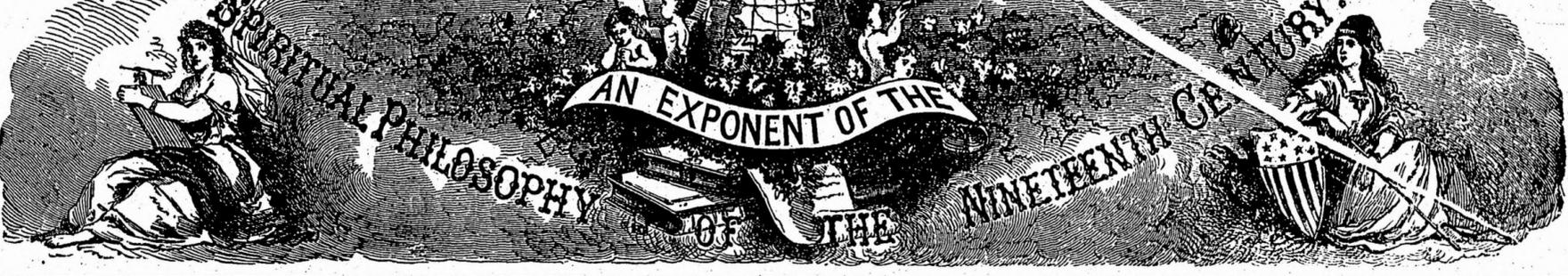


BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 18, 1881.

\$3.00 Per Annum, Postage Free.

NO. 13.

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BRITAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the *Spartan* (N. Y.) Eagle, Saturday, Feb. 20, 1881.]

TRIAL OF SPIRITUALISM AND ITS ENEMIES.

Dr. Habbitt Reviews Rev. Dr. Hawley.

"He that is first in his own cause is second last; but his neighbor's cause is second with him."—Solomon.

To the Editor of the *Spartan*:

In the *Eagle* of the 8th ultimo I find an elaborate paper from REV. BOSTWICK HAWLEY, D. D., bearing the somewhat ambiguous title of "Oscillations of Human Opinion." These terms rather conceal than suggest the general drift of thought and the real purpose of the writer. However, the reader of only ordinary intelligence will soon discover that the author's object in the preparation of his essay was to discredit the claims of Spiritualism. How far he has succeeded in doing this will more clearly appear hereafter.

The introductory portions of Dr. Hawley's article consist of general observations on the idle vagaries of enlightened and disordered minds; the speculations of heathen philosophers and poets; the "jocose theories" in science, philosophy and religion; those ungodly souls who "swing forward into the regions of Christian emotion," wherever that country may be; and the mere peddlers of "pseudo-scientific and semi-religious novelties." In all this the attentive reader may struggle to discover the dim outlines of a single idea struggling for evolution. This one imperfect conception of the mind, so obscurely revealed in the first part of the paper under review, may be thus clearly expressed: This human world—all the elements of feeling, thought, purpose and action, forever move in cycles and ephemerides—which the learned Doctor does not attempt to measure or otherwise define—and we are really making no progress toward the realization of a higher destiny for man. The writer appears to recognize the fact that in religion, not less than in the profane philosophies of this world, "there is scarcely a vagary or an error, however absurd, but has had its adherents." Through all this commingling and agitation of incongruous elements, he discovers no upward tendency or ascending spiral motion by which lower natures may hope to go higher. He quotes the words of the ancient wise man to prove that there is no progress in human affairs.

Where is the Infinite Intelligence and the Fatherless Love? Did God improvise the creation merely for his own amusement? According to Solomon and Dr. Hawley he manages to keep the vast machinery of the universe in perpetual motion, but really to no practical purpose. If any important end was contemplated in the divine economy of the creation, they as yet perceive no specific adaptation of means to that purpose, nor do they discover that any progress is being made in that direction. Solomon has probably changed his mind on this subject before now, but we have not heard from him and cannot therefore say this on any authority. They give us no promise that any great and beneficent purpose, commensurate with our necessities and our aspirations, will ever be realized. On the contrary, they belittle the God they worship by representing him as going round and round on the same level like one in a treadmill, traveling forever on the periphery of a horizontal wheel—moving without advancing and ever coming back to or finding himself at the starting point. This is a poor automatic conception of the divine nature and government. It is true that Dr. Hawley disclaims a strictly literal construction of Solomon's declaration; still he is pleased to illustrate his general idea by quoting his words as follows: "The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

It will be observed that while your honored contributor cordially accepts the authority of Solomon with an undefined qualification of the meaning of his language, we are made to understand that he has no respect whatever for liberal Christianity. This application of such a qualifying term as *liberal* seems to imply the possibility of progress in the Christian religion, and he cannot entertain such an idea and at the same time preserve a proper respect for King Solomon. He uses terms of admiration when he says that, "What is called 'liberal Christianity,' 'the new theology,' 'new ethics,' is only a restatement of an effete philosophy in Christian forms of expression." Thus at his word we are shut up to the unpleasant conclusion that Dr. Hawley's religion and theology are of the *liberal* stamp. True liberality implies the largeness of conception, the expansion of mind, and the beneficence of purpose which enable all feeling, thought and action; but these great elements do not enter into this writer's conception of the nature and mission of his religion. To this acknowledged lack of the liberal element in his Christianity we may, therefore, ascribe whatever of unfairness, dogmatism and bigotry may be found to characterize the gentleman's treatment of Spiritualism.

Not only the one idea already noticed as foreshadowed in Dr. Hawley's disquisition, but all the more important materials employed in the same, are derived from the "Apocatastasis," a book which really seems to have been composed for the purpose of airing the author's learning. We took an early opportunity, many years ago, to become acquainted with the contents of that book. It does not appear to have been written with a serious purpose to disprove the facts and philosophy of Spiritualism. The author records many well authenticated illustrations of spiritual intercourse, chiefly derived from the Greek and Latin classics, without making so much as the feeblest attempt to dispute either their actual occurrence or their spiritual origin. Two features especially characterize this work: A pedantic display of the author's classical acquirements, and his utter inability to make any logical use of his abundant materials. If his book was ever intended to demolish the just claims of Spiritualism, the author's failure is signal and complete. It has probably never disturbed the living faith of one soul, nor so much as ruffled the plumage of the dove which symbolizes the beautiful religion of the spirits. With an honest desire to preserve the dignity of the profession—of which the writer was once a member—we must respectfully inform our clerical critic that he is working that battery at too long range, and without seeing the mark!

Let us look at the peculiar method by which Dr. Hawley seeks to discredit the facts and principles of Spiritualism. He refers to the philosophers of the Pythagorean and Platonic schools in ancient Greece, and tells so much truth about ancient Spiritualism as to quite demolish the disjointed and slender fabric of his argument against the Modern Manifestations. The following passages will illustrate the manner of his treatment, in which he follows the example of the learned author of *Apocatastasis*. That book is the Evangelical magazine and clerical armory from which he draws the weapons of his warfare against the Spirits. But we propose to illuminate the subject by some extracts from the essay, and the passages selected here follow:

"It was then the almost universal opinion of the populace that the souls of the dead had much power and influence in human affairs, and that they could communicate with the living in various ways." Their household divinities, which were the spirits of their dead ancestors, presided, as they thought, over the fortunes of the family, and could be consulted in cases of doubt or difficulty. In Egypt, as now in China, all sorts of spirits were evoked, and consulted at the pleasure of the questioner. It is paganism revived. It is an outgrowth of polytheism against which the central thought of both Hebrew and Christianly direct themselves. Even Plato the divine, as he was called, because of some advanced ideas held by him in reference to the unity, spirituality and personality of God in opposition to the atheism of the few and the polytheism of the many, taught that the demons (*daimones*) inhabit the air, are always near us, and know our thoughts—sentiments which he and Socrates gathered from the Jews who resided in Grecian cities.

Still drawing on the author of *Apocatastasis* at sight, he quotes from Pliny to show how eager the scholarly Greeks were to accept the facts of Spiritualism. He reminds us that "the Sibyls were professional mediums"; so also were the Priestesses in the temples of the ancient oracles, and that "they were consulted by imperial personages on the great questions of Government and policy." He observes that some of the mediums were clairvoyants, others were inspirational speakers; some were accustomed to write, and in many the bodily organs—subject to the action of the will—were controlled. In this connection he offers Tacitus as a witness; cites the testimony of Hermes to show that departed "souls or demons were caused to visibly enter images," and Pausanias, to prove that "celestial fire was made to appear, images to laugh, and lamps to spontaneously burn."

Now, if we have sense enough to comprehend the import of all this, it is so much unimpeachable testimony to the truth of Spiritualism. The Doctor's witnesses are chiefly selected from the most enlightened and renowned people among all the ancient nationalities. The Greek philosophers, poets, orators, historians and artists inspire mankind to-day. Though dead, in the apprehension of the sensitive world, their influence is still felt in every walk of life. Living or dead, the Greeks have done more to develop the aesthetic sense among the most advanced nations, and to promote our highest culture, than any other people, ancient or modern. I thank the Doctor for the recitation of the evidence of his witnesses. It is well suited to my purpose. Knowing how vain and ineffectual the effort must be, he does not attempt to impeach their testimony. He makes no bold denial of the facts, nor does he seriously question their relation to spiritual causes. Spiritualism has no controversy with the witnesses to its truth. I am not here to dispute one word of the clear record of authentic history; but I come to admonish the gentleman that, having admitted this testimony, he can neither set it aside by supercilious indifference nor a pious ejaculation!

Dr. Hawley does not qualify his affirmation that Liberal Christianity is at best only the resurrection of a wasted body, or, to use his own words, the "re-statement of an effete philosophy" in a frail Christian disguise; while Spiritualism is boldly declared to be "Paganism revived." On the contrary, a Christianity that is not liberal is wholly unsuited to the spirit of the present age; and the future, instead of attempting to galvanize the lifeless forms of past ages into an unnatural semblance of real life, will only see that the dead are decently buried. There are solemn souls who always grieve over the death of the *old*—hired mourners at such funerals—in whose minds every new birth in the realm of ideas is a revelation of diabolical mischief. Such people must be allowed to afflict themselves, if they will, while we discover in the dying forms of stereotyped thought and the popular faith, the "shadows of coming events," and the *postulata* which prophesy of the New Creation, wherein Truth shall be king and Righteousness be magnified among men.

But how does the author of the "Oscillations of Human Opinion" proceed to prove that Spiritualism is "Paganism revived"? Why, he shows us that the ancient nations, including their sages and philosophers—the chief lights which made their civilization glorious—believed in the existence of spirits; in their power over the material elements and forces of this world; and that they exerted a constant and powerful influence in human affairs. Because they believed all this he presumes there is ground for a railing accusation against that Spiritualism is only the reformation of Paganism! But the belief in spirits was not peculiar to the ancient Greeks and Romans, nor to Paganism. It has been entertained by every nation and people under the sun, and will never cease to be the vital principle in all systems of religion.

