit" when the utterance is not in accordance with their preconceived fancies. They ask questions, but they insist upon answering them themselves.

In the early part of my investigations I arrived at the conclusion that the genuineness of a spirit-communication depends upon, first, and primarily, (1) the medium through whom it comes; (2) the person or persons present who receive it; (3) the circumstances under which it is given; and (4) the character of the communication itself; and I have never accepted a communication without a careful analysis and consideration of all these points.

I published in my book a statement of the method and reasoning employed in my investigations; and though I have been plentifully abused by both Spiritualists and non-Spiritualists, for my folly in publishing it, no one has taken the pains to consider, and pass upon, my methods. The spirits themselves, through various mediums, public and private, have vindicated me and, to a certain extent, the genuineness of the communications I gave to the world; but that has had no weight, because many Spiritualists do not accept the communications of spirits through any medium.

But I refer to this not as a grievance to be complained of, but as an illustration of the presumed unreliability of spirit-communication even in the minds of Spiritualists themselves.

Is it any wonder, therefore, that the outside world look askance at Spiritualism, and sneeringly inquire, "What has come of it? What are its doctrines?"

I would answer that question by saying that it has given to mankind all that is necessary for guidance in prosperity, for consolation in adversity—all that is required to make them better, happier, wiser, and to fit them for a glorious life of progression in the spheres beyond. It has built a foundation for faith of solid fact, and demonstrated that there is no truth of science more certain than the truth of immortality; so that the dying Spiritualist can, more truly than the dying Christian, say unto his soul: "Oh, grave, where is thy victory? Oh, Death, where is thy sting?"

But it has taught, also, correcting the errors of the past, that as far as any soul needs to be saved, salvation is universal; and whatever it has to suffer in the eternal world is not as punishment, but as the necessary result of a viola-

tion of universal law, by the operation of which the soul, or spirit, through suffering, is lifted to a higher plane of existence. Thus have the spirits of this dispensation taught us to appreciate the infinite love of God; and only by our self-atonement, not by the suffering of an innocent being, God or man, or God and man combined, can we be freed from the consequences of our errors and misdeeds. It has taught us the grand truth of *spirit presence*, and the great law of *spirit affinity*, by which every one draws unto himself or herself just such a spirit-surrounding as corresponds with his or her own spiritual condition, attracting either the wiles and base influence of devilish, depraved, lying spirits, or the pure influences of the angelic hosts; and that at almost every moment of his life man is called upon to select whether he will accept the society of the evil, or the loving guardianship of the good in the spirit-world, with which he is enveloped. It has, moreover, dissipated that monstrous and accursed idea of an all-powerful devil, dividing with the Infinite Creator the moral government of the world. But in getting rid of the devil, it has by no means got rid of *devils*; for it has taught us, and shown us most clearly, that the more devils we make in this world by our foolish and wicked laws and institutions, the more we shall have to plague us in the next; that we do not get rid of a devil in the flesh by strangling him on the gallows, but only graduate him for active spiritual wickedness, as a zealous accomplice and conditor with all like himself on the earth.

It has given to us the grand fact of *spirit return* with all the blessings and consolations that come from it. It has taught us to understand truly what *religion* is, besides giving to us the grandest, most rational and most comprehensive of all religions—a religion co-extensive with humanity, at every age and in every place, whether on this globe, or on any other in the vast universe.

And now let me ask, is there any one here—any who professes to be a Spiritualist, I mean—who will deny a single one of these propositions—who will dispute the fact that such have been the God-given results of the present spiritual movement? If not, then, in the name of that God who has given unto us this great boon, I ask why are we not united as a band of brothers, as a grand army of co-laborers with the invisible hosts above and around us, directing our combined efforts against the strongholds of superstition, ignorance, bigotry, and error? Their fortresses and castles now confront us on the heights, from which their great and consolidated armies look down upon the scattered, disorganized ranks of Spiritualism, with scoffing and contempt; and among them all, "those in whom is power to do us reverence."

It reminds me of the story of the early Crusaders, who under the merely nominal leadership of Peter the Hermit, and Walter the Pennyless, went forth, in almost countless numbers, under a wild impulse of enthusiasm to do battle nursing his own impetuous rage, against the organized foes; and it was not until the real Crusaders, the grand armies of disciplined warriors under skillful leadership, arrived, that the strong positions were stormed, and the eagle of victory perched upon their standard.

And so it will be with Spiritualists. Vast numbers are claimed for the new faith; but where are they? As my friend, Dr. Fishbough, of Brooklyn, asks in a recent number of the *Religio-Philosophical Journal*. We have a goodly throng here in this grand camp-meeting assemblage; but what are these, compared to the vast hosts of our opponents? Do we see any evidence of the existence of millions (from seven to ten, as some claim) in the Spiritualist meetings in the great cities or smaller towns? Do we see any large or active public spirit, leading to the erection of spiritual halls or temples, or the establishment of central offices for the spread of spiritual truths, the circulation of tracts, the study of mediumship, the methodical investigation and collection of facts, or the aid and care of mediums? Nay, we have but little of this; and everything is left to run loosely, as it were, without law, regulation or system.

The stream of spiritual truth constantly flowing from the lips of inspirational speakers reaches but few ears and sinks into but few hearts; for the scanty circulation of the Spiritualist journals conveys it only to those who least need it; and the secular newspapers despise everything that is tainted with Spiritualism too much to publish even these beautiful discourses. Many of these should be scattered broadcast over the land, to show to thinking people what the Spiritualist teaching really is; for very many look upon it only as the "doctrine of devils"—atheism, irreligious ravings, crazy hallucination, "free love," and other dangerous and destructive vagaries of the human mind; and they would rather see, as Mr. Cook said in Boston the other day, one of their friends "sleazed with the Asiatic cholera and the Memphis plague than with a belief in the trustworthiness of spiritualistic communications"; and this sentiment was received by his large audience with "loud applause."

Had we a general organization based simply on the fact of spiritual intercourse as its foundation stone—could we show to the world at large our numerical strength, our real principles, the true tenets of our present faith, the real facts which form the groundwork of that faith—could we stand before the world worthy practical disciples of the grand "Harmonial Philosophy" of Spiritualism—all this would be changed. We should exact attention, we should compel respectful notice; and the world would see that the tendency of spirit-communication is not to make fanatics, lunatics, sensualists and atheists, but to give to those who wisely study its truths and reduce them to practice, the greatest strength, purity and elevation, intellectual, moral and religious; and that there can be no better citizen than the rational, consistent Spiritualist.

There seems to be, in the minds of many, a kind of horror at the thought of organization. They seem to be apprehensive that they shall be swallowed up like the three children of Israel, and be heard of no more—that some great Jack-the-Giant-Killer will thus be able to hew at the head of the giant of Spiritualism now striding across the land, and lay him low in some craftily-concocted pit; as if such an organization would put a lasso in the hands of some dexterous usurper by means of which he could catch the unfortunate stragglers and drag them into a dungeon of despair.

Well, perhaps *straggling* is safer now than it will be some years hence; and a place of refuge for the persecuted is not now so much needed as it may be in the future.

Spiritualism has, up to the present time, been allowed to grow in consequence of the contemptuous inactivity of its foes. But think you it will always be so? Is the spirit of persecution dead in these times of advanced civilization? You know it is not. Is the power of persecution gone from this enlightened age? Let the attacks on mediums, made from time to time in this and other countries, answer. Let

the efforts, made in Massachusetts and other States, through the bigoted influence of the so-called regular school of medicine, to crush out all magnetic healers, answer. Let the law actually passed in the State of New York at the last session, putting the "gift of healing" at the mercy of these merciless bigots, answer.

Need I go on? Can you not conceive to what extent the legislative and executive functions of the State might be exerted and strained to accomplish the malevolent designs of professional and theological bigots? But I will not enlarge on this. "A word to the wise is sufficient"; and the cloud no bigger than a hand's breadth appearing now in the horizon may be the precursor of the wildest, the most destructive tempest.

Why waste our strength over abstract questions, whether of philosophy or religion, in the face of such mighty issues? Why hurl the sharp invective, the irritating sneer, the abusive epithet, against a brother Spiritualist, because he has dared to assert an opinion at variance with our own? It is with pain and sorrow that I have seen some of the noblest, purest workers—life-long workers—in our great Cause, assailed with virulent abuse simply for expressing an opinion, or making a statement of experience that did not happen to harmonize with the fierce critic's views, or the results of his shallow investigations. The exhibition of bigotry and intolerance is shocking at all times; but in one who professes to have received the teachings of angels, it is a most monstrous inconsistency.

Spiritualism, my friends, as I think you must all know, is too vast a subject for any one to have mastered even the alphabet; and I may say that I have never found two Spiritualists the results of whose investigations did not, at some point, widely diverge. To a great extent they always harmonize; but beyond that they become discordant.

What then? Shall they enter the pugilistic ring, and wage a fierce combat, in order to settle the truth? Shall they each endeavor to vanquish the error of his opponent by violent epithet, and abusive tirade, or shall they sit down and calmly reason on the matter, compare their conflicting views, scan the contradictory testimony of the spirits, and at last, if nothing else, "agree to disagree," until more wisdom is accorded to their patient and sincere aspirations?

Some of the brethren seem to think that every vital topic of Spiritualism turns upon the question whether Jesus of Nazareth is a myth or a real personage—his godhood, I believe, out of the question; or whether the term *Christian* shall be still used, or abandoned among the effete lumber of the past. Now, I may admit that these are interesting, important questions; but to consider them vital, to carp at a person who takes one side or the other in relation to them, is, I consider, monstrously irrational, intolerant, and unwise. The Athenians said to Alexander, when he asked them to pay him divine honors: "If Alexander desires to be a god, let him be a god"; and so I say: "If any Spiritualist desires to be a Christian, let him be a Christian"; and if he is a true Christian, I will not call him a "sham"—at any rate not until he proves himself to be such. The essential principles of Christianity, all admit, are the essential elements of the ethical teachings of Spiritualism. It is all summed up in "Love to God and man"—the "Fatherhood of God and the brotherhood of humanity"; or, as I have already said, a constant obedience to the will of God, as shown by the dictates of conscience, enlightened, as much as is possible, in the individual, by reason, and the search for Truth.

