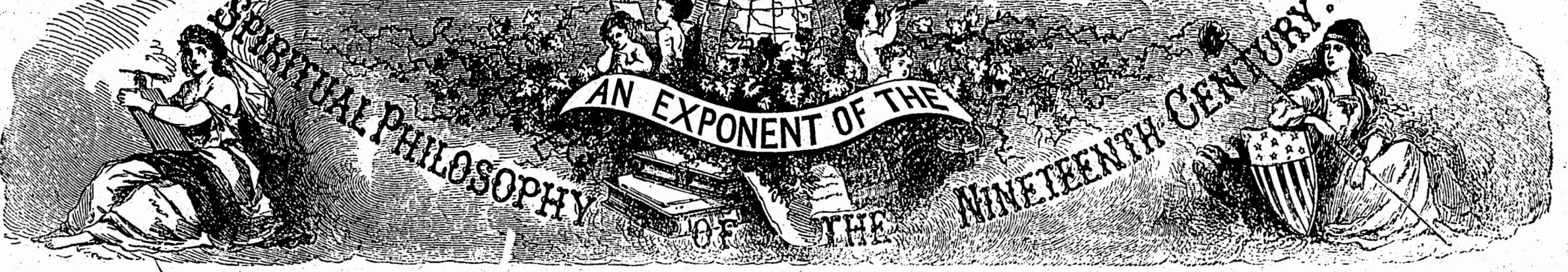


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CONTENTS.

- FIRST PAGE.—Berkeley Hall: Why Was Our President Taken Away?
SECOND PAGE.—Notes of Travel. Spiritual Phenomena: Synopses of Spiritual Phenomena Witnessed in Philadelphia.
THIRD PAGE.—Séance with Mr. Fitton. Spiritualism in the Rural Districts. Retail Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.
FOURTH PAGE.—Pearls. The Rostrum: Three Curses, and How to Remove Them. Letter from New York.
FIFTH PAGE.—Fairbank Hall: "The Nation's Sorrow: Shall It Be Changed to Joy?" Banner Correspondence: Letters from Maine, Pennsylvania, Massachusetts, Vermont, Arkansas, and California. Obituary Notices.
SIXTH PAGE.—"Ghost Sealing." The Force of the Future. A Point Gained in Pennsylvania. An Urgent and Deserving Case. A "Lecture" Number. Australians, Bow-ware, etc.
SEVENTH PAGE.—Enlargement of the Banner of Light. Brief Paragraphs. The Magazines. The Secular Press Bureau. New Advertisements, etc.
EIGHTH PAGE.—Message Department: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer.
NINTH PAGE.—The Reviewer: "Immortality, and Our Employments Hereafter." Book Advertisements.
TENTH PAGE.—Poetry: Tokens. Schron Lake (N. Y.). Camp-Meeting. An Experience with the "Regulars." Book Advertisements.
ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
TWELFTH PAGE.—Hon. Warren Chase at Science Hall. The People's Meetings in Portland. Berkeley Hall, Boston. Meetings in Vermont. Spiritualist Meetings in Boston. Spiritualist Meetings in Brooklyn. Brooklyn (N. Y.) Spiritual Fraternity: Eastern District Spiritual Conference. Movements of Lecturers and Mediums, etc.

Berkeley Hall.

Why Was Our President Taken Away?

A Trance Discourse, Delivered by Spirit E. H. Chapin, through the Medium Instrumentality of W. J. COLVILLE, in Berkeley Hall, Boston, Sunday Morning, Sept. 25th, 1881.
(Specially reported for the Banner of Light.)

INVOCATION.

