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The Rostrum.

SPIRITUAL SAFETY-VALVES. An Inspirational Discourse by "Phenix," through the Medial Instrumentality of MRS. CORA L. V. RICHMOND

At Berkeley Hall, Boston, Feb. 8th, 1880. [Reported for the Banner of Light.]

INVOCATION.

Oh thou light divine, thou spirit ever-living, thou potent light, thou pervading mind! Thy life is in the universe; thy soul fills all being; thou art law and order and harmony; thou art peace, thou art an ever living presence, enshrined in and pervading all things. Life ineffable within the soul is thine. Life continuous and eternal in the universe of matter is moved by thy purpose. All systems are because of thee, and the mind performs its wonted purpose because allied to thee and fashloned in thine image. For the light of the universe, glowing in countless hues and myriad stars, we praise thee ever. We the universe, that pro claim the counteractions of thy mind, matter bespeaking spirit, storm bespeaking calm, the tempest giving place to peacefulness and order, and that from the earthquake-throes the smiling valley springs.

Oh God! through what tempests the human soul must pass thy spirit alone can understand, thou alone can foresee: but evermore the consciousness of thine upholding power, evermore the fact that thou art near to give strength and light, is a surpassing consolation To those who strive there is promise of victory; to those who overcome there is promise of peace; t those who rise above the storm there is calm. Oh, if upon any soul at this hour there is a burden which seems greater than it can bear, let it rise with the consciousness that above the storm is the certainty of victory, and that no burden is given greater than the spirit can bear.

Illumine thou these minds. Make glad the hearts of thy children. Uplift them from all striving for personal ends and teach them to seek only for the high est truth, which is embodied in the sainted images of every age and enshrined in the human heart alone.

DISCOURSE.

Mr. Chairman and Friends-I am no religious teacher, but the system of philosophy to which we are all wedded is allied to the divinest religion, or it has no being. My subject this morning is announced as "Spiritual Safety-Valves."

We perceive in the universe of matter one law that more than any other, perhaps, reveals the intention of the Infinite. We are not able directly to discover the ultimate and divine purpose: we discover it by contrarieties. Oftentimes that which is visible is opposite to the divine intention. Man perceives only the outside revelation; the intention is seldom understood. We do not account the universe by what it reveals externally, nor from the buds and blossoms and fruition of earth-life the revelation of the infinite harvests. The storms that sweep around and over the earth are considered desolating agents: these are life-giving messengers. There can be no greater death than stagnation. Activity is life; motion is the breath of life. Tempests are the means of purifying the earthly atmosphere, and the world were not safe at this moment of its growth without these occasional convulsions of nature that desolate cities, devastate and perhaps depopulate countries, for the sake of the whole world. I do not say that this is the ultimate method; it is the stepping-stone toward the ultimate. A small boy passing by a steam-engine when, for the safety of the travelers, the engineer causes the escape of the surplus steam, may suffer death, but thereby many are saved. This is only interpreting the Divine intention from the standpoint of the world. The heart of the child's parent may feel aggrieved at the so-called accident, but the universe recognizes no accident. There is no casualty in God's intention. The winged agencies of destruction and corruption, warfare among nations, pestilence, or flames sweeping over the earth, are accounted the accidents of material life. These are, however, the external side of God's intention. You wit-

from you. You discover not the cause, but the effect, and conclude that God has been baffled. that his intention was to have a perfect earth, and he has not succeeded. You have not wait ed for him to finish. The mechanism of the universe is always under progress. There is room ultimately for every expression, and that power which at this moment seems to you a negation is but a portion of the Divine affirmation. There are those who count it loss that there should be discord and difference in human minds; there are those who consider that the divergencies among men of science constitute fallacies which in themselves cannot be overcome. Diverging paths and differences of opinion are the predi cates upon which truth finally asserts herself Whether we have Kepler, or Herschel, or Laplace, we still have truth beyond these, and, whatever their shortcomings, the truth is sustained by the ultimate. In any reformation the original intention is not with man, but behind and beyond him. What the movement is ultimately to be, no human mind can determine. Man can realize how it affects him; he may be led by it to countless ways of unfoldment and experience. It may dampen his enthusiasm in other ways ; it may brighten it in new directions, but the movement is a Divine

Truths reach the earth, and express themelves according to human growth. Whatever your state is, that will be your reception of them. Truth is not responsible, even if you do not receive it rightly. The sun produces not only flowers and fruitage, but spawn and serpents. These are also the growth of the sunlight. If there are germs for serpents, these must develop. They have their place in the universe. They are a portion of the chain of life. The mistake is in supposing that man must be like them. There must be no thought that has not its ultimate purpose in the perfection of the varied changes revealed in human life. If you consider this, you have no disaster. The truth that falls upon an individual mind may kindle into activity forces and passions that the heart would say had better slumber; but why slumber? If they are outspoken or unfolded, they will soon advance to another state. Conquest is what the universe requires, not concealment. You cannot turn the forces of life; you cannot destroy them. They must be expressed, if within you. They must be overcome by your victory over them, not by your concealment of them. The man who has the disposition to yield to temptation is not the one who inevitably will yield, but he who, for worldly purposes, disguises the temptation and commits sin after the manner that Jesus said, 'within his heart." Whatever, therefore, today, stirs the foundations of the social world, or the political, or the scientific, is from the same source of truth as though there were no discord in your midst.

That truth strikes home to the heart that pierces and probes it. Kings have outright power of expression, for that which is unworthy unworthily expresses itself, and wears no mask for convenience sake, disguises nothing from policy. I thought it better in earthly life that men should have the Golden Rule, even though they did not live up to it. I think now it is glorious that, having it, they always strive to attain it, overcoming between them and it all that will be a barrier in the way. I hold no blame to the human mind or heart for its expressions, considering that imperfection is one step toward perfection. If we are perfect, we have nothing to gain. If we live in the universe of angels, we are not mortal, nor human. Struggling toward angelhood again, we must vanquish that which stands between us and the

divine attainment. Truth has expressed itself in the last thirty years in strange ways and avenues of human thought and experience; for the most part eccentric; for the most part deviating from the course which ultimately will be the orbit of this earth. But we might as well despise yonder distant planet, and say it is of no value in the celestial structure, because it is not yet a world, as despise these expressions of truth. Whatever emanates from the human mind is one stage of growth, even though the fact itself be most objectionable. We can account for evil in this way. We know that it is but a condition. not an entity; that it represents the fog. not the atmosphere; that it is not the ultimate state. When we are beyond the clouds, they no longe: veil the clear heavens, although, when beneath them, they become inconvenient for our present

personal ends. The power of expression in antagonism to truth is yet to be most encouraging to truth. That which opposes it is that which strengthens it. We are made voluble by the amount of opposition that we receive, since this tests not only our endurance but our perception. If we are feeble in perception, it may be because we have never been opposed. The light of day comes in lines and angles; these are adjusted with reference to shadow. Shadow is where the light may not fall, and is but the vehicle of its expression or receptivity, and the seeing depends upon consciousness more than light depends upon perception. Nevertheless, every angle and every line of light points directly to the opposite of itself-that is, shadow.

There are many who decry the various forms of expression that accompany the truth, as though it were given to any human consciousness to present truth utterly. I never consider an apparent failure a disaster. I never consider an explosion a disaster. Every disaster of this kind reveals some new knowledge of the laws governing the elements that the world never knew before. The explosion of the boiler of a steamer brings disaster to the passengers,

science and the world. We take our advance | ed? "Suffered in social position; suffered in | pression of it. Sunlight is greater than day; steps through martyrdom. There are martyrs to science as well as religion. The world is ignorant, but not wholly responsible for it, ignorance being a state not primal, but belonging to outward life. We gain that knowledge by the various vicissitudes that bosot humanity, and we are to sweep forward, attaining the highest victory through paths of suffering. The truth never suffers. Men are humiliated by the worthlessness of themselves or others, but the truth never. I have not seen that Christianity was made less potent by the crucifixion of Christ. I have not discovered that the persecution of the martyrs or the ten edicts for their annihilation were of any value save to strengthen their power, and to bring the ethical system they taught into greater prominence in the world. At this moment your strongest force is in your enemies. Those who assail you are really your friends. They rally to your side those who would not otherwise approach you. They bring forth from within the strength that sustains you. Truth is adequate to the full test. Where there is pressure there is response; where there is inactivity there may be no flowing fountains. The smiting of the rock in the wilderness is the figure of truth expressing what is given to mankind spiritually by a sufficiently potent power. There are safety-valves here. In your own

natures you indicate the ways of your growth by erratic conduct. You do that which yourselves and your friends condemn. You are ashamed; they are ashamed for you. The next day, or another year, or cycle of years, you have grown stronger. Why? There was something in the truth that has agitated the surface of the waters. Your life was made eccentric by the struggle. Truth was not responsible for what was within you, nor responsible for what it did to you, but the ultimate revealed what would never have had expression but for

Spiritualism is not responsible for the eccentricities that have been born of its presence in the world. These expressions are the result of human states preceding its advent here. Gathering its results from these states, the world has been made aware, not of Spiritualism, but of individual eccentricities. You can afford at this have been been with a smile the various degrees of anguish and humiliation you have suffered, as you supposed, for truth's sake. Do not deceive yourselves. You have not suffered anything for truth's sake. What you have suffered has been, perchance, for the sake of pride, for the sake of individual selfish ness, or social position, or earthly standing, But for truth's sake men do not suffer, since there is no consciousness of suffering where the entire life is merged in the entire truth. We separate ourselves from the great ultimate by the trifles of individual and personal life, and people are liable to consider that God is affected by what affects them, never being aware that the infinite is beyond the finite in the inexpressible degree; that whatever affects the finite is for the finite growth; that the infinite

remains self-abiding forever. I conclude at this hour that there are many among you who consider that the divisions and dissensions among Spiritualists must prove disastrous to the cause. To what cause? There can be no real cause affected by individual conflict. If your individual cause is affected, it is either to test it or to destroy it. If the individual cause is unworthy, it will be destroyed; if it is allied to the truth, it will remain evermore. The discussions that are going on among you, the differences, the personalities, the selfishness, these are all so many tests of the fitness of those who have received this truth to proclaim it to others. The process of testing is going on. How much has been gained? To what degree of heat have you been tempered? How can you bear the struggles of life? Are you fitted to go forward as messengers, teachers, exponents? Those who are not fitted are rejected by their own condition. No one rejects another. The mechanism that is imperfect is stored away for further repairs or another remodeling. The ship found unsea worthy is not sent forth as the evidence of the highest that the master-builder can do. There must be at this hour a test in every movement. The spirit-world does not apply the test. The test is in the knowledge that spiritual agencies are working all the time upon you, and the spirit heat, all the time solving and fusing the elements of life, will bring you to a point where to be tested will either be to be accepted or rejected. If rejected, you are certainly not the worse. It is only because the truth has not probed deeply enough, or because you have not been sufficiently melted in the fire of its presence. The furnace is here. The power under which it is operating is a spiritual power. The position that you at this time express is precisely the gauge of your spiritual growth. If you are conscious only of yourselves, you are conscious of the smallest part of the truth. If you are conscious of angels and spirits and ministering powers and principles, you are in the pathway of the largest expression. Any intermediate state between these is a conflict of persons, not of principles; is a departure from different standpoints of observation, not from the sun itself. A luminous body is not affected by the various spectroscopic analyses that prove whether the rays of light emanate from it or not.

Whatever constitutes your observation, therefore, at this hour, is from your individual growth and expansion. Nor are you to blame any truth, nor are you to express yourselves as having been punished, under any penalty or form of waw, for any particular espousal of the truth. There are those who say, "I have for many years adopted this truth, and have suffer-

pecuniary ways; suffered in the standing which I held among my fellow-men." And is this the world receives is only its portion, of which what you offer in exchange for truth? So valuable as are these things, why not adhere to them? If my social position is better than the knowledge of the universe, if I am more valuable because I am ignorant, let me remain so. cannot afford to lose that which is most valuable. Then pray let us have the social position, the standing among men, the recognition as being of sane mind, but let us have no truth. since whatever is dearest to humanity should be held as most sacred. We have a bounty upon imbecility; idiocy is therefore at the highest possible premium. Let us adhere to these, and forget that the spirit longs, the mind searches, and the conscience is ever seeking for the highest and best good. But you say, "I want the truth." Then you want nothing else. If truth feeds the mind, if the spirit is satisfied, then you do not wish for that other condition that was its opposite. You can afford, then, to cease to be idiots; imbecility is not compatible with knowledge. You cannot possibly serve the two masters. The ancient teacher was aware of this. Your Mammon is not always in gold. Sometimes it is in pride; sometimes it is in position; sometimes it is in the fabric of society, that builds up the ancient god so high that even the Egyptian Apis would not seem so sacred as this great structure that mankind has reared against the very doorway where you seek admittance. That doorway will be open ed. You have to fight your way to it, perhaps. Perhaps it will be attended with some discour agement and downfall. There may be pitfalls in the way, and you may have over-estimated your strength; but each attempt tests it, and by and by you arrive at the entrance. A science that is as prophetic as was Kepler's, as was Herschel's, can afford to wait; can afford even to be misunderstood and misconstrued for I have no idea that the stars yet undiscovered are in mourning because of it. Ours is the blindness, not theirs; and the angels unrecognized by you are not thereby eclipsed. The vision that you might otherwise behold is veiled from your sight.

Spiritual power, as I understand it, is the

solvent of problems that heretofore have been the bugbears of the world. As I understand it. it is a truth that includes all these elements, and the man of science does not separate from his universe either the earthquakes, the tempests, the comets, or the chaos that preceded the formation of worlds. I am not aware that the student of spiritual truth can afford to separe obliged to consider that every stage of human life is included in the spiritual problem; and that the truth is so large that it is not affected, diluted, or narrowed by the presence of human imperfection, or fraud, or whatever is discovered among you. There are many who suppose that every exposure, so-called, of a medium, is something that operates against the cause of Spiritualism. I have not so found it consider that every exposure is another test, either of the weight of the truth itself, or of the strength of its advocates. The truth always stands preëminent; the advocates do not. If they are not of the right metal, there must be tests before the truth lays too great burdens upon them, or before they are called upon to bear any wider message to the world. If they fail in that test, it is better they should fail now than with larger responsibilities. I do not consider that those who enter Spiritualism with just one ray of light appealing to their vision can do other than retreat at the slightest obstacle. I do not consider that those who adopt the truth because they have had one correct channel of expression, are of value to the truth, in any essential particular. It may be a limited comfort; it may for the time minister to them; but whoever sees but one gleam of truth, and is appalled when that channel is closed, either by its own imperfection or the default of others, is of no possible value to the great presentation of the truth. An evidence is such or it is not. If it is, no after-line of revelation invalidates it. If it is not an evidence, then the sooner you are aware of it the better. If you perceive your spirit-friends, no matter through what channel, whether it be by materialization, by personal evidence and personal presence, by knowledge which was known only to you or them, by ministration through another spirit, by sound or sight, that testimony is not invalidated by anything that may come to another person. If it amounts to testimony, it always remains testimony. If it does not amount to testimony, but was aided by your own desire or wish or if you are so weak as to be affected by whatever disturbing causes may come afterwards, then the sooner the world is made aware that your evidence is based, not upon fact but upon impulse, the better it is for the world. Truth stands the test from its many points, not from one only, and a cause is not affected by any amount of human imperfection. If it were so, we would have no truth. If it were so, no science would be complete. If it were so, the Golden Rule would stand for naught. I take it that in the advocacy and advance-

ment of the subject that is given to the world, you mistake yourselves for the subject frequently; that the theme is not what distresses you, but your own convenience, and that the theme does not possess those who are moved by it. The martyrs and reformers of the world are those to whom the subject was greater than themselves. If truth be not greater than the ness the negation; the affirmation is concealed | but is freighted with knowledge to the man of | ed much thereby." In what have you suffer- | individual, then there can be no adequate ex-

the universe is larger than the world, and what the universe is the infinitely larger state.

Remembering this, the thought of Spiritualism is so much grander than the individual or person who decries it or debases it, that, being the largest and fullest and completest, the individual is of no greater value in comparison with the whole truth and its ultimate than the atomcompared to the world. Yet the individual is so valuable that the truth continues forever and ever to shine upon him, as the atom is wrought upon forever and ever by the countless pulsations given by light and motion; and as the momentum of a planet is affected by its inward and outward relationship to other planets, so the individual is affected by the individual relationship to other persons and to the whole universe of souls: so valuable you cannot be lost sight of; so valuable you must be forever moved by the impulses of truth; so valuable that you must be forever attached to it: so valuable that the angels and archangels can wait thousands of years for growth and unfoldment, while you are discouraged at a single mote or speck that blinds the truth for an instant from your eyes. In the whirlwind or the hurricane that sends the drowning people into eternity, God is eclipsed by a momentary fear of death, that is but the meteor-flash between them and the Infinite possession. If that were all, the universe would be desolation. But as the universe expresses immortality, the manner of advent into the spirit-world is of no more consequence than the method of expression for the divinest thought of the world. What our friend writes with is no manner of consequence to you, so long as the words uttered are recorded. Let it be stated that when the soul is bound for eternity the manner of its passage, the method by which it accomplishes the journev. is of no importance.

I cannot but smile at the feebleness of those who, considering themselves the chosen exponents of truth, regard their personal favor or disfavor in humanity as evidence of the standard of humanity toward you. It is quite true that prophets and seers have not been appreciated in their own day and time, and it is quite true that the leaders and teachers of humanity have been persecuted, stoned, and put to death. But they were less aware of that persecution than they were of the truth, and so conscious of the latter that they became impervious and blind to what is called the persecution.

Let us, therefore, remember at this hour that no truth is injured by what any individual can arate from it any of the stages or stepping-stones of its growth. We cannot afford to say willing to bear, can bear, and must bear, all that only perfect souls belong to our religion. that is included within its province; that the Our kingdom of heaven is not limited to the universe will not expel the methods of its saved, but includes also the unsaved soul. We growth, nor will Spiritualism expel those whom you censure or condemn. The thought of it is to reach humanity; the power of it is to find out human need and answer it. It does not blame you for that need, nor does it say to the inebriate, "You should not have been there": but it says, "being there, we will find you; you will be aided to rise from that condition; you will not be rejected if you are not able. There will come a time when you will be strong enough to bear the test of self-conflict." Having discovered that all human beings have traces of this necessity within them, it is also discoverable that all human beings have traces of the divine, and that these will ultimately vanquish what belongs to the earth, and is the grosser

form and expression of life. Truth to-day seems to be letting off a surplus power. The impetus given forth to accomplish and achieve recognition in the world has added more fuel and more capacity than perhaps the engine, the thought of this day, can carry; and while the surplus force is being emitted, the world may consider there is disaster. Do not fear. The disaster is the safety. The explosion is only of that which is superfluous and unnecessary. The power of the spirit, its trenchant force, I suppose is in the fact that the motor power is here, has accomplished its purpose of recognition, and will now continue on its journey. Whatever that journey may be, in the progress of humanity, embarking in it, either in its swiftest or its slowest passage, embarking in it either as workers or as passengers merely, you are aware, perhaps, of fluctuating tides, conflicting thoughts and opinions floating around you, but the great motion is here; an impetus is given to the world. Those who stand at the helm, and those who govern the advance of the ship, are capable, are mighty in potency and power. They handle truths that they are familiar with; they reveal to you evidences that have come to them through the voice of the spirit that abides in the eternity of mind, and is not afraid of storms, or tempests, or earthmakes, or wildernesses of human wrong, but responds to every blossom of hope upspringing in your hearts; takes cognizance and has compassion for every human shortcoming, and will unfold and perfect every human thought that turns toward it upon earth.

The Banner of Light enters upon its liftieth volume with its next number. The publishers, Colby & Rich, will mark this event by enlarging their paper to twelve pages, an increase of fifty per cent, in size. Twenty-five years of journalistic life ought to give this paper a firm hold upon public regard, and this addition to the pages gives evidence that it has dition to its pages gives evidence that it has done so, and it enters upon its second half century of existence with its vigor unimpaired and its prosperity assured. Its veteran editor, Luther Colby, a native of this place, still stays at the helm. In our opinion it is the ablest journal published in the interest of Spiritualism.— Weekly News, (Amesbury, Mass.) Saturday, Sept. 17th, 1881.

The earnestness of life is the only passport to the

A SONG OF THE FOUR SEASONS.

When Spring comes laughing by vale and lill, By wind-flower walking and daffoill— Sing, stars of morning, sing, morning skies. Sing, blue of specificell, sing, morning sizes, Sing, blue of specificell, and my Love's eyes. When comes the Summer, full leaved and strong, And gay birds gossip, the orchard long. Sing, hid, sweet honey, that no bee sips; Sing, red, red roses, and my Love's lips. When Autumn scatters the leaves again, And piled sheaves bury the broad-wheeled wain ing, flutes of harvest, where men rejoice; Sing, rounds of reapers, and my Love's voice Sing, rounds of reapers, and my Love's Voice. But when comes Winter, with ball and storm, And red fire roaring and ingle warm, Sing dist, sad going of friends that part; Then sing glad meeting, and my Love's heart, Vestes Doin

Form-Haterializations.

SOME REMARKABLE SEANCES.

Winder the above builtion our English confermourary. Light, publishes the following interesting narrative from the pen of Hon, J. L. O'Sullivan, now in Europe, of what he witnessed at three scances attended by him in London, August 11th, 13th, and 27th, the medium for the first two being Mr. Husk, of 26 Sandwich street, Burton-Crescent, and for the last Mr. A. H. Fliman.-

We were six besides the medium. The latter sat between me and a young man, a stranger to cation of what proved to behis profession. A niuwhich we sat with all hands joined. The door was locked inside, the musical box wound up, hoatswain of that ship, soon made themselves and them. After the musical box had run down, it was, on my request, wound up again by another hand than that of any of the mortal company present, for the hands of each one present were held by those of his neighbors. The box was then kept going through the evening, sometimes on the table, sometimes on the heads of the sitters, sometimes behind us, sometimes floating about the room overhead, and sometimes, when requested, knocking the ceiling. The chimes and bell at times would accompany its tunes. Lights would flash about in the air. and a pair of luminous eyes were several times have passed through this top cross-piece of the momentarily visible just over the middle of the table at a height of about a counter of feet pass, or that the chair, remaining solid, has above our heads; but the spirit (John King) had not "nower" to materialize more completely. Hands touched us a good deal, often from be- is less inconceivable than that the wood, flesh hind us as we sat. We were also from time to j and bone should have passed through each othtime touched with the pasteboard tube. One er, both in a state of solidity. And this thing, sitter, who, when the critice of the pasteboard as you see, has taken place without our contube was applied to his lines seized it with his sciousness of it. This passage of matter through teeth, stated that it was wrenched away so as | matter may now almost be called a common almost to tear out his front teeth, and he instantly received a loud, and strong whack from . You are fortunate in having witnessed so many it on the side of his head. I pass, rapidly over test phenomena on your first scance with a all these usual manifestations, my particular) good medium. They have given you a great purpose being to tell about the stranger alluded I deal to think over. I advise you to do so, and to as holding the medium's right hand while I | then to seek for further enlightenment on a

THE BEWILDLIED LIEUTENANT. He pretty soon got not a little excited with all that was passing around him, especially when he would be touched by hands from behind, or underneath the table, and would hear the same voices now in front of him, now behind, now to the second evening after. the right, now to the left, and now overhead, to say nothing of the musical instruments floating about, and the box now touching his head. now knocking on the ceiling, and now winding itself up when high in the air above. "What is all this? I don't understand it! What's the meaning of it all? I want to go!" etc. I told him he need not be afraid or uneasy; that these things were being done by spirits who were make us know that they exist around us and who now wanted only to make us know for we had better live accordingly. "Yes, that's King, close to his ear. John King rebuked him pretty sternly for his profanity of language, for the names of God and the devil were frequent on his tongue. He would apologize and plead his nervousness and excitement as Fexcuse why he could not command himself. In | that death | had not severed certain ties. The the same way he had several times to excuse himself to his neighbor on his right, whose hand he squeezed much too strongly for comfort. "Who are you?" he said to John King, "I am one who was once a sailor as you are." "How did he know I was a sailor? Nobody ever takes me for one," said our friend. "Well, perhaps you can tell me who I am?" No response. "Can you tell me my name?" No answer. "Well, my initials are"-[I forget what he gave: I will say A B C.] "That is not true," responded the voice; "they are X Y Z." [That is to say, very different ones were given. Of course, I do not feel at liberty to give the gentleman's name.] And then the spirit gavehis entire and correct name. "Good God! how did he know that? Nobody here ever saw me before!" The climax was capped, in regard to his name, when the spirit addressed him as " Licutement," which he admitted to be correct. He presently had another start of astonishment when the spirit told him something, which I did not catch, about "your friend Scanton," "Why, there is not a living soul in London," he exclaimed, "who knows that I know Scanlon !". I asked the spirit if he could not give Lieuten-- the name of his present ship. "I do not see that," answered the voice, after a short pause; "but you have sailed in the Eurydice before she was altered." "That 's true, too," was our friend's reply, "but how did he know it?" It has occurred to me since that probably he was not at present attached to any particular ship, though I did not think of asking him.

I asked John King if he could not show himself materialized. "I'm afraid not, but I am trying," he answered. I remarked to the lieutenant that I had no doubt but that he would do so if he would only keep quiet. But it was in vain. He was irrepressible. He could not remain quiet a minute at a time without bursting out with his exclamations or excited remarks, in which he was pretty sure to forget to described. And during those last few minutes, drop his sea-going profanity. "I never saw anything of this before, nor anything like this," was one of his remarks: "I know two fellows who are Spiritualists, but I always set them down as a pair of idiots." After a while he exclaimled aloud, "What shall I tell them at home? Why, when I tell them all this, they

won't believe me-no, they won't believe me." spirits present to myself and others, confining other occasion I will try to get more light on myself to our "lieutenant." The medium after a while began to awake from his trance. His what was that which was touching my wrist, convulsive twitchings and movements fright- the voice answered that it was a "magnetic im-

ened our friend. "He's in a fit," he exclaimed. ' Pray be quiet," I said; "he 's only waking up. Don't disturb him. Be quiet, I beg of you." But he is sick, I tell you—he may die!" "No, he won't-only pray be quiet." Presently the medium began to speak. I lighted the candle, when a new surprise still further bewildered the lieutenant. At the beginning Mr. Husk had been seated at the table in the ordinary way, with his back to the back of the chair. The back of the chair was now toward the table and in contact with it, and he was a-straddle of it. The back of the chair had not the common tranverse rungs, but vertical ones, eaving three vertical open spaces. The medium's hands were resting on the top of the table near the edge, firmly clasped in ours, his left hand in my right, and his right hand in the lieutenant's left. The chair was threaded upon his two wrists, which passed through the two outer of the open vertical spaces made by the upright bars, which I may call vertical rungs. The chair had been turned round, and threaded upon the medium's wrists while his hands had been closely clasped in ours. "Look at that," exclaimed our friend; "how did that chair get there? I declare I never let go his hand for an instant. I held on to him like grim death." "Nor did I let go his hand for an inall present, whose appearance afforded no indi- stant," I replied; "and if I had it would not have affected your side." His eyes seemed as sical box, bell, chimes, an iron ring, and a paste-board speaking-tube were on the table, round there!" he said. "But it is on there, and it cannot get off without our letting go of his hands." "But what's the meaning of it? I and the light put, out. The sonorous voice of don't understand it." "No wonder-nor do I. John King" and the hearse one of the spirit But it seems to be something like this. All called "Irresistible" the says he was | matter, from the most dense to the loosest and | could have known. We had seen a materialized most porous, is composed of atoms, held togethheard, and various remarks passed between us | er in solidity by some force of attraction, probably electric or magnetic, perhaps spiritual. If this force were relaxed; the matter would at once be disintegrated into vapor. Some spirits seem to have the knowledge and the power which enable them to relax momentarily that cohesive force, and then instantly to re-integrate the atoms in their former exact relations and cohesion. Then can take place that phenomenon often witnessed, and which I have often before seen called the passage of matter through matter. In this instance it is clear, either that the medium's wrists, remaining solid, chair, which must have dissolved to let them passed through the wrists momentarily dissolved. Incredible as either may seem to us, it phenomenon in the experiences of Spiritualism. subject in regard to which your two friends were not quite the 'idiots' you took them for when you knew nothing about it." He made gentlemanly apologies for his conduct at the scance, which were readily accepted, and said

> I therefore attended that next seguee, partly from curiosity about our lieutenant, and partly in the hope of doing him some good. But he was not there. In his stead was a gentlemanly American investigator.

he would come again to the scance to be held

The medium sat to oblige him, though conrary to his own inclination. We were only three, besides the medium, whose seat was between this stranger and me, all hands being good-natured and kind, and only wanted to clasped in the circle. Phenomena with a general similarity to those of the preceding evening ocare realities: that he would soon come to know | curred; and the scance was a good one, though | that they were disembodied spirits who had again there was not "power" enough for the lived in the flesh as we are doing now, and production of a visible materialized form. One siderable racket was heard in an old cabinet in of the voices addressed "Mr. American," to sure that we have immortal souls and that which I answered, but it was rejoined, "Not you, Mr. O'Sullivan; I meant the other Amerjust it!" said the deep, sonorous voice of John | Ican.". This was our first intimation of the nationality of the stranger, who owned the soft impeachment. He was not in mourning, but the voice said to him (in substance) that he was there to seek consolation in the assurance of the life beyond the grave, and in the certainty correctness of this was confessed. He did receive, in names and messages, etc., given to him by the voice, what he recognized as full satisfaction to his wishes, and expressed himself as very happy and grateful. He rejoiced that he had come there.

Before the commencement of the scance, he had been very particular in examining the room and its shuttered window, opening cupboards, etc. Toward its close he remembered that, by an oversight, the door had not been locked, which of course had left it possible for a confederate to steal in. He said that he did not doubt the good faith of everything that had passed, but he could not relate the séance to others without its being found defective as evidence from this oversight in regard to the door. The voice said that we should not break the circle now to lock the door, but that he should soon be satisfied; and that perhaps after the next manifestation about to be given, he would not care for anything more. That manifestation proved to be again that of the passage of matter through matter. This time it was not by the threading of the back of a chair on the wrists of hands firmly clasped by others; it was that of a solid iron ring (which had been lying on the table) being passed over and enclosing the medium's two wrists, while his hands rested side by side on the edge of the table, clasped in those of myself and the American investigator. The ring was perfectly solid, in a single piece, and of five or six inches in diameter. It was a perfectly conclusive case. It would seem that the spirits had first tried unsuccessfully with the chair, for I had perceived it to have been moved about for perhaps a couple of minutes. It had rested for some time on its bottom rung on my knee. It then vanished from there, and in a few minutes after, when we were told to "light," the medium was found seated on it as before, and the iron ring was on his wrists as while the invisibles were operating on and about the ring, I had felt the ring in external contact with my own wrist. Was it possibly made to pass through our wrists (dissolved) and not those of the medium, or our wrists to pass through the ring (dissolved)-and was its contact with my wrist merely accidental while the arrangements were being made to pass it (dissolved) I pass over all that was said and done by the over the medium's wrist close to mine? On an-

this subject. I can only say that when I asked

or my wrist through the ring, I certainly had no | into his materialized form, provided he were noticonsciousness of it, though my attention and my senses were never more on the alert ...

Before we re-lighted the candle, a voice told us now to lock the door and sit again for a short time if we chose. This was done, and a short séance followed, in which all the manifestations were repeated which had occurred before, when the locking of the door had by oversight been neglected. Our American investigator was more than satisfied.

On the evening of the 20th inst. I had another séance with Mr. Husk, at which our "bewildered lieutenant" was again present. I add a notice of it, which may be entitled:

RATIONALE OF THE PASSAGE OF MATTER THROUGH MATTER.

Lagain sat next to the medium, holding his right hand, his left being held by a lady from Northampton. Neither of us for a moment relaxed our hold throughout the séance.

Our lieutenant was now calm, and was a perfeetly well-behaved gentleman. He recalled to me what I have omitted to mention before, that when the spirits had given the name of the Eurydice as that of a ship in which he had sailed, they named also as another, the Simoom; both of which were correct. My previous conjecture as to the reason why they had not given. when requested, that of the ship to which he was now attached (namely, that perhaps be was not now attached to any), proved correct, for he told me he had some time ago resigned from Her Majesty's navy to engage in private business. But he was again startled at a name being given which nobody in the flesh present form (John King), who held the light close to his own face and his face close to us. A voice told us to observe his profile as not resembling that of the medium. Our lieutenant remarked on the shining eyes of the form, saying that they were "as black as coals." " Yes," instantly spoke the same voice, "as black as your uncle." "How did he know that my uncle's name is Coles?" exclaimed the lieutenant. Here was a curious pun by a spirit; but it was the seventh name that had thus been correctly given in regard to a stranger, entirely unknown to all of us mortals present in the flesh. I also omitted before to mention that John King, on my request (I having heard it before), gave a specimen of his power of voice. Close to the lieutenant's ear he gave a nautical hail which could have been heard from the deck to the top of "the mast of some tall ammiral."

The lieutenant had, on the 19th, attended another seance with the same medium at a private house, at which had been present some great Church dignitary and his wife-a bishop or a dean. It was highly satisfactory, so he understood, to all present.