This is what Jesus is said to have taught; and what I, being a Spiritualist, believe that he really did teach. I say, being a Spiritualist, for I never fully believed it before I became a Spiritualist, nor indeed could I ever decide what rationally to believe in religion, except as I have been taught by spiritual communication.

In the face of that which, through a host of unimpeachable mediums, has come to us on this question, could I disbelieve in the real existence, existence and teachings of Jesus, the Messiah or Christ; or in his spiritual power and presence now, or in the existence of the Christ sphere—the sphere of perfect purity and love—I should logically be obliged to abandon Spiritualism as so extremely unreliable as to be worthless and pernicious.

Still, others may have different lights and shades on that account; for perhaps, in a few days, months or years, I or they may be convinced of error; but until then I stand on the rock of my own convictions, and shall be always ready and willing to explain them, though I do not wish to dispute about them.

And now I wish to say a few words on the exciting theme, *Phenomenal Spiritualism*. Perhaps this has been the chief battle-field of the past year, both for Spiritualists and non-Spiritualists; for both have made fierce attacks on mediums as well as on mediumship. Many questions arise here; as, What is the place of phenomena at present in Spiritualism as a system? How should these phenomena be tested and verified? What are the proper conditions for investigation? How can the facts resulting from genuine phenomena be most thoroughly collated and generalized, so as to lead to the establishment or correction of principles?

Each of these questions would require a lecture to discuss it with any degree of exhaustiveness; hence, I do not attempt it here. I will only suggest briefly what I consider is plainly needed as preliminary to all this, and which, I think, common sense clearly dictates.

We should regard mediumship as the sacred foundation on which the vast superstructure of Spiritualism rests; we should prize it, protect it, exalt it, purify it. For without the continued exercise of mediumship, Spiritualism, in its present chaotic state—without organized effort, harmonious teaching, or unified principles—could not advance; nay, I believe it would even fade out of the minds of many who now call themselves Spiritualists. How long mediumship is to continue, no man knows; that it is temporary and special, there are several reasons for believing; and, therefore, we should prize it the more while we have it, and should aid the spirits in their exercise of it. I do not sympathize at all with those who disparage mediumship or disregard it. We cannot afford to do this. To be sure, I do not need it to strengthen my faith, but it serves, most satisfactorily, to illustrate it, and to give me additional knowledge respecting great truths; for I confess that the angels can teach me a vast deal that I never dreamt of in any philosophy I ever evoked from my own inner consciousness.

But there are different kinds and qualities of mediumship—good, bad and indifferent. This must be studied, and a wise discrimination made, and from the right standpoint, remembering that it is one thing to furnish a test to a skeptic and quite another to give satisfaction to a Spiritualist, who does not require tests, but demands truth; for I think most investigators will agree with me when I say that tests of spirit power are far more abundant now than truthful, genuine communications.

In a communication which I recently received, it was well said by the spirit:

"The manifestations must always be in accordance with the nature, the disposition, and the temperament of the so-called medium. It is not a true philosophy to teach, as many are doing now, that the lives of the mediums, or their character, do not hinder the order of the manifestation. For, note this: power is not necessarily either love or wisdom."

In this a very important lesson is taught, based upon the great law of spiritual affinity. Archangels do not come to devils in the flesh, be they mediums or not; and those mediums who live on a low, sensual plane, can never give the higher order of manifestations, though they may give many satisfactory tests of spirit power.

The supply generally adapts itself to the demand; and, therefore, pure and exalted mediumship will not grow and prosper, unless Spiritualists are sufficiently enlightened to encourage it by a liberal patronage; discouraging the vile, the loathsome, the fraudulent and the impure.

Still, I believe that all evils in this direction will more readily and effectually be cured by the policy of freedom than that of restriction and persecution.

By a careful enunciation of correct principles, and the diffusion of sound Spiritualistic philosophy, we must aim to lift up the masses to such an understanding and apprecia-

tion of true mediumship, that the genuine will be readily distinguished from the fraudulent and deceiving—and then the exalted, refined and truthful will be preferred before the low, the debasing and the spurious.

But let me again remind you that the inner things of Spiritualism are far grander than the outward, in which connection I cannot do better than to cite the eloquent and expressive language of our noble co-worker, Mr. Giles B. Stebbins:

"Spiritual facts are of great value, but their worth lies in the outward confirmation they give of the soul's outlook toward the life beyond, and of its relations with an Infinite Spirit. The spiritual philosophy must teach us to look within, and to know the inner life of things. Its great need is insight. It is poverty of spiritual life to be always crying: 'Give me a sign!'"

These are words that ought to be written in letters of gold and hung up in the constant sight of every one who claims to be a Spiritualist.

If we study this principle well, we shall be better able to appreciate both mediumship and its results. We shall know better than to condemn every manifestation, every communication, as fraudulent, because it does not bear in itself a pragmatic verification of its truthfulness; nor shall we persecute or vilify a medium because the manifestation given through him or her is at variance with our preconceived notions or convictions. In short, to use the language of an eloquent fellow-laborer, "we shall not strive to measure eternity by the foot-rule of our own petty intellects."

Let us always keep in mind this important fact: that "neither philosophy, nor all the researches of the human mind, can reach beyond the confines of the present state of existence without the aid of Revelation; and that revelation must come to us from those who inhabit the spirit-world, or have a positive knowledge of its existence and its realities"; and, moreover, that mediumship is the grand instrument through which all revelation is given to us. If Spiritualists ever build a sacred temple, it must be pure mediumship that will hallow it, and mediums who will officiate at the altar; but at present Spiritualism knows no shrine more sacred than the human heart, no temple more awe-inspiring than that which is covered by the dawn of the eternal heavens. It is to the Divinity—

—Whose temple is all space,
Whose altar, earth, sea, and skies,

that enlightened Spiritualists direct their aspirations and invocations, not needing to exhaust their treasures upon a proud and pompous edifice for bejeweled saints, in the midst of thousands of groaning, starving men and women.

But temples will be erected sacred to Spiritualism—temples of science, of art, of charity and of rational religious worship; and in all these temples the God of love and justice will be invoked, humanity of every class and grade will be received and respected; and the Christ-like teachings of love dispensed.

But I must bring this lecture to a close. There are many other topics on which I should have been pleased to touch, had the time or the occasion permitted. I have sought to say nothing censorious—nothing condemnatory of a single individual. Let each one be the judge of his or her own conduct; for by that judgment must we all stand or fall. I will say I am anxious for the cause in which we are all engaged—anxious that the sacred truth of which we are the custodians on earth should be diffused in clearness and purity among mankind; anxious that the great mission to which, in the providence of God, we have been called, as the disciples of the angels of this Dispensation, should be so performed that in the great hereafter we may all be able to look back upon our efforts with the approving smile of a satisfied conscience, enabling us to bear the resplendent presence of those angels who have endeavored to inspire us to holy efforts in the material life.

For we must strive to begin the spirit-life here, not waiting to be disenthralled from this outward clothing of flesh. The upward path is clear to the vision of him informed of heavenly things; angels beyond earnestly invite him to enter it, beckoning him with smiles and gestures of loving encouragement; and from the distant ages comes the voice, in accents deep and solemn, once given to the tolling millions of Asia, through their great Messiah, saying:

"Enter the Path! There is no grief like mine."

"Enter the Path! I have found the way to life."

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thinking his friends for their presence and the very delicate manner in which they had been pleased to express their interest in his behalf, he remarked that he had indeed completed the sixty-fifth year of his life that morning, but had no reason to presume that the circumstance would awaken the smallest interest in the mind of any one of the company. He observed that this was something so unusual in his experience that it was with a feeling of embarrassment he attempted to reciprocate this unexpected expression of their sentiments.

In a further reference to the sacred obligations of a true friendship he took up the cross and briefly explained the significance of this expressive symbol. The occasion did not call for any allusion to its origin, and he would not, he said, attempt to unveil its primitive significance. The lesson it teaches to-day may be readily apprehended. The cross is something which every true and tried soul must expect to meet in its pilgrimages through this world. Whoever will take it up cheerfully and bear it with a becoming spirit may be sure it will bud and blossom in his presence with all sweet graces and pure affections, with inspired thoughts and such hopes as bloom in the morning light of our immortality. The cross is forever identified with one who is credited with saying, "Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13.) Yet it is recorded of that illustrious spiritual reformer that he died while invoking a blessing upon his enemies. Whatever else the cross may be understood to represent, the speaker regarded it as at once the symbol of that noble self-denial which is ready to make every personal sacrifice for the right, and of the unselfish friendship which is stronger than the love of life.

The speaker was admonished that he was nearing the period which the common judgment of man—founded on the world's experience—had come to regard as the limit of a normal career. He could not, therefore, expect to witness many more returns of that day from his present point of observation. The lengthening shadows on the plane of his life indicated that the sun was not far above the line of the horizon. No was he disposed to regard this fact as furnishing an occasion for regret. When we reach the utmost range of mortal being and the earth recedes from our view, it is enough if the heavens above us are clear and our sun seems largest at its setting. The real value of life must be determined at last by the measure of its usefulness. In the most essential sense

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial."

Who thinks most, feels the noblest, acts the best."

In conclusion the speaker intimated that he had no disposition to shrink from the further duties and responsibilities of life, but that when he should reach the limit of active service he should cheerfully welcome his passport to the better country.

The company then joined in singing "Nearer, my God, to Thee."

When the music ceased, the Doctor, taking the chapter for his text, thus interpreted:

THE LESSON OF THE FLOWERS.

To the Fair Unknown whose delicate hands fashioned

THE GARLANDS FOR SIXTY-FIVE.

Some gentle friends in this fair company—inspired by the love of Nature and the spirit of Poetry—have gathered from field and grove and garden the fresh emblems of which their cultured taste and their refined feelings have chosen to adorn the altar of Friendship and Old Age. Surely, if there is anything on which Age may lean with a feeling of security, it is that unwavering friendship—so rare among men—which does not change when the bloom of youth fades from our observation, in the sober autumn of life, and the frosts of many winters have checked the currents of joyous feeling. The boughs of the spruce-pine, inwoven with the arbutus, teach the lesson of hope in adversity, and suggest that when our fruit has fallen the mercy of every wind of fortune whiffs into the darkness and over life's troubled sea, we may still be calm, and expect to find a secure anchorage in some fair haven far away.