Now if we hold Dr. Hawley to the logical deductions from his premises, he will probably find that he is proving too much to suit the average taste of the Christian ministry. Let us furnish an example of his own method of reasoning: The ethics of the illustrious Chinese philosopher, Confucius, embraced a clear affirmation of the Golden Rule. Pythagoras—the great philosophical seer of Samos—instructed his disciples to forgive their enemies. Immanuel regarded the soul of Pythagoras as a revelation of the God of wisdom; in other words, as a special incarnation of divinity: Hence a poet sings of him—

"Pythias, fairest of the Samian race,
None more from the embraces of the God of day
Renowned Pythagoras."

It will not be denied that the Golden Rule, and the instruction to forgive our enemies, embrace the divinest principles ever inculcated by Jesus of Nazareth. But as these great lessons of divine wisdom were taught by Pagan philosophers, respectively five and six hundred years before Christ, what follows as the logical sequence? The reader will please take notice, that this is precisely what follows according to our critic's method of reasoning: "The Sermon on the Mount was of heathen extraction, and the Doctor's Christianity, having the same origin, is only 'Paganism revived.'"

In the concluding part of his essay Dr. Hawley cites many passages of scripture—all of which are familiar to every intelligent Spiritualist—to show us that the Bible is opposed to our doctrine and practice, and that it is a very wicked thing to have social and intellectual intercourse with spirits of the other world. And here the learned gentleman unconsciously comes over to aid us by so much biblical knowledge as he has acquired. But slinging texts at the Spiritualists—without discrimination as to their import—is not likely to convince any one that he is in error. Not one of the Doctor's quotations contains anything to disprove the real facts and fundamental principles of Spiritualism. On the contrary, each passage cited assumes that intercommunication between the two worlds is a fixed fact, no to be bibeled or other man with a personal experience may dispute. If the spirits are not insensible to the ludicrous aspects of the case, they must be amused at this illustration of *The Apocatastasis*—Progress Backward—in which a venerable Doctor of Divinity labors to prove the truth it is his purpose to deny.

I hardly need add anything further to disprove the assumption that Spiritualism "is an outgrowth of polytheism." It is impossible to trace any likeness of one to the other, and there is no historical or other evidence to support such a statement. Polytheism is the recognition and worship of a plurality of gods. The writer has a large acquaintance among Spiritualists, but does not happen to know of a single person among the thousands who is disposed to recognize more than one God. There are, however, several professed believers in the facts of spiritual intercourse who have no God at all. They had none before they witnessed the facts of Spiritualism, and they still hold on with unyielding pertinacity to their *exclusiv* Atheism.

But there does appear to be a trace of the polytheistic faith and worship of the ancients in the creeds of orthodox Christianity, which demand our equal reverence of three several persons, each of whom is said to possess all the attributes of the Supreme Divinity.

Very naturally this brings us to consider the reason why several Jewish writers condemned the intercourse with the spirit-world as it was practiced by the ancient heathen nations. It was not the mere recognition of the presence of spirits by the people of this world, or the simple interchange of thought between human beings in different spheres of existence—as this would always happen under suitable conditions— which formed the ground and furnished the occasion for denouncing the practice. It was for the reason that *finite spirits of men, and even imaginary beings, were—in the popular conception—elevated to the rank of gods and worshipped as divine authorities by the superstitious multitudes.* The polytheistic features and aspects of the system rendered that intercourse perilous; and it was this recognition of many inferior divinities to the neglect of the Hebrew Jehovah that called down the denunciations of Moses and the Prophets. Among all men the Spiritualists would be the last reviving the polytheistic faith and worship of the ancient pagan nations. They are not hero-worshippers. They have not the excessive reverence which would render the apotheosis of any man a possibility in their history. As a people they have no agency in the business of fashioning and multiplying gods, either for themselves or others; and those who have made much progress accept no authority, visible or invisible, but Truth demonstrated.

Referring to the demons of the first century, Dr. Hawley tells us that "Instead of consulting them, Christ and his Apostles cast them out." But I must be allowed to remind the learned Doctor that, according to the record—which is said to be infallibly true—Jesus did not hesitate to converse one day with the spirit of devils through their spokesman; and what is more, he graciously granted their petition that they might be allowed to enter into "a great herd of swine feeding" in "the country of the Gadarenes." (See Mark v: 9-13.) Now, if it was a wicked abomination in the sight of God to have intercourse with any spirits of another world, why did Jesus allow himself to be interviewed by the chief speaker of a band of spirits of so low a character that they found congenial mediums in the swine?

But if Jesus and his early apostles made it their special business to cast out the evil spirits, what are their successors in the sacred office about that they neglect to follow the example of their Master and his primitive ministers? They profess to be authorized to preach under the same apostolic commission, which may be found in St. Mark's record of the Gospel, Chapter XVI. The evangelist clearly defines the valid evidences of true discipleship, and the appropriate seals for official confirmation of the claims of a living minister of Jesus. The following extract from the original commission, the sanction of which is claimed by the Christian clergy of the present day, is as significant in fact as it is apparently meaningless in their apprehension of its import:

"And these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick; and they shall recover."

It will be observed that the very first evidence required of a preacher of the Gospel, that he was duly called to the work of the ministry, was his ability to cast out devils. Some one at least of the signs enumerated was expected to follow as an authentication of his claims. As the "spiritual gifts" bestowed on the early believers were not in all cases the same, but as now were varied according to the innate capacity of the individual and the peculiar circumstances and requirements of the case, we may not insist on the trial by poison, since it may not be the specific function of any minister of our acquaintance to resist the action of deleterious drugs. But every true Christian ambassador should submit his credentials, and he should at least be able to exhibit the power in some one of its several aspects. Those who cannot—it must be obvious from the letter and spirit of the com-

mission itself—must be classed among the unbelievers; and it should henceforth be no heresy to question the validity of their appointment until the signs are forthcoming. Do the signs follow as the only confirmation of the claims of the Christian clergy? No; seldom or never. If there are any disorderly spirits to be cast out in these days, the friends of the demoniac straightway send for a spiritual doctor, and for the reason that the Christian clergy by great occasions tried are found to be impotent. They believe in the regular professional remedies for demoniacs—charaforn and straight-jacket! If we conclude to be generous and wait for these successors of the Apostles to vindicate their commission in the appointed way, some time will probably elapse before we shall be required to endorse their claims.

The assumption that Jesus and his prime ministers disapproved of the acquisition of spiritual knowledge, and that they condemned all intercourse with the spirit-world, is without the smallest foundation in the New Testament. As the Christian clergy profess to be especially interested in the question, "What saith the Scriptures?" I propose to answer the question by reading a few passages from their own "infallible" revelation. At the Annunciation it is said that "the angel Gabriel was sent" to Mary, his mother, to prepare her mind for the impending event. (Luke i: 26-31.) Again the angelic messenger came at his birth: "And suddenly there was with the angel a multitude of the heavenly host praising God." (Luke ii: 9-13.) We have already cited an instance in which Jesus held a conference with one of the devils he had cast out, and condescended to gratify the desire of the "unclean spirit," who said, "My name is legion." At his Transfiguration the spirits of "Moses and Elias" came visibly and conversed with him in presence of three mortal witnesses—Peter, James and John. During the agony in the garden of Gethsemane it is said, "There appeared an angel unto him from heaven, strengthening him." (Luke xxii: 43.) When the multitude came to arrest Jesus at the instigation of Judas, the Master assured the disciple who smote a servant of the high priest, that he could at will summon "more than twelve legions of angels," and that they would come to his assistance should he invoke their presence. (Matt. xxvi: 53.) According to the evangelic account, not only "the veil of the temple was rent in twain" at the Crucifixion, but "the suns which slept arose, and came out of the graves after the resurrection, and went into the holy city and appeared unto many." (Matt. xxvii: 51-53.) Nor is this all; other spiritual phenomena are on record as having occurred at his sepulchre, including the moving of a large ponderable body by the agency of a spirit. It is affirmed that "The Angel of the Lord descended from heaven and came and rolled back the stone and sat upon it. His countenance was like lightning, and his raiment white as snow." (Matt. xxviii: 2-3.)

If we can credit the biographers of Jesus every important event in his career, from the conception to the crucifixion, was illustrated by some revelation of spiritual presence and power. His remarkable natural inspiration and the simple eloquence which was the highest reason set on fire by love; his ability to see objects outside of the field of ordinary observation and beyond the utmost limit of earthly vision; the power to discern what was in the minds and hearts of men; his mastery influence over disorderly spirits, and the healing efficacy of his touch, were all illustrative facts which belong to Spiritualism. The spirit at the Annunciation, said to have been Gabriel, the angel at Bethlehem and the heavenly host that celebrated the nativity; the devil who is said to have placed Jesus "on a pinnacle of the temple"; the dove that descended at the baptism; the Master's colloquy with the legion through their representative speaker; the appearance of Moses and Elias; the angel in the garden; the "more than twelve legions of angels" ready to respond to the call of Jesus; every instance in which a spirit was cast out of a mortal; every case of healing under his hand; the rending of "the veil of the temple" and the rocks; the angel rolling the stone from the door of the sepulchre, and the visible return of departed saints to Jerusalem—these, if they ever occurred, are all so many facts in Spiritualism—personal experiences in the life of a man whose very existence seems to have been such a spiritual phenomenon that he was long since defiled by his disciples. That a part of his mysterious visitors were spirits of men is plainly stated. Such at least were Moses and Elias, and the saints who, though dead according to the mortuary record, were still alive in fact and visibly walked the streets of the Holy City.

Now, strange as it may seem after the preaching of a religion supported by such facts, and with such a founder, for nearly nineteen centuries, we are summoned to a recitation of these phenomena in his history and a vindication of the truth by the repeated assaults of professed ministers of Jesus who have never been able to emphasize their claims to true discipleship by a single evidence of their spiritual power. On the contrary, they insist that the living demonstrations of the spirit-world all died out with the early apostles; and this, too, against the facts of authentic history, which prove that the original "spiritual gifts" remained in the primitive Church for more than three hundred years, and that they have often reappeared in all ages and countries, in and out of the ecclesiastical state. Alas for the Church when the doctors of its sickly divinity—giving no signs of spiritual life—are as dead men, and the people are taught to regard the facts of Spiritualism as a stretch in the nostrils of the saints and an abomination in the sight of God!