Our friend was now getting somewhat acclimatized to the atmosphere of séances. Our present one was very good. A large and heavy musical box figured this time. It, too, was kept wound up by the spirit-called "Irresistible"—the old boatswain of the Irresistible. It floated about overhead, &c. A stringed instrument played an accompaniment to its airs; as did also a bell to the tune of "Home, Sweet Home," so well as to elicit braves from us. All hands, meanwhile, were securely locked round the table. That there was a good materialization has been already mentioned. Besides showing his face, the materialized spirit showed his hand very conspicuously laid upon the surface of the phosphorized glass or slate. But the crowning feature of the scance was the phenomenon of matter passing through matter We had before witnessed the medium's hands securely clasped in our own, yet having a chair or an iron ring threaded upon his wrists. This time it was much more. "John King" had taken his departure with his usual farewells and blessings. "Irresistible" alone remained. He told us he was preparing a manifestation such as had not been witnessed before: Conwith furniture rubbish, including two or three chairs piled together. One of these proved afterward to have been taken out of the closet, as was indeed sufficiently indicated by the sound. Meanwhile, the grasp between the medium's hand and mine on his right and the Northampton lady's on his left, was still more tightened, and he went through some convulsive shiverings. When raps on the table gave the signal for lighting the candle, it was found that his own chair had been turned round and had been threaded upon his wrists precisely as at the first of these seances. Besides this, the extra chair (the cross pieces, and open spaces of the back of which were tranverse, those of the other being vertical), was also threaded upon his wrists, its legs being in the air over the top of the table, and its back overlying that of the first chair. Over and above these two double threadings of two chairs, two solid iron rings were found on his arms, one on each, above his elbows. Here were three distinct cases of matter which had passed through matter: first one. then a second, and a third piled upon the other two. This was indeed something unprecedented. I regretted that it could not be photographed on the spot. But we were five or six persons who witnessed and closely scrutinized it, besides the medium after his recovery from trance. His face, usually pallid, was highly

flushed, and shining with perspiration. I told "Irresistible" that I wanted him to answer a question. "Ask it." "This phenomenon," I said, "necessarily involves that either the iron ring (or the virtual ring formed by the rungs of the chair) has been momentarily disintegrated or dissolved, so as to allow it to pass over the medium's solid wrist, or the wrist has been dissolved to allow the solid ring to pass through it-which is it? Is it the ring or the wrist which is dissolved?" "It is the wrist." Is this quite certain?" "Yes, the wrist" (with

emphasis). This seems no trifling liberty even for pirits to take with the flesh, blood, bone, nerves, and other tissues of the corporeity of their mediums; but it is less inconceivable than the alternative idea of the solid passing through the solid, both retaining their unchanged solidity. In the physical phenomenality of Spiritualism, there are others, that I may call corporeal facts, which may be collated with this, such as (1) Home's body having been frequently elongated, so as to show a breadth of five or six inches of shirt visible between wristband and waistcoat; (2) the disappearance of weight out of the medium's body while the materialization of a visible spirit-form is in progress, as shown by Mr. Charles Blackburn's weighing-machine; (3) the serious injury sometimes wrought to the medium's body when the spirit-form, partly made up of particles taken from it, has been "grabbed" by a rash and ignorant spectator: (4) John King having offer-

pression." If the ring passed through my wrist, | urged the offer) that we might fire a pistol ball fled in advance, while admitting that it might be injurious to the medium if done without preparation on his (J. K.'s) part, which clearly implied that the spirit-form sometimes contains more or less of the actual flesh and blood mole cules taken out of the medium's body.

There are plenty of other cases of matter passing through matter where no flesh is concerned, such as the wooden ring now existing on the shaft of Professor Zöllner's table, all sorts of solid objects being brought into rooms, as "apports" through ceilings, walls, locked doors, and windows, &c., &c. Whether in all cases where rings of metal or wood are passed upon mediums' wrists, it is the wrist that opens to yield the right of way to the wood or metal. I am unable to pronounce; but in the present instance the emphasis of the assurance given by the operating spirit, "Irresistible," seems certainly to be entitled to credit. I had expected him to answer that it was the ring rather than the flesh, which opened by the momentary atomic disintegration.

Since the above was written I have had the opportunity of interrogating "John King" on this subject, at a private séance. He confirmed what the other spirit ("Irresistible") had said in respect to this particular occasion, but said that it was done sometimes in the one way and sometimes in the other; that they could equally do it in either way, and that indeed to lissolve the iron or the wood would be the simpler way. They never dissolved both at once. since the opening of a passage for the one substance through the other was sufficient. He added that it was done instantaneously. I said: 'I suppose the disintegrated molecules assume their places with a sort of clasticity like a spring when the disturbing force ceases." "In one sense, perhaps," he replied, "there is an analogy with the reaction of a spring, but it cannot be called elasticity; it is through the strong attraction of the particles for each other. That which held them together before brings them together again instantaneously after the passage of the other body. No more is dissolved than just enough to permit the passage; and it s so rapid that if you were watching it in the light you would not perceive it, which is the case with many of the physical operations of spirit force; for instance, that in which you witnessed, in Paris, the paraffine mold of my luminous stone, as you call it, drop off from the stone through a very small orifice [the stone having passed out through a very small hole in the mold without anything being perceptible to your eyes, though you heard the plash of the mold as it fell into the water.

A SEANCE WITH MR. FIRMAN.

I may add a brief notice of still another intance of "matter through matter," which occurred on the 22d inst. in my own rooms; there eing present (in the flesh) only myself and that fine medium, Alfred II. Firman, who was the medium throughout all that marvelous series of the Count de Bullet's séances in Paris,

which are pretty well known to the public. The scance was one entirely disinterestedthat is, without the charge of a fee. A trunk was our table. My left hand rested on the medium's two hands. A good deal of interesting talk passed, as usual, between John King and myself; and between my mother and me occurred some things ineffably delicious (but not to be told), both in regard to what she did, and to what she was able to say, in a voice low, but close to my ear and clearly audible. Among the things done was her usual sign of the cross; this time not on my forehead alone, but also on my breast from shoulder to shoulder. After we had exchanged affectionate leave-takings, accompanied with blessings and prayer to God by John King, he said, "But wait a minute. Take hold of the medium's right hand with your right." My left hand was already holding his left. Our four hands were thus piled together in a bunch, resting on the trunk. "Hold firmly; don't let priest or bishop, in the name of "The Church," yo. Now stand up." I did so. "Lift up the is practically the "true standard" for all such. so, but could not. "You must do it, John; I can't." It was done. And then, quick as a flash, I felt the top cross-piece of the chair, on which he had been sitting, now resting suspended on the bunch of our united hands, in the centre between us as we stood. As we were close to the door communicating with the gas-lighted adjoining room, I had to request John King to open it for me, as my hands were so imprisoned that I could not get at the handle of it; and there was the chair hanging in the position described, its legs off the floor, and the medium in deep sleep. I said, "I suppose the wooden cross-piece passed through his wrists." " No, it passed through yours, and was slid forward upon your united hands," was the reply. "Of courso it passed through upwards, from underneath?' 'Of course." Then presently after, "I did it to show you the instantaneous quickness of it, which I had before told you of. Had you been watching it in the light, you could not have seen it." This operation, quick as thought itself, was accompanied with no consciousness—not the slightest on my part. The first that I felt, and all that I felt, was the angular edge of the bottom of the wooden cross-piece of the chair-back (which happened to be a little bevelled) hanging with the weight of a rather heavy chair on the bones of my fingers, as they clasped the medium's

It seems that it is not alone upon the flesh and bones of a medium that they are able to operate this instantaneous process of dissolution of the atoms, followed by instant re-attraction into their former relations of position and reconstituted solidity. I have absolutely nothing of mediumship, which probably the better qualifies me for cool and critical observation of its phenomena. I can scarcely now look at my two wrists and realize that they have been severed as by a clean cut of over half-an-inch in width, to let the chair on which I am sitting pass through, and that I had no consciousness of it! Of course I have only John King's word for it that the wrists thus severed were mine, and not the medium's. But that it was the wrists of one or the other of us, or else the bunch of the hands and twenty fingers of the two together, that were thus severed, is absolutely certain, for there was the chair hanging on our tightly clasped hands. No one of the three processes (my wrists, the medium's, or our united hands) is more wonderful or more 'impossible" than the others; and having always found John King stanchly honest and true. as well as kind, I cannot and do not doubt his word that the parted and reunited wrists were my own. Like Monk Lewis, I do not say the thing was possible, I only say it was true.

London, Aug. 28th, 1881. J. L. O'SULLIVAN.

If you want to study the immense variety of the human face in expression, you should gaze upon the moblle countenance of a deaf and dumb man when he reaches under the plank walk for a lost nickel, and ed to the Count de Bullet and myself (and even | picks up a raw bumble bee by the stem.

Original Essays.

THE BASIS OF MORALITY. OR THE SPIRITUAL THEORY OF ETHICS.

BY A. E. NEWTON.

To the Editor of the Banner of Light: Some time since, in a review published in your columns, of the work entitled "Ethics of Spiritualism," (see Banner of Light of May 17, 1879, et seg.), the writer took occasion to speak of the desirableness that some competent hand should undertake the work of pointing out the ethical significance of Modern Spiritualism, or in other words, of elucidating and establishing the true principles of morality by the aid of the light which Spiritualism has thrown upon the origin, nature, relations and destiny of man.

The need of this arises, as then indicated. from the fact that Spiritualists as a class have lost confidence in the popular codes of morality. founded as these are on doubtful religious or legal authority, or on questionable public opinion; and hence, in the absence of any generallyaccepted standard of their own to which to anpeal, have naturally drifted into somewhat diverse opinions and practices.

It is desirable that the true basis of moral obligations should be pointed out, if possible, with self-evident-clearness, and the rule of human duty in all relations be made so plain, if practicable, that no well-meaning person-at least, no carnest Spiritualist—need mistake its application.

As the volume above alluded to proved in some respects unsatisfactory (prominently in that it professed to found its system of ethics on a very questionable if not impossible theory of evolution, giving no adequate conception of the source and nature of the human immortal spirit), and as no one else appears to have attempted to supply the desideratum, the following suggestions are offered in the hope that they may prove a useful contribution to the desired

WHAT IS THE TRUE STANDARD OF MORALITY? Morality is defined by Webster as "the relation of conformity or non-conformity to the

true moral standard or rule." The question at once arises, What is the true moral standard or rule? Does any standard exist aside from the injunctions of alleged divine revelation, or the enactments of Church or State, or the prescriptions of public opinion? Is there a standard based in the nature of things, or the constitution of man, to which all are amenable, whether they recognize it or not?

THE AUTHORITARIAN THEORY.

The popular and most prevalent conviction in so-called Christian countries is, that the only basis of morality is Divine authority, and that the only safe and complete rules of conduct are to be found in the Bible, considered as a revelation from God, and more especially in that part of it called the New Testament. But the earnest student here meets with the practical difficulty, that somewhat diverse moral precepts are given, on some points, in different parts of the Bible, and even the New Testament is not clear and explicit, or is double-voiced on some matters of much importance; so that some of its most devout receivers have been at variance in their moral codes. Witness the opposite views that have been and are maintained by devout Christians on the questions of human slavery, war, usury, obedience to rulers, marriage, divorce, celibacy, Sabbath observance, and many others.

The Roman Catholic church has attempted to solve this difficulty for all its adherents, by assuming that "The Church," in its organic capacity, and through its constituted authorities. is the sole interpreter of the Bible, and the infallible legislator for all Christians, in morals as well as in theology. This settles the matter for all good Catholics. The dictum of the

But the Protestant is not thus comfortably provided for. Maintaining "the right of private judgment," he is often if in earnest, severely perplexed between conflicting texts of scripture and diverse conclusions of rival ecclesiastical bodies or teachers of ethics. Generally, however, he settles down into satisfied conformity with the prevalent views of the sect to which he happens to belong, or perhaps of the community in which he chances to live, and thus the dictum of his "denomination." or of Mrs. Grundy, becomes practically "the true standard" to him.

Thus it happens that practices which are considered entirely moral in one so-called Christian community are regarded as grossly immoral in another.

There are many persons, however, in our day, who have no belief in the divine authority of the Bible, and who profess no allegiance to any ecclesiastical body. Many of these look to the State alone as the source of authority on moral questions. Whatever the civil law enacts, or permits, these regard as moral and right. What the civil law forbids and punishes, they regard as immoral and wrong. And this becomes their only "standard." what is right and moral in one State or country may be wrong and immoral in another.

In view of these incongruities, and the lack of anything like a proper and systematic moral culture in our methods of public education, it is not much to be wondered at that many people come to think that there is no such thing as a universal standard of morality-no fixed and absolute rule by which right and wrong may be determined; and hence claim that it is proper for each to do what is right in the sight of his own eyes. And this is apt to be just what each one feels most strongly inclined to do -such inclinations being modified more or less. usually by early education and surrounding influences.

THE UTILITARIAN THEORY.

Aside from all Authoritarian theories of morals, however, that known as the Utilitarian is more generally accepted among serious freethinking people. This makes that obligatory which is most useful to mankind-in other words, the promotion of the greatest good of the greatest number is the standard of duty.* Among the prominent advocates of this theory were Dr. Priestley and Jeremy Bentham, in the last and present centuries. The theory assumes the existence in the human mind or soul of a sentiment or intuition that it ought to do that which is for the good and not the harm of others. This standard thus has its basis in the nature of man and of things. But it leaves it to the intelligence, observation and experience of individuals and of humanity at large to ascertain and determine what is useful and what harmful to the best interests of the race, instead of

"Some phrase it that "the production of happiness" is the test of morality; but since many interpret happiness as the synonym of pleasure, and often c. a low and selfish grade, I prefer to avoid that phrase.

having this infallibly determined for them by a superior Power and Intelligence.

"THE FITNESS OF THINGS."

Another theory, which has some following among the more cultured and refined classes, makes the standard of morality to consist in The Fitness of Things. This was first enunciated by Dr. Samuel Clarke, of England, in the beginning of the last century, and has an able exponent in Dr. Peabody, now (or late) Professor in Harvard University. The latter says:

Fitness or unfitness may be predicated at every moment of every object in existence, o the relations by which each object is controlled and of every intelligent being with regard to his voluntary position in the universe. Fitness and unfitness are the ultimate ideas which un-derlie the terms right and wrong. We are so constituted that we cannot help regarding fitness with esteem and complacency, unfitness with disesteem and disapproval, even though we ourselves create it or impersonate it. . . . Duty has fitness for its only aim and end. To whatever object comes under our control its fit place or use is due, and our perception of that due constitutes our duty and awakens in us a sense of obligation."

This theory, like the preceding, is based in the nature of man and of things, and, like that, requires intelligence, study and culture for the right application of the rule of duty. In this respect both systems seem superior to the Authoritarian, inasmuch as the latter arbitrarily prescribes what shall or shall not be done—thus repressing and paralyzing, instead of stimulating, the exercise of the moral perceptions and discriminative powers.

The theory of Fitness, however, though doubtless correct in itself, seems inadequate to the popular need, as a rule of morals, for the reason that it is too finely drawn to be appreciated by the masses—those who are most in need of moral restraints. Only the cultured and the refined can realize its force or be competent to its application. Utility is a far more generally appreciable idea. But even this is capable of a much more forcible and vital presentation when traced to its primary ground or basis in the universal relationship of mankind, as will hereafter be shown.

DR. WAYLAND'S THEORY.

Probably the theory of morals most widely accepted in this country is that put forth by the late Dr. Wayland, whose work has been made a text-book in many of our schools and colleges. It is a combination of what may be called the Relational and the Authoritarian theories. Its fundamental propositions are thus stated by the

"It is manifest to every one that we all stand in various and dissimilar relations to all sen-tient beings, created and uncreated, with whom we are acquainted. Among our relations to created beings are those of man to man, or that of substantial equality, of parent and child, of benefactor and recipient, of husband and wife, of brother and brother, citizen and citizen, citiof brother and brother, citizen and citizen, citizen and magistrate, and a thousand others. . . As soon as a human being comprehends the relation in which two human beings stand to each other, there arises in his mind a consciousness of moral obligation connected by our Creator with the very conception of this relation. And the fact is the same whether he be one of the parties or not. The nature of this feeling is, that the one ought to exercise certain dispositions toward the others to whom he is thus retions toward the others to whom he is thus re tions toward the others to whom he is thus re-lated, and to act toward them in a manner cor-responding to these dispositions. The nature of these dispositions varies, of course, with the relations. Thus those of a parent to a child are different from those of a child to a parent; those of a benefactor to a recipient from those of a recipient to a benefactor; and both of these differ from that of a brother to a brother, or of a master to a servant. But, different as these may be from each other, they are all pervaded by the same generic feeling—that of moral obli-gation; that is, we feel that we ought to be thus or thus disposed, and to act in this or that man-

So far our author, unquestionably, is on solid ground. But, unfortunately, in proceeding to apply his theory, he has plainly diverged upon a path that is assumptive and doubtful. Instead of clearly delineating the dispositions and duties that intuitively pertain to the undeniable relations which human brings sustain to each other, or even mentioning the one universal re lationship which underlies all others-that of Brotherhood—and portraying the obligations which necessarily spring therefrom, he seizes upon a relation which to say the least, is far less obvious, and proceeds to base his system of morals upon an assumption which it is impossible to substantiate—to a large class of minds, at least. To quote his words, somewhat abbre-

'We stand in the relation of dependent, help less, ignorant and sinful creatures" to an "Infinite Creator, Preserver, Benefactor, Lawgiver, and Judge," involving "obligations greater than our intellect can estimate;" and hence "we are bound to act precisely as He shall condescend to direct." "The Scriptures of the Old and New Testaments contain a revelation Old and New Testaments contain a revenation from "this Creator, and in them is to be found "all that God has been pleased, to reveal unto us by language, and therefore all that is recorded in language that is ultimate in morals, and that is, by its own authority, binding upon the

This is Authoritarianism, of the most rigid stamp. Of such a basis of morals it is sufficient to say that, not resting upon self-evident truths, nor upon facts which command the assent of all intelligent minds, it is not adapted to universal acceptance. It does not commend itself to that large and increasing class who are unable to receive the Bible as a special and infallible revelation from an all-wise Creator-a class whom all religious people suppose to need the restraints of morality quite as much, to say the least, as do themselves. In other words, this theory, making moral obligations to rest chiefly upon a particular and doubtful form of religious belief, is quite too narrow and questionable to answer the needs of modern society.

The system, moreover, involves the element of absolute and arbitrary authority. It does not appeal in the least to the powers of moral discrimination implanted in the human soul itself, nor recognize any basis for morality in man's own constitution and the laws of his being, where we should expect to find their true ground. It simply commands, and requires unquestioning obedience. Authority may be well may be necessary—for the infantile condition of the race, or of the individual, before the discriminative powers have had time to develop; but if it always continues to be employed, these powers will never become developed. The time comes when authority should give place to interior perception and intelligent conviction as a guide. It may be well to perform a right act. or refrain from a wrong one, because some one tells us we ought to, and will punish us if we do not, but it is far better and nobler to do it because we see and know the act to be good or bad, and why it is so. The former is characteristic of infancy and childhood; the latter belongs to

the dignity of man and womanhood. A continued reliance on any authority external to ourselves tends to keep us ever children in understanding and moral discernment; it oppresses and dwarfs the mind and the whole moral nature. It is plainly desirable, on the

powers of moral discrimination should be stimulated and impelled. These powers themselves are a proof of our participation in the essential nature of the Infinite Mind. Their growth is promoted, not by arbitrary prescriptions imposed by authority, but by the thoughtful study of the effects of various acts or lines of human conduct, and the use of such powers of discrimination as we possess. The Authoritarian scheme of morality, therefore, is not adapted to the advanced stages of human progress.

But the untrustworthiness of Dr. Wayland's system becomes more fully apparent when we reflect that there has been and can be no revelation from the Creator of man, in human language, through human instrumentalities, that is not liable to imperfections. And this for the plain reasons, (1) that human language is imperfect. (2) human beings as mediums of revelation are imperfect, and (3) human apprehension of the meaning of a revelation is imperfect. The Old and New Testaments, with all other socalled sacred scriptures, consist of series of writings in imperfect human language, given through imperfect human instruments, and have come down to us from a long past epoch through at least questionable hands, subject to interpolations and mutilations, many portions of them being of doubtful interpretation. Hence the accuracy and authority of all such revelations, in all their parts, require to be tested by our own mental and moral perceptions, such as we have, before we can accept them as binding. We are obliged, therefore, of ourselves, to judge what is true and "what is right," as Jesus is said to have urged upon men in his day. We are necessitated to "prove (or test) all things," as Paul insisted. And the final test of any revelation is in ourselves-in our own perceptions of what is right and good and worthy of a Divine "Omnipotence," as Dr. Peabody well remarks, "cannot make the wrong right, nor the right wrong. God's decrees are not right because they are his, but they are his because they are right. . . , Right and wrong, as moral distinctions, in no wise depend upon the divine will and law."

No alleged ancient divine revelation, therefore, can furnish either a safe and solid basis or a standard of morals.

THE SPIRITUAL THEORY.

The light which Modern Spiritualism has thrown upon the nature, constitution and relations of man enables us to propound a theory of morals resting upon a firmer basis, more widely acceptable to thoughtful minds, and better adapted to the present stage of human progress, than any Authoritarian system can be. One, moreover, which includes both "Utility" and "Fitness," as well as "Relationship," recognizes what truth there is in the doctrine of "Intuitive Moral Sense," gives ample stimulus to individual culture, and affords a standard that is universal and simple in its application.

Modern Spiritualism, as accepted by a majority of its adherents, teaches that all human beings (and probably all intelligent beings in all worlds) are, as to their inmost spiritual natures, of one origin and one essence. Most Spiritualists believe that all such beings are in some sense the offspring of the One Infinite Spiritthough this is not essential to our theory. Hence all finite beings are interiorly and intimately related to each other. This relationship is one of essential equality, or Brotherhood, and this underlies and is paramount to all other relationships, whether of parent and child, master and servant, king and subject, or any other whatsoever.

The inner or spiritual selfhood of every being s consequently pervaded by an instinctive or ntuitive consciousness of kinship to all other

Inseparable from this consciousness of kinhip is the intuitive feeling that love, in its broadest and best sense, or good-will, with such acts as properly flow from good-will, are due to all beings thus related, and ought to be felt and performed. And, reversely, that hatred, illwill or indifference to others, proceed therefrom, or which tend to harm a fellow-being, ought not to be cherished or performed.

This feeling of what is due to others is the sense of duty, or obligation. Whatever accords with it is intuitively felt to be right, which means straight and fit; whatever contravenes it is intuitively felt to be wrong, wrung, twisted and unfit.

Here, it is believed, we strike bed-rock in the moral consciousness of mankind, beyond which it is needless if not impossible to go for a foundation of ethics. Here we find the real origin of moral distinctions in our minds - the true duty of testing them for ourselves by the use of ground of our ideas of right and wrong-the unimpeachable source of the "higher law." On this sure basis may be crected a standard of morals, thorough in its range and universal in

its application. The theory thus stated, being based in the miritual nature of man, may be properly denominated the Spiritual Theory of Morals, in distinction from all other theories. Some writers have endeavored to make it appear that the Spiritual Theory or System of Morals consists of "the morals which spirits teach." But since the moral teachings of spirits are somewhat diverse, and in some instances repulsive to good sense, I take the liberty to repudiate that definition, and insist that the one given above is the more correct.

And it is worthy of note that the author of 'Ethics of Spiritualism" has, in fact, planted his system on virtually the same basis, while announcing another, and mistaking, as it seems to me, some of the details of application. Though ignoring the existence of an Infinite Spirit as the source of man's higher spiritual nature, and essaying to evolve the human being solely from "matter" through the animal world, he is yet obliged to affirm that man possesses "some quality which they [animals] do not possess"; that "when we reach the plane of humanity a new and distinct element enters into the problem"; and that fraternal love, which "always seeks the good of others" (and is therefore but the essence of Brotherhood), constitutes "a new realm," "a new motive, etc. While his atheistic, or rather agnostic system furnishes no adequate account of the source of this higher quality or new element in man, yet his moral precepts derive all the validity they possess therefrom. That is, they appeal for sanction alone to the "Reason and Moral Consciousness" of the race. Hence the scheme of materialistic evolution, on which his system of ethics purports to be based, seems a wholly useless and misleading hypothesis.

THE STANDARD OF MORALS.

It will be noticed that the present treatise recognizes a distinction between the basis and the standard of morals—a distinction often over looked by writers on the subject. The basis is that inner sense—whether it be an essential element of the human soul implanted from a di-

man parents, or acquired from experiencewhat is believed to be the right instead of the wrong-the good and useful in preference to the bad and harmful. The standard of morals is the rule, intellectually set forth, by which the right or wrong, the morality or immorality of any given act or disposition may be tested.

The moral standard, then, or rule of life, which has its basis in the higher spiritual nature of man, may be thus expressed: All dispositions and acts which tend to henchit and bless others are right and moral; and, reversely, all dispositions and acts which tend to harm others, or deprive them of good, and all indifference to their welfare, are wrong and immoral. Or, more briefly stated, Live for the good of all.

The "Golden Rule," taught by Jesus of Nazaeth and by others in earlier times-" Do unto others as ye would that they should do unto you' expresses substantially the same standard in words adapted to the popular apprehension of those times. And with this also agrees the Golden Precept of Gautama, "Offer loving thoughts and acts to all."

These precepts show that their authors, whoever they may have been, or whenever they may have lived, spoke from the deeper intuitions of the soul—that department in which all men are one. Hence the harmony of their utterances. These are in no instance true or binding because great teachers uttered them; but these teachers uttered them, and they are obligatory, because true to man's highest nature.

In presenting the above as the spiritual basis and standard of morals, it is by no means affirmed that substantially the same rule may not be derived from other and various sources. It is only claimed that this is properly the "spiritual theory."

MISTAKES IN APPLICATION. But, firmly based and universal though the above standard is, it is liable to differences and mistakes in practical application, from several

First. If the consciousness of kinship, or sentiment of universal brotherhood, has the origin above stated, it might be expected that it would be feeble in some individuals and races, and become clear and potential in others, in proportion as the spiritual in them attains ascendency over the animal and selfish. This we find to be the actual fact. The impulse to live for the general good and to carefully respect the rights and welfare of all, is weakest in the savage and the selfishly-inclined, and strongest in the most enlightened and spiritually developed of humanity.

Secondly. While the intuition that one ought o feel and act kindly toward all other beings is nearly if not quite universal in mankind, in greater or less degrees of clearness, and hence gives rise to some notions of right and wrong, more or less distinct (at least as regards motives), yet the determination with respect to particular acts or courses of conduct, whether they tend to produce good or harm to others, is, to a large extent, a question for the intellectfor observation, research, experience and judgment-in other words, for scientific investigation. Hence its decision must depend largely upon the capacity, amount of information, experience, previous education, clearness of perception, unselfish earnestness and candor of the individual mind.

Thirdly. It is obvious that personal inclinations, selfish desires and unregulated passions are liable to strongly influence the intellect and warp the judgment of individuals into deciding an act to be good or harmless which may in fact be injurious; while miseducation or limited information may lead to pronouncing that evil which is in fact harmless or beneficial.

It follows, then, that in applying this standard or rule, for the purpose of determining the morality or immorality of any given doubtful act or line of conduct, we need to exercise the greatest caution and candor, to rid ourselves of all prejudice and personal predilection, and to take the broadest possible views of cause and effect in human action. And we need, too, to be under the inspiration of a most earnest desire to serve and bless our race instead of to please ourselves-in other words, to give our inner spiritual intuitions full play. The moral reasonings of selfish, sensual, self-conceited or indifferent persons are, almost sure to be unsound and unsafe; while the precepts taught and exemplified by the most self-sacrificing and spiritually developed of our race are most worthy of regard. Yet even of these none should be accepted as final and absolutely authoritative, in such a sense as to excuse us from the

our own truth-determining powers. We cannot help approving that which we deem to be right or moral-that is, for the welfare of all: we cannot help detesting that which we regard as wrong or immoral—that is, harmful to any. But in estimating persons whom we believe to be teaching or practicing immorality, we should carefully discriminate between those who mean well—that is, those who really desire the good of all, but mistake the mode of promoting it-and those who are pursuing merely selfish ends, indifferent to the general good. The motive of the one is good and commendable, however mistaken his acts; while that of the other is detestable, whatever good may

happen to result from his doings. Spiritualism, as a philosophy of life, thus furnishes an all-comprehensive and exalted rule of ethics, consonant with the highest intuitions of the great and good of all time; and it behooves Spiritualists to apply it with enlightened good sense in all the relations and activities of life. In doing so, they will take into view not only the teachings of all seers and inspired revelators of the past, with the lessons of human ex perience in all ages, but also open their eyes to the light which is now shining upon the pathway of human destiny from the upper spheres of existence. This gives them an advantage alike over the devotees of ancient authority on the one hand, and the adherents of modern materialism on the other. They may arrive at some conclusions different from those of either of these classes; but such conclusions, if inspired by the spirit of Brotherhood, and guided by enlightened spirituality, can hardly fail to point in the path of human progress.

[In an essay on "Human Brotherhood, and What it Implies," published in the Banner of Light several months ago, the writer has at tempted to point out some of the important applications of this spiritual standard of ethics to the living questions of the day, and will not pursue the subject further at this time.]

THE TRUE MISSION OF SPIRITUALISM.

To the Editor of the Banner of Light :

I have already more than once trespassed upon the columns of the Banner for the purpose of urging upon the friends of Spiritualism the contrary, that the exercise and growth of our own | vine source, or hereditarily derived from hu- gion, which is, and must ever be, a strictly pure on, can be permitted to no one who assumes to

and upright life among our fellows. I have in | teach upon it, whether it be Prof. Phelps or that inner sense which prompts to and approves | former communications emphasized the fact | Rev. Joseph Cook, or any one else. The pulpit that nothing in our faith or in any faith counts for so much in its behalf as moral integrity of character. I am aware that few, comparatively, are in-

clined to give to it that earnest reflection that the question merits; and it is not because I have attained to the exalted position to which a life of righteousness is sure to lead one, that I wish to again invite my friends to examine the subject, but rather because not having attained, my strong desire is to do so; and seeing very clearly, in the long vista before me, the possibilities that exist for every aspiring human spirit, I am impelled by the inspiration that I catch from the vision of the unfolding glories before me, to re-proclaim that old assertion of Paul's: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared," &c. And lest the reader should distrust the soundness of my faith in Spiritualism, and believe that I am too recently from the fold of the Church to be entitled to attention, I would respectfully and earnestly refer him to the second chapter of the first of Corinthians, from which I make the above extract, and after carefully reading it I think he will hear me witness that true Spiritualism is nowhere more beautifully set forth than in the last six or eight verses of the chap ter alluded to.

Mrs. Richmond's discourse upon the "Manhood of Spiritualism-What it Portends," as printed in the Banner of Light for August 27th, very clearly and eloquently appeals to us in the direction to which I have hinted. If there are those who are inclined to look into the true meaning of Spiritualism-and I believe there are many-I would recommend a careful reading and re-reading of that entire address. Having done so, no poor words of mine can add anything to its force, nor to its plain teachings in reference to those who have become convinced of the verity of the phenomena of Modern Spiritualism. I love the phenomena of our faith. It is my meat and drink to witness them, or (as that is seldom my privilege) to read of them. But I fully realize that there is something more for me to do than to be continually eating and drinking. Indeed this is but a small part of my daily duty. The manifestations that I may observe, or that others may observe for me, are merely to sustain my spirit and give it the necessary courage to grapple with the great problems and trials and temptations that surround me in every-day life, that I may climb step by step to those moral heights that it is essential for us all to reach ere we can look about us and see the meaning of this new light that is "to light every man that cometh into the world." We may lecture and we may preach, we may dispute and discuss never so learnedly and profoundly, but, after all, nothing argues quite so much for us as a righteous life. It shines like a star of the first magnitude. attracting the attention and challenging the admiration of the beholder, causing evil to slink away and hide itself from its illuminating nower. It preaches a more potent sermon than the most learned can utter, and compels the disbeliever to admit its conclusions if not its premises. Bear with me while I quote a few extracts from the discourse to which I have before referred. The italies are mine:

That which you are to become through Spir itualism is not to be measured in the small com-pass of one fact, or the small round of one theopass of one fact, or the small round of one theory; but it is the pathway open that leads to an eternity of facts, to the truths of the universe; the pathway you are to climb sooner or later. This pathway is inevitable in time and eternity, and the sooner you take the second step the sooner you will be prepared for the third, and so on up the whole round of that endless spiral chain that leads to the eternity of life.

Man and woman tagether in the suberg of per-Man and woman together, in the sphere of per-fect unfoldment, constitute society, life, exist-ence, civilization in all that are ence, civilization, in all that makes up exist-ence; to express that life, to make it more ex-

alted and perfect, to introduce the higher at-mosphere of existence into our daily being, to make intellectuality itself more splendid and ex-alted by making it luminous with Soul; to make duced by making it diminous with Soul, to make your bodies fit temples for the spirit to inhabit and make society that which the spirit shall dictate—this is the meaning of this new cycle in spiritual unfoldment." This is what the higher intelligences are seek us. Shall we heed them, and thus give to our

ing every day and every hour to impress upon glorious faith a character that will stand before critics and skeptics unchallenged in point of purity and true spirituality? This is a question that we must answer, yea or nay! I grant that the task is not an inviting one in its outer aspect. It is attended with no flourish of trumpets nor roll of drums; but as quietly and as unobtrusively as the tiny flower lifts its petals to the falling dow and is strengthened thereby, is this work of the spirit. But although it is not attractive it is glorious in its results, and it "shall work out for us a far more exceeding and eternal weight of glory."

In closing I beg to remind my dear friends and co-laborers that this work that is before us is not one of mere sentiment, that is to be taken on for effect and put off at our whim, but a real, earnest fact, that is as necessary to our spiritual attainment and growth as the growth of the material body is necessary to the acquirement of physical strength. CHAS. W. GARDNER. Portsmouth, N. II., September, 1881.

WHAT WILL PROF. PHELPS SAYP BY ONE WHO WISHES TO LEARN.

It is but reasonable that this gentleman should speak further. He has called on the pulpit to speak. And he must be only too well ware how little the pulpit knows what to say. Is it ready to answer the fundamental question of Spiritualism, namely, Are the phenomena, as reported by multitudes of competent witnesses, facts? Or, how far are they facts? If the pulpit does not know, will Prof. Phelps please come to its help and answer? He knows. If he does not, his ignorance, in view of his past opportunities and his present position, is nexcusable.