The flitter-sweet is said to symbolize youth and death. In the essential elements of the highest eloquence. He who faithfully pursues the one he has no fear of the other. The Clematis (Virgin's garter) is suggestive of Love, and the sweetest perfume of the most grateful of all human affections. The language of the Yarrow (Willow) is said to be War. This may well have a place in the floral crown of any one who has spent much of his life in contending for moral and religious principles, and who has been a parent's heart the most not excepting women. The Yarrow could not be spared from these garlands, since every man who is earnest and true is in himself a declaration of war, and all life is a battle which must be either lost or won. My friends, it is for each one of us, and for every man and woman, to determine for himself or herself whether the conflict shall end in ignominious defeat or honorable victory.

How this Snap-dragon—the language of which is defined to be Presumption and Jealousy—the scourge of all mankind, is to be kept from its prey, we need not be surprised, however, since the Old Dragon—the Yarrow—has been slain by the sample here offered. I am happy to believe that the universal law of progress has overtaken the Yarrow, and that it is for each one of us, and for every man and woman, to determine for himself or herself whether the conflict shall end in ignominious defeat or honorable victory.

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"Look, girls, at the church-spire. See how the vane shines! It is bidding good night to the sun."

"It is as bright as a star," said Agatha, the elder of the two; "it fairly dazzles."

"Yes, my dear, it looks the brighter for the rain that has moistened the landscape, and the sun has not shone to-day until now, at its departure. It is a blessed thing to shine at one's departure," said Mrs. Wadsworth (who, it should be said, was the minister's wife); "it is better to shine all day, or, in this connection, all of one's life; but we live in a weary world, and the sad days outnumber the merry ones, I was going to say, but I will not; something whispers to me that it is not true. We remember the sad days; we take more note of time than in our hours of sunshine; there we are not like sun-dials; they count only the hours that shine."

"Your Aunt Aggy, for whom you were named," continued Mrs. Wadsworth, "though you were too young to remember her well; but you saw her last rays—how she shone at her departure! But she, like a star as she was, shone always. I have thought a great deal of her lately; she has never seemed dead to me. I did not see her laid in the ground, and I would not; and I have felt as if she was around me, and as if, when I least expected it, she would appear to me, looking just as she used to."

"Why, how queer you are, mother, to talk so!" said both of the daughters.

"Oh," said Mrs. Wadsworth, "I do not really expect it. I know it will never occur, and yet I feel that she and I are still together, and she hears now what I say and knows what I think. One day, Aggy, when I was going home after a walk—and it was then near sunset, as it is now—and when in sight of our house, I saw my sister, who then had been dead many years, walk out of the front door, dressed just as she used to dress, and walk down the steps and out of the gate, and look toward me and catch my eye and smile a recognition. She was not more than fifty yards off, and I never saw anything more distinctly in my life than I saw that dear spirit then. After the recognition she turned and walked down the street. I walked as fast as I could, with my heart in my mouth, but I could not get any nearer; in fact, she rather gained on me, that is, increased her distance. Once or twice she turned her head a little, so that I could see her face partly, and see her slightly shake her head; and when at the corner of the street below our house, opposite Deacon Shepard's, she turned out of sight. I did not stop at our gate, but kept right on until I had reached the corner, too. There was nobody in sight, and no place for any one to go. She had vanished. Two things are certain: that was her apparition, and it was a reality; the object of it is not so clear, but it seemed to have come to impress me of her presence, and it had that effect. There is nothing more certain than that I saw Agatha at that time, and that she saw me, and I have no doubt seen me now, and often—perhaps always. The heart, you know, has a language, as well as the head, and I am talking heart-language; it cannot be very easily translated into the vernacular, so everybody cannot understand it."

"Why, mother, you are something like Alice," (Alice was the second daughter, and Ada, who was then with Aggy, and walking with their mother, was the third; their ages were about seventeen, fifteen and thirteen.) "She often says 'what?' when nobody has spoken to her, and says she thought I called her; and you talk, mother, as if you had invisible company. Do they ever call you? No one ever mysteriously calls me," said Aggy.

"These may be only fancies," said Mrs. Wadsworth; "probably they are. We are too wise to-day to be superstitious; and perhaps, in a social point of view, as we are a minister's family, they had better not be noticed or spoken of. But there is no denying the fact that as an inner experience they are a great sustaining power to me, and perhaps there their mission ends. It may be an hereditary quality, as music is sometimes, and other gifts and peculiarities, for we are fearfully and wonderfully made, and your grandmother—my mother, who died before you were born—seemed to live

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42 In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied statements of individuals or of irresponsible organizations.

43 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable a guarantee of good faith. We cannot undertake to return letters which are not used. Letters not used are forwarded through the counter to the matter for our inspection. The sender will confer a favor by drawing a line around the article he desires specially to recommend for personal consideration.

44 The **BANNER OF LIGHT** is published for the Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

Business Letters should be addressed to ISAAC F. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

Friday, the 17th of September, being set apart in this city to be publicly observed as the two hundred and fiftieth anniversary of the settlement of Boston, the *Banner of Light* Publishing House—Bookstore, Free Circle-Room and Editorial Department—will be closed throughout that day.

On the question of the right and propriety of woman suffrage the venerable Mrs. Lydia Maria Child has recently written a most interesting letter to the *Boston Herald*, in which she of course takes the affirmative side, and vigorously presents her reasons for it. Her position at the start is that "citizens who are sufficiently rational to be liable to the penalties of law have a right to a voice in framing the laws by which they are governed"; and what she is convinced is right in principle she does not doubt will prove the best policy in practice. She regards the rule of excluding citizens from the benefits of this natural law on account of sex as being as unjust as would be their exclusion on account of complexion. She regards the exercise of the elective franchise as next in importance to the free school system of this country, in an educational point of view.

If any one is inclined to doubt this she asks him to compare the average wide awake state of American citizens with that of the stolid peasantry of Europe and the stagnant populations of Asia. If women, she asserts, had a motive for understanding public questions, they would take an interest in them, and the process of time would enlarge their minds and help to raise them above petty social vanities and the frivolities of fashion. She admits that she took little interest in public affairs till her sympathies were aroused by the great conflict between slavery and the free principles on which our government is founded. She asks if men can learn how to become intelligent voters in any other way than by experiment. If we wish to learn to swim we begin by going into the water.

The history of human society is pointed to as proving that states in which the nearest approach is made to equality in the conditions of men and women, are the pioneers of the rest of the world in intelligence, refinement, and general prosperity. It is everywhere admitted now that social intercourse was vastly improved by the admixture of the feminine element. As for the allegation of diminished usefulness, Mrs. Child says she can see no reason why participation in public affairs should make a woman neglect her household duties any more than there is why the blacksmith should neglect his shop or the farmer his fields, for the same reason. It is not sensible women, but fashionable women, in her opinion, who are in danger of neglecting their households.

The comparative intellect of men and women she holds has nothing to do with the question, for the reason that this government is that of a republic and not of an oligarchy. Mrs. Child is ready to admit that the intellectual development of women, as a class, is unquestionably inferior to that of men; but she insists that it is because they have for ages been excluded from pursuits most likely to stimulate and invigorate the mind, and have been constantly taught that an inferior and subordinate position was their appropriate place and their natural destiny. All teaching that undermines self-reliance weakens the strength of character; and everywhere the muscles of intellect grow strong in proportion to the freedom with which they are exercised. The marked difference between the women of Asia and the women of New England is a striking illustration of this law. New England produces female teachers, preachers, physicians, authors, artists, and multitudes of women who are the intelligent companions of cultivated men.

But, she argues, whether the intellect of women is or is not naturally inferior to that of men, it is certain that a multitude of women, under all their disadvantages and limitations, have become quite as capable of intelligent voting as the average of male voters. She does not regard the position as a strong one which is so often taken, viz., that women ought not to vote till a majority of them require it. Men are not compelled to vote, neither would women be. Those who did not choose to exercise the right would be at perfect liberty to abstain from it.

But she says a large number of intelligent women in all parts of the country do wish to vote, and it is no more than fair that they should have the chance. She alludes also to the opposition to female physicians at the first, and to the marked change in public opinion on that subject. So she believes time will work a similar change in public opinion concerning the exercise of the elective franchise by women.

At a recent meeting—the second one—of the California State Women's Social Science Association, Miss I. G. Prince, the Corresponding Secretary, read an essay on the education of women, in the course of which she eloquently said: "Let each one of us pledge ourselves to hasten the time, by every means in our power, when women shall show themselves, by their ability and practical knowledge, ready to aid their fathers, brothers and husbands in solving the great problem of American statesmanship by basing government upon the consent of the governed. Then, and only then, shall we see a temple of liberty rise of fair and beautiful proportions, such as the sun has not yet looked upon. The wasted efforts of the women of our own broad land can alone accomplish this much hoped-for result."

We return to our notice of the recent lectures, or "conferences," of M. Renan in England, because the great theme of this life and the next, or immortal life, is one that is capable of being approached on many sides and from many points of view. "Our age," he says, "is the age of history, because it is the age of doubt upon dogmatic matters; it is the age in which, without entering into the discussion of systems, an enlightened mind says to itself—'If, since right exists, and so many thousand symbols have made the pretension of presenting the complete truth; and if this pretension is always found vain, is it indeed probable that I shall be more happy than so many others, and that the truth has awaited my coming here below in order to make its definite revelation?'"

To this searching question M. Renan makes answer himself, and with the most positive assurance—"There is no definite revelation. It is the touching effort of man to render his destiny supportable. But its reward is not disdain, it is gratitude. *Whoever believes that he has something to teach us concerning our destiny and our end should be welcome.*" . . . "Life al-

ways appears to us a short passage between two long nights. Happy those who can sleep in the

empty noise or menaces which intrude at times the human conscience, and should no more than cradle it! One thing is certain: it is the paternal smile which at certain hours places nature, attesting that one eye regards us and one heart follows us. Let us guard ourselves from all absolute formula which might become one day an obstacle to the free expansion of our spirits. There is no religious communion which does not still possess some gifts of life and pardon; but it is on the condition only that an humble docility succeeds sympathetic adhesion." The supplication not to tie ourselves up to any "absolute formula," which may prove "an obstacle to the free expansion of our spirits" is one to be particularly noticed, coming from this quarter. It is a confession that all creeds are equally obstructive to the free growth and expansion of the human spirit, and should for that reason be discarded and flung away.

