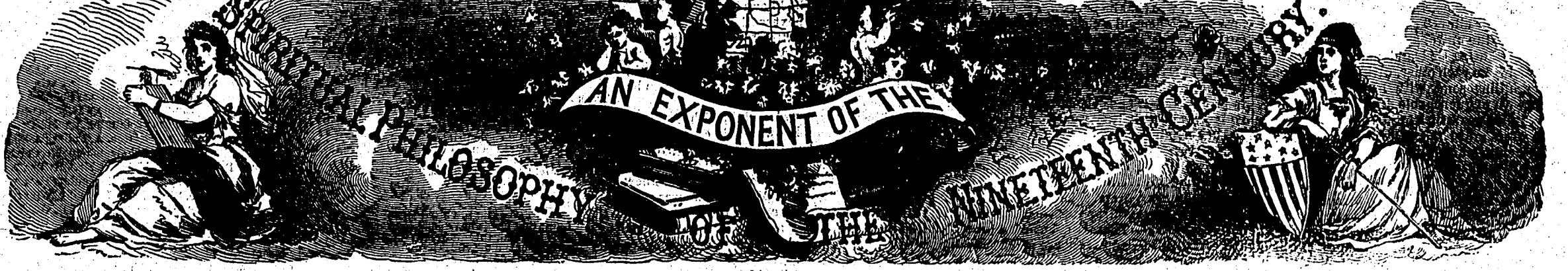


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 2, 1880.

{ \$3.00 Per Annum,
Postage Free. }

NO. 2.

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Original Essay

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

BY BRYAN GRANT.
ARTICLE III.

The concluding words of our preceding article were as follows:

"To look upward is not so much to take observations of our course, to cheer ourselves with the light that falls through the rifted clouds, or to steady our brains already dizzy with the tumults about us, as to seek for those angel hands of help which the bond of love draws to us, and which are our best alliances amid the perils we must encounter."

We have seen in our study of the origin and nature of things by what methods a foothold was obtained for man on the earth, the nature of that foothold, and something of the nature of man himself and his surroundings. We have found him possessed of a dual material and spiritual nature, placed upon the developing plane of a material world, for purposes of individualization and growth. As the material nature of man has its spiritual opposite, so the material world has its spiritual opposite. We have seen something of the nature of man's connection with the material world, and it is now our purpose to take the step beyond, and show his connection, and the nature thereof, with the spirit-world. The nature and character of this spirit-world will form the subject of the concluding article of this series.

Certain facts we shall accept as proven; namely: The existence of the spirit-world, and that numbers of its inhabitants have held, and do hold, intelligent communion with inhabitants of the earth. Debate of these primary questions is as much settled by the ascertained facts, as is telegraphy or steam power. The credibility of certain so-called phases of communion, in certain special instances, may be fair subjects for doubt and debate; but the point we wish to make is this: If, out of the millions of instances where it has been claimed and believed that the communication came from an inhabitant of the spirit-world, there is even one genuine case, then that case establishes the *prima facie* premises—it establishes the existence of the spirit-world, and the possibility of spirit-communion. We are, therefore, prepared to enter upon an investigation of the nature of our connection with it.

We have seen that in the "Beginning" there were three primordial existences, namely, Matter, Latent-life and Soul, and that these in unity were the All.

We have used these terms as best expressing our meaning. We say *Soul* in preference to "God," because the latter term, as commonly used and understood, implies a personality, which means limitation, and we can no more conceive an unlimited limitation than we can comprehend a creation of something from nothing. Neither can we conceive of an Omnipotent and Omnipresent Supreme Being separate and apart from His universe. We prefer, therefore, these indubitable premises: that in the "Beginning" there was Matter, Latent-life and Soul; that matter was mould, that latent-life was unreleased force, and that soul was the thought-principle.

We have seen, in the then existing relationship of this Trinity of Existences, that "Thought," "The Logos," "The Only Begotten," "The Son," "The Archetype," was the polarizing, prototypal principle, by which the order and character of all forms were established.

We have seen these existences enter upon their respective missions in the great empire of toil and change, and it comes up before us now briefly to inquire to what end are they moving. We have seen that the probational period of usefulness of matter seemingly ends with death; or, in other words, that when its latent life is fully released, it passes into a state that may be described as the ashes of things, while its released life, in individualized forms, passes on to the heavens that have been prepared for their coming.

But what of the third existence in this primal Trinity? What is its mission, and what part does it perform in the great plan of tenfold complicated change, and what is the ultimate of it?

If there were no preconceived opinions, bigotry, prejudice or learned ignorance in the way, the answer would come simple and plain enough. Since we find matter, life and soul all about us, we are bound to believe they are here, per-

forming their great missions, and that they are coequally united in a triune labor, and that they compose the Infinite All.

What, are we to understand that God, the unchangeable one, does not exist as such? God, or soul, is no more as a primordial existence than is matter, or latent-life. When life was unreleased, and matter was in equilibrium-diffusion, soul was quiescent. But when life, or force, was released, and matter was moved, soul was the thinking, polarizing, releasing principle. The "Thought" contemplated a change even more marvelous to soul than to life or matter. Though wedded to life and matter, its existence was a solitude. This solitude was to be advanced to communion. The "Thought" which was thrown to the universe, established the fundamental law by which the advance of soul, from a unit to a complex diversity, was secured, which complex diversity is manifest in the bright intelligence of men and angels.

"We have so long and so persistently been told that God was an infinite being of an unchanging and unchangeable nature, that it is difficult to open our minds to the reception of even a higher truth, especially if it be of an iconoclastic character. But to whosoever is ready to receive it will it come, and be gratefully accepted, and in the acceptance will vanish the mists and doubts of a lifetime of study.

Nature is a unit. In the "Beginning" it was a unity in triune diversity, and a triune diversity in unity.

Is it to be any longer claimed that while matter and force were engaged in the great work of advancement, soul was to remain stationary? We are bound to believe that in the primal sum total of a triune existence and a triune labor, soul formed the hypothesis of all triangular action and existence, on its outward and upward progress toward ultimate harmonies in the infinite beyond. The advance wave of progress was not alone to bear life to higher destinies, but soul was to dance on the foam of the breaking crest, bathed in the divine affluence of a perpetual adolescence. Not only through matter was life to be individualized into immortal existences, but those existences were to be crowned with the shining lights of soul, each individuality a soul of greater or lesser measure; and though soul no longer existed as in the night solitude of things before the "Beginning," in individualized forms of advancing complexity it continued to exist and could contemplate itself in associate likeness. Soul, therefore, is not removed from the universe, but, forming the inner light of all things, it, too, is passing on and up the utilitarian pathway of time, constituting the primal page of spirit-life—the inner star and leader of that fond hope which shines out like an angel's smile, leading on to the eternal sunshine of the spirit-land. Wherever there is an individualized life, there also beams a soul light, an embryo reflex of the Father, possessing in essential measure the germs of all attributes—a god within and of itself—even as the raindrop is a globe within itself, and is water as much as the vast ocean is water. Man is God in essential measure, as much as soul is God in ocean infinitude. The only God we can find or know, therefore, is not one afar off and apart from his universe; but he is here, a worker in his vineyards, the ever-present companion of our toils, our joys and sorrows, the hope and ever-sustaining arm; the dawn, the noon and the twilight of time.

As Soul, in primordial existence, partook of the character of simple unity, so the first individualized forms, receiving only a unit of soul-measure, were of necessity possessed of but a unit of intelligence or instinct. But in the succeeding development the unit of soul-measure was succeeded by a complex unity of dual character, and consequently possessing reflex powers, adding reflection (reason) to instinct.

The picture is something vastly different from the obsolete idea of the past, which represents the omnipotent power of the universe as a Great Personality, the King of kings, sitting in stately power on a great white throne, while we, the poor puppets of time, are dancing the frantic dance of life between two eternities, with heaven afar off, and hell gaping closely beneath; and He, the King of kings, dispensing mediatorial powers of grace and salvation.

God is a co-worker with man—nay, more, with a divine humanity; for every living soul is an individualized unit of the Great Soul—a part of the God. The Father is dying and passing away atom by atom, but even in death is rising to a complex and more exalted existence. The God-principle, or universal Soul, before the formation of things, was as the barren and desolate sands of the desert. But the God that is born into time is as the fertile plains of the valley, filled with the shining lights of myriad intelligences. Therefore it is that in man's purity and perfection God is most exalted and most glorified. It is his divine life that beats in the sweet measured rhythm of every pulsating human heart. It is his own love-light that illumines the liquid depths of human eyes. Hence it is that God, or Soul, as the Father, and man, the Son, are as one; and he who hath looked upon the Son hath seen the Father also.

The formation of things was not for the purpose of amusing a God upon whose hands time and solitude hung heavy. There was a great work of growth and progression for himself to do. Man's life, growth and advancement are but an epitome of the Father's. God is no idle king sitting in stupid grandeur; he is a worker, a toiler, a ministering angel, a gentle and faithful shepherd, a tender parent, a cherishing mother, a devoted sister and brother, a faithful husbandman, the sustaining arm in all life's ordeals, and the holy epikeneard for bleeding hearts in sorrow's dark hour. His loving voice

may be heard in the whispering breeze and the tender tones of those we love. It is no idle fiction of the fancy to say, "God is everywhere," for all that is, is but the sum total of the varied phases of an infinite whole of which he is the All.

Man, therefore, as a reflex or individualized semblance of his Father, and carrying the divine essence within himself, owes a duty unto himself and to the supreme law, of the highest character. As man is held amenable not to man, but to the law of the land, so is he amenable not to any personal God, but to God's law, or the supreme law. The Judge who presides is that unerring one whom conscience places upon the bench. Beware, therefore, lest thine own soul condemn thee.

Returning from this instructive view of the fundamental premises, attention is called to the stated fact that even as soul was a simple unit in nature primarily, so life, on the earth's developing plane, was, in its primitive form, a simple unit, manifesting only mere sensation, as in the zoophytes. The reflex of these thought-forms upon themselves of necessity developed those advanced forms which possessed instinct, and thence on to those possessing intelligence, reason and self-comprehension.

As matter passed up as an ascending scale of atoms, molecules, granules, mass, cells, substance and forms, so life and soul passed ascending steps in this utilitarian pathway, as evinced in sensation, instinct, memory, reflection, reason, intuition and self-comprehension.

The simple unit of life, as manifest in mere sensation, could claim but a single soul-light, while a two-fold measure could claim a dual light; thus progressing onward until in man a perfect circle of soul-lights were completed and perfected, forming a halo divine, the emblem of the perfected individuality—the perfected immortality—the sainted soul, crowned with light from God's own celestial altar.

It is in man, therefore, that the divine principle inherent in the very nature of things finds its highest exponent and expression; and as he is the highest on earth, so will he be highest in the life beyond; yet there, as here, he ever subject to and amenable unto the law.

Now, in order that we may proceed by regular and natural steps to the grand objective point in view, we beg to call attention to the first principle in communion.

When, as we have seen, two or more life units or instincts have been brought into confuence or are individualized, they are capable of receiving the reflex powers, the one of the other, producing what we call a reflecting or reasoning faculty. We have a phenomenon of internal self-communion. A polar point of brain shows a light, or thought, which the associate polar points receive and reflect, the sum total of which reflections produces reason, or judgment. Thus the brainial lights hold internal communion—a process of thought-interchange, by which the individuality, as a diversity in unity, presents the various views of a question and reaches a conclusion, and forms an opinion or a judgment.

A man may talk with himself, yet use no words. He may argue *in extenso* the most formidable questions, yet use no syllable. And what music like the flow of happy thoughts when the lips utter no sound?

The operation of these reflecting faculties, producing reason, is intended for use, and should not be allowed "to rust in its unused." In some the dome of individualization is so perfect, the growth and development in such harmonious accord, that the sum total of the reflections causes an internal illumination, thus organizing the still higher faculty known as intuition—the highest intellectual crown vouchsafed to man.

Communion between individuals, by which these thoughts and opinions thus formed are obtained, is effected by means of gesture, look and speech, through the receptive faculties of eye and ear, which are as portals to the intellectual temple.

From these simple truths may we not easily solve the mysteries of spirit-communion and communion with the spheres of Eternal Light?

As truly as every polar light of the brain can know what each and every other polar light of the brain thinketh, so can two spirits of the spirit-life, drawn unto each other by the lasting ties of a heavenly love, commune in a language more audible and impressive than any that ever fell from human lips. Human words never illumine the listener's brain with the fullness that is in the speaker's. While the tongue is uttering one thought an hundred may have flashed from point to point of the speaker's brain. Thought is greater than speech and intuition greater than thought. In the progressive order of divine things, thought in the spirit-life is what speech is in the earth-life, and intuition will form the co-relational advance in spirit-life to reason in the earth-life.

The truth we wish here to impress is, that communion, in spirit-life, is not limited to words, but is extended to reflex thoughts and intuitions, analogous to brainial communion, by which two or more spirits can commune as fully as the various lights of a man's brain can commune. Conceive the divine affluence of such an associative union of two souls, that are indeed as one—the overflowing bounty and exaltation of such a communion—a picture for the sweet heavens, and the ever blessed after-life, and only to be dreamed of on this shoal of time!

While man impresses his thoughts by word and gesture, the spirit impresses by magnetic elimination and polar action, which impresses may be received even by a spirit yet dwelling in the body, where the intuitional faculty is sufficiently highly and harmoniously developed.