He has had, as is well known, peculiar advantages and inducements for the study of this subject. He is an eminent teacher on subjects on which this one has an important bearing. And all this has been true for many years. If by this time he has come to no opinion on the fundamental questions of Spiritualism, it is at least a pity, if it is not a shame. At any rate, it is in the last degree presumptuous and inconsistent in him to denounce Spiritualism as a delusion," "a seductive form of error," "a diseased and effeminate development of popular credulity," "a depraved type of supernaturalism," if he cannot answer the first question of fact, Are the phenomena real?

All fair minds can see that this is a question lying at the bottom of the subject, and which ought not to be dodged. 'To stand first on one foot and then on another over it; to say "Perneed of holding high the standard of true reli- haps," "It may be," "If they are real," and so

at large, if it is going to speak to purpose to rational men, must take ground on this point. Not that every narration of such occurrences is trustworthy. This is not claimed. But do such phenomena, substantially as intelligent and honest eye-witnesses in great numbers report, such, for instance, as those of direct slate-writing, clairvoyance, mechanical writing and painting, inspirational speaking and form materialization - do these ever take place? "Yes" or "No" on this question, if you please, gentlemen who would instruct the public. After that, it will be in order to proceed to other questions. Is Prof. Phelps prepared to take his ground

on this? and to let us know what it is? Should the occurrence of such things be conceded as unquestionable, considering the testimony, then it will be in order to ask how widely and how long have they been known? Are they peculiar to this country and to this age? or are they found, some or all of them, in all lands? and are they traceable far back through all generally received human history?

Should their great antiquity and world-wide prevalence be also conceded-as after due inquiry they must probably be-then the way is open for the very important question of their origin. Whence do they come? Do they really proceed from spirits, that is, intelligent beings not in the flesh? Or can they reasonably be traced to the action of minds in the flesh? Perhaps this is one of "the mysteries of Spiritualism" to which Prof. Phelps says natural science offers no adequate solution. He does not tell us at just what point or points in these 'mysteries" natural science fails us. It would have been a happy circumstance if he had been more definite, here as well as elsewhere in his diatribe. But it may perhaps be presumed that it was with special reference to this pointtheir origin or cause—though he does not say so that he wrote, " Nothing else in scientific history has so perplexed scientific authorities as this has done. Even the simple form of it called Planchette has been well denominated the despair of science.'" And he goes on to tell us that the phrases "unconscious cerebration," 'psychic force," even admitting these to be more than names, explain nothing to men of sense. In so saying he is undoubtedly right. And the sole difficulty natural science has with these so-called "mysteries" grows out of its unwillingness to accept the only adequate solution, that of Spiritualism. But be this as it may, if natural science has no solution, one must be found; or else let there be no dogmatism as to their origin. Bet us hear no more talk of this kind: in one breath claiming that they are probably due to unknown physical causes; in the next denouncing them as the work of devils!

But if the phenomena are granted to be the work of spirits, then we come legitimately to the question of the character of these spirits. Are they good or bad? Or of both kinds? Are they to my extent to be trusted? Have they ever communicated any valuable truth to man? Especially anything of moral and religious truth? The grand and glorious fact of our immortality, which the world so little feels and so greatly needs to feel, of which philosophy so faintly persuades, and even our historic and traditional religion scarcely more powerfullyhas Spiritualism done anything to stamp this truth into the hearts of men? Has it convinced multitudes of the wavering, and overwhelmed the stoutest disbelievers? Has Spiritualism done this thing? For this is a bare question of fact. Then what further truths has it taught-If any? And in the same connection, of course, let it be inquired what errors, known errors; not contradictions to our mere preconceptions and prejudices? Has it from its best exponents insisted that the character' of every one's future life depends closely on his character and conduct here? And from its lower, less developed spirit, has it not in effect receboed this great and most impressive lesson, only more impressively? What further is the scope of its religious teachings? And if in these, palpable falsehoods and even contradictions appear, what is the account of these? How are we to distinguish true from false communications? Or if—as some assume -all listening to these voices from the unseen world is wrong, forbidden of God, how can this be shown? In that case, what are we to say of such communications as are recorded in the scriptures, of both the Old Testament and the New? Ought they to have been listened to? Any one of them, if all such listening is forbidden? How do we know that these scriptural communications were all from good and trustworthy ources? Do we know this? And how are these Bible revelations to be distinguished in respect to their source or character from some modern ones, or from ancient ones not recorded in the same books? Prof. Phelps himself says "Many are not qualified to say wherein lies the difference." It would seem so. But will be kindly help these "many" out of their trouble?

It is obvious, then, that a host of questions, and some of them not easy ones, presses upon the pulpit if it is now to speak with any effect on Spiritualism. Let it not be hasty where it is not well informed. Let it not dash away wildly, throwing about "untempered mortar," under the influence of prejudice or fear or jealousy for its own position. Let it not "pitch into" the higher and more difficult points on this matter till it has mastered the elementary. Nor rashly assault only what it may regard as the weak points, ignoring the strong. Let it, as becomes its dignity and responsibility of position, institute a calm, candid, thorough inquiry into the whole subject.

And let Prof. Phelps by all means lead the way.

"De Latch-Strings ob Heaben."

That quaint old colored man, known to every one around Centre Market as "Rise Up Jerry," will be missed from the rounds be traveled for years. He is dead. He was living with his daughter, and had been poorly for a long time. Jerry was past eighty years, and while he had grown feeble for a year or more, no one suspected that death was near. The other day, as he sat in his big rocking-chair, and after he had been dozing for half an hour, he asked for his two grandchildren. They were called in, and as they hung about his knee the old man said:

"Chil'en, dis ole frame hain't got long to hang on. Ize feelin' powerful queer to day, an' I want ye clus to me. De little chil'en am_de latch-strings to de gates ob heaben."

In the shade of a plum tree, with the birds singing above, and the breeze tempering the heat, the children nestled down, and all three fell selven a which the old man sand; soul heat, the children nestled down, and all three fell asleep—a sleep in which the old man's soul passed away so quietly that he did not move a hand. When the children awoke, he had long-been dead. They had gone with him across the dark valley—walked in the radiance of heaven's beacon—halted at the golden gates and lifted the latch-string. Softly the gates swung open at their childish touch, and the old man had kissed them and passed through,—Detroit Free Press.

Quiet nerves and balmy sleep in Hop Bitters, for sleepless Ladies and Invalids.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER TWENTY-NINE.

BY J. J. MORSE, Special Correspondent and European Agent of the Banter of Light,

It was my full intention to have sent you, Mr. Editor, a few lines, quite two months ago; but alas, one's plans are at times deranged by the most unlooked for circumstances, as have been mine. First, by an illness prostrating our only child, its cruel work almost depriving us of her gladsome presence; then your correspondent was laid low, and for weeks was unable to attend to business of any kind. But as "the longest lane has a turning," so with us, at last, the hoped-for changes came. Our little Florence recovered, and her father followed suit. A short time since, duties -- except lecturing -- were resumed, and now at the first opportunity the pleasant task of penning a few lines for the brave old Hanner of Light is set about.

Let my first words be on behalf of my-brother co-worker, Mr. E. W. Wallis. Illness prevented my attendance, as arranged, at his farewell meeting held at Nottingham, but from public and private sources the assurance reaches me that it was all that could be desired, in the matters of sympathy, good wishes, and generous feeling. I have known our brother for some years now, and let me assure your readers they will find him a confreous' gentleman, an efficient advocate, and a faithful spiritual worker. Friends, keep him occupied.

The editor of The Spiritualist, Mr. W. H. Harrison, has heaftily championed the cause of Mrs. Davies, and as heartily and rersistently pursued Mrs. Fletcher, in a spirit as indecorous and uncharitable as can well be conceived of. He continually laments that he cannot find any to join him in his hue and cry against an imprisoned woman; and with a chivalry 20 that does him little credit, since the object of his attacks cannot see or reply to them, he abuses a woman, whoto take his own estimate of her, he ought as a Spiritualist to try to uplift and reclaim.

To "Boycott" your paper, Mr. Editor, because you dared to defend a medium and countrywoman in a strange land, was a not very astute move, as it has caused the Bunner to be more inquired after; while the pettishness involved in such an action has amused numbers

In spite of the many difficulties that Mr. Burns states encumber his path, he yet manages to float upon the tide. Bro. Burns and the writer have drifted apart in the course of their several missions, but few men have done more to popularize Spiritualism in England than has Mr. Burns. He irresistibly reminds one of George Eliot's "Felix Holt." in manner and purpose: but, being married, he cannot now be subjected to a like final transforma-

Since my last the little journal published in Newcastle-on-Tyne has, as to its internal arrangements, undergone some changes-involving the dispersing with its original editor, Mr. W. H. Lambelle, who was somewhat hastily removed. The original cooperative proprietary scheme has also been alfowed to disappear, and a board, under the management of John Mould, Esq., President of the Spiritual Evidence Society, now have full control, and ownership divided among them. All work is done now without any pay, except for printer. The great aim seems to be to make the paper pay, to which result the proprietors tell me they are ultimately hopeful of attaining.

Light maintains its usual high standard of literary excellence, as, indeed, it cannot help doing with the contributors who write for it. numbering as they do names that are known and honored among us; while its editorials are second to none over here.

There has been some talk of another National Conference here, but my opinion is the matter will drop. There is no special need for one just yet; and if one was called there are at present too many difficulties in the way of any important results attending it, if held. What is wanted here are strongly-organized local societies, that comprise the Spiritualists of the city, town or village in which the society exists. One of the things that has killed some societies, and is now undermining others here, is officers retaining their posts, three, four, five years, and even longer. It is a mistake; nay, worse, a blunder. And it breeds discontent and troubles of various kinds.

The formation of more spirit-circles among Spiritualists and investigators is, also, another of the requirements of the times, in this country. If folks would cease hair-splitting arguments, forming cliques, abusing mediums and each other, and attend to the development of the facts and teachings of the spirit-world a little more, we should gain in harmony within and progress without.

Signor Damiani, of Italy : Berks T. Hutchinson, of Cape Town; J. Mylne, of India; the Hon. J. L. O'Sullivan, of Paris; and Henry J. Sheldon, of Chicago, have been among recent visitors to London, all earnest Spiritualists, and bringing favorable reports of the progress of our cause in their respective localities.

The services instituted at Ladbroke Hall by Mr. F. O. Matthews, the test clairvoyant, have maintained their popularity all through the summer, and are well attended every Sunday. Mr. Matthews's tests are highly spoken of, and they, in conjunction with a pleasant service in a comfortable hall, well reward the frequenters.

The other Sunday services at Goswell Hall are equally successful in maintaining popularity, interest and usefulness. Mr. J. Swindin, as President, is simply zeal and energy personified, and Mr. Towns, the Secretary, is courteous, attentive, and earnest in all that concerns the

Not to trespass upon your valuable space too much, Mr. Editor, let me close up now. Life may, to many of us, be full of strange events and circumstances, leading us into dark places and under clouds that "drinwith the waters of sorrow": ties may be sundered here and joys fade to ashes: yet comes there for all of us a time when, entering the portals of the immortal, we unravel the mystery that life has been see its wrongs in softer lines, learn that its bitter waters have oft been the tonic the soul most needed; and there, good brother, may you and I and all the humanity of earth meet anon, and learn to live the truer, purer life pursued by enfranchised immortals in the land where truth and love are indeed realities.

The Progressive Literature Agency, 53 Sigdon Road, Dalston, E., London, Eng.

"Who says it is unhealthy to sleep in feathers? Look at the spring chicken, and see how tough he is."—Ex.

THOUGHTS JOGGLED OUT IN THE CARS.

BY JOHN WETHERBEE.

Fo the folior of the Banner of Light: "One touch of nature," the proverb reads, "makes the whole world kin." Who has not proved that proverb to be a fact? It also strikes me that one touch of Spiritualism makes the whole world kin. Spiritualism seems to be substituting the natural for the artificial, both in social life as well as in religious thought. Does any one observe how the trend of the whole religious world has been in the direction of mellowness? The austerity and rigidness of our fathers have made a long Sabbath day's journey toward rationality and liberality; not the less religious for that, but the more. The dividing line between the religious world and humanity in general is not so easily drawn; life and religion seem to interpenetrate. We feel a kind of ground-swell in the ocean of life, and the feeling is one of warmth. Some may say, if I say it is the modern spiritual truth that is the cause of this change which is so marked during the last forty years, that that is the fly on the coach wheel, and not the coach that is raising the dust; but I think it is the spirits and Spiritualism. Invisible intelligences have got a bearing, an intelligent one, that they did not have in old times; the churches have got to be the vanes that show the current of the wind: they have ceased to be the rudders that steer the world, and Spiritualism, which is but another name for natural religion, has crept in and flavored the whole religious thought. Some do not know what is the matter; some do, and don't like to confess it. One thing is very clear-the popular preachers, those who are listened to, and who have a large following, get their thoughts (written or spoken) inspirationally, do not always know it, and when they do. often call it by a different name.

A great many people are fed with Modern Spiritualism who do not know it. They grow larger and broader in their views; one of these days it will not take much to bring them to a knowledge of the truth. I think the church today is pretty full of this new truth, the recipients of it thinking it the flowering out of their own sect's sentiment; just as the old lady quoting as she thought from the bible, said, "The quality of mercy is not strain'd; it droppeth as he gentle rain from heaven," &c.; but being told it was not in the bible, but that an inspired playactor wrote it, she said, "Well, it deserves to be in the bible, anyway." It will be by and-by but short step for the listeners of advanced houghts from inspired minds, and growing thereby, to say, Well, it ought to be in the bible anyway; and then a step further they will see how God (?) wrote the bible in the ancient days just as He is doing it now-and has never stopped doing it: that the open vision of Samuel, Isaiah, or Paul never closed. Men may have grown obtuse, shut their eyes; priests may have ground the glass and made it opaque, but the spirit-world has ever been ready to illuminate this, if it would only open its shuttersit is illuminating it now faster than it is aware. Some call it civilization; some call it the progress of science; some say that religion is opening its eyes; but some, like this writer, see it to be the work of spirits on mortals, or Spiritualism; but eyes open or eyes shut, it is all the

same-the world moves. I remarked that one touch of Spiritualism made the whole world kin. The thought was suggested in this wise: I was quietly riding in a train over the plains of Kansas, was enjoying it, secing the great change in now doing in a day or two what, a dozen years ago, required a week or two in a stage; seeing some of the spots that I remembered, and noticing the march of empire in so few years. I lay down the book that I was reading, Thoreau's "Week on Concord River." and thought I would do a little looking and thinking; near me, in the well-filled cars, sat a lady of some maturity, and with whom I had exchanged a few words; she had joined the railroad junction by nature. She wore spectacles and had a general air of intelligence. Instead of putting my book up 1 passed it to this lady, thinking it might interest an idle hour. After reading the book for a few minutes she turned to me (I was sitting behind her), having read my name in the book, and said, "Is your name Wetherbee?" John Wetherbee?" "Yes," said I. "Do you ever write for the Banner of Light?" "Yes," said "probably too often for its good." I need not record the flattering things she said; I think she rather overstated it, to make it out that my feeble "whispers" had been very gratifying to her; she almost made me feel like a person who had converted her-a veritable Moody, only my mission had been to sustain her in the faith. This lady had not had much experience in the manifestations; had become one of the saints naturally or theoretically; it seemed to be what was wanted, and it gratified her to read my testimony. She said she had never seen me, but always believed every word I wrote, as I had such a very convincing way; and feeling that I had been honest if I had not been anything else, I felt real glad to hear this from a stranger, in a sparsely populated country two thousand miles west of the "hub," my watch pointing to 2 P. M., when in the meridian I then was it was just high noon. So you see, Bro. Colby, if I am ever famous it will be all owing to the wings of the

old Banner of Light. I could tell an amusing story that also grew out of my contributing connection with that first and best of papers, but I will not let it be Ljoggled" out of me now, but write it, if I ever lo, from memory, when my hand is steadier than it now is. "It tires me to read, the cars joggle so," said the person near me, continuing : "I don't see how you can write so." I was then writing: the only way I can do it is by sifting straight and holding my block in my hand. If I rested it on the seat, or leaned back against the seat, my hands would shake by the steady, continuous motion, as if I had the palsy; so the expressions which I am now making are literally joggled out of me; and if there is a joggle in the thought also, I shall expect to be forgiven by everybody but the

How pleasant it is to fall in with a like-minded person, and feel that you are a pleasure also o your neighbor. I am really inclined to think that I learned much more from her than she did from me; not on the principle that wise men learn more from fools than fools do from wise men, but the proverb will rexplain "that I knew how to draw her out. I found through her that all unknown to us in our meetings and gatherings in the East, or in the populous cen tres. Spiritualism reaches way out into the wide domain where inhabitants are few: where they live miles apart; where they work sometimes on Sundays, and consider it harmless, as the fishes do when they bite on Sundays; that

made them the "Exodus" instead of the Genesis of our people, has made them libertyloving in thought, and Spiritualism is a sort of "Declaration of Independence." This lady said the people in her vicinity take to Spiritualism, or nothing; and her vicinity means a neighborhood as large as an Eastern State, but not quite as well covered. She said most of the people one meets in that locality do not believe in anything: they are of religious pedigree, but have found out a thing or two in emigrating to the West. All these people feel as if something old errors and grasps every beneficent agency was wanted; but while they do not seem to want sermons, are very open to spiritual thought in its modern sense. It seems to them something real; it seems, instead of 1000 or 10,000 acres in grass, grain or wheat under cultivation, they were going to emigrate at death to a still wider territory, and have, farms of 100,000 acres. I don't mean this in exactly a literal sense; but, like the "Indian huntingground," it teaches of something tangible, real, and not ethereal, visionary, like an old-fashioned heaven.

I cannot "joggle" this thought out very clearly; but one thing is clear to me-the march of empire in Spiritualism is certainly Westward, as much as political power.

The ears are taking me pretty fast toward the Golden Gate; three days more, D. V. or S. V. willing, I will be there. And I shall be perhaps more on the material plane than I am now. Auriferous thoughts are ant to take the spiritual starch out of a man, but I think I will prove an exception: not that I love the shining dust less, or its greenback dilution, or sweet tineture of money, less, but that I love our truth, or the truth, more. He that hath ears to hear let him hear what this writer may have to say on both subjects when he feels that he is posted, and that is his present mission.

Near Denver, Col. HIGHLY IMPORTANT!

To the Editor of the Banner of Light:

The battle against medical freedom, against Spiritualism, spiritual healing and human progress is now at its height. Boston has proved itself the Bunker Hill of the present campaign, but the battle rages with doubtful results else where, and the legions of tyrannical conservatism and avarioe have-secured temporary tri umplis in several States by their overwhelming numbers, but in other States have failed by attempting unconstitutional usurpations, which have been nullified by the judiciary.

The first fetter on the right hand of freedom has already been fastened in the State of New York, but the magnetic healer who uses no medicines is still permitted to breathe outside of a prison. Even this small liberty is offensive to the medical oligarchy, and a bill has been prepared by the medical societies which will be introduced at the next session of the Legislature, prohibiting the doing of anything for the purpose of healing disease, except by the diploma-authorized graduates of colleges; and even these, if they come from another State, must pass under the censorship of the local colleges of his State, and pay a handsome fee for being licensed, if a license is granted by their masters of the Faculty.

Thus the colleges are to have an absolute monopoly, which will give great pecuniary value to their diplomas, and great authority to their faculties, who can exclude at their own arbitrary pleasure any one whom they choose from medical practice, and establish a discipline over students and physicians which may render them as servile as the serfs under the Czar of

At the same time it will curb the proud spirit of the democratic republican people, and teach them that they are under collegiate authority; that they have no right to choose their friends in sickness; and that the mother who administers catnip tea, the friendly neighbors who tices and foot-baths, or who put the fevered patient to sleep by magnetic passes, are criminals worthy of punishment; and that all who follow the grand injunctions and examples of Jesus and the Apostles in healing the sick are fit only for the dismal cells of a county prison.

If the insolence which proposes such a law does not raise a storm of indignation among American freemen, and especially among the believers and followers of the humble Nazarene, it will be time to confess that American freedom is a failure, and to prepare an Emperor

for willing slaves. There is one proper, firm and dignified way of meeting this assault upon truth, righteousness and freedom: It is to demand an impartial trial of the great question at issue between American freemen and the organized conspiracy which seeks their enslavement. They claim that they are the benevolent and wise fathers of humanity, who would protect a long-suffering public against the vampyres who feed upon the people's ignorance. But the medical freemen of America claim that the organized regularism of this country—which is one and the same as the organized regularism of the effete despotisms of Europe-is itself the continental vampyre that has been draining the life-blood of nations; and although open bloodshed is no longer possible, since its lancet has been broken by our assault and cannot now be used, it has other equally potent agencies for mischief, and is continually at war with every mild, safe and successful agency introduced by the progressive wisdom of medical reformers.

The spirit-world, I know, has sustained our much-loved and wounded President against the deadly assault upon his vitality by four hundred and thirty-two grains of morphine and eight hundred and twelve grains of quinine, an amount sufficient to slay twenty healthy men, and his continued existence thus far has been regarded as miraculous. If one-tenth of that amount had been poured down the throat of Guiteau, the fiercest demands of public indignation would have been satisfied.

It is to force this deadly system of practice upon-the enlightened, who reject it with horror, that Legislatures are invaded by the agents of this conspiracy, who would delay by law the downfall of an odious system-a system so far behind the intelligence of the age that medical reformers declare one-half of the mortality by epidemics and other diseases to be due to medical ignorance, bigotry and mismanagement sustained by allopathic medical schools and medi-

We challenge a fair and impartial trial of this question, and we should demand a fair comparative trial in hospitals, but for the reason that it would be impossible, by any temptation whatever, or any legislation, to induce medical regularism to face this ordeal.

We therefore demand a fair, full and faithful

physician in cases of fatal disease.

and enable all the world to know whether a sysvidual progress can claim superiority over, or even equality with, any system which discards developed by inventive genius and disinterested humanity, or by the divine and angelic benevolence which has ever adorned and blessed the progress of spiritual religion and of science inspired by humanity.

Let justice be done-we ask no more; but until it is done the voices of freemen will not be silent.

Let every Legislature be flooded with petitions for a comprehensive registration law, and a few years will settle forever the questions between American freemen and Allopathic con-Jos. Rodes Buchanan.

N. B .- A registration bill and petition will

soon be issued.

Banner Correspondence.

Oregon.

ASHLAND .- John Beeson writes: "The late

Mrs. Eliza Farnham said, 'I have been like one working for years trying to straighten crooked trees, but henceforth I shall labor to have good seed planted in good soil, so that the trees can grow straight from the start.' I have worked hard for many years in the advocacy of national justice, but now conclude with Mrs. Farnham that the work is both endless and hopeless, so long as fraud and force are the elements of Government, and its corruptions and cruelties portraved more or less in all the newspapers, to be seen by the masses as clearly as the scholars in a school see the figures upon the blackboard. Reports of the army, police, investigating committees, robberies and murders make a vicious impression on the unborn offspring of every sensitive, prospective mother who reads them Tlie same law by which Jacob got the spots and strines upon Laban's cattle (see Genesis, 33d chapter) operates with equal force upon human mothers, not only in birthmarks on the body, but in the moral proclivities of the mind; hence where the love of gain by fraud, theft and murder has impressed the mother, it marks the babe, and gives it a propensity to steal and kill, and thus many who end their lives on the gallows could no more help committing the crimes for which they suffered than water can help flowing down hill. Prisons and penalties do not prevent the prevalence of crime, and creeds and politics under every form of government fail to lessen the number of criminals. The Institute of Heredity aims a blow at the root; it aims to ston the flow of evil at its source by the collection and distribution of facts showing that virtuous and vigorous children should not be exnected from debased and diseased progenitors that there must be good seed, good soil and good culture for an improved humanity as much as for the improved products of the farm and the fold. Loring Moody, Secretary of the Institute, Pemberton Square, Boston, in a circular earnestly asks for the cooperation of all reformers, and as soon as funds are furnished him he will publish important documents for public use. I believe this movement is of first importance; that no race of mankind can advance much further until it has the attention which it should command.'

Georgia.

ATLANTA .- R. E. Neeld (late junior editor of the Atlanta Universalist) writes: "Matters of moment, important to Spiritualists generbring in comfrey, horehound, slippery elm poul- ally, impel me to make the following statement: We have here a spiritual organization, which under favorable auspices might be the nucleus of a large and thriving society in the years to come; but the pecuniary strain upon a few devoted brothers is very great-too great, I may say. Our lecturer is a magnificent specimen of manhood, bodily and mentally; of ripe, scholastic culture, with all the elements in him of great usefulness. But thus far, on account of disability, our society has been unable to sustain him decently in the matter of a stated salary for his services. Now, in an exigency like this-an exigency which measurably concerns us all-it appears to me that missionary help ought to come from some direction. This city is a sort of 'hub' of the South, and from it there might radiate much light to quicken the deadness of the surrounding country. We have plenteous material out of which efficient workers are made for our domain of thought and action; but just here is the rub in our embryo existence. Our society has just been born; is in its infancy, and needs careful nursing for a time, at least. After that it will be able to take care of itself. There is in this unfolding a beauty and a plenitude of interests compared with which a few dollars seem paltry. It would require but a few hundred dollars to put us on a basis of enduring prosperity. I need not amplify. These thoughts are tenderly submitted to the reader for grave consideration."

Iowa.

SOLON.-John Meacham writes: "I have for long time been a reader of the Banner of Light. It quite fills my idea of a spiritual news paper. Especially do I admire its able and unwavering defense of mediums, than whom no class of individuals in our country have been more slandered and abused. Much of this, in my opinion, is due to a failure on the part of believers in the Spiritual Philosophy to be candid and outspoken upon this subject. I regard it as one of the duties incumbent upon every Spiritualist, while not intruding his views on others, to stand, on all proper occasions, by his convictions, so that his neighbors and acquaintances may know exactly his position regarding this most important of all questions. Such a course would, in my judgment, go far toward giving the needed protection to our mediums as well as securing for us that prestige to which our numbers, intelligence and respectability entitle us.'

New Jersey.

MILLBURN .- A. A. Thurber writes: "I notice some over-bright minds (in their own estimation) continue to attack our time-worn mediums, and lately our old friend Mansfield, who has gone through enough to have satisfied any and all who may have had doubts of his honesty. I will mention one letter of many I have

written, sealed, sent to Mr. Mansfield, had registration of vital statistics throughout each answered and returned. Last fall I had had State. We demand that a system of registra- many communications from mediums urging tion shall be established which will record me to do something I had not attended to, and

sician, with his school of practice, as stated by doubt. So I wrote a short note, on soft paper. himself, and the length of attendance by each to a spirit-friend, inquiring about the same, and directed it thus: F-t, asking the spirit-This will enable the people to see and enable | friend if all I had been told was true; and if legislators to understand and statisticians to so, to get some of my old spirit-friends, J. W. record whose patients die and whose recover un- Edmonds, Dr. Hallock, or some other, to say der all the diseases and epidemics that exist; so. I was not careful in closing the envelope. There was so much mucilage on it that it fastem that clings' to the past and represses indi- | tened my note in such a way that it could not be taken out; but the answer I received was signed with the full name, of which I only gave the first and last letter. Even supposing Dr. M. could and did open the letter, how was it possible for him to give the full name under such circumstances? In addition to this name, seven old-time spirits gave their names, two of whom I knew, to satisfy me on the subject I inquired about."

Massachusetts.

LAWRENCE. - A correspondent writes: 'Your editorial in a recent Banner of Light on the conduct of President Garfield's 'doctors' concerning magnetic treatment, etc., will, undoubtedly, be universally considered as well placed. If spiritualistic physicians had been employed, with such results as have characterized the case of this wounded man, they would have been in prison long since, or been 'taken care of' by an outraged (?) people."

The writer continues: "As a comparison between the success attending the Regular and the Spiritualistic mode of practice let me chronicle the following: Dr. L. K. Coonley opened an office here at 507 Essex street, Aug. 27th, and in three days he was the medium through whom Mr. Joseph II. Mulhave, tobacconist, No. 29 Franklin street, this city, was cured of severe sciatica and muscular contraction of the right side after he had been for many years under medical treatment by several of the best physicians of Lawrence without success."

BOSTON. - A. S. Hayward writes: "While at Lake Pleasant I visited Southampton, Mass. This town is considered to be one of the most sectarian in the State. There are, however, a few outspoken Spiritualists residing there, Sardis Chapman being the most prominent one. Mr. Chapman invited Stephen D. Clapp, one of his neighbors, to attend Lake Pleasant meeting. Mr. Clapp being in a condition to accept anything if convinced of its truth, had a seance with Mrs. Hattie C. Mason, of Troy, N. Y., who had a cottage on the ground. At this scance Edmund S. Edwards, a friend of Mr. Clapp, came to him and gave an account of an explosion that occurred fifty years ago, by which his spirit was separated from his material body. Mr. Clapp and Mr. Edwards were engaged in blasting rocks, the explosion taking place by an accident. The test in identity being so prominent-Mr. Clapp could not do otherwise than accept it as a fact beyond dispute. This circumstance set Southampton citizens thinking as well as talking upon the subject of Spiritualism. On my return to the Lake I called upon Mrs. Mason to ascertain whether it was possible for her to know of the accident or of Mr. Clapp. I found her entirely ignorant of the whole matter, and it was as much news to her as it could possibly be to any one when I informed her of the circumstances, she having been wholly unconscious at the time the test was given."

Vermont.

BARNET .- James Esdon writes: "The Banner grows more and more interesting as time rolls along. I take great pleasure in reading the experiences of Mr. Hazard and of the happy meetings with members of his family who have passed to the other side; also the Penumbral sketches of Mr. Wetherbee. The Spiritualists in populous places seem to have had a good time at the several Camp-Meetings. I should have enjoyed very much a visit to Onset Bay or Lake Pleasant. Away up in this isolated region in Barnet we have no such social gatherings: the most of the people here are hidebound with Orthodoxy. There are only about nineteen hundred inhabitants in this town, yet they have seven churches and six ministers. So you may see where there are so many preachers the people do not have much of an opportunity to think for themselves of spiritual matters. They are disposed to leave all that to their ministers; they pay them for it, so that they, the people, can devote all their thoughts to their agricultural affairs.

Notwithstanding all this there is a considerable sprinkling of Spiritualists in town, and some timid ones, who, were it not for public opinion, would come out openly and make known their belief. The influence of the churches here is to crush out all spiritual life, but the Banner of Light comes here, and its visits will, like good seed, bring forth sometime the fruit of truth. For my part I am an independent, and will be myself and think for myself, no matter what others think or say, if I am conscious I am in the right."

Ohio.

CINCINNATI.-Judge A. G. W. Carter sends us a complete verification of the genuineness of the communication from MRS. EMMA CAR-TER, which appeared in the Message Department of this paper August 6th. We regret our inability to publish at this time the article entire. After presenting the various points of identification in detail Judge Carter closes as follows: "We thank you and dear Miss Shelhamer for the privilege of this beautiful communication of our dear sister Emma, and we write this confirmation and verification of her message in thankfulness and gratitude. We fully recognize that it was the spirit of Emma Carter speaking through the medium, and we will cherish and keep in our hearts her words of affection and love.

What a blessing to humanity this Banner Circle-Room is! What strong and practical evidence and testimony of spirit-life the Message Department continues to be! May the circle and the medium and the Banner of Light flourish and prosper yet for many and many a day."

Indiana.

INDIANAPOLIS. - Mrs. J. E. Tomlinson writes: "Being an humble worker in the cause of Spiritualism, and a constant reader of the Banner of Light, I thought that perhaps a few lines from me for publication would not be considered out of place. I am at present located in this city, 328 North Illinois street, where I shall be glad to see all friends, and am doing all I can to advance the good cause through the mediumistic powers with which I am blest. There are a number of Spiritualists here who seem devoted to the cause. They have a regular organization, with meetings at stated times, and seem to be in a flourishing condition. Last week I paid a visit to Colfax in this State, and found a number of earnest and devoted workers there. They have a nice hall, hold regular meetings, and have a good time generally. My visit is, the same liberty-loving principle that has every death and the name of the attending phy- I was very anxious to know more beyond a there was very pleasant, and I desire to extend

to all the friends of that place many thanks for making it so. I shall especially remember the kindness of Mr. and Mrs. B. F. Hayden, at whose house I stopped, for their kind and hospitable treatment. May the angel spirits guard them all, and through them and others advance the good cause speedily."

Nebraska.

HARVARD.-A Massachusetts man, attending a service in a church in the western part of this State [M.] recently, condenses what he heard as follows: "It being Sunday, I was invited to attend the Congregational meeting, and did so; but instead of a sermon being preached by the regular minister, a young man from the town of Harvard, Nebraska, or its vicinity, where he is located as a dispenser of gospel truths, occupied the desk. He spoke of his struggle to raise money to build a church, and solicited aid from those whom he addressed. He said they wanted \$2,000 with which to erect a house of worship on land donated for the purpose. He further said that nine miles from Harvard there were two duly organized societies having no church or pastor. These societies were of the Congregational and Presbyterian faith, and had ten members each. Speaking of the prospects of the Church in Harvard, he remarked that nearly all the monied and professional men were 'infidels.' Notwithstanding this, the town had five schools, which were well supported, no lack of funds existing to that end. From what he said, I judge that all educational and other institutions are on a good footing in that locality, from my standpoint; but from his, everything appears to be on the back track, because Evangelical preaching is not thought to be the one thing needful. Spiritualists can take courage in the growing West; if such a state of feeling exists it is no wonder that Prof. Phelps asks that the pulpit inform itself more fully on Spiritualism in order that it may be prepared to meet the demands of the age.

BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the Hartford Daily Times.] JOURNALISTIC IGNORANCE ILLUS-TRATED.

OPPOSITION OF THE NEW YORK TIMES TO SPIRITUALISM.

