



Ideas. Teachers would do well to remember this. As children, you have committed to memory pages with never a thought accompanying them, and the method of committing to memory was that mechanical process required to train the mind to facility in the expression of ideas when ideas should come. The church has made the mistake of instructing in methods and suppressing the growth of ideas. We have a church in body perfect, without a soul; the dissenting churches had a soul in the beginning, and were imbued with the strong spirit of Luther crimsoned over with the bloody thought of Calvin, grown earnest and fervid under the inspiration of Knox—but the church which is their outcome at this day has, body without soul, form without spirit, expression without meaning, and is rapidly following in the wake of that mother church that set the seal of silence upon human inspiration, for the sake of carrying forward the warfare and political striving of the civilized world.

Now we are in the midst of a new dispensation; now we are crowned with a new inheritance; now the life of the spirit has grown into fruitage, and the vintage of God has yielded the purple glory of a new faith. Shall we say that this must conform to old methods? Shall we say we will not have it unless it speaks the same word and expresses the same language as the past? Shall we not remember that spirits may many times be born on earth as prophets, as Messiahs, with new visage and countenance, but having always essentially the same soul? And shall we not remember that to-day we are working not for forms but for spirit? Forms are the results of the spirit that requires them, and we must not mistake the graven image of past time for the soul of worship that possessed the devotee. We forget that all spirit is resurrected; that after centuries of time the old temples and altars are not possessed by living souls. As the day of judgment, in the literal sense, is transferred from the body to the spirit, so the inhabitants of the graves no longer rise up in solemn mockery to haunt with ghostly visions those who frequent in nocturnal hours the places of their supposed abode. The resurrection of the dead is spiritual. You do not look in sepulchres for your friends, but in the skies. You are not waiting for them in the grave, but they are waiting for you in the kingdoms of spirit; and that life, born of the spirit, can no more be transferred to the darkened sepulchre again than can truth be transferred to the old-time forms that have grown wasted and wan from lack of expression.

This is not new, but it is a preface to the individual application of it. We are liable to suppose that institutions are at fault for that which really individuals nurse in secret. If each individual has not a form of church or creed, an old bottle of theological faith or dogma to cling to, every individual soul has his old bottles: some peculiar form of mentality; some intellectual sophism; some line of argument; some prevailing creed in science, to which a thought is to be adjusted, whether it belongs there or no. Theology is less in danger of receiving the new truth into its old methods than is humanity in danger of placing the new truth in old-time bottles of materialism—of that form of bigotry that to-day makes more converts than the Church, and is still steadily gaining ground in your midst. I mean by this, the fallacy of scientific proof in spiritual matters. This fallacy is an old bottle of the stoics, the materialists, the schoolmen, who have accompanied the Church from the beginning. This fallacy was not only born about the time of the Church, but worked its way along through the line of philosophers, as they were termed; not Socrates, not Plato, but the schoolmen, who, having derived no sort of inspiration from their association, persecuted the teachers of spiritual truth in and out of the Church, and held up to scorn the very foundation of thought and religion. Those wonderful German scholars unconsciously weakened the truth of the Reformation by endeavoring to shape the thought of the world within the narrow compass of their individual postulates. This sophism is abroad in the land. Theology has well-nigh outgrown and the world is weary of these endless formalities, and of these mere words. "The spirit of Christian truth stands high and free and clear at this moment from prejudice and bigotry, compared to the truth that at this hour men are endeavoring to warp and pervert into the narrow channels of material adjustment. Philosophy is one thing, but science is quite another thing. A spirit must bend and bow at the bidding of an external formula that can have no more to do with determining the nature of a spirit than can a telescope have to do with deciding the chemical properties of the soil upon which you tread.

The old bottles of the schoolmen have been re-ramped, and all this adjustment of modern thought to materialistic purpose has proceeded from methods wholly familiar to every genuine lover of truth in every age. For the sake of that spiritual inspiration that is yours, let us not make a mockery of Spiritualism by calling it a science, or calling it a theology; but let us call it by its own name—*Spiritualism*; the manifestation of the spirit. Whatever manifestation of the spirit is apparent to the senses, the senses of man may receive, may comment upon, may compare with other demonstrations in nature; but to insist that an intelligent, conscious force, as individualized as man, and transcending man in its state of existence, shall adapt itself in form of expression to the senses of man, is to insist upon something that is not possible even in human life: for not one in a thousand of the manifestations of mind in earthly life are amenable to the test of human science; not one in a thousand of the demonstrations of human intellect have ever been adjudicated by the formula of any scientific school. The world continues to think, if not in the crucible; the world continues to act, if not in the scales of the laboratory or the scientist; the world continues to write, to speak, to love, to hate, to make war, to advance in life, and all without reference to the fine balance of the sophist or the materialistic school of thought, that is endeavoring to work its way into every channel of human investigation. Shall spirits do that which it is impossible for the nature of spirit to perform, and which would lessen the value of spirit as an integral part of the universe if it could perform? Demonstration of spirit to spirit is the natural law of unfoldment, and whatever is given to the human senses to discern is but to attract attention first; is but to show a something, but is not to tell what that something is, excepting when the method is revealed of spirit to spirit. Prophecy, inspiration, spirit-power, the love of God to man, the kindred relationship between souls—these are demonstrable by spiritual methods, and he who insists upon proof by material methods asks that spirits shall be material; that God shall be clay; and that humanity shall be annihilated after all.

The living word of the living God is that

which we testify unto, and this word is not limited to the voice of inspiration upon Sinai or Calvary, is not limited to the letter of the law, revealed to Moses or John, but exhibits the spirit of that word, and says a new raiment must be prepared for the new dispensation. As a bride adorned for the bridegroom, you are commanded and commended to receive the truth. As one with new raiment you are desired to approach the new spiritual kingdom. As one with well-lighted lamps of intelligence and thought, as virgins with pure hearts, as those clothed in the fine white raiment of the spirit, you are commanded to go forth to meet the Christ that is to come. Putting off the dusty sandals of the ages, putting off the worn raiment of apostle or disciple, putting off the torn and tattered garments of materialism, putting off that in which the church has swathed you as infants, when you were not able to walk—no longer regarding these, you are to outgrow the form and forget not the spirit. You are to remember that the spirit is resurrected, as Christ from the sepulchre, as the saints from their tombs, as Moses and Elias upon the Mount of Transfiguration, as the angels speaking to John upon Patmos. You are to remember that every word of testimony the past contains was a living word when it was spoken; that as a dead word it has no value, unless inspiration is upon you at this hour. What! must you eat the chaff when the wheat has all been gathered? Must you feed upon the straw and the husks, when you looked for the grain of the spirit? Must you be content with the outward shell, when the fruitage has been all plucked by those who preceded you?

The voice of the spirit is a living voice. It comes down through the centuries, and unseals new fountains of truth from age to age. It is of the spirit utterly; has survived the rise and fall of kings; has taken its place in the upper air. It is beyond the dispensation of man; it has lived notwithstanding the attacks of kings and priests, nor has the church at home nor has the church in England had power to stay its sublime spiritual elements. Albeit, grown old, the ancient mother church lies in her sepulchre asleep, wearing the simulation of that life that pervades the lands from the east to the west, but heeding not the voice of the spirit; albeit, the mother church in England lies asleep, while her children creep over and under her, and on her time-worn graves rear the new structures of Materialism and Spiritualism. There is no half-way ground, only truth. There is no resting-place. It is spirit or matter to-day; it is soul or body; it is clay or God. It is not a compromise between body and soul, the creed emerging partially into the new life, and the spirit chained and tethered by the old line of fire. We have burst the bonds; we are free. As Paul said, "The truth has made us free." No man can be bound who has the truth; no man can be free who is enslaved by error. The body chains the soul until the soul is away; when it is away, there is no longer a chain. You break from the bondage of fear, you cannot be haunted by graveyard terrors, so soon as you are aware of angels ministering to you. There is no doubt of the Infinite when love takes possession of the mind, and the soul grows strong in fellowship with Christ when we are baptized into the spirit of his love, and forget the fear of that darkness and burning that came without the love.

Oh, what an added birth is this! We were resuscitated from the night of death by the terror of the earthquake shock. Now we are born to the heavenly kingdom by the divine calm of perennial spring-time, by the glory of that life and love that illumined the world with the radiance of spiritual promise: With no crown or sceptre of outward power, with nothing that the kings of earth might covet, with nothing that kings and princes could do homage to, with nothing that courtiers would fawn upon, but the living voice of truth speaking through the ages, not from Calvary, but from Olivet, not from Olivet, but from the Mount of Transfiguration, not from the spirit, the utter upper air, where spirit abides independent of the dust, and the body, cleaving to the earth, is severed from it forever.

Make room for the new wine! Tear away the fetters of fear! Banish the thralldom of terror, the darkness of doubt, the abject worship of material forms! I am here to proclaim the spirit to you. I mean, to you Spiritualists. I mean, to you who have the wine of the new kingdom distilling and working in your veins. I mean, to you whose minds have been illumined. We will not take the graves into the spirit-life with us. We will bear no bodily burdens; the spirit has enough of its own to bear.

Let us remember that the judgment day is in the spirit; that it is upon us now; that each heart is being searched and each life tested; that it is you and not your creed that is wanted; that it is your life and not your creed that is of any weight; that it is your spirit, not the form of faith in which you were nurtured, nor the schools of philosophy in which you were taught, that is of value in the kingdom of heaven; that your soul at this hour is being summoned to stand out from the midst of its belongings and to say whether immortality be true or false; and, standing alone, unaided by voice of Church or State, the individual capacity at this moment is being tested for truth. We have no numbers; already we are numberless. We have no computed power, for we have the power of the spirit. The Romish Church fears Spiritualism because it has no creed. The Protestant Church fears it because it has no numbers. It works its way everywhere; it pervades all communities; it is alive in every heart; it is the nurture in every family and by every fireside. It is the new wine. Prepare ye the new bottles to receive it. Make not the mistake of supposing that it will be engrafted upon any old form of thought; upon the terror that you have nursed; upon the particular foible that is all your own. You will be found out. There will be a revelation. You will discover that you have to be born anew for the new truth; that the old birth and the old thoughts and the old belongings will not answer.

A bud will not answer for the full-grown flower, nor yet the blossom for the fruitage. Nor can the kingdom of the spirit be desired in this. You will yield one by one these individual foibles. One by one the special pets of your own fancy will be subdued and cast aside. One by one you will learn that truth requires you to be utterly and wholly free. Give yourself absolutely to the truth. It claims it. Be not afraid; it will mislead you never. It is the only guidance. It is the highway that causes the feet to stumble. He who hesitates or fears or turns aside in the midst of the loftiest flight, falls to the dust, and must begin again, while he who with unerring, unflinching footsteps follows where truth may lead, be it to the dungeon or the scaffold, be it to praise or blame, both are equally immortal. The recognition of the spirit is his. He belongs to it wholly. It abides with him. It makes its own belongings; it creates its own avenues of expression; manifests itself in its own forms of speech. It will be a living voice, not a dead ceremony. It will be a vital and ever-conscious power, pouring its light upon the world with the fervor of the new dispensation.

Written for the Banner of Light.  
**DOWN BY THE SEA.**

BY M. T. SHELLHAMER.

Down by the sea the glistening sands  
Are ever beckoning to the waves;  
The sea-gull fits along the shore,  
Or nestles in its rocky caves;  
The billows chant their sweet refrain  
Of life forever grand and free,  
And deep-toned harmonies repeat  
Their rhythms majestic by the sea.

Down by the sea the morning breaks,  
And all the eastern sky is bright  
With shining radiance that awakes  
The world in rapture to the light;  
And, riding on to burning noon,  
The golden sun in splendor beams  
Upon the dimpling, shimmering waves,  
Half wrapped in soft, delicious dreams.

Down by the sea the western sky  
Is all aglow with rosy light;  
The fiery monarch stinks to rest  
Enwrapped in fleeciest robes of night;  
And out upon the crystal waves  
The sunset's rainbow-tinted dyes  
Reflect their glories to the soul,  
And charm it with a glad surprise.

Down by the sea, the glorious sea,  
We watch the white-sailed vessels glide  
That bear their messages of cheer  
Far out upon the silvery tide;  
The shining waves caress the sand,  
And softly lie upon its breast,  
And all the happy, peaceful sea  
Bespeaks the calm of holy rest.

Down to the sea there sometimes comes  
A mighty current, strong and deep,  
That sweeps along the rolling tide,  
And wakes the waters from their sleep;  
The great green waves with snowy crests  
Come grandly rushing, wild and free,  
Revealing depths of untold power  
Down by the matchless, boundless sea.

Down by the sea the love of God  
We feel in every breath we draw;  
We listen to His mighty tones  
In silent, reverential awe;  
The air is all alive with thoughts  
Of Him who rules the sea and land,  
And holds the deeply-flowing tides  
Within the hollow of his hand!

Written for the Banner of Light.  
**A DIVINITY-SHAPED END.**

IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

**CHAPTER V.**

IN WHICH THE MINISTER UNEXPECTEDLY  
"STRIKES LITE," AND IS ENABLED THEREBY  
TO STOP THE HEATING OF HIS JOURNALS.

It was a good day to stay in the house, for it rained, and seemed to be inclined to make a day of it; and it did continue raining all the forenoon. The grass and the bushes looked as if they enjoyed it; even the dusty flora along the sides of the highway looked the greener for the bath, but before the dinner hour had come and gone the closing-up shower had come and gone also; though clouds still covered the sky they were thinning, and the blue sky could be felt if not seen. It was now Saturday afternoon; the minister was in his study, and for the last hour had been in a brown study, also; in one sense, then, a man, it seems, can be in two places at once. As he came to himself after this reverie the rays of the setting sun suddenly shone brightly into this room, passing and attracting the notice of this awakening minister, and falling on the table before him, giving a lustre to the books and papers loosely scattered thereon, not stopping at the table but shooting beyond it, for they made a leap from its edge, and came to a full stop on the wall beyond, and in a few minutes and by the time the minister had reached the full waking state, the bright rays for the moment had gone into eclipse again by the passing cloud.

After the morning rain and after the clouds that had covered the sky, and after the clouds that had lowered on the minister's mind during the brown study, this golden ray that had broken into the room and the gloom and for a few seconds awoke it up into life, just as the minister awoke up, so to speak, seemed like a presence, as if an angel had passed through and this ray was his trail of light. There is such a relation between our thoughts and our surroundings that this celestial correspondence was the more apparent to the minister, and thus raising his thoughts angelward from his mental occupation before the brown study and before the gloomy moments preceding it, for he had been preparing, as was his custom, his Sunday sermons, and the text he had selected and had been diluting into words was this: "And angels came and ministered unto him." This ray of sunlight was a fit peroration, though it came extraneously and after a long parenthesis of gloom and reverie.

