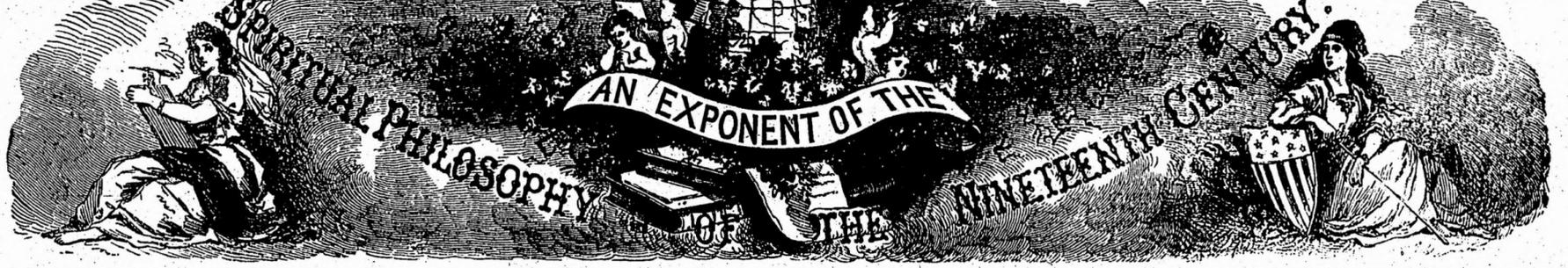


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The Rostrum.

"MATERIALIZATION—ITS FACTS AND ITS PHILOSOPHY."

A Lecture delivered through the Medium Instrumentality of
W. J. COLVILLE,
in Berkeley Hall, Boston, Sunday Morning,
Sept. 14th, 1880.

(Specially reported for the Banner of Light.)

The subject of spirit-materialization is one of the most interesting, important and profound, that can possibly engage the attention of the student of the spiritual sciences. It cannot be lightly dismissed or explained away by those who seem to delight in hurling anathemas at all that they cannot understand or do not wish to believe, because at the present hour, with surprising pertinacity, it forces itself upon the attention of our American citizens, by making its wonders known in the privacy of their own home circles, through the instrumentality of carefully guarded members of their own families.

It is altogether too late in the day for bigoted sectarians or pseudo-scientists to alarm people by their respective cries of "the devil" and "humbug." Materialization, as one of the manifold phases of spiritualistic phenomena now before the world, must be brought before the bar of reason, sound judgment and common sense, and whatever verdict this divine trinity pronounce concerning it, must be relegated to either the realm of ascertained fact, or to the dim and hazy region of unexplained phenomena. This age is one which clamors for positive, affirmative statement; mere negations are practically valueless in helping on the car of human enlightenment. Agnosticism is at the best dreamy, speculative uncertainty, wholly incapable of satisfying the yearnings of humanity for positive, incontrovertible evidence that there is a world of spirits, and that in that world every mortal will decidedly receive his just deserts. Whatever is true is valuable on that account. Whatever fact is discoverable is capable of blessing its discoverers in some degree. No manifestation of unseen power is ever given to the earth until some minds are ready to profit by it.

Accepting the foregoing propositions as reasonable and true, we do not feel that we are guilty of dismissing the practical for the visionary when we discuss such a theme as the one engaging our thoughts on the present occasion. Is spirit-materialization a stupendous fact, or a gigantic fraud? This is a question asked us on every hand by intelligent persons—Spiritualists and non-Spiritualists. Our answer is unequivocal: "It is a stupendous fact; a fact which we have seen demonstrated in our presence many times." Ignoring for the time all testimony past and present in favor of these "form manifestations," and confining ourselves strictly to events which have transpired in our own individual presence, we have collected an array of evidences sufficient to fill a bulky volume, and afford ample material for a very extended course of lengthy lectures.

Religionists who attach great importance to biblical testimony have only to glance over the pages of "God's Word" to find innumerable evidences in favor of this surpassing demonstration of the power of the spirit over matter between the covers of their most sacred volume. From Genesis to Revelation its pages teem with a recital of spirits appearing among men; the angels who appeared to the patriarchs being so corporeal that they could enjoy a good meal of roast meat and perform every action common to ordinary men. To those who, like Col. Ingersoll and his school, demand proof for everything they accept, apart from ancient testimony, and express their willingness to believe in marvels if they can witness them to-day, this striking phenomenon appears in no dubious way and speaks with no uncertain sound. Conditions indeed are needful for the production of these extemporized forms, but they are no more binding and arbitrary than they are in chemistry, photography, and, indeed, in the growth of every flower and the development of every living creature. Thomas R. Hazard, that veteran worker and writer, who has contributed so much information to the reading public, by his able articles on this subject in the *Banner of Light*, very wisely suggests to those captious critics who distrust everything that requires darkness as a condition for its growth, that the universal order of Nature demonstrates that secrecy and shade are absolutely needful to de-

velop every flower that bursts into bloom. This gentleman has, by patient investigation, received innumerable startling tests of spirit-presence and power when occupying the position of an earnest seeker after truth. Those medium-crucifiers who impose unwarrantable conditions on sensitives are acting as much out of harmony with the spirit of an honest, scientific explorer of the hitherto undiscovered, as they are violating the sublime principles inculcated in the Golden Rule of all nations, which, in its full form, is embodied in the words, "Thou shalt feel as well as do to all others as thou dost desire that they should feel and do toward thee."

The history of the materialization phenomena is a very interesting and chequered one. In England as well as in America malicious attempts have been made to put down this form of spirit-communication by cruelty and force, but in this age of free inquiry the weapons of persecutors are frequently far more deadly in their effects upon themselves than upon those whom they seek to injure. The Church, if she were wise, would know that every time she levels a blow at Spiritualism she employs a battering ram to demolish her own walls of defence. In Germany the speculative philosophy of Strauss, Kant and others has so weakened the influence of the evangelical churches that a lament is constantly being made that that wondrous land of music and intellect is fast becoming a prey to the demon of unbelief. Recently, however, the remarkable mediumship of Dr. Slade and others has produced so profound an impression on several of the leading German scientists that they have been obliged to give their verdict wholly in favor of the genuine character of the phenomena. These hard-headed, close-reasoning scientists have dealt fairly and honorably with themselves and the medium they employed; thus they were in a frame of mind to receive truth when it came to them. They have not witnessed one-hundredth part of the wonders many of our American friends have seen, and yet they have seen quite enough to convince them that there is something in Spiritualism wholly distinct from charlatanism. Joseph Cook has alluded to these professors, in his Boston Monday lectures, and in the study of Epes Sargent at Roxbury has seen enough to convince him that the phenomena of the spirit over matter; he cannot ignore the facts; he does not, however, like to give them the credit for proving what they really do prove, and thus childishly raises the worn-out cry of "devil," and hurls abusive epithets at those who chirp from the branches of a tree not of the genus Orthodox.

In the manifestations witnessed by the German professors and by Mr. Cook, we have a remarkable evidence of the power of spirit to overcome all the ordinary known laws of nature; and yet we claim that the manifestations are not supernatural (a word we cannot too quickly render obsolete), but occur as the direct and necessary result of a higher law than those ordinarily understood. All the marvel-workers of the past have been men born before their time, in the ordinary acceptance of that phrase. They have been the prophets of the world who have showed humanity things to come. Seers and sages, alchemists and clairvoyants, have all discerned faintly another and a superior force in nature than that revealed to the ordinary man. Whoever undertakes to fix limits to the possible, and who arrogantly assumes that what he does not know is not worth knowing, is a fitter candidate for a lunatic asylum than for a spiritual circle. Skeptics and Christians alike, who are candid and unprejudiced enough to embrace truth because it is truth, no matter from what part of the universe it may come, should be cordially welcomed, and never excluded from the circle-room.

The philosophy of materialization can be explained briefly thus: every living organism is constantly parting with a subtle force commonly called animal magnetism. This exudes through every pore of the skin, and is of itself the very vital force which sustains and reproduces every living form. A physical medium is one who possesses a greater amount than ordinary of this pabulum, and parts with it readily; such an one is usually a genial, warm-blooded person, excitable, affectionate, easily influenced either to pleasure or pain, and has, moreover, great natural recuperative powers, and can sustain a severe physical strain more readily than most persons. This bodily emanation, constantly exuding from the whole frame, is parted with more readily during sleep than during waking hours; as an active condition of mind tends to consume it through the action of the mind; consequently physical mediums are not generally very fluent speakers; they are scarcely ever great authors or very profound thinkers; they would make excellent farmers, but very poor accountants; fine magnetic healers, but very unsatisfactory soliloquists or lecturers. They are thrown into a trance condition when they are being used for physical manifestations, because then their vitality is not used up at all by mental effort; their eyes are often closed, because the eye is the great centre from whence magnetic forces are dispensed; when the eye is closed the individual does not of himself use up his vitality as he does when his orbs are shining. The medium is furthermore placed in a dark cabinet because light is a disintegrating agent, tending to dissipate the particles of which this subtle effluvia is composed—tending also to stimulate to active exercise the minds of the sitters and medium, while passivity is absolutely a necessary prerequisite for the satisfactory evolution of form-manifestations, and indeed of every phase of spiritual phenomena. The Fakirs of India have exhibited their wonders in presence of many of the most erudite scholars and ana-

lytical minds. A whole host of intelligent travelers unite in testifying that they have seen the seed of a gourd planted in soil by the Fakir; he has then magnetized the earth vigorously, becoming almost frenzied with the intensity of his emotions—the surprising though well-authenticated result being the growth to fruition of a miniature tree in less than an hour, which as quickly died as it had sprung into birth. Do you denounce this occurrence as an imposition? Then deny, in order to be consistent, the surprising results of horticulture, since in hot-beds and conservatories flowers are forced into bloom in less than a quarter of the time nature, unassisted by human operation, would take to develop their latent possibilities. The power of the will is the great secret of all occult wonders, and those minds on earth, and spirits who have passed out of the mortal body, whose will-power is largely developed, are those who can exercise such almost absolute sway over all lower things that material processes are regulated entirely by their intelligent design.

Man is the microcosm; he is the condensed embodiment of every force in the mineral, vegetable and animal kingdoms; he epitomizes all things in himself, and thus the emanations from his mind and body are capable of attracting every kind of substance which can possibly be floating in the atmosphere. Bodies are, after all, condensed air, or solidified atmosphere. Were disintegration of a human form at any moment to ensue, every constituent of the dissolved form might be truly present in the room, and yet be invisible. All solid bodies are aggregations of atoms or molecules, which in themselves are invisible to the unaided human vision, though they will probably in future ages be visible, at first through scientific instruments, and eventually to the naked eyes of a race of beings whose bodies will be very much more ethereal than the forms worn by human spirits on earth to-day. The influences who inspire these utterances have often observed advanced spirits busily at work during seances collecting materials from different persons present, and using these substances for the attraction of affinizing elements in the atmosphere; they have watched the progress made in twenty consecutive sittings, and have discovered how frequently it is necessary for the same persons to sit regularly in the same places before the highest manifestations can be obtained. It is undoubtedly of the most signal importance that the utmost punctuality and regularity should be required of every sitter who forms part of a circle for the production of materialized forms, as any changes or irregularities are liable to entirely upset the progress which has been made in former sittings—until mediums are thoroughly developed, then of course they will be more able to withstand cross-currents, and obtain their phenomena if miscellaneous gatherings, and eventually before large audiences in public halls. We know that spirits have frequently predicted that the day is not far distant when they will stand beside their mediums and address the multitude through their extemporized forms; and still while we are waiting for this astounding evidence of spirit-power, let us all remember that the work does not lie wholly with the disembodied—those in the flesh must cooperate with their unseen friends ere the latter will give such surpassing demonstrations of their power. The ancients builded wiser than many of our modern savants seem to be aware. The long record of ecclesiastical rites and ceremonies seems to many intelligent minds of the nineteenth century to be a mere account of past follies and superstitions; but to those students of the inner laws of nature who dare to diverge from the beaten track, and investigate the mysteries of occultism, all sacred and profane literature becomes alive with esoteric truths veiled in an exotic garb which did not excite the suspicion of the uninitiated and the hostile of past days. The church of Rome to-day continues to observe fasts and feasts, and practice ceremonies the origin and significance of which are entirely locked up away from the keeping of the people. However much we may protest against the tyrannies of an ecclesiastical hierarchy, we are by no means blind to the importance of many of its usages, which constitute, unknown to the masses, the secret of its world and wonderful hold over the bodies and minds of millions. Vestments, incense, incantations, have all their meaning, and produce their legitimate results. Why is it that apparitions constantly appear in Catholic, and not in Protestant communities? Why are the miracles of Lourdes, and the more recent Irish marvels, incontrovertible facts in so far as they relate to the cure of disease? Simply because these devoted crowds are thoroughly en rapport with each other, and with the common object of their church; thus their wills are all on the side of the success of the experiments, and completely in accord with those spirits who, though out of the body, are yet working in the special interests of their favorite system.