NEW YORK, August, 1881. To the Editor of the Hartford Times:

Your metropolitan namesake recently published a ·lengthy editorial on the subject of Clairvoyance, in which the writer lampooned mediums in general and characterized Spiritualism as a "demoralizing and degrading superstition." He also paraded Dr. George M. Beard as the only credible witness to the truth of clairvoyance as either a real or possible psychological fact in human experience, and the reality of which the editor accepted on the personal testimony alone of the one man to whom the Times attributes unerring judgment and oracular authority.

The subjoined answer was prepared for and forwarded to the New York Times, but it was declined on the plea of insufficient space in its columns. That journal always has room enough to discuss the adverse side of the spiritual question, and in so doing it often shows the extreme poverty of its information, and its utter inability to recognize either the plainest principles of reciprocal justice, or the most obvious distinctions in metaphysical philosophy.

Knowing that the morality of journalism, as prac-ticed in your office, accords to all honorable parties equal freedom in the discussion of great public questions, I take the liberty to forward this correspondence to you for publication, and have the honor to re-Yours truly, S. B. BRITTAN.

CLAIRVOYANCE AND SPIRITUALISM. Dr. Beard Recognized as a Psychological Expert.

To the Editor of the New York Times:

opinion that the "experiments recently made | long, he will have a larger experience and a by Dr. George M. Beard do not appear to have attracted the attention which they deserved." A summary disposition is then made of the long line of previous experimenters who, as you suggest, have appeared in uninterrupted succession "for the last thirty years." You observe that these have frequently been "persons who liave, not, to put it mildly, commanded the confidence of thinking men." On the contrary, you are pleased to add the following statement:

"These persons have been for the most part professed fortune-tellers, or traveling showmen, and when they pretended that they or their 'subjects' could read, when blindfolded, letters placed on the forehead, it was not necessary to regard these pretensions seriously. The verdict of all scientific men has been that 'clairvoyance' was simply an imposture."

This disparaging estimate of the character and claims of the earlier experimenters in this department of psychological science is exceedingly unjust, as I have the means of proving to the satisfaction of every candid inquirer. Some thirty years ago the public witnessed at old Clinton Hall, in this city, nightly for several consecutive weeks, such experiments as Dr. Beard has but recently repeated, and many others of a far more extraordinary character which he has not reproduced. The Tribune, Evening Post, Sun, Brooklyn Eagle, and other daily and weekly papers of that period, contained frequent and lengthy descriptive notices of the startling experiments performed then and there before thousands of our most intelligent citizens, and with demonstrative proofs of their genuineness. The late George Ripley, LL.D., frequently took occasion to notice with particular favor the experiments performed by the writer, and a lengthy statement of some of those illustrations of psycho-physiological power appeared in the Tribune with Horace Greeley's unqualified indorsement of their reality and importance.

At this late day Dr. Beard and Dr. Hammond come before the public, not to formulate from demonstrated facts and recognized principles a new and more important branch of science; not to explain the laws that determine the occurrence of the facts: nor yet to present us any phenomena essentially new; but merely to repeat some of the ruder and less attractive experiments, already-for more than a quarter of a century-familiar to the observation of thousands of well-informed people. Anything like "a flourish of trumpets," on this particular occasion, may be regarded as in questionable taste and possibly out of order. True, these doctors appear to entertain the notion that by their own tardy recognition of certain well-known facts they have placed the public under some obligation for services in the cause of science. But they have made no scientific discovery. They are most welcome to all the laurels they may have fairly won; but, really, in this connection, they have discovered nothing-if we except the dogmatic skepticism and ignorance which so long delayed their recognition of the

The fact is mentioned that "Dr. Beard has

been known as an earnest hater of what is called Spiritualism"; also that he has found that there is "something in Clairvoyance." Then follows this cordial endorsement of his claims as a discoverer and demonstrator:

"He has proved by experiments that there are persons who in certain circumstances can read writingor for that matter print-merely by bringing it in contact with the skin of the forehead. There is not the slightest reason to doubt his report. When a chemist of character and ability tells us that he has made an experiment and has obtained certain results we accept his assertion, and the experiments made by Dr. Beard are entitled to a like reception. We may consider that it has been fully established that a young woman whose eyes Dr. Beard had carefully bandaged was able to read a page of writing that was laid on her forehead."

Why is Dr. Beard regarded as the man who has established the fact of Clairvoyance on a scientific basis? Why should he be credited with the demonstration of the truth that some persons have a faculty of vision which does not depend on the sensibility of the optic nerve, or in any way on the organic instruments of sight; and that this faculty is wholly independent of natural light and every form of artificial illumination? If the man who, long ago, from the standpoint of physical science, decided that no such faculty belongs to human nature, and that the reported instances involve physiological, optical and other impossibilities, why is he just now pushed into prominence as the first reliable witness to the truth he has so long disputed? If years ago, and without investigation, he put forward his arbitrary assumption that clear sight, without the use of the organic instruments of vision, was and is an impossible function of human nature, what consequence can we attach to his more recent spasmodic conclusion to the contrary? What superior qualification does Dr. Beard possess that insures his cordial recognition as the only infallible witness to the truth of Clairvoyance?

I do not press these questions because I have any disposition to be hypercritical; but you will pardon me for suggesting, that many of your readers may infer that Dr. Beard derives his unequaled distinction in this connection from the fact that he is "an earnest hater of what is called Spiritualism." Must a man hate Spiritualism to be able to tell the truth about Clairvoyance? On the contrary, he cannot be a competent investigator of any phenomena of cognate character so long as his prejudice against Spiritualism amounts to hatred. Indeed, the man who hates anything in the Universe, or any phenomena which may possibly occur under the divine economy of the natural world, can never be a philosopher in any worthy sense. Moreover, in the nature of the case, such a man | I respectfully suggest that they be left out of must make a very poor scientist. He is not a true lover of Nature who loses sight of himself and the narrow aims of personal ambition in his profound contemplation. He only seeks for confirmation of a foregone conclusion, and strives to bend the facts and laws of Nature to his selfish purpose. The prejudice of such a man will always fetter his reason, color and cloud his observations, warp his judgment, and thus disfigure and obscure the truth.

The conservation of our self-love is not always compatible with truth and the highest human interests, and it is well if we are made to realize that the essential facts, in any possible case, by no means depend upon our reluctant recognition of their existence. Dr. Beard has just been taught this wholesome lesson. In spite of his determined efforts to maintain his old position, he has been cast down from the tall pedestal of his proud unbelief and made to see "something in Clairvoyance." He does not yet see anything in Spiritualism, but he will hereafter. At present he is in the condition of the boy who believed in the multiplication table, but had no faith in the rule of three. The little boy had never ciphered so far, and hence it remained In your article on Clairvoyance, published in for him to have his faith established in the rule l proportion. If Dr. Beard lives riper judgment. Time will humble the scientist by rebuking his arrogant pretensions, and enable him at last to cipher out the grand problems of the Spiritual Philosophy.

The condition of mind which you ascribe to Dr. Beard, in his relation to Spiritualism, is not only abnormal, but it is one that renders him an unsuitable witness, and a questionable judge of any phenomena depending on the spiritual constitution of man. Fortunately we are not left without light on this question and guidance to a rational conclusion. The common sense of mankind and the jurisprudence of all civilized nations have settled the question on a foundation that is not likely to be disturbed. The man who has prejudged a case, civil or criminal, can not be accepted as a juror; and should it be made to appear that a witness in a felony had a personal hatred of the prisoner at the bar, he would either not be allowed to testify or the Court would charge the jury not to convict on such evidence. Such, however, are the most conspicuous witnesses against Spiritualism, and of this class are the self-constituted judges of its claims, among whom are many eminent doctors of medicine and divinity.

You apprehend that certain important consequences will follow the labors of the latest experimenter in psychological science. Permit me to make a further reference to your article. from which I extract the following:

"There are two results which follow Dr. Beard's experiments: One is the establishment of the fact that the mind can act upon matter without the aid of the senses. The person who reads words written on a sheet of paper folded up and laid on the forehead does not perceive those words with the sense of sight or that of touch."

Pardon me if I suggest that the mind never acts on matter through the senses. It is the converse of this proposition that expresses the truth. The mind is constantly acted upon through the organic instruments of sensation by all the elements, forms and forces of the external world. All the simple and complex sensorial impressions of which the nervous system is capable are thus produced. On more mature reflection I feel assured you will agree with me, that the senses and their corporeal instruments are merely receptive. They receive impressions and convey them to the mind as the visible images of material objects are reflected in a mirror. These are the open channels through which we derive all our information respecting the outward creation; while the human mind acts on the tangible substances and organic forms of the world through the will and the muscles of voluntary motion. We may see, hear, smell, taste and touch, without changing the elements and forms which produce these impressions in any appreciable degree. On the contrary, these sensations do perpetually modify the states and functions of the mind, and, through this most potent agent, the phenomena of life, and, indirectly, all the conditions of our moral and physical existence.

When you affirm that "the person who reads words written on a sheet of paper folded up

and laid on the forehead does not perceive those words with the sense of sight," you appear to confound sight, which is a faculty of the soul, with the organic instruments of vision, which belong to the body. This is the common mistake of all philosophers who take the materialistic view of human nature. They fail to discover the human spirit by their material instruments and methods, and hence conclude that it has no existence. The surgeon can not find it with his scalpel, and the chemist never sees it in his retort; ergo, there is no spirit. But Clairvoyance is none the less actual sight because the subject is able to dispense with the physical instruments of vision.

You express the confident opinion that Clairvoyance "furnishes an intelligible and sufficient explanation of the so-called phenomona of Spiritualism." Will you permit me to suggest that such a conclusion can only rest on careless or otherwise insufficient observation, since probably nine-tenths of the phenomena of Spiritualism are intrinsically of such a nature as to admit of no such explanation? A vast variety of sounds are produced by the invisible powers, and it must be admitted that sounds do not appeal to the sense of sight, whether exercised through the physical organs or otherwise. For this sufficient reason we cannot refer any of the mysterious sounds to Clairvoyance. Then, very heavy bodies are often moved with great force. We have Orthodox authority for saying that the family Bible was repeatedly thrown by invisible hands at the venerable head of Rev. Eliakim Phelps, D. D., at Stratford, while the good Doctor was praying for deliverance from what he regarded as an infernal infestation. But as Clairvoyance (clear-sight) is neither an electro-chemical nor a mechanical force, it has no power to move a ponderable body; hence it follows that this passive faculty of vision, physical and spiritual, will not enable us to account for any of the phenomena of this class. This course of reasoning could be further illustrated and enforced by the citation of a thousand examples, and by an array of witnesses from all the learned professions whose presence alone would suffice to silence skepticism if they failed to convince the skeptics.

You are pleased to say that "nine-tenths of Spiritualism are trickery." On the contrary, permit me to remark that the trickery, whether much or little, is no part of Spiritualism. We might as well affirm that the State annually produces 1,000,000 bushels of wheat, but that 900,000 bushels of the same are tares! As, therefore, the tricks of unprincipled jugglers form no part of the phenomena of Spiritualism, your estimate. If the assayer should be so fortunate as to find forty pounds of the precious metals in a ton of ore, he would never think of including the 2200 pounds of dross in his statement. Leave out the bogus mediums and all the tricks of the juggler. When the Secretary of the Treasury figures up the amount of the national currency he never includes the counterfeits.

In the following passage you still further lignify the name and exaggerate the services of Dr. Beard as much as you dishonor the claims of each of his predecessors, and all of his contemporaries who have made a careful study of the whole subject for a much longer period than he has been before the public:

"Dr. Beard's experiments certainly give us reason to believe that he has found the clue to the mystery which is the stock in trade of spiritual mediums; and if he has really done this, he has done an immense service in overthrowing what has proved to be a demoralizing and degrading superstition. It is hoped that Dr. Beard and other scientific men will continue to investigate the field which has hitherto been abandoned to charlatans."

I shall perhaps be pardoned for saying that 'the clue to the mystery" was discovered some time before Dr. Beard was born, and that his life and labors have done nothing to illuminate the subject. In presence of the real facts as they are known to thousands, his eminent services (?) disappear like the dissolving views without leaving to the Doctor's disciples so much as a grateful memory of his imaginary achievements. Moreover, Spiritualism was never "a demoralizing and degrading superstition," unless the noblest philosophy and the most vital parts of all systems of religion are to be so classified. Nevertheless Dr. Beard is not only recognized as a scientific, psychological expert, but hailed as a public benefactor; at the same time such men as Dr. Robert Hare, inventor of the oxy-hydrogen blow-pipe, and Prof. James J. Manes, of this country; Crookes, of the London Journal of Science, Wallace, Varley and Cox. of England; the wisest philosophers of Germany, and many others scarcely less distinguished in every part of Continental Europe. are, by implication, characterized as "charlatans"! O tempora, O mores!

In conclusion I observe that you have sum moned a most important witness in this trial of Spiritualism versus Materialism. It is Clairvoyance that just now occupies the stand, and may it please the court we are ready to listen to the testimony. When a witness is summoned by the prosecution it is not the privilege of the counsel for the same to hustle him out and away from the tribunal without first giving the defense an opportunity for a brief cross-examination. Now what has Clairvoyance to say about Spiritualism? Why, it is not at all likely that a single man, woman or child can be found on earth, whose case affords the clearest evidence of the possession of this gift, that does not, at the same time, affirm-there is a Spirit-World and a corresponding life for man; that they see the spirits and recognize their kindred; witness their coming and going and discover what they are doing; and it is everywhere the emphatic testimony of this witness that the clairvoyant can and does act as a familiar messenger between spirits and mortals. There are occasional exceptions in which the vision is limited to mundane affairs; but the concurrent testimony of natural seers and magnetic clairvoyants is that they see spiritual as well as material things. What will the "earnest haters of . . . Spiritualism" do with this fact? Will the Times and Dr. Beard accept this testimony of Clairvoyance, or will they impeach the credibility of their own wit-Yours respectfully, ness?

S. B. BRITTAN. New York, July, 1881.

Carlyle tells us in his reminiscences that having ridden sixty miles to Edinburgh to consult a doctor, he told his story, and asked. "Is this disease curable?" "It's all tobacco, sir,' said the doctor; "give it up." Carlyle gave it up instantly and strictly. The following entry was discovered a considerable time afterward in his note book: "Found, after long months, that I might as well have ridden sixty miles in an opposite direction, and poured my sorrows into the long hairy ear of the first jackass I came upon, as into this select medical man's, whose name I will not mention."

Written for the Banner of Light. THE DEPARTURE OF SUMMER.

BY MISS MAT. SHELHAMER.

She folds her flower-embroldered robes Around her stately frame, And gracefully resigns her throne To Autumn's haughty claim; With regal step and royal air, And sweet majestic mien, Bestowing blessings everywhere-Departs our Summer Queen.

The dainty blossoms cease to bloom And scent the balmy breeze; The birds are sadly out of tune Among the leafy trees; The merry waters silent grow, The insect's gauze is seen No longer on the hilly slope, Since dies our Summer Queen.

The yellow spikes of golden-rod, That blossom in the dell, Wave gracefully their plumy heads. In slient, sweet farewell; The slender ferns, of tender green, Are bathed in gentle tears, As Summer-bright, imperial Queen-

In beauty disappears. The mellow sunlight softly falls, Like blessings, on her track, As Morning's silvery bugle calls Her wandering subjects back: But, draped in robes of royal state, With sweet, majestic mien, With benisons from good and great, Departs our Summer Queen.

Mission of Mr. E. W. Wallis, of England.

To the Editor of the Banner of Light :

Presuming that a short sketch of the labors of our Bro. E. W. WALLIS in Boston, since his return from Lake Pleasant Camp-Meeting, would be of interest to your readers, and might serve as a further introduction to the public of so highly meritorious a medium as our friend, I beg leave to offer you the following account of some of his meetings in this city. Since his arrival on Monday the 5th inst., he has addressed eight audiences in Boston, composed of well-tried and intelligent Spiritualists, who have expressed great pleasure at hearing his discourses, and with one accord are ready to welcome him into the glorious fraternity of those inspired orators in our ranks of whom it can well be said, "Hear, for he will speak of excellent things, and the opening of his lips shall be right things."

Said one gentleman—and he a member of the Evangelical church-after hearing him speak from this text: "Thy kingdom come, Thy will be done in earth as it is in heaven "-" It is as good as fifteen sermons"; and another one, also a member of an Evangelical church, said: "This cannot be beaten by any one." Old Spiritualists, not finctured with Evangelicism, also admit that he is excelled by few mediums whom they have heard. Mr. Colville and Mrs. Richmond have both warmly endorsed Mr. Wallis, and a Chicago lady, a friend of Mrs. Richmond's, said to the speaker in my hearing, at the close of one of his addresses, "This is perfectly splendid!"

Mr. Wallis has also made many friends during his short sojourn here, by his cordiality of manner and friendly greetings toward all who have approached him; and I have heard it said that he would be likely to hold together permanently a congregation of hearers. He is particularly facile and satisfactory in answering impromptu questions, which he does very concisey; and his poetic gifts are not to be despised, although inferior to "Winoona's" remarkable effusions. He excels also in correct delineations of character, by holding in his hand the subject's handkerchief.

I would take this occasion to earnestly advise all Spiritualists in search of the highest forms of truth, and of interesting information from the world of spirits, to put themselves in communication with Mr. Wallis; and if they wish to aid the cause of rational and philosophical Spiritualism, to do all in their power to introduce him to the public. Mr. Wallis is only twenty-six years of age, and has a family in England. His wife holds meetings every Sun-

I have written this communication simply from a desire to aid Mr. Wallis in the objects of his mission, and thereby promote the cause of genuine Spiritualism.

Yours sincerely, C. STEARNS. Boston, Sept. 15th, 1881.

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DH. E. R. WHEELER, Cedar Lake, Herkimer Co., N. Y.
DH. E. R. WHEELER, Cedar Lake, Herkimer Co., N. Y.
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DH. E. R. WHEELER, Cedar Lake, Horkimer Co., N. Y.
DH. E. R. WHEELER, Cedar Lake, Horkimer Co., N. Y.
Mrs. Elyhra Willerlock, Jamestille, Wis,
E. W. Wallas, Trance, case Bononer of Light,
Miss, Laylic Willerlock, Jamestille, Wis,
Miss, Sophila Woodns, Eden Mills, VI.
Mr. AND Miss, M. I., WHEAT, Collax, Jown,
Marcelock, R. Willer, Middleville, Mich., Joy H.
Waterlow, Willer, No. 55 N. Liberty St., Baltimore, Md.,
Miss, A. Balle W. Willer, Marlboro', Mass., Joy & S.
Miss, R., Wallella, Safily Joint, Me.
Sanahi A. Willer, Bockingham, VI.
E. S. Willeller, Lill North Hilbstreet, Philadelphia, Pa.
Miss, M. S. Townsen Wood, West Newton, Mass,
Will also attend functals.

MRS, M. S. TOWSSESS WARDS, WYSTER WITH A STREET WARDS AT THE TOWSSES WARDING, ONLO MRS, H. P., WELLES, Highland Av., Salem, Mass, MRS, JULIETTE VEAW, Northbore', Mass.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritualist So-ciety holds meetings at Everett Hall, 395 Fulton street, every Sunday, at 3 and 75, r. M. H. W. Benedict, Presi-dent. Regular speaker, Mrs. F. O. Hyzer, Conference Saturday evenings, at 8 o'clock.

HEVERLY, MASS.—The Spiritualists' Union holds, meetings every Sunday at 25 and 7 p. m., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited.

CLEVELAND, OHHO.—The First Religious Society of Progressive Splittualists meets irregularly in Weisgerber's Hall, corner Prospect and Brownell Streets, at 7½ r. M. Thomas Lees, President; Tille II, Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and vistors confluily invited free, Correspondence of the above Societies can be addressed to 2000 Proceedings of the coverage of the confluence of the confluence of the coverage of the Time 11, Lee's (Waterman), 16 Cross street, Cleveland, O, CEDAR RAPIDS, IOWA... First Society of Chris-tian Spiritualists meets every Sunday, at 7½ P. M., at 75 South Washington street. Inspirational speaking, Dr. J. L. Enos, President; Mrs. Naune V. Warren, Vice-Prosi-dent; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MANN.—Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imagene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIN, IND.—The First Society of Truth-Seekersmeets for religiousservice at 80% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Ruell, Secretary.

5. D. Buch, Secretary, Laynn, Market street, every Sunday, at 12 m, and 6/5 P, M., under direction of Dr. George Burdett.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars'-Hall, 30 Market street. G. W. Fowler, President.

LEOMINSTER, MASS.—Meetings are held every other Sunday in Alber's Hall, at 2 and 6% o'clock P. M. F. L. Haskell, President; Mrs. Famile Wilder, Corresponding

Secretary.

LOS ANGELES, CAL,—The First Spiritual Society meets every Sunday at 21. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Illiev. Vice-President, J. II. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MAN. Nettle C., Weir; Treasurer, F., Lindgulst,
MANCHESTER, N. H.,—Spiritualist Society holds
public circles every Sunday at 6% p. M. in 11s hall, No. 11
Opera House Block, Hanover street. Asa Emery, President; Joseph Freschl, Vice President; G. F. Rumrill,
Secretary,
NEW YORK CITY,—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall,
55 West 33d street, at 10% A. M. and 7% p. M. J. A. Cozluo,
Secretary, 36 West 46th street. Children's Progressive Lyceum meets at 2 p. M. Charles Dawbarn, Conductor; Willam Hunt, Assistant Conductor; Mrs. M. A. Newton,
Guardian.

Guardian.

PORTLAND, ME, "The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 25 and 75 o'clock, Speakers and mediums desirons of visiting Portland under the anspices of the Society, will address H. C. Berry, 70 L broom street.

Idnooh street.

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 40% A.M. and 7% P.M. at the halt corner Swing Garden and Sthistreets. The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2% P.M. at the halt corner Spring Garden and sthistreets. Everybody welcome, The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

MAN FRANCISCO, CML—The First Spiritual Union SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Itali, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lycenm meets in the same hall at 10 A. M.

10 A. M.

***SANTA BARBARA, CAL. - Spiritual Meetings are beld every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 14 p. M. Assistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Searvens.

WORCENTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

Camp-Meeting at Schroon Lake. The Second Annual Gathering of the Schroon Lake Spir

itualists' and Liberalists' Campi Meeting Association will be held at Lake View Point, Schroon Lake, Essex Co., N. Y., commencing Sept. 5th and continuing until Oct. 5th,

N. Y., commencing Sept, 5th and continuing until Oct, 5th, 1881.

Post-office and telegraph communications on the grounds. Officers of the Association-Dr. W. B. Mills, President, Saratoga, N. Y.; S. B. Bevins, Secretary, Chester, N. Y.; C. F. Taylor, Treasurer, Lake View Point, N. Y. Speakers-C. B. Lynno floston, G. H. Geerof Michigan, Mrs. Morseof Boston, Abby Burnham, Jennic Hagan, Fannic Davis Smith, Mrs. N. T. Brigham, and other distinguished lecturers will be present.

Round trip tickets to Lake View Point for sale at the following stations, at rates named below: Lake Pleasant and return, \$7,25; No. Adams and return, \$6,00; Eagle Bridge and return, \$5,75; Stations on B. H. T. and W. cast of Eagle Bridge, \$6,00; Eagle Bridge and Stations west on B. H. T. and W., \$5,75. Tickets good from Sept, 4th to Oct. 10th.

Rates for board at Taylor House: Per week, \$7,00; table board, \$5,70; per day, \$1,50. For board and accommodations, address C. F. Taylor, P. O. South Schroon, Essex Co., N. Y.

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Mont-tomery Place, corner of Proceedistret, Boston, Mass., eep for sale a complete assertment of Spiritual, Pro-gressive, Reformators and Miscellaneous Books, it Wholesale and Retail.

at Wholesale and klaid.

Terms Cark. Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to full the order, the behavior must be part Co.D. Orders for Books, to be sent by Math, must invariant be accompanied by cash to the amount of each order. We would remind our patterns that they cour remit in the treatment of a dollar in postage stamps, once an these preferred. All business opera nois leoking to the safe of Books on commission respectfully declined. Any Book published in England or America and out of print will be sent by mail or express. print) will be sent by mail or express.

Ap Cut degree of Books Published and for Sale by Calby & Bloksent free.

SPECIAL NOTICES.

A In questing from the BANNER or LIGHT care should a taken to distinguish between editorial articles and the outmonactions bondersed or their wise of direct send that the rest was cannot undertake to endough the variety handles of genom to which correspondents give interance.

A We do not read to express indeed sets and communications. The name and address of the writer and communications. The name and address of the writer are in all cases furnance of sets of the writer are in all cases furnance of sets of first. We cannot undertake to retrain or preserve manuscripts that are not used, when newspapers are to write de which contain matter for an area of the steeler will conter a favor by showing a meaner of the article he destress specially to recommend for quast.

Notices of Sauring at Monthers, in the first form. portional; "Notices of Spiritualist Meetlogs, in order to insure prompt fusertion, must teach this odice on Monday, as the BAN-NER OF LIGHT Recyclopiess every Tuesday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 24; 1881.

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

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THE AMERICAN NEWS COMPANY. 39 and A. Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Business Letters should be addressed to IsaAC B. R.): H. Bunter of Light Publishing House, Roston, Mass, All other letters and communications should be forwarded to Little Collab.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelle 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,

Enlargement of the Banner of Light.

We announced last week that we should commence Volume Fifty with what we were sure would be a pleasing feature to our readers-viz: an increase, in the number of pages, from eight to twelve. In the present number we retion to the contents presented.

by reason of the interest which we find overywhere manifested toward Spiritualism generally, the often-expressed desire of our patrons, and our own wish to give to our read; truth, old things silently pass away except as ers much interesting good matter which we the dried husks of pleasant and unpleasant eline, because of want of space for its accommodation.

Of coursewe have taken upon ourselves by this step a heavy increase in the cost of bringing out the Banner-including the purchase of new type and other appurtenances necessary to the work-and we trust that patrons everywhere will make it a matter of special moment to endeavor to largely increase the number of our subscribers in their respective neighborhoods. As an aid toward this end, if they will: kindly furnish us with the names of such per- Banner of Light will continue to serve the pursons in their respective localities as may be poses of the invisible powers as it has tried supposed to have an interest in Spiritualism faithfully to do in the past. And to that end and its literature, we will gladly send to the parties specified this number of our paper as a

______ Volume Fifty.

Fiftieth Volume. A journal of any kind, in suffer to be overawed or treated unjustly while this country, can justly claim to have reached, it has a protesting word to utter. While charifull maturity, in respect both of influence and reputation, that has come to its fiftieth volume. Jousies, the selfish ambitions, and the short-lived Two volumes being published in each year, the Banner is now closing its twenty-fifth year. In this quarter of a century's service in the cause of Modern Spiritualism it can claim to have to be abused to the endangering of the great done an amount of work and exerted a sum and sacred cause in whose service alone it has total of influence which it would be difficult, if | been engaged from the beginning. The Banner not impossible, to compute. It can at least say that it has been true without wavering to its long as it may have an existence, be true to the original inspirations. It has never for a mo-inspiration which it has acknowledged as its ment turned aside from the instruction of its only guide since it entered upon the work it was invisible guides to follow the temporizing, politic, or ambitious suggestions which have abounded since it began its career. First and last, it has sought and obeyed the promptings of the spiritual world, leaving results to take care of themselves. This it thought to be the best way to sindicate its faith and approve the opening number of the New Volume, the itself to those who look for examples in spirit first installment of spirit messages for the presguidance equally with teachings by precept and

It is next to impossible to sketch an outline of the changes which have occurred in human thought, and consequently in human institutions, since the dawn of Modern Spiritualism. Vigorously and even bitterly as it has been contested by the sects through their writers and speakers, it has nevertheless permeated their numbers and influenced their action to a degree of which they are not conscious themselves, and which they would not confess if they were. The effect of the new light and from individual spirits, etc., which letters rerevelation upon the churches is too great to be miscalculated. There, in fact, is where the great and enduring work is to begin: upon professedly spiritual organizations, in their totality named the Church, which are ready to receive the New Truth though unconscious of it. Were lation to the value of the Secular Press Bureau. Spiritualism to attempt to erect another and a new organization over against the Church for the purpose of working upon it more effect- cannot fail to be recognized and duly appreciually, it would be no improvement on the ated by all thoughtful minds. church itself, and be accounted no better than | a rival, and in no true and high sense a teacher and illuminator. This fatal error it has so far successfully avoided, although persons of narrower views and less patient temper have zealously advocated organization for some time. But Spiritualism is more than a rival or a competitor. It offers a new revelation, which is sure to be universally accepted at the last.

We are not so much inclined to rehearse its achievements in the way of overcoming obstacles such as the scientists and the pietists alike throw in its way. These are to be expected in with the great need which exists for a revision the promulgation of truth, and Spiritualism of our laws in that particular. need not hope to be exempt from them. It is

ence have, after due examination, accepted its revelations, and that the most tenacious of drawn the conclusion that final success is clearly possible, however remote; that the great and preaching of the time, so that it is already a we solicit their continuance for the future. common thing to designate the present age as a New Age in the world. They are working their way into social life, becoming exceedingly familiar to the common mind, and betraying their presence and influence on almost, every page of current literature. A separate organization would have rendered this impossible.

It is far from being the fashion as yet to avow oneself a Spiritualist. When that day comes it may be the worse for the truth itself. There never was a time when a new truth way popular, and it is difficult to say that there ever will be. Truth has higher ends to serve than merely to gain the suffrages of the multitude and extort the general admiration. Its purpose is to move and impel, to feed and clothe the human spirit, rather than to secure the praise of those who accept and understand it but superficially. It is in this spirit that we have persistently wrought at the great task which has been imposed upon us, and we can point to results as they are to be seen all around us. If the fell spirit of persecution has not yet been overcome, it is certain that it has had a limit set to its activity. It has at least been shamed into an appearance of decency. Mankind will not toler-15 A CO. B. RICH. BUSINESS MANAGER. ate inquisitions any longer, however the spirit JOHN W. DAY. ASSISTANT EDITOR. that animated them may still work in individual breasts. Spiritualism has done a great deal more than it has yet received the credit for in suppressing the tendencies in that very direc-

> Almost any attentive observation and capable reflection will satisfy us that we live in an age of transition. The past is ceasing to be reverend because of its errors and virtues as they were mixed in together. The present age insists on separating the valuable from the valneless, and letting the latter pass out of mind. except as it may tend to illustrate the childhood of the human mind. Old institutions are searched for their charter to continued existence; are asked for the reason why they should hold so commanding an influence over posteri-

ty. Nothing is going to be of permanent and deem our promise, and confidently call atten- precious value but the Truth; and that can make as good institutions in the future, in the We have been induced to make this yenture brighter light that is dawning, as any that have been made in the past.

The simple truth that spirits do communicate with mortals is one that makes all things new for the human race. In the bright light of that were obliged weekly to hold in reserve or de- memories. The world is no longer governed by tradition. Creeds are subjected to revision and enlargement. Sects are tearing down their boundary walls to enable them to recognize one another's nearness. The Bible is subjected to new and larger interpretations, its inner sense being sought for rather than its literal meaning. The Press looks over wider fields. and more comprehensively and liberally. All institutions are made to feel that they stand on their merits,

In such a general ferment, such a new analysis of existing institutions, such a gradual but inevitable reconstruction of what has for centuries been accepted as settled and sacred, the it will never cease to defend and protect with all its influence and power the agencies through which the angelic hosts are seeking to bring earth still nearer heaven in the economy of Divine Providence. The mediums through whom the phenomenal truths of Spiritualism This number of the Banner of Light Legins its are continually presented to men, it will never tably oblivious of the shortcomings, the jealconceits of those who profess solicitude for the success of Spiritualism in human thought and human institutions, it will not permit patience will, for the next quarter of a century, and so summoned to engage in.

The Banner of Light Message Department.

By reference to the eighth page of the pres ent issue it will be seen that we present in this, est season, as given in our Free Circle-Room, Sept. 6th, through the medial agency of Miss M. T. Shelbamer.

The messages given at that time will be found on perusal to be of more than ordinary interest. Inquiries frequently propounded by visitors to the Circle-Room, and queries which often rest unuttered in the minds of attendants at these sittings, and yet work a positive influence upon the circle and its conditions, are answered clearly by the Presiding Intelligence; and various matters concerning the obtaining of messages ceived from correspondents residing in all parts of the country repeatedly demonstrate are not well understood by the friends who thus write to us, are carefully considered and explained. The remarks of Judge John W. Edmonds in re and the importance of ably sustaining it, are very appropriate at this time, and their truth

Mr. J. M. Armstrong, who was suddenly thrust out of this life by the hand of an assassin, returns and makes an eloquent plea for justice to criminals and against the infliction of capital punishment. Every word he utters is truth, in our opinion, and worthy thoughtful consideration, showing plainly that the taking of life is wrong, whether it be done legally or in the heat of passion; and the direct influence of capital punishment on the spirit-world, and its reactionary influence upon this sphere of life, is portrayed in a manner that will impress all

Next to heredity, this subject, that involves

enough to know that the highest men of sci- the forcible peopling of the spirit-world with beings who are not thought fit to live in this, is one that demands the most serious consideramembers of the churches have silently sub- tion. It will be seen that capital punishment scribed to its truths. From this can easily be is a two-edged sword which cuts both ways,

and not unfrequently the hand that wields it. We here take occasion to render our thanks welcome truth of the communion of spirits with | to all who have assisted us in keeping open this mortals will in time spread and cover the earth; doorway of communion between the two as the waters cover the sea. In the twenty-five worlds, either by kindly word or monetary doyears' service of the Banner of Light in the cause mation; also to those kind friends who have furof Spiritualism, this important fact has been de- nished us with so many verifications of the cisively proven. The truths taught by Spirita-truthfulness of the messages published, thus alism, instead of being formulated in a distinct silencing cavilers and convincing doubters of sect that is to challenge all other sects, are find- | their authenticity. While we express our grafing their way rapidly into the teaching and itude for all these favors extended in the past,

Berkeley Hall Sunday Meetings.