The Rev. James Wadsworth was a man who had just turned fifty; his gray hair and slight baldness made him look a decade older than that. The flow of religious thought in the shape of concrete composition did not come easily to him, or very satisfactory when it did come; his Sunday preparations were a fatiguing and laborious occupation. He was in poor health—had been for some time—and the world, to him, seemed dark and dreary. He had been many years settled in Plainville; came there a dozen years before to marry those who were prepared or ready for any such change of life, and they were prepared, or thought they were, in that village now and then, as is the case all over the world; he came also to bury such as were prepared for that last solemn rite, and whether they were or not, in another sense; and like the rest of the world, here there were more unprepared than prepared ones. He came also, in a more especial sense, to seek and to save those who were lost, by or through his labors as the settled minister of that little parish. He came also, tempted, it is probable, by the remuneration; most ministers are; but the influence of that must have been small, for the stipend paid the parson of this church was only three hundred and fifty dollars a year. He had, it is true, the free use of the parsonage to live in, an old and old-fashioned dwelling; and counting that at its commercial value it might be as good as a hundred dollars a year more.

It was in a room in this house called a study that the angel had just passed through; that is, if the ray from the setting sun was his trail of light; but as the text had exercised his mind angelically, and the possible fact, also, of its being a truth, taking a sentimental view of it, makes it amount to the same thing; and while his mind was on this somewhat mixed thought, his daughter, one of the angels yet to be, or in the making, opened the study door and said: "Father, did you call me?"  
"He answered, 'No.'"  
"Well, I wonder who did, then?" said she, "for I heard some one call 'Alice.'"  
"Oh, you were dreaming," said her father, "for

I have not spoken, and your mother and the girls have not returned."

"I was awake, father, as I am now, and I guess it was in my ear; but it is strange," said Alice, "how often I hear my name called lately when nobody calls me; but mother says it is an angel, and is the sign of good luck or good news."

"Well," said Mr. Wadsworth, "it is well to look on the bright side of things when we can; but one must not forget the Saviour's words, which say, 'Only the foolish ask for a sign.' Then leaving the theological and coming to the practical, he said: "You have heard it, you say, a great many times, but where is the good luck? We don't any of us seem to have it. Now there is Deacon Shepard; I don't think angels ever call him; and yet he has the best of luck, and has got a mortgage on half the houses in town, almost."

The reverend gentleman felt as though he ought not to have said that to his daughter of one of the Deacons of his church, but it was a spontaneous truth, and slipped out. Alice thought there might be other kinds of luck beside wealth, and thought it was bad luck to have a troublesome son such as the Deacon had, and that it was bad luck, no matter how many mortgages a man had, if every one thought him the meanest man in the county. Alice only thought all this; but notwithstanding what her father said, she was inclined to stick to her mother's definition. But she loved her father, and respected him, and was apt to consider his views right, and that he was partially right on this occasion, for the Deacon had plenty, as Deacons ought to have; but Deacon Shepard did not rhyme with angel; that was clear to everybody.

This colloquy between father and daughter on voices, luck, and Deacon Shepard, followed, as we have seen, the reverie of the reverend gentleman, and that had followed a fit of the dumps, and that had followed a preparation of his sermon. That work had been laborious, for Mr. Wadsworth was not a ready writer or a fertile man; neither was he much of an orator; had no inspired moments either in his study or his pulpit when intellectually he overdid himself. He was a good but rather prosy man; his church, never overcrowded, listened to him more as a duty than a relish. It was serving God, it thought; and then he was cheap. It had the good sense to know it could not hire a popular preacher for three hundred and fifty dollars a year, and that was all that parish could spare for religion. The church in that town was a dead but still a necessary institution; and so the years run by. He had no louder calls elsewhere, and now after twelve years he was not expecting any; and upon the whole the church thought he was better than none, and going to meeting made a wholesome break in the secular affairs of the town, though it did not awaken it any.

Mr. Wadsworth thought he gave them all he was paid for, and it was his best anyway, so his conscience did not trouble him any; but alas! his growing expenses did, and that was what had given him the dumps on that Saturday afternoon. His expenses had increased as the years rolled on, by the growth of his family, not in numbers, but in size and maturity. It may as well be mentioned again that his youngest child was born in the parsonage a few months after his settlement, but nature had wisely paused in that locality, after this third effort, producing Ida. Mrs. Wadsworth, with whom the reader is somewhat acquainted, was a well-preserved woman of about forty. She was a good wife and mother, and the soul of the household. She was a good manager, frugal, made things last, and in a pecuniary point of view was as good, and better, than two hundred dollars added to the minister's salary; so in domestic matters things were as well as circumstances would permit, but for all that the parson's exchequer was running slowly and steadily behind-hand, and he had got little by little in debt until it began to be troublesome, and on this moist afternoon when the angel passed through, or rather the ray from the setting sun, disturbing him in his reverie, and for the moment ministering to his desponding turn of mind, he was nearly three hundred dollars under water, or in other words his small salary was eaten up for almost a year ahead; and when he looked at his affairs in this concrete way it filled him with apprehension and grief.

Sometimes the feeling came over him that he had made a mistake (and doubtless he had, and the world is full of such mistakes,) in thinking he had been called to preach, and beneath his resignation and beneath his piety there was an undercurrent of heresy, which, if it had been expressed—only it was not—it would have said this, "I wish the Lord had let me alone, and called somebody else." It was about at this point when the sun shone into the room and the gloom, and when Alice opened the door, and asked if her father called her. A short time after this, while Alice was still thinking of Deacon Shepard, and the remarks of her father, and very likely the reverend gentleman was thinking of the same circumstances also, their thoughts, whatever they were, were interrupted by the voices in the entry of the rest of the family, who had just returned from their walk, ending, as the reader knows, with that casual but ominous encounter with that weird, endoric sister known as Aunt Mac.

It was some two months after the afternoon that had introduced the minister's family to the reader, that an event occurred that was indeed an angel of light to those interested. A letter came, containing a certificate of thirty-five shares of the Providence Railroad stock, and made out in the name of this minister, James Wadsworth. He looked at it, and he read the letter, and he looked and read it again. He could hardly believe his eyes; he rubbed them to see if he was awake, and not dreaming it all. It seems that this was a bequest from quite a distant relative, from whom no bequest was expected. This donor was a somewhat eccentric person, and having such an object in view, had transferred the shares to Mr. Wadsworth, so that at his death they would come to him necessarily and without the usual red tape, or the formality of a will. It was like a star fallen from heaven into his house. It was late, but very welcome; it could not make him a well man, but it was what he of all things most needed. Mr. Wadsworth was a man that always kept pretty calm, and before he said anything of this to any one he reflected for quite a while on the course to take. He did not want his family to put on any airs; he questioned also the wisdom of letting it be known in the parish; his salary came a little hard, but it came, for the society knew his necessities required it; he thought if it was known that he was affluent, whether practically he would not have to preach for nothing. Having made up his mind what was the wise course to pursue, he called his family together and astonished them with the sight of his god-send, and Mrs. Wadsworth thought with her husband, that for prudential reasons this streak of good luck

should not be spoken of; and in this family what the parents thought wise the children did also, and the conclusion was, to let matters go as if they had had no such acquisition; so all agreed upon silence, at least for the present, and even Miss Armstrong did not have that piece of news in her repertory.

As to the disposition of the stock and what was best to do in keeping with their plan of silence, the minister hardly knew. He wanted to pay his debts, for they troubled him; but he had got to do it with caution. He saw no advantage in consulting with his neighbors, for those who could have given advice were the ones he would not confide in; and those in whom he would confide were as incompetent as he; and so he kept his own counsel.

Reading a Boston paper one day he saw the advertisement of John Piper, jr., with a list of stocks for sale. Said he to his daughters:

"What is the name of the man whom Miss Armstrong says is going to marry Miss Soley?"

And the reply was:  
"Piper."

"I thought so," said the minister. "And if he is going to be connected with the Deacon's family he must be a pretty safe and well-to-do man, and probably, being a business man, will keep his business to himself. I will write to him about the stock, and find how or when is the best time to sell it, or a part of it."

When Mrs. Wadsworth was alone she had her brown study also, and said: "I felt that there was something going to happen; now this bequest proves that my impressions were correct." And it was a great source of satisfaction for her to think so.

When Alice was alone she, like other young girls, had her brown studies, and said to herself, "There, mother was right. She said the voice that called me was the sign of good luck, and is not this bequest good luck? I will ask father, sometime, what he thinks now about it."

Alice was hoping she would hear the voice again, and she opened her ear, but no sound came. It never does when one is listening for it.

In the course of a few days Mr. Wadsworth wrote a letter to Mr. Piper as follows:

"Will you please inform me what Providence rail stock will bring, and whether now is a good time to sell it? I have a certificate of thirty-five shares. I want to use a little money, but not much, so I had rather sell but little of it if there will be any gain by holding on to it."

This was the letter Mr. Piper received, and which we left him reading while we went back a few years in human events to prepare the reader for this junction in this river of many lives.

**Free Thought.**

**RECOGNITION OF SPIRITS OF ALL AGES.**

To the Editor of the Banner of Light:  
I have read with much pleasure Mr. Peebles's appeal to spirit-mediums to testify concerning their personal observations as to the existence of Jesus.

This is the proper action of common sense and reason at the present time—a direct appeal to the testimony of the cloud of witnesses in this world and the next, and it will result in an overwhelming demonstration to-day that the great and good of many centuries have not been mistaken as to the real existence and exalted character of Jesus.

Skepticalism is so stubborn and so reckless in devising far-fetched hypotheses to escape the force of the strongest testimony, that the return of the dead in solid bodies has not yet satisfied the literary classes. Moreover, it is so fortified by the animal nature of man, that it has a special aversion to recognizing an eminent religious character, whose teachings demand our reverence. Nevertheless, we have always had the concurring testimony of thousands of the best and most pious to the existence and character of Jesus, recognized by their spiritual perception, especially when developed by the near approach of death. To-day we have many thousands who in their normal state of the highest intelligence are familiar with the personality of Jesus. From my own observations I would say that I have no doubt we have more than a million in the United States, to whom the existence of Jesus could be made as clearly manifest as the existence of their friends in this life.

It does not require what is commonly called mediumship to testify on this question. There are several millions in this country who are not controlled by spirits, do not see them and cannot hear them, and yet are capable of feeling their presence and influence so completely as to recognize and describe their character. I think the majority of my personal friends possess this capacity. This is the degree of spiritual sensibility which I possess in common with millions, any one of whom can testify, as I do, from personal consciousness, to the existence and the exalted character and spiritual endowments of Jesus.

Such being the testimony from this life, of course that from the spirit-world is vastly more abundant. All spirits who have attained a respectable degree of moral development and truthfulness, excepting a few who have not yet recovered from the stubborn delusions and bigotry of this life, testify alike as to Jesus, in harmony with the best perceptions of the living, but generally more profound, loving, reverent and poetical in their testimony.

To me there appears so little ground for any doubt that I would class such doubts with Archbishop Whately's "Doubts concerning the historic existence of Napoleon Bonaparte."

But why attach so much importance to this question? Because there are so many of our fellow-beings, some of them highly educated and enlightened on other subjects, who need to be rescued from the morally paralyzing influence of skepticism. That state of mind which turns away from and denies the higher phenomena of the spirit-world, is highly unfavorable to ethical progress. It is only they whose souls are in harmony with the entire evolution of Divine wisdom in the present and the past, and in the higher as well as lower spiritual realms, who are prepared for heavenly conditions in earth-life.

My own researches, which will be published when completed, show that we can attain a definite and accurate knowledge to-day not only of Jesus but of the Apostles and the entire group of characters mentioned in the Bible. (Without affirming the literal correctness of the New Testament records generally, I can say positively that the impressions they convey concerning the individuals named are absolutely true so far as they have been scrutinized. The strong but hopeful and lovely nature of John; the energetic, spiritual, versatile and social Peter; the plain, solid and practical character of Mark; the bold, earnest, devoted, and fault-finding disposition of Paul; the tractable and turbulent character of Judas Iscariot; the peculiar sweetness and loveliness of Mary Magdalen; the grand spiritual mediumship of the woman of Endor; and the singular moral perfection and spiritual power of Mary, the mother of Jesus, are characters eminently worthy to stand by his side, are to me matters of as great certainty as the best attested facts of history.)

What I know of these characters harmonizes well with the meagre records in the Bible, and it will not be the higher plane of religious spiritualism which will have obtained a similar certainty. They will then, instead of warring scornfully with Christians who believe in the Bible, take them by the hand and lead them to the higher plane of religious spiritualism, on which they will recognize among the great and good of all ages the old friends whose names they have been taught to revere, and will substitute their living words to-day for the meagre records of their earth-lives. The Bible of to-day is the voice of the heavens. It teaches the same great doctrine of love for which the greatest of medium-martyrs died in Jerusalem—the same great doctrine which in its spiritual power, the ablest Polygar to stand amid the torturing flames, and which, when it is realized by the materialists of to-day, will nerve them to as noble deeds for the regeneration and elevation of mankind.

JOSEPH RODES BUCHANAN,  
1 Livingston Place, New York, Sept. 25, 1880.



**TO BOOK-PURCHASERS.**  
**Colby & Rich, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston.** We keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, Wholesale and Retail.  
 Terms Cash. Orders for Books, to be sent by Express, must be accompanied by full or part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coins not only expensive but subject also to possible loss, we would recommend patrons that they can remit us the fractional part of a dollar in postage stamps—ones and fives, on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.  
 Catalogue of Books Published and for Sale by Colby & Rich sent free.

**SPECIAL NOTICES.**  
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. But columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give vent.  
 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

**Banner of Light.**

BOSTON, SATURDAY, SEPTEMBER 25, 1880.

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

**WHOLESALE AND RETAIL AGENTS:**  
 THE NEW ENGLAND NEWS COMPANY,  
 14 Franklin Street, Boston.  
 THE AMERICAN NEWS COMPANY,  
 39 and 41 Chambers Street, New York.

**COLBY & RICH,**  
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.  
 LUTHER COLBY, EDITOR.  
 JOHN W. DAY, ASSISTANT EDITOR.

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

SPIRITUALISM, like an enduring rock, rises up and the conflicting elements of ignorance and passion—a rock which the forces of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—Prof. S. B. Brittan.

**Volume XLVIII.**

The Banner of Light opens with this issue a new volume, the figures indicating which tell the story of the age and length of service of this paper. The continued existence of the Banner for so long a term of years is at least one significant index of the fact by which this epoch in time is distinguished, namely, that it yearns and reaches out on all sides for "more light" continually. It is an age that refuses to sit down satisfied under the hard and heavy religious dogmas of Solifidians and Antinomians, of Luther and Melancthon, of Calvin and the catechisms. The age in which we live hungers and thirsts for a larger and higher knowledge, on which to build a broader and more enduring faith. It is an age that demands just such agents and servants as the Banner has undertaken to be from the beginning, and such as are sure to appear as fast as required and to last as long as the need of the human spirit continues unsatisfied with its surrounding beliefs. Therefore, with a new sense of responsibility we take up our work again at the opening of a new volume; confident as ever that our chosen task will never be performed until these old, obstructive beliefs and superstitions have been wholly transmuted into living forms of utility working for human progress.