Finally, says Mr. Renna, "it is as easy to trace the line of conduct which the state and individuals should follow in the same matter, as it is impossible to arrive at a theoretic solution of the religious problem. All this may be conveyed in a single word—*liberty*. What could be more simple? Faith does not control itself. We believe what we believe *true*. No one is bound to believe what he thinks *false*, whether it is false or not. To deny liberty of thought is a sort of contradiction. From liberty of thought to the right to express one's thought, there is but one step; for right is the same for all. I have no right to prevent a person from expressing his mind; but no one has the right to prevent me from expressing mine. Here is a theory which will appear very humble to the learned doctors who believe themselves to be in possession of absolute truth. We have a great advantage over them, however. They are obliged to be persecutors in order to be consistent; to us it is permitted to be tolerant—tolerant for all, even for those who, if they could, would not be so to us."

"Yes, let us even make this paradox: liberty is the best weapon against the enemies of liberty. Some fanatics say to us with sincerity, 'We take your liberty, because you owe it to us according to your principles; but you shall not have ours, because we do not owe it to you.' Ah, well, I let us give them liberty all the same, and we do not imagine that in this exchange we shall be duped. No: liberty is the great dissolver of all fanaticisms. In giving back liberty to my enemy, who would suppress me if he had the power, I shall really make him the worst gift. I oblige him to drink a strong beverage which shall turn his head, while I shall keep my own. Science supports the strange régime of liberty; fanaticism and superstition do not support it. We do more harm to dogmatism by treating it with an implacable sweetness than by persecuting it. By this sweetness, we even inculcate the principle which destroys all dogmatism at its root, by understanding that all metaphysical controversy is sterile, and that, for this reason, the truth for each one is as he believes it. The essential, then, is not to silence dangerous teaching, and hush the discordant voice; the essential is to place the human mind in a state in which the mass can see the uselessness of its rage. When this spirit becomes the atmosphere of society, the fanatic can no longer live. He is conquered by a nerveless gentleness."

This is as noble as it is fine. There are volumes of practical meaning in the above quoted sentences. But it is when M. Renan laments that destiny is darkness, that "life always appears to us a short passage between two long nights," that he exposes himself to the same criticism to which he so freely subjects others. If we were inclined to exercise that liberty for which he stands forth so valiant an advocate, he could not fail to see that the future has been opened to human vision in all its immensity, sphere beyond sphere, and state beyond state. The messengers from other worlds are continually coming to tell us of our destiny, and to solve the problem which has been so dark in the hands of fanaticism and superstition.

✿ Mrs. Mary A. Amphlett, of Cincinnati, O., passed to spirit-life in Philadelphia, Pa., Sept. 10th, aged 72 years. Her funeral obsequies were observed on the 12th, at the hall corner 8th and Spring Garden streets, that city. She was a prominent trance speaker, and well known to the friends of the Spiritualist cause.

If anything can be furnished us as positive

evidence that spirits have the power to and actually do appear in human form to mortals, it is most assuredly given when such a form is slowly and gradually evolved from seeming nothingness in the presence of not merely one or two but of a dozen or more witnesses, and by the same process disappears, returning to what to our vision is nothingness again; not coming from or going to a cabinet or behind a screen, but in the centre of the floor, at a distance from the medium, within a few feet of the lookers-on and in the light. If this most remarkable manifestation was seen only by one person it might still be considered wonderful, and as strongly attested to as thousands of events accepted by all Christendom as facts; yet in that case it might be attributed to the active imagination of the single witness or to some psychological influence, causing him to think he saw what he declared he had seen. But where there are a dozen or twenty persons present, and it has occurred not once or twice but fifty times, an attempt to account for it by arguing that it is anything else than what it purports to be is simply unreasonable if not absurd.

The most convincing instance of the truth of this comparatively new, as it certainly is most wonderful phase of spirit manifestation, is presented by a correspondent ("Resurgam") of the *Medium and Daybreak*, whose account of the growth of plants and flowers we gave a short time since. The medium was the same in this séance as at that where the plants were produced. After describing recent phenomena of a similar character to those previously spoken of he says:

"First, a filmy, cloudy patch of something white to yellow on the floor in front of the cabinet. It then gradually expands, visibly extending itself, as if it were an animated patch of muslin, lying fold upon fold, on the floor, until extending about two and a half by three feet, and having a depth of a few inches—perhaps six or more. Presently it begins to rise in the center (as if a human figure were being dematerialized), and the cloudy film on the floor begins to look more like muslin falling into folds about the portion so mysteriously rising. By the time it has attained two feet or more, it looks as if a child were underneath it, and moving its arms about in all directions as if arranging or manipulating somewhat underneath it. It then rises again, and oftentimes as high as the standing figure, and then falls back, exactly afterwards, until it attains a height of about five feet, when the form can be best seen busily arranging folds of drapery about the figure, and arranging the head-dress, &c. Presently the arms rise considerably above the head, and open outward, thus expanding and opening out a veil-like mass of spirit-drapery: 'Yolanda' is now visible, and the figure is gradually dematerialized, about five feet in height, having a turban-like head-dress, from underneath which her long hair hangs down her back. Her body dress, of Eastern form, well displays every limb and contour of the body, while the superfluous white veil-like drapery is wrapped around her for convenience, or thrown down on the floor. By the way, until required to rise again. All this occupies from ten to fifteen minutes to accomplish.

When she disappears, or de-materializes, it is (when in full view of the sitters) as follows: Stepping forward to show herself and be identified by the strangers then present, she slowly and deliberately opens out her scarf or veil-like superfluous drapery; expanding it afar, she places it over her head, and spreads it around her like a wide, white, filmy veil, which, immediately, and slowly, sinks down, becoming less bulky, and she collapses her form by de-materializing her body underneath the veil-like drapery, until it has little or no resemblance to 'Yolanda'; then further collapses, until it has no resemblance to a human body-form, and more rapidly sinks down to fifteen or twelve inches, and then suddenly expands into a patch of white drapery about 2 1/2 x 2 or 3 feet across, and, lying on the floor just in front of the cabinet, that patch of drapery visibly 'Yolanda's' left-off clothing' slowly and literally melt away into nothingness.

The de-materializing of 'Yolanda's' body occupies from two to five minutes (or less), while the de-materializing of the left-off clothing occupies from half a minute to two minutes generally. On one occasion, however, she did not de-materialize her body-drapery, or veil, but left the whole heap lying on the carpet out in the room, until another spirit came out of the cabinet to look at it for a time, as if moralizing on poor 'Yolanda's' disappearance, when this (taller) spirit retired, and was then replaced by the little briskly-livacious child materialized, who, after a few minutes' gazing at the patch, came to look at 'Yolanda's' remains (b, and, curiously picking up the left-off garments, proceeded to wrap the material about her own little body, which already was well clothed in spirit-drapery."

As Mrs. Richmond's present visit to England is peradventure her last, an unusual desire is everywhere manifested to listen to her eloquent and truthful discourses, the public evincing thoughtful thinking, and correctly so, that it will be long before they hear her equal, if, indeed, they are ever privileged to do so upon this side of the sphere. At last accounts her engagements to speak in various localities were quite numerous. These included London, Liverpool, Nottingham, Gateshead, Newcastle, Edinburgh, and Glasgow. On the 22d ult. she addressed good audiences at the Athenæum, Manchester—one discourse under the dictation of Spirit George Thompson, being upon "Controlling Spirit." The daughter of the English and India, Mrs. Noworthy, was present, and sat on the platform, deeply interested in all that was said, and, convinced beyond the shadow of a doubt that her father was speaking. In a letter written by her the day after, she calls attention to the fact that not only were the ideas of justice to India eminently those of her father, but that the manner of delivery and many expressions contained in the address were characteristic of his style and she

ness were characteristic of his style, and she states that, having from childhood had the best opportunities of becoming familiar with George Thompson, she feels justified in considering herself qualified to determine the question of identity. Speaking of the effect produced by the address on the audience she says:

"A splendid audience filled the hall, who listened with rapt attention to the long, eloquent and impassioned discourse of my honored father. An outburst of applause greeted the speaker at the close of his address for the solemnity of the occasion, followed the announcement of his name. A deep sense of devotional fervor pervaded the meeting, which I have rarely felt. The speaker, after a short prayer, again returned to the speakers. Oh! that I had power to reproduce some of the words which caused those tears, and also drew approving, but suppressed utterances of approval from the audience. The speaker immediately around us, many of whom were on the platform. I also was deeply moved, and therefore—passing by the long historical review which was panoramic in its scope, and which was so interesting in telling their love of power and riches at the expense of others poorer and weaker, and one after another falling from that power by the very force they had employed to gain it, I turned to the speaker for the review. The Angel of the New Dispensation took up his abode with us when this lesson shall be learned and practiced: that only the principle of LOVE can be the basis of a lasting power. The power taken by force shall be lost, and ruling on by *love* shall be kept. Men may rob us of the means to live in the body, may traduce and malign our names, but can never deprive us of our spiritual inheritance, which we shall win both here and hereafter. The Angel of the New Dispensation has full sway and dominion in our lives and hearts. The spirit announced that the day of the great present to prepare the way by an individual sacrifice has come, and that the echo from all hearts was an Amen."

On the evening of the day following the ad-

On the following dates and following the date of 1948:

dress at Manchester, Mrs. Richmond spoke at Macclesfield, an extended report of the meeting appearing in the *Advertiser*. Mr. G. Rogers presided, who upon introducing her to the audience, said he should never forget the feelings which were wrought in his mind the first occasion on which he listened to her. The discourse was upon the moral and social elevation of humanity, which she defined to consist in a spiritualizing of the world. "Teach a child that it was a clod worm, and it would cling to the dust; teach a child that it was an angel in embryo, and it would cling to the sky and seek wings wherewith to mount up to its inheritance." Alluding to the past, she said that it had been ruled by a military power and a power of darkness, but the time was coming when spirituality would be more recognized; that whereas in time past prophets had been stoned, crucified, and put to death, and the Messiahs of the earth had been put to the greatest ignominy and shame, in the coming time when spiritual preponderance grew, the teacher will be respected, and there will be no martyrdom and persecution for truth's sake.

"Is not this something to hope for? They who have known the truth and dared not utter it; they who have stood up for some right against persecution; they who have dared to befriend the weak; they who have pleaded equal right for all human beings—the right of woman to the same rights as man; the right of the spiritual person will be lessened; a time when man will be illumined by the very light he had rejected. Oh, weary world, weary waiting world, it has not yet begun to rain for us in the battles of time—no new light and a loftier hope is being everywhere revealed."