Last Sabbath was one of the most genial of the season-the day on which Mr. Colville, the excellent trance medium, resumed his lectures for the fall and winter. The audiences on the occasion, both morning and afternoon, were very large, showing conclusively that the public are more deeply interested than ever in the through the inspiration of this eloquent orator. His lectures were replete with profound. thought and elicited encomiums from many listeners. We shall print both these discourses rerbatim at an early date-hoping to give the morning lecture, "All Things Made New," to our readers next week.

The following notice of his afternoon discourse-appearing in the Herald for Sept. 19thwill serve to show readers at a distance that some, at least, of the secular papers of Boston are not oblivious of Mr. Colville's work in this

"A lecture was delivered to a numerous gathering at the regular service in Berkeley Hall, yesterday af termoon, by Mr W. J. Colville, his subject being 'A Practical Word to Practical People,' suggested by the close of the summer vacation and the commencement of the services for the season. It is claimed by many said the speaker, that the thought of another world as claimed by the Spiritualists, is merely sentiment, and that one world at a time is enough, and of these the materialists are at the head; but, if Spiritualists are sincere in their convictions, it is of little matter what others say, as the knowledge of the spiritual world adds dignity to toil and crowns the whole life showing that no energy is ever expended in vain. In Spiritualism there is something eminently practical, and this comforts those whose dear ones are taken from this world. The question is, Do we realize this sufficiently? We are ever exerting an upward or downward tendency on our fellowmen, and, as Spirit nalism glorifles and dignifies this life by revealing to us its importance, we should study to make ourselves more perfect. If Materialism were a true doctrine, a man might as well commit suicide when he is unfor tunate: in fact, the effects of it are to set a low value on human life; but, we are living for eternity, and we must remember this always. It was claimed by the skeptics that Spiritualists had few societies, churche or temples; but the speaker said that until their human bodies became the veritable temples of God, no temples were of any use: He claimed that Spiritualism could never fail, for while many had been discouraged at not attaining all they desired, yet the failure of these had enabled others to progress; and thus it would be until success was accomplished. He urged all who felt they had failed to now begin anew, as though they had never begun at all; for they had been benefited by their experience, although they might have forgotten these benefits now; and he closed his lecture by asking all to devote some time of each day to a study of themselves, with a determination to ac quire a true knowledge of the higher life."

Australia.

The August number of the Harbinger of Light, published at Melbourne, Australia, comes to us well freighted with spiritual, progressive and liberal thought. From it we learn that Prof. Denton commenced his first series of lectures July 25th, his opening subject being "The Fiery Beginning of our Planet." The hall in which it was given "was filled in every part with a highly intelligent audience, who listened with deep attention to his utterances, and testified their appreciation at every available opportunity by applause." The subsequent lectures were equally interesting, and the Harbinger remarks that "No lecturer that has appeared upon a Melbourne platform has conveyed so much instruction in so attractive

a form." Information reaches Australia that the mediumistic lecturer, Mr. Thomas Walker, who is at Cane Town South Africa was married recently to a lady reputed to be one of the belies of "Graaft Reinet." A Cape paper announcing the event expresses the wish that a larger experience of life will lead him to modify the views by which he is chiefly known in that lo cality, upon which the Harbinger remarks: 'From what we know of Mr. Walker, we fear the editor's hopes are futile. T. W. is too much of a radical in religious matters to be toned down, even by a 'belle'!"

The Melbourne Children's Progressive Lyce um has attracted much attention, its sessions having been thus far well attended, both by members and visitors. The great advantages the system possesses over all others for Sabbath instruction for the young is so fully apparent, that even those who have no faith in Spiritualism do not fail to recognize and speak approv ingly of them.

Experiments are in progress by a sub-committee of the Victorian Association of Spiritualists, with the mediumship of Mr. Geo. Spriggs. Of these the weighing and measuring of materialized spirit-forms possess much interest. At one séance a spirit-form stepped on the scales at once to decrease, until in about thirty secanother form showed a diminution of 25 lbs. in three minutes. At the next sitting an appara- in hand: tus for measuring heights was brought into requisition. The medium's height was found to be 5 ft. 6] inches. One spirit after another was measured with the following results: 5 ft. 85 in. 5 ft. 17 in.; 5 ft. 3 in.; 5 ft. 13 in.; 4 ft. 11½ in.; ft. 10 in.; 3 ft. 11 in., the last being 187 inches less than the medium, proving conclusively the distinctness of the forms from the medium, and demonstrating the objective reality of what purport to be spirits of departed human beings temporarily rehabilitated in matter. The "Message Department" of the Harbinger is growing in interest, and is one of its most attractive fea-

En 'We stated last week that Mr. Charles H Foster was dangerously ill at the residence of his father, in Salem. We now learn that his disease was typhoid fever, which so affected his brain that it was thought best by his friends to place him in an asylum where competent physicians and quietude would combine to restore him to health and usefulness, which we earnestly hope will be the result.

Mrs. H. Fay, of this city, will resume her materialization séances in October next.

"The Theosophist."

The above-named journal, "devoted to Oriental Philosophy, Art, Literature, and Occultism, embracing Mesmerism, Spiritualism and other Secret Sciences," conducted by Madame H. P. Blavatsky, and published monthly in Bombay, India, has given its readers since the opening of the present year a number of interesting articles upon subjects that are seldom if ever treated upon in any other publication accessible to American readers. Of these we may mention: A Treatise on the Yoga Philoso phy; Indian Thaumaturgy; Pure Gold Artificially Made; Dacca Muslins; Spiritual Miracles; Solstitial Hymn to Surya, the Vedic Sun God; A Hindu Story of Re-incarnation; Why Ghosts Appear; Geometry, on the Principles of the Ancient Hindu Philosophy; The Brahmo Samaj; Antiquity and Sanctity of the Sanskrit Language; Are there still Genii? and The Beni Elohim, or Children of the Gods. The August number, just received, contains a lengthy notice of a missionary journal published at Rangoon, Burma, and edited by Mrs. Eleanor Mason, purporting to give "The Origin of the Buddhist Scriptures." The Theosophist gives Mrs. Mautterances emanating from the spirit-world son due credit for truthfulness in this remark made by her: "English people say 'we could never become one with idolators,' and the Burmese say 'we can never give up our religion'and there is not the slightest sign of its being given up, whatever may be said about it. The ancient and gorgeous system of Buddhism has been no more affected by the preaching of Christianity than a few showers of rain affect the ocean. The core of the religion has not been reached by Christians, and the core of Christianity has not been reached by Buddhists." This from a Christian missionary is a very remarkable admission.

Many of the articles in the Theosophist are written by natives of India. We have in the current number several of this class: "Hindu Prophets and Astrologers;" "Manners and Customs of the Aryans;" "Antiquity of the Vedas;" Sacred Indian Trees," and "The Mother-Land of Nations," all of which possess considerable interest. The subscription price of this magazine is \$5 a year, single copies 50 cents. Colby & Rich, 9 Montgomery Place, Boston, will take subscriptions or furnish single numbers.

The Indian Agency.

It is said of late that Secretary Kirkwood is fully resolved to reform the Indian Agency Service of the Interior Department. It will be the effort of the Secretary to replace incapable and inefficient agents with men having the tact and executive ability necessary to a proper and successful administration of Agency affairs. This should have been done years ago. It would have saved much bloodshed and millions of dollars. Scoundrelly agents and unprincipled land speculators are at the bottom of nearly all the iniquities reported from the Indian territory. The recent revelations about that sweet Agent Tiffany, of the San Carlos reservation, may account for the badness of many Apaches. The Boston Herald says, "If, instead of being simply dismissed, incompetent and dishonest agents were tried, convicted and sentenced, there would be far less Indian troubles." But this cannot be done; there is too much money in it; and that is what the Christian white man is after, and which he is going to have at all hazards, contrary notwithstanding. If the red men 'must go," as Gen. Sherman and other Christians of his ilk say, in heaven's name kill them and rum and powder and balls in the other. It fully the "Indian Question," in all its details. the reins of government.

Demise of the President.

At thirty-two minutes past eleven on Monday night, Sept. 19th, the minute bells of Boston gave our citizens the information that President Garfield had left his mutilated body, after over eleven weeks of intense suffering, for the higher life. He ceased to breathe at 10:35. The bullet of the assassin has completed its work. The nation mourns... Mr. Arthur, the Vice-President, was speedily informed of the sad event. and requested by the Cabinet to forthwith take the oath prescribed for the President of the United States. President Garfield was an able man-possessing superior intellectual power, generous scholarship, commanding eloquence and an amiable temperament. As Soldier, Representative, Senator, President, his name will go down to posterity with high honor. He was a quiet believer in Spiritualism, had often been present at spiritual scances, and therefore knew that direct spirit communion was an incontrovertible fact. He has gone up higher to wield a greater influence than ever over the destinies of the American Nation.

Dr. Brittan and the "Times."

On our fifth page will be found a masterly argument and a trenchant and searching analy sis-both bearing on the ignorant criticisms of the editor of the New York Times as leveled at Spiritualism and its work in our day and generation. The Editor-at-Large speaks both from the head and the heart in this reply, and we are sure our readers will agree with us that the tone of each is sound, trustworthy, and calculated to be of "good-cheer" to every friend of the Modern Dispensation. The editor of the whose weight registered 104 lbs. This began | Hartford (Ct.) Daily Times-to the columns of which paper [for Sept. 8th] we are indebted for onds it was less than 80 lbs. The weighing of this able rejoinder on the part of Dr. B.—thus calls the attention of his readers to the matter

"Dr. Brittan's reply to the editorial position of the New York Times, concerning Dr. Beard and his assumptions in relation to clairvoyance, as a proved reality, will be found to be as keen and effective as it is logical and courteous. The Times, not liking the attitude in which it found itself left by Dr. Brittan, refused to publish his reply."

We understand from a correspondent that a very pleasant 'meeting was held at the house of our venerable brother, John M. Spear, in Philadelphia, on the 16th instant, to celebrate his seventy-seventh birthday; and that appropriate and affectionate addresses were made by Mrs. Katie Robinson, Mrs. Amelia Colby, Col. S. P. Kase, and Gen. J. M. Roberts, editor of Mind and Matter, interspersed with songs and music by Mrs. Olive Smith, and recitations by others. Beautiful bouquets were presented, beside other tokens of regard, and a basket of fragrant flowers was given, at the bottom of which was secreted a kindly pecuniary offering.

Reader, if you desire to enjoy a pleasant hour on a Sunday morning visit our Spiritual Lyceums. The whole programme is delightful, not only to the children, but adults as well.

E. W. Wallis in Boston.

On Monday evening, Sept. 12th, this energetic vorker received his friends at 519 Columbus Avenue, Boston, and under control of his guides answered questions, gave impromptu poetry and psychometrical delineations. On Tuesday evening he delivered an oration at 378 Tremont street, and replied to questions at its close, giving unhounded satisfaction to all present, one gentleman affirming it was worth fifteen sermons. Wednesday closed his public labors in Boston for the present, when an enjoyable evening was spent in Science Hall, 718 Washington streetsong, recitation and trance-speaking making up the order of exercises. Three spirits manifested themselves intelligently through his organism, and their distinct personalities were strikingly presented, giving variety and adding to the interest of the occasion. A number of quesions were ably responded to, leaving nothing to be desired in the premises.

On Saturday, Sept. 17th, Mr. Wallis went to reenfield, Mass., where he spoke on the 18th; ie will again address the friends there on Sunday next. Letters addressed "care Dr. J. Beals, Greenfield," will reach him till the end of the

The Two Worlds.

This is the title of a new weekly sheet devoted to the interests of Modern Spiritualism. It s issued from 100 Nassau street, New York City, by Dr. Eugene Crowell; Mr. A. E. Newon (a writer of great experience), chief editor, Mrs. S. J. Newton, assistant editor. The Two Worlds, under the management of the parties named above, will no doubt be an honor to the cause, if it does not bring remuneration for labor bestowed upon it-as it certainly should and we hope will. The publisher truly says that the Spiritualists of the city of New York and vicinity have long felt the necessity for a journal in that locality devoted to the spiritual philosophy; the editor makes his introductory bow in a graceful leader; and spirit intelligences give encouragement in messages of love and wisdom. We cordially extend to our new contemporary the right hand of fellowship.

Harry Bastian Going to Europe. Information reaches us that Mr. Bastian pur-

oses re-crossing the Atlantic at an early date. He will sail for London in the steamer Bolivia. of the Anchor Line, the 22d of October. He will be in New York about the 15th of October, and his address during the time before sailing will be care of J. H. Whitney, 43 Putnam ave; me, Brooklyn.

We published in the last number of the Banner of Light a spirit message headed "Nellie," as the reader may know by reference to the seventh page of that issue, third column. This message is so characteristic of the spirit and so truthful, that it is a duty we owe the spirit-world to call especial attention to it at this time. Nellic, a spirit-child, was the constant attendant of Mrs. Jennie S. Rudd-(the medium through whom spirits communicated for several years at our public Circle-Room until sickness and death closed her earthly labors)-and on many private occasions her genial presence and genuine simplicity attached her closely to us. We have consequently thought of her

many times since the demise of Mrs. Rudd, and have wished, if it were possible for her to do Secretary Kirkwood's good intentions to the so, that she would come en rapport with our present medium, Miss Shelhamer, and communicate with us. But she did not, and we had come to the conclusion that "Little Neloff decently-not with the bible in one hand, lie" had got through with her earthly labors, as a messenger for higher spirits, to rest is about time the Great Public understood more | with her tired and worn-out medium, Mrs. Rudd; but recently at a private sitting with But it never will until strictly honest men hold | Miss S., we were somewhat surprised and gratified to have Nellie announce herself, proving her identity beyond doubt, the tone of her voice and every gesture being the exact counterpart of the control through Mrs. Rudd. Having never before spoken at our public circle except through the mediumship of Mrs. Rudd, accounts for her first statement in the printed message: "I have been here before, but not through this organism," etc. She always said she was permitted to come to earth because she was so anxious to do all the good she possibly could; hence the reader will see why she speaks of assisting another "little spirit" to come, meaning of course a child. In concluding her message she says, as the reader will observe: "I am Nellie, and my particular words are to Mr. W. H. Rudd." Mr. R. resides in South Scituate, Mass, and we have no doubt, as he is a very estimable gentleman, that he would answer any respectful letter of inquiry addressed to him regarding the identity of the spirit Nellie.

A Commission appointed by the Legislature of Michigan to prepare a revision of the tax laws of that State, have asked for a popular expression on the taxation of church property. In order to properly represent the views of those who believe in an equal taxation of all property, a primary organization has been effected, with Mr. S. B. McCracken, of Detroit, as provisional Secretary, to be continued until a full one can be formed. To meet the expense of preparing, printing and circulating petitions and other documents, memberships are solicited to the "Michigan Equal Taxation Club." One dollar will entitle a person to a certificate of membership and copies of documents. Address S. B. McCracken, 84 Seitz Block, Detroit, Mich.

Mr. Joshua Fitton, the English medium, is now located at Mr. Colville's, 519 Columbus Avenue, where he will hold séances for a short time, as specified in our advertising columns. Those wishing to avail themselves of his services should seek an early opportunity of do ing so, as numerous letters from distant places indicate that he will ere long make a tour through the States. We are gratified in learning that his health, which was somewhat impaired by a change of climate, is rapidly improving. Mr. Fitton's post-office address will continue to be as heretofore, 661 Parker street, Boston.

That self-sacrificing little woman who stood by the President night and day throughout the period of his sickness and suffering, has to-day the heartfelt sympathy of fifty millions of Americans. Better still, the hearts that mourn are not confined to America, they exist throughout the civilized world.

We have recently been put in possession of information to the effect that, not far from Boston, the spirits are developing a very worthy person as a materializing medium.

A. S. Hayward, Healer, 11 Dwight street, Boston, will be at his rooms from 9 o'clock till 4. on and after Oct. 3d. where he will exercise his vital magnetic gift of healing when required.

BRIEF PARAGRAPHS.

THE BANNER, IN ITS NEW DRESS, SENDS GREETING TO ITS NUMEROUS PATRONS THE WORLD OVER, WITH MALICE TOWARD NONE, WITH CHARITY

A naturalist asserts that cranes carry small migratory birds-unable to perform the flight of three hundred and fifty miles-across the Mediterranean Sea on their backs. In flocks of cranes traveling southward across this sea, little birds of many species are observed, frequently flying from their perches only to return a moment after.

A DASH AT "HIGH ART."-A disgusted exchange sententiously remarks:

"In our younger days we passed a good deal of time in the woods, penetrating the mysteries of nature and setting snares, but the first time we ever saw a lobster joosting on an oak leaf was in a window of a ceramic shop,"

When an arm of the sea encircles a neck of land, look out for fishing-smacks.

If Protestantism cannot prevent Infidelity, neither could Catholicism prevent Protestantism; and to charge Theodore Parker upon Luther is as unfair as it would be to charge Luther upon Leo. Back of them both was a power which was before either, and which they were unable to resist, and that power was the human mind, which is more than all churches and bibles.—O. B. Frothingham. B. Frothingham.

The greatest mortality of mankind is between three and six in the morning.

Many have an idea they are serving the Lord when they are meddling with what is none of their business. —Universalist Herald.

The Vatican library at Rome contains one hundred thousand volumes and forty thousand manuscripts.

Keep unconfessed
Some thoughts between thy heart and thee,
In thy own breast.
No rose is rare when all may smell and see;
The friend who holds thy heart's door-key
To-morrow may thy failer be.
—[Light W. Mitchell. SILENCE IS SAFETY.

Among the Anglo-Saxons, burial ceremonies were more joyous than those of marriage. The house in which the corpse lay until burial was a scene of feasting rather than mourning.

You may safely commit the child's clothing to the servant, but the rest of the little one you had better take care of yourself.

The size of the drops from a phial vary according to the different force of cohesion in different liquids. Sixty drops of water fill the same measure as one hundred drops of laudanum.

The receding of the sea is strangely illustrated at Revel. Four Russian men-of-war sunk there about 1711, have been dug up in making excavations for the harbor. The sea formerly came up to the walls of the town; now there is half a mile of dry land between the walls and the harbor.

Here is the evidence of Mr. Giles B. Stebbins-published in the Banner of Light of May 20th, 1876-that the medium, Mr. Allen, is not a fraud, which, had we supposed him to be, we should not have printed. The paragraph is as follows:

"Glies B. Stebbins, writing from Waverly, N. Y., under a recent date, says: 'I was at a scance held by the "Alten Boy" (as the young man is still called), last night, and the musical phenomena I there met with were of rare power and beauty."

It is a strange fact that when people indulge in high words they use low language.

The diminutive dory, Little Western, sailed proudly into Gloucester harbor on Thursday afternoon, Sept. 15th, having completed the voyage to London and back. She sailed June 12th, 1880.

Hero's freedom to him that would read! Here's freedom to him that would write! There's name ever feared that the truth should be heard But they whom the truth would indict.—[Burns.

At Gawsworth, England, in a lonely wood by the wayside, is the grave of "Maggotly Johnson," who was buried there at his particular wish, "so that at the resurrection no friend should quarrel for a bone."

When the Emperor of China travels in public one hundred men dressed just like him travel with him, so his identity cannot be discovered. This is embarrassing for would-be assassins.

In the Gazette of Pekin, in 1821, the death of the Emperor of China was announced as follows:"On the dwell with the immortals."

Some people are so prone to tell untruths that they lle when they are asleep.

CARPETS.-Read John & James Dobson's advertisement in another column before purchasing your carpeting. They have the largest and best assortment in New England.

Lake Michigan, which is 360 miles in length and over 100 miles in breadth, would float the three States of New Jersey, Delaware and Maryland; and it is deep enough anywhere to bury Mount Holyoke beneath its

Nothing ever happened on this globe for good at which some people did not have their fit of laughter at the outset.—Dickens in "Christmas Carol."

A "far-off" editor speaks of a poem he has just read as being "One of those sad, pensive strains which wrap a young man up in melancholic gloom like a large looking-glass tied up in a bed-quilt.'

The longest span of wire in the world is said to be the telegraph wire across the Kistnah River, in India. which is over six thousand feet long. It connects the summits of two hills, each 1,200 feet high.

Louisville Courier Journal: Tourist—"Where is Block Island?" Polite American—"In Rhode Island." T.—"But how can you put one island in another?" P. A.—"Oh! that's nothing—we accomplish anything in this country."

The Cincinnati Gazette mourning over the boating troubles caused by college matches, sighs for a seminary "in some vast wilderness, some boundless contiguity of dry land, in which is no water larger than a

Spiritual and Liberal Hall in War-

saw, Ind. To the Editor of the Banner of Light:

Every lover of true liberty will be pleased to learn that Hon. C. Hendee, of Warsaw, Kosciusko Co., Ind., a liberal Spiritualist of the genuine type, has erected a beautiful block on one of the principal streets of the "City of the Lakes," in which is a fine hall that Mr. Hendee informs me will be ready for occupancy Oct. 1st, 1881, and which he will hold it absolutely free for spiritual and liberal meetings. It is to be called "Liberal Hall." It is nearly fifty feet long and between twenty and thirty wide. Liberals. Spiritualists. Free Religionists, and independent thinkers of all shades of opinion, will be welcome to use the hall for lectures, conference meetings, etc. Each meeting will be expected to pay only for the gas and fuel it con-

Warsaw is the county seat of Kosciusko County. It is a rapidly growing city, and one of the finest business blocks in it is that of Mr. Hendee. Beside a large number of first-class dwellings now in course of erection, there will soon be completed a very fine Court-House which some claim will be the first in point of architectural beauty in the State of Indiana.

It will be a source of pleasure to independent thinkers to see the bold legend "Liberal Hall" displayed in glittering characters on the walls of one of the finest blocks in the city of Warsaw. THOS. HARDING.

Warsaw, Ind., Sept. 11th, 1881.

Special Notice.

In conjunction with his professional work as a lecturer, CEPHAS B. LYNN will continue to act as a representative of the Banner of Light. furnishing interesting letters of travel, and soliciting advertisements and subscriptions for the Banner, also selling the publications of Colby & Rich. COLBY & RICH.

Mrs. Carrie E. S. Twing, the writing medium, is now located for a month at 332 Main street, Springfield, Mass., and is, we are informed, busily engaged in giving private sittings for Springfield people. She is a capital medium.

We expect to publish next week (or the week after) Dr. J. R. Buchanan's eloquent address delivered during the course of the late camp-meeting at Lake Pleasant, and entitled 'The Physiological Basis and Philosophy of Spiritualism."

180 Mr. Phillips, the slate-writing medium, is at present located at No. 8 Davis street, Boston, and is, we are informed, highly successful both as to public patronage and phenomenal results.

Mrs. N. J. Morse, electro-magnetic physician, having fully recuperated after her year of rest, has taken rooms in Hotel Van Rensselear. 219 Tremont street, where she will be pleased to see patients. See her card fifth page.

William P. Tenny (formerly well known as a wholesale and retail dealer in carpets) died in this city, Sept. 17th, aged 67 years.

J. J. Morse and John S. Farmer, of London, talk of starting a Children's Magazine with the title "Little Hearts and Little Hands."

Mr. W. Eglinton sails for India early in October next. His mediumistic power, says London Light, is in excellent condition.

The Magazines.

THE MEDICAL TRIBUNE, for September, edited by Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., (Nickles Publishing Co., New York.) contains much that is instructive in medicine, surgery and the collateral sciences. "Chorea," (St. Vitus Dance,) is treated of at length, instances related, and statements made of successful methods of cure. An article upon "The President's Condition," severely criticises the course of his physicians, doubting whether any man, even without a wound, could survive such treatment, and closing with the opinion that if the President recovers it will "be due to his strong will and great vitality asserting themselves, after the doctors cease drugglug him." The advocates of Vaccination are considered in "Casting Out Devils by Beelzebub," in a manner that with much else in this number will please all who realize that there may be progress in

THE PLATONIST.—We are in receipt of a Triple Number of this monthly-Nos. 5, 6 and 7-June, July, and August. Edited and published by Thos. M. Johnson, Oscola, Mo. It's leading articles are: "On the Necessity of Purification, and the Method by which it may be Obtained," translated from the Greek of Porphyrios. "Life of Hal Ebn Yokdan, the Self-Taught Philosopher." from the Arabic of Abubacer Ibn Tophall. "The Elements of Theology," from the Greek of Proklos. " Entheasn," by Alexander Wilder, and a new translation by Mr. Wilder, whose contributions to our own columns our readers will remember, of a "Treatise on the Mysterles," by Iamblichos. "The Eternity of the Soul-Its Pre-Existence," a lecture delivered by Dr. H. K. Jones, at the recent meeting of the Concord School of Philosophy, and an account of Thomas Taylor, the Platonist. There is also a collection of "Pearls of Wisdom" gathered from Platonic Sources, and "A Glossary of Distinctive Terms used by Platon and other Philosophers in an Arcane and Peculiar Sense," etc.

ANDREWS' BAZAR FOR SEPTEMBER. - This num ber of this sterling journal surpasses anything in the line of fashlon papers ever attempted in this country. In addition to its regular contents, with this number is presented a superb lithographic plate, representing Mrs. Garfield, the Empress of Austria, the Queen of 27th day of the month his Imperial Majesty set out to Spain, the Princess of Wales, the Queen of Italy and dwell with the immortals." costumes. This costly feature is an earnest of the expressed purpose of the publishers to so perfect An drews' Bazar as to make it emphatically the best paper of its class extant. We would advise our readers to examine the handsome premium offers also made in this number. Published by The Queen Publishing Company, W. R. Andrews, Manager, New York, to whom ten cents can be sent for sample copy.

Movements of Lecturers and Mediums.

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

J. William Fletcher has located temporarily at 81/2 Montgomery Place-rooms 6 and 7. His hours for sittings are from 9 A. M. to 6 P. M.

Dr. L. E. H. Jackson has been stopping in Brattleboro, Vt., for a short season. Address her for lectures, etc., at Bartonsville, Vt., Silver Spring, till further notice.

Edgar W. Emerson, having returned from Sunapee Lake Camp-Meeting and the Vermont State Association's Annual Convention, held at West Randolph, Vt., can be found at his home in Manchester, N. H., where all letters should be addressed.

Dr. H. P. Fairfield will speak for the spiritual society in Penbody, Mass., Sunday, Oct. 2d, and in Hanson Sunday, Oct. 9th. Would like other engagements. Address P. O. box 275, Worcester, Mass.

E. W. Wallis will lecture in Greenfield Sunday, Sent. 25th; Beverly, Nov. 6th and 17th; Manchester, N. II., Nov. 20th; Portland, Me., Dec. 4th and 11th. Is open for engagements in the vicinity of Boston during October, and for Nov. 27th and Dec. 18th and 25th. Address him at once care Dr. Beals, Greenfield, Mass.

Hon. Warren Chase will lecture in Worcester, Mass. Sunday, Sept. 25th, at 2 P. M. and 7:30 P. M. Subject for 2 P. M., "Mediums and Mediumship"; at 7:30 "Laws of God and Nature." He is not yet engaged for Oct. 2d, which will be his last Sunday in New England.

Appreciation. To the Editor of the Banner of Light:

I feel like sending (in advance) a word of welcome and good cheer for the new "Royal' number of the dear old Banner of Light, together with many thanks to the worthy editor and publisher for this promised improvement or enlargement-(the latter, I judge, as I fail to see where it could be improved.)

May God and the angels bless you in this very generous undertaking on your part. I feel sure I but reëcho the thanks and praises of its many readers and friends throughout the whole coun-FLORA B. CABELL.

Washington, D. C.

The Holmes Fund-Acknowledgment.

The following contributions have been received by Mr. and Mrs. Holmes in response to their appeal for aid up to Sept. 12th:

Thos. R. Hazard, Providence. R. I., \$20; Luther Colby, Boston, Mass., \$10; Thos. Middlemist, Yreka, Cal., \$5; Mrs. Susan P. Carpenter, Foxboro, Mass., \$5; Mrs. M. A. Manly, Franklin, Pa., \$1; Charles Fix, Franklin, Pa., \$1; Phebe Cross, New Lenox, Ill., \$1; Mrs. Ann. Smith; Holyoke, Mass., \$1; Thos. Atkinson, Oxford. Ind., \$1; D. S. Kimball, M. D., Sackett's Harbor, N. Y., \$1; W. R. Tice, Brooklyn, N. Y., \$20; A Friend, Henderson. N. C., \$1; A Friend, Pawtucket, R. I., \$16; Dr. Henry Seybert, Philadelphia, Pa., \$10. Total, \$87.

Spiritualist Meetings in Boston.

OF

New Era Hall.—The Shawmut Spiritual Lyceum meets this hall, 17a Tremont street, every Sunday at 10% A. M. B. Hatch, Conductor. Prince Memorial Hall.—Children's Progressive Lycoum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, The public cordially invited. F. L. Union, Conductor.

BANNER

Berkeley Hall, 4 Berkeley street (0dd Fellows'
Building), - Free Spiritual Meethugs every Sunday at 10:30
A. Mand 3 F. M., and overy Friday 17:45 F. M. Sacred Concert first Sunday in the month at 7:30 F. M. President and Lecturer, W. J. Colville (residence 5:9 Columbas Avenue);
Treasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordinally invited to all the services.

Engle Hant, Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Eben Cohb, Speaker and Cominctor.

Pythian Hall, 176 Tremont street, - Meeting every Sunday atternoon at 2½ o'clock. Dr. N. P. Smith, inspira-tional speaker,

No. 378 Tremont Street.—Until further notice there will be held every Tuesday, at quarter before 8.12, M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of inquanity, without regard to sect or party, are invited.

Chelsen,—The Spiritual Association holds meetings at 3 and 7½ r. m. in Temple of Honor Hall, Old Fellows Building, opposite Bellingham Car Station. Next Sunday afternoon, conference; in the evening W. J. Colville will occupy the platform; subject, "Wherefore by their fruits ye shall know them."

NEW ERA HALL Of the pupils of our Lyceum the following Johned in recitations, vocal and instrumental music: Emma Ware, Kittle Bosquet, Fred Cooley, Bessie Brown, Hattle Rice, Claudia Russell, Graele Burrenghs, little Blanch, Jennie Lothrop, which, together with the Banner March, Silver Chain Recitations, Physical Exercises, singing by the Lycum and good order made the session one of the most pleasing ever held. In addition to these Mr. Cherrington recited a poem, Miss Suste M. Adams gave two vocal selections, Master Fred Cooley read in a masterly manner an essay written by Norwood Damon, entitled "What Does Spiritualism Teach our Children." Miss Jeanette Howell, having returned home, favored the audience with a choice selection which was well received. Mrs. Weeks, of Chicago, a well known medium, was present and complimented the Lyceum very highly. Norwood Damon, Mr. Lottrop and others were present and enjoyed the exercises very much. The Conductor's table was loaded with flowers, the gift of Miss Rebecca Bowker and others, who will please accept many thanks for their offerings. The capacity of the hall being inadequate to accommodate the large number of visitors, a plan of reserved seats, secured by tickets, for which a small fee is charged, was adopted at this session and proved to be a great success. By this two points are galned: the Lyceum gathers a fund to aid in sustaining it, and our friends are sure of good seats. The sale will be continued every Sunday until further notice. Choice of location can be secured at the hall. Having opened our sessions under such favorable auspices, we cordially invite all to pay us a visit.

Allow me, Mr. Editor, in behalf of the Shawmut Lyceum, to congratulate you on the enlargement of the Bannor of Light, and to wish you continued success in your grand enterprise, we having ever found you a friend of the children. After Oct, ist copies of the Bannor of Light will be found on sale at the Conductor's table.

Secretary Shawmut Spiritual Lyceum. Boston, Sept. 19th, 1881. following joined in recitations, vocal and instrument al music: Emma Ware, Kittle Bosquet, Fred Coo

PAINE HALL .- Sept. 18th was one of the finest days of the season, and the hall was well filled. Many new of the season, and the hall was well filled. Many new faces were seen in the audience, and there was a marked increase in the number of children. Many of the old members of the school are returning to us, and there is a promise of many more to come. No one can fail to see that there are bright days coming to Lycum No. 1. On account of the illness of the Conductor, Mr. Ford superintended the exercises. There was a departure from the regular course, in conformity with a vote of the Association at its last meeting. The day was devoted to clarvoyant readings by David Brown, who occupied the platform for half-an-hour, describing spirits who were presented to his sight, and giving tests which were very satisfactory to many of those for whom they were intended. Mr. Russell, Assistant Conductor of Brooklyn Lycum, was present, and, being introduced, pleasantly addressed the school. "Father Locke" also, in his peculiarly sociable manner, instructed the children with stories and a song of his own composition, "On to Richmond." Next Sunday will be Children's Day, and a good entertainment is promised. The callsthenles were led by Miss Dill and Mr. Ford. A pleasant feature of the exercises to-day was the distribution of bouquets among the children, which took place after the Target March. The Lycum was then adjourned. Several speakers in the audience, who for want of time were not called upon, promised to be with us again and give us their services.

Charlestown Spiritual, Meetings.—Mystic faces were seen in the audience, and there was a

CHARLESTOWN SPIRITUAL MEETINGS.—MYSTIC HALL, 70 MAIN STREET.—Mr. Fred. A. Heath, of Charlestown, Mass., the blind medium, has returned from the Camp-Meeting at Lake Pleasant, where he held several very successful scances and spiritual entertainments which were very interesting. He is controlled by a band of spirits who improvise and sling songs, words and music, from subjects given by the andlence. He also lectures, gives psychometric and character readings and answers questions. Mr. Heath, with others, will occupy the platform at this hall next Sunday, Sept. 25th, at 3 o'clock.

C. B. M.

The Secular Press Bureau, PROF. S. B. BRITTAN, MANAGER.

ent Address, 29 Broad street, Nowark This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations carnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID.