Our Father and our Mother God, thou Infinite Spirit who dwellest in the heavens, we rejoice to-day in the midst of universal sorrow that, guided by the intuitions of the soul and the light of inspiration, we can find thy dwelling-place, the true kingdom of heaven within each pure, aspiring breast. We need not scale the mountain, descend into the valleys, or cross the ocean's briny deep to find thee, the Universal Parent, or to search out a resting place for the weary spirit, for thy love abideth everywhere; thy wisdom guideth all the events of human life; thy tenderness and concern for the welfare of all thy children is matchless beyond the power of thought or speech to describe. A nation mourns to-day because its chosen representative is laid low; a world is in sorrow because a ruthless hand has dealt the fatal blow which caused a valiant hero to fall by the wayside in the battle of life. Some of thy children cannot see anything of thee in this calamity; they cannot realize that thou livest and orderest all things for their good, and thus their unbelief adds to their sorrow. Their doubt increases their grief, for, failing to repose in the assurance of thine Infinite kindness, they acknowledge to themselves the dread existence of a malevolent spirit of darkness.

Oh! wherever hearts are crying out in their grief because any dear one is taken away, may the angels of consolation who demonstrate the blessed fact of human immortality, be ready with their healing balm. Not only for the widow and orphaned children of our departed hero do we pray, but for the sad and afflicted everywhere. While our heart's most fervent aspirations arise on behalf of our President's stricken family, we pray that our sympathies may be so enlarged that we may strive in every act of daily life to lighten the burdens of the weary, and cheer with practical effort the pathway of the sad; and for this great and powerful love we crave the boon of true spirituality. We long to see all her children truly free. We long to see each individual member of this nation acknowledge his own responsibility as a free-born man having a voice and influence in all affairs of State, not leaving to a governing body the work of improving society, but setting about it earnestly himself, commencing to regenerate the world in his own home and his own person.

If the outward service of our President is ended, we know that his spirit lives and works, more powerful, unfettered, glad, triumphant; we can experience the blessings which flow to us from his soul at this hour. Oh! may we use our sorrows, as our joys, aright; may we learn the lessons which can be taught us in no other way, and as we go to the grave of our honored dead, may we find the spirit outside the sepulchre, rejoicing in its deliverance from the bondage of an infirm body, and returning to our varied duties, discover that having lost a mortal, we have found an immortal helper. Our prayer to-day is only this, that our wills may be one with thine, and that our love, like thine, may be pure and all-embracing. Amen.

DISCOURSE.

Why was our President taken away? This is a question which every heart and mind asks to-day. The ways of God are beyond all human finding out. The purposes of the Eternal are inscrutable.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

These words of the poet come home to us at this hour with a solemnity, with a truthfulness and with a living power which they never seemed to possess before. For in the nation's calamity, in the great sorrow which has overtaken the world, we cannot fail to believe, we cannot fail to note with the certainty of the intuitions of the soul, that God doth all things well, and that Love and Wisdom Eternal have dealt the blow, despoiling the nation, and taking from us the one whom we gladly acknowledged as our chosen representative.

When first the blow was struck, when the

assassin's ruthless hand was outstretched to take from you your pride and your joy, there were many who said: "In a few hours all will be over, and President Garfield will be numbered with the dead ere the sun rises upon the earth another morn." But all over the land, and in all parts of the civilized world, those who were inspired from above, whose minds were keenly alive to the interests of the hour, and who could in some degree penetrate the veil of mystery in which the nation's hope was shrouded, said: "He will not die to-day, neither to-morrow, neither this week, nor this month; but he will live to finish his work." Some may have been rash enough in their statements to say he will recover, and, undoubtedly, there were those in the form and out of it, who, seeing the magnitude of the work which President Garfield had yet to accomplish for this land and even for this earth, thought he would be restored to perfect health and overcome the effects of the blow; but there were others more careful in their statements who said: "He will not live to recover, but he will rally sufficiently to do a powerful work for the good of the land. His power will be so invincible in its might that succeeding generations shall look back upon the short presidential career of President Garfield, and behold crowded into the very few months of his presidency an age of experience, an age of wisdom, and an age of good to the nation."