A journal of the character of the Banner of Light need not apologize for open reference to itself, its aims and attainments, after this manner; on the contrary, it is fairly expected of it that, from time to time and on all proper occasions, it come in a personal way before its extended community of readers and friends, and give an outline review of its past, and a brief horoscope, so far at least as pledge and promise form one, of its future. We may use the words of Daniel Webster on another occasion, and say, "The past at least is secure." Nothing can now avail to change that. The good and the evil; the lofty purposes successfully approximated in their practical outcome, and those perchance where the means were not forthcoming to match the earnest "will and deed"; the steadfastness of purpose, and the insufficiency of results, these all belong together, and are to be taken together. In this sphere of human action nothing comes out according to the first design, and it generally is not long before we see for ourselves that it is better so. In this way we are instructed in patience, humility and confidence as to the final good awaiting all. And we likewise come to realize the truth of the existence and constant activity of invisible powers ruling over our heads. It is the lesson of lessons for mortals to learn. Still, the work of the Banner of Light was originally undertaken under spirit instruction, and has been steadily conducted under spirit guidance; and for that reason it has been continued without interruption, and in the face of all obstructions of whatever character.

It does not belong to us to endeavor to catalogue the results of that work; they will everywhere speak for themselves. The record is one for invisible hands to make up. Yet if a constant endeavor to catch the earliest suggestions of the invisibles; if a sleepless desire to know their designs with mortals and to come into perfect harmony with them; if singleness of devotion to a great cause in which the entire race is profoundly interested, and the inspiration of communion with those who are shaping and directing it for the race's highest and most lasting good; if all these motives and incentives can form a body of influence sufficient to produce good results and to make these results visible, then the Banner of Light may justly claim to have been an agent in the resuscitation of the world's spiritual life of no mean rank and importance, and to have earned a place in the world's permanent regard of which nothing can deprive it now. It arrogates nothing to itself, however; it never did, and never will; its professed office has been only to serve. It has never brandished any theories in a dogmatic way in the faces of the people. It has refrained from advocating any organization which should appear to shut out another one. It has refused to discard, or even to forget, the phenomenal proofs of spirit-communion which were first sent to upset all doctrines and dogmas, and which if discarded would result only in the making way for a succeeding generation of theories and speculations and utterly aimless beliefs.

The Banner of Light has held faithfully by

the media and the phenomena from first to last. It has done so because it is through these avenues alone, sometimes apertures rather than avenues, that the light has entered in and dissolved the fabric of superstitious creeds. The belief is abroad that the Christian Church, like the Jewish, and like the Ancient Church before that, has reached the limit of its dispensation, and the Heavens are opened again for a new revelation. It is not, however, a revelation by assertion or argument; not a revelation of mere words, which may mean one thing or another; but a revelation that is a disclosure of truth and fact by means of fact—fact visible, audible, and to the meanest human understanding comprehensible. The proofs of phenomenal Spiritualism are to be seen on all sides to-day, and to be understood of all; the speculations which may be built upon them, however numerous, attractive, or wonderful, are not equally comprehensible or even equally interesting to all, and are therefore incapable of being of universal use. The phenomena are nothing more or less than actual evidences of spirit-communion; they are what has introduced the new belief into the human heart and is causing it to spread rapidly everywhere; and to give them up because a few consider themselves to have outgrown the necessity of them, savors far more of conceit than it does of spirituality.

Not so long as human hearts remain to be reached by the agency of the phenomena, and human beliefs and unbeliefs still demand the agency of another method of rectification and supply, can the phenomena of Spiritualism be given up or even treated as secondary by those who sincerely seek the spread of the vital truth of spirit-communion, and would see the two worlds brought into as close as possible relations. What human minds may be pleased to think concerning these phenomena and what they teach, or to whatever extent they may choose to speculate and dream on the basis of these phenomena, it is certain that no amount of such thinking and speculation is capable of reaching the heart of the world to influence it as the simple, unexplained and direct message of spirit to mortal can do. And upon this we have taken our stand and sought to maintain it from the beginning. Until the heavens themselves shall descend upon the earth with all their nameless and countless influences, we cannot afford to surrender either the phenomena or the media. Of course they go together when they do go. But their work on earth has only begun to be done. If there are those who think they individually feel no longer any need of them, that will not suffice for a reason why all others shall be denied them. Let us never despise the means by which we have gained access to truth, however humble. To do so would in no sense suggest that the truth itself has at last made us free; we should be bound up still in the same dogmatic restraints which are the characteristics of sectarianism and superstition.

Of the welcome fact of the wide and rapid dissemination of the spiritual belief and philosophy among our fellow-men of all classes and conditions there is no longer any question; it is because of this fact that so much fresh earnestness is infused into the blind opponents of Spiritualism. Were it a declining and decaying cause, they would have no such reason to manifest their hostility. In view, therefore, of this rapid spread of truth, it should be our aim as Spiritualists, not to stop to contest with the enemies of the cause, but to win over to the favorable regard of its heavenly doctrines all such as are in a receptive condition in relation to them, and who can be reached by right influences to accept them. It is obviously our first duty to prepare the way for the reception of new truths and new forms of truth by doing all we can to remove unjust prejudices against them. This can be effectually done by the freest distribution of spiritualistic writings among the people, that their meaning and value may be more clearly apprehended and appreciated. It need not concern us as Spiritualists that we do not appear to break down existing creedal organizations; that is not our affair; it may safely be left with other influences; if we simply and humbly go among others, with no view or thought either of proselyting or overcoming them, we shall be received in the same spirit, and instead of arousing hostility we shall find our path clear entirely of that too often fatal obstruction. Let it be understood that we seek only to lead others into a larger light, and our efforts alone will excite commentary, not ourselves.

There is a great deal more of genuine belief in Spiritualism to-day in these organizations than many of us seem to be aware of. Thousands on thousands within the folds of the Christian Church, by whatever name or sect known, have silently received the truth of spirit-communion into their hearts, and are daily living new and larger lives in the light it sheds around them. This welcome truth, revivifying faith and confirming belief, has come down on all human hearts, in the churches and out of them, as the rays of the newly risen sun come from out of the east: They make no audible announcement of their presence; they offer no prophecy of their influence; they come with the silence of heaven's light into the soul; and those who receive the blessing do not think it necessary to do more than accept it in silent gratitude and let it do its work upon them in its own way. Here is a fact of the largest importance for Spiritualists to consider, especially when they feel at all inclined to question the fact of the spread of Spiritualistic truth. The churches to-day are full of Spiritualists. Many of them may not yet be ready to avow their belief in spirit-communion before others, but in their hearts and lives they hold it none the less. It is no matter whether they announce it or not; the fact itself is tribute and testimony enough to the secret and silent power of the new revelation. It has obtained a foothold in the very organizations whose spokesmen in the pulpit denounce it; and even in the families of the preachers it does its work in spite of hostility or protestations.

How very much there is to encourage Spiritualists in the contemplation of this fact. It is one that is not so often taken into the account as it should be, when the growth of Spiritualism is considered. We do not hesitate to say that the good work goes on far more effectually in this way than if it were attempted to force it by propagandism through a separate organization, with its machinery copied from the worn-out patent of ecclesiasticism. There cannot be a doubt about it, in the light of results. Of what importance are the methods of disseminating new truths like those of Spiritualism, in comparison with actual dissemination of them? The thing to be done is the work; and we ought to be willing to trust the invisibles to select the channels for carrying it on, as they selected those for beginning it. Those who hold the highest and largest views of Spiritualism

certainly will do so. It is well if the churches may be made equally useful with our own societies, associations and clubs for the spread of the blessed truths we hold. All then becomes a voluntary service, and each individual performs it from motives which his heart, and not his head, supplies. In this way there do not come up any of those baneful ecclesiastical and theological questions which destroy all the feeling of spiritual receptiveness, and never lend its settled issue either. Truth that makes any way thus cannot be rooted out. If those who are in the church are believers in spirit-communion, we have the best pledge in that fact of the final spiritualization of the churches themselves.

There are a number of Spiritualists who seem to entertain the conviction that phenomenal Spiritualism was only the herald and announcement of a new philosophy, which was to contain a re-statement of the relations of the visible and invisible, the material and the spiritual worlds. And thinking, mayhap, in all sincerity, that the phenomena have performed their allotted service, they manifest an impatient desire to relegate them to the realm in which past things are kept, and to push out upon the shoreless sea of speculation and theorizing. But, as we have said above, on the basis of the latter certainly could not be built any stable structure of belief, whereas on the phenomena it is possible to construct a faith that is akin to knowledge; which nothing on earth can shake. Mere speculations, with whatever force and skill they might have been presented, never would have arrested the world's attention as the humble rapping of the spirits has done. And the phenomena, as we all know and see, are gaining ground more rapidly than the most glowing and subtle speculations ever could have done.

The spiritual phenomena were not sent until the heart of humanity was in a receptive and listening mood; they will remain no longer than it continues in the same mood. When the human mind in its conceit proposes to take the work out of the hands of the invisibles who inspire and direct it, it is very much to be feared that whatever results specially from such action will have to bear some other name than Spiritualism. Mysticism can never hope to be the same thing at all. That may serve to intensify and perhaps elevate the workings of the human mind for a time, but it was never known to bear fruit. Let us not cease to cherish phenomenal Spiritualism, which brings mankind to a personal knowledge of and belief in a future state that is the continuation of this. Reasoning cannot do that; nothing short of revelation can.

**The Rise and Progress of Spiritualism in Australia.**

The Harbinger of Light, published at Melbourne, Australia, for August, reaches us as the closing number of the first decade of its existence, and the editor furnishes a review of the origin of its publication and the work it has accomplished during the ten years just closed. At its advent in 1870, considerable interest had been awakened in the subject of Spiritualism, by the lectures of Mr. Naylor in Melbourne, and Mr. Leech at Castlemaine. The leaders of the church became disturbed thereat, and seeing their gods in danger, sought to stay the progress of what would eventually lessen their influence and possibly their income. But the lecturers gained strength from the opposition that was intended to weaken them. Mr. Naylor spoke and wrote with more vigor; the addresses of Mr. Leech were published from week to week in pamphlet form and widely distributed. At the same time, Mr. Charles Bright, who had published letters on Spiritualism in the Argus, over an assumed name, openly identified himself with the movement and spoke publicly on the subject. Shortly after, eleven persons met and formed an association, which soon increased to eighty members. A hymn book was compiled and Sunday services began. As elsewhere, the press ridiculed, and the pulpit denounced Spiritualism as a delusion. The subject was discussed in the "Eclectic Association." A number of articles in the Argus brought some of the facts prominently before the public, and the growing interest was sustained and advanced by a public discussion between Messrs. Tyerman and Blair. In 1873, a Sunday school on harmonical principles was established, Mr. W. H. Terry, the proprietor of the Harbinger, being its first conductor. Almost simultaneously with this was the visit of our fellow-countryman, Dr. J. M. Peables, whose public lectures and work in the Lyceum served to strengthen the hands and the hopes of those who were interested in it, and to consolidate the movement. A controversy in the Age, between Rev. Mr. Potter, Mr. Tyerman and Mr. Terry, brought the facts and teachings of Spiritualism into further notice.

Through all this pioneer work the unseen laborers, through various mediums, had continuously and persistently dealt efficient blows against the materialism not only of the world but of the church. Soon came Dr. Peables, Thomas Walker, Mrs. Britten and others, who widened the influence of the spiritualistic philosophy, and aided the Harbinger in its efforts to establish Spiritualism on a broad, rational basis. It has been sustained solely on its own merits, having none of the aids usually awarded by booksellers and news agents to publications issued in the interests of popular movements. Mr. W. H. Terry is deserving of all praise for his unselfish and faithful exertions in carrying the Harbinger through ten years of as hard labor as ever befell any similar enterprise, and we bespeak for him, in his continued efforts to make known the evidences of a future existence and the illuminating truths of Spiritualism, the hearty cooperation and sympathy of all friends of the cause.

"Epes Sargent is about to publish a new work on Spiritualism, considered from a scientific standpoint. There are those who may question whether Mr. Sargent is the person for such a treatment of the subject, but this makes no material difference to those who are wedded to a theory."

The above is from the Free Religious Index, which, as some of our readers may be aware, is a weekly journal, published in Boston. The whole animus of the paragraph is contained in the part we have italicized, and amounts simply to this: "Mr. Sargent is not the proper person to treat the subject of Spiritualism scientifically, inasmuch as he accepts the spiritual hypothesis." Is not this prejudging the whole subject with a vengeance?

Read the announcement made on our fifth page by Mrs. Emma Hardinge Britten, concerning Sunday services for the people, to be held at Harvard Rooms, New York City.

**The "William Twining" Case.**

Various members of the secular and also of the so-called "religious" press have for a few weeks past made bilarious mention of the decease of a gentleman bearing the above name, their joy being caused by the hope that, with a recital of his peculiar affliction and demise, they might be able to point a moral, which might run in this wise: "Nothing different could have been expected from those attending the 'Neshaminy Camp-Meeting' (recently closed), and such is always the result of a belief in Spiritualism." But these hopeful earthlings reckon most fabulously "without their host" in so doing, as the facts which are continually transpiring in this direction conclusively prove.

The editor of the Delaware Valley (Pa.) Advance thought he saw a chance, too, to join the "Tray, Blanche and Sweetheart" combination; but he has, it seems, been led, after the first dash, to retire most confusedly to cover—the cause of his precipitate retreat being an unexpected forward movement on the part of Prof. S. B. Brittan. Prof. B., having received information from parties resident in the vicinity, at once replied to the Advance manager, and not only gained admission to the columns of that paper (as all may see who will turn to our third page), but also called out an editorial from that individual, wherein he stated that he had "no criticisms to make," and did not want "a controversy" with Dr. Brittan; he nevertheless tried to send his readers off on a false scent by saying that the Professor had "advanced no arguments in support of the doctrine of the people he defends," when he (the editor) knew very well that the object of the latter was not to discuss the doctrines of Spiritualism, but to meet his charges, and to rebuke the bigoted spirit of their author. Desiring of covering his ignominious retreat, the Advance editor, like the ostrich when pursued, forced his little head into the sand, leaving his more ponderous body in plain view. His appeal to the community to devise means to limit the rights of Spiritualists was atrocious, and deserved the earnest protest and the unqualified condemnation to which Prof. Brittan has given expression.

**Contents of the Present Number.**

The current issue marks the commencement of a new volume. The reader will find scattered through our columns this week many choice gems of thought, both from the spirit-world and from some of the best known workers on the mortal plane in the spiritual vineyard. Among the points of interest may be noted the following:

Spirit George Whitfield's discourse—on our first page—delivered through the trance mediumship of Mrs. Cora L. V. Richmond. This is worthy of the closest attention, and is a masterly statement of the issues of the hour.

Articles by William Oxley (of England) and Thomas K. Hazard, on phenomenal matters and their outcome; these papers will bear repeated perusal.

Another installment of John Wetherbee's deeply interesting story.

The joint narratives of B. T. Young and Mrs. Stephens, wherein the last hours of E. V. Wilson, and a prophecy concerning his decease, are spoken of.

The spirit messages and answers to questions—on our sixth page—which are of marked importance.

A choice original poem contributed by Miss M. T. Shelhamer.

In addition to the above, the names of A. E. Newton, Giles B. Stobbins, Prof. Joseph Rodes Buchanan, S. B. Brittan, M. D., Dr. Peables, E. A. Chapman, Capt. H. H. Brown, and others, attached to articles vouch for their individual practicality and worth, and so, collectively, to the value of No. 1, Volume XLVIII, which embraces them.