If Spiritualists would be as zealous in their cause as Catholics are in theirs; if they would set apart rooms and garments for spiritual purposes; if they would study those subtle laws which relate to the operation of mind over mind and mind over matter; if they would cease to dispute over mooted points in speculative philosophy, and unite to afford harmonious conditions for a general outpouring of inspiration and manifestation of phenomena, the most startling prophecies would almost instantly be more than literally fulfilled. We are now on the very threshold of a new era in the history of Spiritualism, in which a perfect unity will be found in the Spiritism of the West with the magic of the East. Religious rites and ceremonies will not in all cases be discontinued; they will be redeemed from abuse, and only

employed as they are found to be practically advantageous to those using them. In a course of lectures which we intend shortly to place before the public, we shall endeavor to explain the origin and use of all the ceremonials of the past, and show you how they have been desecrated in the hands of wily priests, who have sought to rule the people by fear, until the iconoclast has been needed to destroy the idols which have usurped temples and shrines where formerly the spirit spoke audibly to man. Peering into the past and perusing the historic records of the earliest historic people, we cannot fail to be struck with the perfect order and majesty which reigned supreme in their modes of intercourse with the unseen world; we are by no means surprised that their oracles forbade the common-people from holding irregular intercourse with the world of spirits, because in an age when only a very few were educated, an ignorant and excitable rabble, clamoring for signs and wonders, would have communicated exclusively with earth-bound spirits, as death does not necessarily make any spirit better or worse morally—as we live so we die, as we die so we begin our next stage of life—consequently there is danger that dark and evil disposed influences may obsess the bodies of those who are living almost entirely in the base of their brains, and who gladly court any influences who can satisfy their curiosity and minister to their earthly gratifications.

A fierce tirade of abuse has recently been vented at dark circles, and the proceedings taking place in darkness are looked upon by many with suspicion; we do not wonder that those outside of the movement should be ready to distrust Spiritualists whenever they may be gathered together, so long as they are under the dominant rule of the church, and look upon all spiritual things as diabolical outside of their own communion. These persons, totally and often willfully ignorant of all laws relating to spiritual manifestations, are naturally only too ready to bring forth any flimsy arguments they can concoct to disparage their natural enemy—Spiritual Freedom; but that intelligent Spiritualists should argue against observing needful conditions laid down by spirits with whom they have long been acquainted and whose integrity they have no reason to doubt, is in our opinion such a preposterous and arrogant absurdity, that we cannot inveigh against it too frequently, or decisively. You are not afraid of the darkness when you retire to rest at night; you are not afraid when the light is lowered in public halls so that you can gaze upon dissolving views; and need you dread to be in the dark in your own parlors, with your own acquaintances in the flesh and your spirit friends, who are in many instances the very dearest friends you have ever known?

If the light within you is darkness, then you will sit in a very dark circle indeed, though a thousand gas-jets may be flaming over your heads. If your own thoughts are dark and impure, gas-light will not protect you from the spirits who are your familiars; but if a company of honest inquirers, desirous of cultivating their gifts and receiving tidings from the spirit-world, assemble in a shaded apartment in mutual confidence, they will find that though the lights of earth are extinguished, the light of the spirit will still continue to illuminate their pathway. Clairvoyance and clairaudience can be more readily developed in the dark than in the light, because the attention must be withdrawn from outer objects before it can be wholly given to the things of the inner world; thus many people close their eyes when they meditate or pray; thus many can converse more freely on profound topics in the shade than in a glare. Quietude is an absolutely necessary prerequisite in all spiritual circles, and whatever tends to induce it is most valuable as an adjunct to successful experiments.

But if we are to sit in darkness, how can we use our senses to determine whether the phenomena are genuine or fraudulent? Spirits in the dark can very frequently produce phosphorescent lights with which they illumine their hands, faces or bodies, and these illuminated appearances in harmonious circles are frequently distinctly recognized as forms once known on earth, belonging to dear friends now in spirit-life. Let us all remember that the phenomena present in their entirety only a vehicle for the transmission of intelligence; without a manifestation of intelligence, phenomena would only lead men to acknowledge there was some occult force at work, with the nature of which they would, however, remain entirely unacquainted. The mere movement of furniture of itself does not in any way prove human immortality; an animal might move chairs and tables about, and produce clatter and confusion; a sub-mundane spirit might easily be imagined to possess the power often exhibited at a disorderly seance; but where is the animal magnetism, the electricity, the od-force, the animal, or the elementary spirit who can give you a satisfactory account of a private interview you held in the secrecy of your own room years ago in a foreign land with your own husband or child?

Recently in New York, through Mrs. Hollis-Billing, we held an interview with spirit-friends who gave tests to several persons present, in the direct voice; we all sat with the medium in a dark cabinet; the atmosphere was dense, and we could distinctly feel that a pressure was being brought to bear on the vocal organs of the sitters; the larynx and thorax were materialized sufficiently to enable the spirit to give communications, though there was not enough power to produce a full form at the same time the intelligence was being thus transmitted. Now no possible hypothesis can be invented which can account for this demonstration of individual intelligence, except by rati-

ally accepting the only true explanation that it is the spirit who is purporting to control. Mr. Hatch, of Astoria, N. Y., has, through materialization, established a perfect means of communication between himself and his spirit-daughter, and has received innumerable and incontrovertible tests through the instrumentality of a highly estimable Boston lady, through whom we have often witnessed the most wonderful evidences of spirit-identity. In England, to witness the mediumship of William Eglinton, under absolute test conditions, twelve reliable persons assembled in a well-lighted drawing-room, to which there was neither egress nor ingress except by a door communicating either with the public hall or an occupied and lighted room; the cabinet was a closet between the two rooms, one of its doors opening into the front room, where the seance was held, another into the back-chamber. The medium came entirely alone into the house of strangers, and thus the theory of confederates would be utterly absurd. The medium was quite a young man, rather below the average height, of somewhat heavy build. After sitting in the firelight (the gas having been extinguished) about ten minutes, every one in the room distinctly saw a tall spirit-form, fully materialized, walk out into the centre of a room in Oriental costume. He spoke in the direct voice and called himself "Abdallah," announcing himself as a Persian. He was fully six feet in height, slender, and had only one arm, as parties present were invited to feel both his coat-sleeves; one was filled with a solid arm, the other was quite empty. Following the retirement of this form another appeared in the role of a clown; he talked in a shrill voice, utterly unlike the medium's, gave some tests, and performed characteristic antics. After spending about seven minutes in this way he laid down on the floor, and in view of all, the firelight from an open grate being strong enough at that moment to enable all present to read the leading article in the *London Times*, became smaller and smaller until he looked like a white pocket-handkerchief lying on the floor. From this small white substance a column of fleecy vapor began to arise and condense, until it stood in a transparent column about as high as an ordinary man; it then slowly solidified and took distinctive form until human features were plainly discerned. A lady present distinctly recognized this appearance as the face simile of her husband's body just before he passed from earth. This form then approached the lady, embraced her, and carried on with her, for fully five minutes, a whispered conversation, in which she declared he conversed freely of their own private affairs. The medium could not possibly have, of himself, or with the assistance of any number of confederates, thus produced the mind and memory of a human spirit. Jugglery or legerdemain may counterfeit mere physical phenomena, but never, in an isolated instance, has it been found able to produce the intelligence and identity which is the very soul of Spiritualism. Before the wonders of that auspicious evening ceased, medium and spirit were seen together by all at the cabinet door.

Some will ask, why veil the medium at all from the eyes of the beholders, and why closet him in darkness? Our answer is, that he must be deeply entranced and shielded from all light, and the electrical currents radiating from human eyes, while the spirits are drawing the force from his body which they need for the production of the extemporized forms. Some cruel and ridiculous tests have been proposed and applied by ignorant skeptics, leading to pretended exposures of many thoroughly honest mediums—such as putting pink or India ink on the form, and then investigating as to whether there are any traces of it on the medium's body after the materialized form disappears. If they find any, then they accuse the medium of personating spirits, and rush into print, severely denouncing him as a fraud. Unhappily some avowed Spiritualists are puerile enough to give ear to these utterly unfounded scandals, which are only exposures of the pitiable ignorance of the exposers(?) of mediums—as it stands to reason that if the spirit form is marked when it is composed of substance taken from the medium, when that force is returned to the medium before he awakes it will be returned in a stained condition. Give a materialized form food to eat, and the particles of food will be given to the medium when the form de-materializes; give the form poison, and unless the controlling spirit is a fiend who wishes to commit murder he will refuse it, as it would poison the elements he is obliged to restore to his medium. The intelligence displayed by the forms is, after all, the crucial test of their genuine character.

In order to give the spirit-world all possible assistance, we advise and urge all Spiritualists interested in the development of phenomena to form private circles composed of about twelve sympathetic friends. These should appoint a place of meeting where they can enjoy perfect retirement. The best hour for holding such a reunion is the hour when you are safest from interruption, and when you do not feel the pressure of matters demanding your attention. The seance room, if possible, should be where the noise of the street will not reach the sitters; it should, likewise, be a room reserved entirely for such purposes; it is very desirable that all sitters should observe absolute punctuality and regularity; if they are obliged to miss any gathering they should notify the circle in advance, so that there may be no expectation disquietude manifested on account of their not being present. Clothing worn during business hours had better be exchanged for light, easy garments. Bathing and eating fruit are also desirable means of preparing for the sitting; the temperature of the room, should

average sixty-five degrees; the cabinet should be merely a small portion of the room screened off by a curtain; red and blue or purple are the best colors with which to furnish the room, and in which to dress yourselves. Purple glass through which moonlight rays can stream is very desirable; if you cannot thus glaze your windows, and the night is dark, your lamp-glasses or gas-globes had better be covered with thin paper, red and blue or purple. Incense or pastilles may be burned to purify the air; fresh living flowers and pleasing music, both vocal and instrumental, are also desirable accessories. All exciting topics of conversation ought to be avoided, and every one should feel quite at home, all being friendly with each other. If persons do not esteem each other they ought not to sit in the same circle, and no one should sit beside any one who causes him to feel uncomfortably nervous. Let these home-circles be formed in every household, and we shall soon see them proceeding to public halls, occupying the front circle of chairs; and then, during the public service, spirits will be able, through mediums who have been trained in these schools of the prophets, to manifest their presence, so that persons in the audience may distinctly recognize their deceased friends.

When a spirit assumes a temporary form, he usually represents his appearance as he was on earth rather than as he now is, because you would not recognize the spirit as he now appears in many instances—the form changing in spirit-life with the interior growth of the spirit. As Allan Kardec's sensitives have informed him, if you were to invoke Esop he would come hunched-backed, because the majority of you are dependent at first on sensuous evidences for your recognition of spirits—though could you meet Esop in spirit-life you would find him as erect in form as the straightest man among you. With a new dawn of light man will be less dependent upon physical tokens; but all these signs are needful as a ladder to lead you into that region of spirituality where phenomena will be superfluous, where the senses of the spirit will overpower those of the body.