During the past two or three months of your time how much has been done for this land and for this earth at large through the instrumentality of this one man, that beautiful, ascended spirit, whose transition to the higher life we celebrate to-day, no human thought can imagine and no human language can portray. When Garfield entered the White House a spirit of dissatisfaction reigned throughout the length and breadth of this nation. Unperceived by many of you, unimagined by the majority of the citizens, the spirit of Nihilism, which is antagonistic to all free government and all liberty, whatever Nihilists may say to the contrary, was working with its deadly influence in your midst. Men were beginning to look upon governments as in themselves evil; men were beginning to look upon all officials as their natural enemies, and instead of regarding the President in the light of the one whom they had chosen to represent themselves, they were beginning to look upon all people in authoritative positions as those who were opposed to their advancement. What was Garfield's career accomplished? It has united, in one common bond of sympathy, the various parties in politics. It has brought the Greenbacker, the Democrat and the Republican upon their knees side by side to pray for the welfare of the Republican President. It has caused them to overlook their differences of opinion and to pour out their hearts' deepest sympathies on behalf of their injured brother and injured countrymen. It has done more than that: Throughout all the length and breadth of the land and throughout all civilized communities, it has dealt a death-blow to that spirit of Nihilism which in England and various portions of the continent of Europe has caused insurrections, immiserable, only leading to the downfall and misery of those who were hurried on by partisan zealots to their own destruction far more than to the destruction of the governments which they opposed and which they have sought to destroy. This has been often an unnoticed but a desperate warfare, and to-day it has subsided into comparative peace.

This land has been divided into factions, but to-day men are feeling as one, and though years of service, though centuries of years and innumerable lives lived out by various individuals had been put together, as much as these could have done has been accomplished in less than three months by the illness and subsequent transition to the higher life of President Garfield. Are we justifying the assassin? Are we standing up for the man whose ruthless hand dealt the savage blow? Are we countenancing iniquity? Are we justifying a Judas who betrays his Master? or a Pontius Pilate and his worldly clique who preferred the robber to the Saviour? Are we justifying men who by their own malice are capable of performing atrocities which blanch the cheek? By no means! "Voe unto that man by whom the offence cometh!" Yet the wisest teachers will unite in declaring that so long as the earth is growing and men are learning, so long as the age of harmony has not come, offences must of necessity arise, even though we unto the man through whom they come! We are not among those who tell you that every act of life is ordained, in the Calvinistic sense. We are not among those who tell you that when you tell a lie God inspired the falsehood, or that when you stretch out your hand to murder, that God dealt the blow through the agency of your arm. We are not among those who tell you that man is simply a machine, and that, swayed by outside influences, he cannot do otherwise than as he does; but we recognize a conscience and a soul of freedom, and every one who holds communion with himself alone, in the solitude of his own chamber, in the pathless woods, by these shores, or in any retired spot, will become conscious of the solemn fact. But while we contend for human freedom—limited, of course, not infinite—while we contend for the right of private action, and while we hold man accountable to his own conscience, and acknowledge that man can do right or wrong by obeying or disobeying these voices within him, we reiterate the statement that man can never outwit the Infinite, that God will know beforehand what man will do. God will not allow the innocent to suffer for the guilty. No innocent person ever suffers—no innocent person ever

suffered for the guilty in this or in any other world, and God never will allow it.

For all those sufferings of the innocent which you may mourn to-day are experiences, necessary means of growth; preparations for the higher life. Whereas the man who violates his own conscience, opposes his own soul, acts counter to his own sense of right, is in the long run always the injured one. He forms his own hell which encompasses him; he cannot escape it; no spot in the universe can afford him immunity from the curses which moral darkness has thrown around him. Whenever one contemplates a wrong toward another he does that wrong to himself, and will find its effects present with him in a future state. But what of his victims? They have grown wiser by their sufferings; in a higher world they rejoice; but he who did wrong alone suffers. And thus we need not ask to-day who is the sufferer, Garfield or Giteau? Who is the unfortunate man to be pitied? Who is the one to be regarded in the light of an unfortunate victim of a miserable crime through yielding to a depraved desire? Garfield is triumphant. Garfield is a victor, and from his exalted state can stretch out the hand of sympathy to his assassin and exclaim: "Father, forgive him, for he knew not what he did." Garfield from his higher home can overlook this transitory scene of time, and realize that the purposes of the Divine were served, even in the assassin's act; and that while he was allowed to indulge in those propensities that made him a criminal, Garfield's guardian angel, perceiving the event as inevitable, allowed it to come to pass.