**The London Society for the Abolition of Compulsory Vaccination.**

This excellent organization has just taken a central office in the heart of the British Metropolis, Gray's Inn Chambers, No. 20 High Holborn, London, W. C., for carrying on the agitation against medical domination in general, and compulsory vaccination in particular. Mr. William Tebb, who visited this country last year and assisted Dr. Alexander Wilder and Prof. Robert A. Gunn to inaugurate the first American Anti-Vaccination League, New York, is Chairman of the Committee, and Mr. William White, the able editor of the Vaccination Inquirer and Health Review, and the well-known author of the Life of Swedenborg, is an active member of the Executive Committee. The Society's object is to diffuse information on the subject throughout the world, to publish tracts and pamphlets, arrange lectures, &c. The correspondence and demand for literature from the United States indicate a growing interest throughout this country, and we hope that those of our readers who have witnessed the mischief and misery induced by the unnatural process of State blood-poisoning, known as vaccination, will send to the Honorable Secretary, Mr. Walter Hasker, for an assortment of anti-vaccination publications. The subscription for Honorary Members is \$5 per annum, and it is not easy to see how those who are concerned for the abolition of medical tyranny, and promoting sanitation and hygiene, can make a wiser expenditure than by joining this useful Society.

Boston fairly outdid itself in the way of a procession on the 17th. Six miles of humanity that occupied four hours in passing a given point, and everything orderly, up to time, and satisfactory, was something worthy of the occasion it celebrated—the two hundred and fiftieth birthday of the city. The streets were thronged with half a million people; they were more than that, they overflowed into every side avenue and lane, into doorways, and houses from basement to attic. In the morning the historic Old South was filled to listen to an oration by Mayor Prince. From twelve to six the procession was in motion. In the evening a torchlight procession, accompanied by sixteen tableaux mounted on platform cars, under the superintendence of the German Turners, presented a new feature in our celebrations, and a pleasing and animated appearance. The military display in the day procession has been seldom if ever equalled in New England. Besides the city and State organizations there were companies from Norfolk, Va., Brooklyn and New York City, the latter being accompanied by Gilmore's band. The seventh division was composed of the trades, excellent displays—some of them unique, others quaint, ancient "fymed" and grotesque—being made by manufacturers. Notwithstanding the immense crowds, constantly moving in every direction, and liable to innumerable casualties, no serious accident occurred, and no disturbance arose.

**Lace as a Source of Materializing Strength.**

In another column will be found a letter from Mr. Hatch, of Brooklyn, introduced by Thomas R. Hazard. The remarks of the latter gentleman touching the purpose for which materialized spirits bring such quantities of lace as is usually observed when they appear, reminds us that, in several instances, different parties have testified to us that at séances where they were present there was a far greater quantity of that article at the commencement and during the early part of the séance than at the latter portion. There seemed to be, they stated, a superabundance of it at first as an article of apparel; but if we accept the very reasonable view of Mr. Hazard, supported as it is not only by his own experience but likewise by that of Mr. Hatch, there was a necessity for its plentitude. Although there was such a large supply at the outset, it gradually decreased, until later in the evening its scarcity was quite noticeable, showing that the elements of which it was formed had for some purpose been employed, and that as a consequence the supply had become exhausted. Those of our readers who have had experience at materializing séances will, doubtless, upon considering the view of the matter suggested by Mr. Hazard, recall many incidents substantiating its truth.

**The Banner of Light Free Circles.**

Miss Shelhamer holds séances for spirit communications every Tuesday and Friday afternoon at three o'clock precisely. All are cordially invited to attend.

Mrs. J. C. Hunt, of Somerville, writes us that at the séances of the Eddy Brothers held at Lake Pleasant she witnessed what to her were convincing evidences of the genuineness of the materializing form of spirit manifestations—persons notable when in this life, Indians, blacks, men, women and children, to the number of from twenty-five or thirty, appearing at each séance, and exhibiting great diversity in size, form, complexion and manner of expression. At one time three children came, one of whom was a son of our informant. This little fellow appeared so delighted at his success that he clapped his hands, and jumped up and down vigorously. A brother-in-law of Mrs. H. also came, and was by her unmistakably recognized. At one time a spirit came to her, and drew a shawl from her lap, and another from her handkerchief, none having previously been in either place. What purported to be E. V. Wilson came, and pointing to a lady, as he was accustomed to do on the platform before he passed on, said, "I see a spirit standing by you," and then described the spirit, mentioning a disfigurement of the face, and giving the full name, all of which was correct. At Horatio's light circle a materialized hand was seen to pass directly through a closely woven blanket, and write the name of a spirit friend of Mrs. H. known only to her; and shortly after another hand passed through the blanket, and sounded the strings of a violin. Numerous other equally wonderful manifestations were given to other persons present, affording, we are informed, great satisfaction to the visitors.

Information reaches us that the widow of N. B. Starr, the artist-medium—whose departure for the spirit-world we recorded some time since—has been left in destitute circumstances. Any assistance which the reader of this paragraph may render her whose life has been devoted to the cause, will be most worthily bestowed and thankfully received. She has half a dozen paintings executed by her husband, which she is willing to dispose of at reasonable prices, the proceeds from the sale of which would materially aid her to meet her immediate wants. It is thought that as soon as this is known parties will be found who will be anxious to avail themselves of the opportunity to possess one or more of them. From what we have heard of Mr. Starr's productions, we presume these pictures would very worthily adorn the home or séance-room of any Spiritualist, or the lecture or lyceum hall of any society. The paintings are of various sizes, one of them being quite large—four feet by six. Any person disposed to purchase the paintings, or to offer any suggestions or words of encouragement to Mrs. Starr, can address her at 489 West Liberty street, Cincinnati, O., where she is at present sojourning.

We take pleasure in calling the attention of our readers to Andrews' Bazar, an extended notice of which appears in our columns. This paper has passed the experimental stage, and with a grand circulation, is a magnificent success. For the low price, only \$1.00 per year, we are sure no paper published gives more valuable information or a more interesting literary treat. Notwithstanding its remarkably low price, the proprietor gives a choice of valuable premiums to each subscriber. We advise our lady readers to give the advertisement of Andrews' Bazar a careful reading.

A grand tournament for professionals and amateurs, held under the auspices of the Irish Athletic Club of Boston, will take place at Spy Pond Grove, Wednesday, Sept. 23th. The Bay State Band of 20 pieces will furnish music for grounds and dancing during the day. Steam cars leave the Lowell depot in Boston, every hour; and horse cars run all day from Bowdoin Square. Should the weather prove unfavorable, the tournament will occur on the next fair day.

A correspondent writes: "A notice of the decease of little Miss Barbara Wood, only daughter of Dr. and Mrs. Wood, of Pocomsett, Mass., was printed in your issue for August 21st, under 'Notes from Onset Bay.' Dr. Wood took his daughter's departure so much to heart (as they were closely allied in spirit) that he never rallied, and has recently joined his darling child in the life beyond, where no separation can come between souls that truly love."

Mr. Crockett, of Rockland, Me., who has the reputation of being a highly successful magnetic healer, called at this office last week. He contemplates locating in this city or vicinity.

Read what Warren Sumner Barlow says elsewhere, concerning the published works of Dr. E. D. Rabbitt. Colby & Rich, 9 Montgomery Place, Boston, have these books on sale.

**A Word from Mrs. H. F. M. Brown.**  
 To the Editor of the Banner of Light:  
 My name in the Banner of Light still locates me in Santa Barbara, and it gives me the position of Conductor of the Lyceum. I write, with regret, that ill health has obliged me to leave the Lyceum—to abandon all labor. I have come back to my old home on San Diego Bay, where I may remain till the gates of the Beautiful Land are open to me. So please drop Santa Barbara, and substitute National City, Cal. I want to thank you for the Banner, and to bless you for the spirit of peace, love and charity you have always made manifest.  
 H. F. M. Brown.

BRIEF PARAGRAPHS.

A man's good name never deserts him, while riches, obtained through fraud and dishonesty, after proving a curse and a source of misery, usually take unto themselves wings and fly away.

Miss Helen Gladstone, the daughter of the Premier, is one of the successful candidates in this year's class list of Cambridge University examinations.

"The artist-ecologist" is what they call him now! Rev. T. De Witt Talmage, of Brooklyn, says there is a class of phenomena which leads him to believe that from the spiritual world there is soon to be a demonstration of some sort for the good of this earth. He thinks the veil between this world and the next is getting thinner every day. Of course he takes special pains to inform the world that he is not a Spiritualist, but "what's in a name?"

STRENGTH FOR DUTY.

Al! If an angel offered me the dower Of choice from treasures of the better Land, I would choose Work, and never-failing power To work without weak hindrance by the way, Without recourse to the weary hour. When tired, tyrant Nature holds its sway Over the busy brain and tottering hand, So would I choose from blessings infinite, But will I know my potent gift I crave, The tireless strength of ever-continuing task, Is not for this life. But beyond the grave It may be I shall find the thing I ask; For sure I know there is a better land, Where will and work and strength go hand in hand!

Speaking of the inconsistencies between different parts of the Bible, Rev. E. E. Hale tells of a deliciously absurd excuse made by an eminent Hebraist, who said that the consonants of the Hebrew text were inspired, but that the vowels were not inspired.

The London Medical Times notices a case of poisoning at Tully, Ireland, from having eaten salt horse-mackerel. A father, mother and three daughters were the victims. The verdict of the coroner's jury was, "Died by the visitation of God, after eating some horse-mackerel which was not properly cured."

I like the click of the type in the composing-stick of the compositor better than the click of the musket in the hands of the soldier. It bears a leaden messenger of death, and a sultrier force, and of a surer aim, which will mark, though it is a thousand years ahead.—Chaplin.

A Texas minister, appointed chaplain of the penitentiary, preached his farewell sermon from the text: "I go to prepare a place for you, that where I am ye may be also."

We are sorry to learn of the increasing physical feebleness of Lucretia Mott.

Where is this perfect reason, so near me, yet so distant?—I wonder. Is it?—I wonder. I dwell this supreme reason? Is it not?—I wonder. I dwell within me a clear idea of a perfect unity, far superior to what I can discover in my own soul. It is doubtless this idea of a perfect and supreme unity in my own mind, and a unity in the soul, and even in matter. This idea of what is simply and indivisibly one can only be the idea of God.—Fenelon.

"Who was it that said it is not good for man to be alone?" asked a Sunday school teacher of his class. A bright boy answered, "Daniel, sir, when he was in the lion's den."

Spiritualist Meetings in Boston.

Prime Memorial Hall.—Children's Progressive Lyceum No. 1, held in sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock. The public cordially invited.—D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner of Washington streets, every Sunday at 10 1/2 A. M.—J. B. Hatch, Conductor.

Berkley Hall.—Free Spiritual Meetings are held in this hall, 170 Tremont street, every Sunday at 10 1/2 A. M. and 7 P. M.—J. B. Hatch, Conductor. Regularly during September and October, 1880. The public cordially invited.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7 1/2 P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 45 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartet singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Engle Hall) is held at Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7 1/2 P. M. in Temple of Honor Hall, 104 Federal Street, opposite Hollisman Car Station. Sent. 20th Street. Conductor, Mrs. J. B. Hatch. Colville will speak on "How to accomplish the most good in earth-life."

Paine Hall.—Another glorious day was Sept. 10th, and our hall showed an increase in attendance, both in members of the Lyceum and visitors. The beautiful autumn day drew to the place of meeting both old and young, all eager to receive the inspirations of the occasion. We saw many new faces among the audience, and the happy expression on them told the story of the gratifying and profitable day. The proficiency of the members of the school. Ninety children in the march, which was admirably conducted, was a pleasing sight, and all kept excellent time to the fine music rendered under the leadership of Mr. Henry. Many of the pioneers in Spiritualism were present, and manifested their pleasure at the able manner in which the children acquitted themselves.

The order of exercises was deviated from somewhat today, making a memorable change in the opening song and Silver Chain Recitations, the orchestra gave one of their fine selections; the Banner March then followed; the recitations were by the following ladies: Emma G. Cook, Emma G. Cook, Jennie Oettinger, May Waters, Esther Oettinger and Jennie Bicknell; a reading by the Assistant Guardian, Miss Helen M. Dill, followed, and this portion of the exercises was concluded by a song by Hattie L. Rice. The callisthenics, led by the conductor and Miss Jennie Oettinger, were the next on the programme. The children never did better, and all entered into the spirit of the exercise with unusual vigor.

The question proposed for Sunday previous was well responded to by the leaders, Mrs. Jones, Mrs. Peters and Frank L. Omond; and also by children, May Waters, Jennie Smith, Annie Clarke, Amy Peters, Esther Oettinger, Frank Young, Emma Oettinger, Manie Brewster, Ed. Madam, and Mrs. Griffin, whose answer was a recitation well delivered.

Dr. Richardson made a few remarks to the point. The question was, "What is my duty to the Lyceum?" The answers showed unusual depth of thought in children so young, and the Doctor complimented them on the able manner in which they had acquitted themselves. Mrs. Mattie Hull followed with some appropriate remarks, in which she spoke of her former connection with this Lyceum, and of her pleasure in witnessing its present prosperous condition. After a few remarks by the Conductor, this fine session of the Lyceum closed with the Target March.

Little Blanche Sherman, who is to have a farewell testimonial in Paine Hall on Friday next, was present, and will next Sunday favor the Lyceum with some of her favorite songs. Let all the friends of the Lyceum and Little Blanche be present.

Children's Progressive Lyceum No. 1, Boston, Sept. 10th, 1880.

AMORY HALL.—The following was the order of exercises of our Lyceum session yesterday morning: Overture by orchestra; Silver Chain Recitations; Banner march; recitations, etc., by the following pupils: Gracie Burroughs, Alice Messer, Freddie Butler, Bertie Kemp, Jennie Lathrop, Mr. Ames, of this city, occupied the platform for a brief period, his remarks being received with much favor, both by pupils and adults. As the close of his address Miss Carrie Shelhamer and Mrs. Hattie Sheldon gave vocal selections; the physical exercises followed, closing with the Target March.

Our Lyceum is gaining in the popular estimation, and the large audience and the increase of pupils each Sunday combine to testify. The following parties have added their names to our subscription list: Mrs. Chase, Thomas Peeney, Mrs. Shelhamer, Mrs. Collins, Hon. J. Weaver, Mrs. G. W. W. Nash, Mrs. Burroughs, Mrs. Foster, Mr. Humphrey, Mr. Ware, as also two others who gave their names as "friends to the cause." This new departure is working admirably. Mr. J. B. Hatch, senior, our Conductor, will be pleased to receive name and funds, by letter and will in return forward the handsome receipts prepared, bearing the engraving of Shawmut.

Our Lyceum has made arrangements for their first concert on Tuesday evening, Oct. 6th. These entertainments are given for the enjoyment of pupils, as each one is admitted free. We feel confident as in times past they will be well patronized by the adults, and we shall be glad to have you.

Now friends, pay our school work; we have room for all. Remember this, that our doors are open free to all, and each will find a hearty welcome.

Sec'y Shawmut Spiritual Lyceum. Boston, Sept. 20th, 1880.

EAGLE HALL, 616 WASHINGTON STREET.—Our meetings in this place on Sunday last were very fully attended through the day, and were of an unusually interesting character. The most perfect harmony and good feeling prevailed, and all seemed to feel that they

were in the midst of angels, and that, instead of being away at a great distance and no one knows where, the angels were directly in their midst, and that their angel friends were not only there, but were there for a purpose, and that the purpose was to inspire and encourage them on to better and nobler lives.