The higher spirits alone have power to materialize at will; lower intelligences can only do so when aided by their power and under their supervision. Jesus, Plato and other great representative minds are centres of spheres in spirit-life, and when you are told that they materialize at the same time in different parts of the world, you need not infer that they are individual spirits; they are ubiquitous; they merely manifest through their agents, pupils or messengers. A spirit coming from the Platonic sphere will often give the name of Plato, because he receives from him at first hand his knowledge and also his power to manifest.

Let us condemn nothing unheard—denounce nothing until we have fairly investigated its claims. Armed with conscience and reason, let us prove all things, and ever strive to hold fast to which we can demonstrate to be a blessing to humanity.

"PENUMBRAL"

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:
I don't propose to write an obituary, or anything else just now of any length, but I feel like quoting Pollock's celebrated lines,
"The chamber where the good man meets his fate is privileged beyond the common walks of life, quite to the verge of heaven,"
and it is so hard to tell who is good and who is evil we had better let it read, "Where any man in the course of nature meets his fate." Most men are good when they die; at any rate the lustre of death hides a multitude of sins. In this chamber how often we hear of the curtain being lifted; and the "gates," to the departing, are more than ajar; they are quite open. How many marked instances occur to me, how my pen is in my hand; how tempted I am to extend the account, but I will practice self-denial or be at least homeopathic. A person died a short time since among my acquaintances; she was a good woman, but no church-goer; superficial people might consider that a point against her, but she had bread to eat they knew not of. She was taken sick, and very quickly was at the point of death, and the physician said to her, "If you have any matters to fix, now is your time, for you will live but a very short time." This was sudden, and she was really calmer than even an average church-member would have been, and she dictated her wishes with deliberation and good sense, notably so, and when her work was about done she looked up with a start—"Why, there is father come for me; I shall not have to go alone," and shortly died. How beautiful her end! Can any one doubt but that she saw her spirit-father? No feebleness of the mind at death; her dictations were too sound for feebleness, and the vision of the spirit world too close upon what was unquestionably true for it not to cover also the soundness of the spirit fact, which we all want so to be.

Hardly any relative of mine dies who, when returning as communicator through some medium, does not say almost as introductory, "Well, John, your belief, I found, was right, after all. I did not think so, but I have found it so." And generally speaking, they had suspicions of it before death. I am led to think that there is a period at dissolution, longer or shorter, where a human being is half a spirit before he has left the form, the "penumbra" of the drawing light bordering earth's shadow. I think that is a field for research for spiritual manifestations. I am led to make this remark because, not long ago, a brother of mine passed on, and twice since, within a brief season, he has communicated with me. He says, "John, you were right, and I was wrong." I was convinced of the fact as soon as Willy (he was his son, who preceded him to spirit-life several years) put his arm round my neck. He died, and I realized the fact before I had died, although but for an instant, my stay was so short. I died very easy, and was ready to go." All this was true from a mundane point of view, so it was a good test.

Some years ago an aged friend of mine died also, whose last words seemed to be imperfectly uttered; but he, being pious, the last word to make sense was strained into "Jesus," because his thoughts had been more or less on Jesus. This man returned to me through a medium, and it was one of the few unmistakable identifications in my experience. Well, he said I was right in my belief, and he was wrong and ignorant; it would have been a great happiness to him to have understood Spiritualism as I did. I asked him, remembering his last words, if he had found Jesus, and he said, "No; but I have found George. I saw him and spoke to him before my eyes closed on earthly friends." I think the knowledge of the continuity of spirits and the spirit-world, which has been so forcibly introduced by the various manifestations of Modern Spiritualism, is making important facts of these last sights and last words of departing mortals; and to the thoughtful, and in connection with life-time phases, they are very interesting.

Free Thought.

A FEW WORDS FOR CHRISTIAN SPIRITUALISM.

To the Editor of the Banner of Light:
Permit me to say a few words to your numerous readers upon a subject that lies near my heart. Many years previous to the dawn of "Modern Spiritualism," the heavenly world was opened to my vision, and innumerable messages from the spheres above were transmitted to me, some of which have been verified by the best mediums of to-day, to whom I acknowledge myself deeply indebted for a corroboration of messages so strange that I hardly dared to believe they were from heaven, although they were plainly from a source beyond my own mental powers. Volumes of truth would occasionally rush into my mind, of so startling a nature as to induce me almost to doubt my rationality; and many a time have I stood before an audience as a preacher, and given utterance to words, for an hour at a time, as new to myself as they were to those whom I addressed, and this was years before the advent of our present Spiritualism.

When this heavenly inspiration first came upon me, I was studying for the ministry at an evangelized institution, the professors of which were very spiritual men, and taught the influence of God upon the soul to a certain extent. The influence brought to bear upon my soul was so great that I was impelled to abandon my cherished studies and hasten to proclaim to others the truths that had been revealed to me. My life has been excused for saying that while attempting to do this, in no case did the heavenly visitants fail to keep their promise that they would always be with me and speak through me the words of truth and soberness.

But while I thus acknowledge my indebtedness to the spirit-world, I wish to say, and it is for this purpose that I began this article, that the spirits have always taught me a little differently from the way some other Spiritualists have been taught in reference to Christ and Christianity. At no time have they ever suggested to me a word derogatory to true Christianity, but on the contrary have always stated to me that Christianity was divine, and contained a remedy for all the evils that afflict humanity. May I be pardoned for expressing my unqualified dissent from those who would trample the principles of eclecticism under foot in denying the power and beauty of Christianity? There are some who perceive beauty in the teachings of Confucius and of Zoroaster, and marvelous pictures of moral splendor greet their eyes as they gaze upon the sacred pages of the Shasters. These are ready to shout aloud, almost, "Behold the brilliancy of the 'Light of Asia,'" and they can even see up to excellencies in the Koran, but Christianity sends forth its scintillations of light in vain, as far as they are concerned. Christ is to them "a root out of dry ground," "without form or comeliness," and "there is no beauty in him that they should desire him." The "divine religious light" of former ages is a brilliant meteor to them; while they are not able to see the glorious effulgence of that divine light that eclipses all other suns and moons of theology. They bow before the heated flames of the Oriental "fire worshippers," and exclaim, how beautiful were these heathen saluta! but Jesus is only a smoky torch light, glaring from a procession. Instead of the brilliant calcium light dazzling the eyes with its unwonted splendor.

All this arises from an utter misconception of what Christianity is, and a failure to comprehend the nature of Christ's mission on earth. If our friends would look at Christ and his teachings as Theodore Parker looked at them, it would be far more conducive to the progress of Spiritualism. Parker declared that "Christianity was the absolute religion," and "Jesus lived eighteen hundred years ahead of his times, and taught the sublimest truths of morality and religion known to man." Nothing pains me more than to hear Spiritualists decried Christianity, and even ridicule, as some do, the character of Jesus. I know of no greater obstacle to the spread of Spiritualism than this oft-repeated contempt for Christianity. Supporting the so-called Christian Church does oppose Spiritualism; it is that any more reason for our disliking Christianity than it is for our disliking science because some scientists do not gain the chains of Spiritualism, neither does the Christianity of reason and the New Testament reject its well-founded claims. It seems to me that Spiritualists err when they place in contrast with each other Christianity and Spiritualism, and triumphantly ask, "Which will we have?" As well put the question, "God or Nature, which?" The one includes the other, as the greater always includes the less.

The Christianity of reason and of the New Testament teaches really the presence of a God in us. It proclaims in clear notes the great truth that God is not away from us, on some high throne, gazing upon our poor souls from an immeasurable distance, but is a part of our being, the very essence of our existence. It declares that "man is a part of divinity, the end of life, his development and perfection." It continually directs men away from the outward to the interior world, and asserts that in the depth of our own souls shall we find the "heart of great price." "Ye are the temple of the Holy Ghost." "He that dwelleth in love dwelleth in God, and God in him." "Say not in thy heart, who shall ascend above, or descend beneath, after Christ; but the word is nigh thee, in thy mouth and in thy heart." "God manifest in the flesh." "Christ in you the hope of glory." "God worketh in you."

Spiritualism teaches the mission of humanity from beyond this earthly sphere, to the sons and daughters of men, and is a most powerful ally of Christianity, but can never be its substitute. Love helps develop the soul, but is not the soul itself. A bright angel dips his plumes in the rays of heavenly light surrounding God's throne, and descends on the "wings of the wind" to our earthly abodes, bringing the brilliant gems that sparkle in our hearts and light the way to the inner recesses of our souls, where dwells the sacred Shekinah, in all his resplendent glory. Why should we mistake this dazzling gem for the glorious effulgence of celestial light, that floods the soul as the light of an electric lamp illumines all around it? Why draw a thick veil over the exquisite statue, and gaze with such earnestness upon the brilliant messenger from above? Let us love our charming friend from on high, but do not let us forget that ocean of charms that the "God within" presents to us. Spirits from the seventh Sphere draw near to us, we pray you! Inspire our souls with heaven's sacred truths, but do not ask us to lose sight of him who has dwelt in heaven longer than even you have; rather unveil before us the Madonna of truth within us, and help us to gaze upon the celestial statue with unobscured eyes!

It is the most earnest desire of my soul that Spiritualists may not turn from the great fountain of truth and love that is in our own souls, and be satisfied with the shining robes of the celestial ones that come to us from above, to reveal unto us the "light of the knowledge of the glory of God" shining in the deepest recesses of our natures.

The man Christ Jesus was a dual being, the "son of man" and the "Son of God"; that is, as man he was inspired by the Son of God, the Messianic angel, the Christ spirit, or whatever term is used to describe the brilliant power that lifted him above all other men, and made him the "seer of all ages," and the teacher of the sublime religion of love to God and to man. I believe that every one of us, if we will use the means that Jesus used, may receive the visits of this same "Messianic angel," and become in one sense a "son of God" like himself; and may hear from above the delightful voice, saying, "Thou art my beloved son, in whom I am well pleased."

Yours for Christian Spiritualism,
C. STEARNS.

86 Hethford street, Roxbury, Mass.

The opposition to vaccination is no new thing in Boston. When first introduced here in 1721, the House of Representatives passed a bill prohibiting it, and a sermon was printed in Boston upon this text: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown"; from which the doctrine was deduced that Job had the small-pox, and Satan was the first vaccinator.

A quiet conscience sleeps in thunder, but rest and guilt live far asunder.—Franklin.

The Reviewer.

SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. New York: ASA K. BUTTS, 9 DEY STREET.

From the number of books of a class in which this may be included that have come to our notice of late, we conclude that, more than at any previous time, thought is being directed toward a solution of the problem of "the origin of things," a task, by the way, which to us appears to be of such magnitude, that from sheer sympathy with those who undertake it we feel obliged to congratulate them that they have an eternity for its accomplishment.

Law governs all things; as in looking out into the heavens on a clear night we see the sky bespangled with glittering stars, apparently regardless of order or harmony, but by using a telescope we find them moving in their respective orbits, each making its revolution with mathematical exactness, so in all nature order governs; though in the vast realm of vegetable products, the grand-phalanx of minerals, the countless varieties of animal life and other forms of existences, confusion may seem to hold sway, a studious examination will show that "from the solar system to the minutest moss or fern, nothing is left to blind chance, but all is governed by unalterable, eternal and perfect laws."

The aim of this book is to lead the mind of the reader, if possible, to a knowledge of those laws that are specially applicable to his own being; to suggest "some natural and consistent theory of the origin of worlds—of life—of man; the cause of all, and the object of all."

Assuming that there exists throughout the universe an energy which is termed force, the writer concludes that in the origin of worlds we must look for its first great expression. He then proceeds to give the theories of a few scientists for the purpose of illustrating a comparison before presenting his own. The nebular theory, as described by Prof. Hitecock, starts with the assumption that the Almighty actually created the material of the solar system out of nothing. Prof. Proctor discards this view, but supposes that "wandering matter is constantly raining down upon and building up suns and worlds"; a theory which the author of this book considers to be less worthy of our acceptance than the one he sets aside.