From Jan. 1st to June 30th, (Six months)	\$1218,80
Mrs. A. C. Fisher, Fernandina, Fla	2,00
Mrs. E. Heath, Daleville, Ct	2,65
W. Dean Shuart, Rochester, N. Y	5,00
S. B. Nichols, Brooklyn, N. Y	5,00
Caroline Dodge, Corfu, N. Y	40
Edw. S. Varney, Lowell, Mass	3,40
E. J. Durant, Lebanon, N. H	5,00
E. J. Durant, Lebanon, N. H. Samuel Heuston, M. D., Conningham, Mo	2,00
Henry J. Newton, New York	100.00
A. May, New York (by advice of a spirit)	2,50
C. Snyder, Baltimore, Md	2,00
Mrs. E. Heath. Daleville, Conn	3,00
Edwin P. Miller, Hartford, Conn	5,00
J. G. Gilswold, Amsterdam, N. Y	50
E. P. Goodsell, Lyme, Conn	3,80
Mordecal Larkin, Downington, Pa	2,00
Mordecal Larkin, Downington, Pa Friend, Perry Centre, N. Y	1,00
G. Wright, Dean's Corners, N. 1	7.177
C. W. Cotton, Portsmouth, O	5,00
W. S. Sizer, Mossy Creek, East Tenn	5,00
A Friend	1,00
Dr. E. S. Walker, Cincinnati, O	
E. B. Parson	
"One of Many"	3,00
CASH PLEDGED.	
Melville C. Smith, New York	25,09
Alfred G. Badger, 179 Broadway, New York	10,00
M. E. Congar, Chicago, Ill	2,00
Augustus Day, Detroit, Mich	3.00
B. F. Close, Columbia, Cal	3,00
Oak Leaf and Helping Hand	5,00
Charles Partridge, New York	50,00

It seems to us that if the friends of Spiritualismand they can be numbered by millions to-day-took that deep interest in the subject which they unques-tionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTAN in the noble work in which he is at present engaged. There is no other man in the whole world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

To the Editor of the Banner of Light: Please find enclosed three dollars as a slight offering to the Editor-at-Large Bureau.

There are thousands of true Spiritualists in this country who are, as it were, alone in their views, in their place of residence; they attend church and listen to doctrines not in accordance with what they know is truth: they are longing and auxious for the spread of spirituhlistic ideas and its glorious philosophy. Do they realize that if each one will contribute something to this Bureau they will make a practical effort in hasten

ng forward the millennium we all so much desire? Let all send in their mites now by the first mail. Boston, Mass. ONE OF THE MANY.

Dr. Joseph Beals, of Greenfield, writes as follows: 'Enclosed please find check for seven dollars-\$1,00 rom "A Friend," \$5,00 from Dr. E. S. Walker. Cincinnati, and \$1,00 from E. B. Parson - in aid of the Editor-at-Large Fund; it ought to have been seventy times that. I am very glad to hear of the prosperous condition of the dear old Banner, and shall look with interest for the next number. I hope the subscription will increase so much that you can continue it through the coming years."

Women that have been pronounced incurable by the best physicians have been completely cured by Lydia E. Pinkham's Vegetable Compound.

God's Poor Fund.

Since our last report we are in receipt of the following sums, for which the donors have our grateful thanks. We have dispensed more funds for the poor the past year than ever before, and are still called upon to render assistance to this unfortunate class of prople:

From a Friend, Roxbury District, Boston, Mass. \$15,00; Lizzie Richards, Attleboro' Falls, Mass., 50 cents; B. C., Providence, R. L., \$1.00; John G. Poole, Randolph, Mass., \$1,00; G. A. B., Washington, D. C.,

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and diffeen cents for every it sertion on the eleventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded unifer, fifty cents per line.

Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saurday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. S.3.

Dr. F. L. H. Willis. Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice. Jy.2.

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

Dr. A. A. Andrews, Magnetic Healer, will remain at the Eagle House, Haverbill, Mass., during September.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act soon agent, and receive subscriptions for the Branner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Daiston, London, E. England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

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G IVE Magnetic Treatments, Psychometric Readings and Medicated Vapor Baths. 1539 Washington st., Boston. Sept. 24.—4w* MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, Clairsudient, Rapping and Trance Medium. Examination of Minerals a specialty. Letters by mail from lock of lair or photograph, 33, 733 Bush street. Address letters, Box 1997, San Francisco, Cal. June 4.—1stf

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MRS. L. F. THAYER, TEST, Business and Healing Medium, 45 Indiana Plac Boston, Mass. Iw*-Sept. 24. TRANCE MEDIUM for Spiritua Communications and Healing of Spiritual Body. 77 Tremont St., Boston. Sept. 24.—2w

KIRMISS Is an absolute and Irresistible cure for Drunk-Price per bottle \$1, 6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. S. May 14.—1yis

MRS. G. S. WOOD, Test and Business Medium. Hours from 10 A. M. to 9 P. M. No. 114 Shawmut street, Chelsea.

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Are bett at the RANNER OF LIGHT OF FICE, corner of Uroxinee street and Mondgomery Place, every TUESDAY and FRITAY AFTERNOON. The Hair (which is used only for these relates) will be open at 20 clock, and services commence a 3 o'clock greelesty, at which time the doors will be eight, allowing no extress mult the conclusion of the shaner, every increase of absolute necessity. The public for the configuration of the shaner, every increase of absolute necessity. The public results are to that become whether the above heading indirection to a constraint of the configuration of the second whether for good or evil—consequently those who passificant learning sphere in an undervice of their possibility of the period of the configuration of the configuration.

Define the most of the fact that these who may recognize the messa less of their spirit-friends will verify them by informing us of the fact for problection.

25 Asout angel visitants desire to be hold natural flowers upon on Cipited from their, we solidit domations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altat of Spirituality their floral offerfices. 20 We have written questions for answer at these

Miss sheltamer wishes it distinctly understood that she gives no private satings at any time; neither does she reserve visitors on Turs lays. We dissolve or Fiblays.)

302 I verset inquire in regard to this department of the hours should not be ad his sed to the medium in any case. LEWIS B. WILSON, Charmana.

Messages given through the Mediumship of Miss M. T. Shelhamer.

Scance held Sept. 6th, 4881. Invocation.

Oh, there Blessed Being! thou Supreme Spirit of the A inverse! Author of all Life! Controller of all Destiny! we turn to thee in thought and aspiration that we may be from soils quickened with a sense of thy powers in the presence; that we may feel ourselves stirred by the Spirit of Love, which thou alone art. We praise thee for all things is life, for the pleasures and softows of existence, for all experiences, for the spirit. We praise thee for the beauty and bloom and fragrance of flow its and, above all, we praise thee for the kind. We peaks there for the beauty and boom and fragrance of flowers and, above all, we peaks there for the kindly hearts and willing hands that have brought these flowers here at this hour. We adore thee for the kindle howers here at this hour. We adore thee for the kindle and sympathy that thriffs through every heart and stirs every soul within the human form, and that its mighty power may be felt and known abroad, uplitting ad who are here below, and bonding them in a grand and glorious chain of traternal brotherhood. We peaks there for love, we peaks thee for truth, and, oh? We trust that its grand-revealments may go forth, peaching every soul, whether li be in darkness or welking in the light! And at this hour we would stretch forth our hands to thee, seeking for new light and stretch forth our hands to thee, seeking for new light and stretch forth our hands to thee, seeking for new light and stretch forth our hands to thee, seeking for new light and stretch forth our hands to thee, seeking for new light and stretch that they may be days of work, of toil and labor, that some good may be performed for some one of thy creatures, no matter how humble or low he may be.

Questions and Answers.

Controlling Spirit, -We await your ques-

tions, Mr. Chairman.

QUES — By Mrs. Wm. Townsend, Felchville, Vt. What do the spirits think of the condition of our country at the present time, and of its future? lits future:

ANS.—The present is continually merging in-to the future, and becoming a thing of the past, either through our own experiences or those of others. Of the future we must judge by present appearances and conditions. The future condition of this country appears to be one of promise, to the spiritual world. True, you seem to be in a state of commotion, as a nation; true, you are beset on all sides by wary intriguers and political mountebanks who seem but too anxious to enrich themselves and their friends at the expense of the people. But we can look beneath the surface of things and perceive that the condition of the people of this nation is one of sound, sterling worth, and that probity, honor, integrity, belong to the people as a whole. And we know, looking afar off into the coming future, that the people will rule the nation, and that those who are at present in-triguing for their own profit and gain will be swept aside, and that honest men, noble minded individuals, will be placed in power and offices those who will see to it that the affairs of this government are swayed solely for the peo-ple's benefit. We look at the future of the American nation and behold it a grand and glo-American nation and behood it a grand and go-rious one, but there will first come a thorough sifting of men and of ideas and opinions, that will sweep aside all that is false and bring to the surface the under-current which is steady, true

and fair. Q. -{By Gustav Apel, Guttenberg, Iowa.} Do

tion is a truth, and also by the same at thority that souls in the spirit-land form marriage relations which are eternal now, how can any soul thus eternally united in marriage be sepa-rated from its mate and reenter earth-life again as a single soul? Either re-incarnation cannot be true, or else marriage in the spiritworld is not more lasting than it is in the earth-Can the spirit controlling enlighten me

upon this subject? A. We do not propose to say whether we be-lieve in re-incarnation or no. But we do affirm that your correspondent assumes an unsound po-sition when he says that either re-incarnation must be untrue or souls can never be eternally united in the marriage relation. The marriage relation, to the spirit, means something more regation, to the spirit, means something more than is understood or can be sensed externally by man. It is the complete blending of all the sympathies and sensibilities of two souls one with the other; and when this union is formed. neither time nor change nor any experience can tear it asunder. Two souls may be united while yet inhabiting the material form. A true marriage, which is rarely found, but which sometimes does take place in the physical, may be formed between a male and a female, so that the two souls will blend and continually grow nearer together, become knit, as it any grow nearer together, occome knit, as it were, into one—assimilating in all their tastes. Circumstances may render it necessary that one of those individuals must become separated for a time from this matchood or companionship; but who shall say that 'the union is sev-ered? that they are not still held and bound in that marriage relation which has united them so closely hitherto? Years may pass; those two individuals may be separated, yet their thoughts and desires are as one; soul flows forth to meet soul; in spite of distance and separation, they are still linked together by the

separation, they are still linked together by the tenderest of ties.

It may be so with spirits. It is possible for two spirits to become closely united in the marriage relation, if you choose to call it so, in the spiritual world. It may be proven to one of these beings that it is expedient and necessary for him to become re-incarnated in a physical form. The time comes for him to pass through form. The time comes for him to pass through this change, and he does so. What is the re-sult? Is the companion forever lost to him? Oh, no. She can return, watch over, guide and Oh, no. She can return, watch over, guide and guard his footsteps through his new change and experiences until he again becomes united to her in the spiritual world. He may pass through this new embodiment or earth-life: through this new embodiment or earth-ine; may grow to maturity, and may meet with some one whom he likes; but there is not that tender soul-love which he continually reaches out for, because his companion is in the spheres. for, because his companion is in the spheres. It is possible he may pass through this material life without forming a marriage relation, because he cannot find his ideal. And why? Because she is above, drawing him upward to the higher life. And yet we may behold another change. Time passes. It may become expedient for the spiritual mate to become reinconnected in a waterial form and she passes. expendent for the spiritual mate to become re-incarnated in a material form, and she passes through this new experience for the unfold-ment of her spirit. Do they become eternally, separated because of this? Not at all. Pass-ing through the changes of physical birth, child-hood, youth and maidenhood, she arrives at maturity. It is possible that she may not meet

fathom. They may at last possibly become united in the marriage relation. The world may look on and say: "How monstrous! how monatural!" Not at all. It is only in accordance with the spiritual laws of life. When these two souls shall have passed onward through all their gradations of experience with mortal life, they may become eternally united in a tender and hely-relation, such as mortals cannot now understand by the term marriage. In the spiritual world the union between counterparts is something which neither time, nor change, nor experiences, nor death, nor reincangation even, can sever.

Controlling Spirit.

Mr. Chairman and friends, once again we are called upon to open wide the doors that are here found, in order to invite and entertain those spiritual intelligences who feel the need of returning and taking upon themselves once more Message Department.

| Stage Department | Fathon. They may at last possibly become united in the marriage relation. The world may look on and say: "How monstrous! how unmatural!" 'Not at all. It is only in accordance with the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tuesday and Fathoy Afflaxoos. The hair which is used only for these of access will be open at Taylook, and services commence at the acceptance with the doors will be come at the doors of the will be come at the doors of the stage of t

spirtual intenigences who feet the need of re-turning and taking upon themselves once more the experiences of physical life. Momentary though these experiences be, yet they are fraught with meaning to the returning spirits, and although they may not be able to express themselves as thoroughly as they could wish, or their mortal friends desire, yet they will have thus gained a knowledge and experi-ence which will be of benefit to them throughout their future existence. And so once more we take up this line of work, returning, friends, to speak to you words which may benefit a mor-

It is sometimes asked, "Why do not more spirits return to the *Danner of Light* circle?" "Why are not more than half a dozen allowed to manifest?" It is not a question of allowance to manifest?" It is not a question of allowance at all, but of adaptability, and also of the caat all, but of adaptainity, and also of the capacity of the mediumistic organism to provide the means for the return of spirits. You will perceive, if you watch the proceedings here from week to week, that a certain number of spirits usually manifest. It is possible, in the beginning of the scances, when time and the condition of the medium allows, that eight or nine stairls, may manifest at a circle but as the collation of the medium allows, that eight or nine spirits may manifest at a circle, but as the season advances, you will find the number growing less, until reduced to five or six. And why is this? Because if eight or nine individual spirits are allowed to manifest to-day, to-morrow, next week, and so on, for a month or two, you will find, or at least we know, that a certain amount of force is used from the medium's organism dealoting it to a certain axion. um's organism, depleting it to a certain extent, which the spiritual band cannot fully replace, consequently there is a smaller amount of vital force available at the latter part of the season.

Every spirit who returns makes use of a certain amount of vital force drawn from the medimm's organism, and uses her brain power to a certain extent; consequently if eight or nine spirits come to-day, and if three months from hence only five are able to manifest, it is not a question of partiality at all, it is only one of in-

ability for want of power.
Secondly, we are questioned: "Why are missecondry, we are questioned: "Why are mistakes sometimes made by returning spirits?"
We would reply that, were it always possible for numberless spirits to return and manifest through one and the same medium, each impressing his or her ideas, no matter how varied they might be, with the atmost precision and clearness upon the medium's brain, you would find a phenomenon in physical life which you find a phenomenon in physical life which you never realized before. Trance mediumship is only psychological mediumship—it is only the phenomenon of psychology, or mesmerism, even, extended a degree further, until it reaches into the spiritual world-the spirit becoming the operator and the medium becoming the the operator and the medium becoming the subject; consequently a spirit who concentrates his force upon the medium's brain, concentrates his will-power upon her mind and causes her to express himself as he is, independent of her own individuality, must have a powerful control of the subject; and we find but few such spirits returning to a public scance room. Most of the individuals controlling at this circle are novices in the work; they understand not how to control a medium; they derstand not how to control a medium; they

are only anxious to manifest, either to reach their friends or benefit themselves. It is possible that the spirit who has control of the medium may find himself overshadowed by some other anxious spiritual intelligence, who is determined to manifest; in such case confusion ensues, and you will find the message

somewhat intermixed.
Something of this kind has recently occurred. An old gentleman who passed away in the West, possessing a determined and kindly spirit, took control of the medium and was en-Q.—[By Gustav Apel, Guttenberg, Iowa.] Do spirit, took control of the medium and was enspirits inhabit spiritual worlds that revolve in their own orbits, independent of the position and movements of worlds or planets visible to the material vision of mortals?

A.—We are taught that every planet has its corresponding spiritual world, which spiritual world revolves in an orbit of its own, independent of but corresponding to its particular material planet. We know this to be true of our own planet and of our own spiritual world, and we have no cause to doubt it of others.

Q. By Dr. J. W. Angell. Los Angeles, Cal. It having been aftirmed by some of the spirit—span the speech of another, it is not easy to band controlling at this circle that re-incarnation is a truth, and also by the same apthority

exerted upon the medium from perhaps a dis-

ant point.
It is frequently asked, "Why does not my friend return and manifest at the Banner of Light circle?" "How shall I proceed to obtain a message from some friend?" All you tant point. can do, friends, is to earnestly desire some can do, friends, is to earnestly desire some spirit friend of your own to report at this place, and then wait patiently for the result. It is not necessary for you to request your friend through the agency of any medium; if you will send forth your mental desire for your friend or friends to return here and manifest, it is possible that they may do so. Anything further than this you need not do. You may have to wait one month, one year, or ten years; and you may never receive the message required. Unmay never receive the message required. Undoubtedly your friends will make the attempt, but it may not always be possible for them to manifest, because they will have to come into contact, sympathetically, with the medium or with the medium's organism, in some way. They will be obliged to touch her at some point where they can assimilate; not necessarily in the moral nature, but it may be in points of resemblance of the physical nature of the medium with that of the physical the spirit once possessed; or it may be in a spiritual point of view, or mentally; but in some direction there must be a degree of assimilation, in order that the spirit may take possession and manifest in-

Once more we bid you welcome, and trust that as the year goes by, week by week, we shall perceive the accomplishment of great sman perceive the accomplishment of great good at this place, to both spirits and mortals— for many spirits in returning are blessed by the experience far more than those to whom they manifest—and these portals are kept wide open equally as much for their benefit, advancement and unfoldment as for your own.

George Woods.

I do not feel well at all. I do not see how I can. You may ask why I come here in this way; but I feel that I would go anywhere, or plunge into anything that would steal away my senses for a moment, and give me a little rest. But I find, now that I am here, that I have not obtained the desired result; I am more uneasy and alive to all that has passed than ever be-fore; I feel all over as though stuck full of nee dles and pins, mentally and physically; and I assure you it is a very unpleasant sensation. I do not like to speak of my past: I do not like to say anything about my mortal life, but I feel that I must; I cannot help it. To begin, then, I was young when I left the body, "young in years but old in sin," as the old expression goes I was the sin make it was true in my case I was glad.

years but old in sin," as the old expression goes: and as it was true in my case, I was glad to free myself from the body, and so I passed away from the earth by my own act.

I was in jail, awaiting trial for the commission of a crime; and my life there was so terrible, so haunted, so fearful—I cannot use terms strong enough to express it—that I was glad to did rather than a way in thore another day. die, rather than remain there another day.
And so I passed out of the mortal; but I found
that I was not in any better condition; yet, as I
thought and expressed it, I could not be in a
worse condition, no matter what my lot should
prove to be. I am still in the same state, and I
cannot free myself, though anxious to do so. I ment of her spirit. Do they become eternally separated because of this? Not at all. Passing through the changes of physical birth, childhood, youth and maidenhood, she arrives at maturity. It is possible that she may not meet her mate and counterpart, inhabiting the perfection; and it is also possible that she may not went to live in this way for ever, and I do not believe that I shall always have to, if I can find the right way of getting out. I am guise of an old man, and they be drawn to-gether and united by bonds which they cannot

and torn, and squeezed, and jammed in every part of your being

part of your being!

Talk about "hell-lire," and "brimstone," and "damnation"! they are expressive words, but only faintly imply how you will feel if you do not do as you ought to. I speak from my own experience, and believe other people must feel the same. I have n't been in any far-off place; I have n't seen any snoke or brimstone; I have n't seen anything of the "old Nick," but I have felt it all inside, tearing and gnawing away. I have hidden myself away from every-body—that is, I thought I did—I could n't see a soul: I could n't see a face nor feel a hand a son; I touth his see a lare not test a hand anywhere; and I did n't get any better. Now, after all these months (it is n't two years yet), I have wandered around here; and wheth-er I shall be any better for freeing my mind or not is a question; but I don't expect to be. I think there is some way out of this, but I don't expect to find it. I only hope that others will beware how they do wrong, for if ever a man suffers, he does when he finds himself face to face with his own spirit, and the consequences of his acts! My name is George Woods. I was a printer by trade and occupation, and I lived in Evansville, Ind.

Anne S. Jackson.

[To the Chairman:] Do you allow every one to come? I am an old lady. It is only a little while since I died. I left the body and found myself more fully alive than I was before. I felt strange; I did n't comprehend things as I wished Legald; but I know I was alive and I could? I could; but I knew I was alive, and I could see my friends who were still alive in the body. I could see my daughter and others with her gazing upon the still cold form which I once inhabited; but I did not understand it as well as do now. I have not learned much, but I think shall learn a great deal more by-and-by when

I get more rested.

Now I wish to let my friends know that I am alive. That seems to be the first thing for me o do; and then to ask them to give me a chance to come and talk to them—somewhere near home—where I can talk about my private af-fairs. I don't want to tell them all here. I don't want every one prying into my affairs and my family's affairs; but I do want to speak of them to my friends. I have met some dear ones on the other side who died before I did. I have been reunited, and feel perfectly happy in one sense. I am with my friends, and have a good home, but I wish I had known more while I was in the form. I wish I had known more while I was in the form. I wish I had learned more about a good many things, for there is so much to know and so many people over yonder who are great scholars and great teachers, I would like to be one of them; but I suppose it is never too late to begin, and I can now learn what I did not know when here.

If you will please give my love to my friends, and tell them I can come back, I shall be very and tell them I can come back, I shall be very much obliged. I particularly want my daughter Eleanor to know that I am here, and that I can be with her. I would have her feel that I am not now old and feeble, but strong and active—or shall be pretty soon—that I am growing young all the time, and think I shall be able to help her some hereafter. If she can feel that her mother is with her, perhaps it will do her her mother is with her, perhaps it will do her

some little good.

My name is Anne S. Jackson. I died in New Haven, Conn. My daughter is there. Her name is Mrs. McCormack. I do want to reach her, and I trust I will. I thank you, Mr. Chairman.

John Allen.

[To the Chairman:] I hail from Quebec, sir, or did when in the body, and I feel that I do so now. It is very intangible to say one hails from the spirit world: it is like saying one hails from the earth, and I do not like that. My portion

William Allen, my brother, has passed through strange experiences since my depart-ure from the earth; he has passed through changes which have not altogether ripened his spirit. I do not know as he will thank me for saying so, but he knows, as well as I do, that he has become somewhat, hardened and soured by the bitter experiences which he has passed through, and I wish to see if I cannot sweeten him a little bit, or ripen him, so that when he meets with his friends he will be able to realize meets with his friends he will be able to realize their friendship, to feel that what they express silently, or in the outward life, for him, of fellow feeling, is real and not false. I wish him to feel that his spirit friends, if he knows what they are, are with him (I mean those friends who have died to mortal things and are living in a spiritual world); that mother, and father, and brother John, and others of his relatives are with him, at times, seeking to influence and benefit him, seeking to bring him some assist. are with him, at times, seeking to influence and benefit him, seeking to bring him some assistance, to call his spirit upward, to cause it to grow and expand. My brother is a good soul; he has a noble soul; but it has become somewhat warped, not entirely, but so much so that he has not that confidence in his fellow creatures which I think every one should have. Of course I cannot blame him, because he has been mixtures and imposed upon it wait been misrepresented and imposed upon in various ways; he has been defrauded of his rights o a certain extent, and has felt that the milk of human kindness has turned sour, but I wish of human kindness has turned sour, but I wish him to realize that it has not. Those who pretended to be his friends then are now removed from his path, and there is kindly feeling, sympathy and affection for him, around about him, not far away, which will be of great benefit to him as a man. I think his friends will be pleased (if they ever know of it) that I have returned to tell him so, for my brother always had confidence in his brother John, always felt him to be his friend and adviser for good. So I feel it to be my duty to return here, and send feel it to be my duty to return here, and send out a call to my brother, and ask him to respond, not in material ways, because he knows very little of this thing, and shrinks from courting public attention, and perhaps will be dis-pleased with me for doing so; but when I assure him I have his best interests at heart, that I have no other way of returning to reach him, and that I am anxious to bless him, I feel that he will excuse my coming here to this place, and if he will respond mentally, desiring my presence, and wishing me to advise him, as I can do, by impressing him with my own thoughts and ideas, I shall feel amply repaid for all my years of toil and endeavor to bring him some knowledge of my whereabouts and the whereabouts of our father, and mother, and friends. I thank you, Mr. Chairman, for permitting me to return mitting me to return.

J. M. Armstrong.

It will soon be four years since I was called from the body, or since I was crushed out of, it, more literally speaking. I do not like to mention the mode of my exit from mortality, because I was sent out of the mortal form by the hand of an assassin, and any reflection or thought or expression which I may give concerning that experience in my existence, reflects upon not myself, but the individual who committed the deed. He is now in the spiritual world, sent there by the laws of your country, and I desire not to harm him in any degree, but wish to do him good.

I return here to-day to manifest for a three-

and I was bound to the mortal life by ties of affection and by many an interest. In returning I feel desirous of sending out my love to my friends: to my family first, to my friends afterwards, to each one who is near to me, and to assure them I am now well content with my spiritual life, and not sad because of my deventive from earth. Secondly, I return to gain parture from earth. Secondly, I return to gain further experience in the manner of spiritual control. I have controlled more than one me-dium since my departure from earth, ay, three or four; but I desire to return and control as many mediumistic organisms as possible, for each experience with a new medium enriches my fund of information and gives me more power in returning to influence my friends and to perform a work which I have in view. Thirdly, I feel to return to say a few words to the public at large; not that I am well known, not that I feel my words will be accepted as having great weight, but because I feel impelled to do so, because the old injunction seems pressing upon me to-day, "Woe is me if I preach not"—not the gospel, but concerning things which I know to be true in the spiritual world. And a know to be true in the spiritual world. And a great desire to speak presses upon me, because of the law of my country which inflicts capital punishment for crime, since by the crime of murder I was sent out of the world, as I said, suddenly, by the hand of another. The perpetrator of the deed suffered the penalty by paying that of his life, and I am not satisfied. I would much rather he had remained in the mortal form; but in this instance I ought to be satisfied, for that individual has received more real good during the three years of his more real good during the three years of his spiritual existence than in all the former years of his life on earth.

And so I ought to be satisfied, but I feel it to

be unjust, to be a wrong. As life cannot be given, it should not be taken. The laws of this land or of any other do not, by any means, afford an excuse for taking life. Legal murder is crime, just the same as that committed by the individual; and I would urge every one to exert their power and influence to abolish the law of capital punishment, for you are sending spirits into the other life, who return recking with the desire for vengeance, and only awaiting their time to do some evil turn against another. The party in whom I was interested is not so inclined, but I have seen many who are. And again, the victim is bound, unconsciously it may be, but surely, for a time, to the perpetrator of the deed. He cannot sever the tie; he is obliged to deed. He cannot sever the tie; he is obliged to be with him for a time, because the thought of the criminal attracts the spirit. If you will only keep your criminals on earth and impart to them knowledge concerning life; educate them; seek to reform them by imbuing them with a repentant spirit, a desire to do no more wrong, but rather to assist others, you will thus benefit not only the individual, but also the spirit who has passed out, and he will then he able to free himself from the criminal, and rise above such conditions. By wreaking vengeance upon your criminals, you only send them out imbued with a still stronger desire for wrong doing. It is the work of time in the spirit-world to coun-teract these things and benefit all spirits alike.

I am conscious of a strong influence pressing upon me, almost retarding my speech; but I feel I must speak. I hope the time will come when communities and the people at large will see to it that there is no such thing as capital punishment for crime; but rather that reformatory institutions are exceeded, and kind, gentle atory institutions are crected, and kind, gentle, competent, yet carnest souls, are given the charge of the criminal, in order to reform, educate and benefit him, physically, mentally, and spiritually. I know I have not spoken entirely as I desire to speak, but I have given my thought, and I hope it will go out, and perhaps perform some little good to some individual in the form. I am J. M. Armstrong, of Philadelphia

Judge John W. Edmonds.

Circumstances seem to draw me hither and Circumstances seem to draw me hither and to impel me into the sphere of action whereby spirits manifest at this place. I return to speak, yet feel myself hampered and limited because this thought presses upon me: there are others more in need of this experience than myself; and yet I return to say a few words to my triends in general, and in relation to one subject in particular.

subject in particular.

I send my fraternal greeting and regards to

I send my fraternal greeting and regards to all friends, and assure them that their interests lie very near my heart; that I am always gratified when I can exert any pleasing or beneficial influence upon them, spiritually or physically. The spirit controlling at this circle, in reply to your question, said that he believed the future of this country and nation to be full of promise, and I coincide with him in his views; but I perceive, as undoubtedly he also does, that there is a great work to be performed by the people at large before that promise will ripen into fruition, and that a more healthy state of morals must be presented by your govstate of morals must be presented by your gov-ernmental officers before the bright promise of the future can be fulfilled.

the future can be fulfilled.

I am not here to speak upon national affairs at all; I lay aside all thought of legal jurisprudence; but I am impressed with the thought that if we are to establish this sound state of public health, morally, mentally and spiritually, so that individuals will rise en masse, banded together, determined to work out the welfare of the nation, and to purify and benefit all hu-manity coming within the arms of this nation, we must seek to spread light and truth before the eyes of the people. And there are various means of doing this. One great means I can perceive is embraced in Spiritualism. It seems to me that if Spiritualists everywhere would cally ever themselves to spread an influence of only exert themselves to spread an influence of spirituality, and to impart a little information, knowledge, or truth, concerning spiritual things to even one of their friends and neighbors, the work would proceed very rapidly. I believe that the time will come when spirituality—not necessarily Spiritualism, but spirituality—will penetrate the hearts of the great body of the people, uplifting them into a new condition, a new sphere, and thus purify the moral element of the nation. To do this, work must be per-formed—effective work—and means must be

The channel of effort which I have in view at this present moment is one which you Spiritualists have undoubtedly become acquainted with vet which you have not sustained as heartily a we have wished, but which we hope you will when the magnitude and importance of the work opens to your vision, and grows upon your internal senses—as we believe it will in the future. I refer to the work of the "EDITOR-AT-LARGE." You may say this subject is growing LARGE." You may say this subject is growing hackneyed; but it is not so, for it is not yet two years old, and has not had time to become hackneyed, but is young and of vast import ance, and you have only seen its beginning—that is, if you will continue to sustain it and its

Hitherto the work has been performed wisely and well, as we trust it will be in the future. It has been performed by one individual, unaided and alone. Could you but realize the importance of the able articles which have been penned in defense of the Spiritual Philosophy, and which have reached the eyes of thousands, through the columns of the secular press—the thousands who would not otherwise have un-

thousands who would not otherwise have understood as much of Spiritualism as they now do—you would then realize what a powerful work you hold within your grasp.

The work has been mainly one of defending Spiritualism from the attacks made upon it; but we hope to see it grow and extend, not only in the defense of Spiritualism, but also for the purpose of very leaving its turbs and tapets. purpose of promulgating its truths and tenets through the columns of the secular papers and periodicals of the day. It can be done. Its philesophy may be so elaborated and laid before the eyes of hundreds and thousands of people outside of your ranks that it will appear to them in a new light entirely. It may be pre-sented in such a manner that its truth and beauty will appeal to their inner senses and create in them a desire to learn something more

concerning it for themselves.

We bless those who have stood up manfully for this work, and also the worker and all who have encouraged him. We extend the hand of

and might, causing others to inquire and look into these things; and thus promulgate the truth in its full light and beauty. We bless them for the past and would encourage them

truth in its full light and beauty. We bless them for the past and would encourage them for the future. Go on, brave friends and true, and realize, if you can, that a host of spiritual intelligences are with you, seeking ever to impress you for wise purposes and for the enlightenment of human kind.

I wish to reply to one query that has been propounded to me from individuals in New York, and then I will close. My friends inquire: "Have you found and realized all your expectations? Have you found the home which you expected to find, and is it as presented to you when in the mortal form?" And I reply: Yes, yes, yes, a thousand times! I have found all those things as presented to me, yet more heautiful, more tangible. I have found all that I looked for. I have realized all my expectations more fully than I ever dreamed of when in the mortal form. I have not reached the aeme of human life and ambition, as expressed in the spiritual existence. There are heights to climb; there is work to be done; splendors lie before me compared to which the work and the home to which I have attained are as nothing. And so I reach out for them in the spirit, as I reached out for what I now possess when in the form, and helieve I shall yet attain all these reached out for what I now possess when in the form, and believe I shall yet attain all these glorious experiences and heights when my spirit has become ripened for their attainment. I would send back my greeting to all, and say my views are enlarged since passing to the spiritual world, but not materially changed. I am the same now that I was when in the form. Judge John W. Edmonds.

MESSAGES TO BE PUBLISHED.

Sépt. 9. – John Pherpont; E. R. Chamberlain; Allee Saunders; Henry A. Robbius; George B. Carpenter; William Montsonery; William H. Sawygr.

Sept. E., George Thompson, to E. W. Wallis; Willie Strong; Dr. N. W. Braley; Capt, William Richardson; Relle Wyman; Ezra Ludlow; Meshkino.

Sept. 10. – Lottle F. Rausom; Nellie Wentworth; Capt. James R. Newell; Walter Slicer; John Munroe; Julia Thurston; Loteka.

Spirit-Communication to Thomas R. Hazard.

The Adornment of our Spirit-Homes.

My Darling Husband—I feel that I am privileged beyond most spirits in being able to come to you so frequently. It seems to me as if I am always living in hourly communion with you. There are so many spirits in the other—life who never gain one opportunity of coming to their friends, whilst I can come to you so often. Oh, it does indeed cause me to rejoice in spirit because of the blessings which are mine, and to strive to carnestly labor in aiding others to reach their friends on earth! aiding others to reach their friends on earth! I think, my dear husband, that no greater gift can be bestowed upon a disembodied spirit than the power to return to earth and express the fullness of their tender love to their mortal friends. If I was debarred from coming to you and holding communion with your spirit, heaven would not be heaven to me, and I should mourn in sorrow. I rejoice, dear husband, that I faded from earth when I did—that I was permitted to pass on before, to prepare a band, that I faded from earth when I did—that I was permitted to pass on before, to prepare a bright home for my darlings, and to give them welcome upon their entrance to the spiritworld. Yes, dear one, I have been able to do this, and it has been a blessing to my soul. I have a beautiful home for you, my husband: for the last many years I have been able to gather up the effects of your deeds on earth and weave them into the structure of your future spirit-abode, where they gleam and glisten like jewels of light. Thus have you assisted in the arrangement and adornment of your home by the efforts of your life to make others happy and comfortable; and whenever I can gather up the light and beauty that shines outward from a happy thought and kindly deed, I hasten to entwine it in the adornments of our spirit-home. spirit-home.

spirit-home.