This simple truth is fundamental to the ex-

planation of all spirit-communion between the inhabitants of the material and spiritual worlds. As the human mind may turn within, and view the labyrinths of its own polar relations, perceive through their media, recall through their affluences, reason by their impress, and judge by the reflex light of their magnetic union; even so, in analogous manner, do spiritual beings, as so many individualized powers, perceive, recall, reason, judge and commune.

The distinction between the brain of an animal, possessing but a simple unit of life, and that of a man possessing a vast complex association of life-units, is as a single ray of light to a perfected halo of lights.

The capacity for understanding depends upon the brainial development. Language is thus made ambiguous. The words of a speaker will hardly find a lodgment in one man's brain, while they will illuminate that of some other. One will listen as to a parrot that speaks in a tongue dead to him, while some other will drink in each word as though dropped by an angel from heaven.

A man of refined and harmonious organism, liberal brainial development and intuitional power, can be approached and impressed, by a spirit of similar development, and thought-communion transpire between them as perfectly as between the two halves of a brain.

No two individualizations are exactly alike. This infinite variety in the quantity and quality of brainial development has made necessary all the varied forms of beliefs and religions which have been espoused by man; since it is necessary that he should have a system of religious veneration suited to the capacity, the breadth and depth of his own soul-full aspirations. The soul of one whose brain burns but a rush-light of polar power, cannot come forth further than a goose-pimple from the skin of individual avarice and venality. Such an one must of necessity wallow in the rut of earthly things, and be able to commune with nothing higher than the worms of the dust, among which his feet are trampling. Only the lower order of things can form rapport with such a man. He beholds the worms of the dust, the beasts of the fields, whose soul-lights are but little inferior to his own, and the measure of his capacity is filled by them. A carved image of wood or stone will meet all the demands of his religious or aspirational nature. Such organizations can of necessity come in rapport only with the developments of their kind, and receive impressions only from a low order of spirit-life. Of such was the primitive man, and of such were the primitive inhabitants of heaven; for heaven and the character of its inhabitants were things that had to grow and advance, as much as earth and its inhabitants had to grow and advance; and, in fact, the former was dependent upon the latter, for heaven was unpopulated until the earth began to be depopulated.

Hence it was, because of the unit measures of all beginnings of forms, that in the primitive periods the earth was as a barbarian wilderness of sin (imperfect development), and there was the casting out of devils, isquis and fakers; and there was possession and obsession by unclean and what we now call the lower or primitive order of spirits.

But with advancing time, brainial extent and power from a simple unit, made a general advance to a complex unity, and the nature of communion also heightened in character and degree.

It is foreign to our purpose to follow the various stages of this advance of brainial polar power, and the consequent co-relational advance of all communion of individualizations. Yet the history of the one involves the history of the other, and embraces the advances from barbarism to lower and higher civilizations; and from the worshiping of fire, rude images of wood or stone, to the building of temples and churches for the worship of unseen images.

Man is an individualized aggregation of atoms, materially, which materialization serves as a mold by which the life, the spirit, the essential element of Soul is prepared for an eternal individualized duration.

If, therefore, man be a part, a unit of this great universe, and the disembodied spirit be also a unit of the All, and that All be God, who shall say God may not commune within himself, whether the polar lights of that communion be embodied or disembodied? All parts of the universe are in virtual communion. There is not a pang on earth that is not known in heaven. The pain is here, but the cry of sympathy is there, and the messengers of comfort and the hands of helpers do not fail to come.

The human brain is connected with the body by a system of telegraphy so perfect that the smallest injury to any part is instantly communicated to the brainial sensorium, which has an ear for every part of the man. Even so there is no soul on earth so fallen, so broken, but for his cry of anguish there is ever a listening ear in the spirit-home—no faithless apostle sinking in the waters of time, but the hand of angelic help is near to save and uplift.

All intelligences are but parts of one Great Intelligence, which parts have power of communion, and do commune.

Again, man has manifest within himself two marvelous forces, producing, the one, voluntary motions, and the other involuntary motions. While the one is subject to the will of the individual, the other acts independent of the will. The action of the heart, and all the machinery of physical growth and development, and all the operations of our physical senses, are entirely independent of the will, and require no coöperation of our thoughts. Sleeping, waking, respiration, digestion—all the magnificent machinery of life and its movement, is by law and subject to law, entirely beyond the will. All this

incessant labor is faithfully performed for us by the fundamental law.

But over the voluntary forces the will determines and commands with sovereign power. Ten thousand reins are put into her hand. She is not acquainted with their office, their use, or their name; yet she manages all without the least perplexity, or the least irregularity; rather with a promptitude, a consistency and a speed which nothing else can equal. The most perfect harmony of action prevails—no one part hinders another, but each assists the other through and by means of the perfect system of communion.

Man, and his governing forces, and the laws of his internal communion, are but an epitome of the universe of things. There is voluntary and involuntary motion in all the realms of space.

The worlds that float in space, in obedience to the heart-beat of the universe, the light of heaven, the summer warmth, the winter's cold, the deep darkness of the midnight hour, all growth and development of animate and inanimate life, are effected and controlled and carried on by forces over which no will has any control, and are obedient only unto the law.

But even as in man there are marvelous voluntary forces over which the will has control, so all through the universe are there forces of a voluntary character which are subject to the will of a Supreme Mind, which Mind is the aggregation of all minds situate in the brainial sensorium of Heaven.

We use the term, Supreme Mind, with a precise signification of its meaning. It is the ramification of all lesser minds, and grows in purity and power as lesser minds advance. It is the divine halo which bedecks the brow of the universe with an unfading lustre. Even as man can send his messengers of inquiry to every part of his physical being, so the Supreme Mind can interrogate the universe and commune with all its parts, and all its parts can commune with the Supreme Mind and with each other.

We beg again to impress that speech is not the only medium of communion. There is no animal so low in the scale of existence that it does not know its kind. Even so small an insect as the ant will recognize its kind when they meet. Nay, more, ants will build cities and organize societies, slay their enemies and care for their own wounded. They are individualities, and though they have no vocal power do commune with each other. What we wish to impress is that speech is not the only means of communication. When, therefore, a spiritual medium says: "A spirit tells me this or that," it does not follow that it is not true because we do not hear it also.

The sum total of the reflex polar lights of a man's brain produces comprehension of a dual character—the one side receiving and taking cognizance of the internal economy, and the other of external things. The communicating spirit may approach either side of this receptive plane. When the internal side is the one approached, then is produced the well-known phase of what is called trance-mediumship, in which the individual consciousness of the medium is overcome; and when the external side is approached, then is produced the well-known phases of what is called inspirational and impressional mediumship.

This duality of the mental organism expresses the polar relations of the outward and inward forms.

The ears and eyes of a man are not the only avenues to his understanding. What he sees and hears may produce thought; but only a small part of a man's thoughts are the result of seeing and hearing. Whence come thoughts, therefore? Ten thousand thoughts may play back and forth in a man's brain when not a sound falls upon his ear, and when nothing of all he thinks passes before his eyes. If the normal veil of things could be lifted so that all might see with clairvoyant eyes, there would be seen a galaxy of spirit-lights gathered above the sensorium of that man, their soul-lights and his in perfect reflex communion.

If there were no higher source of thought than the reflex lights of the brain, man could never rise above his individual level, or the level of his kind; nothing new could be produced to the world, and the great lever of progression would be broken. The stream could never rise above the earthly fountain. Newton beheld an apple fall from a tree. It was nothing new to him or to others to behold such a phenomenon. Why, then, did it occur to him at this particular time that for such a phenomenon there must be a cause? Man was unable to give him a reason. The intelligence, therefore, opened its intuitional faculties to the reception of higher intelligence from the unseen sources above, and the great problem was solved.

The superior intellect of one man may illumine to fullness the inferior brain of another; but the illumination of the highest earthly brain must of necessity come from above. The thoughts and conceptions of men, originating on this earth-plane, are but as the lamp-lights of time and occasion; while all original thoughts, conceptions and inspirations are as the light of stars and the glorious sun in heaven, and of necessity fall from above.

Thus it is that it is in the power of man to call angels from high Heaven to commune with him, and blessed is he who hath received the impress of their loving and exalted thoughts, and blessed is he whose words have their inspiration in such exalted source.

To such an one we instinctively listen, spell-bound by a higher power than our own, and feel that such thoughts must of necessity come from heaven. We hang upon his lips. Onward and upward are we carried as on the wings of Light in the pathway of Truth, while far away

is held "at bay the dark deep cloud of Error."

In conclusion, we cannot but deplore the floods of learned ignorance which have deluged the world. Learning from false premises has builded Temples, Theologies and Gods innumerable; but from their altars Truth taketh nothing. It has divided the universe of things, isolating all things, separating God and man from the universe and from each other, dividing the Eternal Homes, filling some with heavenly light and others with unquenchable fires.

It requires years of laborious effort to enable us to even grasp the inconsistencies of these false teachings, and relieve our minds of a mountain of Error.

But, as we have heretofore had occasion to state, it is not our purpose to take any human being to task because of his or her belief. All the beliefs and religions of the world have been as necessary corollaries of the times in which they were born and flourished. Intelligent man has got here only by stepping-stones of advancement through vast cycles of Time. Every stone in that utilitarian pathway was necessary to the succeeding one, and so every phase of priestcraft and of religion that has been necessary has been: all forms of paganism, mysticism, Buddhism, Mohammedanism, Catholicism and Protestantism have been as stepping-stones, leading up to that grand Philosophical Pantheon resting on the substantial Truth of Things, embodied for all the coming future—an edifice embracing in its foundation-stones the everlasting rock of Truth, against whose firm base the foam of fanaticism shall dash in vain, and over whose proud walls the hosts of ignorance and superstition shall never clamber.

Truth has its phases of blossom, bud and un-ripened form ere it becomes ripened fruit. It must grow. All things grow from more to more. God himself sits on the prow of the ship of Progress, dances in the foam of the crested wave, and drinks deep of the intoxicating cup of his ever-growing and never-ending labor.

Who can imagine, or what pen describe, the grand possibilities of the ever-unfolding future? Such is the origin and nature of things, such the fundamental law of advancement, that the forms of to-day will not be the forms of to-morrow; the formative forces of to-day will take a higher character and degree to-morrow, so that life and soul are ever taking on added powers. And who shall stay the course of change?

The era of unfoldment does not end with the earth-life. Indeed, the grand succession of advancement but begins here. We may be able to conceive the possibilities of the immediate future, but what mind can forecast the eventualities of ever-advancing time? Eternity is not a shoreless sea, upon which the soul floats in dreary monotony forevermore; nor a lake of never-consuming fire; nor street of gold and pearl; but a land of varied lights and shade, and ever heightening beauties; of animate and inanimate life, a part of and belonging to the universe of things—the fruits of earth-development that have ripened for heaven.

Such are the precious hopes that draw us on to that dazzling future, and bid us defy "the slings and arrows of time."

Then let us cast aside bigotry, envy, hatred and malice, and every incubus of error, and press forward trustfully, faithfully, harmoniously and yet bravely, in the pathway that slopes through this darkness up to those fields of enduring light; on, though it be over the dust-heaps of revered superstitions and errors; on, though we disturb the ant-hills of opinion and pigmy ire, and awaken the night-birds of ignorance and wrong; on, for the ever-unfolding glories of the ever-unfolding future; on, for the ever-renewing prize of the never-ending labor!

Written for the Banner of Light.

A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETTERBEE.

CHAPTER VI.

PIPER TAPS THE MINISTER'S OIL-WELL, AND HIS LAMP GOES OUT IN CONSEQUENCE—AND PIPER PRACTICALLY GOES OUT TOO.

We left John Piper reading a letter, and now the reader knows that it was from the minister of Plainville, and that it was on a matter of business, and business with Piper was so closely connected with his love matters that it might be called a branch of the tender subject. The first thing he did after reading it and inwardly digesting it was to reply. When he first received it, the post-mark and the wish suggested that it was a love-letter; a perusal changed it literally, but in the branch sense it was a love-letter nevertheless. The reply partook a little of the sentimentality called up by the post-mark and the wish, not perhaps in the wording of it so much as in the magnetism imparted to it, and the tenor of the answer was in a high degree Christian, and conveyed the idea that he had the minister's interest in view, as well as or more than his own. So he wrote that the stock referred to was rather low, and it was not a good time to sell it, and he thought by holding it a few months he would gain one or two hundred dollars. Now when it is remembered that the commission coming to Mr. Piper would be exactly the same whether it brought much or little, and by waiting a few months he might get no commission at all, as men often alter their minds, it shows under some circumstances that love acts on a man like religion: he becomes a little nearer to his neighbor than the natural man is apt to be. Mr. Piper noticing that the minister did not need but little of the money to use, suggested that a few shares could be sold if he chose, or he would lend him the little money he wanted on the stock as security. This idea struck the minister favorably; he did not realize that a rather poor man can lend money on a solid stock security, because it is the security and not the man that produces the money; but the tenor of the letter on this point was in keeping with the minister's impression that he must be a man of means; it never occurred to him to inquire or give the matter any thought as to safety. Some correspondence followed, resulting in the reverend gentleman's sending him the certificate and accepting a loan of three hundred dollars.