We have next presented to us, or rather "suggested" to us, as that seems to be the preferable term of the author, a theory which he thinks more consistent in all its parts than either of those mentioned; one that includes not only our solar system but the entire universe. He passes back to a supposed period when all matter in a highly diffused condition occupied space. In the centre of this mass of matter existed the centre of all force. This being internal, caused the whole to revolve about the great centre, and to condense or merge, likewise to consolidate and give to all matter an inherent, internal tendency to revolve. We cannot, for want of space, follow out the details of the theory, but must refer those who may be interested to the book. It is a theory which sets aside the supposition of planets undergoing a process by which they cool down into a state of barren desolation.

Force, being indestructible, is eternal. Acting on elements, it is called chemical affinity, and produces minerals. A higher quality of force, acting on these, produces the vegetable kingdom, and a still higher on this results in animal life. It does not act blindly, but is directed by the eternal, unerring hand of Nature. Observing what this force has done and is doing, the author does not consider it unreasonable to assert that, under favorable circumstances, it forms the first germs of organized life. The creation or development of all things is, by this course of reasoning, attributed to force, which, in this relation, appears to be another name for the power called "God."

Conditions having been properly developed, moral force comes upon the stage of being, producing all that is denominated intellectual. Assuming the monkey to be the highest brute, the author concludes that the first human beings must have been near its plane; but though placing the first of the human race at that stage, he does not consider them to have been connected with the monkey, for the reason that their organization was a higher one. He then proceeds to theorize on the development of man, followed by suggestions upon the nature of the "Inner Conscience" and "True Moral and Intellectual Culture." After a chapter treating of "Refined Matter," and another upon the "Continuity of Life," he reaches a consideration of "The Higher Stages of Individual Life," and introduces the subject of Spiritualism, by remarking that "The object of this Philosophy is not to establish what is now called Spiritualism, for the very name, with its many unfortunate adjuncts, is obnoxious to a large class of intelligent and cultivated men." The same or a similar remark was doubtless made, in the days of Christ, in regard to his teachings and the name he and his disciples bore, for, according to accounts we have, they were obnoxious to a large class of "intelligent and cultivated men." But it is too late in the day of Spiritualism for any one to attempt to place it under any such ban; since it is a well-known fact that thousands, we might safely say millions, of intelligent and cultivated men accept "what is now called Spiritualism" as a gift from God, of inestimable value, bearing with it the most convincing proofs of a life beyond ever presented to the dwellers upon earth.

He then proceeds to state this as the reason of the repugnance entertained toward Spiritualism by the class referred to: "They are not inclined to listen to any doctrine wherein the supernatural is forever interfering with natural laws," which plainly shows that those who constitute the "class," though they may be "cultivated" are not "intelligent," at least so far as relates to the matter they condemn. If they were they would know that Spiritualism does not recognize the existence of "supernaturalism"; that at all times and upon all occasions it distinctly avers that all the manifestations of the unseen power that controls it are produced in harmony with natural laws. No Spiritualist entertains for a moment an idea that the inhabitants of earth have a knowledge of all the laws of nature, and hence, though events may occur apparently outside and independent of natural laws with which they are acquainted, they feel assured that they do so in accordance with those of which they have no knowledge.

The writer then says: "At the present time the flood of silly and conflicting communications purporting to come from spirits, and the many exposures of fraudulent phenomena, are but working injury to a great and grand truth." We, however, fail to see the "flood," and as for the "exposures" they are few and far between; seldom met with, and when they are, and are properly investigated, frequently proven to be based, not upon any premeditated design of the medium, but upon the ignorance of the spectator respecting conditions requisite for the manifestations. There is no mighty ocean or silvery lake without its slime and mire, its refuse and noxious upheavals; but the ocean is grand and sublime, and the lake a mirror of loveliness for all that. We do not claim that Spiritualism has attained perfection in its thirty-two years of existence upon earth. It is wonderful indeed that, with its unprecedented growth in all parts of the world, despite the relentless opposition waged against it, giving as it does absolute freedom to all, Spiritualism has produced so small a percentage of folly, so very little of greed and deception, and of cruelty none at all. Is there or has there been on earth any other religion or philosophy that can show so fair a record?

It is surprising to us that the passages we have quoted should find place in this volume, more especially so as the remarks that follow upon spiritual life, spiritual culture and the higher stages of individual life, are mainly in strict accordance with the philosophy and teachings of "what is now called Spiritualism." The inconsistency of the two positions of the author is shown by a passage on page 69, in which, alluding to the untold millions who have passed into higher conditions of existence, he remarks that "It is natural to infer that they would find some means of communication. At first it would be rude and imperfect and unsatisfactory to them, but time and patience would bring it to greater perfection. The expression of force which first came down the kite-string had to be long and patiently investigated, before its refined influence could be understood and controlled, as now witnessed in the telegraph and telephone."

Even so; and hence we do not see how the commu-

nications of which he speaks as coming in a flood, can, as he asserts, work "injury to a great and grand truth." Are they not rather those "rude, imperfect and unsatisfactory demonstrations" that prepare for "greater perfection"?

This is not a large book, but it is a great one; great in ideas that are limitless in their outreachings; for what can be greater than the suggestions its last chapter presents of a state of boundless being possible for man—a state in which we reach a condition described by Tenyson as "not a confused state, but the clearest of the clearest, the surest of the surest—utterly beyond words—the loss of personally seeming or extinction, but only true life?" Well says the author upon this: "We may have some conception of this crowning glory of all life, but it cannot be expressed in words; the finer forces of self may in some way gain a perception of it, but there is no means by which to express it to others; there is an inward thrill that lightens up within, that is the 'clearest of the clearest,' but words do not express it—sounds do not convey it."

These "Suggestive Thoughts" are eminently worthy of a studious perusal; for, as said on the first page, even if they do not commend themselves sufficiently to meet with acceptance, they cannot fail to lead the earnest inquirer into higher and fresher fields of truth.

Written for the Banner of Light.

OH, WHERE IS THAT SUMMER-LAND?

Dedicated to Mrs. M. S. Townsend-Wood.

BY MRS. DELLA F. FISHER.

Oh, where is that Summer-Land?
Can you point the way, and show
To the weary feet and the fainting heart
The path where our loved ones go?

Can you tell of a land where peace
Spreads its bright wings above?
Where mourning hearts all sorrows cease,
And joy clasps hands with love?

Can you tell of that land divine
To the waiting ones below,
Whose hearts are feeling the wintry blast,
And whose summers were long ago?

Ah! vain, all vain were life,
If we no more could be
With the loved and lost as in days gone,
And their loving glances see.

Oh, to grasp again the hand
Whose clasp is loosed from mine,
And by his side again to stand,
As in that olden time!

And longing, I raise my eyes
To you bright star above,
While yearning, my sad heart cries,
Oh, give me back my love!

Ah, well! through earth's byways chill,
Oft fainting by the way,
We struggle upward, byward still,
Unto Life's perfect day.

Glens Falls, N. Y.

First Things of Modern Spiritualism.

A subscriber writes to us, expressing much satisfaction in the possession of the engraving, "THE DAWNING LIGHT," given by us as a premium, and wishes, for the benefit of such friends as have but recently allied themselves with the cause, that we give a condensed account of the occurrences which took place on the 31st of March, 1848, rendering that day of each year the anniversary of the advent of Modern Spiritualism, and the picture highly prized by all who receive it as a souvenir of that memorable time. We therefore give the following brief narrative of those events, also some occurring at other dates, which are of historical interest:

As represented in the engraving is a small wooden structure in the village of Hydesville, Arcadia township, Wayne Co., N. Y. As early as the winter of 1843-4, several years previous to the occupancy of the house by Mr. Fox, loud noises, resembling those of the footsteps of a man, were plainly heard by the family living there, the members of which were greatly disturbed thereby. Later, in 1846-7, the house was occupied by Mr. Michael Weekman. One evening, as he was about to retire for the night, he heard a rapping on the outer door. He immediately opened it, but seeing no one, concluded that he was mistaken in thinking he heard a rap. But he had scarcely left the door when the raps were again heard louder than at first. He again opened it, saw no one, and, his curiosity being aroused, he passed into the street and looked about, to discover, if possible, the cause of the disturbance. He failed to see any one, and again entered the house, deeming it impossible the raps should again occur, for he was positive those he heard had been made by some person at the door, and he was equally positive there was no one now at the door to make them. But he was mistaken in his conclusions, for in a few moments the loud raps at the door again aroused him. He went through the same proceeding as before, but more determined than ever upon finding out the cause of the mysterious sounds. Returning within, he closed the door and placed his hand upon the latch, prepared to instantly open it should the raps again be heard. Soon the loud raps came so strongly that he felt the door vibrate, and, quick as thought, he opened it and sprang into the street, only to find, as he had before done, to find who or what produced the sounds. That was the last of the raps for that night and for some time after, and Mr. Weekman was allowed a season of repose, and possibly began to conclude he might have been mistaken, when one midnight his daughter, eight years of age, aroused and alarmed the family with screams of fright. They at once hastened to her to learn the cause, and were told that she had felt a hand passing over the bed, but she was not frightened until it passed over her face and head. The child could never again be induced to occupy that room.

Mr. John D. Fox took possession of the house on the 11th of December, 1847. The latter part of the following March, after the family had retired for the night, raps were first heard, sounding as though some one was knocking on the floor and moving chairs. Every one got up and a search was made for the cause, but it was not discovered, though the sounds were heard during the entire night. The next evening, the family having become much exhausted, concluded to retire early, and had all done so except Mr. Fox, when the raps were again heard, and the two girls, Margaretta and Catherine, the former about fourteen and the latter twelve years of age, also heard them. Catherine tried to imitate them by snapping her fingers, and was somewhat surprised to find that as she made a sound with her fingers it was repeated in the room just as many times as she made it, and when she stopped the sounds ceased. Margaretta then said playfully, "Now do just as I do. Count one, two, three, four," &c. She then struck one hand upon the other, and it was repeated by the mysterious presence answering promptly every blow that was made. The intelligence displayed in this proceeding startled her. Mrs. Fox then said, "Count ten," and it did so. Then she asked the ages of her children, and raps were given indicating correctly the years of each. Questions were then asked,

the answers to which, by means of the raps, furnished the following information: The raps were made by the spirit of a man thirty-one years of age, whose wife was in the spirit-world, and who had left on earth two sons and three daughters. It was then asked if the noises would continue if neighbors were called in to hear them. The reply being in the affirmative the nearest neighbor, Mrs. Redfield, was called, who, having previously been informed by the children of the strange noises, went in anticipation of having some sport with the family. But the experience was different from what she expected. She heard the sounds, asked questions, and to her great surprise received correct answers. On the same evening, that of Friday, March 31st, 1848, Messrs. Redfield, Duesler, Hyde, Jewell, and their wives were also called in, all of whom heard the sounds, and correct answers were received by them to numerous questions. This was the first circle held for spirit manifestations.

A report rapidly spread of the strange events, and on the following morning a large number of persons assembled, and remained at the house during the day, but no sounds were heard until evening. A committee was then appointed to investigate, and before this committee a large variety of questions were asked and answered.

The first occurrence of the raps in the daytime was on the following morning, Sunday, April 2d. The house from this time was thronged with visitors curious to know of the mystery that invested it, until the whole affair became externally annoying to the family. They obtained no rest day nor night; and added to these infringements on their peace were the cruel suspicions of dishonesty bruited abroad. They attempted to put an end to the manifestations by sending one of the girls to dwell with the eldest sister, who taught music in Rochester. But instead of this having the desired effect, it had quite the opposite, for no sooner had the change been made than both at Rochester and at the home at Hydesville the demonstrations of the invisibles became more powerful than before. At this juncture the advice of Mr. Isaac Post, a much-respected Quaker, was solicited, and at his suggestion the alphabet was called into requisition as a means of communication with the spirits, and with the most satisfactory results.