So much respecting the Master. That his early ministers were all Spiritualists and mediums is rendered evident by so much as we have of their history in the book entitled, "The Acts of the Apostles." Peter was inspired, and while preaching his impressive sermon on the day of Pentecost a spiritual inspiration was also imparted to the multitude, and then the spiritual affluence came with a sound resembling "a rushing mighty wind"; and there followed tongues of fire, the speaking of many mediums in languages that had never been learned and the conversion of thousands. Peter was likewise a trance medium, and subject to visions. While at Joppa he went up one morning on the house-top to pray; there he fell into a trance, and had a significant vision which greatly liberalized his views and enlarged the scope of his conception of the gospel of Jesus. Peter and John were such mediums that the spirits were able to move the bolts and bars of prison doors, and let them out. Saul of Tarsus—the St. Paul of the New Testament—was knocked down while on his way to Damascus by a good spirit, purporting to be the Crucified. The proud Pharisee saw at midday a great light that paled the sun, and heard himself addressed by an audible voice, speaking out of the illuminated air, and in the Hebrew tongue. So powerful was the shock to the nervous system that Saul was blind for three days, while his interior vision was being opened that he might discern spiritual things. When Paul and Silas were incarcerated at Philippi, the spirits shook the foundations of the prison, and immediately all the doors were opened, and every one's hands were loosed." John the revelator was a trance

medium of a remarkable type. He was in the solitude of one of the Grecian islands when "suddenly" he was borne away in the spirit, and the grand succession of the Apocalyptic Visions passed in review before him. The whole of this last book of the sacred canon consists of significant allegorical pictures presented to the vision of a medium *while he was entranced by the spirit of one of the elder prophets*. To a doctor of divinity I feel bound to submit the authority on which this is claimed. Here it is—and it shows how easily John—from excessive reverence and delicate reason—might have been led into the polytheistic worship of the ancient heathen nations: "And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God." (Rev. xlii: 8, 9.)

These are some of the many facts, derived from Christian sources, which essentially belong to Spiritualism. Similar facts are now far too numerous for record. They are the tangible evidences of another life, and experimental illustrations of our intercourse with the unseen world. And yet the troubled ghost of a dead theology, and the priestly guardians of a Church that has lost the evidence of its spiritual vitality—whose history is blackened by the record of a thousand crimes—still hold us at their midnight darkness of their disappointment and woe—"Spiritualism is an unholy thing, and an abomination before God." Then, in his first letter to the Corinthians, gives a descriptive enumeration of the various "spiritual gifts" of his time, marked examples of all of which have come within the sphere of our own observation. Of these he says: "Brethren, I would not have you ignorant," and again, "earnestly the best gifts." The apostolic injunction to "Try the spirits" should be a sufficient warrant for every Christian to engage in a fearless investigation. This exhortation is profoundly significant. "The idea of a trial of the spirits not only implies that they are not all of the same class, or of similar character, and hence that we must exercise a just discrimination; but it also calls for a searching and exhaustive inquiry into all the facts. When a man is put upon his trial we summon all the witnesses; all parties listen to them patiently; the counsel scrutinize, sift, and weigh the testimony; and then the court is expected to render an impartial judgment. When will the church thus 'try the spirits'?" Instead of manifesting the least disposition to do this at present, the Rev. Dr. Hawley—who represents the Church in this particular instance—lifts up his hands in holy horror and exclaims, "Oh, my soul, come not thou into their secret!" Now suppose a man should undertake to teach chemistry who had never been inside of a laboratory; or to lecture us on astronomy who had never looked through a telescope, and had not the first idea about the laws of planetary motion; what would the world say of such a man? It would not be polite for me to conjecture the answer. But let us most respectfully admonish the gentleman and all of his class that they must get into the spiritual arena and discover the secrets of this inner world and life before they will ever be qualified to write on the subject to the edification of the public. So long as they do nothing but stand outside of this realm of mystery, and pray to remain in ignorance of all it contains, wiser people may be excused for declining to join in the solemn farce of their devotions.

There is no longer any plausible excuse for so much clerical ignorance on this important subject, now that the open channels of communication with the spirit-world are so numerous. When a single medium—Dr. J. V. MASSFIELD, corner of Sixth Avenue and Forty-second Street, New York—has received answers—during the period he has been acting as the amanuensis of the spirits—to more than 100,000 sealed letters, not less than 20,000 of which have been volumes of convincing evidence that they were dictated by spirits of the invisible world, no one need be wholly uninformed on the most important question of the living age. If, however, they are determined to keep up their shutters and forever exclude the light; if they will close their ears against the testimony of contemporaneous millions; if they will run away from all knowledge as if a legion of devils were after them; if they continue to pray aloud that their righteous souls may never witness these demonstrative proofs of their own immortality, they should at least cease to shock the common-sense of modesty by opposing their ignorance to the knowledge of other people.

Free social intercourse with congenial natures is both pleasant and profitable. The reciprocal expression of feeling, thought and sentiment is not necessarily demoralizing, while by the commerce of ideas we meet so many phases of mind that our views of men and things are constantly enlarged. Nor is there ought in the simple fact that two minds occupy separate spheres of being that can render such intercourse either criminal or immoral. If the existence of higher and lower conditions of conscious-being interposes impassable barriers, then age may not minister to youth nor wisdom communicate with ignorance. Those who maintain that all such intercourse between spirits and mortals—human minds, in two separate states of being—involves a violation of some imaginary divine law, show their incapacity to expound their own sacred books. Indeed, the very men who profess to regard every example of such intercourse as a heaven-daring sin against God, explain the parable of the Rich Man and Lazarus as if it were a literal history of events. The common evangelical exegesis makes it appear that Abraham in heaven argued an important question with Dives in hell. (Luke xvi: 19-31.) It is worthy of remark that both parties to the discussion recognized the essential fact that a spirit might be sent either from heaven or hell to this world for a purpose. But if a free conversation between spirits in two distinct states or spheres of being is such a foul abomination, why was not "faithful Abraham" made to follow the other fallen angels which we read of in "Paradise Lost"?

With a few words respecting the abnormal and monstrous position assumed by the dogmatic ecclesiasties of Protestant Christendom, I shall leave the whole subject to the consideration of the reader. The attitude of the Church is at war alike with the divine economy in the natural world, the laws and relations of the human mind and heart, and the Providence which regulates the development of religious ideas. If you have kindred and friends in heaven who are pleased to come and watch over your wayward fortunes in this world, the Church insists that you must not encourage their approaches, since to commune with them in any literal sense, even as friend with friend, is an abomination in the sight of God. If the departed wife comes to visit her lonely companion and the home made desolate by her absence—comes to prove that death has not extinguished the sacred flame that burned on the altar when life and love were new—the solitary one is required to spurn the loving presence as a minister of evil. If the faithful husband returns to the widow in her weeds because true love is

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more enduring than the Church contract of marriage, she is expected to cherish her woman's heart, and in fear of God and her minister, to banish the true guardian of her life...

When the young mother, grieving for her first-born, goes out beneath the soft moonlight of summer skies and the love-lit eyes of angel-waiters to weep over the little mound where the early hopes of maternal affection lie buried...

If the Protestant sects resolve to maintain this attitude toward Spiritualism their days are numbered. The next century will complete the history of the Church militant and write its epitaph. A fire is kindled which will consume every unclean thing...

Dr. Babbitt in Cincinnati, O.

Through the dear old Banner I desire to say a little about our cause in Cincinnati. To my many good friends I would say that I have left New York, and having come here to live, have established an office, which I keep open each forenoon...

To illustrate a principle, I would speak a still further word concerning myself. The spirit-world having assisted me in making numerous discharges, connected with the best colored as well as the psychic and other forces, seemed determined that I should not have my time absorbed in the mercantile part of my business...

To show how the spirit-world will rule mortals when they wish to accomplish an important purpose, I could instance the cases of Dr. A. S. Hayward of Boston, Dr. A. J. B. of Cincinnati, Mrs. Dr. of Cincinnati, and many other others.

Judge Carter declares that Cincinnati is permeated with mediums, some of whom are among the best in the United States, although there is no Spiritual Society in the city and no system of lectures kept up.

Cincinnati is wide awake and liberal, and ripe for organized effort. It has ill-kept streets and a smoky atmosphere, but the suburbs are marvellously beautiful and romantic.

THE BIBLE OF BIBLES. By Kersey Graves, of Richmond, Ind. Boston: Colby & Rich. This work is replete with facts of a most valuable and instructive character...

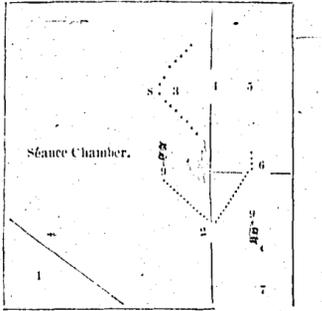
Spiritual Phenomena.

A Remarkably Successful Seance with Mrs. Fay; the Spirit-Wife and the Living Child of Capt. Dixon Meet and Recognize Each Other: Singular Demonstration of the Genuine Character of this Medium's Development—and the Circumstances under which the Proof Absolute was Obtained.

A gentleman with whom we have been acquainted for years past, and who occupies an assured position in business circles in Boston, has placed us in possession of the following facts, which we, in turn, now put before our readers...

On Saturday afternoon, May 21st, a private seance was given by Mrs. Fay at her home, 14 Dover street, Boston, at the earnest solicitation of our informant and Capt. C. N. Dixon of this city.

Notwithstanding the cabinet had been taken down, the spirit-guides of the medium directed that the sitting be held; and it was accordingly convened in the seance chamber as before—the audience being placed with their backs to where the curtained space had formerly been, and facing the door leading into the kitchen...



1 The site of the former curtained space in the seance chamber. 2 Door leading into hall from seance chamber. 3 Position of audience on the evening of the 21st. 4 Door leading into the kitchen from the seance chamber; this door being open on the 21st, with a divided curtain arranged across the aperture of this door.

The windows of the seance chamber and the kitchen were darkened, to keep out the sunlight, but the artificial light during the seance was allowed to shine in greater volume even than is usual at Mrs. Fay's seances.

Mrs. Fay took her seat in the kitchen—her position (marked 5 in the diagram) being near the curtain; but hardly had a second elapsed from the time of her doing so when a spirit-form was seen at the opening in the curtain; this form boldly pushed aside the depending folds of the screen and showed herself to the people.

Among the female spirits, the wife of Capt. Dixon was prominently active, and was recognized by him (so the Captain himself assures us) beyond a shadow of doubt.

"We close this sketch with the reassertion that our informant in the premises is a responsible and trustworthy witness—and also add that the same remarks apply with equal force to Capt. Dixon. Let those who think, with the London Times, that the spiritual phenomena witnessed in presence of mediums are 'clumsy tricks, easily wrought by a conjurer,' account, if they can, for the direct proofs of personal and continued identity beyond the change called death which were scattered throughout the above-mentioned seances like sands of gold and pearls of great price!"

the scene was one which will never be effaced from his memory, and will be a source of comfort to him beyond all comprehension by those who have not passed through experiences similar to his own.

During the seance another beautiful and convincing manifestation of personal identity occurred: The control of a gentleman present (who unites in himself the filling of a highly-responsible position in Boston, and the demonstration of excellent mediumistic powers) came to the opening of the curtain and showed herself clearly materialized.

A similar experience was met with by the mother of Mrs. Fay—an elderly lady who, as before stated, has no knowledge of English: she was controlled while sitting (as designated by the numeral 8 on the diagram) behind the row of chairs composing the semi-circle in front of the cabinet aperture, and sang vigorously in the English tongue—her words and pronunciation, while so entranced, being perfectly correct in every detail.

The spirit of a gentleman with whom our informant had been intimately acquainted while in earth-life materialized and came out into the room—being at once recognized by him through and by reason of the marked features of the original, which were faithfully reproduced in the materialized form.