Thus God will not be cheated; the universe will not be turned upside down, humanity will not be injured. All that is done is known beforehand and is provided for.

When we speak of free will we merely speak of it in this connection: My free will is my ability to use the powers which God has given me for a noble or ignoble use. My free will consists in that I have the opportunity of learning my own lessons and getting my own experience. God has never given me a power which in itself is evil. I can search the whole universe, and cannot find one atom which is bad. Every passion and proclivity is good. Where, then, comes in the evil? It comes through inexperience, through the abuse of special faculties, which, being developed in an abortive instead of a symmetrical way, produce all the crime and insincerity with which the world is afflicted to-day. If you could not do wrong, you could not do right; the doing of wrong is the acting with the intention to injure; the doing of right is the acting with the intention to benefit.

The man, woman or child who has done what he could is accepted by the eternal; and those who receive condemnation for disobedience to God's laws are those who have refused to do what they could. I do regard the nation's calamity as a divine visitation. I regard it as being overseen and overruled by higher powers. If you were endowed with clairvoyant power, or if, from the attic of your house, should see your child in the cellar set fire to the house, you would not be responsible for the action of that child in any arbitrary sense. If you knew that a certain calamity was to transpire in this building to-day, you would not be the cause of that calamity in the arbitrary sense. In this sense our wise spirit friends are able to give us warnings. Men may very truly say that God, having all power to order the universe as he pleases, everything must be the direct result of God's will, if the will of God be infinite. It is the result of God's will that everything should be as it is; that you should be endowed with all powers; and it is the result of God's will, further, that you should be able to use and abuse your powers. God certainly ordains that. In the future world, yea, upon this earth in times to come, men and women will exist who will be virtuous not merely in name, but from a love of virtue in itself. They will be honest because of a love for honesty, and not because they do not know how to steal. Men will speak the truth because of their love for truth, and not merely because they do not know how to tell a falsehood; because they love divine things and are angelic in the celestial sense, not merely automatically.

This is the problem of life for you to solve: to learn how to act, to learn how to regulate all that you possess. Do the innocent ever suffer for the guilty? The answer, emphatically, is no! How do we know these things? We know them because of our own intuitions; we know them because of our own sense of justice; we know them because of our own reason when applied to human life, and further, because of those inspirations which come from the higher life, and those universal experiences of spirits after passing through material changes; we know them because they are on record everywhere, and have been displayed in all times. Everything that transpires which seems to militate against the interests of an innocent person is, unto that innocent person or innocent community the means of the highest exaltation.

Our President was not taken away until he had done his work. He had a work to do in this land greater than any other President has been able to accomplish. America is greater to-day than in the days of Washington. America's interests to-day are of more vital importance than they ever were before. America represents more souls than it ever before represented. It is a formation from many nations, a concrete nation to-day, and Garfield as your last President, and as the President of this year 1881—this marvelous year—had a work to do of vast importance to this nation and to the world. That work was silent rather than obtru-

sive. It was a work which could be quickly performed in the silence of the sick chamber far more successfully than on the battle-field, or when issuing his commands to the assembled multitudes. Garfield commences the long line of future Presidents whose influence will be felt, and who will rule by spiritual power and noble endurance, rather than with the sword. The days of the sword are well-nigh over. The construction of improved instruments of warfare will cause those instruments to be less and less frequently employed in proportion as they become more terrible and destructive in their effects.