Mr. Piper, when borrowing the money for the minister, thought it would appear better for him to borrow a larger sum on so much security, so he borrowed \$1500 and sent \$300 to the minister, and had remaining in his hands \$1200 to use as floating capital to trade a little in stocks until the matter was eventually closed up. It was something quite unusual for Mr. Piper to be in possession of so much capital, and this transaction was a mistake, and, situated as he was, not an honest thing to have done; but Piper was quite desperate, and, since

he was in the line of promotion by matrimony into the Sole family, he was anxious to "fetch his pump," as the saying is, and he took this dangerous water to do it with. It is not probable that Piper ever committed a crime before; perhaps it was that he never was so tempted before with so hopeful a chance; he had often defaulted, as has been stated, but that was in the regular way of business with people who knew just what risk they were taking; it is no crime to borrow money, or run in debt and not pay; it is unpopular and discreditable, but there is no law against it; they would be civil charges, but not criminal ones.

It is barely possible that in this case Mr. Piper relied too much on the forecasted sunshine of his afternoon; he may, thinking of his aunt's prophecy, have said, "It is afternoon with me—I am thirty-six; nothing venture nothing have!" That is a business proverb, and certainly he had not seen so much sunshine as \$1200 that he could call his own, though that was not his; still it was in his own control, and perhaps, reasoned Piper, it has come into my hands as seed-corn. So he at once planted it in an active stock as a margin on a purchase, and in two or three days there was a fall instead of a rise, and unless he put up more margin he would be sold out and his \$1200 would be gone and be forever lost. He then, as he saw no other way, sold the minister's stock and realized some \$3000, paid the loan on it of \$1500 and had \$1500 left, and with it held on to his purchase by keeping his margin good; but he had got beyond his depth, and it only took about three weeks for him to be completely wiped out. Thus the minister's property was lost, and Piper's career as an honest man ended. He lived then like a man under sentence of death. During the remaining months of that summer he received a letter occasionally from the minister about his stock and its prospects, and Piper replied always that the stock would be higher by-and-by; that is, he aimed to defer the evil hour; but it came at last, when the minister wrote him to sell at once and remit him the balance of his money, after paying the loan of \$300 and his charges.

Mr. Piper wrote him rather a foggy letter in his agitation, that the minister could not fully understand; and he came to the city, and in an interview with Piper got the exact facts of the case. This was perfectly awful and astounding to the minister, who had been building such hopes on the goodness of Providence. Mr. Piper said he would work his fingers to the bone to make him whole; said it was only a question of time. "Here are fifty dollars—all I have and all I can get now; take that, and let me give you my note on interest for the balance," said Piper, "and pay it just as fast as I can." The minister, as has been seen, was not a shrewd business man, and he did not see anything else to do; so he settled the matter in that way, and left with a very sad and broken heart. The minister did not know Mr. Soley only by reputation; but being a bank president, and somewhat connected with Plainville, and prospectively with Piper, he went to see him for advice; and Mr. Soley was mad enough when he heard what his son-in-law had done. "How much of his indignation was commiseration for the minister in his grief, and how much the fact that his son-in-law to be was the fraud, it would be hard to tell. Mr. Soley knew what business integrity was, and knew and said that was a rascally and criminal transaction, but told the minister that in settling it the way he had he had changed it from a criminal to a civil offence, and it was now simply a bad debt, and the chances very slim of ever getting it; he was sorry—well, old Soley was sorry; sorry because it was Piper; felt a little mortified himself, though that would probably end the matter with his daughter. Still, that was not pleasant to be talked about, and might also shut off any future chances for Emily. Mr. Soley could have put his hands in his pocket and paid \$3,000 more or less, and kept it quiet; made the minister a happy man, and redeemed Piper and made him happy, devoted, honest and wise; but old Soley was no such kind of a man; neither was Piper enough of an acquisition for him to pay money for; so by one injudicious act on the part of Mr. Piper, the course of his love was ended, the junction of the pulmonary streams of the Soleys and the Pipers never took place, and the chances seemed to point to the probability that both streams would be lost in the sand, there being too little water to make or find the outlet that rivers usually find.

The minister went home to New Hampshire with a sadder heart than he had ever had before; and there for the present we will leave him, while we follow for a time the acts and doings of Mr. Piper.

This transaction was soon known and talked about in the street. Some thought it was very shrewd on the part of Piper to have settled this thing by note with the minister, and thus kept himself out of prison; others thought it an abominable disgrace to the profession for such a bare-faced swindle to have been perpetrated; some remembered the generous impulses of Piper, only lacking every-day expression from the low state of his finances, and pitied him. So each one looked at the matter from his own standpoint; but, as the saying is, it took all the starch out of him; he felt meaner himself than he had ever felt before, and if he had had the kind of courage requisite he would have gone out like Judas and hanged himself; but he said to himself when such resource occurred to him, "That won't pay the minister, while if I live I may be able to do so." No one would have given much for the chance, still it relieved his mind, and reconciled him to bearing the evils he had rather than those he knew nothing of, and this was in keeping with his natural love of life.

One would suppose the breaking of his engagement, the dismissal as the affianced of Miss Soley, his ardent affection laid bare to a remorseless world, as well as the loss to himself of one on whom he had placed his matured affections, would have been the greater grief, but all this seemed to have no effect on Piper at all; that was a matter that in his deeper financial distress did not trouble him. The reader can see by this how heavy the blow was to him in the affliction he had caused the minister and his family, that it should thus make him numb to the misfortunes of his own heart. It was astonishing how comparatively easy the wound in his heart healed over, and how enduring the grief that he had played a game with the minister's money, and lost it.

The sin in the sight of high heaven would have been as bad if he had won instead of having lost, but not so in the sight of the world; and perhaps Mr. Piper, if the move had been lucky, might have blossomed into a street saint.

The world is quite full of men whose dice have been loaded, or lucky; there is but little difference between some millionaires and some thieves; it is a question of bad luck or good luck,

called rascality in one, shrewdness in the other. Mr. Piper could remember two men in a bank: both had salaries, and both lived beyond their salaries, and both speculated; one hung himself, the other died a millionaire; luck was the only difference. Who knows but the lucky one will be hung in the next world, and the two be a span in the hereafter? Piper may have thought of such instances, and perhaps tried to keep his courage up, but as was said before, his starch was gone, and it looked as though he would be forever limp.

Mr. Piper had a very long talk with Mr. Shadows, for they had known each other on the street for years; but the latter could give him no consolation or beneficial advice; he had done wrong, an unjustifiable wrong, and Piper knew that now to his sorrow. Mr. Shadows was sympathetic, told him to keep up his courage, and if he was hard up for a little money, come to him. Shadows pitied him, had no money to lose, but said to him, "You shall not be rubbed out. I don't propose," said Mr. Shadows, "to give you \$50 or a \$100 to show that I appreciate rascally transactions, but there are people as bad as you are, John, who are lucky and respected, and if you get into a hollow and need a trifle, I will help you." So it will be seen that Shadows had a soul as well as a head. It soon became evident that Piper had no heart, no trade, no nerve, and was a played-out man; and he lived along more dead than alive for some three months, when an impulse came over him to go away; he thought if he could get to California he could do something; he certainly could not here. Mr. Shadows and a few others pooled up a little sum of money, about enough to land him there and support him a month; he called the items a loan, said he would pay them back again, but no one expected it. Thus in three or four months after that ministerial catastrophe he was on his way to California by the way of Panama, and on the street he was soon forgotten.

At the time of Mr. Piper's transit there was no regular connection between the Atlantic and Pacific conveyances, and passengers had to wait their turn for a chance to go on, and always had to stay from one to three weeks before one's chance or turn would come; and often men in a great hurry to get through would find a man whose turn had come, and the man in a hurry would buy that chance—that is, exchange tickets, and give from \$50 to \$100 bonus to the man who had the chance, but could afford to wait. John Piper, just as he was ready to go on, sold his chance to a man who had just arrived—that is, exchanged tickets, and got a bonus of \$100, and then had to wait his two or three weeks over again; and being wide awake, he became active in trading tickets between other parties, those in a hurry and willing to pay those who were in no hurry. About this time, on the arrival of the steamer at Panama, one could see a conspicuous board on which was painted in large letters these words: "John Piper, Jr., Ticket Broker." This was not known in Boston, nor did it last more than three or four months before the connection was continuous between the two oceans; and then Piper finished his journey and reached California with several hundred dollars in his pocket, made in that business; how much no one knew, nor was the fact of this extemporized employment known in Boston until long afterwards. It gave him, however, a good send-off or starter on his arrival in California, though it had made his transit rather a lengthy one.

When Mr. Piper had arrived in California he surveyed the situation, and soon got actively employed. He began buying and selling government scrip, which he saw would eventually be bonded and rise in value, and very soon got somewhat forehanded. Little was known of his antecedents there, or cared about; probably they would bear inspection as well as many others there who, on leaving home, were not gilt-edged characters. In Boston Piper was soon forgotten by the crowd—out of sight, out of mind. So two or three years ran on, his name rarely mentioned; once in a while it was revived by some one coming on from that then distant country and speaking of him as doing pretty well, or standing pretty well. This was at first indefinite; it might be true and it might not be; nobody had interest enough to inquire into it; nobody expected to see him, and nobody seemed to care to. A gap by death or distance is very quickly closed up in business life, and his was, and nobody seemed to have missed him. It is possible his landlady did, where he had boarded many years, or missed the forty dollars of arrearages that in his hurry or necessity he forgot to pay; but it is no uncommon thing for boarding-house keepers to be fleeced now and then, they get used to it as cels do to being skinned; so after a time he or his debt was forgotten even there. No doubt he was missed also in Plainville, or rather his draft out of that town was; but as the street where he was once a feature had no connection with that town, there was no gap to be filled up respecting that transaction, and but for these occasional reports his personality would have ceased to exist even as a memory. Success is a great aid to memory, and money, in these latter days, can say more effectually than anything or anybody else, "I am the resurrection and the life."

Now people began to speak of him, in consequence of these repeated and increasing reports, and some remembered him well and spoke of him as John, who never were very intimate, and even some of the indignant ones at his defalcation now always believed in his eventually making his mark; his good points, long buried and forgotten, began to be summoned into memory again, his bad ones toned down or overlooked; and if "distance lends enchantment to the view," as the poet has said, success lends ten times as much. A day will come when merit and success will be synonyms, but it has not arrived yet.

Statement by W. J. Colville.

To the Editor of the Banner of Light:

Many of my friends request you to give publicity to the following statement—as they have been annoyed by letters concerning a certain person styling himself J. M. Colville, who claims to be a physical medium, and who has, in some mysterious way, (doubtless through the close similarity of names), been confounded with me: I do not know any such person. I have no relatives who undertake to give public sances, and I have never been advertised in any such manner, as I have never in my life appeared before the public with a claim to any mediumistic power other than that of trance or inspirational speaking. Certain misrepresentations have obtained circulation in some quarters owing to this misapprehension, as in the eyes of those who do not know of his distinct individuality, I am held responsible for all his sayings and doings. I feel it is only just to the public, to myself, and to the individual in question, to disclaim not only all connection with, but also all knowledge of, any such person. Trusting you will see fit to publish this explanation, and thus put an end to many absurd and utterly unfounded rumors consequent upon this mistake, I believe me to remain,

Yours very respectfully,

W. J. COLVILLE,
Inspirational Lecturer.
94 Pembroke street, Boston.

NOT ON THE BATTLE-FIELD.

BY JOHN PIERPONT.

"To fall on the battle-field, fighting for my dear country, that would not be hard."—*The Neighbors.*
Oh! no, no—let me lie
Not on a field of battle, when I die!
Of the mad war-horse crush my helmeted head;
Nor let the reeking knife,
That I have drawn against a brother's life,
Be in my hand when death
Thunders along, and tramples me beneath
His heavy squadron's heels,
Or gory fellows of his cannon's wheels.

From such a dying bed,
Though o'er it float the stripes of white and red,
And the bald eagle brings
The clustered stars upon his wide-spread wings,
Oh! never let my spirit take her flight!
I know that beauty's eye
Is all the brighter where gay pennons fly,
And brave helmets dance,
And sunshine flashes on the lifted lance;
I know that birds have sung,
And people shouted, till the welkin rung
In honor of the brave
Who on the battle-field have found a grave:

I know that o'er their bones
Have graven hands piled monumental stones.
Some of those piles I've seen:
The one at Lexington upon the green
Where the first blood was shed,
And to my country's independence led;
The "Battle Monument" at Baltimore,
And that on Bunker Hill.
Ay, and abroad, a few more famous still;
The tomb, 'Tomb of the Unknown Soldier,
That looks out from the sea, and the ocean seas,
And which the waters kiss
That issue from the gulf of Salamis.
And thine, too, have I seen,
Thy mound of earth, Patroclus, robed in green,
That gleams in the distance,
Sheep climb and nibble over as they stroll,
Watched by some turbaned boy,
Upon the margin of the plain of Troy.

Such honors grace the bed,
I know, whereon the warrior lays his head,
And hear, as the night winds
The conqueror's sigh, and the conqueror's shout.
But as his eye grows dim,
What is a column or a mound to him?
What to the panting soul
The mellow note of bugles? What the roll
Of drums? No, let me die
Where the blue heaven bends o'er me lovingly,
And the soft summer air,
As it goes by me, stirs my thin, white hair,
And from my forehead dries
The death-damp as it gathers, and the skies
Seem waiting to receive
My soul to their clear depths! Or let me leave
The world when I am dead,
With children and friends gathered,
And the calm voice of prayer,
And holy hymning shall my soul prepare
To go and be at rest
With all the spirits who have blessed
The humblest of his brotherhood
By labors, cares, and counsels for their good.