From a missive received by us from this gentleman, under date of Newcastle-on-Tyne, Aug. 31st, we make the following extracts :

"We left London three weeks ago to-day for Buxton—a delightful summer resort situated among the hills of Derbyshire—for rest and enjoyment for a few days. While there, at the request of the Unitarian minister of the town, I gave a discourse on the subject of Unitarianism. We left Buxton for Manchester the 21st, when Mr. J. gave two discourses to very large and attentive audiences on the 22d (Sunday). On the 23d and 24th (Monday and Tuesday) I gave discourses at the request of the Unitarian minister of that town. Mr. J. has engaged to speak there again on Sunday, Sept. 10th, when they are to get the Skating Rink for her to speak in. Last Sunday (the 25th) she spoke in Gateshead—where she was very successful. I was surprised to find a large audience at that occasion were standing, being unable to get seats. Last evening she lectured in this place, where she speaks to-night and to-morrow night. We leave Manchester on the 26th, and go to London on Auckland. From thence we go to Edinburgh the 6th. Mr. J. speaks in Glasgow the 12th, September, Macneil's the 10th, Nottingham the 26th, 27th, 28th and 29th. We leave Glasgow on the 10th, and go to London, where we remain until about the middle of November, when we embark for America."

The strangest thing about professing Christians, as represented in the pulpit and the pulp-pit journals, is that they should make such vigorous war on Spiritualism for no other cause than that it brings to light the immortality which they ask all men to believe in. One would suppose they should take a directly opposite course, and gratefully coöperate to the same end. In the course of an essay published recently in the *Banner*, the writer, Dr. Isaac Rehn, indulges in a similar observation. "It is of all things amusing," he says, "to see Religion, as they call it, battering away at us with so much bitterness because we are able to demonstrate the only thing that in their religion is worth having, viz., immortality; and it shows us at the same time how much more *institutionalism* is loved than the essential truth. . . . The money-making cloak and sinecures of the priests, great and small, are threatened, even if the truth is not; and there is to be found the source of the hostility."

A simple truth is plainly stated by the writer, when he says that "science would meet with no different fate," that is, would result in about the same way, "if left to its priesthood; but, fortunately for the truth, there are so many rebels in its camp, and so independent in their thought and habits, that the bulls of the popes of science are found simply convenient to light the pipes of these unregenerate wretches." The essayist reminds his readers that human nature is proverbially weak, and is responsible for many things which are not at all to its credit; but that it becomes humiliated, if it does not expose itself to contempt, when men from whom higher and more consistent things are expected "make their final declarations as to the truth or falsity of matters which they confess they have never seen, or do not mean to look for." So far as they may be individually concerned it makes comparatively little difference; they are the chief losers; the world moves on all the same without them; but the slight of an alliance against a proven immortality of Doctors of Divinity and Materialists, which has become a common one, is of a nature to confuse all classification of truth and untruth, of profession and practice.

But there is more hope from the outcome of this alliance as invited by the clergy than at first view may appear. The scientists themselves are investigating Spiritualism and becoming believers in it. It is inevitable that they shall be if they investigate thoroughly. The facts, that no other explanation has been offered than that of spiritual agency, to meet the phenomena as they have been examined. The alert writer here takes his stand, and most effectively announces as follows: "The facts are at hand; if you want them, go for them." The doctors of divinity do not dare to, but prefer to stand off and rail; but no scientist who has yet made an examination of them has offered any other explanation that meets the case but that of spiritual agency. The astonishing feature of the whole matter is, that men are to be found who will deny without looking at what they deny, and even while they refuse to look under any circumstances.

MR. George Manser, a farmer at Crosshill, in the township of Wellesley, Canada, has had the usual quietude of his home intruded upon by certain mysterious events for which there is no apparent cause. These consist of the repeated breaking of windows, and showers of water within the house in dry weather, the sun brightly shining, and no indications of rain elsewhere. Neighbors are called in, and while trying to solve the mystery half a dozen or more panes of glass break with a report similar to that of a pistol. These things occur in the daytime in presence of the family and other witnesses. These facts we glean from the columns of the *Toronto Globe*, which paper devotes considerable space to a recital of the strange occurrences.

26 The Harvard College Library is, to be opened for the use of students on Sunday afternoons; another good move against the Sabbatharian superstition. The Museum of Comparative Zoölogy is already open to the public free of charge, on Sunday afternoons, with results very gratifying to the officers.

✂ An interesting article from E. A. Chapman (of Lowell, Mich.), regarding Dr. Slade's mediumistic service, was put in type for this issue, but its appearance is unavoidably delayed till next week.

In our issue for August 28th we published the

In our issue for August 28th we published the report of a lecture on the above topic delivered in Brooklyn, N. Y., by Mrs. F. O. Hyzer, of Baltimore. And in a subsequent number (Sept. 4th), we took occasion to refer editorially to some of the choice points in that address. By reference to our third page it will be seen that our correspondent, Hon. Thomas R. Hazard, has perused this discourse, and while mainly agreeing with its provisions, has yet addressed a few queries to Mrs. Hyzer or her controls, to which he hopes to receive replies.

In this connection we make the following extracts from a private letter received by us from Franklin Smith, Esq., of Dedham, Mass., who speaks in terms of the highest commendation of Mrs. Hyzer and her effort:

"I am glad to see an editorial in your last paper commendatory of the philosophical and splendid address of Mrs. Hyzer, published in the *Banner of Light* of the week before. I believe it to be the best interpretation of that subject ever published. There is no lecturer on the subject who can restrain the imagination and treat the subjects of her discourses so philosophically, and at the same time so beautifully, as she does. As Mrs. Decker says, in a psychometric delineation of a letter of hers, published in *Miller's Circular*, No. 1: 'This character will go down in history. Books will be written respecting this lady. She fills me with such power that I cannot help restrain the language of admiration and rushing thoughts. *Nothing should be lost that she utters.*' She will take up subjects—some new teachings—not now known or contemplated.' In that address on Materialization she has enunciated the profoundest and most far-reaching scientific truth ever revealed to the world, and that truth is, that the materializing power of the human mind is the most wonderful manifestation of spirit-power, which have given rise to so much skepticism, even among Spiritualists, and consequently excited controversy. And this truth is, that all phenomena are solely a process of materialization and de-materialization. I do not believe in taking the utterances of any man as an authority, and I do not believe in taking authority, but simply for what they are worth: but Mrs. Hyzer's are so superior in philosophical depth and beauty, that their value is inestimable."

Materialization séances are greatly on the increase, not only in this country but in all parts of the world. In England and on the Continent wonderful phenomena, even for this age of wonders, are being witnessed. There is a unity of expression among all mediums, and everything denotes that more astonishing developments of spirit-power than have hitherto been known will occur during the ensuing fall and winter. Mediums have greatly recuperated this summer, and will soon return to their various fields of labor with renewed strength, physically and spiritually. The spirit-world is marshaling its countless hosts for a determined attack upon the "Doubting Castles" of earth; and they are in a better position than ever before to accomplish their purpose, and overwhelm mankind with the most positive assurances of immortality. The year 1881 is to be radiant with spiritual triumphs long foretold, and those who would share in the glories of these triumphs must share in the labors and conflicts that will precede them. Be true to your convictions of duty. *Be true to the mediums; give them your support, your encouragement, your sympathy and your love.* They are the foundation on which the temple of Truth in this our day rests; the light that shines in the darkness; the saviours upon whom the redemption of this world depends. Certainly, there is sufficient reason in all this that we exert ourselves to give them every needed protection.

The active efforts of Mr. J. J. Morse in the spiritual movement in England and elsewhere are producing the most beneficial results. As a trance speaker he is unexcelled, and it is gratifying to know that when he speaks the audience is large and unusually attentive. He has recently addressed a highly interested assembly at Glasgow, in allusion to which the *Herald of Progress* says :

"Many strangers were present, as is usual when the advent of Mr. Morse is advertised in the local papers. Mr. Morse has created a deep impression in Glasgow, which is abundantly evidenced by the fact that faces appear when he is introduced, which are not familiar to the comparatively strangers on other occasions. This is, however, easily understood when we reflect that there is a charm in the flow of his discourse, a mystery in his use of the English language, and a suggested supernatural power in the delivery that draws the listener to listen who is either neutral or partially unfriendly to the cause Mr. Morse so eloquently advocates and expounds. The inspiration of Mr. Morse is truly a power to the spiritual movement. On the one hand, he has the power to arouse, he has said, that he almost surpassed himself. As a rule, the influence that can extract from an assembly of Scots on a Sunday a token of applause of any character must have something in it specially and carefully wrought to attract. The controls proceeded, not one but, many of these were evoked?"

When Miss Wood, the well-known materializing medium of Newcastle, Eng., visited Macclesfield in 1877, she was severely attacked by one of the sitters. The *Advertiser* of that place defended her position at that time, and it now states in its issue of August 28th, a copy of which is before us, that the gentleman who made the attack called upon the editor a short time since and acknowledged that he was in error, saying he would make a confession to that effect to Miss Wood whenever he might have the pleasure of meeting her. Doing wrong through ignorance, or from a mistaken motive, is of frequent occurrence; but confession of having acted too hastily, or of having been in error, is so rarely met with, that when it happens it is worthy of mention. Doubtless many who have installed themselves as protectors (?) of the public against what they supposed to be the impositions of mediums, and made "much ado about nothing," have subsequently found that they were mistaken; but, alas, a public admission of having been in the wrong never comes. It would be better for all concerned if it were otherwise.

It is well known that M. Bellaachini, the most skillful conjurer in Germany, has publicly stated the phenomena of Spiritualism to be above his art. Recently Prof. Jacobs, who has the reputation of holding the same position in France as Bellaachini does in Germany, and is alluded to as a talented performer, has written a letter to the Scientific Society for Psychological Studies at Paris, announcing his adhesion to the spiritual theory of the manifestations.

25 A prominent Spiritualist worker in London writes: "The *Banner of Light* is universally liked, since it never descends to personalities, nor manifests any other purpose than to meet the work of the spirit-world, and the requirements of the people, both of which it admirably succeeds in doing."

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 18, 1880.

WESTERN LOCALS, ETC.

The North Collins (N. Y.) Meeting.