Much information was now received concerning the producers of the mysterious sounds, and their purpose. It was ascertained that, proper conditions afforded them, the spirits of those whom the world called dead could communicate with their friends on earth; that this was effected by a combination of spiritual and magnetic forces, extremely subtle in their nature, and subject to disturbance, not only by physical but by mental causes; that this advent of spirit-power to mortals was the result of long study and experiment by spirits of a scientific and philosophic turn of mind, chief among whom was Benjamin Franklin, who might be said to have been the first who came to the door of the house at Hydesville, rapped for admission, and ushered in the dawning light of a new dispensation of spiritual truth upon earth.

We cannot in this brief sketch enter into any detailed account of what followed. The prayers and exhortations of the church; the laughter, jeers and ridicule of the world; the charges of imposture, threats of imprisonment, and the abuse of the low-minded rabble, sought in vain to stay the incoming tide of spirit power. Those of the other life who instituted the movement will know, before the first rap was made, with what they and their mediums were obliged to contend, and were prepared for the conflict. Not so the mediums; they trembled at the prospect before them, and prayed that the cup that had been placed to their lips might pass. They naturally refused to grant the wish of the spirits to allow public investigations to be made, and so persistent were they in their refusal that in the latter part of 1848 the spirits, who had for a long time threatened to leave if they did not accede to their request, carried their threat into execution, and spelled out, "We will now bid you all farewell," and the raps ceased. Many regrets followed, and sorrow for the departure of the spirit-host rested like the shadow of a great cloud on all who had become familiar with the manifestations. This continued for about two weeks, when Mr. E. W. Capron and George Willcs called upon the family, and were informed that the raps could no more be heard. Both expressed great disappointment at the announcement. Mr. C. remarked that perhaps they would rap for him, and proposed to give them an opportunity. They did so, and to the great joy of all the raps came with all their old-time strength, and in a perfect shower.

Once more the spirits solemnly and impressively urged the mediums to allow public investigation; and fearing that if they continued to refuse a second time, that perhaps final departure of their spirit-friends would ensue, they consented, assurances being given that the raps should be heard in the hall. Mr. E. W. Capron, of Auburn, gave the first public lecture, Nov. 14th, 1849, in Corinthian Hall, Rochester, N. Y., and the spirits, true to their promise, caused the sounds to be distinctly heard by the audience.

We have now, as briefly as possible, condensed from various sources what is known of the advent of Modern Spiritualism. The raps have since been heard nearly every city, town and village; messages have been received by millions of thankful hearts, and lectures given in nearly every locality have been attended by hundreds of thousands of eager listeners. The future history of the movement will be one with the history of the world.

Vaccination and Re-Vaccination Advocated by Doctors as a Source of Income.

The modern doctrine is not Jenner's—he was not so absurd. He thought, and pronounced solemnly that cow-pox, once endured, made the person forever totally unsusceptible of small-pox. This, if true, was marvelous; but not transparently false or ridiculous. But the experience of a few years demonstrated that Jenner's confidence was unfounded—that many persons had small-pox after cow-pox; nor has any proof ever been given that the lessening of the small-pox, early in this century, was caused by the introduction of vaccination. Improved treatment was a sufficient reason why small-pox became less fatal, and the disease of inoculating for small-pox fully explained why it became rarer. Thus, both Jenner's doctrine and Jenner's practice ought to have been simultaneously abandoned; nor was there ever a time at which eminent physicians did not protest against both—as they do emphatically now. But, instead of abandoning the practice, based on a theory proved to be false, our theory, thereby producing a paradox of which Jenner might have been ashamed. Unable to deny that small-pox might follow cow-pox, they modified the theory into this—that small-pox cannot enter the system so long as the virus of cow-pox is active in the system. This last, no one can tell—it is mere guess-work. The time differs in different persons. Apparently, those who are healthiest, those in whom vitality is most vigorous, throw off this disease, as every day they see quickly. Therefore, according to our wise physicians, they ought the more quickly to be re-vaccinated. No wriggling of logic can enable these doctors to escape the conclusion that they regard perfect health as a pestilence. Do the rich, who are so careful to remember that public health needs all their pockets, but public ill-health does?—Emertus Prof. F. W. Newman.

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Form and Spirit.
 So long as life with us is in part material and in part spiritual—body and spirit—the problem will continue to be a new one of how to adapt the enlarged views of the spirit to the customary expressions and formulas of conservatism: how to fit the new into the old; how to hold on to what is good just so long as it is good, and yet accept and welcome what is better just as fast as it is recognized as better. This theme was eloquently treated in a discourse through Mrs. Cora L. V. Richmond by the spirits, a report of which was published in a very recent issue of the Banner of Light. We have no doubt that it was perused very widely with unqualified satisfaction and assent.

The controlling spirit earnestly called upon all persons to place their new wine in a suitable receptacle; to leave the old habitations, the shell, the outgrown garments; not to mistake the letter for the spirit, now that love has cast out fear and salvation is a growth instead of an inheritance bestowed by innocent sacrifice. In reference to the formulas of doctrine, the spirit observed that words are meaningless without clear ideas within them, and that all human religion is predicated upon the thought that words are ideas. It said that the church has made the mistake of instructing in methods and suppressing the growth of ideas. Therefore it to-day has body without soul, form without spirit, expression without meaning. But we are now in the midst of a new dispensation, based upon a new revelation.

We are now crowned with a new inheritance. The life of the spirit has ripened into fruitage, and "the vintage of God has yielded the purple glory of a new faith." The question, therefore, is, shall it conform to old methods, and shall we refuse it unless it speaks the same word and expresses the same language as the past. The spirit, pertinently asks if we shall forget that spirits may many times be born on earth as prophets, as Messiahs, with new visage and countenance, but having always essentially the same soul. We are asked if we shall not remember that to-day we are working not for forms but for spirit—forms being but the result of the spirit that requires them.

It ought to impress all minds with the mere statement of it, that after the lapse of centuries the old temples and altars are not possessed by living souls. The resurrection of the dead is recognized as a spiritual resurrection only. "You do not look," said the controlling spirit, "in sepulchres for your friends, but in the skies. You are not waiting for them in the grave, but they are waiting for you in the kingdom of spirit; and that life, born of the spirit, can no more be transferred to the darkened sepulchre again than can truth be transferred to the old-time forms that have grown wasted and wan from lack of expression." The old bottles in which the schoolmen poured the wine of truth have been patched and mended, and modern thought has been adjusted as far as possible to materialistic purposes; but not thus is the development of spiritual truth to be expressed and embodied.

something is, except when the method is revealed of spirit to spirit.
 The spirits profess to testify to the living word of the living God, which is not limited to the voice of inspiration upon Sinai or Calvary, nor to the letter of the law as revealed to Moses or John, but exhibits the spirit of that word, and proclaims that "a new raiment must be prepared for the new dispensation." We are commanded to go forth to meet the Christ that is to come; to put off the dusty sandals of the ages, the worn raiment of apostle or disciple, the tattered garments of materialism, that in which the church has swathed us as if we were infants. We are bidden, inasmuch as we need these no longer, to regard them no longer, and to outgrow the form but not to forget the spirit. The spirit is resurrected.

Every word of testimony which the past contains was a living word when it was spoken; but as a dead word it has no value. Must we indeed feed upon the husks, when we look for the grain of the spirit? Must we be content with the outward shell, when the fruit has been eaten by those who preceded us? We are told that the voice of the spirit is a living voice, coming down through the centuries, and unsealing new fountains of truth from age to age; that it is of the spirit utterly, having survived the rise and fall of kings, and being beyond the dispensation of man. The issue to-day is between spirit and matter, soul or body, "clay or God," and there is no compromise. The judgment-day is in the spirit, and is upon us now. It is we ourselves who are searched, not our creed; our life, not our form of faith. We are to be born again for the new truth. The new revelation of spirit will create its own avenues of expression, and manifest itself in its own forms of speech.

Lydia Maria Child.
 The decease of this noted woman, among the pioneers in American literature, has excited no more public comment than her character and career richly deserve. She was born in Medford, Mass., and died in Wayland. Her age was seventy-eight years. Her father's occupation was that of a baker. She began her Indian romance, entitled "Hobomok," on an impulse, and its immediate popularity decided her career. She wrote a Revolutionary romance entitled "The Rebels," and at twenty-two began the publication of the *Juvenile Miscellany*, a monthly magazine, which she conducted for eight years. After marriage she continued her literary pursuits, in which she had previously shown such excellence.

At an early day she enlisted in the anti-slavery movement, and was the most distinguished of the many women who took part in it. The first book written by her in the new field of her choice was called "An Appeal in Behalf of that Class of Americans Called Africans," in which she held views in advance of the anti-slavery party itself by at least twenty years.

In the year 1811 Mrs. Child and her husband removed to New York, having taken charge of the *National Anti-Slavery Standard*, which they jointly continued to conduct for several years. It was in the columns of that paper that her well-known "Letters from New York" first appeared, which were collected in book form, as were also several other contributions of like character. The "Life of Isaac T. Hopper" was written by her in 1853. In 1855 she published the volume entitled "Progress of Religious Ideas," in three volumes; and it was on this work that she rested her claims to be remembered in literature. Nor did she mistake in her choice. It is a work characterized by true comprehensiveness and liberality of view, acknowledging and maintaining that there is progress in religious ideas as in all others.

As a special writer for the young Mrs. Child achieved decided success. Her books of this character are numerous, and are deservedly held in high esteem and affectionate remembrance by those who read them as they appeared. When the war for the Union broke out she was one of the most strenuous preachers of the doctrine that it should be prosecuted until slavery was made to disappear. After the war ended she wrote much and vigorously on behalf of the freedmen, whose cause was espoused by no more eloquent and effective pen. The colored race will long hold her name and services in grateful remembrance.

The following extract from the *Boston Transcript* of Oct. 23d, will give some idea as to how Mrs. Child stood regarding the spiritual movement:
 "The well-known American authoress, Mrs. Lydia Maria Child, who died at Wayland, Mass., on the 20th inst., at the advanced age of seventy-eight, was at one time a Swedenborgian, but modified her views somewhat as she advanced in life. A short time ago she called on her old friend, Epes Sargent, and communicated to him many interesting facts in her investigations into the spiritual phenomena; and a correspondence followed, in which she showed that age had not impaired the vigor and brightness of her intellect. She was an earnest theist, and accepted, with discrimination and critical qualification, the fundamental facts of Spiritualism. Skeptically disposed, she admitted nothing that was not reconcilable to her reason—at the same time remarking that finite reason is far from infallible. She communicated a number of interesting experiences for Mr. Sargent's unpublished work, 'The Scientific Basis of Spiritualism,' and took in it a very deep interest, as her correspondence abundantly shows. She writes: 'I like your courage and perseverance in probing a subject in which, while there is much to disaffect and baffle us, there is undoubtedly an amount of truth of which those who deem it blindly little dream. I confess it has often repelled me; yet I know that such facts as I have told you admit of but one construction.'"

The Penalty for Heresy.
 It is idle to assert that there is no longer any persecution for conscience's sake to be met with in this part of the world. We can see illustrations of it any day all around us. The last notable case has occurred in Chicago, a city that professedly represents all the liberality of the great West, and oftentimes taunts us of the East, and with good reason, for our narrowness and bigotry. The Rev. Dr. Thomas, for years a distinguished preacher of the Methodist denomination in that Western city, for the expression from his pulpit of certain views on the atonement, future punishment and the inspiration of the Scriptures, which were not according to the denominational rule and the iron-clad creed, has been arraigned by his brother ministers on certain charges, substantially known as heresy, and will be tried on them some time during the coming month.