Dear husband, last evening again was my spirit filled with bliss to witness the angels coming to earth clothed in brilliant garments, emblematical of purity and peace; and to find myself in condition to stand before you as in days of yore; certain of your loving welcome, and knowing that my efforts to appear are appreciated, fills my entire being with intensest delight; and to watch our loved ones returning one by one to express their love for you, is a perfect joy to my spirit.

Now, my dear husband! I want you to guard your precious health well, for, as we have said before, your labors are not yet done. You are like the shadow of a great rock in a weary land

like the shadow of a great rock in a weary land to our mediums, and for their sake, as well as for our own, we want to keep you here to fight our battles, that we may return and bless man-kind with a knowledge of immortal life.

Verification of a Spirit Message.

IRA HOLT. To the Editor of the Banner of Light:

r rom your own loving wife,

I have neglected to verify a message published in the Banner of June 11th from Spirit Ira Holl, but am so strongly impressed to do so even now that I cannot refrain longer, so add my testimony to the truth of the Message Department by saying that I fully recognize the communication as coming from him.

communication as coming from him.

He was my cousin by marriage, and gave the place of his passing away correctly, as also his former residence, Fitchburg, Mass., where he was well known to that community. His earthly career was eventful and varied, and I sin-cerely hope he will yet be able to unfold the strange and startling tale he desires to give to worth friends. He had a great all this mortal friends. He held a creed—all his own—so was not bound down by the creeds of others,

so was not bound down by the creeds of others, or the dogmas of the day.

Hoping he may yet be able to prove his "life immortal" to those near and dear, I remain as ever a well wisher to the dear Banner, and those who labor so hard for the advancement of returning spirits, and those longing souls who are seeking one ray of light from the upper spheres.

Sincerely yours, Mrs. C. R. Cushing.

New York City, Sept., 1881.

Hop Bitters strengthens, builds up and cures

continually, from the first dose.

Passed to Spirit-Life:

From Quincy, Mass., Aug. 27th, Capt. Robert Elwell,

From Quincy, Mass., Aug. 27th, Capt. Robert Elwell, aged 79 years 2 months and 16 days.

Capt. Elwell* was born in Gloncester, Mass., June 16th, 1802. He followed the sea are profession until the last twenty years of his life. Since then he has kept up his acquaintance with the scenes of hisearly activities by acting occasionally as a pilot. As he grew older hospent much of his time at home. He has left a large family of children and grandchildren to mourn his loss—nine of them being still living. He remained on earth for a time sufficient to see them all grow up and mainty settled for life. Some of his children emigrated to the far west, and were not with us to see him pass away. Death entered his family Jun. 27th, 1876, and took away a beloved son, and one year ago another passed away; and now he has gone to join wife and sons in that home where there is no parting. His funeral obsequies were presided over by Rev. Ar. Kelley, of Quincy. He leaves a wife, now residing in Quincy, also a large circle of friends, who unite in the feeling that he is only gone before to wait for them on the other side.

*(Capt. Elwell sustained in life the relationship of uncle, to John W. Day of this paper. He was a prominent and representative member of that typical class of New England scamen which is now so rapidly passing away. Having discharged with the rugged fidelity peculiar to his order the duties of the present state of being, he hasnow passed to the brighter experiences of "the better country."—J.W.D.]

From Rochester, Minn., Aug. 5th, of brain fever, Ida May, only remaining daughter of Cyrus B. and Eliza S. Dodge, aged 24 years.

Dodge, aged 21 years.

She bore her sufferings with great patience during her sickness of two weeks. She expressed a wish to get well, yet she felt that she would not live from the first attack. She said to me: "Ma, I will not have to be sick again, will I?" Then again her words were, "Sweet rest in heaven." Three days before her final change her left side became paralyzed. Her speech was so affected that she did not articulate but a word that we could understand. There was a large aftendance at her funeral on the 7th, seventy-six carriages being in the procession—eight towns were represented—nad many of the friends brought floral tributes, evincing that our dear Ida was held in great respect. We shall ever be grateful in our hearts, although bewed in sorrow at our loss; we can but be cheerful, and we feel that all will yet be well.

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.]

The Next Quarterly Meeting

of the Spiritualists of Western New York will be held in Sons of Temperance Hall, over 44 Main street, Lockport, on Saturday and Sunday, Sept. 24th and 25th. C. Fannie Allyn and other speakers will be present. An invitation to attend is extended to all.

MBS. WM. ROE.

Spiritual Phenomena.

[From the Lake Pleasant News.] Independent Slate-Writing. A REMARKABLE TEST BEFORE A PUBLIC AUDIENCE.

Meetings are held daily at 9 o'clock in Association Hall for the purpose of collecting facts in regard to Spiritualism from all who are dis-

Dosed to offer them.

Last Thursday morning the session was one of unusual interest. Mr. Whitlock in the course of the meeting related the following fact:

"I would like to show the audience two slates, of the meeting related the following fact:

"I would like to show the audience two slates, which yesterday, August 24th, I sealed in presence of a well-known lady present. These slates [holding them up,] I bought at the store here, cleaned them, and glued stout white paper over the two frames, clear round, on all four sides, thus fastening the slates firmly together. There was no writing nor pencil inside; no writing on them anywhere except on the paper all round their edges, upon which I wrote the process to which I had submitted the slates. This writing covered the whole edge of the two slates, making it impossisible for any one to unseal them without my knowing it. I took these slates to Mr. Phillips, but our spirit-friends did not write upon them to our knowledge, and further, they say they have not written upon them. I then took the slates to my room, as they—the spirits—told me they would write on them here this morning in the presence of the public audience. I locked them in my bureau drawer and put the key in my pocket. Our spirit-friends say they will write on them here this morning, and Mr. Phillips is here for that purpose." The slates were here carried around the room and shown to all in the audience. These slates were scaled in the presence of Mrs. Abbie N. Ruppham. Mrs.

lips is here for that purpose." The slates were here carried around the room and shown to all in the audience. These slates were scaled in the presence of Mrs. Abbie N, Burnham. Mrs. Burnham testified to the facts as related by Mr. Whitlock; said the slates were scaled just as stated, and that she would take her oath that there was nothing written upon them, and that no pencil was placed inside. A small table was placed upon the platform, the slates laid upon it, and Mr. Phillips took his place by the table. "He then called for one or two mediums, that these difficult manifestations might be made as easy as possible to the spirits. Mrs. Howes, Prof. Carpenter, Mrs. Burnham, Dr. Whitcomb, and one other whose name we did not learn, stood around the table with Mr. Phillips, each having hold of the slates, which were held above the table.

In a few minutes Mr. Phillips said the signal was given that they were through. Mr. Whitlock called on Dr. Beals, the President of the Lake Pleasant Association, to open the slates before the audience. Prof. Carpenter suggested that Mr. Whitlock make a more explicit statement in regard to his yesterday's sitting with Mr. Phillips. Mr. Whitlock then repeated his previous statements about the scaling of the slates, and further said that at his last sitting with Dr. Slade, his, father, in spirit-life, promised to write to him at a future time. He had not yet had an opportunity to receive that writing. On hearing the statement of Mr. Simmons, of Bennington, Vt., the other day, he thought he would like a similar test, and so procured the slates as stated. He said if a notary public were present he would take his oath before him that his statements were the truth, and nothing but the truth, in regard to these slates. Many in the audience expressed truth, and nothing but the truth, in regard to these slates. Many in the audience expressed their entire confidence in Mr. Whitlock's word. He further said that had he known the test was to be given before this public audience he should have had them examine the slates before the sealing, and had the sealing done before them. The test would thus perhaps have been more satisfactory to the audience, but not to him. Dr. Beals then held up the slates and asked the audience if they should be subjected to examination by again and proper they were asked the audience if they should be subjected to examination by each one before they were unscaled. The audience expressed their entire belief that there was no fraud, as the slates had not passed out of their sight since they left Mr. Whitlock's hands. Dr. Beals then broke the seals, and holding up the slates showed one of them covered with writing, part being in coarse printed letters, and the rest in ordinary writing. Dr. Beals read from the slate as follows:

writing.

One of the service of the long-disputed question of slate-writing. The world should know of these facts.—M. FARADAY."

The foregoing was written as plain as the coarsest print. The rest of the communication read as follows:

"There are some persons who will still cry fraud. Henry Slade has demonstrated this years ago."

A man in the audience: "I will give \$50 for that slate."
Mr. Whitlock: "I might possibly take \$500,

If any one had come into the audience in doubt as to the genuineness of independent slate-writing, he or she must have left in a different frame of mind.

Camp-Meeting Notes.

To the Editor of the Banner of Light: When we are abundantly well served by those whose business it is, we are apt to miss the attention from friends we should otherwise need. Which common-place view may be taken to signify that had your special correspondents at the several Camp-Meetings been less efficient and thorough, I should have promised to forward my comments. As it is, I merely propose to add an item or two to the current report, and offer a few reflections of a somewhat critical character, which may be useful as sugges-

tions tending to future improvement. The Camp-Meeting at Neshaminy Falls, Pa., under the auspices of the First Association of Spiritualists of Philadelphia, and that at Lake Pleasant, Mass., managed by the New England Camp-Meeting Association, are the only ones I have attended. Of the first-named convocation you have published full reports except regarding the last few days of the same. As to Lake Pleasant, your reports have been so very full as to be a convincing witness of the completeness of your arrangements and the dili-

gence of your agent. The most difficult thing in the management

of a Spiritualist camp-meeting is to secure proper speakers, and give them such conditions as shall afford a fair hearing. The next is to gain over the secular press to a respectful statement of facts, instead of the average sensational, supposed-to-be-popular, burlesque reports and falsifications, the fine work of apprentice scribblers, under orders of "smart" city editors or country boss printers, either of whom with all their conceit are as ignorant of the deep-spreading currents of spiritual life and popular conviction as routine men working in a rut are sure to be of anything a little aside from the treadmill they operate. The most important and troublesome matter of all is the sanitary regulation of a camp, with which is involved the maintenance of a police to enforce the rules of order. Of shelter and food for residents and visitors there is something may be said, but given a good water supply the cater-

on that day and many week days at Lake Pleasant, are heterogeneous and hard to hold. Respectful and orderly they in general are, much more so in fact than any other multitude of the same size, yet, to make them all hear, is something which especially, under unfavorable circumstances, demands the careful use of the full volume of a good voice. Few men, and still fewer women, are competent, and some of our most instructive speakers cannot be heard by a thousand people; the audience may be from five to ten thousand. I want to make the acquaintance of several ladies who, to an exceedingly fine personal appearance, add the charms of elegant attire; who have the purity of augels, the intelligence of a Plato, the elequence of Demosthenes, the personal magnetism of an Ingersoll, with a voice musical as a flute and powerful as a fog-horn, an organ that can be heard by a restless mob in a cloud of dust, at a temperature of 100° F., above the roar of freight trains, the screaming of steam whistles, and the sound of a high wind in a hundred tree tons. These are the sort of creatures we want for small pay to speak in our camp-meetings! As such are not in any great number forthcoming, I suggest attention to better order, and to proper stands to speak from, and if it can be afforded, under a well-ventilated, comfortably seated pavilion of good acoustic qualities. Our inspirational and trance speakers, the most popular with our people, are a delicate race for the most part. We have not only failed to appreciate them, but have killed off quite a number better conditions might have kept with us and useful still. The developing of this class seeming to be checked, for a time at least, would it not be well to save the old stock as far as possible? Of course, the spirit of these comments is applicable to all true mediums, the presence of such at our camp-meetings being one of the principal attractions, and a most important motor in the work of popularizing a knowledge of a demonstrated immortality-the sum and sub-

stance of Spiritualism. As to newspapers and newspaper men, they represent the average of popular ignorance and prejudice. We can hardly expect them to quarrel with their bread and butter. A lively lie is more saleable than a prosaic truth. Of themselves, reporters are mostly good fellows, though there are incidental exceptions to this as a rule. Every camp should have a press headquarters, convenient and comfortable, for accredited representatives of respectable journals; every facility for obtaining information should be given; and, as truth is stranger than fiction, we shall see that the party in pursuit of an item or an article will recognize very often the good policy of a fair statement. Such has been the result at Neshaminy and at Lake Pleasant; the Roston Herald had an honorable gentleman upon the ground.

As a model to The Springfield Republican and other secular papers willing to be just, and as an item not yet in your columns, I, in fairness to Mrs. Clara A. Field, who gave us a good lecture, ask you to insert the following from the preeminently conservative and influentially great newspaper, The Philadelphia Ledger and Transcript, and from the pen of the veteran Coleman, the nom de plume of which well-known journalist and traveler is affixed:

Last Day of the Spiritualists' Camp-Meeting— Fifteen Thousand Persons on the Ground. Special correspondence of the Public Ledger.

NESILAMINY FALLS, Aug. 14th.—The Spiritualists' Camp-Meeting at Neshaminy Falls Grove, which commenced on the 15th of July, under the auspices of the First Association of Spiritualists of Philadelphia, ended to-day, after the close of the afternoon exercises. The number of visitors was greater than on any other single day, the estimate being that these were fifteen or visitors was greater than on any other single day, the estimate being that there were fifteen thousand persons on the ground. A majority of these came by special and regular trains from Philadelphia and Trenton. A great many, however, reached the grove in carriages, there being over fifteen hundred within the en-

During the exercises of the morning and af-ternoon the seats in front of the large stand were all occupied and many stood around the circle. In every part of the ground bowever there was perfect order, and in no instance was the service of any special officer required. The musical part of the entertainment, both

The musical part of the entertainment, both instrumental and vocal, was given by the same band and choir that have done excellent service since the meeting commenced.

Mrs. Clara A. Field, of Boston, was the speaker in the morning, selecting for her subject, "What is Evil?" In its discussion she said, "We have been taught that the devil was the source of all evil, and yet God said when he created the world that it was good. All of the faculties of the brain are good in themselves, and in their proper and legitimate use can bring only happiness. Then it is only in the abuse or perversion of these faculties that sin or unhappiness can come; then our devil becomes simply ignorance. The proper thing to do is to educate the people."

At the close of the address the vast audience sought shady retreats, and many partook of

At the close of the address the vast audience sought shady retreats, and many partook of their dinner in regular pienic style.

In the afternoon Mr. Edward S. Wheeler, of Philadelphia, made the closing address, choosing for his subject, "Modern Spiritualism—its Origin, Effects and Future Prospects." In its discussion he said: "I consider the dictionary the best book in the world, because men never quarrel about that which they thoroughly understand, and seldom fail to understand that which is plainly and definitely stated. That which helps us to define our terms enables us which is plainly and definitely stated. That which helps us to define our terms enables us to tell with precision what we are and what we think. Socrates said any man was sufficiently eloquent who honestly stated what he thoroughly knew. In what I have to say I will first seek to define the term Spiritualism, and give with all candor, as far as the time will permit, what I have learned of the subject, with the hope of instruction to those who may not have shared my experience, or had, perhaps, my shared my experience, or had, perhaps, my opportunities for observation. Spiritualism is to be defined as the knowledge, science, philosophy and belief pertaining to the spiritual, as materialism pertains to the world of matter and things. The passions, love, hate and fear, are spiritual; between them and the gray matter of the brain there is a discreet difference. The original reflections of the primitive man announced by the phenomenon of death, and the manifestations similar to those we behold to-day, which began with the advent of the first human spirit beyond the mortal, these were the beginnings of Spiritualism. It is the same which reaches us in the present, though changed in form. Such as it is, Modern Spiritualism has come full soon enough. History tells us it has cost the incredible number of more than nine million lives to make possible an understanding of this subject and the liberty I enjoy through popular favor more than by actual law most this platform.

I enjoy through popular favor more than by actual law upon this platform."

"In this age," the speaker continued, "Spiritualism has brought, not terror and its conseivant and the speaker continued. said, but given a good water supply the catering and lodging are readily manageable. To provide recreation for the multitude is a task requiring great tact, and a sound judgment. To entertain, and at the same time improve, through amusements, is something left for Spiritualists to do, since the churches have in too many cases put all enjoyment under their ban, and, by excommunicating the drama, the dance, and all music but nasaline psalm tunes, disgusted sensible persons, and fostered excesses in the pursuit of pleasure which were, as much as anything else, a protest against the needless tyranny of Puritanical prejudice.

The vast audiences which assemble in the open air of a Sunday at Neshaminy Falls, and

After music and singing the audience was dismissed, and by 8 o'clock all except those who occupied tents had left the ground.

NAMELOC. Having already made this communication over long for columns always crowded with good things, I will end by affirming that I have never been in any place of public resort where the accommodations, regulations and drainage were sufficient to keep the air pure, the surroundings decent, and the people in good health. Even Lake Pleasant, where much has been done, is deficient in these regards. Our gospel is to the body as well as to the spirit, and I need therefore make no apology for mentioning this last topic, but postponing the remainder to a more convenient season, I re-

Yours fraternally, EDWARD S. WHEELER, Cor. Sec. First Association of S. of P. Northern New York, Sept. 8th, 1881.

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I 'm thinking, wife, of neighbor Jones, the man with the stalwart arm—
He lives in peace and plenty on a forty-acre farm,
When men are all ground us with hearts and hands
a-sore,
Who own two hundred acres and still are wanting

He has a pretty little farm, a pretty liftle house; He has a loving wife within, as quiet as a mouse; His children play around the door, their father's heart to charm. And just as neat and tidy as the tidy little farm.

No weeds are in the cornfield, no thistles in the oats; The horses slow good keeping by their fine and glossy coats; The cows within the meadow, resting 'neath the beech-

Learn all their gentle manners from a gentle milking

He never had a lawshit to take him to the town. For the very simple reason there are no fences down; The har-room in the village for him has not a charm; I can always find my neighbor on his forty-acre farm.

His acres are so few that he plows them very deep;
'It is his own hands that turn the sod;' It is his own hands that turn the sod;' It is his own hands that reap:
He has a place for everything and everything in place;
The sunshine smiles upon his fields, contentment on his face;

May we not learn a lesson, wife, from our prudent neighbor Jones. And not sigh for what we have n't got—give vent to sighs and groans? The rich aren't always happy, nor free from life's alarms;
But blest are those who live content, though small may be their farms.

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Spiritualism-Its Condition in Vermont.

By thir Special Correspondent.

For some years the Spiritualists of Vermont have been accustomed to hold three conventions annually; one in the winter, another in the spring, and the third as summer is merging into autumn. These gatherings are always influential, largely attended and productive contact he (or she) could take upon him (or her); had had for a period of thirteen years. of much lasting good. Being held in various centrally located towns, each one reaches many persons who have not been appealed to through former efforts, besides bringing together a large concourse of friends from all over the State, who look eagerly forward to these occasions as eases on their pilgrimage path. One of the most, highly successful of these gatherings. was held in West Randolph, Friday, Saturday, and Sunday, Sept. 9th, 10th, and 11th. All the meetings were held in the large comfortable publie hall, which for convenience and cleanliness has very few superiors anywhere. The majority of visitors were accommodated at Cottage Hall, where everything was provided on reasonable the book entitled "Vital Magnetic Cure," page at Mr. Martin's room, and were delighted to terms. The rooms in this house are all that can 191 to 197 inclusive. Dr. Phelps entitles the welcome "Sapphire" and "Water Lily." In be desired; the table and attendance are also essay "Thoughts on the Philosophy of the Lay- the evening "Ouina" was received very affecexcellent. The formal opening of the Conven- ing On of Hands as a Remedial Agency in the | tionately. Sewing for the poor occupied all the tion occurred Sept. 9th, at 11 A. M., when a very interesting meeting was held, addressed by Mrs. Wiley, of Rockingham, Vt.; W. J. Colville, makes use of the following words: and Dr. Storer, of Boston, and other speakers. Good singing from the Duxbury Glee Club, a choir of six voices, three male, three female, enlivened the proceedings. The opening was very propitious; a good feeling pervaded the assembly, and when the meeting closed, all seemed happier and better for having attended

Friday's programme was quite a long and varied one, embracing a conference meeting at 2; P. M., an inspirational invocation, lecture and poem by W. J. Colville at 3 P. M.—the subject of which lecture was, "The Duty of the Spiritualists to Humanity at Large;" a conference at 7 P. M., and a lecture by Mrs. Wiley at 7:45; tests by Joseph D. Stiles at 8:30, concluding with a few inspired words from W. J. Colville in answer to questions, shortly before 10 o'clock.

Mr. Colville's ministrations were enthusiastically received. Mr. Stiles's tests were wonderful, and nearly all recognized. Mrs. Wiley powerfully appealed to the holiest feelings of the human heart. An earnest spirit pervaded the audiences at every session. The attendances were large, the singing was fine, and when the closing hour arrived many were the expressions of thankfulness for the feast which all had so

ence was held addressed by various speakers. At 10 A. M. George A. Fuller delivered an excellent practical discourse in his most effective · style on "The Higher Aspects of Spiritualism." At 11 A. M. Miss E. A. Hinman delighted the audience with a powerful lecture. About five hundred persons listened most attentively to the words of both speakers. As soon as the dinner hour had passed the people again repaired to the hall, where, at 2 p. M., Mr. Colville held a public reception for the benefit of the Association. An admission fee of ten cents was charged, and as the audience numbered from six hundred to seven hundred, though some were admitted free, the returns were very considerable. At this reception Mr. Colville delivered an impressive poetical invocation, answered about twenty interesting questions, besides improvising three poems, and contributing to the musical exercises. The Duxbury Glee Club sang three choice selections, and the to dreams, in which the reply was similar to large audience appeared delighted with the whole proceedings. At 4 P. M. a business meeting for the election of officers for the coming year took place. At 7 P. M. a public séance was held: the hall was crowded, the music first class. Mr. Stiles, as medium, gave the utmost satisfaction by his remarkable descriptions of spirits, most of whom were recognized, full names and particulars being given. At 8:30 Dr. Storer gave a radical lecture, going to the very root of the Spiritual Philosophy, and deeply im-

On Sunday, the last and greatest day of this A. M. with a conference, which was both interesting and well-attended. At 10 A. M. Miss Jennie B. Hagan improvised three beautiful poems on subjects chosen by the audience, and was followed by Mr. Edgar Emerson, a very promising test medium, who gave great satisfaction to the large audience. At 10:45 Mrs. Emma Paul was the speaker. Her discourse was one of impassioned eloquence, displaying great insight both concerning history and the present needs of humanity. At its close Dr. Storer. delivered a few earnest, helpful words. In the afternoon Mr. Stiles gave a séance at 1:30, followed at 2:30 by Mrs. Fannie Davis Smith, who spoke for three-quarters of an hour in a pleasing, instructive strain. This lady's discourses are admirably adapted to inquirers, as they ant in consequence of the disturbed condition present Spiritualism in its most attractive light of some organ of the brain produced by the dis-At 3:15 Mr. Colville took the platform and de-turbance in the stomach or elsewhere. Let a livered in his happiest style an hour's lecture person with a toothache get into a partial sleep on "Spiritualism in Harmony with the Laws | and begin a dream, with the spirit partially hold of Nature." The hall was well-filled, and the of the spirit-life and its society, and the pain large assembly evinced their satisfaction by will distort the feelings so that they will be unclose attention and prolonged applause. Mr. pleasant, even though the scene might be ex-Colville has many warm friends and admirers tremely pleasant if the whole system was in a in Vermont. At 7 P. M. the closing session of | quiet sleep.

the Convention commenced with a conference,

pressing his numerous hearers.

during which individuals present related interman delivered the closing lecture, universally of thanks had been passed on behalf of various persons who had aided the success of the meetings, the choir closed the exercises with a fine Sacred selection. Thus ended one of the most edifying Conventions ever held in Vermont. The next will take place early in January, 1882.

The Efficacy and Law of Magnetism and Prayer as Remedial Agents.

To the Editor of the Banner of Light:

the use of magnetism in the case of President | meeting, her band discoursed on "The Spiritual Garfield to me seems timely and sensible. If Harvest, and what it Portends." The address the attending medical staff had ever seen and experienced the great benefit derived from the effect of magnetic treatment, they never would interest of the President at heart-as it could ciety of Spiritualists resumed its meetings. in no wise have taken from them any merit or credit due them as surgeons and physicians, guides preside, met at Martin's Spirit Room, The two modes of treatment are of an entirely corner Wood and Walnut Streets. Too much made to work in harmony, and essentially aid and brother, Mr. S. E. W. Martin, for his gener-

through experiment by the patient under the chosen were as follows: President, Dr. L. as an auxiliary-as they have already done in (reclected); Trustees, Mrs. T. S. Mitchell, E. the cases of light and adapted climatic atmosfolded healer should come into the presence of elections were unanimous. The presiding officer the President, that with or without physical said it was the largest business meeting they self the nervous and feverish condition of the patient, and impart to him the adapted life-force, let it be either electric or magnetic, which is so two or three desirable locations). There was much required to assist nature to overcome manifest joy at the autumn reunion, and Mrs. the effects of the wound, and the troubles which Richmond was welcomed as only loving hearts

have grown out of it. humanity. The essay was printed in 1871 in On Thursday the Ladies' Union met as usual

"This power of life is communicated most abundantly through the hands, which explains the philosophy of the 'laying on of bands' as a curative agency. And it may be noticed here now that the miraculous cures of our Saviour now that the miraculous cures of our Saviour and his disciples were almost always effected through the hand. He laid his hands on them; he took them by the hand, etc. So when he began his parting charge to his disciples, he said, 'These signs shall follow them that believe: they shall have power to cast out devils; they shall lay their hands on the sick and they shall be healed.' Without question the united prayers of a sympathizing people concentrate the power of mind in the right direction, and will produce beneficial results. On the other hand if the prayers are offered by persons of strong psychological force to injure, there is no question but what a detrimental effect could be produced. The great, noble spirit, Theobe produced. The great, noble spirit, Theo-dore Parker, recognized the baneful effect of prayer as well as its beneficial effect; and in his own case prayers being offered for his death, and in his weak condition he suffered thereby; he returns from his spirit-home and admits the baneful effect of prayer in his case, but, finds no fault with the universal law, and has unbounded charity for those engaged in an act they did not fully comprehend in their ignorance of God's requirements. A sincere desire for good, which is the only prayer that can be beneficial, no doubt attracts human spirits in earth and spirit-spheres to give aid, comfort and strength to the afflicted; but to ask God, or atmuch enjoyed.

These pleasant meetings were only suspended during the night, for early on Saturday morning a large concourse of people again assembled and again had cause to rejoice in a time feast of reason and flow of soul. At 9 A. M. a conference was held addressed by partial season and soul, and the season and sea inconsistent and unworthy the intelligence of the nineteenth century."

AUTHOR OF VITAL MAGNETIC CURE. Boston, Sept. 9th, 1881.

The Banner of Light Free Circles. To the Editor of the Banner of Light:

It is several years since I had the privilege of attending one of these circles; on Sept. 9th, however, with many others, I enjoyed the second session for the season very much. Persons who never visit these circles can form but little conception of their value, or the important work they are doing, of opening intercourse between the two worlds; and no honest and candid individual who does visit them can fail to see the fair and satisfactory manner in which they are conducted.

I was highly pleased, on this occasion, with the answer of the spirit to a question relating what I have before obtained through other mediums; and which, after much careful examination of the subject, I had adopted as the true theory of dreams, viz: that in our sleep we are really spiritually awake and in the company of spirits; and that in the next life we shall recall and remember many of the incidents that now occur in sleep.

It is a well settled fact that all dreams depend on the normal activity of some portion of the brain, and that when all of the organs are quiet and at rest we do not remember any part of the dream-that is, cannot bring it to the spiritual feast, the exercises commenced at 9 outer consciousness; and it is also a well settled fact that the disturbed condition of the stomach or other organs connected with the brain give coloring to the dreams in the outward expression, and this is not more singular than that the mind should be affected by these

organs in its normal state. That the dream-land is the spirit-land, and that we are sometimes like the angel with one foot on the sea and the other on the land, is not strange when we consider that the organs of the body are the instruments by which the spirit comes in contact with the outer world of consciousness, and that all of our feelings and expressions are varied or controlled by the condition of these organs. A dream may, therefore, be distorted, and be extremely unpleas-

It is sometimes a query whether we shall carry | barous gallows.

more of this life into the memory of the next esting experiences. At 8 P. M. Miss Anne Hin- than we bring of that into this from dreams, and if we do not it will be a glad release to admitted to be a masterly effort. After votes | many from the unpleasant and painful experiences of the present sphere of existence.

Boston, Oct. 12th, 1881. WARREN CHASE.

Matters in Chicago.

To the Editor of the Banner of Light:

Mr. and Mrs. Richmond arrived at Cassadaga lake on Friday, Aug. 26th. On Saturday Mrs. Richmond's guides answered several questions propounded by the audience, and on Sunday afternoon, in the presence of the largest at-The article in a recent issue of your paper on | tendance of the season at this popular campwas listened to with profound attention, and was much admired.

Mrs. Richmond arrived in Chicago Sept. 3d, have objected to it—that is, if they had the best | and on Sunday morning, Sept. 4th, the First So-

The Bible class, over which Mrs. Richmond's different nature, but when understood can be praise cannot be accorded that carnest man one another, especially in the President's case, jous work in behalf of Spiritualism. After the The only difficulty is to find the adapted life- morning lesson the Society held its annual elecgiving force. This can be generally determined tion of officers for the ensuing year. Those law of individual attraction and repulsion. Bushnell (reelected): Vice-President, J. B. When will the "regular" medical practitioners | Crocker, Esq.; Secretary, Collins Eaton, Esq. he willing to recommend adapted magnetism (reflected); Treasurer, Miss Nettie Bushnell Densmore, Esq., S. N. Munson, Esq., (including pheres? I sincerely believe that if a well-un- also the President and Vice-President.) The

The evening meeting was held in the same place (the trustees having under consideration can receive one they love. The subject for the The late Rev. Dr. Eliakim Phelps had much | evening was appropriate to the occasion, being experience in magnetic treatment in the case, a resume of the summer's work, the general asof his son; and while that son was entranced; pects of Spiritualism, and a special reference to he wrote an essay on the use and application the manifest effects of the spiritual perihelion of magnetism as a remedial agent. Dr. Phelps during the current year-with predictions for considered it valuable and gave his consent to the future. It was a season of harvest gatherhave it made public for the benefit of suffering | ing and communion of spirit not to be described.

Treatment of Disease, Suggested by a Person in afternoon. After tea the evening exercises the Higher Magnetic State." In conclusion he were music, reading of minutes, and the rendition of several addresses-including one from "Onina." These meetings are a source of ever-increasing pleasure.

The mediums' meetings are resumed, and will be holden every Sunday г. м. at the West End Opera House.

Chicago, Sept. 10th, 1881.

The Gallows-Moloch Satisfied.

To show the uncertainty, the delays and the barbarous cruelty of the law, which is defined to be the perfection of human reason, it is only necessary to recite the circumstances attending the trials and final execution of Nathan Greenfield, who was hanged for the crime of wife murder, at Syracuse, on the 5th of August. The account appearing in the daily press avers that he was cheerful, and maintained hopes of reprieve to the last. The murder in question was committed at a little hamlet in Oswego Co., N. Y., on the 21st of October, 1875. On that morning the wife of the condemned man was found in her room with wounds on various parts of her person, which certainly caused her death. Suspicion fell on her husband, with whom she lived unhappily, and he was arrested. He was indicted by the grand jury at Oswego in December, 1875. The trial came on in May, 1876, and occupied till the same date in June,

The second trial took place in February, 1877 and in March Greenfield was convicted and sentenced to be hanged on the 11th of May following. A stay was granted, and an appeal taken to the General Term of the Court; and in January, 1878, the conviction was affirmed. He was then re-sentenced, the date of execution being fixed March 22d, 1878. An appeal was next taken to the Court of Appeals, and in September of that year a new trial was granted. In October of the same year a change of venue was granted to Onondaga County, on account of prejudices existing in Oswego County. The third trial took place at Syracuse in September, 1879, lasting one month, and terminating in his conviction and sentence of execution, to be carried out December 12th, 1879. In consequence of respites by Governors Robinson and Cornell, the time of execution was postponed to January 30th, 1880, to February 27th, and thence to April 23d, 1880.

Three days before the latter date, a stay of proceedings was granted by one of the judges, and the case was a second time taken to the General Term, which handed down a decision on the last day of 1880, affirming the conviction. He was then re-sentenced on the 10th of January last to be executed on the 17th of February; but the same judge who had before granted a stay of proceedings granted another one, and again the case was carried to the Court of Appeals, which again reaffirmed the decisions of the lower courts; and in July last Greenfield was taken before the General Term at Buffalo, and sentenced to be hanged on the 5th of August, which sentence was executed, as already stated, the condemned man asserting his inno-

cence to the end. The gentleman who acted as Greenfield's counsel throughout, Judge Huntington of Oswego, labored faithfully for his acquittal to the latest moment, and without hope of reward. He reiterated his faith in Greenfield's innocence to the last, saying that it was as firm as that in his own existence, never having been clouded by a doubt since he investigated for himself the circumstances of the case. This belief. he said, had sustained him through all the toil and research, the clamor and prejudice, and the seemingly insurmountable difficulties of the case. It was this alone that nerved him to the performance of an amount of work that, on looking back over it, fairly amazed him. It was this belief, too, that induced him to pay out nearly ten thousand dollars from his not over-abundant means to carry on the defense. He said his conscience approved all he had done. A petition was numerously signed for executive clemency-among the signers being nearly every judge before whom the case had been brought, and all the jurymen, district attorneys, and numerous lawyers and citizens of both counties in which the trials were held. The effort was, however, made in vain. Never mind! the law is avenged, and society will be calm (?) till another man dangles from the bar-

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Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 24, 1881.

"Resting" at Last.