Report of the Closing Session—Eloquent Addresses by G. F. Allen and J. Frank Baxter—A Great Thrill in Attendance on Sunday, Sept. 13th—Miscellaneous Notes.

A report of the proceedings of the first day (Sept. 13) of the above named meeting has already appeared in this correspondence.

On Friday, Sept. 11th, the meeting opened with a largely increased audience. G. F. Allen delivered the regular address. She received subjects from the audience which she treated in a very able manner. She said substantially: "We must discard the supernatural. The spiritual life is a natural development. Spirits can come and inspire us. Why should we marvel over such a fact? Spirits in the flesh control and inspire each other. Spiritualism is not dependent upon a book; it rests on natural law. We know but little of the marvelous power of the human mind. The mind is a revealing and a destructive agent. The power of the mind was shown in Dr. Tanner, Moulton and other celebrities."

The speaker referred in detail to the theological significance of the spiritual movement. Old doctrines were analyzed and their falsity shown.

Mrs. Allen commanded the closest attention of the audience, and her pungent criticisms and witty sallies evoked applause and laughter.

The lecturer, in conclusion, improvised a grand poem on subjects given by the audience. Two of the topics were as follows: (1) Thos. Paine's Pen and George Washington's Sword, and (2) Hemlock Hall (where the meeting was being held). The speaker improvised in a manner that thrilled the audience. On the topic of "Hemlock Hall" many eyes were filled with tears as, in unique rhythm, reference was made to local pioneer workers who had passed to the spirit-world.

IN THE AFTERNOON.

J. Frank Baxter delivered a lengthy address upon "Spiritualism a Reality." The speaker gave a detailed statement of his own experience. He had been a medium from an early age, although he did not understand the matter until many years later. Finally he was influenced as a writing medium, and such tests of personal identity were given that he was obliged to accept Spiritualism. The lecturer continued at length with the story of his experience, which has been wonderful.

Following the discourse came the description of spirits, which was very successful. The following spirits were among those described and recognized: James D. McVey, Franklinville, N. Y.; Willard Rice, died Sept. 11th, 1862; May Rice, died Nov. 6th, 1862; Lucretia Anna Burch; Gaines Blake, West Hamburg.

By request, C. F. Allen (who was compelled to leave the meeting to meet another engagement) said a few words. She expressed her pleasure at being present, and proceeded to improvise a very interesting poem entitled "Good-bye!"

SUNDAY.

A very large audience was in attendance. Hemlock Hall was crowded to overflowing. In the afternoon the writer was delegated to address the people who could not get into the hall. An express wagon was extemporized as a pulpit, and a large assemblage stood patiently for over an hour listening to an exposition of Spiritualism. Geo. Taylor, the Chairman, was happy. Levi Brown, Henry Candee, Mr. Hawley and other earnest workers, looked upon the vast audience and were extremely delighted to see such a large gathering.

THE ORDER OF EXERCISES.

After an interesting conference, which began at 9:30 A. M. and lasted one hour, Mrs. M. Morse, formerly of Michigan, was introduced. She spoke at considerable length, saying, among other things: "I am a Spiritualist. Why? Because facts have accumulated which I cannot overthrow. Spiritualism is a mighty power in the world. Its tendency is to elevate mankind. It lifts up the fallen; it demonstrates immortality; it teaches us to study nature; it proclaims the universality of law; and it paves the way for a natural religion. The lecturer then proceeded to speak in rhyme, touching in detail questions biblical, theological, scientific and social. Mrs. Morse was generously applauded and her remarks were cordially received.

The writer then had the pleasure of saying a few words.

At the conclusion of the forenoon's session, Mr. Henry Candee, a firm and devoted Spiritualist, stated that the celebrated writing medium, W. H. Powell, of Philadelphia, was present and would give sances.

IN THE AFTERNOON.

Judge McCormick, of Franklin, Pa., delivered an address.

Mr. Frank Baxter followed with a powerful lecture on the general tenets of Spiritualism, which was attentively listened to. This was Mr. Baxter's first visit to North Collins, and he was enthusiastically received. His singing, lectures and tests, gave the greatest satisfaction.

Among the spirits described, and recognized during this session were the following: Abram Tucker; Ann Tucker; Anna Mary Fisk; Mrs. Harvey Fisk; Little Clary Rice; Jacob Austin; Hon. William S. Bird, of Buffalo, N. Y.; L. B. Tuttle, East Randolph; Orpha Tuttle.

FAREWELL WORDS.

George W. Taylor, of Lawton Station, N. Y., who presided in an able manner throughout the meeting, said: "My dear friends, the hour of parting is here. I have had a glorious meeting. I want to thank the speakers for their noble words. Blessings upon you all, friends. Is not Spiritualism a grand gospel? It lifts up humanity. It teaches us that there is a divine germ in each human soul. Now farewell, until another year. Amen. [Applause.]

NOTES.

The North Collins meeting at its 25th anniversary was a grand success.

May Hemlock Hall last for many a year. Brave words have been spoken within its walls.

The old workers were not forgotten. Giles B. Stebbins, Mrs. Watson, Lyman C. Howe, and others, were referred to in respectful and affectionate terms.

The *Banner of Light* engravings were admired. This has been a great year for securing subscribers for the *Banner*. The writer is not a novice in the matter, and he is willing to testify in court that his work this season surpasses all previous labor which he has had the honor of performing under the auspices of Colby & Rich. What does this prove? Answer: that the *Banner* is constantly growing in favor with the public.

C. F. Allen made many friends at this meeting. She will speak in Rochester, N. Y., during September.

W. H. Powell was successful with his sances. He is journeying westward.

O. P. Kellogg, of Ohio, and A. B. French, Esq., of Clyde, were inquired after by many friends.

George W. Taylor is held in the highest esteem by all of his townsmen. He is an able lecturer, courteous, and blessed with spiritual insight. His genial manner secures for him the respect and love of the people. Mr. Taylor should be kept at work constantly in the field. Address him at Lawton Station, Erie Co., N. Y.

The Scott family sang acceptably during the meeting; also the local choir; Mr. Baxter's singing was highly inspiring.

Nearly 3000 people were present on Sunday afternoon. Abram James, the well-known medium, attended the meeting.

Colby & Rich return thanks for the long list of subscribers.

Silver Lake Grove.

On Wednesday, Sept. 16th, the closing meeting of the present season at this pleasant spot on the line of the Old Colony Railroad was held, under management of Dr. A. H. Richardson. The exercises of the day at the speakers' stand were as follows: Morning, introductory remarks by Dr. Richardson; reading by Miss Susie M. Adams; speech by the Chairman, Dr. John H. Currier; tests from the platform by Mrs. M. Leslie; reading by Miss Adams. Afternoon, a word from

Prof. W. M. Williams; reading by Miss Adams; a few remarks by Dr. J. H. Currier, also by Dr. Phillips, of Portland, Me.; tests, as above, by Mrs. Bagley. Dancing was fully participated in at the hall by those who wished, Elliot's Band, of Charlestown District, furnishing the music.

Sunapee Lake Camp-Meeting Notes.

To the Editor of the *Banner of Light*:

The Sunapee Lake Spiritualist Camp-Meeting opened under the most favorable conditions for a complete success. Tuesday, Aug. 31st, was one of those perfect summer days known only to New England. The lake, glistening in the sunshine like burnished silver, rested in the arms of the "forest primeval," whose verdure was of the deepest shade of emerald; and the far-off mountains peaks stood like mighty sentinels keeping watch over the motionless scene, one of perfect quietude and sublimity.

But no one had time to linger long looking at the grandeur of Nature's pictures, for all were busy making preparations for the coming night. Tents unfolded their snowy pinions on every side. Work was the order of the day. When the shades of night settled over the camp many pleasant cotton homes had been erected, and the busy hum of human life denoted that they were not devoid of occupants.

WEDNESDAY, SEPT. 1ST.

In the morning, at 10:30, the first services were held. Geo. A. Fuller delivered a brief address of welcome. After which Mrs. Stiles, of Worcester, delivered an invocation. The meeting then took the form of a conference, which was participated in by the following parties: Dr. S. N. Gould of West Randolph, Vt., Miss Jennie Rhind of Boston, Sidney Howe of Marlboro, Mass., Dr. Fred. Crockett of Rockland, Me.; also Dr. I. P. Greenleaf and Mrs. L. W. Litch of Boston.

At 2 P. M. another conference was held. Remarks by Dr. Gould, Sidney Howe, Geo. A. Fuller, Jennie Rhind, Mrs. Geo. Pratt of West Brantree, Vt., and Mr. Sanders of Fisherville, N. H. Mr. Edgar Emerson, of Manchester, N. H., gave many very fine tests with full names. All recognized.

THURSDAY, SEPT. 2D.

Morning session commenced at 10:30. Mrs. Lizzie Manchester, of West Randolph, Vt., improvised a song, the subject, "Welcome," presented by the audience. Then followed a conference of an hour, participated in by the following persons: Mrs. Manchester, Dr. Gould and Jennie Rhind. Dr. I. P. Greenleaf gave the lecture of the morning. In his profound, scholarly and philosophical manner he spoke of the nature of the human soul and its relations to the universe. A brief synopsis, such as your reporter is capable of giving, would only mar the beauty of the discourse. At the close, Mr. Edgar Emerson gave some very marvelous tests.

FRIDAY, SEPT. 3D.

The morning session opened with an improvised song by Mrs. Manchester, subject, "Sunshine." Invocation by Mrs. E. L. M. Paul, of Stowe, Vt. After a brief conference, Mrs. Geo. Pratt delivered a lecture upon "The Old and the New." The speaker began by showing that the older forms of religion had driven the world into the darkness of rationalism. Faith was the foundation of old beliefs. The world demanded demonstration in religion as well as in science. We have avoided the blunders of the old by laying a foundation of demonstrated facts. The discourse was listened to with marked attention by the audience.

In the afternoon at 2 P. M. Lizzie Manchester lectured upon "The Soul, Spirit, and Material Body, and their relations to each other." This discourse was thoroughly logical, containing a great amount of matter for deep thought and reflection.

In the evening there was a conference meeting, commencing at 7, under the management of Sidney Howe.

SATURDAY, SEPT. 4TH.

At 10 A. M. a conference—participated in by Mrs. Pratt, Miss Jennie Rhind, Mrs. Manchester, Mrs. Carrie E. S. Twing, of Westfield, N. Y., Mrs. Burtis, Rochester, N. Y., Mrs. L. W. Litch, Dr. Gould and Mrs. Paul; it was a very spirited and interesting meeting.