The mother of our informant was at the period of her death some seventy-six years of age; and at one time during the sitting the medium's control stated that there was an old lady in spirit-life present who was trying to materialize, and that a young lady came with her, also.

At a deceased near the close of the seance an event occurred which, startling as it was to sitters and medium alike, constituted in itself the most direct proof of the verity of the manifestations which could be asked for: A spirit form was materializing while the curtains at the doorway were apart—thus affording the people in attendance a chance to see the process going on.

The materialization was proceeding successfully when, from some cause, the mother, who had just left her position in the seance chamber, (marked 8 on the diagram) and gone into the hall through the door marked 2, rushed against the kitchen door, (marked 6) bursting it in from the outside, and admitting a brilliant flood of sunlight upon the medium and, laterally, upon the company.

When all things are considered by him, our informant avers that in the course of an extended experience he has never before witnessed so clear and unmistakable a proof of the verity of the phenomenon known to our day and generation by the name of "materialization."

DARK SEANCE.

A few evenings subsequent to the date above recorded Mrs. Fay decided to hold a dark seance at her residence for Capt. Dixon. The sitting was in private—Mr. Fay, one other gentleman, and the mother of Mrs. F. being also in attendance.

"Our informant, some eight years before, had been given precisely the same description through the mediumistic personality of Mrs. Mary E. Lord, while he was in attendance at one of her seances. The hypercritical in matters regarding spiritual phenomena, however, informed that there is, in this gentleman's opinion, not the slightest probability that Mrs. Fay ever became knowing, herself, to the giving of this message, or to its purpose."

Cap. Dixon informs us that the mother of Mrs. Fay told him, after the seance, (speaking in her native German, with which he was familiar) that a spirit took her out of the seance by a direct and unexpected subversion of her will, and caused her to rush into the kitchen, as above related.

Written for the Banner of Light. THE MORNING AND EVENING STARS, LUCIFER AND HESPERUS; OR, BIRTH AND DEATH.

Two stars preside o'er human fate, And rule the life of man; We all upon their courses wait, For we are low or we are great, We must obey God's plan.

The star of morn—the star of eve Embrace man's course below; Their mystic dances round us weave A web of fate we cannot leave, And circle all we know.

The morning star, with sudden light, Bursts through the sunless sky; The symbol of our birth from night, To days of toil with scant delight, But hearts still fixed on high.

The morning stars sing loud for joy When unto them earth-sons are born, Fated through griefs and much annoy To reach a heaven without alloy, When Hesper greets the morn.

For, when life's battle fought and won, Our souls shall set like stars of eve, Then earth has fled, true life begun, Maya's illusions all are done, And we no more shall grieve.

This Hesperus-angel in the west, Glowing beside the setting sun, We wearied, name him "Death the best," Shik in his arms beloved, caressed, And wake a higher life to run.

For eve's bright star is star of Love, Urania glittering overhead, Great Hathor brooding like a dove, With arms outstretched as Night above, Guarding her sleeping dead.

This morning and this evening light We know to be the same bright power, And greeting each with same delight, As masters of our day and night, We get from each heaven's richest dower.

For when our Hesper sinks and dies, New born, our life has nobler worth, Our morning star begins to rise, Light-bringer from the hidden skies, To show that death is life's new birth.

For birth and death are still the same, Both stars that nestle near the sun, Both kindled from the same bright flame, Returning each from whence it came, Rejoicing a new course to run.

One, lost in glories of the day, The other, vanishing in night; So life and death we deem away Are lit by God's eternal ray, Lost in the radiance of his light.

The star of morn, "Bringer of light," Symbol of wisdom's flame, The star of eve, soft Venus bright, Symbol of love and heaven's delight, Prove love and truth the same.

These "two in one" who rule us here Keep ever near Love's sun, Circling around that unknown sphere Which breathes o'er man's eternal year Love-hopes when life is done.

And thus our souls, estranged awhile From God, who holds us dear, Yet ever keep within his smile, Whose love and beauty like a willow Draw us forever near.

Our Venus throne within the west Sheds flowers upon the tomb, And when her glory sinks to rest, Forerunner of a dawn more blest, She rises from night's gloom.

As Lucifer she leads the morn From out the realm of night, Rejoicing when the King is born, The Saviour of our earth forlorn, The bringer of delight.

The Samian sage who taught to shun The ways of blood and hate, First saw that these two stars were one, Bright symbols of new life begun, Evolving higher fate.

One gone has said that "our life's star Has had elsewhere its setting," Comes with a glory from afar, With hopes that not 'e'en earth can mar, Its true home not forgetting.

Then let us ne'er forget our birth, Our heritage of light, Ever strive to feel our worth, To gain God's riches for our dearth, Sang glory for earth-night. A. J. C.

Lucerna, Switzerland.

It was a beautiful symbolism of the ancient Egyptians to paint the morning and the evening stars were one and the same. He was also one of the first to warn the west against the sin of blood-shedding for food, the neglecting of which warning has caused so much evil.

Wordsworth, in his sublime "Ode to Immortality,"

Now Publications.

THE DUTIES OF WOMEN. A Course of Lectures by Frances Power Cobbe. Authorized Edition. Boston: Geo. H. Ellis, 141 Franklin street.

The experience of nearly a quarter of a century in practical efforts for the advancement of women in England, has admirably qualified the author of this volume for a clear and intelligent treatment of the subjects it discusses.

It is needless for us to say that these lectures possess more than an ordinary degree of interest, and that their influence cannot be other than salutary and efficient in the work for which they are produced; any one familiar with the liberal, progressive and reformatory workers and literature of England the past thirty or more years will know it already.

FAILURE OF VACCINATION. Varolous Infection an Illusion. Vaccination an Injury to Health and Danger to Life, and as a Protection against Small-Pox, Variola. By Carl Schütz, M. D.

appeared in this country, though several periodicals and numerous tracts and circulars published in Europe have been distributed here to a limited extent. A very intelligent review of the subject is given; and though it may appear to some that the assertion of the author, "vaccination as a protection against small-pox is not only useless, but its continued practice a crime," is sufficiently shown by the statistics he presents, in consideration of the fact that such data admit of any desired flexibility, to sustain arguments in its favor or totally to condemn it, he deems it essential primarily to impart a correct understanding of the nature of the disease, of the patho-chemical processes, and of the physical laws that determine its occurrence.

PRISONERS WITHOUT WALLS. A Novel. By Kelsie Etheridge. Tenth Edition. 12 mo., pp. 97. New York: W. B. Smith & Co., 27 Bond street.

The reader will be strongly impressed with the peculiar character of this book upon reading the first page, and conclude at once that it is not an ordinary story such as he meets with daily in every newspaper and magazine. As he advances the mystery and marvellousness of the plot will increase upon him. There is a touch of spiritual phenomena in it, and some of the teachings of Spiritualism will be recognized in its short, incisive paragraphs.

Resolutions in Vindication of Mrs. Fletcher.

To the Editor of the Banner of Light: The guides of Mrs. Richmond teach a Bible Class which meets at the usual hour for morning service and is largely attended by the Spiritualists of Chicago, including a majority of the First Society of Spiritualists. A committee was appointed to report resolutions embodying the sentiments of the Spiritualists of Chicago, who reported the following preamble and resolutions, which were unanimously adopted at one of these meetings.

Whereas, Mrs. Susie Willis-Fletcher, a Spiritualist and medium, has been taken to London on the charge of obtaining goods on false pretense, found guilty, and sentenced to one year of hard labor in prison; and

Whereas, it is painfully evident that this is a prosecution having its origin in the weak-mindedness of the prosecutor; and

Whereas, however much we may deprecate the unfortunate folly which prompted Mrs. Fletcher to accept the property of Mrs. Hart-Davies, and to accept use of the same, we nevertheless regret that the readiness with which Mrs. Fletcher restored said property to Mrs. Hart-Davies, and the readiness with which she returned to England to meet her accusers, prove that Mrs. Fletcher had not acted with a criminal intent.

Whereas, the partisan zeal which was shown by Justice Hawkins, who pretended to try Mrs. Fletcher, in the exclusion of all facts tending to establish the truth of Spiritualism, or the genuineness of communications through the medium of Mrs. Fletcher, which was shown by the prosecuting attorney in gratuitously bringing to bear the full power of the government, together with the attitude taken by the London press, demonstrate that there is a profound prejudice against Spiritualism permeating the minds of the English people; and

Whereas, this is a prosecution that was begun in America, was discontinued because it was seen that if brought to trial here there would be no conviction; and was taken to England, before Justice Hawkins, because of the notorious prejudice against Spiritualism; and

Whereas, it is this partisan prejudice which has made it possible for this malicious prosecution to succeed; now, therefore,

Resolved, That the Spiritualists of Chicago, while we deprecate the folly which has characterized Mrs. Fletcher's conduct in this affair, protest alike against the malice of this prosecution and the partiality of Justice Hawkins and his court of justice, as shown in his unjust ruling and charge to the jury, and his monstrously unjust sentence of the imprisonment of Mrs. Fletcher; and we call upon the Spiritualists and lovers of fair play wherever found, to unite with us in any and all measures that may aid in working such a revolution in England that a Spiritualist may be assured of as fair a hearing as if a member of the Church of England.

Resolved, That we request the publication of this protest in all liberal journals in England and America.

To the Editor of the Banner of Light:

We are instructed to forward you for publication the following Resolutions adopted by the "Chicago Spiritual-Medium Society," an organization legally organized and containing about a hundred members:

Whereas, It has been represented to us that Mrs. J. W. Fletcher, a spiritual medium, formerly a resident of this country, has been convicted upon a charge which, as we understand, if she had not been a medium she would not have been so convicted, and is now undergoing punishment in a prison in England; therefore be it

Resolved, That we extend to her our warmest sympathy and condolence in this her hour of persecution and suffering.

And be it further Resolved, That a copy of these Resolutions be forwarded to Mrs. Fletcher, and also be spread upon the Records of this Society.

JOHN B. CROCKETT, SARAH B. BROWWELL, Z. T. GRIFEN, No. 13 S. Halsted street, Chicago, Ill., June 5th, 1881.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

A fall of rain, accompanied by high winds, caused the fair-weather people to stay at home to-night, and it was left to the tried and true, who, in sunshine and storm, in prosperity and adversity, are in attendance, and by their presence encourage those who have assumed the burden and responsibility of our meetings, to listen to the lecture of the evening.

Mrs. Elmer S. Brett had been announced to speak, and the subject, "Hope," was made very interesting by bright flashes of wit, apt illustrations and high moral precepts. She began by telling the story of Hercules' Mythology, how Jupiter sent a woman from heaven to earth, who by her curiosity in opening the box of Pandora, let out all the evils that humanity is heir to, and at the bottom discovered "Hope," which has ever since been the solace of the weak and erring children of earth. The address showed the contrast in the faith of Spiritualism and that of Orthodoxy, and that hope with the true Spiritualist is a living and clasped hand with the invisible world, not only a spiritual communion possible, but a demonstrable reality.