The name of Dr. Samuel Grover has been familiar for years to the readers of the Banner of Light as that of a stanch. Spiritualist of the most uncompromising order; and those resident in Boston and vicinity who have there his acquaintance professionally, during his extensive practice or in Louis of social enjoyment, have universally borne witness, that he was a gental gentleman and a rarely gitted medium.

This dear friend of the cause is now what the world calls dead. He passed out of the physical body on the afternoon of Tuesday, Sept. 6th -a day that for the remarkable atmospheric phenomenon occurring thereon will go down to history linked with the "dark day" recorded in New England's early experiences. But no darkness enshrouded his spirit, and his release from the playsical form which had served him so long and so faithfully was effected amid conditions peaceful as the

Dr. Gröver was born at Boon Island, on the coast of Maine, and for years met unffinehingly the sustained strain which manual labor imposes; he was a successful house-carpenter; was also connected, in the way of his profession, with the National Theatre, of this city, and wherever he was known hore an excellent reputation for skill, probity and honor. The time arrived, however, when the unseen workers, who had in hand the advancement of the spiritual cause among men, came to him, and in tones he could not mistake demanded him to lay aside the implements of this trade and take un altine of development as a medium for clairyovance, magnetic healing, and public speaking-in all of which descriptments he was snecessful to a remarkable. degree, though his main work was in the field of clairyoyant practice, in which as a physician he had no su-

Ometly and unobtrusively he has discharged his every duty to the spirit world and his fellowmen; his frome has been the ark to which in my an affleted one has rejected and successfully for relief from discase; his house has been a rallying point for many who needed the aid of ready sympathy and kindly advice In varying emergencies; and he has taken especial pains to call together his friends in Firge numbers on the anniversaries of his birth and marriage (which he continued to relibrate as they recurred, while he lived Scenningly out of a desire to cultivate the element of harmony and pleasant acquaintanceship among the members of the household of the spiritual faith, than from any aim at individual display on his

Consequently there is, it is safe to say, not a Spiritnalist in Boston who would, if deceased, be more keenly missed, in a social sense, than will be the earnest, faithful and veteran worker who has just put off the abraided barness of time that he may bathe in the clear youth giving waters of that land which knows no descending sun!

The funeral rites were observed on Friday, Sept. 9th, at Dr. Grover's late, residence, No. 162 West, Concord street, Boston. The spacious parfors, the halls, stairways, and even the upper portions of the dwelling were througed with a representative gathering of Spiritualists, from every part of Boston and from adjoining towns. Others who attended, though not akin to the deceased in belief, came to beer practical witness that they had obtained help from him when inphysical extremity.

The remains, enclosed in an elegant casket, were deposited in the private office wherein the Doctor was wont to meet patient and friend alike in days now gone by. At his head was arranged a beautiful floral pillow of pale blossoms, the white ground of which was charged with the levend "RESTING"—the letters being in purple flowers. At his feet was a floral anchor; other insignia, the gifts of the Shawmut Spiritnal Lycenm of which the deceased was an honorary member, and of sympathizing friends generally, were disposed about the apartment; and with their fragrant beauty tempered the atmosphere, and breathed a quiet upon the feelings of all who drew high to take a last look upon the inanimate form: Truly the motte "RESTING," upon the pillow, was an appropriate emphasis laid upon the picture which presented itself within the casket to whoever looked therein; for though it has been the lot of the writer, professionally, to look at many faces where death had set its seal, he cannot recall one upon whose features so peaceful an expression rested—as if the form tiself was endeavoring to indicate as an "object-lesson" a word of consolation and repose to all who looked at it-though

through their tears. The hour of 2 o'clock having arrived, Dr. John H. Currier, a life long friend of the deceased, called the attention of the assembly to the first portion of the exercises cannouncing that the musical selections about to be rendered, were chosen by Dr. Grover, before his decease; also that he Dr. Co had been in like manner requested to officiate—the brother who had passed on having while in the mortal-made all the arrangements for his funeral himself.

The "Parker Memorial" Quartette-Misses Fannic Dolbeare, Esther Singleton, Mr. W. Worcester, Mrs. Nellie M. Day (leader)-then joined in singing "Nearer My God, to Thee;" after which Dr. Currier feelingly alluded to the touching lessons with which the present occasion was freighted; spoke of the long time our ward of twenty five years) wherein himself and the deceased had labored together in the spiritual field; hore witness to the high character of Dr. Grover, and the estimation in which he was held-the present as sembly, and the ruling sentiment which controlled it being a clear indication of the love with which his industrious and painstaking course of life had inspired all who knew him. Those present were met to bid farewell only to the physical form; whatever might be the difference of beltef among those assembled, all were agreed at least on the one great fact of immortality For himself and those who received them, the speaker said the glorious revealments of Spirltualism which the deceased had done so much to make known, ple tured a grander home, a more extended sphere of use fulness for the arisen one-a continuity of life closely akin to "the life that now is," save that the varied ob structions incident to the physical stage of being no more presented themselves in the onward path of the

He expressed in touching words the sympathy of all present with the stricken mourners; the death-angel had entered their home and taken a loved husband. father and friend; but it had only removed the physi cal body; a brighter frm had been given to him, and from the shining walks of immortality he would return to watch over wife and child, relatives and friends, till all should meet him in the Morning Land.

The Quartette sang "He's Crossed the Shining River," after which Mrs. Sarah A. Byrnes, of East Boston, further continued the services. The event which had called the present convocation together was not, she said, an uncommon one, nor was it the result of accident; it was, rather, a necessary and orderly step in the march of progress. Faithful over the few things of the mortal sphere, the Eternal Spirit of life had now made our ascended brother "ruler over" the "many things"—the priceless and extended advantages which the eternal realm offered to its every den Izen. Mother Nature held a prior claim to the Inauimate form before us, and we gave it back to her, sure of a continued communion of soul that shall be ours in all the coming years. We had met not only to pay a tribute of respect for the pulseless form, but also to hold in thankful remembrance the many virtues of the grand spirit whose labors in the physical had closed, but of whose continued usefulness in other spheres of activity we were assured. Let us emulate his good deeds done in the mortal, that when we shall pass on, each life-record like his may be filled with eeds of love and charity; and each mansion in spiritlife he bright as that which he has builded for himself.

She concluded with a soulful petition to the Father of Life," the Rock that is higher than our sorrow,' that the mourning hearts might be comforted, and the present occasion be consecrated in the memories of all.

Dr. Currier then read a poetic selection; the choir sang "Thou Art Gone," and the services concluded with a brief word of benediction by the same gentleman, which ended by asking that angels might speak

to the bereaved as they did to Mary of old at the tomb, Why seek ye the living among the dead? He is not here, but is risen!".

The remains were then tenderly deposited in the hearse, and the cortege proceeded to Mount Auburn cemetery, where, after a few appropriate words by Dr. Currier, the body was placed in the family lot; and the volume of a true man's life among men was closed.

The Psalmist, on a certain occasion, lifted up his cry, "Help, Lord; for the godly man ceaseth; for the faithful, fall from among the children of men"; and at the present grists, when every worker is needed to meet the increasing pressure brought to bear upon the spiritual cause, the falling by the wayside of the veteran whose obsequies have just been outlined would seem a public calamity, were it not that the glorious teachings of spirit communion reveal that he yet lives, and will, as medial opportunity offers, be found faithful still, in act and deed, to the great truth, to the practical demonstration of whose value to the world his useful life was devoted.

Dr. Wellington, attendant physician at the time of Dr. Grover's decease, furnishes us with the following details concerning the closing scene of his useful life

in mortal: Po the Editor of the Banner of Light:

To the Editor of the Banner of-Light:

So many wish to know the circumstances attending the sudden death of Dr. Samuel Grover, that I will give his friends a brief account of what transpired after I took charge of the case: Many of his friends know how much his throat and lungs troubled him for a year or two, and that he had overtaxed his strength in his profession. About twelve days before his death he had an attack of asthma; and after seeking relef a few days called on me when much distressed and urged me to hasten and try to relieve blu. I soon found he did not realize how critical his case was, and I histsted he should not he consulted by patients or asked to prescribe or advise, as he had no strength to spare. But even then I had no idea but that he would rally from the attack, though I assured blun it would not be the last.

From the first I was encouraged by the results following the treatment to expect spredy relief; but after twing the treatment to expect spredy relief; but after

raily from the attack, though I assured him it would not be the last.

From the first I was encouraged by the results following the treatment to expect speedy relief; but after three days I told the Doctor I did not see any way to seeme a cure but by change of climate, and named some places to which he might go. The next day some of the medicine scennet to promise better results and we were again encouraged; and Sunday-evening, as Drs. Currier and Richardson were to be with him. I left, quite hopeful, at 9:20 p. M., but only to be called at 12 the spasms were so severe. Changing the medicine I was again relieved, and at 8 p. M. Monday left for rest, only to be called before 9 to find him gasning for breath and thought to be dying. But being familiar with asthma, and finding a pulse regular, smooth and full, I assured them he was not dying, and, for aught we could tell, unseen powers might be doing what we on earth could not possibly do. He was wholly unconscious, and when, they ceased active rubbing remained without sign of change till, after wetting his lips with a soft cloth three or four times, he closed them upon it, and we thought he was conscious. But he said he knew nothing of it, or anything, for more than an hour—or four hours from the first change, and then a hour for he became conscious, and 2 A. M. was so comfortable that he slept, sitting, and as peaceful as a child, mearly an hour, and all slept but myself. I changed his position and he waked and breathed with difficulty a few moments, and then slept without any disturbed breathing lifteen minutes; and this continued till morning. So comfortable was left at I did not need to ask assistance, and his wife went to sleep on the lounge and slopt till morning.

In the morning no alarming symptoms were presented. The asthmatic breathing returned, but not nearly so severe in degree as sometimes before. He was very cheerful and at no time had he seemed so hopeful. I had requested that only two beside his wife and her sister should enter the room, and durin

assented cheerfully, which was the first time be was willing for me to leave him. This made me feel more hopeful still.

But just as I was repairing to bed I was called and told they thought him dying. I found, on arrival, the same full regular pulse and meonselous state as for three hours the night before. I counselled quiet, sat Islaed It was a trance and that human effort would only disturb and interfere; and only a few gentle motions were made at his feet; not a muscle moved, and there was no more sign of death than for hours the night before. After five or ten minutes of this quiet I said, "The pulse has changed!" but no one moved, and in perhaps two minutes I said, "It is again regular!" But in a few minutes more I noticed some slight afteration, and I indicated my expectations by gestures; but with the most careful observation I could not tell when the breathing ceased.

Thus without any warning, and even when we thought, we saw most ground for hope, his spirit was borne to rest. There was nothing but the suddenness to disturb any one's feelings. I could not but feel that any one would say, "If: I am to die may my last moments be like his?"

My own opinion is that during those hours of his unconscious condition the night before, the work of separation of his spirit from his body was nearly consummated, and he was brought so perfectly under spirit-influence and made thus cheerful to quiet all apprehension and secure the conditions for taking him home without any anxious friend holding him back, or any care on his own mind. Never helore have I more fully realized the beauty of the Spiritual Philosophy common to the two worlds. Never did I see how important it is that we allow the influence of spirits to act without interruption at the time of death, as at this moment. What is the opportunity for "a fow last moods" and the anxiety of the learers, as compared

without interruption at the time of death, as at this moment. What is the opportunity for "a fow lost words" amid the anxiety of the heavers, as compared with the opportunity that may be afforded to clothe the rising spirit in the seamless garments of peace? God hasten the time when we shall so clearly understand the destiny of the passing spirit that we shall lift it onward with holy love, nor wish to delay it an hour. God bless Spiritualism and prosper its divine mission!

O. H. WELLINGTON, M. D. 123 Concord street, Boston.

----Schroon Lake (N. Y.) Camp-Meeting.

The Adirondack Region-Lake View Point, Schroon Lake, N. Y.-Dr. Henry Slade's Grand Work as'a Medium-Able Discourses by Different Speakers-The Enlarged Banner of Light-Memoranda.

Lake View Point, Schroon Lake, N. Y., Sept. 16th .-The second annual camp-meeting at this place commenced on the 8th inst., and is progressing finely, all things considered. There is no more beautiful spot under the sun than Schroon Lake and its surroundlings. To reach here you take the Adirondack Rail road at Saratoga to Riverside, thence, by stage to Potersville (six miles), where landlord Locke kindly cares for travelers; then follows a delightful trip on the lake in the steamer "Effingham."

THE "POINT," ETC. Lake View Point is on the western side of the lake, and is a sightly spot. The Taylor House is a neat hotel, and there are twelve choice cottages which are rented to visitors.

In Schroon Village, sixteen miles north, at the head of the lake, there are spacious hotels; Mill Brook, directly opposite. Lake View, Point, also has good acommodations for the public.

For the last five years this immediate region has be come very popular as a summer resort. The lake is ten miles long and two miles wide; the view toward he northwest is inspiring, the grand mountain peaks of the famous Adirondacks being in plain view. This is a superb place for hunting and fishing,

THE CAMP-MEETING.

At the conclusion of a successful "boarding" season landlord Taylor, with the cooperation of a few friends, arranged for a Spiritualist camp-meeting. The initial gathering two years ago served to destroy nuch of the prejudice which had existed against Spir itualism, and the public mind was anxious for more of

the "new doctrine." The opening Sunday, Sept. 11th, was stormy, but good audiences greeted the speakers. Mrs. Morse deivered an able address, which was well received.

Throughout the week Mrs. Morse, Nellie Brigham and G. H. Geer spoke upon the general theme of Spiritualism, their words being most earnestly listened to by the people.

Mr. Geer will remain until the meeting closes. Dr. Monek, Abby N. Burnham, Fannle Davis Smith, Jennle B. Hagan, and other speakers, are expected.

DR. SLADE. This renowned medium was among the first visitors to the camp-ground. He has received a large number of callers and his séances have been remarkably successful. There was a great demand here for genuine physical phenomena. Lecturers had been listened to and the people were anxious to witness some of the spiritual manifestations to which reference had been so frequently made by the speakers. As the different sitters mingled among the citizens and narrated what they had witnessed through Dr. Slade's mediumship the excitement was marked, and at the present writing Dr. Slade's name is in almost every household and the subject of phenomenal Spiritualism is being dis-

cussed as never before. Dr. Slade's work is invaluable; his gifts are wonder-

ful; the independent slate-writing is a fact beyond all question, and other physical manifestations equally satisfactory usually occur in his scances. He has given the movement of Spiritualism a great Impetus throughout this entire region, and his presence here at this time will ever be regarded as a most memorable event. Dr. Slade will remain throughout the meeting.

THE ENLARGED BANNER,

The announcement that the Banner of Light was to , be enlarged to twelve pages was halled with delight by the friends in this vicinity. I am commissioned to congratulate Messrs, Colby & Rich on the occasion of the beginning of the fiftieth volume of the Banner of Light, and the grand surprise to its army of readers in the proposed enlargement of the paper. You have labored with fidelity and ability, gentlemen; your paper has been rationally conservative; its columns have been used for the welfare of the race, seen and unseen; and the facts of Spiritualism have been chronicled in a truthful manner. Nor have the mediums of the New Dispensation been forgotten; their cause has been championed, and a hold defense has always been made for them against the attacks of bigotry and supersti-

The enterprise of the Banner of Light proprietors, as shown in the additional pages given to that journal, will meet with many tokens of appreciation from the publie. There should be a concerted movement, on the part of the friends of Spiritualism everywhere, to in crease the circulation of the Banner. Reader, will you cooperate in such a meritorious effort?

MEMORANDA, cities.
The Camp-Meeting will close Oct. 5th.

Jennie Reed Warren'is holding séances,

Mediums are the "chosen" apostles of Spiritualism. Rothermel, the medium, is announced as intending o visit Lake View Point.

Charles Faxon, of Chestertown, New York, is a well known Spiritualist.

Mrs. II. Morse, of Boston, Mass., has spoken in an eceptable manner to the people. Dr. Mills, of Saratoga, President of the meeting, and

amily, have enjoyed their solourn at Lake View Point. The weather during September Is very fine. Rally, friends, for the closing sessions of the Camp-Meeting. Mrs. Nellie Brigham, of New York City, was the nioneer worker in this section. She is dearly loved by

the people. The Glens Falls (N. Y.) Times publishes candid reports of the meeting. Its correspondent has had a séance with Dr. Slade.

Mrs. Mary Lovering is a valuable assistant to Mr, Sullivan in the musical exercises. Mrs. L. Is selling many copies of her spirit-inspired music.

Dr. G. H. Geer and wife held a very satisfactory se-

nce with Dr. Slade. A communication from Henry C. Wright was written under test conditions. New York City is represented by Mr. and Mrs. Foss

Mrs. Glover, Mrs. Cohn and Mr. R. G. Wright. Mrs. Cohn and Mrs. Foss are excellent mediums. Mrs. M. V. Lincoln, of Boston, is making her first visit in this region. She is a regular attendant upon

the lectures, and frequently discusses Spiritualism with visitors to the camp.

C. F. Taylor, of the Taylor House, Lake View Point, Schroon Lake, is an outspoken Spiritualist. He should

advertise in the Banner of Light for guests prior to the opening of the season, next year, Mr. Bevins, a lawyer of Chestertown, N. Y., is an enthusiastic Spiritualist. He should be heard from the platform in defense of the cause which he loves so

well. Write something for the spiritual press, brother. Charles Sullivan is meeting with fine success. He is popular among the friends, all of whom listen with pleasure to his songs and appland his character deline. ations. Mr. Sullivan is a host in himself, and is a very

useful laborer in his chosen sphere.

Dr. Monek is a looked-for arrival. He will be cordially welcomed. This gentleman possesses the healing gift in a remarkable degree. Mrs. Louis Sibley, 66-Austin street, Worcester, Mass., desires to state through the Banner of Light that she was cured of deafness by Dr. Monck, in August, at the Lake Pleasant Camp Meeting.

The excitement over Dr. Slade's mediumship is simply marvelous. "Have you seen Slade?" is the question which greets the traveler as he leaves the stage at Pottersville. "Have you seen Slade?" the hotel clerk inquires as the stranger passes into the diningroom, " Have you seen Slade?" the steamboat men ask as the boat starts for Lake View Point. On reaching the Taylor House the boarders cry," Have you seen Slade?

Brother Hall, a local preacher of the Methodist Church, thought he would spend a few hours at the Camp-Meeting. He was introduced to Dr. Slade, and in a short time was in the scance-room, from which place he came forth a wiser man. He admitted that the manifestations were genuine. Alro, Hall lingered at Lake View Point day after day; he talked with Mrs. Mary Lovering, Mrs. Lincoln and others, and before he left the grounds his Methodism had become so attenuated that the radiant light of Spiritualism filled all the former dark places and made the day very bright and cheerful for the good man.

SuperIntendent Rogers, of the Round Lake (Methodist) N. Y. Camp-Meeting, accompanied by a Methodist minister, tarried at the camp a short time. These gentlemen visited Dr. Slade and received satisfactory evidence of the presence and hower of the spirits. At first they were confused; then, after debating the question, they settled down to the conclusion that Solritualism was based on facts, and that Slade's mediumship was reliable. The brethren left for home with a story to tell. Mr. Rogers, prior to his departure, said: "Mr. Waite shall never come to Round Lake again to expose Spiritualism." So the good work goes

The youngest son of the lamented Rev. Dr. Budington came from Dr. Slade's scance-room an earnest and enthusiastic defender of the genuineness of the manifestations. He could not talk enough about what he had seen: from one listener he would turn to another, repeating even the minutest detail of the seance. Why," said the young man, "Sphiltualism is the only movement which can meet and overthrow materialism!" Mr. Budington is a young man blessed with culture, ideas and independence, and he will astonish his Brooklyn friends when he returns home by his story about what he saw in Dr. Slade's presence at Lake View Point.

Lon. Bailey, the champion unbeliever of this sec tion, who has always scouted the idea of "spirits." learning that "Owasso" was in the habit of moving the furniture and producing wonderful manifestations in Dr. Slade's room, in the night, was anxious to see if such things would occur when he was present. He retired one night with Dr. Slade; soon a tremendous uproar took place; chairs were moved, Mr. Bailey was subjected to a moderately severe thumping, and greatly to the delight of the listening crowd outside, he cried "Exought" and getting out of bed took the midnight boat for home. Several persons nearly laughed themselves into fits as they listened to descriptions of Bailey, half-dressed, rushing for the steamboat.

The Niantic Camp-Meeting. To the Editor of the Banner of Light:

This meeting has been far more successful than was anticipated. The speaking has been excellent, and the surrounding country has been well represented at the lectures. Mrs. Carrie Twing, Mrs. J. J. Clark, and other reliable mediums have been doing a good work. The writer witnessed many teardrops of joy falling from the eyes of friends-entire strangers to the mediums-as their angel foved ones were described, and messages of affection received from long lost friends. many of whom gave names, and related facts connected with their earth-life and transition to spirit realms, or repeated their own parting words to sorrowing friends left behind.

Clerical shepherds warn their flocks against grazing in our spiritual grove, but after sweltering in the sultry fields of old theology, they much enjoy its refreshing shade, and love to inhale the free air of its celestial breezes. Hence they persist in breaking away from clerical control, and "stray" to our spiritual camp. As these seekers of truth become better acquainted they seem surprised to find Spiritualists, as they state it, "just as good and trustworthy as church people." And when they visit mediums, or attend circles where telephonic wires unite the two worlds, they

earnestly inquire from whence come these wonderful gifts-this marvelous manifestation of spirit-powerand how it is that these strange seers can penetrate the past, and "tell them all that ever they did." They wish to know if it is indeed true that Scriptural promises "concerning spiritual gifts" are being literally fulfilled in their very midst-that many of our mediums "take no thought of what they shall say," but simply open their mouths, while the "spirit gives utterance," and that they really do prophesy, speak in-tongues, and interpret. They are astonished to learn that the Scriptural "signs" follow these modern mediums, even as promised the true "believer"-that they successfully prescribe for the sick, and heal by the laying on of hands-that, as of old, they have vis ions, in which they see and talk with the loved ones gone before, and they appear anxious to know for themselves that "If a man die he shall live again."

We had a somewhat remarkable cure effected by Mr. Wm. II. Dibble, of Middletown. An infant child of Mr. and Mrs. Amos W. Bill, of Willimantic, Ct., was suddenly taken III, and thought by its parents and friends to be dying. At this crisis, Mr. Dibble undertook to stay the flight of the young spirit from its earthly body, and happily succeeded in his efforts, to the great wonderment of lookers on, and joy of the parents. The child is now in its usual vigor, and doing BYRON BOARDMAN.

Norwich, Ct., Sept. 14th, 1881.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 38 Fullon street, every Sunday, at 3 and 15 F. M. H. W. Benedlet, President Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 F. M. Prof. Dean, Chaltman.

The Brooklyn Spiritual Fraternity holds conference meetings every Friday evening, at 7½ o'clock, at Brooklyn Institute, corner Washington and Concord streets, Sept. 23d. "The Science of Fraternity." Mrs. Hope Whipple; Sept. 38th. An Experience Meeting; Oct. 7th, W. C. Bowen, Scats free, and every one welcome. Flist "Fraterity Sucial" at Charles J. Warren's, 1577 Atlantic Avenue, Wednesday evening, Sept. 28th. S. B. Nichols, President.

The Eastern District Spiritual Frateenity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 7%, Charles R. Miller, President; W. H. Coffin, Secretary,

Brooklyn (N. Y.) Spiritual Fraternity.

Fo the Editor of the Banner of Light:

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

Our first conference meeting after the summer vacation was held under lowering skies and muddy streets, but this did not prevent a representative gathering of men and women, who, by their presence, and deep and carnest participation, showed their heart felt interest in the success of our public efforts to give Spiritualism is proper place in the city of churches. Among others present to-night were Mr. A. E. Newton, editor of The Two Worlds, Mrs. S. J. Newton, Mrs. Dr. A. E. Cooley, of New York City, Mr. and Mrs. Wm, R. Tice, Fred Haslam, Capt. H. H. Brown, Dea. Cole, W. C. Bowen, Dr. M. Howard, Rey. Mr. Nichols, of the Methodist church, E. Buttrick, Esq., and many others.

The President made a few opening remarks of welcome, and introduced Capt. H. H. Brown as the speaker for the evening. He said that his remarks for the evening would be more of an informal and fraternal talk than a lecture. He alluded to a vision that came to him before our Fraternity had a name or place, when he saw its formation, and saw "success" emblazoned on its standard. The subject which I have been requested to speak upon is "The Present Outlook of Our Cause." It is so vast that I can hardly expect to touch upon but a few sallent points. The people have met in large numbers at the camp-meetings, and are now mainly scattered to their homes, and the tidings brought from all the various localities of our country are of a very deep interest in the subject. Find more attention is being given to the higher aspect—the spiritual and the religious—and this is so in a very marked degree at the present time. Many Spiritualists and investigators have passed from the phenomena it of the philosophical and religious side, and when men and women have grown into a desire to reach out to the eternal verifies of our faith, it argues well for its future success. Then again the people are demanding pure lives on the part of its teachers, and are also insisting upon genuine pheno

tained.

Deacon D. M. Cole was the next speaker, and, as is usual with our brother, his view of the cause was far from hopeful, and he urged upon Spiritualists to make their daily lives practical by deeds of self-sacrifice and love; otherwise Spiritualism would pass from the face of the earth and fall to accomplish its heaven-ordained miscian.

mission.

Mrs. A. E. Cooley, M. D., a physician of large practice in New York City, said that among all with whom she meets she finds loving and sympathizing hearts—men and women whose lives are being consecrated by men and women whose lives are being consecrated by deeds of love to the slck, the erring and unfortunate. I find, she continued, now a great interest in the circle-room, in parlor-meetings, and this is with the most intelligent, refined and religious. I need not say to you that my deep interest in this Fraternity brings me here to-night. I rejoice with you at this large gathering on such an unfavorable evenings, it argues well for

you that my deep interest in this Fraternity brings me here to-night. I rejoice with you at this large gathering on such an unfavorable evening; if argues well for the future. I find that Spiritualism is becoming respectable, and that some of the very best people that I meet are full believers or deeply interested.

Mr. J. A. Wilson said: Your President knows that I am not a public speaker, but in my travels connected with the subscription department of the Methodist Book Concern, I meet with people of all phases of religious bellef. I find none of the intolerance toward Spiritualists that marked the progress of the cause a dozen years ago. For the last few months I have been located at eastern Pennsylvania. I find a good many people who are Spiritualists there, and also some excellent mediums. There is a Universalist Church owned by individuals who are Spiritualists, and they have arranged with Mrs. Emma F. Bullene to come and speak to them in October. Among other pleasing incidents at Easton was an interview with a prominent Methodist, who came to Easton to converse with me upon the subject of Spiritualism; and after a two hours' talk he found that his religious views were in unison and harmony with our faith.

Mr. A. E. Newton, editor of The Two Worlds, was

me upon the subject of Spiritualism; and after a two hours' talk he found that his religious views were in unison, and harmony with our faith.

Mr. A. E. Newton, editor of The Two Worlds, was next invited to speak, and was introduced to the friends as an old and battle seared veteran. Mr. Newton said, in substance: When this Fraternity was organized Mr. Nichols wrote me for some suggestions in regard to articles of association, and I forwarded to him those which you adopted almost rerbatim. I have had a deep interest in your meetings and have read the reports that have been published with pleasure. Coming to reside here in Brooklyn, I hope to be able to be a frequent visitor and a participant with you. I look upon our faith as one of practicalities, one that is to reach and save the race by its large and universal humanities. We who are its standard bearers should study the problems which are to upilit the race, and this must be by aiding the soor and sorrowing by practical works of benevolence, and in living pure and true lives ourselves, thus becoming fitting receptacles of the influx from the spiritual world. I know that at no time in the history of Modern Spiritualism has there been such an organized effort, on the part of the disembodied spirits of high intelligence, to act for the good of the race as now.

W. C. Bowen said: I think we have now reached a

W. C. Bowen said: I think we have now reached a eritical point in the history of Spiritualism, when it he comes the imperative duty of every Spiritualist to de nounce fraud and imposture, and to sustain the true

nounce fraud and imposture, and to sustain the true mediums, and drive the tricksters and charlatans from amongus.

Mr. Fred Haslam said: Before I became a Spiritualist I had no belief in God, no faith in immortality. I know now that these are eternal truths, and I believe in an emanation of inspiration.

The hour was late when our meeting closed, and many were the cordial and hearty grasp of the hand and kindly beam of the eye as the friends separated. Mrs. Hope Whipple, President of Ladles' Social Science Association, is to give our next address; subject, "The Science of Fraternity." S. B. NICHOLS.

Sept. 16th, 1881.

Geo. A. Fuller's Meetings.

Geo. A. Fuller, of Dover, Mass., lectured for the Spiritualist Society of West Randolph, Vt., Sunday, Sept. 18th. Mr. Fuller gave three lectures. At 10:30 A. M. he chose for his subject "The Future Life as Revealed by Spiritualism," At 1:30 P. M. his subject was a continuation of the morning's theme; and in the evening, after brief remarks by Dr. S. N. Gould, Mr. Fuller gave a very fine lecture upon "Our Duties in the Present Life as Revealed by Modern Spiritualism." The attendance at all of the above meetings was outle large, and the andlences seemed well pleased was quite large, and the audiences seemed well pleased with the efforts of the speaker, many expressing the desire that he might return soon to continue his labors

in this place.

Mr. Fuller will be in St. Albans, Vt., until the 1st of October.

"A Prince of Breffny" is the title of Mr. Thomas P May's new novel, which is in press and shortly to be published by T. B. Peterson & Brothers, of Philadel-

Mr. J. William Fletcher.,

Mr. J. William Fletcher.

Mr. Fletcher's lectures in Beverly were largely attended on Sunday, and were of a highly interesting nature. In the afternoon the "Belation of Mesmerism to Spiritualism" was discussed, the speaker taking the position that Mesmerism was one phase of the spiritual science, and as the brain cannot of itself evoke thought, no more can any power of fiself produce a result—all is due to the direct action of spirit.

The Materialist has sought to ignore this; he would have us believe that our loves and sympathies, our ambitions and our desires are due to the physical elements that constitute our bodies, but the student of nature sees in every living thing the expression of a power beyond itself. The architect builds the spiritual house first; the mechanic sees the machine he desires to invent: the brain of man is but the means the spirit uses to produce a desired end. Every flower and bird breathes of an indwelling spirit. This peculiar power with which some are calowed consists in the ability to use and direct the spiritual forces that surround individuals. The relation of this power to mediumship—as a curative agent and great moral lever for good—was dwelf upon, and also a sermon preached in the morning by an Orthodox elergyman, in which he said, "the aim should be for the spiritual, to cultivate spiritual impressiops, and seek to know the unseen spiritual impressiops, and seek to know the unseen spiritual companionship—which envelopes the whole world."

After the lecture, many extraordinary tests were given, among them one from a spirit who passed to the spirit-life under peculiar circumstances. "I see," said the medium, "a spirit in uniform; he takes me on board a 'ship; its name is 'Huron.' Now I am away with companions, and seek to know the unseen spiritual meeting arose and said: "Joseph Harlow was my friend, and he was a the uniform channed, and the letters (A. R. Itali, fell dead beside me. The marking around a hall, when this spirit falls, and is dead; his name is Joseph Harlow." A

W. J. Colville's Meetings.

On Sunday last, Sept. 18th, Berkeley Hall was reopened for public services. Mr. Colville, under influence of his unseen inspirers, delivered two powerful and lucid discourses, both of which have been reported, and will soon appear in print. The morning lecture dealt with "The New Spiritual Temple," and that of the afternoon with "The Practical Side of Spiritualism and Mediumship." The audiences were large and appreciative, all present scending heartily glad to resume these pleasant and prosperous Sunday gatherings.

resume these pleasant and prosperous Sunday gatherings.

On Friday, Sept. 23d, a week-day meeting will be commenced in this hall, to be continued regularly every Friday, commencing precisely at 8 and concluding at 9:30 F. M. All questions of a generally interesting nature will be replied to on these occasions by Mr. Colville's spirit-guides through his mediumship. The public are cordially invited, free of charge. A voluntary collection will be made simply to defray the extra expense of hiring the hall for an additional meeting.

On Sunday next, Sept. 23th, at 10:20 A. M., a memorial service will be held, the subject of discourse being, "Why was our President Taken Away?" At 3 F. M., "The Day After Death."

SCIENCE HALL, 718 WASHINGTON STREET.—Prof.

"The Day After Death."

SCIENCE HALL, 718 WASHINGTON STREET.—Prof. Barnes wishes to inform the public that he intends opening this ball for spiritual teachings every Tuesday, at 3 P. M., commencing Sept. 27th, and has secured the services of W. J. Colville to answer questions from the audience. These gatherings are intended expressly for busy persons and those out of town who cannot conveniently attend an evening meeting.

Mr. Colville desires out-of-town engagements for Wednesdays and Thursdays. Address 519 Columbus Avenue.

Avenue.

THE SPIRITUALISTS OF CHELSEA are having very is successful meetings every Sunday at 3 and 7:30 P. M. in Temple of Honor Hall, Hawthorne street.
On Sunday last, Sept. 18th, a conference was held at 3 P. M. W. J. Colville delivered a fine inspirational lecture at 7:30 P. M., which was warmly received by a large and intelligent audience.
On Sunday next, Sept. 25th, at 3 P. M., a conference will again be held, and at 7:30 Mr. Colville will lecture from the text. "By their Fruits ye Shall Know Them."
The Ladles' Aid Society meets every Friday, and is accomplishing much good. accomplishing much good

Mr. E. W. Wallis in Greenfield. To the Editor of the Banner of Light:

On Sunday last this gentleman occupied the platform in Greenfield, giving us two eloquent orations on "A Rational View of the Future Life Supplied by Spiritualism," and the "Distinctive Features of Spiritualism," both of which were attentively listened to by appreciative audiences. I whestatingly pronounce them a success, and am confident societies will do well to engage Bro. Wallis, for they will be well satisfied.

Weakness and sickness changed to health and strength with Hop Bitters, always.

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