The experiences of past wars have taught the people that warfare is altogether too expensive; that it blasts too many lives and impoverishes the country too much. To-day men are fighting with intellectual rather than with physical weapons. The weapons of their warfare are spiritual rather than material. And as we turn to Garfield's last hours and see him languishing on his bed of pain, we know that from that single room, all over the length and breadth of the civilized world, a divine influence went forth in response to an unfeigned sympathy welling up from human hearts innumerable, that in its power to unite all men was a heavenly benediction. The nation, yea, the world united in wishing one thing at one time.

I do not desire at this time to place Garfield any too high, but in the plain statement of unvarnished truth we can flatter no one, even though we be compelled to eulogize. Through his whole life his career has been far nobler and more successful than even his most sanguine friends could possibly have anticipated. He is to be honored for his unflinching attention to the stern demands of honor. Whether men believed with him or not, they could not fail to admire his courage, his faith in God, and his noble determination to do the right, come what might. Rumors were spread at election time by unprincipled partisans, but they gained no acceptance; the nation knew him to be a man who could never be bought or sold. He was a man who would always bow to the decision of his own conscience and his own judgment. In the performance of his duties, onerous as they were, he has been from first to last an example of persevering industry; he has shown you how, from the lowest position in life, a man may rise to the highest—from the log cabin to the White House. And all along the pathway of his life Garfield's industry, perseverance and indomitable courage, have endeared him to the hearts of all who can appreciate true manly virtue. In his last hours, he accomplished in a few weeks a work so great for this nation's elevation and safety, and for the safety of the working-classes and their employers everywhere, that if you asked us how long Garfield lived in comparison with the length of the lives of some people, who make no mark at all in the world, we should answer so many thousand years that we cannot count them.

In the spiritual world events are everything, and the great work which may be performed in a moment is far longer in its duration, because more extensive and abiding in its effects than that which may occupy centuries of earth's time. Garfield did live to finish his work. He lived not to walk amongst you again as a strong, healthy man, able to mingle in your festivities, but he lived, and will live, as a soul who has become a spiritual centre, and operating from that centre the widely diffused influence of his life may be felt all over the earth and in all its surrounding spheres.

How beautifully your President passed away! The words of our opening hymn this morning, "How blest the righteous when he dies," were expressive of the divine simplicity; the grandeur and the harmony of his last hours. He seems to forget all the trial, all the strife, all the disturbance, all the sickness and the pain of the past months; and, transported back to the scenes of his childhood, he is again a little boy, again a simple child, again with those whom he loved the most. Can you doubt that those angelic forms which your hero saw around him were really there? The visions of the dying are realities, and all over the world, in spite of the materialism of to-day, the grand fact of immortality is demonstrated in the life of the spiritually-minded and in the experience of the virtuous when they die. There is in the experience of the dying an argument in favor of immortality that no sophistry can ever quench.

Men, so long as they are worshipping at the shrine of Mammon, and their business is their all-in-all, can be skeptical and atheistic; but if the storm overtakes them they instinctively call upon a higher power, and even the infidel in a shipwreck goes down upon his knees and says, "God save me." [Applause.] Infidelity cannot continue to exist. It is a reaction from superstition, an outgrowth of sensuality. Yea, sensuality and superstition have created the atheism of to-day. Many an unbeliever says to the church, "You have made me an atheist." We answer, "Possibly the church has done so," because the church has not interpreted the sympathy of human life; the connection between the mind and heart, the soul and the intellect.

If we are to have a new religion, it will be Rationalism and Spiritualism combined. It will be the religion of the intellect and of the soul. We have infidelity to-day because men cannot believe on trust and sacrifice reason in order to obey the dictates of theology. Atheism is transitional—only a passage way between a gloomy room and a brilliantly lighted hall. The future religion will be a religion which calls in the aid of material science in order to demonstrate the truths of spiritual existence. The time will come when science will no doubt prove the existence of the soul. Man's intuitions and spiritual nature, struggling for a per-

fectly-rounded life, may work through a healthy mind, and through physical powers which also may themselves be employed in order to demonstrate the soul which matter enshrouns, but which matter cannot evolve, but simply embody.