The speaker gave some of her own personal experiences in growing out of the faith of Orthodoxy into the broader and more elevated and more spiritual faith of Spiritualism, and more especially in the hope of the new version of the New Testament, and showed that the true Spiritualist has not failed to comprehend the true spiritual significance of the spiritual truths as given by the earlier inspirations.

W. C. Bowen said: "My criticism in regard to a large class of Spiritualists of Brooklyn have had too much blind faith and have taken too much as granted without due examination. Science will demonstrate this problem of another life by taking the varied phenomena of Spiritualism and learning the cause that is back of it all. Hope immortality based upon facts that can be thus scientifically demonstrated is the crowning glory of Spiritualism."

Mrs. H. A. Cate said: "I received some strength by the remarks of those who have been here from the spoken words I find an incentive for more earnest work, and draw hopes for a higher and better inspiration."

S. B. NICOLS.

Brooklyn, June 2d, 1881.

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SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of honest and free thought, but we cannot undertake to enforce the strictest order of orthodoxy, or to give preference to any particular side of a question. We do not read anonymous letters and communications. The name and address of the writer are essential, and are published completely as received, unless the writer indicates to the contrary. Manuscripts that are not used, when new papers are forwarded, which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires to be returned for re-issuance. Notices of Special Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 18, 1881.

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

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 59 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

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

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

THE WORK OF SPIRITUALISM is a book of the deepest interest to the highest spheres of angelic life, to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. — John Pierpont.

The Banner Free Circles.
 No public circle will be held at this office on Friday, June 17th, that being a legal holiday. Circles, however, will be held on the 21st and the 24th, closing the season. They will be resumed September 5th.

The Soul's Reality.
 Some remarks which were made awhile since by Rev. John Worcester at the funeral of the venerable Rev. Abel Silver of this city are very suggestive in connection with the abstract notion urged by certain orders of mind, that man consists of nothing more than the chemical elements which go to make up his visible body, and that, as soon as these are dissolved and dissipated by death, there is an end of man, body and soul together. Said the sympathizing speaker, on the occasion referred to: "Save for the temporary separation from loved friends here, for whom coming he will trustfully wait, the change is all gain to him. He has left his material and inferior body and risen in his perfect spiritual body, wearing the same expression of friendliness and intelligence by which he was known here." The knowledge which he has always been so eager to impart, now made more perfect, is just what the thousands of persons who are daily looking to the spiritual world need to acquire; and in helping them forward on their heavenly journey he will find his heart's delight.

This is one of the many illustrations of what is known as the "kingdom of uses." We are happy in this life or the other one, only as we are serviceable to others. Here is an assertion that our departed brother, still true to his inner nature, is to perform a like service to that in which he delighted while on earth, namely, helping others to spiritual knowledge and light. It is angelic service: just such as invisible spirits are continually rendering to mortals, helping them up out of their doubts, and darkness, and despondency, and encouraging them to trust in the power of higher influences. But the chief point of interest is this, that the soul is an abiding reality, as substantial in the realm of its new experiences as the body (with which it is clothed upon during its earthly pilgrimage) is on its particular plane—that of physical being. The abstractionists, styling themselves Cartesian, who are the most active and demonstrative in the realm of modern thought, regard the soul as something which is as fleeting as an image that passes across the face of a mirror. It disappears entirely at death, according to their view, becoming disorganized and dissipated, as if it went off in a flux of atoms. That is the reason why they regard the immortality of the soul as an absurdity, and why all these activities to which it is given and by which it makes its existence a conscious reality are as the momentary reflection of the image in the mirror, vanishing forever when its surface is covered.

The German philosopher, Fichte, who is also a Spiritualist, remarks that "this is a serious revelation, at a time when an earnest belief in a future for man has been so widely impaired or dismissed." The causes that have turned the so-called educated class away from this belief in a spiritual organism, are far from being irrefutable arguments against its scientific possibility; they are wholly untenable as such. The grounds for an enlarged and improved psychology lie in Modern Spiritualism, since its physical phenomena, are, in remarkable particulars, analogous to those known long ago. The old has been unexpectedly confirmed by the new, and vice versa. The power of the departed to materialize is entirely antagonistic to all conceptions of a pure abstract spirituality, as the only ground of being in a future state. This new science of *transcendental physics*, the elements of which are presented in materialization and other objective phenomena, is, as yet, however, only in its first uncertain [experimental] beginnings. Belief in the immortality of the soul is *ratified* by these evidences of psychical experience. It is now known that we may seize our future destination already here in the earth-life. The trite saying "Memento mori," is now converted into the more serious one, "Memento vivere"—which means, "Remember that you are to live hereafter." The future state is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affections here.

This is solid encouragement, coming from the quarter it does. Its utterer is a venerable thinker and student, and a son of one of the most distinguished of the school of German

philosophers. He has devoted a lifetime to psychological and philosophical pursuits; and he says that Modern Spiritualism, coming as it does with its visible and tangible demonstrations, is to be received as the sure propheet of a revival of the religious sentiment, because mankind cannot be made aware of the influence of all its acts, thoughts and affections over its future destiny—cannot become conscious of being all the time under the eye of spirits invisible, without yielding to such belief a desirable modification of character.

And so Spiritualism becomes the substance and sum of all religions, instead of stopping to contend with and overthrow any one of them. In the words of our recently ascended brother and co-worker, Epes Sargent, it is the "attracting principle, assimilating whatever is essential in all religions, but contradicting nothing that the eminent saints and sages of all the centuries have, in their highest moods, recognized as the eternally true, and subverting nothing of vital truth in any religion. Since Spiritualism is coeval with humanity, there can be nothing new in it, except so far as there is something new in every step made in life and knowledge by the human race, or in every immortal soul that appears on the stage of terrestrial being, and passes on to the spirit-world."

More Liberal Views.
 A few Sundays ago, "Rev." Thomas R. Slicer, son of Rev. Henry Slicer, known as "the War Horse of Methodism," announced from his pulpit in the Park Congregational church, Brooklyn, his intention to resign the pastoral office. He then and there gave public notice of his abandonment of Orthodoxy, and his adhesion to liberal doctrines. It is an announcement that has occasioned the utmost surprise in both the Methodist and Congregational denominations, to each of which he had personally belonged. In the former church particularly this step has occasioned wide and feeling comment. Mr. Slicer has been in the ministry of the Congregational church for only four years, while he was in the Methodist ministry for eleven years. He may be said to have inherited the zeal of his father, the Methodist "war-horse" aforesaid.

The latter was for many years a chaplain in Congress. He has been for half a century in the Methodist ministry. He is a strong supporter of the "itinerant system. His wife was the grand-daughter of one of the pioneers of Methodism in this country, and her father was a Methodist minister also. While yet a mere youth, Thomas Slicer started out as a Methodist country circuit rider. And after having served faithfully in the Orthodox ministry for fifteen years, he thus publicly abandons his creed and gives his reasons frankly for it. He says that it is evident that the mythological theology of Orthodoxy is everywhere breaking down and giving way; that clergymen nominally orthodox feel and admit this among themselves; that they make a show of defending the old doctrines and dogmas, but that practically they turn their backs upon them.

Men, said he, have their livings to earn and their families to support, and they therefore avoid shocking their people by frank declarations of their opinions. But, he added, "I am young, strong and healthy; I can earn my living, and I cannot conceal my conscientious convictions." This is manly and frank, and cannot fail to commend itself to every man's candid approval. Mr. Slicer remarked that he was most strongly impressed with the failure of the old dogmas to influence the hearts or lives of men, when, after performing four years' circuit work in Maryland, he went out to Colorado. There he found old-fashioned warnings and appeals, based on a system of future rewards or punishments, had no influence on the brave, strong men of that section. They were not to be scared from an honest and deep-seated conviction by threats of eternal punishment.

He said he had gradually been led to give up doctrinal preaching, and had labored to inculcate practical righteousness. He considered that it should be the chief aim of ministerial effort to excite to good conduct, and not the teachings of theological dogmas; that, he asserted, had been his object of late. And he added that it had finally become impossible for him to give even such assent to Orthodox dogmas as is implied by the position of an Orthodox minister. Nevertheless, he intends to continue his devotion to the ministerial calling, although it is an impossibility for him to preach antiquated formulas that he does not himself believe. And so they go, one after another. The light of Liberalism is penetrating the shadows and gloom of Orthodoxy and Old Theology, and the Church is being silently but effectually renovated. Time is one of the potent factors in reaching the inevitable result.

Progress of Spiritualism—The Editor-at-Large at his Work.

The agitation of thought which "is the beginning of wisdom" reached Saratoga early in the present year. A great wave from the "river of life" appears to have passed over the town, and the good people have become deeply interested in Spiritualism. The subject had been discussed for some time in the local papers, and Rev. Bostwick Hawley, D. D., had represented the enemies of Spiritualism in a lengthy and elaborate paper which appeared in the *Saratoga Eagle*. The Doctor's display of classical and theological learning was remarkable, and apparently intended to stupefy and silence the Spiritualists; but it had no such effect. On the contrary, it was the bugle-blast which summoned the champion of the Secular Press Bureau to the field and the battle. Our readers will perceive, by reference to our first page, how thoroughly in earnest was the champion of Spiritualism, and how effectually he overthrew the churchial Goliath.

Truly the messenger from the spirit-world stepped in when the tide of public interest was rising; the waters were deeply moved by his presence; a new fountain was opened—the "well of water springing up into everlasting life." The people are bound to patronize "the new spring." Already the spiritually lame give promise of going alone at an early day, the mourners rejoice and the blind begin to see. Honor to the "Editor-at-Large" for his good work in this regard; and honor also to the editor of the *Saratoga Eagle*, who displays his manly independence, even-handed justice, and eminent good sense in the following editorial announcement:

"PROF. BRITTON'S DEFENSE OF SPIRITUALISM.—It gives us unfeigned pleasure to announce that we shall be able to present to our readers next week an extended and elaborate reply to Dr. Bostwick Hawley's able article in the *Eagle* of Jan. 31st, entitled 'Oscillations of Human Opinion.' Perhaps few, if any, Orthodox thinkers, and certainly none in this locality, have more learnedly and logically assailed the doctrines of Modern Spiritualism than Dr. Hawley. By the cumulative evidence of sacred and profane history, together with painstaking ratiocination, Dr. Hawley has sought to prove that possessed mediums are either dupes or deceivers, that Spiritualism, so-called, is full of superstitions, and that its teachings are mischievous

in the extreme, and that the phenomena upon which it is based are accountable upon other theories than that of communication with disembodied spirits.
 The response is from the gifted pen of Prof. S. B. Britton of New York, who is reputed to be one of the very ablest exponents of the spiritualistic philosophy in the United States. We understand that the answer to Dr. Hawley's paper is designed to be masterly, exhaustive and conclusive, and that the objections to Spiritualism raised by our local contributor will be fairly, fully and squarely met. But this point must be decided by the reader rather than by the claims of the author or his friends. At any rate, the arguments of gentlemen of the calibre and character of Dr. Hawley and Prof. Britton relative to this phase of belief will dignify a discussion which just now enjoys large local prominence, both in the village papers and among our people."