It is worth the while of these ministers to stop and inquire how fast and far they are advancing Christ's kingdom on earth by indulging in such boy's play. The outside world, as they style it, known generally by the name of "sinners," cannot be drawn very warmly to a body of men, or to the doctrines they preach, when they see that there is just the same envy, wrangling, accusation, partisanship and selfish-

ness among the preachers as among the politicians. Such actions are calculated to bring God's truth into disgrace at the hands of those who profess to be specially endowed with the grace to communicate it. But it only shows that it is power for which every ecclesiastical system is struggling; for in nothing does power delight to show itself so much as in inflicting penalties.
 Dr. Thomas, however, has not yet withdrawn from the denomination in which he has been a worker so long. It is understood that he will make a defence of his views before the tribunal summoning him, and an elaborate one; that he will demand of his accusers a definite statement of what they claim to believe as Methodists, thus forcing that church to put itself on record, and will throw upon them the burden of proof. His words cannot fail to ring in the ears of the people of his denomination all over the country. When the Church assumes to be greater than the truth itself, and puts itself in the place of it, it has put on airs which are unwarranted by any mere human organization. It is then time to assail its claim to authority. There is no authority that can be higher than that of truth, and for a church to assume to take its place in the hearts and consciences of men is simple profanation.

In a late sermon to his Chicago congregation, Dr. Thomas said that he had known and felt that for eight years he had lain under a suspicion of heresy. "No one," said he, "not even my own family, has known how hard it has been to bear these things; to feel a sense of desertion, a turning against me of the ministers of the church in which I have labored so long. I have borne these things," he said, "till every fibre of my soul lies almost bare and bleeding; and I find coming upon me, what is furthest from me by nature, an undefined fear of man, a fear of being struck in the dark. But for the future," he says, like the honest and fearless man that he is, "I shall try to be true to myself; true to my God and my race; true to the truth he gives me. I must, I will be free—free to live and think, and grow with the life of my age; and this at any cost. I would rather die in a hovel, with the crown of liberty on my brow, than to wear the chains of a slave in a palace!"

The Sunday Question.
 The liberal action of the managers of the Philadelphia Fair is about the latest movement that arrests public attention on a subject concerning which so much has been said and so much more is still to be said. It is a sharp contrast with the narrow policy of the directors of the Centennial Exhibition, four years ago. The Fair was kept open to the public on all days of the week alike. There was a decidedly hostile temper shown to this arrangement by the brethren of the Methodist Church, and their local pulpits rang with denunciations of the action of the managers of the Fair, as if they could not have committed a worse desecration or abomination.

On this matter, our always enlightened and liberal contemporary, the *Boston Post*, remarks that in this case liberalism has asserted itself with almost startling force. Still, it says, there is no reason to apprehend any dangerous results, and that the audacity of it is only apparent when its manifestations are contrasted with the observances that were kept within such rigid limits, one and two hundred years ago. "The man whom the discipline of the church and of society kept in such a moral strait-jacket that it was not lawful for him to kiss his wife on Sunday, could hardly have dreamed, even in his most vivid imaginings of the future, that his descendants would be permitted by the sanction of both social and statute law, to take their sweethearts to the cattle-show . . . and express, in their sweet contentment rather than in set phrase, their gratitude for Heaven's gifts. "Of one thing," it adds, "our Methodist brethren and all other denominational brethren may rest assured: they must bring their ideas up to the new order of things, for, right or wrong, the movement is forward in this direction rather than backward. The test of its influence must be found, not in doctrine or in ancient interpretation of Scriptural commands, but in its effect upon society."

Our own opinion is that the entire dispute over a thing of this kind is wholly futile. If Sunday, or the Sabbath, is indeed an institution, it is only for man's benefit in all ways. Therefore to make it a shibboleth of virtue, when it should be but a help to good living, is wasting it from the beneficent intention which must have furnished the reason for its appointment. It must necessarily be true that the Sabbath was made for man, and not man for the Sabbath. That simply means that all institutions are established to minister to his welfare, not that his welfare is to be secondary and subordinate to their existence. Religion is no more contained in Sunday than it lies outside of it. No mere arbitrary division of time can confine and limit its operation. It should be in every day of our lives, and in every daily act also, whether it be work, worship, or pleasure. Formal observances are nothing except as they help on this result; and when they do, we shall be sure to hear no more said about them on either side.

To the Editor of the Banner of Light:
 I once wrote to you, saying that if you would furnish the *Banner of Light* to me one year, I would give the use of my Opera Hall free to all lecturers on Spiritualism, and that you might advertise it as often as you wanted to. I have had twenty-one lectures since that time, which if I had charged for the use of the hall would have been \$105. Now if you will give me your paper another year free, I will consider it my pay for the hall, and continue to let it go free. I make this proposition because I am an out-and-out Spiritualist.
 Zionsville, Ind., Oct. 23d, 1880.
 B. F. CLARK.

The above letter fully explains itself, and shows that its writer, Mr. Clark, is possessed of an earnest interest in the spiritual cause, matched with the most generous impulses for its advancement in his vicinity. We gladly accept his proposition, and will forward him the *Banner of Light* free for one year as requested; at the same time returning him our thanks for his praiseworthy action in thus opening the doors of his hall to the hard-working spiritual itinerants who may come that way.—PUNTS, B. or L.

Attention is called to the card of Mrs. Clara A. Field, in another column. Mrs. Field would be glad to make engagements to speak on spiritualistic topics, psychometry, etc., wherever her services are desired, to which end she can be addressed at her residence, 19 Essex street, Boston, where (when not engaged elsewhere) she holds sances on each Sunday evening. Mrs. Field is to speak at East Parson's field, Me., Nov. 7th; also giving a temperance lecture at the Union Church during the week preceding Nov. 7th.

New Books! New Books!
 By reference to our fifth and eighth pages it will be seen that the fall campaign in the matter of Spiritualist literature and its publication has been vigorously inaugurated, by Messrs. Colby & Rich. The mainly mechanical service of the book publisher would, however, avail but little were it not backed by the deep thought and patient labor of the celebrated gentlemen whose names are appended as authors to the several volumes noted—and to these writers the Spiritualistic public owe alike appreciative thanks and pecuniary reimbursement.

It has been a trite saying in the past (and one proven woefully true by human experience) that "the world has been benefited most by those books the printers whereof lost money" by their venture; but in the present outburst of enlightenment no such state of affairs should be allowed to supervene—for whatever may be said concerning the interests of the publishers, whose work, of course, borders upon the mercantile domain, the believers in the Modern Dispensation owe a sacred duty to themselves and their cause in the way of strengthening, by liberal patronage, the hands of the authors—talented and thoughtful ones among the world's workers, every one of them—who, fearless of reputation and regardless of the risk of pecuniary loss, have felt to indite their thoughts (differing, of course, by reason of the differing views of the individuals expressing them, and yet all aiming to work out the author's best conceptions of truth) upon the printed page, and send them abroad in the abiding form of a book to the reading public outside the ranks of Spiritualism: for a Spiritualist volume, once set afloat, goes abroad like an ark of knowledge before the favoring wind which the invisible hosts in our times are directing upon all accessories toward the advancement of the light among mankind.

Our eighth page contains the announcement that a new work by Allen Putnam, Esq., author of "Bible Marvel Workers," "Natty, a Spirit," etc., has just been issued by Colby & Rich, entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." It treats of matters cognate to this theme, and will be referred to more fully next week.

The fifth page presents the statement that on Monday, the 8th of November, will be brought out from the press of Colby & Rich, "THE SCIENTIFIC BASIS OF SPIRITUALISM," by Epes Sargent, Esq., author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.; which volume will be found on perusal to be all that might be expected from its distinguished author.

On Thursday, the 11th of November, the same Publishing House will issue a work on "TRANSCENDENTAL PHYSICS," being an Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc.; translated from the German, with a preface and appendices, by Charles Carleton Massey, of Lincoln's Inn, London, England.

It is also set forth on our fifth page that a pamphlet by Henry Kiddle, Esq., embodying his Lake Pleasant discourse on "THE PRESENT OUTLOOK OF SPIRITUALISM," is offered for sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

The reader will not, we trust—in encountering these new announcements—forget the latest works of Dr. J. M. Peebles: "IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER"; Giles B. Stebbins' "AFTER DOGMATIC THEOLOGY, WHAT?" and Rev. Samuel Watson's "THE RELIGION OF SPIRITUALISM," all of which can be found on sale by Messrs. Colby & Rich.

Foreign Notes of Interest.

The tenth anniversary of the "Dalston Association of Enquirers into Spiritualism" was observed in London on the evening of Sept. 30th, a large company completely filling its capacious rooms, which were tastefully decorated with ferns, vines and flowers. The proceedings were opened by the President of the Association, Mr. J. J. Morse, who, after very fine musical exercises, both vocal and instrumental, delivered an able address, which was listened to with the utmost attention. He reviewed the origin and growth of the organization, congratulated its members upon its present healthy condition and the encouraging prospects before it. Suggestions were made for increasing the attractiveness and utility of the Association. Mr. Morse closed by remarking that in spite of things doubtful, unfriendly friends, public contumely, and friction within, Spiritualism proper is steadily gaining ground, and a knowledge of immortality demonstrated by undeniable evidence is surely increasing throughout England.

The address was followed by a brief interval for refreshments and social converse, after which the floor was cleared, and a couple of hours' dancing terminated an occasion which will be long remembered as one of pleasure and profit.

The Children's Lyceum of Melbourne, Australia, of which Mr. W. H. Terry is the Conductor, gave a public exhibition on the evening of Friday, Aug. 20th. The exercises began with an address by Mr. Terry; recitations followed; after which Mr. Joske took charge to conduct the calisthenics, introducing them by remarks explaining their utility and appropriateness. About a hundred and twenty members participated in them to the great satisfaction of the audience, who testified their appreciation by applause. A domestic drama entitled "The Sisters" was then performed, the aim of which was to impress upon the minds of young ladies the value and necessity of a practical knowledge of household duties. Piano duets and Lyceum songs were then in order, followed by an operetta by young ladies in costume, with appropriate scenery, at the conclusion of which all joined in the Grand Lyceum March as the closing feature of a most enjoyable entertainment.

At Sydney, New South Wales, the theatre in which Mr. Tyerman gave his lectures was destroyed by fire, in consequence of which he continued them in the City Hall. The "good Christians" of the place said it was a punishment to the owners for allowing Mr. Tyerman to lecture in it!

The Sydney *Free Thought* has changed its form from a pamphlet to a sixteen page quarto, and is enabled to reduce its subscription price in consequence. It opens its columns to writers, both pro and con, on Spiritualism and free thought, but the pros have thus far considerably outdone the cons in their number of contributions and strength of argument.

Regular meetings are held by the Spiritualists in Hanson, Mass., on alternate Sundays—the society's board of officers being as follows: Mrs. W. Hood, President; George C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

An Additional Attraction.
 Readers of the *Banner of Light* are already aware that its publishers have prepared for the benefit of its yearly subscribers an art premium list varied in extent, and valuable in the character of its items—which provision has been quite generally availed of by the public since its announcement, satisfaction being expressed by every one to whom a picture has been sent.

It now gives us pleasure to be able to record that Messrs. Colby & Rich have concluded arrangements whereby another choice work of art (also by Joseph John) is to be added to the number from which the persons desiring to subscribe for twelve months can select. The new picture is entitled "Farm-Yard at Sunset," and is a companion-piece to "Homeward," or "The Curfew." Copied in black and two tints, in a high grade of that art, by Stein, the very artistic tinting has produced the most perfect and pleasing sunset effects. In size it is 22x28 inches. This limning will not only prove a great addition to the attractiveness of the premium list, but is destined to win high favor in any home which it may be called upon (by a subscriber's choice) to decorate.

The earnest thanks of the publishers are hereby extended to those who have already entered their names on the subscription list of the *Banner of Light*; and the attention of all others contemplating a like action is called to the recapitulation of the premium list entire, which will be found on our seventh page.

"Origin, Nature and Destiny of Man."

A book bearing the above title, recently published by Colby & Rich, will be found one of more than usual interest to those who would consider the subject on which it treats in all its most important bearings. Though purporting to be written, or rather indited, by "a disembodied spirit," it is not, for that reason, claimed to be an infallible oracle, but the views it presents are given with the hope that they may be considered and criticised in a spirit of candor, a love of truth, and a desire to advance in wisdom. Not advocating any one form of religious belief, but appealing to the reasoning faculties of all rational and honest minds, it is a book that will prove acceptable to every one as an aid to the acquirement of a knowledge of the highest forms of truth. In and by a method that will attract attention by its originality, it treats of many of the sayings and teachings of Jesus and the writings of the apostles, which have been mysterious and difficult of comprehension to a large majority of those who have sought to know their meaning.