The morning and afternoon exercises consisted of short, interesting and instructive addresses by Dr. B. F. Richardson, Miss D. B. Simpson, Mrs. Perkins, Mr. C. M. A. Welch, Mrs. Ireland, Mrs. Nelson, Mr. Dickford, Mr. A. W. Scott and several strangers.

Many excellent and convincing tests were also given through the mediumship of Mrs. M. C. Ireland, Mrs. Nellie Nelson, Dr. B. F. Richardson, Miss D. B. Simpson, Mr. A. W. Scott and others, nearly all of which were given to strangers, and were recognized by those for whom they were intended; several of whom stated that they were never before in a spiritual meeting.

A very sympathetic and congratulatory letter was read by the chairman, from our sister, Mrs. Fannie Wilder, of Leominster, which accompanied several boxes of beautiful flowers, selected by Mrs. Wilder from her garden under spirit control, to be presented to the mediums and other friends in Eagle Hall.

In the evening we listened to a rare treat in the way of an address by Dr. K. Cooney on the principles of color, as applicable to health and sickness, on Dr. Babitt's theory of light and color.

At the conclusion of his discourse Mrs. Abby Burnham made a few interesting remarks, and concluded by giving psychometrical readings of several in the audience from a glove worn by the persons described. Her readings, as well as other tests given by her, gave general satisfaction to the audience. Appropriate remarks were also made by Miss Simpson, Mr. Dickford and others.

These meetings have been held through the summer without vacation, and will be continued every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M.

Pythian Hall.—Last Sunday was a day of interest at this place. The morning healing circle was opened by a short address by L. C. Welch, of Connecticut, upon "The Origin of the Human Spirit; the causes of different degrees in the original development of the faculties; the condition of man after death; his social surroundings; mode of employment; his divine possibilities, and capacity for limitless attainments." These points in the subjects were handled with the depth of thought and perspicuity of style that characterize the most subtle metaphysician and reasoner. He is entitled to the kind consideration of all true friends of genuine Spiritualism, free thought and progress, wherever he may go.

In the afternoon Prof. Toole gave the last but one of his addresses upon "The Science of Metaphysics and Anthropology," which was a grand effort, frequently eliciting merited applause. Next Sunday afternoon the Professor will speak upon "The Remedy," and a sound and practical discourse may be expected.

W. J. Colville.

Meetings in Berkeley Hall, Boston.

On Sunday, Sept. 10th, this hall was so crowded that many persons were obliged to stand during the entire service. In the morning W. J. Colville delivered an inspirational lecture on "Spirit-Materializations," which has been expressly reported for these columns. It is needless to say that the guides of the lecturer endorse this phase of phenomena, entirely and vindicate the medium for its practical uses, and papers of the kind, executed by ignorant operators of all they fail personally to comprehend. Following the lecture a poem was improvised on three subjects presented by members of the audience.

In the afternoon Mr. J. W. Fletcher was the speaker, assisted by W. J. Colville. The attendance was even larger than in the morning, every inch of standing room being occupied. The services were of a very inspiring character, and a most impressive invocation and an impromptu poem under influence of his spirit-guides; the congregational singing was excellent, and the large audience was remarkably quiet throughout a long service.

Mr. J. W. Fletcher read a most effective style, and delivered an eloquent discourse on "The Needs of the Hour." At the outset of his remarks he urgently recommended all Spiritualists to cultivate a charitable and unselfish spirit, and to cease meddling with things which regard to those who condemn either persons or causes unheard, and satirized those pseudo-investigators who after dictating their own conditions which spirits refuse to accept, in most bombastic style, and in a manner that is entirely unwarranted by Spiritualism. Mr. Fletcher and his guides are of opinion that we do not need more phenomena so much as we need intelligence to comprehend the significance of those which have been granted to us already. They also considered a home for aged and persecuted mediums a great desideratum. Spiritualists needed more tolerance, more charity; and also more zeal in furnishing means for the protection of their injured and endeared brethren.

It would be useless to attempt to give the substance of an hour's lecture in a few lines. It is simply just to Mr. Fletcher to say that he not only drew but held and interested a magnificent audience.

Both gatherings in Berkeley Hall last Sunday were eminently representative and intelligent. Since the abolition of the door fee, the quarterly subscriptions and Sunday collections have been found almost adequate to defray expenses. These meetings will be held regularly—till the end of next June—twice every Sunday. Any persons interested in their success are invited to communicate with Timothy Bislow, 250 Hancock street, or with W. J. Colville, 91 Pembroke street, Boston.

On Sunday next, Sept. 20th, at 10:30 A. M. W. J. Colville will deliver an inspired discourse on "The Future of the Earth and Humanity." It will be held at 3 P. M. six subjects will be accepted from the audience.

On the following Sunday, Oct. 3d, Prof. Kiddle, of New York, is expected to lecture for the first time in Boston. In this hall at 7 P. M. cases of Spiritualism, is also expected to give one of his concerts on the same evening.

Mr. Colville wishes to announce that in conformity with the desire of many of his friends, his public recitations will be held at 91 Pembroke street, every Friday, at 3 P. M. On Friday evenings at 8, he purposes giving an extended course of lectures on "Spiritual Revelations." For these lectures, tickets must be procured in advance, and only 100 will be issued.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

P. C. Mills speaks in Pierson Sunday, Sept. 10th; Tuesday and Wednesday evenings, 21st and 22d, at Sparta Centre; on Sunday, the 26th, he expects to be at Grand Rapids, Mich. Will make engagements for week-evenings or Sundays for a short time longer in that part of the State. Address him Grand Rapids.

Capt. H. H. Brown spoke at Bristol, Conn., Sunday, Sept. 10th. At Southington, Conn., the 22d; he will attend the Annual Convention of the Connecticut State Association at Willimantic, Sept. 25th and 26th. Will speak for the Brooklyn Fraternity, corner Fulton street and Gallatin Place, Oct. 1st, upon "The Transition of Spiritualism from the Phenomenal to the Practical." He will speak for the First Society in Philadelphia the five Sundays of October, and would like week-day engagements in that vicinity that month. Address him during October care of H. B. Champlin, 200 South 10th street, Philadelphia, Penn.

J. L. L. Channey writes from Grand Forks, Dakota, that Mrs. M. C. Lawson, of England, (late of Canada,) has recently been doing good work in that place. She is now ready for engagements as a trance speaker. Her address is Box 289, Grand Forks, as above.

Bishop A. Beals closed his engagement in Cleveland, O., Sunday, Sept. 10th. He speaks the last Sunday of this month in Whittier, Ill., and then goes to St. Louis, Mo., for October.

Mrs. Mary A. Charter wishes to return thanks to her many friends at the Lake Pleasant and Sunapee Lake Camps for the various favors bestowed upon her while in attendance at these places. Her present address is 80 Green street, Boston, Mass.

Mrs. R. Shepard-Lille and husband, Capt. H. H. Brown and Mr. J. Frank Baxter will be present Saturday and Sunday, Sept. 25th and 26th, at the Connecticut State Convention of Spiritualists, to be held at Willimantic, Ct., offering addresses, music and exercises in mediumship. (See published call in another column.)

Wm. H. Eddy, for the present, is located at the home of Mrs. J. P. Barber, Nashua, N. H.; post office address, Lock Box 1338.

Dr. L. K. Cooney will speak for the society in Beverly, Mass., at the usual hours, Sunday, Sept. 26th. He would like lecture engagements for the fall and winter; after next week he expects to have rooms in Boston for readings, healing and medical advice. Address care Banner of Light.

Mr. J. William Fletcher, who for two years has drawn large and fashionable audiences in London, made his first public appearance in Boston, Sunday afternoon, at Berkeley Hall. He was greeted by an audience that filled every available space, while many were unable to gain admission. The subject of the discourse was "The Needs of the Hour," and during the delivery the lecturer was frequently applauded. Mr. Fletcher will remain in America a little longer than was at first expected, and will accept a limited number of engagements for public lectures. He will

speak in Lowell next Sunday afternoon and evening. All communications may be addressed to 9 Montgomery Place, Boston.

Dr. W. L. Jack may now be addressed at 60 Merrimac street, Post Office Block, Haverhill, Mass.

Information reaches us that Frank T. Hopley has just closed a highly successful season of mediumistic labor at Millan, O.—his platform tests, at the close of his lectures, being universally acknowledged as correct. He is ready to make engagements for the fall and winter, to which end he can be addressed at Dayton, O., care W. H. Best.

J. Frank Baxter spoke Sunday, Sept. 19th, to a crowded assemblage in the church at Willimantic, Ct., and will give two lectures there again next Saturday and Sunday, Sept. 25th and 26th. On Sunday, Oct. 3d, he is under engagement for East Braintree, Mass. Address him at once, for coming fall and winter season, at 181 Walnut street, Chelsea, Mass.

Joseph D. Stiles will speak in West Duxbury, Mass., Sunday, Sept. 26th, forenoon and afternoon.

East Braintree.

To the Editor of the Banner of Light: The Spiritualists of this vicinity held a meeting at Williams's Hall, Weymouth, Sunday afternoon and evening, Sept. 10th. Mrs. N. J. Willis delivered two very interesting lectures. In the afternoon her guides gave some excellent advice at this the commencement of our series of meetings, and in the evening lectured upon the following subject, suggested by one in the audience, "Spiritualism: How it Works, and What it Seeks to Accomplish," which was handled in an excellent manner.

Our next meeting is to be held in Clapp's Hall, Weymouth, J. Frank Baxter being the lecturer. G. E. PRATT.

Dr. E. D. Babitt's Works.

To the Editor of the Banner of Light: Those who have not had the pleasure of reading these valuable contributions to science, little realize their value, especially that of Dr. Babitt's book on Color. It is conceded by scientists that in this great work the Doctor has given to the world a new revelation on this important subject, which pertains to the health and happiness of all. The book is an intellectual feast to every thoughtful progressive mind.

"IMMORTALITY, OR OUR FUTURE HOMES AND DWELLING-PLACES, AND EMPLOYMENTS IN SPIRIT-LAND." Through the courtesy of Colby & Rich, we have just received a new book from the pen of Dr. Peebles, with the above significant title. This elegantly-bound volume is replete with spiritual truths that it behooves every Spiritualist in his private and public papers to acquire, and we have no doubt but they will avail themselves of the inestimable privilege of perusing its elegant and scholarly-written pages, as soon as it is known that such a book exists; for it contains many of the experiences of Dr. Peebles in his extensive travels, not only in this country, but foreign lands as well. There is such a fascination and charm interwoven into its pages that it is impossible, after commencing to read it, to give it up until its entire contents are devoured; at least, that was the case with us. It is bristling with communications obtained in Brahmical, Buddhist and Mohammedan countries. In it are messages and answers through one hundred of the most celebrated and reliable mediums in the world. This splendid volume is printed on nice paper, in clear type, and its mechanical make-up is unexcelled. It is now ready and for sale by the publishers, Colby & Rich, at 9 Montgomery Place, Boston. Price \$1.50; postage 10 cents.—Voice of Angels.

THE EDITOR-AT-LARGE. The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Aug. 21st, 1880, is as follows:

Table with 2 columns: Name and Amount. Total to date: \$1,330.65

Harvard Rooms, Reservoir Square, 6th Avenue, New York. SUNDAY SERVICES FOR THE PEOPLE. In which the unity of POPULAR SCIENCE AND PRACTICAL RELIGION will be demonstrated.

MRS. EMMA HARDINGE BRITTEN, The eloquent English speaker, will give a brief course of lectures in the above hall on FORTUNE, ASTROLOGY, ZODIAC, PHRENOLOGY, &c., &c., on the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of the month of October, commencing Sunday, October 3d, at 11 A. M. and 7:30 P. M., on which occasion the subjects will be: Morning, THE GREAT REFORMATION OF 1517, or THE MONK THAT STROOK THE WORLD; Evening, THE GLORIES OF THE STARRY HEAVENS, illustrated by grand stereoscopic views of the heavens, shown by the Drummond light. Admission to each lecture, 10 cents.

Brooklyn Spiritual Society Conference Meetings At Everett Hall, 308 Fulton street, every Saturday evening at 8 o'clock.

Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place.

Brooklyn (N. Y.) Spiritual Fraternity. Friday evening, Oct. 1st, "The Transition of Spiritualism from the Phenomenal to the Practical," Capt. H. H. Brown, President First Society New York Spiritualists.

Friday evening, Oct. 1st, "The Transition of Spiritualism from the Phenomenal to the Practical," Capt. H. H. Brown, President First Society New York Spiritualists.

Saturday evening, Oct. 9th, "The Identification of Spirits," Prof. Henry Kiddle, New York City.

Saturday evening, Oct. 10th, "A Noble Motto and Its Galvanic Influence," Mr. J. W. Bowen.

Saturday evening, Oct. 23d, an Experience Meeting. Wella Anderson, the spirit-artist, will be present and draw spirit pictures.

Saturday evening, Oct. 30th, "Spiritual Experiences," Mrs. W. H. Eddy, Metuchen, N. J.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference. S. B. NICHOLS, Pres.

No one can be sick if the stomach, blood, liver and kidneys are well. Hop Bitters keeps them well. Kidney-Wort in hot weather sustains the system and keeps up the strength.

The West Braintree (Vt.) Spiritualist Association will hold its Third Anniversary Meeting at West Braintree Saturday and Sunday, Sept. 25th and 26th. Speakers engaged: Mrs. George B. Brainerd, Mrs. Lizzie Manchester, West Randolph; George A. Fuller, Dover, Mass.; Miss Jennie Hagan, South Royton, N. H.; Mrs. J. W. Brown, West Braintree, Vt.

Passed to Spirit-Life: From Fall River, Mass., Sept. 13th, 1880, Sarah, wife of Edward M. Adams, aged 60 years.

Connecticut Spiritualists. The Sixteenth Anniversary of the formation of the Connecticut Association of Spiritualists will be commemorated at the residence of Mrs. W. H. Willimantic, Sept. 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of the month of September. The Spiritualists of the State are earnestly invited to attend, and to bring with them their friends and relatives. Mr. J. Frank Baxter, Capt. H. H. Brown, and other speakers will be present. L. ROBINSON, Secretary.

THE WEST BRAINTREE (VT.) SPIRITUALIST ASSOCIATION will hold its Third Anniversary Meeting at West Braintree Saturday and Sunday, Sept. 25th and 26th. Speakers engaged: Mrs. George B. Brainerd, Mrs. Lizzie Manchester, West Randolph; George A. Fuller, Dover, Mass.; Miss Jennie Hagan, South Royton, N. H.; Mrs. J. W. Brown, West Braintree, Vt.

From Fall River, Mass., Sept. 13th, 1880, Sarah, wife of Edward M. Adams, aged 60 years.

Mrs. Adams was a firm believer in spirit communion, and its philosophy sustained her through the long and painful illness she passed away in the full triumph of her beautiful and comforting faith without a murmur or regret, leaving a large circle of friends to mourn her loss. Fall River, Mass. SUSAN H. WIXON.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. Special Notices forty cents per line. Minimum, each insertion, ten cents. Business notices thirty cents per line. Agency, each insertion. Notices in the editorial columns, large type, headed number, and date per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis sent lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Mounsey, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 7.