In my dying hour,
When riches, fame and honor have no power
To bear the spirit up
Or from my lips to turn aside the cup
That I may drink at last
Oh, let me draw refreshment from the past!
Then let my soul run back
With peace and joy along my earthly track,
And see that all the seeds
That I have sown in the earth in virtuous deeds,
Have sprung up, and have given,
Already, fruits of which to taste in heaven!

And though no grassy mound
Or granite pile says 'tis heroic ground
Where my remains repose,
Still will I hope—vain hope, perhaps—that those
Who have been true to me
The wanderer reclaimed, the fatherless,
May stand around my grave,
With the poor prisoner and the poorest slave,
And breathe an humble prayer,
That I may lie like him whose bones are mouldering there.

Sunapee Lake Camp-Meeting.

[Concluded.]

Arrangements having been made for a grand excursion of about twenty miles around Lake Sunapee, about seventy-five of the campers embarked in the Lady Woodsum at 9:30 A. M. The cool air from the mountains refreshed our spirits, and the singers, catching new inspiration from the beauty of the scenes with which they were surrounded, often broke the silence with the melodious notes of the songs of the new faith. As we passed along, new mountain peaks constantly rose up before us; grim old Kearsarge, lonely and silent, like a mighty sentinel, pierced the eastern sky; to the northwest, like a wall, the Crocyden and Grantham Mountains shut out the view; far off toward the west, Ascutney, cloud-capped and gray with age, like some sage of the old time, looked down upon the placid lake that lay so quietly in the valley below; and to the south old Sunapee, forest-crowned, lifted its head sixteen hundred feet above the level of the sea. The scene was constantly changing; at one place heavy forests would come down to the water's edge; gigantic old hemlocks, spruce, fir and pine, and stately maples, beeches and birches could blend harmoniously all their shades of green, making a view indescribably beautiful; at another place, farm-houses would nestle quietly in the little valleys between the hills; now and then a hotel and quite frequently fine cottages would peer out from under the foliage. During the trip we passed in view of Pike's Shore, Sunapee Harbor, Gardner's Island, Great Island and Newbury. We returned to the camp ground at about noon, feeling that the morning had been well spent.

Mrs. Paul, of Stowe, Vt., opened the meeting Tuesday morning with an invocation. Mrs. Manchester, of West Randolph, Vt., improvised a song upon the following subjects presented by the audience: "Our Future Home," "Lake Sunapee" and "Mother." When Dr. H. B. Storer, of Boston, was introduced he was greeted by a perfect storm of applause. He extended a friendly greeting to Sunapee Lake Camp-Meeting from Onset and Harwich. He spoke of the gospel of Spiritualism being born of the soul's sincerest desires. He spoke at some length of the séance of the Eddy Brothers he had attended that morning, and of the materialization of E. V. Wilson. Mrs. Woods, of Burlington, Vt., followed with brief and very interesting remarks.

W. J. Colville, of Boston, was the next speaker. He was greeted with warm tokens of appreciative welcome. He spoke briefly in his most happy and eloquent manner. A synopsis of his speech such as the writer would be able to give would only mar the beauty of his inspired utterances. After a few remarks from Prof. Cadwell the morning session closed.

The meeting Wednesday, Sept. 8th, opened in the afternoon with a half-hour concert by the orchestra; after which Mr. W. J. Colville delivered one of his ablest lectures. The subject, "Rational Grounds for a Belief in Free Will," was presented by a Universalist clergyman. The lecture was frequently applauded. At the close, Winona gave a fine poem on an appropriate subject presented by the audience.

At 4 P. M. Mr. C. E. Watkins held a séance in the Pavilion for the benefit of the Association. He commenced by giving many excellent tests to persons in the audience, similar to those given by Mr. Baxter; after which he took two slates, and depositing quite a small piece of pencil between them, placed the slates in the hands of a thorough skeptic. While they were being thus held, and Mr. Watkins was distant at least six feet, we could hear the pencil moving upon the slate. When the sound ceased, the upper slate was removed, and a long communication signed "E. V. Wilson" was found upon the under slate. During the entire meeting Mr. Watkins was kept constantly busy, and his wonderful manifestations created a great amount of excitement and interest.

In the evening, at 7:30, Miss Jennie B. Hagan had a reception in the Pavilion. The attendance was very good, and great interest in the exercises was manifested. Mr. Colville sang at the opening, and improvised a poem at the close. Mr. Emerson, of Manchester, gave some tests, and Miss Hagan improvised many excellent poems upon subjects presented by the audience.

Thursday morning, after instrumental music by the orchestra, Ethie Gould recited a poem, and a conference of an hour was participated in by Dr. Gould, Dr. Greenleaf, and Mr. A. F. Hubbard, of Plymouth, Vt., the subject under consideration being "Temperance." Miss Jennie B. Hagan improvised a poem upon this theme at the close of the conference. At 11 A. M., Mrs. Paul, of Stowe, Vt., delivered an address in her usual eloquent style.

At 2 o'clock the meeting was called to order, and a conference of one hour declared. Mrs. Manchester improvised a song on "The Dawning Light." Then followed very interesting and able remarks by W. J. Colville upon "The Effect Produced upon the System" by the use of Stimulants." Miss Jennie B. Hagan followed in her happiest vein with an improvised poem upon "The Fruit of the Vine." Mr. Edgar Emerson, of Manchester, closed the conference by giving many very excellent tests.

In the evening, at 7:30, Mr. Colville held a reception for the benefit of the Association in the Pavilion. The attendance was large, and the interest manifested was great. The following programme was presented: 1. Music by the Orchestra; 2. Singing by Mr. Colville; 3. Reading, "Resurrexi," by Geo. A. Fuller; 4. Singing by Mr. Colville; 5. Poem, "Welcome to Mr. Colville," by Jennie B. Hagan; 6. Singing by Mr. Colville; 7. Answers to Questions, by Mr. Colville's guides; 8. Singing by Mr. Colville; 9. Improvised Poem by Winona on subjects presented by the audience: "The God I Worship," "Sunapee Lake Camp-Meeting," and "The Key to the Mystery of Life." Twenty-four questions were presented, and all were answered by Mr. Colville's controls without hesitation, in a clear, logical and eloquent manner, eliciting frequent applause.

On Friday, Sept. 10th, Dr. H. B. Storer, of Boston, was announced as the lecturer for the morning. After a band concert, and a poetic improvisation through the mediumship of Miss Jennie B. Hagan, the brilliant young improvisatrice, Dr. Storer rose to his feet under a very powerful and unmistakable spirit influence. He stated that he was conscious of the presence of E. V. Wilson, who has been quite a frequent visitor at the camp-meetings of this season, and who had two days before written a communication between closed slates, under absolute test conditions, through Mr. C. E. Watkins' medium instrumentality. No sooner had Dr. Storer given utterance to his consciousness of this Dr. Storer's proximity than he was most powerfully controlled in the delivery of a stirring and characteristic address. The writer, beside many others in the hall, most clearly felt the presence of the spirit, and recognized his peculiar manner—every gesture, every inflection of the voice, as well as the construction of each sentence was unmistakably indicative of E. V. Wilson's real presence. The point in the discourse which stood out in greatest prominence was the necessity of Spiritualists throwing their whole soul into the dissemination of the truth they had embraced. Alluding to the criticism unfavorable to Indian controls in which he had indulged on earth, Spirit Wilson confessed himself mistaken while here, and stated that from his present standpoint he could view the work these intelligences were doing, and was glad to fellowship with them. He expressed himself as particularly anxious to remove this stumbling-block which he had ignorantly thrown in the way of many of his trusting hearers while he remained in the body. Speaking of the morning meetings he had been wont to conduct in many parts of the land, he stated his conviction that he would shortly resume them through an appropriate medium. He eulogized the practice of invoking individual spirits known to us as pure and earnest souls, and defined true prayer as the uplifting of the heart in aspirations for assistance from those wiser than ourselves. Though he knew he had always entertained a fairly good opinion of himself, he hoped he could never be so foolishly egotistical as to imagine he had no superiors, and could afford to stand alone without assistance from the higher ones. He by no means disbelieved in an omnipresent deity, but said for himself he liked to address human intelligences whom he could comprehend. He urged all to make spiritual growth their highest aim, and advised that our first thoughts when we wake and our last ere we sleep should be of those things which are the imperishable realities of the spirit. Alluding to the Bible he contended that he never denounced anything within its pages which tended to enlighten and elevate its readers. Though with an unrelenting hand he strove to demolish the idols erected by ecclesiasticism, he was still the staunch friend of truth wherever he found it. If he had been severe or harsh in his judgment of any one he craved forgiveness, and hoped all whom he had in any degree wronged would accept his apology for a past injury from whatever cause committed.

The utter impossibility of portraying on paper the vivid imagery and the fervid eloquence of this remarkable though brief address, places both the reporter and the readers at a severe disadvantage. Summing up our imperfect abstract of our risen brother's words, it may be sufficient to proclaim that the lecture was one of the most earnest pleas for charity and perfect freedom we have ever heard. It was precisely what E. V. Wilson, with some of his sharp corners removed, might have been reasonably expected to say. While listening to this impressive communication we could not help feeling that Spiritualism has not lost an earnest pioneer worker, but that that worker has only gone one step higher into a sphere from whence he can send downward to earth a clearer beam of light than ever shone from his faithful soul before.

During the speech Dr. Storer's manner was entirely different from his own, and his voice sounded precisely as that of the controlling spirit formerly sounded when on earth in a body of his own. Any physically blind person, familiar with E. V. Wilson's speaking, would have declared that he himself was really on the platform, talking in fleshly form during the greater portion of the address. The exercises concluded with an improvised poem delivered under inspiration by Mr. Colville, in which appropriate and kindly allusions were made to E. V. Wilson's work on earth and his reception and activities in the spirit-life.

The conference Saturday morning, Sept. 11th, was very interesting. Remarks were made by George A. Fuller, Dr. S. N. Gould, Jennie Rhind and Mrs. Paul. Then followed a lecture by Miss Jennie B. Hagan upon "The Religion of Yesterday, To-day and To-morrow." The inspired speaker briefly stated the nature of the religions of past times, tracing the progress of the principal religions of all nations from the earliest stages of their existence. Then in a very clear manner she compared them with the existing faiths of today. Spiritualism was the belief toward which all were moving—there could be found the culminating point of all the religions of the past; and this underlying current of inspiration that stirs the pulses of the world to-day is leaving all the churches, shedding abroad a liberalizing influence that tends toward freeing the human mind of all species of superstition; and the religion of to-morrow shall be the outgrowth of the Spiritual Philosophy. The lecture was a very fine effort, and was appreciated by the audience. In the afternoon Miss Hagan improvised a poem, and Mrs. Manchester improvised a song and lectured upon "The Past and Present Condition of Religious Beliefs." She treated the subject in her usual logical manner.

Sunday morning ushered in a most beautiful autumnal day, and the people came in from all the surrounding towns until a large audience assembled. Mrs. Manchester delivered the first lecture of the day upon "Life in the Spirit-World." This was truly a remarkable address. Miss Jennie B. Hagan gave an improvised poem upon "Sunapee Lake and its Surroundings." Dr. H. B. Storer followed in his usual pleasant manner with a lecture upon "Our Knowledge of a Future Life." In the afternoon Mrs. Paul gave the first address upon "The Saviours of the World." Miss Jennie B. Hagan improvised a poem upon "The Humming Bird" and "The Soul"; then followed a lecture by Dr. L. P. Greenleaf, upon "Spiritualism a Demand of Humanity." Thus closed the out-door exercises of the Sunapee Lake Camp-Meeting.

In the evening, at 7:30, the mediums held a séance in the Pavilion for the benefit of the Association. Mr. Buddington presided. The following mediums participated in the exercises: Mrs. Lizzie Manchester, Miss Jennie Rhind, Miss Jennie B. Hagan, Mrs. L. W. Litch, Mrs. Charter, Mrs. Watkins, Mrs. E. L. M. Paul and Mrs. Woods. This was a pleasant and profitable close of the services.

The success of this meeting was far beyond the expectations of the committee; so that arrangements have been made to hold another camp-meeting at the same grove next season, commencing about the 20th of August, and closing the first Sunday in September. W. J. Colville has been engaged for the next meeting (provided he does not visit England, as he now intends to do at that time); also Dr. Storer, Dr. Greenleaf, Mrs. Paul, Miss Hagan and Mrs. Manchester have been engaged for the meeting. Many improvements will be

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 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, OCTOBER 2, 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.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the lowest spheres of angelic life to the highest spheres of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

Prof. Kiddle on Inspiration and Mediumship.

In our issue of Sept. 15th we gave to our readers the full report of a discourse delivered at the Lake Pleasant, Mass., Camp-Meeting last summer by this brave disciple and fearless exponent of the Spiritual Philosophy. The lecture had for its theme "The Present Outlook of Spiritualism," and is appreciatively commented upon by correspondents elsewhere in the present number.

Prof. Kiddle is a clear and vigorous thinker, and his ideas are imbued with health. He never fails to interest, whether one subscribes to his individual views of truth or not. It is a succinct statement that he makes when he says that "ideas rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world advances; society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march."