Not Left the Lecture-Field.

Dr. Peebles, writing us about a new edition of his late interesting book, treating of the localities, conditions, and "employments of spirits, good and evil," says in closing:
 "I have received more than a round dozen of letters from esteemed friends, expressing the various emotions of surprise, regret, or disapproval, because I have cancelled lecture appointments, and some will have left the Spiritualist lecture-field. Perhaps I was not explicit enough in the *Card*. The engagements that I have cancelled were nearly all in the West, and for the chief reason that I am heartily tired of living on rattling railroads, migrating westward and eastward monthly, the traveling expenses eating away the *Sunday receipts*. I shall continue to lecture occasionally upon a Sunday, much as do Henry Kiddle, Wm. Denon, and Prof. J. B. Buchanan. Very soon now I commence lecturing nearly every evening of each week, under the supervision of a medical gentleman from Syracuse, N. Y."

The Banner of Light Free Circles.

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

A materializing sance, resulting very satisfactorily to all who attended it, was given by Mrs. James A. Bliss, in Philadelphia, on the evening of Sunday, the 17th, it being the first held by her at her new residence, 1620 South Thirteenth street. She will continue the series of which this is the initial, on each succeeding Sunday evening, at 8 P. M. The manifestations took place in a strong light, and, notwithstanding the large number of individuals present, nearly all had the pleasure of recognizing relatives and acquaintances in the forms that presented themselves. We learn from *Mind and Matter* that near the close of the evening, a lady clothed entirely in white appeared and called a number of the audience to form a circle in front of the cabinet. This being done, she took one of the number by the hand, drew him into the cabinet, and, while standing by his side, put his hand upon the head and shoulders of the medium, so that he might be assured she was sitting in her chair. Having satisfied him of that fact, she put his hand into that of the medium's and vanished. The gentleman, still holding the hand of Mrs. Bliss, came out of the cabinet with her, and upon being asked "Where is the spirit?" said, "She has vanished." In compliance with the urgent solicitations of Mr. and Mrs. Bliss, a close examination of the cabinet and its surroundings was made before and after the sance.

Our readers will be gratified to learn that Mrs. Emma Jay Bullene, whose eloquent addresses while under spirit-control were listened to with great favor in the early days of Spiritualism, is to again appear in public. Her return to the platform will be hailed with delight by the thousands who remember with peculiar satisfaction her former ministrations, as well as by others who have become interested in the subject upon which she speaks since domestic duties obliged her to retire from the field. Societies or individuals desiring to correspond with Mrs. Bullene in reference to engagements can address her at 137 East Twenty-Seventh street, New York City.

Dr. J. M. Peebles writes: "The *Banner of Light* for Oct. 9th contains a communication to me from Dr. JAMES JACKSON, asking me to heal by the laying on of hands. I think it is Prof. Jackson whom I met at Glasgow, Scotland, then full half a materialist, but afterwards a Spiritualist. I feel the healing gift coming to me."

Newman Weeks, Esq., an active business man of Rutland, Vt.—who began (and successfully) to investigate the Spiritual Phenomena and Philosophy more than twenty-five years since, and is still a firm believer in the truths then made manifest to him—paid us a pleasant visit at our office a few days ago.

Be sure to read the contents of the Sixth Page, present issue.

The Rev. Rowland Hill said to his crowded congregation one night: "I learn there are two pick-pockets among us, engaged in their professional duties; I would inform them that the eye of the Lord is upon them, and if that is not enough, there are two Bow street officers present."

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BOSTON, SATURDAY, OCTOBER 30, 1880.

BRIEF PARAGRAPHS.

A "weighty" "chalk talk artist" amused the grown-up children of the Boston churches on Monday evening last, at Music Hall, by what he claimed to be an "exposition" of spiritual media, which as returned missionaries used to do in our young days with the Sabbath-school children, by reciting the "true" state of things generally which they claimed to exist in "heaven" countries. (This was, of course, before Rev. W. H. Murray had arisen to show the people that these same heathen could claim very favorable comparison with their "Christian" detractors in all things which go to make up true manhood.) The church-child is evidently frightened, and asks the "chalk-talker" aforesaid to whistle, in order to keep up his e.e.'s courage; and the weighty man, having evidently read Proverbs xxv:5 to some purpose, replies in the vein demanded by its first clause.

All skill ought to be exerted for universal good; every man has owed much to others and ought to repay the kindness that he has received.

A United States revenue cutter brings the intelligence from Alaska that on the island of St. Lawrence, out of a population of 700,500 have starved to death. The natives had become demoralized by rum, which had been introduced by fur traders, the only persons that visited the island.

Great men stand like solitary towers in the city of God; and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthen and console them, and of which the laborers on the surface do not dream.—Longfellow.

The opening of the Australian Exhibition at Melbourne, Oct. 1st, was announced in London 23 minutes after it had taken place, the intelligence given in a telegram of 63 words passing over 12,500 miles of cable, 5,000 miles being sub-marine.

The highest, the greatest, pleasuring I know is to do a good action by stealth, and have it found out by accident.—Lamb.

The English public are becoming thoroughly aroused to the importance of a repeal of the "Compulsory Vaccination Law." They believe that while there is a law against poisoning there should not be another law to compel them to poison.

According to the *Huller*, eight hundred millions of bricks are received in London every year.

"Six into four you don't," as the shoemaker mildly suggested to a lady customer.

A society of educators who have advanced in philosophy so far as to call themselves the "Magna Pedagogical Society" must be an honor to their State. We feel proud of 'em.—*Gardiner (Mr. Home Journal)*.

"When tempted to anger," says a writer, "breathe a prayer." Jes' so. When you happen to stub your toe, for instance, murmur, "Now I blame me."

The magazines, pamphlets and similar reading matter received at the dead letter office at Washington, usually sold for waste paper, will hereafter be distributed among charitable and reformatory institutions, by order of the Postmaster-General.

Whatever you do, do it well. The slightest of a task because it is unimportant, leads to habit and neglect, so that men and women degenerate insensibly into bad workers. Trailing the hand and the eye to do the work well leads persons to form correct habits in other respects; and a good workman is, in most cases, a good citizen.

That was a brave answer of the one of old, who reciting a long list of miseries to a friend, asked what he would have done under the circumstances. "I should have died," was the reply. "And I," said the other, "did better than that—I dared to live on."

I think you might dispense with half your doctors, if you would only remedy the cause, and be more in the treatment of these great hydropathic doctors, the clouds.—*Becher*.

The Oregon Senate and House have amended the State constitution in favor of woman suffrage, and every woman there is on an equality with the men in the matter of voting.

I have seen men die from treating water or fire-heat never from treating the track of virtue. The true man will yield up his life to preserve his virtue.—*Confucius*.

The dancing-master is continually taking steps to improve his business.

While in the East we have been experiencing fine autumnal weather, the great West has been torn with storms and elemental convulsions almost beyond precedent. Immense damage has been done to harvests, agricultural buildings, lake shipping, etc. Among the many instances of loss of life on the lakes, the saddest, because of the number of its victims, was the sinking of the steamer *Alpena* on Lake Michigan with all on board—over seventy persons.

Nothing conclusive, up to time of going to press, regarding the Vte trouble, or the Dulcigno difficulty.

What a power there is in innocence, whose very helplessness is its safeguard; in whose presence even passion himself stands abashed, and stands worshiper at the very altar he came to despoil.—*Moore*.

A clergyman's fee for a second marriage may be termed "a bill for repainting."

Nothing would fortify us more against all manner of accidents than to remember that we can never be hurt but by ourselves. If our reason be what it ought, and our actions according to it, we are invulnerable.—*Charron*.

The *Boston Advertiser* is to change to an eight-paged quarto at the end of the year.

Leonidas was the first dead-head of whom we have any record. He held a pass at Thermopylae.—*Er*.

But he didn't get through because he wouldn't give it up.—*New Haven Register*.

The *Boston Transcript* expresses the opinion that "a man is a perfect brick" when he shows himself all the better for being hard-pressed."

It is all nonsense to say that birds have no intelligence. An American eagle on a half dollar will find more nice little tit-bits in a hotel kitchen in two minutes than the steward and four waiters can find in an hour.

The poor old negro preacher was more than half right when he said, "Brethren, if we could all see into our own hearts as God does it would most'ker us to death."—*Er*.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 1/2 A. M. J. B. Hatch, Conductor.

Berkley Hall.—Free Spiritualist Meetings are held in this hall, 100 Berkeley street, every Sunday at 10 1/2 A. M. W. J. Colville will occupy the platform regularly during October, 1880. The public cordially invited.

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

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 75 Tremont street, every Sunday at 10 1/2 A. M. and after-noon. Good mediums and speakers always present.

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at the Park, 715 Washington street, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. meeting at 10 o'clock. Mrs. A. A. Colville, President. Mrs. H. W. Cushman, Secretary.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 10 1/2 A. M. in Temple of Honor Hall, Old Fellows' Building, opposite Hingham Car Station, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. "Are all Mediums Frauds?" and is Spiritualism an Imposture? A reply to Rev. A. A. Waite? evening, Mrs. Bagley, test medium.

PAINE HALL.—Oct. 24th at this place was another season of spiritual joy. The bright faces of the little ones told of the happiness within their bosoms. It is not only an occasion of pleasure which calls the large audience together each Sunday morning, but it is one which each soul feels to be a blessing in itself. It is through the evening work, the benefit which all receive who attend this Sunday school is beyond calculation, for the glorious truths of Spiritualism, which underlie all other truths, make the soul long for a closer connection with God, and all the joys of heaven which we enjoy. That heart is hard indeed which does not feel the gentle and inspiring influences which pervade Paine Hall during the session of the Lyceum.

Here all must ever be happy, earnest and contented, which is all about us, and not only feel it, but must absorb its life, and be strengthened thereby.

The exercises to day were particularly interesting, and the large attendance of children was encouraging. The session was closed with singing and prayer, though Mr. Ford was unavoidably compelled to be absent, the Assistant Conductor, Mr. Merrill, filled the place, so that nothing was wanting there. A new program is now being carried out at the Sunday sessions, which will give variety to the exercises, and has long been needed. The speakers of the day were: Ella Waite, Bessie Pratt, Sallie Peters, Virgie Sumner (a volunteer), Esther Oettinger, Daisy Chorpennig (readings), Mrs. H. W. Cushman, and Mrs. A. A. Colville. In addition, Miss Dawkins favored us with a very fine violin solo.

During an interval, Mrs. Carlisle Ireland was invited to the platform, her invitation was accepted, and her remarks were heartily applauded. At the close of her brief address she recommended that the mediums of our city hold converse with the children, and in the presence of the Lyceum, which we all heartily approve of, and now who is the first to volunteer his or her services for this purpose? Assistant Conductor Randall and Mrs. Hatfield E. Wilson, together with Conductor J. B. Hatch, offered remarks in commendation of this object.

The physical exercises then followed, the session concluding with the Target March.

On Sunday, Nov. 7th, the Shawmut Lyceum will, by suggestion of Mrs. M. V. Lincoln, celebrate Harvest Sunday, by means of flowers, fruit, vegetables, etc., are solicited. The children will prepare themselves with appropriate selections for the day. The hall will be decorated, friends with your donations. A number of new features will be introduced, making the day one of instruction as well as of pleasure.

Many thanks, Mr. Editor, for your kind notice of the projected festival of Music (17th). We will do our best to do all that we can to make the day one of work making suitable engagements with different lecturers, and in due time the entire program will be placed before the public. J. B. HATCH, JR., Boston, Oct. 24th, 1880.