In the issue containing Dr. Britton's article, the Editor of the *Eagle* gives further expression to his views in the following paragraph:
 "The contribution on the subject of Spiritualism, from the pen of Prof. S. B. Britton, occupies a large space in this issue, but its vigor and interest of the production justify the prominence we have accorded it. Whether Spiritualism is a true or a false philosophy, or a mixture of truth and error, a perusal of the paper cannot but give a more enlightened conception of its scope, character and pretensions. Although occupying antagonistic positions, Prof. Britton and Dr. Hawley both seek to fortify their arguments by liberal quotations from the Bible. Without intending to review this lengthy and labored article, we commend it, as we did Dr. Hawley's paper, to the painstaking and thoughtful deliberation of every intelligent reader."

Since its appearance in the *Eagle*, the reply to which we refer has called out the most pronounced encomiums, and its talented writer has received numerous letters from private individuals endorsing its positions—the following sentences being apposite specimens of the whole. One correspondent assures Dr. Britton that "Your article is a well-sustained and comprehensive argument on the right side, and the scriptural authorities [the writer is a lawyer] which you have mustered to its support make it one of the most valuable of your contributions to the secular press. It cannot fail to be productive of great good." Another correspondent says: "The Saratoga article is the finest thing I ever read."

Revising the Creeds.

The Congregationalists, as the other sects will inevitably do, have determined to follow the fashion, and subject their creed and catechism to a revision. How thorough it will be of course we know not, nor how generally satisfactory. They have evidently caught the contagion of the day, and do not want their platform to seem to fall behind the Bible, and therefore call for its revision. It is devoutly to be hoped that the iron-clad element of Calvinism will be eliminated from it; that the sulphurousness of its atmosphere will become cleared; that it will no longer be made a crime against heaven to smile or take a stroll on Sunday; and, in general, that it will no longer try to cram humanity within its hard limitations.

The revision of a creed of course amounts to a confession of its imperfection. If, then, it has been imperfect so long, how cruelly have generations of people been deceived, and forced by subscribing to these iron-bound human creeds and catechisms to lead very different lives from what they would have led otherwise. It seems, then, that no creed is perfect; that none of them contain the full measure of truth, and that therefore they require alteration from time to time. This only demonstrates the wicked folly of any man or body of men setting up their *ipse dixit* as supreme authority. It is given to no church to be infallible in its *dictum*. Truth is disclosed and discovered gradually. No more light is admitted into the eye than it can bear. Why should not the creedsists stop disputing, then, and go about the true ends of existence?

A correspondent who is evidently honest and sincere, though misled in this case, we think, writes us from Cleveland, O., that, in his opinion, our recent paragraph to the effect that the "Fay-Bradton" combination were at last accounts "circumventing the Clevelanders," was calculated to do injustice to Anna Eva Fay, whom he considers—by reason of a sentence of hers which he has attended—a genuine medium. While we would be the last to throw the slightest shade of discredit upon any, even the humblest worker in the Spiritualist ranks, yet this is a case where we cannot, in justice, remain silent. Indeed, we find it impossible to restrain our indignation at seeing, year after year, parties whom we have repeatedly warned the public against, going from place to place and reaping, by transparent exhibitions, the hard-earned dollars of each community. The notorious J. F. Melville Fay, against whom we have printed column after column of matter, is the "Bradton" of the present firm—at least, so we have been repeatedly informed by respectable and trustworthy parties—and his record as a tergiversationist is a matter of history. How great a medium Mrs. Fay professes to be at the present time may be gleaned from the following paragraph, which we extract from the correspondent's own account who writes us in defense of these peripatetic adventurers:

"Mr. Bradton, standing before the customary table, laden with musical instruments, made an explanatory address, which he styled the 'Fay-Fay' or 'middle or scientific ground.' In her experiments, but that Spiritualists could believe it was spirits, and skeptics could assert that the tests were built upon the foundation oflegerdemain."
 If Mr. "Bradton" or any one else can intelligently explain what this mysterious "middle or scientific ground" of explanation regarding the production of the spiritual phenomena is, a great point (?) will be made without doubt; while the mere implication, made by him in the name of Mrs. Fay, that the genuine phenomena bear any kinship, as to cause, with legerdemain, is a misstatement of facts—some of the most distinguished prestidigitators in Europe having united in declaring the producing source to be beyond their ken. We advise the Clevelanders and all others wherever they may exhibit to give these F.-B.s. a wide berth.

Our friends on the Pacific coast will find all the publications of Colby & Rich at ALBERT MORTON'S agency, 210 STOCKTON STREET, San Francisco, where they can be obtained at Boston prices, and of which he will furnish catalogues to all who apply. Mrs. Morton is an exceptionally fine medium, having exercised her gifts in various phases of mediumship for many years to the satisfaction of all. She gives special attention to furnishing spirit communications for those unable to be present, the messages being given while Mrs. M. is entranced, and reported by Mr. Morton. Those wishing to avail themselves of her services can address her as above.

The insertion of a communication from J. W. Rood, Secretary of the Cassadaga Lake (N. Y.) Free Association, regarding its forthcoming camp-meeting at that place in August next—5th to 28th—was intended for the present number, but is unavoidably deferred to our next issue.

The Shawmut Spiritual Lyceum of Boston holds its annual picnic at Highland Lake Grove, on Friday, July 15th.

Indian Education.
 The question of the most practical methods for the betterment of the condition of the remnants of the aboriginal tribes now within the limits of the United States has excited of late years the attention of the reflecting among the American people to a marked degree, and the fruit of this concentrating of inquiry has been to bring about various improvements not hitherto expected or even deemed possible of attainment. And one of the most important steps which has been taken—to our mind—is the increased effort to educate the young among the Indians: It is only a few months since that *Harper's Magazine* devoted quite a full share of its space to a pictorially-illustrated and admirable article on the education of such at the Hampton, Va., Institute.

A union meeting was also held not long since at the South Church, Boston, in aid of this worthy project—a large congregation of earnest people being in attendance, and both the Orthodox and Unitarian clergymen of the city being liberally represented. During the session His Excellency John D. Long, Governor of the State, being introduced, observed that it had been the misfortune of the Indians that hitherto they have been placed in the position of wards of the United States, instead of citizens. He said that, as a general political lesson, it could truly be affirmed that no man, and no set of men, can be entrusted with irresponsible power over the lives, characters and interests of any one class of beings.

The only remedy, he said, is to make the Indian a citizen, capable of making contracts as we do ourselves, and possessing the same rights of citizenship. The people have at last forced Congress to bestow upon the Indian the same attention which they have shown him themselves. The thing required, said the Governor, is to educate the Indian so that he shall go forth no longer armed with the knife and rifle, but with acquired knowledge and civilization. He said there was no question that if the United States had spent one-half the amount in educating the Indian which it had spent in suppressing him, this whole matter would have been settled long ago. But it has been left for private benefactions to do this work of Indian education.

Gen. Armstrong, always the friend of emancipation for the Indians, was presented, and set forth the cause of Indian education in a clear and impressive light. The work that is now progressing at Hampton Institute he regarded as full of promise for the future.

Hon. George B. Loring.

The recent selection of Dr. George B. Loring, of this State, to be the United States Commissioner of Agriculture, is one of those exceptionally appropriate appointments that go a long way toward redeeming a dozen ordinary ones. Its peculiar appropriateness is universally conceded, even political opponents approving it on the ground of its particular fitness. We can but wish that such might oftener be the result, that instead of men being taken out of mere political regard, special gifts and adaptability would be considered. Dr. Loring's practical experience as an agriculturalist, his comprehensive intelligence, his knowledge of public affairs, will all avail in the discharge of those new duties upon which he enters the first of July. The Department of Agriculture, from its commanding interests, deserves to be a regular cabinet position. If any one can raise it to the level of this importance and dignity it is the newly-appointed Commissioner.

Notwithstanding the efforts of the authorities to crush out mediumship in England, we find on perusal of the London spiritual papers that the phenomena are on the increase; that sittings are held in various places with astonishing results, the evidences of spirit-form materialization being of the most reliable description; that trance-speaking is going on in various parts of the country, to the edification of the people, who seem to be more interested in the subject of Spiritualism than ever before. In this country, also, notwithstanding the hypercritical effusions of certain would-be popes in our ranks, Spiritualism is steadily marching on to victory. The phenomenal phase is being demonstrated more and more each year, while the trance-mediums are listened to from the rostrum on Sundays with the closest attention and the greatest satisfaction. If our paper were several times larger than it is, we could fill it with original spiritual matter each week, of great interest to the world at large.

The doors of heaven are indeed open, never again to be closed, and angels are descending and ascending continually, bringing glad tidings of great joy from the realms of light that our dear ones who have passed on *still live*, and that we shall meet them in their heavenly homes when our work is accomplished in the physical life. Our sensitive mediums being the only bridges that have united the two spheres of life, guard and protect them, friends, no matter how humble and obscure they may be, if you would insure your own happiness in the world beyond.

The *Saratoga (N. Y.) Sun*, in a late issue, gives its readers the communication of Frederick A. Johnson in full, as printed in our Message Department for April 30th (from which the *Sun* copies with due credit), and follows it up with the subjoined remarks:
 "The above requires explanation. As we understand it, there is a lady medium—Miss M. T. Shelhamer—in Boston, through whom, on Tuesday and Friday afternoon of each week, in a public hall to which there is free admission, the spirits of departed ones give verbal messages to their friends. These spoken messages are taken down *verbatim*, as they are uttered, and are subsequently published in the *Banner of Light*. There are usually from six to eight of these messages given on each occasion, and of course they accumulate faster than they can be published. The above message from Frederick A. Johnson, with six others, from as many different persons, was given on the 22d of last March. We copy it for the local interest it has, and as being another manifestation of the marvels of the new truth that has come from God to cheer and bless mankind. We understand, too, that the particulars of the above message from Mr. Johnson are fully verified by the facts being as stated. After this explanation you will find a new interest in reading the message again."

By reference to our fifth page it will be seen that George C. Stetson announces a Spiritual Meeting to be convened at Silver Lake Grove, Mass., on July 15th. Dr. John H. Currier, of Boston—a genial gentleman and popular chairman—will preside.

Mr. E. W. Wallis occupied the Grosvenor-Street (London) platform on Sunday, the 6th of June, and gave a farewell address previous to his departure for America, says our English contemporary, the *Herald of Progress*.

The 17th inst. being a legal holiday, the *Banner of Light Bookstore* will be closed.

Epes Sargent's Last Great Work.
 Our thanks are hereby tendered to the publishers for a copy of Mr. Epes Sargent's elegant work, "Harper's Cyclopaedia of British and American Poetry"—a volume of nearly 1000 pages, an extended notice of which we shall give at an early day. It is introduced by the following

PUBLISHER'S NOTE.
 The concluding pages of this volume were put in type only a few days before the genial and cultured editor passed away from the scene of his labors. It was the crowning work of a life devoted to literature. Projected several years ago, it engrossed Mr. Sargent's thoughts and time almost to the very last day of his life, and every page passed under his careful supervision. Although he did not live to see it published, he had the pleasure of putting the final touches to it, and of knowing that his work was finished.