Special Notice. DR. F. L. H. WILLIS.—Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy. 3.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Finsbury Road, Stoke Newington, N. London, England. Mr. Morse also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

LONDON (ENG.) AGENCY. J. Wm. Fletcher, No. 22 Gordon street, Gordon Square, is our special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at St. James Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. FERREY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritualist and Reformatory Works published by Colby & Rich. All orders may be sent to him at all times he should be there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 820 Market Street, keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mr. Snow, at the Spiritualist meetings now held at 1204 Hall, 737 Mission street. Catalogues furnished free.

ST. LOUIS, MO., BOOK DEPOT.—The Liberator and Reformatory Works published by Colby & Rich, and other books and papers of the kind, are kept for sale by Mr. Snow, at the Spiritualist meetings now held at 1204 Hall, 737 Mission street. Catalogues furnished free.

PHILADELPHIA AGENCY. The Spiritualist and Reformatory Works published by Colby & Rich, and other books and papers of the kind, at the Philadelphia Book Agency, 40 North 9th street. Subscriptions received for the Banner of Light at \$1.00 per year. All orders may be sent to the Philadelphia Book Agency, 40 North 9th street, and at all the Spiritualist meetings.

G. D. HENCK, No. 416 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritualist and Reformatory Works published by Colby & Rich. Also keeps a supply of books for sale or circulation.

DETROIT, MICH. AGENCY. AUGUSTUS H. BASS, 77 Boggs street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritualist and Reformatory Works published by Colby & Rich. Also keeps a supply of books for sale or circulation.

ADVERTISEMENTS.

DR. BLAKE, MEDICAL ELECTRICIAN and Magnetic Healer. Treats Rheumatism, Nervous complaints, and Paralysis a specialty. Clairvoyant examinations. Office hours from 9 A. M. to 5 P. M., and from 7 P. M. to 9 P. M. 477 Bedford Avenue, near 9th St., Brooklyn, N. Y. 49—Sept. 25.

Mrs. Emma E. Weston, TEST AND BUSINESS MEDIUM, No. 2 Hamilton Place, Room 6, Boston. Office hours 10 A. M. to 4 P. M. Sept. 25.

MRS. G. FRANK RICH, Writing, Speaking, and Clairvoyant Medium, also Magnetic Clairvoyant and Magnetic Physician, Spring Lake, Mich. Sept. 25.—2w

DR. J. Wm. VAN NAMEE, 66 East 12th street, New York, Clairvoyant Physician, Psychometrist, and Test Medium, sittings daily. Free consultations and Tuesday evenings. Sept. 25.

JUST ISSUED FROM THE PRESS OF COLBY & RICH.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PEEBLES, M. D., Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Man, or God?," "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," &c.

This large volume of 300 pages, 8vo., is rich in descriptive phenomena, held in most philosophy; terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

The first paragraph of the preface strikes the keynote of the book: "Give us details—details and accurate delineations of life in the Spirit-World—is the constant appeal of thoughtful minds. Death is approaching. Whether—oh, whether! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? Too long have we listened to generalities and vague imaginations. Are the planetary worlds that stand the firmament inhabited? Or do we see they are merely related to us, and do they psychologically affect us? What shall we be in the far distant ages? Upon what shall we subsist, how travel? How shall we be employed during the measureless years of eternity?"

This volume contains twenty-one chapters, and treats of The Nature of Life. The Attributes of Force. The Origin of the Soul. The Nature of Death. The Lucidity of the Dying. The Spirit-Body. The Garments that Spirits Wear. Visits in the Spirit-World. The Souls cramm'd with hypocrites. Sight-Seen in Horror's Camp. Velocity of Spirit Locomotion. Other planets and their people. Experiences of Spirits High and Low. John Jacob Astor's Deep Lanam. Stewart Exploring the Halls. Quakers and Shakers in the Spirit-World. Indian Hunting-Grounds. The Apostle John's Home. Brahmins in Spirit-Life. Clergymen's Sad Disappointments. Fountain-head of Light City. Fountains, Fields and Cliffs. The Heaven of Little Children. Immortality of the Unborn. The Soul's Glorious Destiny. The General Teachings of Spirits in all Lands.

Large 8vo. cloth, beveled boards, gilt sides and back. Price \$1.50; postage 10 cents. For sale by COLBY & RICH.



Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD. DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush.

The American Lung Healer, Prepared and Magnetized by Mrs. DANKIN. Is an unfailing remedy for all diseases of the Throat and Lungs.

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

KATIE KING IMBROGLIO. A HISTORY of the true inwardness of the hostility to spirit materializations.

Mind and Matter, by JONATHAN M. ROBERTS, the Editor. Trial three months subscription will be received for 40 cents.

HOPE FOR THE DEAF GARNER'S ARTIFICIAL EAR DRUMS PERFECTLY RESTORE THE HEARING.

AGENTS WANTED Family Knitting Machine over invented. Will knit a pair of stockings, with HEEL and TOE complete.

14-STOP ORGANS, SUB BASS & Oct. Coupler, 4 Feet and upwards sent on trial.

STERLING CHEMICAL WICK FOR Lamps and Oil Stoves.

MIND AND MATTER: A SPIRITUAL PAPER, PUBLISHED WEEKLY IN PHILADELPHIA.

TERMS OF SUBSCRIPTION: To mail subscribers, \$2.50 per annum; \$1.00 for six months; 57 cents for three months.

CLUB RATES FOR ONE YEAR. Five copies, one year, free of postage.

THE Boston Investigator, THE oldest reform journal in publication. Price, \$1.50 for six months.

ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper.

EDITED AND MANAGED BY SPIRITS. Now in its 5th Vol., Enlarged from 8 to 12 Pages.

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism.

THE THEOSOPHIST, A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism.

THE WRITING PLANCHETTE. SCIENCE is wonderful to explain the mysterious performances of this wonderful little instrument.

HOUSE TO LET. My Dwelling House, 14 rooms, Stable and Garden.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and Contrasted Manifestations.

MISS M. T. SHELHAMER. We have received from the studio of Mr. A. BURNBY, Photograph of Miss M. T. Shelhamer.

Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

DR. H. B. STORER. Office 29 Indiana Place, Boston. Medium for the cure of all forms of disease and disability.

MRS. M. E. JOHNSON, THANCE, Writing and Medical Medium, No. 77 Waltham Street, Boston.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.

A. P. WEBBER, MAGNETIC PHYSICIAN, OFFICE, 84 MONTGOMERY PLACE.

Susie Nickerson-White, THANCE and MEDICAL MEDIUM, 148 West Newton Street, Boston.

CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant, No. 19 Essex Street, of Washington, Boston.

FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. 91 West Street, Boston.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium.

A. S. HAYWARD, Magnetist, will send by mail two packages of his Powerful Magnetized Paper.

MISS LOTTIE FOWLER, Medical and Business Medium, No. 2 Hayward Place, near Globe Theatre.

MRS. IDA RANDOLPH, Tests and Magnetist Treatment, 3 Tremont Row, Boston.

SAMUEL GROVER, Healing Medium, 102 West 3d Concord Street, Dr. G. will attend funeral if requested.

MRS. FLANDERS, Electro-Magnetic Healer, Rheumatism and Neuralgia a specialty.

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER. Funeral services attended on notice.

WRIGHT'S HEALING AND DEVELOPING ROOMS, 850 Market Street, San Francisco, Cal.

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship. Special Notice for "Bliss' Chlo'e's" Band.

PSYCHOMETRY. POWELL has been given the power to delineate character, to describe the mental and spiritual capacities of persons.

MRS. FANNIE M. BROWN, MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM.

THE STEADY FRIEND! A GRADUAL BUT CERTAIN HEALING INFLUENCE UPON THE VITAL CENTRES.

DR. H. B. STORER'S Vitalizing Pad! In Liver Complaints, Kidney Affections, and Diseases of the Stomach.

WHAT THE PEOPLE SAY! "The happy effects of your Stomach Pad are more than I can tell."

THE PHILOSOPHY OF EXISTENCE. The Reality and Romance of Histories. In Four Books.

A DEFENCE OF MODERN SPIRITUALISM. BY ALFRED B. WALLACE, F. R. S., ETC.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier.

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

Miss M. T. Shelhamer. We have received from the studio of Mr. A. BURNBY, Photograph of Miss M. T. Shelhamer.

New Books.

THE SPIRIT-WORLD: ITS INHABITANTS, NATURE, AND PHILOSOPHY. BY EUGENE CROWELL, M.D.

CONTENTS. Introduction. CHAP. I.—The Spirit and Soul; Death, the Birth of the Spirit; Temporary Descent of the Body by the Spirit.

CHAP. II.—The Higher Heavens (continued).—Heavenly Mansions; Heavens; Gardens; Ornaments and other Objects; Employs of Spirits; Means of Supplying other Wants.

CHAP. III.—The Lower Heavens (continued).—Sunday Observance; The Sabbath; The Holy Spirit; The Holy Ghost; The Holy Spirit; The Holy Spirit; The Holy Spirit.

THE VOICES. BY WARREN SUMNER BARLOW. The author has revised and enlarged the "Voices of Prayer," and added a new chapter on "The Voice of the Prodigal's Son."

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D. DEDICATION.—To all liberal minds in the Christian Church.

WORKS BY A. E. NEWTON. THE MINISTRY OF ANGELS REALIZED. A Letter to the Edinburgh Congregational Church.

THE BETTER WAY, an Appeal to Men in behalf of Human Culture through a Vast Percentage. Pamphlet, 38 pages, 25 cents.

THE PHILOSOPHY OF EXISTENCE. The Reality and Romance of Histories. In Four Books. I. History of Deities, or Theism and Mythism.

THE SPIRITUAL PILGRIM. A Biography of J. M. Peebles. BY J. O. HARRIETT. "My name is 'Pilgrim'; my religion is love; my home is the Universe; my sole effort is to educate and elevate humanity."

New Books.

Spiritual Manifestations. BY CHARLES BEECHER. CONTENTS. CHAP. I.—The Movement. 2. Mysterious Phenomena.

CHAP. II.—The Spirit and Soul; Death, the Birth of the Spirit; Temporary Descent of the Body by the Spirit. CHAP. III.—The Higher Heavens (continued).

CHAP. IV.—The Lower Heavens (continued).—Sunday Observance; The Sabbath; The Holy Spirit; The Holy Ghost; The Holy Spirit; The Holy Spirit.

Man and his Relations. Illustrating the Influence of the Mind on the Body; the Relations of the Faculties and Affections to the Organism.

THE BAPTISM OF FIRE. AN AUTOBIOGRAPHICAL SKETCH. BY LEIFER. The author says: "The time has come when the swelling clouds of infidelity must be cast aside."

The Night-Side of Nature; or, Ghosts and Ghost-Seers. BY CATHERINE CROWE. Authors of "Susan Hooper," "Lily Dawson," "Arctostedius."

The Gadarene; or, Spirits in Prison. BY J. O. HARRIETT AND J. M. PEEBLES. The motto of this critical work indicates its general drift.

Threading My Way; Or, Twenty-Seven Years of Autobiography. BY HON. ROBERT BALL, OWEN. Author of "The Moral Basis of Life, the Parallel of Ancient and Modern Obsessions, and the Uses and Abuses of Mediumship."

Spiritual Spheres: Four Lectures given by and through the Mediumship of Cora L. V. Richmond. 1.—THE SPIRIT OF SELF. 2.—THE SPIRIT OF BEHAVIOUR.

The Beginning and the End of Man. BY LYSANDER S. RICHARDS. This work traces the origin of man not only through all animal and vegetable life, but through the rocks and earliest nebulae.

Spring Buds and Winter Blossoms. BY MRS. JENNIE H. FOSTER. With Lithograph Likeness of the Author.

New York Advertisements.

Mrs. Lizzie Lenzberg, SUCCESSFUL Healing Medium. Believes in most cases. Communications will be entered. Will visit patients.

DUMONT C. DAKE. TREATS diseases ingeniously at 31 East 20th Street, near Broadway, New York City.

Dr. F. L. H. Willis. May be Addressed till further notice Glenora, Yates Co., N. Y.

AN OCCULT MYSTERY. WHO CAN SAVE US? A new phenomenal means of curing the Sick. Safe, reliable, astonishing, successful.

RUPTURES. CURED in 30 days by My Medical Compound and Rubber Elastic Appliance. Sent stamp for Circular.

After Dogmatic Theology, Materialism, or a Spiritual Philosophy and Natural Religion. BY GILES B. STEBBINS, DETROIT, MICH.

A GOOD BARGAIN! Only 50 Cents! Postage 10 Cents. FORMER PRICE, \$2.00. The Lights and Shadows of SPIRITUALISM.

ART MAGIC; Or, Mundano, Sub-Mundano, and Super-Mundano Spiritism. A Treatise in Three Parts and Twenty-Three Sections.

SLIGHTLY DAMAGED. ART MAGIC; Or, Mundano, Sub-Mundano, and Super-Mundano Spiritism.

THE TRUTH SEEKER COLLECTION. Of Forum, Hymns and Recitations. Forms for organizing Societies, Forms for Constitutions and By-Laws.

THE TRUTH SEEKER COLLECTION. Of Forum, Hymns and Recitations. Forms for organizing Societies, Forms for Constitutions and By-Laws.

THE TRUTH SEEKER COLLECTION. Of Forum, Hymns and Recitations. Forms for organizing Societies, Forms for Constitutions and By-Laws.

THE TRUTH SEEKER COLLECTION. Of Forum, Hymns and Recitations. Forms for organizing Societies, Forms for Constitutions and By-Laws.

THE TRUTH SEEKER COLLECTION. Of Forum, Hymns and Recitations. Forms for organizing Societies, Forms for Constitutions and By-Laws.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 25, 1880.

WESTERN LOCALS, ETC.

Ingersoll in Michigan.

The Great Meeting in Schoolcraft, Sept. 12th—Marvellous Display of Mr. Ingersoll's Power as an Orator—A Loud Call for Spiritualism from the Audience—Miscellaneous Items.

Schoolcraft is a thriving little town in Kalamazoo County, Michigan. For several years the Spiritualists have held annual meetings in a beautiful grove near the depot. These Schoolcraft gatherings may be appropriately termed the children of the famous "June meetings" in Sturgis. Messrs. Burson and Duncan conceived the idea of securing the services of Mr. Ingersoll, the Missionary of the Church of the Western Prairie, for a great popular assemblage on Sept. 12th. The advertising was attended to with liberality; arrangements were made with the numerous railroads centering in the town for excursion trains; three bands of music were engaged; and all of the machinery for such a convocation was put in running order.

THE GREAT DAY.

Unfortunately the morning was cloudy, and the indications were that a heavy rainstorm was approaching. Nevertheless, large excursion trains brought enormous crowds to the quiet rural town. The writer journeyed to Schoolcraft on the train which brought the orator of the day. Mr. Ingersoll bears the fatigues of his arduous labors well. He is full of zeal. While en route, he was watching the clouds with anxious eyes, and interrogated the *Banner of Light* commission—whom he most cordially greeted—as to the number of railroad lines centering in the town in which the meeting was to be held, the facilities for accommodating the people, etc.

THE ARRIVAL.