Afternoon session commenced at 2 o'clock. After singing by the choir, Mrs. E. L. M. Paul, of Stowe, Vt., delivered a lecture upon "Day unto day uttereth speech, and night unto night showeth knowledge." The lecturer commenced by asking, "How doth the Infinite reveal himself to us? Through all the revelations of nature. The Bible contains somewhat of his revelations and inspiration. Yet as a work it cannot be of divine origin. Moses may have been inspired by God on Mount Sinai, yet a record containing the essence of his writer's own death and burial is unparalleled in the history of the world. The investigations and decisions of learned divines and scientists declare the work not of divine origin, and that the Bible is of no more authority than the Zend-Avesta or the writings of Lao-tse and Confucius. Henry C. Wright said, 'The demands of human nature are God's divine commands.' He who formed the human heart and placed therein that affection that never dies fills all souls with inspiration. The revelations of scientists, the discoveries of explorers, are revelations from God. The dogmatic, musty, contradictory and inconsistent records of Moses are not to be compared with the result of the labors of such men as Galileo, Kepler, La Plance, Franklin, or the leading scientists of the present. It matters not to us whether Moses was inspired or not, for a voice comes from out the ages, from the mists that hung over Mount Sinai, flowing down through all intervening time, declaring that 'Day unto day uttereth speech, and night unto night showeth knowledge.' The voice of God, sublime in the deep intuitions of the human soul, prophesies of better days—greater men and women yet to come."

At the close Mr. Edgar Emerson gave about a dozen very satisfactory tests.

In the evening at 7 o'clock a very interesting conference was held. The following parties participated: Mrs. Stiles, Dr. Gould, Prof. Cadwell, Mrs. Twing, Mr. Howe, Mr. Webster and others.

SUNDAY, SEPT. 5TH.

The trains from Concord and Claremont Junction brought crowds to the lower end of the lake, and the steamer "Lady Woodsum" was busy all the morning conveying the people to the grove. From all the surrounding towns and villages, fifteen and even thirty miles distant, came every variety of carriages, loaded with people. When the hour for the meeting arrived full two thousand people were assembled on the grounds.

At 10 o'clock in the morning services commenced. After singing by the choir, Mrs. Geo. Pratt, of West Brantree, Vt., pronounced a very soul-stirring invocation. Then followed the first lecture, by Geo. A. Fuller, of Dover, Mass. After reading selections from Arnold's "Light of Asia" and Victor Hugo's writings, he spoke upon "The Religion of the Past and Present." He spoke substantially as follows: "All religions are inspired—all contain somewhat of the divine spirit of truth. The religion of Moses was needed in its day. It filled a void that no other form of belief could possibly fill. In an age darkened by the clouds of polytheism it preached a pure monotheism; the central idea of the religion being the unity of God. So far it was good. So far it remains a truth to-day. But when it attempts to teach of creation, claiming to present an inspired account of the commencement of all things, it presents to the world a false and contradictory record, unworthy of the attention of thinking men and women. Bibles are no authority. They settle nothing. The Zend-Avesta, the Koran, the sacred writings of India, the Christian Bible, stand side by side as monuments of man's faith. The present age is not and never can be satisfied with them. Inspiration, an influx of divine light and truth, is of authority only to the individual who is the recipient. Suffice it unto the day is the inspiration thereof, is a new Scripture text that may be found in the pages of the Bible of modern inspiration. Spiritualism, opening new channels of thought, presenting new revelations, alone can satisfy the demands of our nature—alone can answer the inquiries of thinkers." Mr. Fuller was frequently applauded. After singing by the choir, Mrs. Lizzie Manchester, of West Randolph, Vt., delivered a very excellent lecture upon the following subject presented by the audience: "Who is our Saviour?"

The lecturer reviewed the various methods of salvation presented by the different sects, and criticized sharply the theory of vicarious atonement; then proceeded to elucidate the idea presented by Spiritualism of salvation through growth. The lecture was listened to with marked attention, and frequently applauded by the assembled multitude.

AFTERNOON SESSION.

At 2 P. M. the seats were filled and many were standing in the rear. Mrs. Manchester improvised a song upon a subject presented by the audience, "Love of the Angels." Mrs. Paul pronounced an invocation. After singing by the choir, Dr. I. P. Greenleaf, of Boston, Mass., delivered a logical and thoroughly practical discourse upon "There is a Spirit in Man, and the Inspiration of the Almighty giveth it Understanding." The demonstrations of that spirit are not alone confined to the past. Old times had not all of the inspiration. Some of it belonged to the present age. The immortal part of man has been demonstrated over and over again by the varied manifestations of the soul. Upon soul-manifestation rests Spiritualism. Soul-power permeating the universe reveals itself in every manifestation of nature. Every religion has had somewhat of the spiritual idea wrought into it; for spirit is a builder. It has wrought all the practical and useful things that we enjoy to-day. When we become subject to the living spirit within us we shall become free of all that retards our progress and spiritual development.

After singing by the choir, Mrs. E. L. M. Paul, of Stowe, Vt., delivered a refined and poetical lecture upon "The Unity of Humanity." We are one with the past, the present, and the great future. One in the great uprisings of our spiritual nature, one in those uprisings of hope that rest upon us when the flood-gates of inspiration are open. Universal brotherhood links us with the old patriarchs of the past, and makes us feel our oneness with the great brotherhood of the common humanity.

After singing by the choir, Dr. Greenleaf pronounced the benediction, and the audience dispersed. Thus closed a busy and we trust a profitable day.

Among the many mediums and noted Spiritualists present may be mentioned the following parties: Horatio and William Eddy, of Chittenden, Vt., who are holding very satisfactory and convincing sances. Attending one of their sances, I saw Spirit E. V. Wilson, as naturally as when with us in the form; even the voice was the same.

Mrs. K. R. Stiles, of Worcester, Mass., is doing a good work.

Mr. Edgar Emerson, of Manchester, N. H., is giving excellent satisfaction.

Mrs. L. W. Litch, of Boston, Mass., has many warm friends in this section; she is nicely situated near the Lake.

Mr. C. E. Watkins, of Boston, Mass., the independent state-writer, is confounding the skeptics with his wonderful phase of mediumship.

Dr. Fred Crockett, of Rockland, Me., psychometric reader and healing medium, charms every one with his mediumship.

Mrs. Carrie E. S. Twing, of Westfield, N. Y., is giving the very best satisfaction.

Miss Jennie Rhind, of Boston, Mass., is constantly busy.

Dr. George W. Keith, of Boston, Mass., is enjoying a sojourn at Sunapee.

Mr. Wilkins, Secretary of the Vermont State Association of Spiritualists, has been present at our meetings. His pleasant countenance and genial manner endeared him to all who have the pleasure of his acquaintance.

Mrs. Burtis, of Rochester, N. Y., one of the oldest Spiritualists in the country, is camping here.

The dancing assemblies have been very successful and well attended.

Among the speakers who will arrive during this week are Mr. J. Colville, of Boston, Miss Jennie B. Hagan, and Dr. H. B. Storor.

Among the recent arrivals may be mentioned: Prof. Cadwell, of Boston, Mass., Alvin Tubbs, Esq., of Deerfield, N. H., Dr. V. C. Brockway, of Newbury, N. H., Col. Burpee, of Manchester, N. H., and Mr. Craddock, of Concord.

Lake George Camp-Meeting.

To the Editor of the *Banner of Light*:

Nine miles over a plank road from Glens Falls in a Tally-ho stage, and we found ourselves at a hotel in that famous summer resort, Lake George. Three days at Saratoga just as the season was closing gave us enough of the excitement of a busy crowd and of the hollowness of fashion to make us sigh again for the faithfulness of nature, and the quiet of her woods and fields. The ride was delightful, and the views of mountain and lake very beautiful. There are a few late lingerers at the many hotels on the lake shore, but the glory of the season is over.

We found the Gratton Smith family and Charles W. Sullivan earlier arrivals than ourselves, and the next stage brought Mr. A. B. and Juliet Severance, while at the hotel across the street Mr. H. J. Newton was stopping. So, despite heat and dust, we passed a happy Saturday.

Sunday dawned clear and hot. Away we rode to camp, three-quarters of a mile distant. The site of old Fort George—built in the French and Indian War of 1754, and the scene of sanguinary strife—is now the site of a new order of things. The old breast-works are quite visible, and will be kept in present condition in that portion of the ground laid out for the Park.

The view from the camp-ground is one of the finest for beauty I have seen. Here is the lake visible for miles, and dotted with islands and flecked with white sails, and enclosed with mountains on either hand, and the shores of the lake are dotted with home, hotel and summer resorts, and the foot-hills pleasant with homestead farms. On the whole a finer view could not have been had along the lake shore. When a proposed road will be opened from camp to the plank road the camp will be within half a mile of lake shore, hotels, steamers, &c., or five cents will place us in a fashionable watering-place and the camp in juxtaposition. A spring on the mountain above has, by means of pipes, been made to furnish water for the camp. If right management is had, the future of the camp is an assured success.

The exercises were opened on Sunday, Sept. 6th, by singing from the Gratton Smith family, of Ohio. Mr. H. J. Newton, President of the First Spiritualist Society of New York City, also, President of the Lake George Association, formally opened the grounds in remarks substantially as follows:

"We inaugurate on this old battle-ground a new battlefield for the freedom of thought and spiritual liberty. We do not destroy or desolate; we fill no graves and we make no widows and orphans. Our banners are inscribed with Peace and Good Will. Our recruits are those who have fallen out of the ranks of the churches. There are many who are ready to join us when we show them the way."

The evil of evils is mental slavery. Its sufferings are greater than those of physical slavery. The mental bondage of to-day throws all other slavery in the shade. We make no war upon individuals, but we do make war upon the system that enslaves. It is my pleasant duty to introduce to you those speakers who shall explain to you this new Gospel of Humanity. The old was of faith and belief; the new is of fact, and we ask you not to accept aught that we may say till it commends itself to your reason either as a fact or a rational conclusion from a fact. But we do ask you at all times to be men and women!"