The new ideas that have, as it were, rained down upon mankind from the open windows of heaven since the advent of Modern Spiritualism, he does not assert to be entirely new; he does not say that none of them had ever dawned on the human mind before; but what was previously known by inspiration is ever with the human soul—revelation comes only at certain periods. Inspiration is a breath from heaven: "a spirit influence acting upon men's minds, impressing them with ideas, thoughts and emotions, and stimulating them to activity; but revelation is a direct communication of knowledge from the spirit-spheres, by intelligences acting through intermediaries, and in such a way as to be recognized as beyond, or independent of, the mind which they impress or control. Inspiration is universal and unceasing; revelation is occasional and temporary." Such is Mr. Kiddle's form of discrimination between inspiration and revelation.

But that portion of his discourse which relates to phenomenal Spiritualism is at this time of peculiar interest. The question, "What is the place of phenomena at present in Spiritualism?" is one of prime importance. We ought to regard mediumship, he says, as the sacred foundation on which the vast superstructure of Spiritualism rests. We should prize it, protect it, exalt it, purify it. Prof. Kiddle has no sympathy with those who disparage mediumship or disregard it. We cannot afford to do this. He confesses that, although it is not necessary to him to strengthen his faith, yet it serves most satisfactorily to illustrate it and to impart additional knowledge concerning great truths.

The supply, remarks Prof. Kiddle, adapts itself to the demand; and therefore pure and exalted mediumship will not grow and prosper unless Spiritualists are sufficiently enlightened to encourage it by a liberal patronage, discouraging the opposite order. Still, he believes that all evils in this direction will more readily and effectually be cured by the policy of freedom than of restriction and persecution. These are words that are worth heeding seriously by Spiritualists everywhere. The idea sought to be advanced by Prof. Kiddle is that the masses are to be lifted up by the diffusion of added light on spiritualistic topics to such an understanding and appreciation of true mediumship that the genuine will be readily distinguished from the dissembling.

He further enjoins that the important rule be kept in view that the human mind cannot reach beyond the confines of the present state of existence without the aid of Revelation; and revelation must be made by those who inhabit the spirit-world, or have a positive knowledge of its existence and realities. And mediumship is the grand instrument through which all revelation is given to us. If, says he, Spiritualists ever build a sacred temple, it must be pure mediumship that will hallow it, and mediums who will officiate at the altar; but at present Spiritualism knows no shrine more sacred than the human heart, no temple more awe-inspiring than that which is covered by the dome of the heavens.

Among his closing words the appended are indeed impressive: "We must strive to begin the spirit-life here, not waiting to be disenthralled from this outward clothing of flesh. The upward path is clear to the vision of him informed of heavenly things. Angels beyond earnestly invite him to enter it, beckoning him with smiles and gestures of loving encouragement."

"Wedded to a Theory."

We quoted last week a brief but significant paragraph from the "Free Religious Index," in which that journal undertook to prejudice its readers against Mr. Epes Sargent's forthcoming work, "The Scientific Basis of Spiritualism," before it was out of the hands of the compositor. It is the fate of error and prejudice generally to express itself in terms that betray its own temper; and in this case the reason why Mr. Sargent is not the person to state the basic facts that make Spiritualism a science would seem to be that his foregoing conclusions are supposed to favor the views of a class of persons who "are wedded to a theory." Lest by any chance the little circle of "Free Religionists" should fall into the error, therefore, of seeking what light they may from the forthcoming work, our "free" editor takes the liberty of disparaging it before it is out of the press. It would seem that "free religion" has its "Index Expurgatorius," just as the Sovereign Pontiff has; and that lest its disciples should get to be too free, they must be cautioned as to what they may read and what they must avoid.

According to the philosophy of the Index, the proper person to present the scientific claims of Spiritualism is not the man who for forty years has been a diligent but most cautious student of supersensual phenomena—who was one of the first editors in the country to give the facts of Modern Spiritualism a fair hearing through the press—and who has conscientiously studied the whole great subject ever since without fear or bias; but the proper person to present the subject is the man who really knows nothing about it, who has not even investigated far enough to find that our facts have a basis of truth; in short, one who is so "wedded to the theory" opposed to Spiritualism, that he assumes, from his own "true inwardness," that our facts are outside of natural law, and therefore impossible.

Such is the kind of scientist evidently that the Index wants for handling the subject; one whose "free religion" is so superlatively free that he can judge of a thing without looking at it.

The expressions of the Index are plainly intended not so much as a slur upon Mr. Sargent's qualifications as a scoff at Spiritualists generally for being "wedded to a theory." Its course toward Spiritualism has always been illiberal and unfair. Some years ago it had an article entitled "What Phenomena Occur?" and when we answered the question pretty emphatically, the sensibilities of the editor were so wounded that he declined further controversy.

If the present editor had looked into the subject with any attention and fairness, he would have learnt that intelligent Spiritualists are quite indifferent as to the theory, so long as the essential facts, now facts of science, are admitted by our assailants. The theory can take care of itself. We have no concern about it whatever. From Pythagoras to Peebles the only sufficient theory throughout the ages has been the spiritual theory. If the gentlemen of the Index can invent a better or more rational one, let them try it. Spiritualists are not so "prepossessed" (Dr. Carpenter to the contrary, notwithstanding), that they are not open to the liberal consideration of any theory whatever that will help to explain our facts. Thus far the spiritual has been the only one that has kept its ground. Pythagoras, Plato, Aristotle, Apollonius, Plutarch, and nearly all the great seers and thinkers of antiquity, knew our phenomena just as well as Glanvil, Wesley, Crookes, Wallace, Zöllner, Buchanan, Denton, Crowell, Bloede or Brittan know them; and the only theory applicable for them was the spiritual.

But "free religion," through its free organ, thinks that the man who, in view of certain phenomena, now scientifically demonstrable in broad daylight, accepts the only theory for their explanation, which, as far back as history can penetrate, has satisfied the best investigators—thereby disqualifies himself from presenting the basic facts of Spiritualism and discussing their significance in a scientific spirit. If such is the liberality of "free religion," what may we expect from our evangelical friends? Truly nothing so bigoted and unfair as our "free" friends have here attempted!

The grievance is this: Spiritualism threatens to circumscribe, in its broad and infinite circumference, this little circle of free religionists, and take away from them their reason for existing as a distinct organization. Based on facts physiological, logical and psychical, Spiritualism, scientifically construed, must be at once the most liberal and comprehensive of all beliefs in regard to the nature and destiny of man. The office of "Demetrius, the silver-smith, who made shrines for Diana," which brought no small gain unto the craftsmen, is destroyed at once; and the priests and organs of this "free religion" are nowhere. Their occupation is gone. We are not much surprised that the Index is so disturbed at the announcement of "The Scientific Basis of Spiritualism," that it should be disposed to do what it can, in its small way, to cause the book to fall still-born from the press.

An Institute of Heredity.

The laws of Heredity, if studied and obeyed, would, in a comparatively short period of time, abolish the gallows, make tenantless our prisons, lunatic asylums and hospitals, and renovate the general state of society to a degree that the mind of man can at present scarcely conceive possible. Obedience to those laws would instigate a successful warfare against social disorders, make an effective advance upon their strongholds, and dry up the fountains from whence they spring. Hitherto, and even at present, while the greatest care and consideration are bestowed upon raising animals, scarcely any is given to the raising of a finer stock of men and women. Society makes criminals, then laws to govern them, and penalties to punish a violation of those laws. In view of these facts we are pleased to note that Mr. Loring Moody, who has for many years been actively engaged in various humane labors for the improvement and welfare of our race, a few months since caused to be printed and distributed a circular calling attention to the imperative demand existing for a diffusion of a knowledge of principles and facts explaining and illustrating the laws of Heredity. In that circular he said:

"The problems of social disorder—of disease, poverty, vice and crime—have taxed the highest wisdom of philosophers, statesmen and publicists in all periods of history. The profoundest thinkers, convinced of the futility of all the means employed to put an end to, or any effective check upon, the diseases and sufferings with which humanity is burdened, have traced back these evils to inherited habits and tendencies, which originated in the earlier barbarous conditions of the race; which gained strength during its cruder civilizations, and so at length became the family heritage. And they are fur-

ther convinced that this is not the normal condition of the race; that it has been induced by practices and habits long continued from generation to generation, which at length became transmitted by the laws of heredity, as organic tendencies."

He then remarks that the great problem is how to form and continue in action such prenatal influences as shall cause the hereditary tendencies of future generations to be entirely good. This movement is as direct a blow as possible at what old theologians denominated "total depravity," a blow of annihilation at what they personified and called "the Evil One." "No one thinks," continues Mr. Moody, "what sort of people it is desirable to have born, and to live here, as members of our common family. And so people suffering from disease, and with hereditary tendencies to vice and crime, are constantly sowing broadcast the seeds of private and public disorder in their offspring; hence about forty per cent. of all the children that are born die and are hurried into the earth before they are five years old. And of those who come to maturity, what numbers are idiots, lunatics, drunkards, thieves, murderers—who continue to burden and afflict society with their own wretched progeny without a word of remorse from any quarter."

Moved by the reasoning of Mr. Moody's circular, several of our most humane and well-known citizens—among whom were Hon. Samuel E. Sewall, Mrs. Horace Mann, Hon. John Cummings, Dr. Mary J. Safford, Samuel R. Payson, Hon. Daniel Needham and Hon. Charles L. Flint—gave the movement their public endorsement; and it was thought best to suggest the project of a permanent organization, the following provisional Preamble was printed and sent out:

"Believing that many of the moral and physical diseases which afflict humanity are congenital, and are transmitted from generation to generation, through ignorance and disregard of the natural laws of descent, therefore, for the purpose of acquiring and promulgating a knowledge of these laws, and urging such obedience to them as will bring posterity into mental and physical health and right moral action, and so eradicate much of the disease, vice and crime with which civilized society is burdened—the undersigned hereby form ourselves into an association to be known as the Institute of Heredity."

A Constitution was appended to this, and the presentation of the matter in this practical form enlisted at once the attention and interest of all into whose hands the document came. Letters were received from ladies and gentlemen distinguished for their philanthropic labors, approving of the movement as the most important, moral, physical and sanitary one of the age. A translation of the circular was made and sent to Germany, and Mrs. Caroline B. Winslow, M. D., wrote a very eulogistic letter to the International Congress soon to hold its sessions in Genoa, Italy, calling attention to the proposed Institute, and expressing a hope for a coöperation of its members in what she termed "the wisest, most philanthropic and useful movement ever set on foot in the history of the world."

It is considered by many that in the purposes and plans of this Institute will be found the master-key to a beneficent solution of the whole social problem; the means and the methods of expelling sin, disease and suffering from human relations, and of establishing moral, mental and physical health as the sure foundation of social order, harmony and peace.

As soon as may be, after the November elections, a meeting of all who have enrolled their names will be called at such time and place as a provisional committee may appoint, and the Institute of Heredity will be organized. Persons wishing to enroll themselves among the pioneers, or as helping to organize the movement, are requested to forward their names, with full address, to Loring Moody, 35 Pemberton Square, Boston; and those wishing to be silent helpers can forward any aid to the same address.

Protecting Inferior Physicians.

The operations of the New Medical Law of the State of New York begin to manifest themselves in the removal from the city and State of medical practitioners who, though not diplomated by the "Regulars" or attached to any established "School," have done an immense deal of good, and saved many lives. We learn that among those about to depart is Dr. T. J. Lewis, who goes to Denver City after a residence in Brooklyn of seven years, during which period he has effected a large number of remarkable cures, one of them being that of Dr. George Emerson, of the L. I. Allopathic College. This was one of blood-poisoning, and was, we are informed, pronounced absolutely incurable by twenty-four professors and forty medical students, all of whom not only declared that the sufferer would die before morning, but that it was nothing but an exhibition of folly in Dr. Lewis to act contrary to the opinions of such a mountain of medical science. But Dr. Lewis was not to be turned from his purpose by any such asseverations. He took the case in hand, and under his treatment, without the use of drugs, Dr. Emerson became restored to health in five weeks. And this is only one of many cases he has successfully dealt with. It is such men as this that the laws of New York are driving from the State, and of whose invaluable services, those laws—that money may be put in the pockets of a few, (and in the main unsuccessful and inferior doctors, since the best men among the M. D.s have work enough without forcing the public to come to them)—are depriving a sick and suffering people.

In reference to the new law, a letter-writer of the old school of physicians, while admitting that legislative interference in professional matters is neither acceptable nor advantageous, indicates that the statute of the New York Legislature, recently passed, is an exception, stating as a reason that "the number of irregular practitioners, charlatans, quacks, etc., congregated in this city (New York) has been increasing of late with such rapidity that it became necessary for the public to adopt measures for their protection." To which the Medical Mirror responds:

"Unluckily for the truth of this assertion, the public never complained or adopted any measure whatever in the case. It was a doctor's bill, smuggled through stealthily in the hours of a legislative session, when nobody was on the alert. This city can never have immunity from 'irregular practitioners, charlatans, quacks, etc.,' so long as the colleges here annually thrust scores upon scores of untaught, ill-taught and incompetent graduates upon the community. And it is that they do."

The California Law.