At 10:30 A. M. the depot of the L. S. M. S. road was thronged with citizens of Schoolcraft to greet the distinguished speaker. The Constanthe band headed the procession, and the people crowded around the carriage in which Mr. Ingersoll rode. The quiet Sunday of the little town was transformed into a holiday, and yet there was no disorder.

The procession started for the hotel, and just as the Baptist Church was reached the band struck up a brilliant march. It was "meeting-time." The sexton was ringing the bell. When that blast of music was heard he was "paralyzed"; the Sunday school children clutched their catechisms and rushed to the windows, and with astonished visages gazed upon the procession; and the deacons sat on the doorsteps trying to look solemn!

At the hotel a tremendous crowd was gathered to greet Mr. Ingersoll. The writer pushed directly to the grove. He was followed by an assistant who carried a supply of specimen copies of the *Banner of Light*, also a bundle containing the choice engravings which Colby & Rich give to all yearly subscribers, old or new.

At this early hour over three thousand people were seated in front of the speakers' stand. The representative of the *Banner* was demonstratively welcomed by the assemblage. The cry went up for a speech on Spiritualism. Of course the writer was only too happy to comply with such a request. He spoke in his poor way, and stated that he was present as a journalist, not as a speaker, but that he always considered it an honor to speak for Spiritualism, and the Journalism of Spiritualism. The *Banner of Light* was the oldest paper of the kind in existence; it made a specialty of reporting such great gatherings, etc.

At this juncture, a procession from another depot, headed by a band of music, entered the grove. The writer stopped speaking and began to enter names on his subscription book.

AT LAST.

Mr. Ingersoll, Prof. O. A. Phelps, of Kansas City, Mo., Col. Copeland, of South Bend, Ind., and other celebrities, soon put in an appearance. Mr. L. K. Burdick, a veteran Spiritualist, was chairman of the meeting. There were hundreds of Spiritualists, well-known in the State and country, in the audience.

At 11 A. M., Prof. O. A. Phelps was introduced as the speaker of the forenoon. By this time the audience had increased to 5000. A cold wind chilled everybody; a heavy mist filled the air, and it seemed a foregone conclusion that a rainstorm would soon commence. Under these unfavorable circumstances, Mr. Phelps began his address. He is not a magnetic speaker, but what he says is well said, and shows the result of careful study and preparation. To batter down faith in the God of the Christian's Bible was the object of the discourse, which was entitled, "The Garden of Eden."

The speaker was attentively listened to over an hour. The original intention of the manager was to have a recess at noon, and introduce Mr. Ingersoll to the audience at 2 P. M.; but the seeming near approach of the rain caused some confusion, so that the decision was made to have the noted orator follow Mr. Phelps.

ROBERT C. INGERSOLL.

As the last named gentleman retired, ROBERT C. INGERSOLL arose, and was greeted with prolonged applause. He addressed the vast concourse of people for over two hours. What a triumph is his oratorical powers! From 11 A. M. to 2:15 P. M. is a long session, and yet the cry was "Go on!" when Mr. Ingersoll closed. By 3 o'clock the clouds rolled away, and the glad sunshine appeared. The bands gave a fine concert, and the crowd, now numbering 6000, spent the balance of the afternoon in social conversation.

THE SPEECH.

"What Shall I do to be Saved?" was the title of Mr. Ingersoll's address. In the exordium the speaker declared his respect for the rights of others. That was the basis of liberalism. He attacked Christianity because he considered the teachings of theology injurious. Infidel France was the most prosperous of nations. The right of private judgment must be maintained. Manliness was a needed element in religious teaching. We should earn our own salvation. Who wanted to be a charity angel—a winged pauper of the skies? Jesus said nothing about creed or joining a church. The speaker quoted from Matthew, Mark, Luke and John, commending and criticizing. He severely arraigned the various creedal organizations of Christendom, and declared that salvation could be secured only by doing what was right. The lecturer believed in the gospel of good health, good food, good clothes, good fellowship and intelligence. Practical questions were confronting us. What should be done with the criminal classes? No thoroughly civilized country would be cursed with penitentiaries. Society produces its own criminals.

In reply to the charge that he was taking away the hopes of humanity the speaker said: No hope do I take away. Cherish your dreams of the future, but do not ostracize those who disagree with you. [Applause.] My main object is, to make the clergy of this country ashamed of the infamous doctrine of hell which they have been preaching. [Applause.] And I am doing that very thing! [Loud cheers.] Now listen, you who pay to support such preaching; you who buy a pew because you think it will aid you in business, are helping to keep alive a system which is poisoning the minds of the young! [Cheers.] Understand your duty on this point and act accordingly! [Applause.] You must help me in this work. Argue in the house and on the street! The infamous truth that there is an angry God, we will dethrone! The dome of infinite pleasure does not rest upon an abyss of unending woe! My doctrine teaches no forgiveness of sin. If I am immortal it is a fact in Nature. [Applause.] No book or priest gives immortality to me. [Cheers.] Referring to death, the speaker said he preferred the doctrine of endless sleep to the teachings of Orthodoxy. All toll, agony and suffering would be silenced in the grave. The rock on which he built was that honest and virtuous men and women had nothing to fear at death.

ABOUT INGERSOLL.

He is a phenomenon. His oratory does not possess the impressive grandeur and grace which mark the utterances of Wendell Phillips. He has not the volubility of expression, nor is he as original or profound as Henry Ward Beecher. He has a style which no one

can duplicate. He wins by his "magnetic presence," his wit, facial expression, "honor-bright" ingenuousness, and from the fact that, fundamentally considered, he is on the right track—representing the drift from sectarianism.

SOME OTHER THINGS.

Spiritualism is the permanent middle ground between Moody and Sankey on one side, and R. G. Ingersoll on the other.

After all the uproar, rational Spiritualism stands as the hope of the hour, so far as regards any light on the problems of, 1st, The function of religion in the human economy; 2d, Man's relation to the universe—Is he a creature of time or eternity? Mediumship gives reply to the last question; and philosophical Spiritualism answers the first.

Hudson and Emma Tuttle, A. B. French, Esq., and others, spoke at the meeting in Milan, O.

The recent meeting in Rockford, Michigan, was successful. Mrs. H. A. N. Taylor, of Constantine, Mich., a worthy lady, is Notary Public; she also collects money. Those who believe in woman's equality have a chance to practice what they preach, by putting business into the hands of Mrs. Taylor.

That veteran Spiritualist, Thomas Lees, of Cleveland, O., cordially greeted the writer, the other day. He has made an eloquent appeal to the Spiritualists of Cleveland to rally to the support of the cause. He reports that many Spiritualists attend—owing to the absence of regular Spiritualist meetings—the New Unitarian church, where they are made to feel at home, and where Rev. E. L. Hosmer talks in a very scholarly and practical way. The Spiritualists of Cleveland should cooperate with Mr. Lees in the movement in the direction of re-inaugurating lectures on Spiritualism.

Anna Kimball, of Dunkirk, N. Y., Box 241, well known in this country and in Europe as a talented woman and devout Spiritualist, ought to be kept at work in the lecture field. She spoke with great earnestness at the North Collins (N. Y.) meeting. Remember her address.

There are calls in the West for Rev. L. K. Washburne, of Revere, Mass. Reports of his radical utterances have been copied into western papers, and the people want to see the minister who talks in that way right out in meeting. Mr. Washburne is an able speaker. Spiritualists, welcome this brother to your platforms. —CEPHAS.

Lake George Camp-Meeting.

The readers of the *Banner of Light* may be glad to hear from the Lake George Camp-Meeting, that has recently sprung into existence. It is located upon the old historic grounds of Fort George, an elevation of three hundred feet above the lake, commanding a fine view of the surrounding country. From this point hills and mountains rise in view, while the calm, beautiful sheet of water, Lake George, lays nestling at their base. The old entrenchments are still in sight, reminding us of the scenes enacted there over a century ago; the autumn winds rustling through the leaves of the forest also remind us of the changing season. All nature is arrayed in her most gorgeous garments, betokening the approach of the storm-king, when the mountain peaks will be clad in garments of white, and the trees stripped of their bright foliage.

Several families have taken cottages for the season, and are enjoying the beautiful scenes presented. Meetings are held daily. Some of the most gifted inspirational speakers occupy the platform on Sundays. The meeting was opened on Sept. 6th by Rev. A. A. Wheelock and Capt. H. H. Brown, who delivered able addresses; singing by the Grattan Smith family, of Palmsville, O.

On Sunday, the 12th, a pleasant morn dawned on the camp; the air was invigorating, and its balmy breezes stirring the leaves of the forest, gently whispered to the soul of man of the life beyond. At an early hour a large number of vehicles arrived on the grounds, filled with honest inquirers into the truths of the Spiritual Philosophy. The people listened to addresses given by Rev. A. A. Wheelock and Mrs. Nellie J. T. Brigham with intense interest. Mrs. Brigham closed with a poem on Fort George and its surroundings—music by Charles Sullivan and Mrs. Mary F. Lovering. At 1 o'clock, Mrs. Dillingham held a test séance in the hall, before a large audience; many spirits seen and described by this medium were recognized by their friends.

On the 19th, Dr. H. B. Storer of Boston, and Mrs. H. Morse of New Haven, Ct., addressed the people. Among the prominent mediums present are Prof. Huse and wife; Mrs. Starbird of Boston; Dr. Dillingham and wife of Lynn, Mass.; Mrs. Jennie Reed Warren of Saratoga. Among the visitors are Mrs. Eliza Blossom of Middle Granville, N. Y., a lady of eighty years, an old pioneer in the cause of Spiritualism, who is buoyant and happy with all; Mrs. M. V. Lincoln and mother of Boston; Mrs. Susan G. Horn of Saratoga Springs, author of "Strange Visitors"; Mr. Pritchard of Albany; Mrs. French and Mrs. Winter of Glens Falls; Mr. Barrows of the Continental Hotel, Saratoga; Mr. Richardson; Mrs. Dr. Roe of New York City; Mr. and Mrs. Flint of Boston; Mr. Jay Chaapel, correspondent of *Mind and Matter*. Dr. H. B. Storer represents the *Banner of Light*.

Mr. Charles Sullivan has given several of his well-known character and musical entertainments to appreciative audiences. The excellent music afforded for dancing in the hall has been fully utilized. Dr. Dillingham and wife on their return home will visit Glens Falls, Saratoga, Troy and New York City. Mrs. Mary F. Lovering contemplates a visit to Europe next month. The meetings continue during the month.

Mr. C. F. Taylor, the well-known proprietor of the Taylor House, Lake View Point, Schroon Lake, caters to the wants of the "inner man" by providing a well-spread table, and is very attentive to the comfort of all.

The campers are in good spirits and are receiving a spiritual feast. New arrivals daily. The Camp bids fair to be the Lake Pleasant of New York State. —CAMPER.

The Ena (Me.) Camp-Meeting.

There was a large attendance at this meeting last week, and the best of harmony prevailed through the entire meeting. The speaking was very interesting and instructive. Among the speakers from abroad were J. Frank Baxter and Mattie Hull of Massachusetts, and Dr. H. P. Fairfield of Connecticut. Comments from me are unnecessary, for their superior powers are already known by the thousands who have heard them. Our home-talent acquitted itself with credit. Our social meetings were animated and harmonious, and all seemed to appreciate and enjoy the light, knowledge and truth which the friends from the other side are bringing to us.

If any persons think that Spiritualism is dying out in Maine, let them come to our Camp-Meeting next year, and we are sure they will be convinced to the contrary. G. D. DEMERITT, Secretary. South Sangerville, Me., Sept. 16th, 1880.

Sunapee Lake.

We have received, and shall print next week, the concluding installment of the report of the proceedings at the Sunapee Lake (N. H.) Spiritualist Camp-Meeting, just closed—and with marked success.

A Paragraphic Correction.

Some one from Greenfield, Mass., has kindly forwarded me a copy of the Lake-Pleasant "Among the Pines" with this paragraph marked: "At Onset Bay last Sunday Dr. Peebles read a chapter in the Bible, made a long prayer, and the choir sang Coronation. Is not this taking a step backward? We think so." The editor evidently relying upon "report," got a slight shading of truth into the above lines, and in doing so much, did better than some others. But the square truth all told is, I did not at Onset Bay "read a chapter in the Bible" but read a few verses from the chapter concerning;

"Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye?" &c. Secondly, I did not "make a long prayer," but offered a short invocation, because especially requested to do so by Mrs. Shepard, previous to her excellent lecture; and as to the singing of "Coronation," I had no more to do with it than had the far-distant inhabitants of Jupiter. If the step, therefore, was "backward," the terrible responsibility rests upon the shoulders of chorister and choir. Finally, may I be permitted to say that among the things that my soul doth love and magnify, are reckoned attention strictly to one's own business, and the putting forth of efforts to aid those who are nobly and unselfishly striving to rightly educate and benefit our common humanity. J. M. PEEBLES. Hammoncton, N. J.

can duplicate. He wins by his "magnetic presence," his wit, facial expression, "honor-bright" ingenuousness, and from the fact that, fundamentally considered, he is on the right track—representing the drift from sectarianism.

Spiritualism is the permanent middle ground between Moody and Sankey on one side, and R. G. Ingersoll on the other.

After all the uproar, rational Spiritualism stands as the hope of the hour, so far as regards any light on the problems of, 1st, The function of religion in the human economy; 2d, Man's relation to the universe—Is he a creature of time or eternity? Mediumship gives reply to the last question; and philosophical Spiritualism answers the first.

Hudson and Emma Tuttle, A. B. French, Esq., and others, spoke at the meeting in Milan, O.

The recent meeting in Rockford, Michigan, was successful. Mrs. H. A. N. Taylor, of Constantine, Mich., a worthy lady, is Notary Public; she also collects money. Those who believe in woman's equality have a chance to practice what they preach, by putting business into the hands of Mrs. Taylor.

That veteran Spiritualist, Thomas Lees, of Cleveland, O., cordially greeted the writer, the other day. He has made an eloquent appeal to the Spiritualists of Cleveland to rally to the support of the cause. He reports that many Spiritualists attend—owing to the absence of regular Spiritualist meetings—the New Unitarian church, where they are made to feel at home, and where Rev. E. L. Hosmer talks in a very scholarly and practical way. The Spiritualists of Cleveland should cooperate with Mr. Lees in the movement in the direction of re-inaugurating lectures on Spiritualism.

Anna Kimball, of Dunkirk, N. Y., Box 241, well known in this country and in Europe as a talented woman and devout Spiritualist, ought to be kept at work in the lecture field. She spoke with great earnestness at the North Collins (N. Y.) meeting. Remember her address.

There are calls in the West for Rev. L. K. Washburne, of Revere, Mass. Reports of his radical utterances have been copied into western papers, and the people want to see the minister who talks in that way right out in meeting. Mr. Washburne is an able speaker. Spiritualists, welcome this brother to your platforms. —CEPHAS.

Lake George Camp-Meeting.

The readers of the *Banner of Light* may be glad to hear from the Lake George Camp-Meeting, that has recently sprung into existence. It is located upon the old historic grounds of Fort George, an elevation of three hundred feet above the lake, commanding a fine view of the surrounding country. From this point hills and mountains rise in view, while the calm, beautiful sheet of water, Lake George, lays nestling at their base. The old entrenchments are still in sight, reminding us of the scenes enacted there over a century ago; the autumn winds rustling through the leaves of the forest also remind us of the changing season. All nature is arrayed in her most gorgeous garments, betokening the approach of the storm-king, when the mountain peaks will be clad in garments of white, and the trees stripped of their bright foliage.