Mr. Sargent was eminently fitted for the preparation of a work of this kind. Few men possessed a wider or more profound knowledge of English literature, and his judgment was clear, acute and discriminating. He designed this volume especially for household use; and he could have desired no kinder remuneration than that associated with the innocent pleasure and refining influence it will carry to many a domestic fireside. HANPER & BROTHERS, Franklin Square, New York, Feb. 22d, 1881.

A. B. French.

On our eighth page "Cephas" gives a lively sketch of Spiritualism and the conditions attendant on its advocacy in several points in the West. In another letter just received from him—and which we shall print next week—our correspondent additionally refers, as follows, to Mr. French, the work he is doing and is to do:
 "A. B. French is busily engaged in the lecture field, where he ranks with the best. Following are his appointments in the immediate future: Saratoga, Mich., June 17th, 18th, and 19th; Oskoke, O., June 20th; Chippawa, Pa., July 2d and 3d; Lawrence, Mich., Aug. 6th and 7th; Antwerp, O., August 20th and 21st; balance of the month, Cassadaga Lake (N. Y.) Spiritualist Camp-Meeting. Mr. French regrets his inability to meet the friends at Neshaminy Falls, Onset Bay, and Lake Pleasant this year. Next year he will be on hand. Mr. French's permanent address is Clyde, Ohio."

LOOK OUT FOR HIM!—We announced, some weeks since, that a certain individual calling himself by the family name of Slade (Charles Slade, generally), and depending on the resemblance of the designation to that of Dr. Henry Slade to bring in the shekels, was traversing the country alert to capture the unwary. It seems, at last accounts, that he has been in Leadville recently, the *Daily Democrat* of that place for June 7th bidding him the following vigorous adieu:

"The Slade who performed here Sunday evening has been denounced time and again by the leading spiritual papers of the country as a fraud and impostor. He is not the Slade who has numerous feats astonished the *sevents* of the old world, and with whom Prof. Zittler experimented so long a time, embodying the results in his celebrated work called 'Transcendental Physics.' As the honest Slade announces at the close of his show, his performances are only 'sleight-of-hand tricks,' and very poorly done at that. It must be remembered in this connection that the court copier of Prussia, who witnessed the experiments of Zittler, attested that it was beyond the power of any juggler or necromancer, living or dead, to duplicate his feats."

"Fraud-hunting" seems to be a very fashionable amusement now-a-days among so-called conservative Spiritualists—journalistic or otherwise. That bright and intelligent paper, *Light for All*, published in San Francisco, takes occasion in a recent issue to pay its respects to this class of minds in the following unmistakable fashion:

"We have little time to hunt fraud and less inclination, and shall not start on an expedition of that kind until we are satisfied that Spiritualists will combine together and assist in eradicating the ranks of all the parasites who seek to wring into favor by prostituting the fact that they are Spiritualists, who know nothing of its philosophy and less of its phenomena."

B. F. C., of New York, writes, June 11th: "I read carefully the *Banner of Light*—almost every word; it is my life. I pursue a good many papers and books, but the *Banner* is the best of all, and John Wetherbee is a favorite writer, so business-like and to the point. I have known Farnsworth, whom Wetherbee has criticized, twenty years more or less. He is a real good fellow; but who cares for his opinion when principles are at stake? Let the dead speak their pieces. Once it was said that dead men told no tales, but that is played out."

The annual Summer Excursion of the Massachusetts Press Association will this year take place June 20th to the 27th. The plan is to see some of the cities, rivers and mountains of Maine and much of its sea-coast; also to visit some delightful places on the New Hampshire coast. The trip will be taken at the most attractive season of the year, and before the summer tourists crowd the hotels and avenues of travel.

The attention of our readers is called to the advertisement in another column announcing the first out-door-gathering of Spiritualists this season, at Shawheen River Grove, Ballard Vale, Sunday, July 3d. A most enjoyable time may be confidently expected, as everything is being done to that end, and we have no doubt those who participate in the occasion will be greatly refreshed both in body and mind.

The crooked policy and wily sinosities of the *R.-P. Journal* are beginning to be pretty clearly understood by all true Spiritualists in every part of the country. As evidence of this fact we are in receipt of many letters from different localities, from prominent friends of the cause, endorsing our exposure of that paper's nefarious course for several years past.

Our English contemporary, the *Herald of Progress*, says, and truly, that Spiritualism asserts adhesion to eternal principles, commits itself to no dogmas, and has a living faith in love, law, order and justice, demanding for every man his rights, giving to the broken-hearted, peace; to the poor, joy; to the persecuted and down-trodden, a home in their Father's house.

The humble Nazarene knew the spiritual law so well that he did not hesitate to tell the self-righteous of his day that their lack of charity to the erring was a greater sin than the misdeeds of those they condemned. A few would-be modern reformers of our day should bear this fact in mind and profit thereby.

On our third page will be found a full list of Spiritualist lecturers. As it is all-important that the list should be correct—otherwise it is useless—we earnestly request societies and speakers to notify us at once of any errors they may discover, in order that they may be rectified.

Dr. Fred. L. H. Willis—as will be seen by his card on our fifth page—can be addressed hereafter at Glenora, Yates Co., N. Y.

Don't forget the Onset Bay Picnic on the 17th. A grand time may be expected.

Advertisements.

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

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

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Banner of Light.

BOSTON, SATURDAY, JUNE 18, 1881.

Western Locals. Etc.

The Meeting at Brady's Lake, May 20th—Eloquent Speeches by A. B. French and O. P. Kellogg—Trinitarianism the Basis of Spiritualism. On Sunday, May 20th, an adjourned meeting of the Committee appointed to consider the matter of starting a Spiritualist Camp-Meeting in Northern Ohio was held at Brady's Lake, three miles from Ravenna. Here is an admirable locality for a Camp-Meeting—the natural advantages being very desirable and the facilities for reaching the spot being exceptionally good, as the Atlantic and Great Western and Cleveland and Pittsburgh lines cross each other within half a mile of the lake. The members of the Committee, however, intend (as is eminently proper) to move slowly, and thoroughly canvass the northern portion of the State before they decide upon a location. The Camp-Meeting Association will be a chartered body, and the intention is to conduct a first-class meeting, which shall reflect credit upon the cause of Spiritualism.

VETERAN WORKERS.

On Saturday, (May 28th) Dr. Underhill, A. B. French, Ira Lake, Mr. F. Kellogg, W. French, W. Curtis, and other veteran workers, gathered at the hospitable residence of Mr. Noah Merrill, owner of the lake. The matter of the utility of Camp-Meetings was earnestly discussed. Frequent references were made to the success which has attended such enterprises in the East, and the desire was manifested that Ohio should not be behind Massachusetts, Pennsylvania and other Eastern States in this respect.

THE MEETING.

At an early hour the people began to assemble in the grove at Brady's Lake. A platform and quite an array of seats had been hastily extemporized, and everything was in readiness for a public exposition of the truths of Spiritualism.

D. W. King called the meeting to order, and spoke at length upon the prospects for a Camp-Meeting in Northern Ohio. He also touched incidentally upon the work in the line of organization which had been accomplished in Mantua, and called attention to a neat little pamphlet which the Mantua society had published. He said he hoped the speakers would enlighten the people on the question of Camp-Meetings.

THE ADDRESSES.

O. P. Kellogg was then introduced. He said substantially: "We are living in a darkening age. Men are becoming more pharisaical; superstition is dying out. Formerly humanity looked to the past as the time of a golden age; again, many to-day picture the paradise of the future. We have a new truth to announce, viz: the value of the eternal now. The present is worth living for. The old battle-cries are losing their power; a new world has supplanted them. Once the word 'Mahomet' called the people together; 'Jesus' has been the shibboleth of thousands; the new word is 'Progress.' Under that banner we rally. Evolution is a word full of significance. It pertains not only to progress in material things, but also in the realm of the spirit. Religion must be put into the category of universal development. There is no place for the miraculous. The conservative clergy are making desperate efforts to find a place for the old theory of miracles. They meet failure on every hand. The old faith is dying; what will take its place? It is not enough to say one world at a time. Practically, we should be thought would kill progress. Why should the astronomer seek to discover new planets? One planet is enough—that is the cry. No; we rejoice over the impulse to explore and acquire knowledge of other planets. Just so in religion; we have the capacity to enjoy another life. I could speak at great length on that single thought. On this point of holding a Spiritualist camp-meeting—I am in favor of it. We want something to stir the religious fires; we want enthusiasm. Too many Spiritualists are like the Methodist who was asked the following question: 'What is your father?' The answer was: 'He is a Methodist, but he does not work at it very much.' Now, friends, we want to work in our Spiritualism. We have a gospel which is in harmony with Nature. I was formerly prejudiced against camp-meetings, but my experience at Cassadaga, N. Y., destroyed that prejudice. We can make our camp-meetings a great power for good. Let us do all we can to bring about this end."

A. B. French was the next speaker. He said, in substance: "I am glad to be present to-day, and I most heartily concur in what my friend has said relative to the necessity of an awakening of zeal on the part of the Spiritualists of the whole country. I would speak at the outset, with special emphasis concerning our duty to the press. It is a powerful lever, and has accomplished wonders for our movement. A reporter has been the best, however, his finest capabilities are denuded by an isolated, exclusive life. In the East Spiritualist camp-meetings are very successful. Past congregations listen to our speakers, and Spiritualism is explained to the people. Let us be fraternal. I do not fear contamination from any one. I will try and do all the good I can."

Dr. Underhill stated that measures would be taken to secure a charter for a Northern Ohio Spiritualists' Camp-Meeting. He was anxious for the movement to succeed.

IN THE AFTERNOON

There was a greatly augmented audience. The Chairman, D. M. King, said a good word for the Banner of Light, and technical spiritual publications generally. He then introduced Mrs. Merrill of Michigan, who read very acceptably an original poem.

A. B. French then delivered the opening speech. He said: "The longer I live, the more I read, the more I think, the larger becomes the region of the unknown. In youth we are inclined to suppose that our knowledge is comprehensive; in adult life we are more modest. With humility we say our knowledge is limited. There are three channels through which we seek to gain knowledge: 1, science; 2, philosophy; 3, religion. In science new departures are taken; no one should assume to know it all. Who knows about the essential qualities of matter? In geology new truths are being revealed. So in philosophy—from Plato to Emerson—change, modification, reclamation is the order of the day. When you come to religion this is even more apparent. The warring sects disturb our equanimity. Their clamorous cries are heard to our ears. I do not believe any system is wholly true or wholly false. Each system is true, so long as it displays fidelity to the cause which produced it. Each system, in the last analysis, rests upon a fundamental verity. Brotherhood, independent of sectarianism, is the ideal of the future."