We are in receipt of a copy of the San Francisco Chronicle, in which Dr. J. D. MacLennan, the celebrated healer by laying on of hands—whose arrest for not taking out an extortionately priced license under the provisions of the odious enactment in the interests of the "Regulars" now in force in the Golden State, was referred to recently—has a column advertise-

ment, in displayed type, in which he puts his case before the public in the plain terms it deserves, and declares that, whatever the result of his trial may be, he will "still be found" at his office, 202 Stockton street, "curing the multitude as they come as long as Providence continues to grant me [him] the power, . . . undeterred by the malice of bigots and the envy of the less successful and incompetent."

Light for All, (of San Francisco) A. S. Winchester, manager, is, we are glad to note, "fighting a good fight" against this reprehensible law within the State limits. (By the way, friends of this excellent publication are particularly requested by its manager to address all communications, etc., intended for it, to P. O. Box 197, rather than to the number of its office on Clay street.)

Spirit Phenomena and the Conjurers.

Mr. T. Berks Hutchinson, of Cape Town, South Africa, states the difference in the conditions required by a conjurer and a spiritual medium in words that cannot be misunderstood or disputed as follows:

"It is a *sine qua non* with every conjurer that he must have either three conditions, at least one of them, viz. the free use of hands and feet, a trained confederate, and a properly constructed stage with scientific apparatus. But bring this so-called wizard into your own private séance-room, let him be held by his hands and feet by two responsible people, and I will wager very little will occur."

No professional conjurer, who has a reputation at stake, will assume an ability to publicly perform the feats that occur in spiritual séances. The leading performers of magic in Europe have testified that it is impossible for them, after a long study and practice of their art, to do the things or even to imitate them beyond the possibility of detection by an ordinary skilled observer. But Mr. Hutchinson says he has seen Mr. Eglinton in his [H.] private séance-room, in the full light of a gas jet, in the presence of eleven witnesses besides himself, held by both hands and feet, by a person on each side of him, and in that position, while two or three feet away from an apparatus Mr. H. had constructed for telegraphing with invisible intelligences, the apparatus was actually worked; and it spelt out a long message to him.

It is only that class of conjurers whose object is by means of sensational announcements to create in the public mind "great expectations," and thus increase their gains, who make promises they are conscious of being unable to meet, and while professing to expose deception in others exhibit it most glaringly in themselves.

Conjurers of the first order are men of keen apprehension, and more than ordinary quickness of perception, foresight and accurate judgment. When, therefore, such men of that class as Prof. Jacobs, of France, and Prof. Bellachini, of Germany, testify as they have that the phenomena of Spiritualism are totally beyond their skill to match, by any performance of their own, such admissions cannot fail to be accepted by all reasonable minds as important and weighty evidence of the truth of the spiritual theory.

In view of these concessions the doings of third and fourth-rate performers under the pretense of "exposing Spiritualism" may be regarded with about the same feelings as one might have looked upon Dame Partington when, with a broom on the shore of the ocean, she undertook to sweep back the incoming tide.

Beard and the "Mal de Mer."

Dr. G. M. Beard, of New York, who has hitherto made himself somewhat notorious by his virulent attacks upon Spiritualism and its media, has, it would seem, recently figured in no very enviable way among those of his own profession—if judged by its ordinary laws. It may be known to our readers that Dr. B. has vigorously broached a pet theory of late respecting sickness; being about to take passage on the steamship *Germanic* for England, he wrote to the company's agent in New York requesting him to purchase several pounds of drugs employed by him for preventing or relieving that malady. The note being sent to the senior surgeon of the ship, it was at once returned by him with a decision adverse to Dr. Beard's wish.

For several days after the vessel left port the sea was quiet, during which time it is reported that Dr. Beard went about among the passengers advising them in case of sickness to call upon him, as he had an infallible remedy. When sickness appeared it is alleged that he commenced treating his fellow-passengers, even so far as to write prescriptions, and send them to the surgery. Dr. Brice, the surgeon to whose keeping, according to all "regular" precedents, the health of the ship's company was confided, thought this was overstepping the boundary of professional courtesy, and declined to act as Dr. Beard's "apothecary," his refusal being stigmatized by Dr. B. as a "piece of petty jealousy." Dr. Brice writes to the London *Medical Herald* a full account of the matter, (from which we condense the above) stating there was a general feeling among the passengers, many of whom were medical men, that the thing ought to be put a stop to; that during an experience of thirty years he had never before been treated in such a way, and that Dr. Beard had acted regardless of that professional decorum which is binding on every "qualified" practitioner. Of course we have no desire to blame any man—whether a doctor or otherwise—for endeavoring according to his light to lessen the sum of human suffering—but it is a little amusing to us, who believe in the freedom of medical practice, to see the "protective" "regulars" skirmishing among themselves in the manner just related.

The Wilson Memorial Association.

In another column will be found the appeal of the Secretary of this Society, addressed to the friends of Spiritualism generally, and to those who have known Bro. E. V. Wilson while in the form particularly. We have in a previous issue set forth the aims of this organization, and recommended—as we do now—its claims to public aid and recognition. We hope the Secretary's call for additional funds will not be made in vain.

The Dalston (Eng.) Association was announced to hold, Sept. 30th, a *soirée*, in commemoration of the close of the first decade of its existence—the Presidential Address to be delivered by Mr. J. J. Morse; vocal and instrumental music, under the direction of Madame Curry, to enliven the exercises of the evening; and dancing to be in order at 10 o'clock.

We had the pleasure of a call, a few days since, from Mrs. H. V. Ross (the materializing medium) and her husband, who were then on their way to their home in Providence, R. I., from a short professional trip. Mrs. Ross seems well fitted for the arduous mission before her, and has our best wishes for success in its faithful performance.

Our Future Dwelling Places.

The new book treating of "Our Homes and our Employments Hereafter, with what a Hundred Spirits, Good and Evil, say of their Dwelling Places," by Dr. Peebles, is receiving the praise and hearty commendation of many of the ablest exponents of the Spiritual Philosophy.

Judge Wynkook writes: "Immortality, and our Employments Hereafter," by Dr. Peebles, is the most practical and reasonable book upon Spiritualism that has fallen into my hands. After reading it myself, I have interested our oldest daughter to read it aloud evenings to our family and a few friends."

Dr. Storer pronounces it, "A magnificent work, full of information and just such instruction about the hereafter as Spiritualists want, and will appreciate."

Mrs. Maria M. King writes: "Immortality, and our Future Dwelling Places," by Bro. Peebles, is elegantly gotten up, and as far as I am able to judge from what I have already read, it is a very interesting work; which, while it adds to the fame of its author, will undoubtedly have a very large circulation."

Prof. Caldwell says: "The volume, so attractive outwardly, contains the substance of the Spiritual Philosophy, based upon the phenomena, and in my estimation is one of the most valuable books yet published in defence of Spiritualism. This book and Dr. Crowell's 'make the spirit-world to be what necessarily must be, a real world, peopled with real human beings, released from their bodies.'"

A. E. Newton writes: "I have been reading your last and most interesting book as I could snatch a moment, and am about half through it. I think, with others, it is your best book, and contains far more than the title indicates. I cannot help hoping, however, that when you, and Dr. Crowell, and Jackson Davis, and the rest of us, get the question of our 'heavenly homes' and 'employments' fully settled, we shall be able to turn our attention to what can be done to make our earthly homes and employments more heavenly. I know this has occupied your private thoughts to some extent, but is it not time to make it more a matter of public teaching and effort?"

Dr. Crowell writes: "Upon rapidly scanning the pages, and realizing the amount of labor such a work as 'after,' necessitates, the question arose in my mind, How does Dr. Peebles find time, amid his multifarious and urgent duties, to produce such a book as this? Surely your invisible friends must have inspired you, and labored with you in its production."

Since then I have read it carefully, and am surprised, and more pleased than surprised, to find to what an extent the 'voices' from the spirit-world pronounce the same truths that I have received from my spirit instructors. The agreement may be said to be general, for the differences are comparatively few. This fact strengthens my own convictions, and increases my faith in the ultimate establishment of the truthfulness of the general views which we hold in common."

This book is now selling rapidly. Parties wishing copies can procure the work at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Dr. Slade in Michigan.

Dr. Henry Slade was at Saginaw, Mich., on the 7th ult., and the *Register*, published at Farwell in that State, contains a lengthy report of an interview held by the editor with him. Although strongly prejudiced against what he denominates "ghosts, spooks, spirits, witches, hobgoblins and such like creatures of the imagination," the editor was willing to forego his prejudices, and see and hear for himself what could be seen and heard in the presence of one who had appeared before the scientists, the aristocracy, and many of the crowned heads of Europe. His interview had not proceeded very far before he became convinced that Dr. Slade was not an impostor, and that what occurred was done by an intelligent power, and one not his own. Messages were received, inquiries answered, tables and chairs moved, and much more done that served to awaken an interest in his mind that will doubtless lead to further investigation, and finally, mayhap, to a conviction of the truths of Spiritualism. Among other things seen in presence of Dr. Slade, the editor of the *Register* notes the following:

"In one case the pencil was placed on the slate in open sight, when we saw the pencil move to write by some invisible power. In another instance we saw the pencil finish a sentence by crossing it at the end of the word 'not,' and then fall to the surface of the slate."

"The History of the Origin of all Things."

On our fifth page the reader will find the announcement of a volume bearing title as above. The work is, to say the least, novel in its character, and comprehensive in the scope of the matters treated in its pages. It claims, if we are not in error as to its purpose, to be the most complete revelation of the will of God and the destiny of man ever given to the world, and to consist of knowledge hitherto possessed by no intelligences below the fourth sphere of spirit-life. It purports to be given by direct inspiration of Jesus of Nazareth, now elevated to the dignity of a Christ; that is (it is explained) of a spirit in perfect unity with the will and purposes of God, and to be given with authority—its design being to enlighten mankind; to show them the way of life; the true path of progress and secret of happiness, whereby they may be enabled to start right in this life, so as to avoid long courses of trial and probation beyond the grave. Much is related of the career of Jesus on earth, also concerning the authenticity and value of Bible narratives; and much concerning conditions and states in spirit-life. The book, like all others presented through earthly mediums, stands on its own merits, and will be better understood as to its bearings and purposes on perusal.

Mr. Hazewell said recently that America is no more like the country that it was a score of years ago than the England of George II.'s reign was like the England of the days of Charles I. We agree with him in this. The people notice the change, but the number who study to learn the real cause of it are very few; that is, those who trace the moving power to its actual source, the spirit-world. The organizations existing there for the purpose of effecting just such changes as are now alluded to are of a magnitude and strength of which our most illumined conceptions can have but a faint idea. It seems as though men who think must see that the change has not been brought about by preaching or argument. It has come upon the public mind by some subtle means; fallen on it as the dew falls at night, and when the morning comes the flowers look refreshed and sparkling, and renewed for their mission to bless and cheer the weary toilers in this valley of life. The work of transformation has, however, scarcely begun, and the years that are to come will show as great if not more marvelous changes than those that are now past.

Read the announcement made by Mrs. Lizzie Lenzberg—fifth page.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 2, 1880.

WESTERN LOCALS, ETC.

Wisconsin.

Quarterly Meeting in Omro, Sept. 17, 18 and 19.—Election of officers for the ensuing year. Eloquent Defence of Mediumship by J. O. Barrett. A Resolution of Sympathy for E. V. Wilson's Family.—Miscellaneous Items.

Omro is an old battle-ground of Liberalism and Spiritualism. The most noted lecturers in the field have spoken here. A small but earnest body of workers have kept the standard flying through many trials and tribulations. The outlook is promising. Many valuable lessons have been learned. The philosophical significance of Spiritualism is being understood better by all of us. The storms of debate were perhaps necessary, but now that the dawn of peace is here, let us hasten to enjoy it and learn the beautiful lesson of hearty, unselfish cooperation.

THE HALL.

On Christmas, 1872, the Spiritual Hall was dedicated by E. V. Wilson. It is 40x80—a neat brick edifice, with a seating capacity of about five hundred. The cost of the building was about \$2,800. A small debt of less than \$150 remains unpaid. Quarterly meetings are held regularly, and large numbers of Spiritualists and Free Thinkers come in from adjoining towns.

PROF. W. M. LOCKWOOD.

of Ripon, was President of the Northwestern Spiritual Conference under whose auspices these quarterly meetings are held for the past two years. He has been a student of Spiritualism for some time. Originally he was considered an out-and-out materialist. At last, however, he was converted to Spiritualism, and he now delights in meeting materialists in debate. He defends Spiritualism on scientific grounds. Mr. Lockwood is a prosperous business man (a leading photographer); he has brought business methods into the conduct of the Conference, and the beneficial results are apparent. The writer was requested by many of the delegates to the meeting to make public acknowledgment of the Conference to Mr. Lockwood for his zeal, ability and self-sacrificing labors. Our brother should be called into the lecture-field. In his little journal, *The Temple of Photography*, a list of some of his lectures can be found, as follows: (1.) Mental Energy or Conscious Force; (2.) Consciousness a Separate Entity; (3.) The Continuity of Life; (4.) Electrical Science. Mr. Lockwood also has lectures on technical Spiritualism. The coming winter he can be engaged at reasonable rates by Societies in any part of the country. Brethren, give this new worker a cordial welcome. He is a sincere and honorable gentleman, and is well posted. Address him, Ripon, Wis.

THE MEETING.

The first regular session was on Friday evening, Sept. 17th, and the meeting closed Sunday night. The attendance was good, the delegation from abroad being large. President Lockwood welcomed the friends most heartily. He assured all that the desire of the management was to conduct an orderly and cultured meeting, where the latest and best thought could find free utterance.