After another song, Rev. A. A. Wheelock spoke upon the purposes of the camp. Among other things he said: "We do not seek to organize a sect. We seek freedom of thought. In our warfare we use no carnal weapons. They are only facts and reason leading to knowledge, the sweetest spirit, the broadest charity and the careful consideration for the feelings of others. Our platform is broad, and it invites to the consideration of all ideas that concern the welfare of men. We will here gather up our forces as individuals, and, growing better, use them to better the race. . . . This platform looks forward to bringing to light new ideas, better than the old. It is spiritualistic in the same sense that God is, that man is, that nature is. All phenomena are spiritual. Nature is our Mother, and God, the Spirit, is our Father, and we are spiritual and material children of this unity evermore."

There were a number from a distance; Charley Taylor, the caterer, gave a good dinner in his dining-tent, and everybody had a social time till 3 P. M., when afternoon exercises began. A largely increased audience graced the exercises. Singing by the Smith Family; then Capt. H. H. Brown, of Williamstown, Conn., gave

an address upon "The Religious in Man, or Dead versus Creed." Want of space forbids even an abstract of this; but, followed with the thought, that angel communion, by arousing the deepest, sweetest and holiest emotions in us, was one of the greatest of religious exercises. As religion was only feeling, and any attempt to formulate it in words resulted in theological creed, it should find expression in action. By their fruits we were to judge of men, and if they bore fruit under the religious influence of the sance, they by bringing away the love of angels would not in love to each other. The promised day was dawning when the angels would take hold of the religious element in man and lead him thus to action on the plane of Fraternity.

Monday and Wednesday nights a dance. Tuesday, an entertainment was held in the dancing hall by the Smith Family, assisted by Mr. Sullivan.

Sunday, Sept. 12th, Dr. H. B. Storor, of Boston, and Mrs. N. T. Brigham, of New York City, were to speak.

Neshaminy Falls.

To the Editor of the *Banner of Light*:

To the very full and good reports of the various camp and other meetings your paper has so well given of late, allow me to add a note of an echo meeting, as I choose to term the assembly at Neshaminy Falls Grove, Bucks Co., Pa., on Sunday, Sept. 5th, which I had the pleasure and profit of attending.

The meeting was appointed by the Board of Trustees of the First Association of Spiritualists of Philadelphia, in conformity to the request of a number of people of Bucks County and of Philadelphia, and was an echo, so to speak, of the camp-meeting held in the same place this summer. Like all echo voices, it was sweeter and finer than the original it in part repeated. The speakers announced were Mrs. R. Shepard and Mrs. Emma Hardinge Britten; and as the day was such as to make groves and water-falls desirable, a good audience convened, and most thoughtful attention was given to the discourses. Music appropriate to the time and place formed a pleasing part of the exercises.

When the time came for Mrs. R. Shepard to speak, no such named person could be found; and the Chairman announced Mrs. J. T. Little. Mrs. Little proved a most acceptable speaker, and many agreed that she was a better speaker than Mrs. R. Shepard. Mr. J. T. Little, a gentleman well known among us as a musician and helpful friend, has, however, for some time past, been very earnest in his efforts to erase the name of Mrs. R. Shepard from the list of speakers. At last he has succeeded. He seems happy over the result; and we can only say that while his wife speaks and he sings, we can but forgive him. For particulars, see marriage notice in another column.

Mrs. J. T. Little spoke upon "The Trackless Paths of the Angels." Mrs. Britten gave a lecture upon "The Historical Aspects of Spiritualism"—a learned, profound, argumentative discourse, in her best manner. A general conference intervened. The occasion was both pleasant and profitable.

Yours fraternally,
ED. S. WHEELER,
Cor. Sec. First Assn. of S. of P.
Philadelphia, Sept. 7th, 1880.

Shawneetown River Grove.

Sunday, Sept. 12th, was a royal day, and the opportunity extended by Dr. A. H. Richardson, manager, to attend the final meeting of Spiritualists at this well-known resort on the line of the Boston & Maine Railroad, was improved by goodly delegations from Lowell, Lawrence, Boston, etc. The services on the occasion embraced three sacred concerts by Elliot's Band, of Charlestown District (before the morning meeting), one before the afternoon session, and the concluding one before train-time for home; a series of public addresses in the forenoon from Dr. A. H. Richardson, Dr. John H. Currier (who presided), J. Hart Britton, of Philadelphia, J. William Fletcher, Mrs. Clara A. Field (of Boston), Mrs. M. Leslie, Mrs. Sherman, of Haverhill, Prof. Wm. Denton and Mrs. L. H. Perkins; and a highly instructive, practical and eloquent discourse by Prof. Denton in the afternoon—subject "My Creed"—the "creed" set forth by the lecturer being an exceedingly hopeful one for universal humanity.

The Professor took the strongest possible ground in favor of the phenomenon of materialization, basing his confidence, he stated, upon repeated and extended personal experience, to which was added the concurrent testimony of numerous psychometrists in the same direction. Prof. Denton's address was closely followed by an assemblage which thronged the auditorium, and ended forth in the course of its delivery the frequent plaudits of his hearers. This, the closing meeting for the season of '80, was in spirit and detail a decided success.

Lake Pleasant.

The Camp-Meeting this year was a great success, both in numbers and financially. We are informed that after paying the expenses of the meeting just closed, and paying up all that was due on the hotel building, there will be at least five hundred dollars left in the treasury.

At the close of the meeting in 1879 two hundred and twenty lots were taken for 1880 and paid for. At the close of this year two hundred and seventy-five lots were taken and paid for—an increase of fifty-five lots. So let us conclude there will be a meeting at Lake Pleasant next August.

Proposals will be received until 12 M., Nov. 10th, 1880, by the Committee on Renting Privileges for the camp season of August, 1881. Full particulars can be obtained of T. W. Coburn, Box 1402, Springfield, Mass.

W. J. Colville's Meetings.

On Sunday, Sept. 12th, Berkeley Hall, Boston, was very well filled at the morning service, when Mr. Colville delivered a powerful and interesting lecture on the philosophy of Dr. Tanner's forty days' successful fast. During his delivery the speaker was under the direct inspiration of clairvoyance who attended the meeting. At the outset of his remarks the lecturer alluded to recent successful psychometric experiments which had been conducted in his presence in New York City and elsewhere, and proceeded to argue that every thing, as well as every human being and every animal, has a spiritual as well as a physical part. This spiritual substance is continually projecting its emanation which attracts themselves to every object with which they are brought in contact. These emanations register the mental and spiritual characteristics of the beings from whom they proceed, in the cases of human beings and animals; in the case of inanimate objects the human emanations often attaching to them reveal to the sensitive analyst the disposition, state of health, &c., of the writers of letters and wretches of crime.

Dr. Tanner received a great many letters every day, and handled them himself; while no food was concealed in them, they were nevertheless imbued with the magnetism of the writers, and either helped to sustain or injure the fasting Doctor. Many persons calling on him felt hungry after leaving the hall, and he felt better the reason of his illness one day and revival the next was largely owing to the variety in the elements were brought to him at different times. On Fifth Avenue and in its beautiful Cathedral, Dr. Tanner drank in the magnetism of those well-fed devotees of fashion who so constantly frequent those places directly after taking a full meal, in order to digest their dinners by exercise. In Central Park not only fresh air, but human vitality and the beneficial magnetism of splendid horses, is an immense sustaining power.

The influences inspiring Mr. Colville's utterances gave it as their opinion that Dr. Tanner was impelled to undertake his fast and was sustained in it by a powerful band of Asiatic spirits, who were compelled to call public attention to occult forces. These spirits, working in concert with the Doctor's indomitable will, sustained him by feeding him from the atmosphere and the magnetic force of his attendant physicians, friends, spectators and correspondents.

Space forbids us to mention many and special points of interest with which the discourse abounded. Quite a demand has, we are informed, been made upon Mr. Colville's publication, and as it has been reported, it may possibly shortly appear under his auspices. The lecture occupied fully an hour and a quarter in delivery; but no one present appeared the least fatigued with the exertion of listening to a single person for so long a time. A single person left the hall after the conclusion of the address. It was frequently applauded with enthusiasm. A poem by Winona, improvised on "Prayer and Fasting," and "Keep Your-

selves Unspotted from the World," terminated the proceedings.

In the afternoon, at 3 o'clock, there was a very good attendance, though the hall was by no means as full as in the morning. Three subjects chosen by the audience, formed the basis of the discourse: "The Fast of Jesus, and how it differs from that of Dr. Tanner;" "The sorrow necessary to wean us from earthly joys;" "What is true inspiration and where does it come from?" In answer to the first question, the inspiring spirit entered into a somewhat elaborate account of Oriental Avatars, and contended that around Jesus Christians had gathered all the legends of the god-men of the East, besides attributing to this latest Messiah all their best sayings. Jesus was a man, a very good man, but only a man. According to Mr. Colville's guides, his life was the life of a hundred saviours thrown into one, and the great attainments of the Nazarene were the attainments of many others also. He represented the highest type of adephood, and could render himself superior to all forces of earth, and consequently, though all alone, united by human magnetism, his own might would sustain his body and draw the needed sustenance from the atmosphere. A glowing picture was painted of future Spiritualism, and all Spiritualists were urged to subdue their lower to their higher natures, that they might be one with the gods.

In answer to the second question persons were told that it was unhealthy to be always hoping for death. Suffering was not sent to us to make us discontented with our present lot, but in order to unfold our inward natures, and cultivate our sympathies. The more one can enjoy the more he can suffer, and vice versa. Before reaching a celestial life, we must first endure a cruel effort to attain it. The doctrine of the preexistence of the human soul was decidedly taught, but with no allusions to reincarnation. Inspiration was defined as the reception of truth from the gods, and the communication of fact not discovered by study on earth. Mediums were urged to learn all they could in their normal state, but when their guides influenced them, to remain passive and not to interfere with what was being said through them. The services concluded with a touching poem improvised on the subject "He is weary, let him rest," suggested by a bereaved lady present.

Mr. Colville and Mr. Fletcher.

On Sunday next, Sept. 19th, Mr. Colville will deliver an inspirational lecture on "Spirit Materialization, Its Philosophy and Its Philosophy." At 10 o'clock, on Monday at 3 he will share the platform with Mr. J. W. Fletcher, who will deliver an address, and give tests if conditions favor. Persons wishing good seats next Sunday are advised to attend early. The exercises commence promptly at the time announced. There is no admission fee, but voluntary contributions are taken at each service, to meet current expenses.