Several families have taken cottages for the season, and are enjoying the beautiful scenes presented. Meetings are held daily. Some of the most gifted inspirational speakers occupy the platform on Sundays. The meeting was opened on Sept. 6th by Rev. A. A. Wheelock and Capt. H. H. Brown, who delivered able addresses; singing by the Grattan Smith family, of Palmsville, O.

On Sunday, the 12th, a pleasant morn dawned on the camp; the air was invigorating, and its balmy breezes stirring the leaves of the forest, gently whispered to the soul of man of the life beyond. At an early hour a large number of vehicles arrived on the grounds, filled with honest inquirers into the truths of the Spiritual Philosophy. The people listened to addresses given by Rev. A. A. Wheelock and Mrs. Nellie J. T. Brigham with intense interest. Mrs. Brigham closed with a poem on Fort George and its surroundings—music by Charles Sullivan and Mrs. Mary F. Lovering. At 1 o'clock, Mrs. Dillingham held a test séance in the hall, before a large audience; many spirits seen and described by this medium were recognized by their friends.

On the 19th, Dr. H. B. Storer of Boston, and Mrs. H. Morse of New Haven, Ct., addressed the people. Among the prominent mediums present are Prof. Huse and wife; Mrs. Starbird of Boston; Dr. Dillingham and wife of Lynn, Mass.; Mrs. Jennie Reed Warren of Saratoga. Among the visitors are Mrs. Eliza Blossom of Middle Granville, N. Y., a lady of eighty years, an old pioneer in the cause of Spiritualism, who is buoyant and happy with all; Mrs. M. V. Lincoln and mother of Boston; Mrs. Susan G. Horn of Saratoga Springs, author of "Strange Visitors"; Mr. Pritchard of Albany; Mrs. French and Mrs. Winter of Glens Falls; Mr. Barrows of the Continental Hotel, Saratoga; Mr. Richardson; Mrs. Dr. Roe of New York City; Mr. and Mrs. Flint of Boston; Mr. Jay Chaapel, correspondent of *Mind and Matter*. Dr. H. B. Storer represents the *Banner of Light*.

Mr. Charles Sullivan has given several of his well-known character and musical entertainments to appreciative audiences. The excellent music afforded for dancing in the hall has been fully utilized. Dr. Dillingham and wife on their return home will visit Glens Falls, Saratoga, Troy and New York City. Mrs. Mary F. Lovering contemplates a visit to Europe next month. The meetings continue during the month.

Mr. C. F. Taylor, the well-known proprietor of the Taylor House, Lake View Point, Schroon Lake, caters to the wants of the "inner man" by providing a well-spread table, and is very attentive to the comfort of all.

The campers are in good spirits and are receiving a spiritual feast. New arrivals daily. The Camp bids fair to be the Lake Pleasant of New York State. —CAMPER.

The Ena (Me.) Camp-Meeting.

There was a large attendance at this meeting last week, and the best of harmony prevailed through the entire meeting. The speaking was very interesting and instructive. Among the speakers from abroad were J. Frank Baxter and Mattie Hull of Massachusetts, and Dr. H. P. Fairfield of Connecticut. Comments from me are unnecessary, for their superior powers are already known by the thousands who have heard them. Our home-talent acquitted itself with credit. Our social meetings were animated and harmonious, and all seemed to appreciate and enjoy the light, knowledge and truth which the friends from the other side are bringing to us.

If any persons think that Spiritualism is dying out in Maine, let them come to our Camp-Meeting next year, and we are sure they will be convinced to the contrary. G. D. DEMERITT, Secretary. South Sangerville, Me., Sept. 16th, 1880.

Sunapee Lake.

We have received, and shall print next week, the concluding installment of the report of the proceedings at the Sunapee Lake (N. H.) Spiritualist Camp-Meeting, just closed—and with marked success.

A Paragraphic Correction.

Some one from Greenfield, Mass., has kindly forwarded me a copy of the Lake-Pleasant "Among the Pines" with this paragraph marked: "At Onset Bay last Sunday Dr. Peebles read a chapter in the Bible, made a long prayer, and the choir sang Coronation. Is not this taking a step backward? We think so." The editor evidently relying upon "report," got a slight shading of truth into the above lines, and in doing so much, did better than some others. But the square truth all told is, I did not at Onset Bay "read a chapter in the Bible" but read a few verses from the chapter concerning;

"Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye?" &c. Secondly, I did not "make a long prayer," but offered a short invocation, because especially requested to do so by Mrs. Shepard, previous to her excellent lecture; and as to the singing of "Coronation," I had no more to do with it than had the far-distant inhabitants of Jupiter. If the step, therefore, was "backward," the terrible responsibility rests upon the shoulders of chorister and choir. Finally, may I be permitted to say that among the things that my soul doth love and magnify, are reckoned attention strictly to one's own business, and the putting forth of efforts to aid those who are nobly and unselfishly striving to rightly educate and benefit our common humanity. J. M. PEEBLES. Hammoncton, N. J.

"new birth" into a higher, deeper and nobler selfhood than before experienced—in fact, becomes "a new creature," and "partaker of the Divine Life," living, as do the angels, for universal instead of selfish ends. The "mortal" part of him does not "become immortal," except so far as its finer elements become permeated and vitalized by the Deific essence, thus forming a spirit-body that continues to cohere after the mortal has been dropped, and continues to refine, or become "glorified," to an indefinite extent.

The "new birth" thus described—otherwise termed "spiritual unfoldment"—or "evolution"—as will be seen, does not depend upon physical death, or "a resurrection from the dead" in the physical sense; but it cannot take place without a moral and spiritual resurrection to a new and higher life, whether experienced in the mortal form, or after this has been laid aside. It is doubtless true, however, that the laying aside of the mortal body, and resurrection (anastasis) in the spirit, by opening more fully the spiritual perceptions and facilitating the reception of celestial influences, in many cases aids and hastens the attainment of this new birth of the soul.

I trust, Mr. Editor, this simple and I think rational exposition of the subject, which I believe accords with the views of the best exponents of the Spiritual Philosophy, will be satisfactory to your inquiring correspondent. Respectfully, A. E. NEWTON. Ancora, N. J.

Concord School of Philosophy—Unitarianism—Is It Ignorance?

I see you have made an exhibit of Prof. F. D. Hedge's display of his ignorance of Spiritualism at the Concord School of Philosophy, which is well. Mark Twain says he was once invited by an Agricultural Society to give them an address, and proudly accepted the invitation, writing them that he thought himself well qualified for the task, as he knew nothing of agriculture! Like qualifications, so far as we can judge from public reports, were held in esteem touching Spiritualism by those who spoke of it at Concord.

As to Mr. Hedge, while saying that "Science has examined its pretensions and pronounced them groundless," he is careful to avoid names or dates or places of such examination, which was a necessary prudence, since he cannot bring the name of any scientist in the world who has given Spiritualism what they would call a thorough scientific investigation of any other subject, and then pronounced against it. But when he says: "No proof has been given of communication with departed worthies," his cool and lofty assumption is ridiculous indeed—setting quietly aside the conclusions of Hare, Edmonds, Giddings, Garrison, Alice Cary, Wallace, Zollner and others, reached through the careful research of years, and virtually saying: "I am Sir Oracle!"

A pity indeed that such a man—thoughtful, scholarly, generous and manly in some directions—should make such a poor exhibit of ignorance or prejudice. But, unfortunately, he has company. Rev. James Freeman Clarke, of Boston, a Unitarian clergyman, well known for good work he has done, in a sermon not many months ago, said: "Some people deny the miracles of the Bible, but readily believe those of animal magnetism and Spiritualism." Miracle, Webster says, is "In theology an event or effect contrary to the established constitution and course of things," and no Spiritualist believes in miracles, old or new, in Judea or in Boston—only in facts in accord with natural law. Why should such a man so grossly misuse language to convey a false impression?

The choice but not large company of Unitarians are doing good service in teaching the worth and dignity of man, a rational and inspiring Theism, and good morals wedded to good manners; but when the chosen teachers of this company complacently ignore or contemptuously misrepresent Modern Spiritualism, with its far larger company of thoughtful men and women, including a goodly number as cultivated and as competent as the best Unitarians, "the more's the pity"—for them. All this reminds us of Unitarian treatment of Theodore Parker thirty years ago, when most of their pulpits were closed against him, and he was the fearful heretic, the black sheep pushed out of their flock.

Of that day, and of the man and his persecutors, James Russell Lowell wittily said in his "Fable for Critics": "And before he could be jumbled up or prevented, From their orthodox kind of dissent he dissented. There was heresy here, you perceive, for the right Of privately judging means simply that light Has been granted to me for deciding on you. And, in happier times, before Athelism grew, The deed contained clauses for cooking you, too."

And we all entertain a sincere private notion, That our "this far" will have a great weight with the ocean. 'Twas so with our liberal Christians; they bore With sincere conviction their chairs to the shore; They banished their worn theological birches, Bade nature progress keep out of the churches, And expected the lines they had drawn to prevail With the fast-rising tide to keep out of their pale."

The Unitarians have outgrown this folly toward Parker, and now reverence his memory and give fit place in their libraries to his writings. Why need they perpetrate a like folly (which they must outgrow and repent of) toward a great movement like Modern Spiritualism?

We demand simple justice, asking nothing more and satisfied with nothing less; and to that justice Messrs. Hedge, Clarke and their like have not reached. Whether they will attain it by the exercise of that candor which they ask Orthodox people to use toward themselves, or will be pushed and scourged to that attainment by the growth of popular conviction and the lash of criticism, is for them to decide. Well for them, and in fit accord with other good work they have done, if they take the path of candor, dropping the scales of prejudice from their eyes and seeking truth with open vision.

As help to their progress it might be well for the *Christian Register* in Boston, and the generous *Unity* in Chicago, to prepare and publish a copy of the Spiritualists who are now sustaining Unitarian and other liberal churches, and possibly Dr. Hedge might add an approximate statement of the number of gentlemen and ladies in Cambridge, in Harvard College and vicinity, who take much interest in spiritual sciences. If to this was added a list of the eminent scientists, the brave reformers, the great writers and thinkers, men and women, who are Spiritualists, it would be useful and valuable information to the readers of these journals. They would, at least, learn something of the spiritual progress of the world. Meanwhile we are to work and wait, and be wise and strong, that the best inspirations from the spirit-world may help and guide us, and that no weak credulity or poor folly of ours may be a stumbling-block in the way of others who are seeking truth and light. Truly yours, G. B. STEBBINS. Detroit, Mich., Sept., 1880.

Spiritualist Meetings in New York—A Pleasant Controversy.

To the Editor of the *Banner of Light*: Notwithstanding the thermometer was up in the region of the Eighties, those who had returned to the city from their vacations were to be seen at an early hour threading their way to the churches, and the different Spiritualist societies in New York were well attended. At the Second Society, Dr. J. M. Peebles spoke upon the merits and demerits of Ingersollism, and in the evening upon the Fastings Fakirs of India, and the Pyramids of Egypt. This called from Dr. Tanner (who was present) a short yet most stirring and interesting speech upon his forty days' fast, and alternating animals.

In criticizing Col. Ingersoll Dr. Peebles awarded him a full meed of praise for moral courage, and agreed with him in his positions against the "Bible in Schools" and in favor of "the eternal divorce of Church and State," "the right of taxing church property," "the sanctity of the marriage relation," "the gospel of health," etc., but he felt that the Colonel treated such subjects as "God," "Revelation," "Faith" and "Immortality" in too slipshod a manner, and he blamed him for not patiently investigating Spiritualism.

The Doctor put Thomas Paine far in advance of Col. Ingersoll, and in closing, called Thomas Gates Forster to the platform, who fraternally criticised some of Mr. Peebles's positions, though in regard to general principles they seemed to be in perfect accord.

The hall, neat and well ventilated, was crowded in the evening. Among the noted thinkers, writers, speakers and mediums present during the day, were Prof. Kimball, the archaeologist, Prof. J. R. Buchanan, Mrs. Dr. C. A. Von Cort, Mrs. Emma J. Bullene, Mrs. A. E. Read, of Hartford, Mrs. and Mrs. Phillips, Dr. and Mrs. Spence, Mr. Dawbarn, Thomas Gates Forster, Dr. Tanner, etc.

The use of the "Spiritual Harmonies" has so much improved our singing that the *Herald* gave us a fine compliment.

At the conclusion of the evening services Dr. Peebles announced that he should lecture next Sunday (by request) upon "Christian Spiritualism" in the morning, and in the evening upon the "Aztecs and Mound-Builders—America the Old World." Bro. Thomas Gates Forster assured us that if in the city he should be present in the morning, when he will have the opportunity to reply to the Doctor.

Dr. Peebles closes his present successful engagement next Sunday, to be followed by the spicy and eloquent Cephas B. Lynn. ALFRED WELDON. New York City, Sept. 20th, 1880.

Brooklyn (N. Y.) Spiritual Fraternity.

A large and cultured audience greeted Mrs. Hope Whipple, President of the Woman's Social Science Association of New York, last evening, who gave the opening address before our Fraternity. Her subject was the "Gospel of Humanity." Before her lecture she read one of Mrs. Augusta Cooper Bristol's poems, "When this Old World is Righted," with fine effect. Mrs. Whipple has a commanding presence on the platform, and her lecture was philosophical in its statement, abounding with many facts from history, keen in analysis, and convincing in its argument. She showed that humanity was a unity in its unfoldment, and while it was retarded by climatic and other causes, that the orthodox idea of evil and total depravity had been a curse to the world from its wrong premises, and that in Modern Spiritualism we are to see a more perfect growth in all that is divine. She urged upon her hearers the cultivation and unfolding of a true unity.

Mr. Poole, Prof. Henry, Mr. Parkhurst, D. M. Cole, W. C. Thorton and Mrs. R. Shepard-Lillie followed. Mr. J. Thorton Lillie presided at the organ, and sang some of his beautiful songs. Mrs. Lillie delivered the closing address, filled with thoughts that were a fitting sequence to the able lecture of the evening, and gave us one of her improvised poems of great beauty. Mrs. Lillie's Sunday lectures have attracted the audiences, and societies that may be able to secure her services will be very fortunate. The friends lingered in our hall to a late hour, and all felt the "baptism of the spirit."

Henry J. Newton, President of the First New York Society, is to address the Fraternity on Friday evening, Sept. 25th, on "The Old and New Gospels." Our meetings increase in interest each week, and the outlook for our fall and winter work is very encouraging. 467 Waverly Avenue, Sept. 18th. S. B. NICHOLS.

Kidney-Wort has proved the most effective cure for Piles and Constipation. Be sure to try it.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

A DISCUSSION

Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Subject discussed—Resolved, That the Bible, King James' version, contains the Teachings, the Phases, and the Phenomena of Modern Spiritualism. Price 25 cents, postage 2 cents. For sale by COLBY & RICH.

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER, FLETCHER COLBY, EDITOR, JOHN W. DAX, ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing: A LITERARY DEPARTMENT. REPORTS OF SPIRITUAL LECTURES. ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT. SPIRIT-MESSAGE DEPARTMENT. CONTRIBUTIONS by the most talented