J. O. Barrett, an old-time worker, who for a few years past has been engaged in other fields, attended the meeting, and was most warmly welcomed. His speech on Saturday afternoon in defence of mediums was analytical and eloquent. The audience loudly applauded him again and again. A vote of thanks for the address was unanimously passed. Mr. Barrett stated that the "fires of inspiration were once more burning in his veins, and that he was ready for work again in the lecture field as an exponent of Spiritualism.

Dr. Phillips and wife and daughter, of Omro, sang during the sessions of the meeting in an acceptable manner.

President Lockwood was re-elected for a third time as presiding officer; J. Woodruff, of Ripon, was chosen again as Treasurer, and Dr. J. C. Phillips, of Omro, was selected as Secretary.

The meeting was pronounced a success by all. The writer, as the representative of the *Banner of Light*, was treated with most cordial consideration, and many of the people who had grown lukewarm, and had not taken a Spiritualist journal for years, chose their "premium engraving," and had their names entered on the *Banner of Light* subscription list.

SOME OF THE ADDRESSES.

THE SPEECH OF WELCOME.

President Lockwood said: Dear friends, it affords me great pleasure to welcome you to this meeting. This is the second year that I have had the honor of presiding over your deliberations. I have spent many pleasant and profitable hours in these convocations. To be sure, different mental moods are illustrated here; sometimes we have a clashing of doctrines, but our fraternal relations one with another have been maintained intact through all the storms of debate. We have struck the "bedrock" of truth in our Spiritualism. We have already solved complex questions. The field of exploration still invites us, and we are encouraged to prosecute our studies. Meetings of this character make us better. Culture is the ideal for which we should constantly strive. Let us all devote our hours to study. You have no idea of the vast amount of information which can be acquired in that way. Our aim in these conventions is to be cosmopolitan in our thought. We want to do all the good we can. We love humanity. I welcome you here. (Applause.)

THE STUDY OF SPIRITUALISM.

J. O. Barrett spoke at length on the proper methods to be used in the investigation of Spiritualism. He said, substantially:

Spiritualists are passing through an evolutionary stage of development, of practical growth. Our movement is planted deep in the moral convictions of the people. It is a fixed fact. I desire to say that I honor the *Banner of Light* for the course which it has pursued through all these years of turmoil and misapprehensions—it is characterized by a noble spirit of toleration; its clarity is so great that it preponderates on the side of those who need it; and because of this fidelity the *Banner of Light* has endeared itself to the angels who have it in charge.

Friends, Spiritualists should maintain firmly their ground. Spiritual communion is the golden lever by which we can rise to power in spiritual growth. (Applause.) Guard well your mediums. Be careful about your alleged crucial tests. Dare you affirm that you understand the government of the angel world in these things? The spirit-world is the realm of causes; this sphere is the domain of effects.

The eloquent speaker then drew copious illustrations from the Bible, showing that spiritual phenomena were dependent on subtle conditions, and that a haughty antagonizing spirit often prevented the production of the desired manifestations.

Closing, Mr. Barrett said: Never did I feel so deep an interest in Spiritualism as now. We must stand fortified. I do not undertake scholarship; but without the facts of mediumship we are like sounding brass and tinkling cymbals! (Applause.)

E. V. WILSON.

A RESOLUTION OF SYMPATHY. The following resolution, presented by Mr. Barrett, was adopted unanimously:

"Whereas, Our dear brother, E. V. Wilson, for a quarter of a century or more laboring faithfully in our spiritual warfare, here and over the entire country, sowing the seed of truth for others to reap, and has recently passed over to the society of the spirits whose voices he obeyed; therefore,

Resolved, That his life shines in our memories as a diamond, encouraging us by brave example to be faithful unto the end, and that the best endowment of sympathy we can express, and the truest gratitude, is to bless his bereft family by aiding the Wilson Memorial Association, whereby the heavy mortgage upon 'Farmer Mary's' home may be lifted off, leaving our ascended and ever-present brother free and happy to execute his new mission of directing the spiritual armies as our angel ministerant.

By the next quarterly meeting measures will probably be perfected so that the Northern Wisconsin Spiritual Conference will be represented in the testimonial to 'Farmer Mary' and her children.

MEMORANDA.

ITEMS.

The Spiritualists of Wisconsin will learn with pleas-

ure that J. O. Barrett is about to reprint the lecture field. Address him at Glen, Euclid, Wis.

E. V. Wilson is enshrined in the affections of the Spiritualists of this State, as elsewhere.

President Lockwood is ready to meet W. F. Jamieson, the materialist, who is a professional disputant of national fame, in public discussion on the relative merits of Materialism and Spiritualism.

Lant Wood, Esq., and wife, of Ripon, were interested listeners on Sunday.

Look out for 'camp-meetings': committees to select grounds have been chosen in Ohio and Wisconsin. The West is determined not to be outdone by the East. Mrs. Samuels is lecturing with marked success in Sheboygan Falls. She is destined to be a prominent worker. Keep her in the State, friends.

Cora B. Phillips, the retiring Secretary of the Northern Spiritual Conference, has made many friends by her able services in her official capacity.

Mr. A. P. Phelps, of Waupun, aged ninety years, a veteran Spiritualist, attended the meeting. He, with David Humes, of Omro, aged eighty-two years, was delighted with the references which the different speakers made to the victories of Spiritualism. It stirred sympathetic emotions in the souls of all observers to see these two aged men, both sincere Spiritualists, manifest such eagerness to hear the lectures. Who will take the place of such brave laborers for the cause of Spiritualism? The writer is happy to state that hundreds of young men and women all over the country are ready to step into the tracks of the old pioneers. Still the number of young people cooperating with the veterans should be increased. Attend to this matter, Spiritualists.

Dr. J. C. Phillips, of Omro, is an earnest worker. Messrs. Pettengill and Beckwith (of the same place), Thacher (of Ripon), and Hill (of Waupun) are enthusiastic Spiritualists.

Spiritual meetings should be revived in Milwaukee, Darlen, Neenah, Appleton, Oshkosh, and many other localities in Northern Wisconsin. Keep Bro. Barrett at work, brethren. He is an able lecturer and a man of strict integrity. No other field of labor should be allowed to woo him away from the vineyard of Spiritualism.

Mr. Orvis, of Oakfield, a thorough Spiritualist, occupying a leading social position in his town, made several practical speeches during the Convention.

Della Young, of Oshkosh, was instrumental in starting a subscription for an elegant gold-headed cane as a testimonial of esteem to President Lockwood, by the members of the Conference. Bro. L. was taken completely by surprise. He responded finely in a speech which was enthusiastically applauded.

There is a strong determination on the part of Intelligent Spiritualists everywhere to make mediumship a matter of special study.

While in Chicago the writer passed a pleasant hour with Mr. Francis, of the *Religio-Philosophical Journal*. The editor-in-chief, Col. Bundy, was absent.

This has been a glorious year for camp-meetings and conventions.

CEPHAS.

W. J. Colville's Meetings.

On Sunday last, Sept. 26th, the Free Spiritual Meeting in Berkeley Hall were again largely attended. Both services were very interesting and instructive, and were, by all appearances, fully appreciated by those present during the exercises. In the morning Mr. Colville's inspirational discourse was on the future of the earth. The inspiring intelligences stated that science, unaided by theology, furnished ample proof of the existence of a guiding intelligence controlling all the processes whereby the earth has developed out of chaos into its present condition of approximate order. Design was everywhere evident; the stony records perused by geologists, who care nothing for written bibles, testified to the onward and upward march of life. Darwin's theory of evolution was open to criticism, but the foundation principles of the evolutionary doctrine are incontrovertible facts—absolutely unassailable. The higher always follows the lower; the lower must exist first to pave the way for the advent of the superior type or higher species. One type does not merge into another, but one type paves the way for the next highest by the effect it produces upon the planet. As we study the history of the world's past, we may learn to prophesy truly concerning its future.

In the infancy of worlds they develop slowly; when they near their majority, they ripen speedily. Theologians have frequently confounded the end of a period with the final destiny of an orb. The idea of hell being in the bowels of the earth was after all a scientific fact in one sense, as the lower we dig the hotter we find the earth to be; it was once a fiery mass of vapor, and has cooled off on the surface; it is daily becoming cooler; it will eventually cease to be the scene of earthquakes and all devastating occurrences; as it nears its zenith all fierce beasts will disappear, but not until man has subdued the savage feelings in his own breast. Man can accelerate or retard the growth of the earth, as his mind is to be the power that urges it forward to its fruition; as it nears this goal man will spend but a short time every day in looking after his physical needs, as the earth will yield its produce readily, and machinery will be so perfected as to almost entirely dispense with manual labor. Aerial navigation will, in the course of the next century, be an accomplished fact. Arts and sciences will progress with amazing rapidity in the near future. America, which is in truth the oldest hemisphere, will see perfection before the Eastern World.

When this earth has arrived at maturity, and is no longer needed by the spirits who have been embodied on its surface—after all its particles have been employed by man and formed part of human organisms—its decline will commence, and in ages remote from the present it may meet with a fiery doom, and cease to exist as a distinct orb. The materials out of which it was constructed may then be used in future ages, after having passed through various changes in the formation of new planets. When the earth nears its zenith spirits will walk and talk freely with men, accidents and disease will be unknown, and this earth and the spirit-world will be perfectly at one.

The foregoing are some of the leading ideas gathered from this remarkable discourse, which was listened to with profound attention by the whole audience. In the afternoon a variety of questions were asked of and ably answered by Mr. Colville's guides. Impromptu poems, as usual, formed a pleasant feature in both services.

On Sunday next, Oct. 3d, Mr. Colville will deliver an inspirational lecture on "The Millennium; What is it, and When May We Expect it?" In this discourse his guides promise a continuation of the interesting theme pursued last Sunday. The service will commence precisely at 10.30.

Prof. Kiddle (of New York) is expected to speak at 3 p. m. If he is unable to attend, Mr. Colville will conduct the service as usual, and speak under inspiration on subjects chosen by the audience.

Jesse Sheppard will give his only public concert in Boston this season in Berkeley Hall, on Sunday next, Oct. 3d, at 8 p. m. A few tickets only remain, to be obtained of W. J. Colville, 94 Pembroke street.

Week-Day Engagements.

Lecture every Thursday at 8 p. m. in Kennedy Hall, Warren street. Admission free.

Public reception every Friday at 3 p. m. at 94 Pembroke street. Lecture on "Spiritual Revelations Past and Present," at 8 p. m.

Mr. Colville is open to engagements to lecture out of Boston on Tuesdays and Wednesdays, and wishes to correspond at once with any societies or individuals desiring his services. His terms for these lectures will be strictly moderate.

On Tuesday, Oct. 5th, he will lecture in Salem, Mass., subject, "The Work of the Spiritualists, and How To Do It."

All communications should be directed to 94 Pembroke street, Boston.

The Herald of the New Covenant, the fifth number of which has been sent us, is devoted to the science, philosophy, religion and laws of natural immortality. It bears the imprint of being published "At the New Jerusalem," but exactly where that locality is we do not know. Such a locale is spoken of at the close of the New Testament, but that may not be the place. It is stated, however, that "communications may be addressed, Cyrus, Ulica, N. Y."

Second Society of Spiritualists, New York City.

To the Editor of the *Banner of Light*:

September and June are considered the most unfavorable months in the year for our city meetings; and yet our congregations have increased with each session until Sunday evening last, when the hall was literally packed, so that extra chairs had to be brought in, and then some persons were compelled to stand in the passage-way during the entire evening—and this with a ten-cent fee at the door, all other lectures in the city being free.

Dr. Peebles draws to his lectures the thoughtful, the intelligent and the cultured. He builds up instead of scattering, and though at times sharp and incisive in his utterances, he is, on the whole, good-natured and catholic in style and in spirit. We shall secure his services again as soon as his engagements will permit.

In addition to many of the old and influential Spiritualists of New York there were present last Sunday Thomas Gales Forster, Mrs. Emma J. Bullene, Prof. Henry Kiddle and Joseph R. Buchanan, Dr. and Mrs. Spence, Mr. and Mrs. Phillips, Mr. and Mrs. Foss, Mr. and Mrs. A. S. Davis, Mrs. C. H. Decker, the psychometrist, Dr. Tanner, the forty-days' faster, all those mentioned in former letters and other distinguished gentlemen and ladies. Mrs. Beach and others decorated the desk beautifully with flowers. Others must speak of the music, as I am too prominent in that department.

Dr. Peebles's subject in the morning was "Christian Spiritualism," and, whether sympathizing or not sympathizing with his positions, all admitted it to be a most able and erudite effort. It is impossible for me to report it. Several asked him before leaving the hall to publish it.

Taking his seat, Mr. Peebles called Mr. Thomas Gales Forster to the platform, who after highly complimenting the speaker and the speech, proceeded to take issue with several of the lecturer's positions. Bro. Forster did himself honor; he was clear, logical, and yet fraternal. He took his seat, and amid loud applause, by the side of Dr. Peebles, each of which gentlemen seemed anxious to excel the other in magnanimity and cordial fraternity. As I sat and looked at them I said to myself, What a beautiful, friendly and charitable spirit these old gray-bearded pioneers manifest toward each other!