THE CLOSING SPEECH

Was made by O. P. Kellogg, who elaborated in a unique and eloquent way the thought of charity and brotherhood.

MEMORANDA.

The June meeting in Sturgis, Mich., the 17th, 18th and 19th, will be largely attended. In Cleveland Thos. Lees stands by the flag of Spiritualism. He is one of the old guard. The premium engraving given with each yearly subscription to the Banner of Light are greatly admired. Lake Pleasant, Neshaminy Falls and Onset Bay will be visited by many Western Spiritualists this summer. The Banner scribe desires to return thanks

for the cordial greeting which was extended to him at the Brady's Lake meeting. Mrs. Cobb, of Mantua, recently developed as a materializing medium, is held in high esteem by the people. Her sances are largely attended. Mrs. Lockhill, of Alliance, Ohio, secretary of the Independent Society, placed herself as an interested listener at the meeting at Brady's Lake. Messrs. Fish, Lake, Merrill and others, are confident that E. V. Wilson appeared to them at one of Eddy's sances for materialization recently. Liberal Christians are quite fraternal with Spiritualists all through Northern Ohio. Mr. French was recently invited to attend a Universalist conference in Akron.

Corwin S. Curtis, of Ravenna, Ohio, an enthusiastic Spiritualist, will take subscriptions for the Banner of Light; he will also forward orders for books. Give him a call. William Eddy has been holding materialization sances at the residence of Mr. Merrill (mentioned above), meeting, it is said, with excellent success. Mr. Brainard, of Ravenna, declares that these sances are accomplishing a grand work for Spiritualism.

Chloroform Lake is placed spoken of as being well adapted for camp meeting purposes. On July 2d and 3d Bros. French and Kellogg will address the people there. Leave the Lake Shore Road at Elyria—distance about thirty miles by rail—over Tuscarawas and Black River Road. O. P. Kellogg, of East Trumbull, Ohio, is a speaker of over twenty-five years' standing. He is held in the highest esteem by his fellow-townsmen. He is a lecturer of unusual ability; indeed, there is but one Kelllogg in our line, originally, a unique way of stating propositions, a touching pathos and thrilling eloquence. The East should know this good brother, who has labored for so many years in a quiet, unassuming manner.

There are indications of a revival of interest among Spiritualists everywhere. Old animosities are being buried; mediumship is being enthroned as the door leading to a knowledge of immortality. Its laws are being studied, its revelations are being prayerfully and reasonably considered; unity is being defined. Herein lies the pathway to victory. Let us pledge ourselves anew in fidelity to the truth as we see it, and to each other.

A. B. French, of Clyde, Ohio, has sold his extensive business interests, and will now devote his whole time to lecturing. Last summer, in his correspondence, the writer referred to Mr. French, and his efforts in the line of the Spiritual Movement. At Neshaminy Falls Bro. French was enthusiastically received. He is in the prime of manhood, and brings to the platform a cultured inspiration which will be productive of most beneficial results among the people.

Spiritualist Meetings in Boston. New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, Tremont street, every Sunday at 10 1/2 A. M., J. B. Hatch, Conductor. Paine Memorial Hall.—Children's Progressive Lyceum No. 10 holds its sances every Sunday morning at 10 1/2 A. M., in this hall, Amherst street, every Sunday. The public cordially invited. F. L. Union, Conductor. Berkeley Hall.—Free Spiritual Meetings are held in this hall, 1 Berkeley street, every Sunday at 10 1/2 A. M., and 3 P. M., every Tuesday evening at 7 1/2 P. M. The public cordially invited. President and Lecturer, W. J. Colville. Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, every Tuesday, Thursday, at 7 1/2 P. M. Regular lecturer, W. J. Colville. Engle Hall.—Spiritual Meetings are held in this hall, 10 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartet singing provided. Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2 o'clock. Dr. N. P. Smith, inspirational lecturer. Arch Street, Boston. Pembroke Rooms, 41 Pembroke street.—W. J. Colville holds public receptions every Monday at 3 P. M., and Friday at 3 P. M., and lectures on "Art Magic" on Fridays at 8 P. M. Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7 1/2 P. M., in Temple of Honor Hall, 100 Chelsea street, every Sunday. On the 1st of July, 1881, a conference will be held in the evening, Mrs. Sarah A. Barnes will occupy the platform. The address is 100 Chelsea street, Boston. New Era Hall.—Yesterday our attendance was quite large and the exercises were unusually interesting; they were as follows: Selections by the orchestra; singing, led by Mrs. Hattie E. Sheldon; Silver Chain Recitation; Banner March; overture, introducing a cornet solo; recitations; vocal and instrumental music by the subjoined: Bessie Brown, Bessie Stevens, Grace Burroughs, Hattie Rice, Emma Ware, Florence Twitwell, Willie Ketchum, Willie May, Howard, Bertie Hall, Jennie McIntyre, Miss Laurie and Albert Randall. Miss Jennie Howard read a lecture entitled "The First Settling of Rome," which was listened to attentively. It being finely rendered. Owing to the lateness of the hour the recitations were given by Mr. Fred Heath, the blind medium, were postponed until Sunday next, when he will be present and exhibit his wonderful manifestations. Physical Movements and Target March closed the exercises of the day.

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Our friends will bear in mind that there will be only two more sessions of the Lyceum previous to the summer vacation; also that upon Friday, July 15th, the annual picnic will be held on the beautiful grounds of the Lyceum. On Tuesday evening last, by invitation, our pupils enjoyed a pleasant entertainment at New Era Hall. Ice cream, cake, and dancing were in order until a late hour. Many thanks are due the Miss Dawkins and Mr. G. B. Marsh for their kind and generous contributions. The Lyceum wishes to acknowledge, through the kindness of Messrs. Colby & Rich, a gift from B. T. Young, of Chicago, of copies of "Scattered Leaves from Summer-Land," which were distributed among our children, and many thanks are due them for the same. J. B. HATCH, JR., Secretary Shawmut Spiritual Lyceum. Boston, June 13th, 1881.

PAINE HALL.—We had a good attendance to-day. All were at their posts of duty at the appointed time, and the consequence was that the details went smoothly, and the session was not as protracted as usual. After a fine selection by the orchestra the regular exercises commenced. The Silver Chain recitations and songs were characterized by harmony and were well rendered. The Banner March was sung in good, and after a second selection by the orchestra, the literary exercises, interspersed with speeches, were given as follows: Song by Miss Jennie Smith; recitations by Sarah Barnes, Willie May, Howard, and Louis Buetner; recitations by Mrs. Whittier and Lizzy Wilson; a piano solo by Annie Bauer; cornet solo by Mr. O'Brien; a selection (burlesque), an extract from Hamlet, by a visitor (name unknown), was well received. Reading by Dr. Underhill, which were appropriate for Decoration Sunday, but adapted for the present occasion; Dr. Richardson, who is always ready to speak for Lyceum No. 1, gave notice of the meeting to be held in Shawmut Grove on the 3d of July, in which our Lyceum is to take a prominent part. After the recitations, led by Miss Helen M. Dill, and the Target March, the Lyceum adjourned. F. L. OGDEN, Cor. Sec. Children's Progressive Lyceum No. 1. Boston, Sunday, June 12th, 1881.

Pythian Hall, No. 176 Tremont Street.—An interesting meeting was held in this hall Sunday afternoon, June 12th, under the management of Dr. N. P. Smith, who gave a very interesting discourse on the Philosophy of Modern Spiritualism. Remarks were made by Dr. Eames, Dr. Wiedelock, and Mr. Fred Heath, the blind medium—who also improvised and rendered a song upon subjects given by the audience. Singing was also furnished by a select choir, under the direction of Mr. C. B. Marsh. Next Sunday, June 13th, Dr. Smith, and others, will speak and give tests in this hall at 3 P. M.

The Cleveland Lyceum. In the course of a letter the residue of which we shall print next week, our correspondent, T. Lees, of Cleveland, O., speaks as follows of the Children's Progressive Lyceum (of which he is Conductor), and its purposes for the immediate future: "The Lyceum for several Sundays past has been ably presided over by Mr. Chas. Collier, the Assistant Conductor, your humble servant taking control again on Sunday, June 5th; and it was pleasant, I assure you, to find a portly fellow, as you may call me, in the little ones, and listen to the songs of 'Welcome Home,' led by the oldest scholar in the Lyceum, and now musical director, Mrs. Ella Williamson. According to custom, the Lyceum will adjourn its meetings during July and August, closing Sunday, June 26th, with extra services, in which prominent musical and dramatic talent of the city will participate. 'Fencing,' The Fifteenth Annual Lyceum Picnic will take place a few days after adjournment, to which the Spiritualists of Cleveland and vicinity are cordially invited. Geauga Lake, on the N. Y. and P. O. R. R., will probably be the place of holding it. A large turnout and the usual good time is expected."

Talmage "rises to explain" that in his view the new revision of the Testament is "a mutilation and a profanation, pedantic, capricious and empiric."

W. J. Colville's Meetings.

On Sunday, June 12th, W. J. Colville's inspirational discourse in Berkeley Hall, at 10 30 A. M., was on "Nature's Trinity in Unity, or the Threefold Nature of Man." In tracing the history of the doctrine of the Trinity he remarked that the prevailing ideas in Christendom with regard to it had sprung entirely from the perversions of ancient faiths at the hands of bigoted priests, and that it was in fact an extension of the same perversion. In their arrogant thirst for sole supremacy they mutilated the true idea of the trinity of father, mother and child, changing it into the wholly unnatural conception of Father, Son and Holy Ghost. The words of Christendom state that the divine spirit proceedeth from the Father and the Son. Whoever knew of Nature working entirely through masculine agencies? The divine emanation proceedeth from the father and the mother, and it is the divine child-ness to accord entirely with our knowledge of the procession of life. In ancient Egypt the Trinity did consist of the father (Osiris), the mother (Isis), and the child (Horus); these three divine personages representing Love, Wisdom and Power.

All over the Orient the Triangle as well as the Circle has been held sacred, and a correct reading of Genesis must convince any careful reader that the doctrine of the divine child-ness is not a new thing. "Male and female created he them." If these passages are carefully studied in relation to the context, we shall find that before anything is said of a Garden of Eden, and the serpent, and the forbidden fruit, and the fall of man, the second chapter of Genesis being an allegory of Egyptian and Persian extraction. We ought to introduce a pronoun into our language signifying he and she whenever we mention God or an immortal being. After the fall of man, the great importance to deity motherhood as well as fatherhood, in order to secure equal respect for both sexes in the world, the speaker treated his audience to a very interesting dissertation on the subject of the fall of man, and the strength he created together and multiplied on earth, the second chapter of Genesis being an allegory of Egyptian and Persian extraction. We ought to introduce a pronoun into our language signifying he and she whenever we mention God or an immortal being. After the fall of man, the great importance to deity motherhood as well as fatherhood, in order to secure equal respect for both sexes in the world, the speaker treated his audience to a very interesting dissertation on the subject of the fall of man, and the strength he created together and multiplied on earth, the second chapter of Genesis being an allegory of Egyptian and Persian extraction. 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