In the last hours of your President's life how beautifully the angels ministered unto him! How lovingly they assured him of immortality! And if you could have followed him beyond the mortal life, across the threshold of heaven, where he entered into blessed communion with the dear ones who had long ago or recently passed away, you would have found that he was no stranger in that happy sphere; he was well known there—a welcome guest and a well-known visitor; he went to his own familiar place; went to the world whither he had often gone in his dreams, and from which he had gained that strength which enabled him to come forth victorious from many a crisis even when the physicians had given him up. He was borne aloft oftentimes on the tide of angelic sympathy; he has been taken into the spiritual world in his sleep, and there his wasted energies have been recuperated.

So your prayers and good wishes and aspirations have caused you to send forth the tide of your own living sympathy, until the angels have taken it to him as a healing balm and a restorative influence. Had it been for his welfare, had it been for the good of the nation, he would not have died. Had it been better for him and for you that he should have remained, then he would have remained.

This death, we say, is for the glory of God and for your highest good. It is to aid the manifestation of the spirit in human life, and through it the powers of the spirit will be more and more clearly demonstrated.

Your President! Is he your President no longer? Can he not whisper his counsels through the mediumship of his beloved wife and other members of his family, and through his fellow statesmen who wish to be guided by his counsel? As an unfettered spirit he can go from place to place, doing for you what the infirmities of the body and its need of repose always prevented him from doing on earth. As an unfettered spirit, having opened your hearts to receive his counsel, and having united your feelings one with another, he begins his new work.

Next Sunday morning our lecture will be on Garfield in the spirit-world, when we will endeavor to give you, if we can, a brief outline of the great service of those heroic souls who, beginning a work for a nation or humanity, have never failed to accomplish it fully, even unto the glorious end. Where is our knightly hero? Even with Lincoln, with Garrison, with all those who are illustrious because of their fight for truth and their identification with the salvation of their country. Why do you mourn his loss? You mourn because you cannot see beyond the earthly life; but it is, as the wise man said, very often "better to go to the house of mourning than to go to the house of rejoicing." The very sweetest experiences of my life were those hours I spent at the bedside of sufferers and at the grave-side of those who had looked their last upon their earthly friends through eyes of clay. My sweetest experiences were those when I was called upon to administer to those in affliction, for I realized that in their sorrow when their loved ones were taken away they were more open to heavenly influences than in their days of prosperity. When all things are going well you are contented with the life that now is, with the things which are seen and temporal, but as soon as the death-angel visits you and the darkness comes, as quickly as the loved ones are taken away, you lay hold upon some consolation which earth cannot afford. In those bitter hours of sorrow your stricken hearts can find refuge in the Fountain of all Consolation, and you hold more loosely to the earth, and even though at times the victims of spiritual depression, you are drawn, through sorrow, into living communion with the unseen world, and are brought to lay hold of immortality.

If men felt no natural grief at their loved ones passing away, they would usually fail to give that thought to spiritual things which is necessary in order to glorify this earthly life. When this world becomes literally spiritualized, and all its inhabitants are at one with the Spirit of God, death will be swallowed up in victory. There will be no suffering and no sorrow. You will see your friends gone out of their human forms in clairvoyant vision; you will talk with them and walk with them; and be with them forever. When you are prepared for this you will overcome death, and recognize the spiritual body as you now recognize the material form. But as all truth is in this wise revealed unto humanity, being given unto you from above according to your state, so you must grow to appreciate the higher truth or that truth will not be unfolded unto you. To-day men are in sorrow; but what are they doing in their sorrow? They are paving the way for a period of national prosperity which this and other lands have not yet known. They are to-day cultivating the finer sentiments of human nature. Rome was educated and became a prey to licentiousness. Greece was educated, and Greece fell a prey to the Romans, and eventually Greece and Rome fell together. Learning existed among the Jews, but this did not save their tribes from dispersion. There may be tremendous power of intellect, as wealth, in a community, but it may be developed into crime or into the sublimity of virtue. There may be attainment in art, industry, scientific knowledge and mechanical skill, immense general ability, and yet the nation may be morally bankrupt, though enjoying the advantages of the most perfect secular education—I mean that education which teaches the brain to think and the brain to act, but which does not reach