Dr. Peebles then called up Mrs. Dr. Spence. She had not time to make a speech; she did not sympathize with the poetry of "Christian Spiritualism," she preferred the plain matter-of-fact word "Spiritualism." Continuing, she became eloquent and enthusiastically inspired, and her keen, well-adjusted words thrilled the people.

Prof. Henry Kiddle was the next speaker. Reparing to the rostrum, he said that at the close of Dr. Peebles's well-thought-out and masterly discourse in defence of Christian Spiritualism to say but one word, and that word was—Amen! Mr. Kiddle, always dignified and unobtrusive, presented a presentation of his arguments, criticised Mr. Forster's statement in regard to the Athanasian creed and the misuse of the word "Christianity"; he contended that the Christianity of the New Testament and the higher religious aspects of the word were identical, and that the latter was the spiritual religion of Jesus Christ and the spiritual gifts of the apostles, then he was a "Christian Spiritualist."

During this free interchange of opinions there was the best of feeling manifested by all parties. The sympathies of the audience seemed about equally divided.

In the evening Dr. Peebles lectured to an overflowing house upon the Aztecs, the Pyramids of Mexico, the buried cities of Yucatan, the ruins of Uxmal and Palenque, the mound-builders, the origin of the North American Indians, the sinking of Atlantis, and America, the old world. He held the large audience spell-bound for over an hour. Every copy of the *Banner of Light*, *Religio-Philosophical Journal*, *Mind and Matter*, and *Milton's Psychometrist* Circular were sold, also all back numbers on hand. The lecture was so successful that the publisher, Cephas B. Lynde, commences its reprinting on Sunday, Oct. 3d.

President Second Society of Spiritualists, New York City, Sept. 27th, 1880.

The Sunday and Saturday Evening Meetings of the Brooklyn Spiritual Society.

To the Editor of the *Banner of Light*:

Mrs. F. O. Hyzer continues to interest and delight Brooklyn audiences with her brilliant inspirational utterances; she speaks in Everett Hall, 398 Fulton street, every Sunday afternoon at 3 o'clock; evening 7.45.

Last Saturday evening's conference meeting was opened by a German lady (whose name I do not recollect). This lady has recently been developed in mediumship; and having obtained from Anderson, the spirit-artist, two pictures, one of her mother and the other of her sister, both of whom are in spirit-life, she sought the opportunity of bearing public testimony to the truths of Spiritualism.

Anderson's spirit-portraits were accurate likenesses of her mother and sister. And now, said the speaker, when I am asked, "Have you anything to show that your Spiritualism is true?" what is there that we can see or touch to prove the reality? I can point my doubting friends to the pictures of my dear mother and my twin sister, whom Mr. Anderson never heard of until his spirit guides gave me these pictures, which are most accurate likenesses. And not one of them would I part with for the wealth of the world.

Mrs. Austin, of New York City, gave a deeply interesting account of some personal experiences which she had enjoyed while attending the Nesaminy Falls Camp-Meeting. Through the mediumship of Mrs. Patterson, of Pittsburgh, two of the speaker's grandchildren—John and Carl—wrote on a locked slate, using the same form of alphabet and the identical language that they were wont to when prattling children, in the habit of addressing their grandmother. The circumstances attending John's and Carl's passage to spirit-life and their subsequent return, as related by Mrs. Patterson's sances were, as related by Mrs. Austin, of thrilling interest. In her interviews with Mrs. Patterson, Mrs. Austin (who had not before believed in materialization) had become satisfied, from evidence that she could not deny, that it was a reality.

Mrs. H. A. Cate, under spirit-control, spoke of the certainty of spirit-materializations taking place on the Everett Hall and Phoenix Hall rostrums, and she predicted that spirit-forms would soon stand in our midst and speak to public audiences. This would take place as soon as we made proper conditions for the manifestations; and the conditions which the spirit hosts were waiting for were earth-life conditions—harmony and receptivity among mortals.

At a late hour (nearly 11 o'clock), and after a deeply interesting session, the conference adjourned.

Brooklyn, N. Y., Sept. 27th, 1880. C. R. MILLER.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the *Banner of Light*:

Amid the din of political gatherings at the corner of almost every block, with torchlight processions and martial music, it might be considered foolish to continue our meetings; but a thoughtful assemblage listened with close attention to the address of Bro. Henry J. Newton, President of the First Society of New York Spiritualists.

The subject was "The Old and New Gospel," and the discourse was a friendly but still scathing criticism of the Orthodox faith, whose creedal points were, first, that God had first created the race pure and good, and that the fall of man from this state required the sacrifice of his only Son, that the world might be saved by a belief in the atonement. He said that these absurdities were the cause of much skepticism and infidelity, and the old gospel was responsible for it all.

In the new gospel we had demonstrable facts; the speaker illustrated this point by relating incidents of his personal experiences, where a table in his own house would rise from the floor with no person touching it, and when requested to move this or that way, would do so promptly—showing an invisible force and intelligence. He also stated that he had seen in the light materialized hands form, and write, in his own house, under such conditions as would preclude the possibility of fraud or collusion. It was by clear and tangible evidences produced in our day that the new gospel was to save the great army of skeptics and infidels who, before the advent of Modern Spiritualism, were drifting on a trackless ocean, without a chart or rudder, or a hope of other existence.

Bro. Newton spoke earnestly and logically, and was

followed by Prof. H. M. Farkhurst, Capt. D. P. Dye, D. M. Cole and Dr. Wm. Fishbough.

Capt. H. H. Brown gives our next lecture, on "The Transition of Spiritualism from the Phenomenal to the Practical." S. B. NICHOLS, 467 Waverly Avenue, Brooklyn, N. Y., Sept. 25th, 1880.

Spiritualist Meetings in Boston.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its 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 West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, Berkeley street, every Sunday at 10½ A. M. and 7½ P. M. G. Colville will occupy the platform 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 7½ P. M. Regular lecturer, W. J. Colville.

Everett Hall.—Spiritual Meetings are held at this hall, 398 Fulton street, corner of East, every Sunday at 10½ A. M. and 7½ P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 17 Tremont street. Sessions every Sunday morning and afternoon. Good mediums and speakers always present.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Old Fellows Building, opposite Bellingham Car Station, 10½ A. M. and 7½ P. M. Excellent quartette singing provided, and mediums will address the audience.

NEW ERA HALL.—The Shawmut Spiritual Lyceum, which has heretofore held its sessions in Amory Hall, will meet next Sunday morning in New Era Hall, 170 Tremont street, Boston, at the usual hour. Its session last Sunday was, we are informed, well attended and interesting.

PAINE HALL.—The weather yesterday was all that could be desired, and the children and friends gathered in large numbers—many new faces being noticed in the audience. Several old Lyceum pioneers and ex-officers were also present. The school talent, and many volunteers from the audience, combined to make the exercises interesting in the extreme.

The officers in charge are endeavoring to secure the services of several vocalists of ability, and are in hopes in a few Sundays to offer a programme which will satisfy the most critical. To-day, after a choice selection by the orchestra, the jubilated responded to the question: Esther O'Connell, Bertha Griffin, Jennie Smith, Amy Peters and Mrs. Jones; then followed a duet by May Waters and Jennie Smith, and recitations by the following children: Sadie Peters, Lena O'Connell, Sadie Murray, Alice O'Connell, Annie Holman, Lander Bostell, and one by particular request, by Jennie Bloekel. Little Blanche Smith followed with a favorite song, which was so finely rendered as was recalled, and gave a piano solo. Miss Annie Russell, an old Lyceum favorite, volunteered, and sang a select ballad, which received a hearty recognition from the audience. Mr. Henry rendered a cornet solo with pleasing effect.

A few remarks by Mrs. Willis and Perkins were next in order. They encouraged us in our glorious work, and exhorted us to hold on to the ship, and to have unexpected control of one of our former faithful leaders, Mrs. Eva Downes, was a pleasant feature of this Sunday session. A fine poetic address from her lips indicated the interest which is felt by our ever-present friend.

A musical and literary class is to be formed the present week in connection with our Lyceum, and by the interest taken at the onset we feel safe to predict a large and already excellent, excellently-disciplined school. J. T. SOUTHERN, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sept. 27th, 1880.

Pythian Hall.—A good-sized audience was in attendance last Sunday morning. The harmony was excellent; the inspiration of those who spoke was fine, and the healing power exceedingly strong. The exercises were opened by an invocation by Mrs. Pennell, and remarks followed by Messrs. Scott, Brown, Jones, Miss Wheeler and others. The Chairman read a letter of greeting to Pythian Hall meeting from Mrs. Fannie C. Walker, of Leominster, Mass., which accompanied a large box of flowers plucked from her garden and presented as a token of sympathy and fellowship with us in our work. Thanks were expressed by the Chairman in behalf of the congregation for the same, and Mrs. Walker, of Leominster, for supplying our desk with flowers during the season.

In the afternoon, Prof. Tooley gave a very entertaining and instructive address to an audience somewhat increased in numbers, which was highly appreciated by all. The Professor will speak next Sunday afternoon upon "Camp-Meetings: Their Uses and Abuses." F. W. JONES.

NEW ERA HALL.—Prof. Tooley delivered the second lecture in his course in this hall last Sunday evening to a large audience upon "The Slaughter of the Innocents, and its Significance for the American People." The lecture gave entire satisfaction, and was well received with intense eagerness. He will give the third in the course next Sunday evening in the same hall, and it is hoped that the Spiritualists and liberals especially will come out and hear.

The Magazines.

FREETHOUGHT. The sixth number of this monthly is received from the publisher, E. C. Haviland, Sydney, New South Wales. "Measurism; Its Degrees," by Dr. R. Williams, M. A., is continued. George Lacy reviews the criticisms to which the magazine has been subjected during the half year of its publication. The subject of "Sunday Observance" is considered, at quite a length, the conclusion being that "no one can see the whole world out of his own windows." E. D. Ward reviews and replies to "Spiritism Unveiled," a book published at Melbourne. Several other articles served to render this an interesting number. The editor makes a special note of inquiry: "Where are the Champions of the Church Militant?" stating that although his pages are open to articles not only for but against Freethought, he has not a single article against any of the subjects on which the publication deals, and he is therefore unable to publish in this issue any papers except those in favor of Freethought, Spiritualism, &c.

BRENTANO'S MONTHLY. The last number of this magazine which has reached this office contains an interesting narrative of the "Cruise of the Atlantic Yacht Club for 1880," "Canoeing," "The Hillsdale Bowling Club," articles treating upon Lacrosse, Archery, Lawn Tennis, Cricket, Athletics, a very fine department upon Chess, with illustrations of problems, and numerous others that serve to render it the leading record and authority of persons interested in field and water pastimes. Brentano's Emporium, 39 Union Square, New York.

THE MEDICAL TRIBUNE, edited by Alexander Wilder, M. D., F. A. S., and Robert Gunn, M. D., opens its latest number with a consideration of the benefits to be derived from Dr. Tanner's fasting experiment, following which is an account of Dr. Billinger's experiment upon himself as to the comparative merits of a vegetarian and animal diet, the results being greatly in favor of the former. "Is Specific Medication a Fallacy?" is a paper read before the Brooklyn Academy of Medicine, by E. S. Moore; "Magnetism," by T. R. Fraser; "The Effect of Fasting on the Blood," and shorter articles on a great variety of subjects complete the issue. Nickles Publishing Co., 697 Broadway, New York.

RECEIVED: THE PHRENOLOGICAL MAGAZINE for September. London: L. N. Fowler, Imperial Buildings, Ludgate Circus. The leading features of this number are a fine portrait of Thomas Carlyle, with a brief phrenological delineation; "Success in Life"; a refutation of the charge that phrenology discounts "Moral Responsibility"; a continuation of a Franco-German war-story, "Only Half a Hero"; "The Children's Corner"; poetry and reviews. New York: S. R. Wells, Broadway.

URANIA for September—London: Simpkin, Marshall & Co.—contains its usual varied and interesting array of articles upon Astrology, Meteorology and Physical Science.

Cleveland Notes.

To the Editor of the *Banner of Light*:

I am happy to report a little more activity in spiritual matters, after a vacation of two months, though it is yet extremely doubtful if the First Society will hold continuous services this coming fall and winter. The response to the appeal of the President for financial support (in order that the meetings hereafter might be made free), is so weak that the Executive Board do not feel at present that it would be wise to proceed, though some few have responded, and the subscription list will be kept open another month to see what can be done. Is it possible that the work of the past twenty years will be allowed to go to decay?

The Children's Progressive Lyceum, at a meeting held on Wednesday evening (22d), decided on raising

Wesley's Hall (lately occupied by the Unitarians) to hold their meetings in, commencing on Sunday, Oct. 3d, when a grand effort is to be made to lift the Lyceum into the prominence it used to occupy. Good speakers are to be in attendance, and all friendly to the cause are cordially invited to participate.

Cephas B. Lynde lately paid us a flying visit, introducing W. Harry Powell, who staid over a week or so, and displayed his psychographical powers to the Clevelanders.

Bishop A. Beals has been speaking for the West Side Society all this month, morning and evening. His discourses are greatly helped by the singing which precedes and follows them. They are bright jewels, handsomely mounted. He goes from here to St. Louis during October.

The resident mediums here—Mrs. T. V. Cook, Mrs. Pirnie, Mrs. Robinson, Mrs. Dr. Newcomer and others—are still available to the investigator and those seeking messages from "the beyond."