W. J. Colville's Meetings.

On Sunday last, Oct. 24th, Berkley Hall, Boston, was well filled at both meetings. In the morning the service was very effective. Mr. Colville's inspirational discourse was on "Compensations—Pain in Pleasure, and Pleasure in Pain." The speaker argued that without pain we could not fully realize the blessings of joy. Many an invalid during his convalescent period receives a new and higher idea of the beauty of nature than has ever dawned upon him ere his prostration by sickness. Were it not for our sorrows we should have no opportunity of sounding the depths of disinterested friendship. If we were always happy the finer and tenderer portions of our being would forever remain unutilized. Joy that comes after every sorrowful experience necessary for our development has been passed through, is the only joy that is really worth having.

The great cause of unhappiness in the world to-day is found in the fact that men are always striving to gratify self at the expense of every other consideration. If we could see the haggard misery which overtakes many of the world's most favored children as soon as they are incapacitated by disease, or when the whirl of gaiety, we should realize that the humble peasant would be foolish indeed were he to envy even a crowned head that has no sources of joy except the admiration of a teeming crowd. How much pain there is in that so-called "happiness" which is but a realization that if one happens to lose wealth or beauty friends would suddenly disappear. Ill health or any misfortune could quickly take away any honors or enjoyments here of earth, and even though fortune continues to smile, and the troubles and the weight of riches often inappreciate the wealthiest from enjoying their possessions.

There is continued the speaker, after all, greater equity in the distribution of happiness even in this world than many people can discover. Those who wear brightest crowns have carried heaviest crosses. Those sensitive natures which are keenly alive to misery, have equally great ability to appreciate joys others would pass by unnoted. Wealthy spirits who had vicarious joy, and those who are willing to help others to bear the burdens of life, however much they may suffer in this life, will feel the peace within that compensates fully even here, and in the future life will discover that every sorrow they endured for another's sake will return to bless them in the form of a bright heavenly gem.

Many other interesting points in the lecture were alluded to, and the audience was very attentive one—not a single person left the hall during the speaking. Winona delivered a touching poetic tribute to the memory of Lydia Maria Child before the services concluded.

"Have we a Heavenly Father?" was ably dealt with by Mr. Colville's guides at 3 P. M. The inspiring spirits stated that all the gods of the nations were not wholly fabulous deities; but as spiritual manifestations had occurred in every age, and in every clime, and had appeared to the ancients always came in response to some need or desire of the supplicant or seer. All worlds have their spiritual rulers, all human beings their guardian angels, and even those who are not yet fully awakened to the divine life in all nature, and that that life shone out most fully upon them through the exalted spirits who were their guides. A great deal was said about the "Heavenly Father" and the "Heavenly Mother," and the lecturer argued that though prayer could not alter God, it did so good, and put us in a condition to benefit by already existing blessing. We open windows to let in the light of God's love, and when the light of prayer does not seek to make God merciful, but only to fit us to use those mercies well. Every aspiration

draws some spirit to our side; when we crave evil we pray to devils; when we seek good we invoke angels. The discourse was delivered in the speaker's most effective style. No abstract could do it justice. Improved mediums, as usual, closed the exercises.

Next Sunday, Oct. 31st, at 10 1/2 A. M. Mr. Colville's guides will lecture on "Restful Work and Active Rest Here and Hereafter."

At 3 P. M. Miss Maria Soller will give her lecture on "Denmark and the Banes" for the last time in America. She is a Danish lady who is about returning to her own country. She treats her subject admirably. At 7 1/2 P. M. Jesse Shepard will give his third and last concert in this hall, between the first and second parts of the program. Mr. Colville will give a short address on "The True Inspiration of Musical Genius." This concert is given under the auspices of the Berkley Hall congregation, who have engaged Mr. Shepard for the occasion.

Highland Hall. Warren street, is now reopened and handsomely decorated. Mr. Colville gives an inspirational lecture here every Sunday at 7 1/2 P. M., commencing Oct. 24th, subject, "The Future of this Planet." Nov. 4th, a reply to Rev. A. A. Waite's attack on Spiritualism.

Engagements, etc. Mr. Colville can be engaged for out-of-town lectures on Tuesday and Wednesday evenings. All letters should be addressed to 91 Fenwick street, Boston, where he holds a public reception every Friday at 3 P. M., and delivers a lecture on the book of Revelation at 8 P. M.

Brooklyn (N. Y.) Spiritual Fraternity. Something unusual—a stormy evening with muddy streets and driving rain—greeted us to-night. An arrangement had been made with Wella Anderson, the spirit-artist, to be present and give evidence of his powers by sketching faces of those who had entered the home beyond; but a letter was received from Mr. A., from Philadelphia, and also one from his physician, that he was detained by sickness, but would visit us at a future date.

D. M. Cole was the first speaker, and his line of argument was, that he doubted very much as to the personal identity claimed for spiritual phenomena, and while he knew and admitted the Universal Spirit that prevailed everywhere, he attributed a large proportion of what was claimed to be individualized spirits to be the product of this ever-pervading spirit. He mentioned, in illustration, some phases of his daughter's mediumship, which showed to him that the trance condition was often the result of psychological influences from those composing the circle; and that many of the facts given as spiritual only existed in the mind of the questioner.

Mr. D. Kimball followed, and said: I have been an investigator of Spiritualism for six years, and as yet have failed to be fully convinced in regard to the identity of spirit communications. He gave an account of his visit to various slate-writing mediums, among others A. H. Phillips, of New York City. He stated among other things received, the slates were placed upon the table, Mr. Phillips going into the front parlor, and the back parlor between them; while thus absent the raps signified that a communication had been written. He opened the slates before Mr. Phillips returned to the room, and found on the slates a message with his brother's name signed to it. He urged the active work of a committee to study the laws and forces governing the phenomena.

Mr. Wilson related some very interesting experiences, and how he had been converted from Atheism in England; mentioned his mother's coming, and giving facts of personal identity, and his asking of her if she could tell him where his brother was, whom he had not heard of in ten years; he was directed to write to Harry Sinclair, at a certain place in England; in three days he got a response, and it proved that his brother had assumed the stage name of Sinclair, and was known by that name. He also gave some very interesting experiences with Dugald, the spirit painter of Glasgow.

Mr. Fuller answered Bro. Cole's argument as to psychological phenomena.

Among others present with us to-night were Mr. Sam'l Reynolds, of Utes, N. Y., a prominent manufacturer and Spiritualist, and Mr. C. H. Menzies, of Geneva, N. Y. Our meeting was very interesting, and held to a late hour.

S. B. NICHOLS, 307 Warren Street, Brooklyn, N. Y.

Brooklyn (Everett Hall) Spiritual Conference.—Dr. Cotter Wilson's Library Donation, &c.

To the Editor of the Banner of Light: Major Hopkins, who delivered the opening address, is full of zeal and earnestness in the cause of Spiritualism. He is a gentleman of the scholarship, and thoroughly independent in his modes of thought. Facts rule the world, and it was his devotion to truth in its simplicity that brought the speaker into the ranks of Spiritualism. Spiritualism (the speaker said) with the sledge-hammer of facts had broken the shell of superstition, and these sledge-hammer blows would be dealt out more and more vigorously, until clerical domination and all other opposing forces were broken down. The speaker made a forcible reference to the good Spiritualism had done and is doing. What is wealth, which perishes in the using, compared with the imperishable riches of the spiritual life? Heaven is no distant country, but it is as much here as there, as much the home of the embodied as the disembodied spirit—as much our heritage here as hereafter. Instead of being a distant and distant, Spiritualism should be regarded as the fountain and source of universal blessings.

Mr. Chas. H. Swift, the trance and test medium, complimented Maj. Hopkins for his most acceptable address. He said that the "Control of Spirit Control" in one sense its use might be illustrated by reference to the boy who sweeps the crosswalks in your streets; he does this that you may pass over dry-shod. Our blessed Indian guides come to us because of their misdeeds, strong and weak, through their impurity and strength—they become attracted to and attached to mediums. "When I," said the speaker, "am exhausted, my Indian guide comes and takes me as though I were a child. My spirit, in that strong, long embrace, loses all its weariness. There is no retrogression in the spiritual realm. However low a spirit may have been in earth, he can never get lower. In obedience to the law of progression he must unfold himself to higher and higher spheres. My own lectures gave several tests of spirit presence, which were striking and demonstrative. He recognized the presence of Spirit E. V. Wilson standing by his side, Bro. Wilson promising that he would use the medium, whenever occasion offered, to speak to the Brooklyn Conference and people.

The Chairman—Capt. David—called attention to a superb and most accurate crayon likeness of E. V. Wilson, which was on exhibition in the hall, and which will probably be retained by the society.

An important announcement was made in reference to a Society Library. Dr. Cotter Wilson has made a donation of over two hundred volumes—standard works of Liberal and Spiritual books, for the benefit of the members of the Society Conference and people. Dr. Wilson's liberal bequest—of several hundred dollars value—will be followed by other contributions, and the library will be immediately opened to those entitled to use it.

Other brief addresses were made by Messrs. C. B. Miller, W. C. Bowen and Dr. Cotter Wilson.

Preceding the adjournment, it was announced that Mrs. Helen M. Stoen, of New York City, would deliver a lecture on "The Control of Spirit Control," Oct. 30th; and that on the following week—Nov. 6th—Prof. Henry Kiddle would lecture on a subject hereafter to be announced. C. H. MILLER, Brooklyn, N. Y., Oct. 25th, 1880.

Mrs. Abby N. Burnham in New York City, etc.

To the Editor of the Banner of Light: The Second Society of Spiritualists, of this city, holding regular meetings every Sunday morning and evening, at Carter's Hall, No. 23 East Fourteenth street, have been particularly fortunate so far in the selection of their speakers. Dr. Peebles commenced with comparatively small audiences, but before he had finished his engagement every seat was taken, the stairway and vestibule were crowded, and many were turned away unable to get even a sight of "The Pilgrim." Cephas B. Lynn followed with about the same result; and when he had to leave us to fill other engagements, the expressions were heard on every hand: "Why did you not keep Mr. Lynn longer?" "Can you not get him again?" &c., &c.

Mrs. Abby N. Burnham is now breaking the bread of life to us. Her lectures are very satisfactory, and are appreciated by large audiences; her tests are a very interesting feature, and are in nearly every instance recognized. Next Sunday will be her last with us for the present.

On Sunday, Nov. 7th, Prof. Joseph Rodde Buchanan, so well known as a speaker, writer and psychometrist, who he requires no praise or introduction from me, will conduct our services. His morning subject will be "Christ and Christy," and the evening, "What are the Practical Measures which a True

Christianity Demands?" These discourses are looked forward to with much interest, and the Doctor will undoubtedly have full houses.

Sunday, Nov. 6th, will be a "red-letter" day in the history of our Society, for our eloquent and instructive Prof. Wm. Denton has promised to be with us. I will give his subjects for that day in my next letter.

Our Society is at present in a very prosperous condition—the speaker, and found also that intervening subscriptions, paying all the expenses; and this with our other attractions such as were never known in our city before, viz., three societies beside ours, with regular lectures by some of the very best speakers in the spiritual ranks. We believe there is room for, and we would like to see, four more societies preaching the gospel of Spiritualism in our city. There are certainly four times as many people attending Spiritualist meetings here as there were two years ago, when there was but one Society and one speaker; and although the new societies have full houses at nearly every meeting, the old Society is just as crowded as ever. This is encouraging. See to it, friends throughout the country, in our large cities and towns—you who have had personal evidence of the truth of Spiritualism—see to it that you do not hide your light under a bushel; secure a hall, engage a speaker, and build up a Society; it can be done if you will only try; and you will benefit not only yourselves and the community in which you live, but the many eloquent speakers who have no Society to preach to.

Our singing has greatly improved with the use of Dr. Peebles's "Spiritual Harmonical," and our meetings are very enjoyable and harmonious.

ALFRED WELDON, President, Second Society of Spiritualists, New York City, Oct. 25th, 1880.

Nothing purifies and enriches the blood and destroys all poisons in the system like Hop Bitters.

New Books.

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Mr. Putnam, well known by our readers, (as, stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors therein and there,) in this interesting and instructive work has done much to dispense the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misgivings by the historians, Hutchinson, Upham and others who follow their lead.

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The work is worthy of general perusal.

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