the soul. You may have a great people, but they will rule by power, by the weapons of warfare, and then these weapons will be afterward turned against themselves and they will be stricken to the dust.

We are supporters of the common schools. We believe in the education of the people, and that the more thoroughly they are educated the better it will be for them. Let them learn their Latin, their Greek and their Hebrew; let them all be mathematicians, astronomers, musicians, painters and sculptors, if they can, and they can make their homes beautiful by the exercise of their combined efforts. The more they know the greater will be their usefulness when their souls are touched; but without spirituality and religious training, with simply the unfolding of the soul, the man who is brilliantly endowed and beautifully attired with all outward adornment is a walking corpse; he is merely a galvanised, lifeless creature, so far as sympathy and power are concerned, that may at any moment strike you down, as might some terrible instrument of torture, which is externally beautiful, but which moves only in obedience to the depraved influences of a carnal mind. All learning, all outward beauty is glorious if under the sway of the soul. All our scientific advancement to-day, all our artistic and literary improvement is paving the way for the spirit of love in our midst, when the religion of Jesus shall become a practical power instead of a dead letter, and men will begin to live truly and happily. The religion of Jesus to-day—what is it? It is practically dead in a majority of instances. "An eye for an eye, and a tooth for a tooth," is the command of Moses; but Jesus in the Sermon on the Mount reverses the Mosaic Law. Christians coming from their churches, coming from the study of the Bible, urge that Guitau shall be hung. Jesus says: "You shall not take an eye for an eye and a tooth for a tooth"; but nominal Christians say "That man should be suspended from the gallows"; that he shall be punished, through his accusers imitating his crime; thus do his reputed followers in the greater degree practice that which Jesus forcibly condemns even in its milder form. They say: "Take a whole body for a whole body."

Do you wonder that Christianity is pronounced a failure? Do you wonder that the Bible is being regarded by many sage men as a dead letter? Do you wonder, after the dissemination of Christianity for centuries, that truth-seekers often turn their faces against Christianity to worship at the shrine of Materialism rather than be guided by inspiration? The fault is not in Jesus; the fault is not in the Bible; it is not in Christianity as a system of religion; but the fault is in the people, who have been satisfied with limp professions; the fault has been in the education of the ministers, who have been sent to college to find out what Jerome, Tertullian, Polycarp and Augustine said about Jesus, rather than to follow practically what he said himself was the only divine career. To get through college, and pass a certain intellectual examination, has been the sole aim too frequently; and when the examination ceremonies are gone through with, ministers who enter the church as a profession, in the opinion of their hearers are called by the Holy Ghost to minister unto the people. No matter what their qualifications or abilities may be, they have to pay a literal obedience to that interpretation of the gospel which suits the fancy of a congregation or for the popularity.

Remember that with Bible texts you can support anything you please. In slavery times ministers from their pulpits quoted the words, "God hath made everything beautiful in its season." They advocated slavery, saying that "God had made slavery beautiful in its season." So we may go to the Bible and find a sanction for and even authority for many kinds of indiscretion and even crime. But the character of Jesus cannot thus be assailed. If Jesus at times seems to be impetuous, and seems to claim honor for himself in the fourth Gospel, he claims it only for himself as for one who is divinely commissioned to act as the servant of God. In the other three his words concerning himself are all deeply humble.

On a moral plane the life of Jesus is beyond reproach. Not one word can ever be breathed against the integrity of that ideal character which shines out of the pages of the Gospel as a luminary from which we may all draw inspirations for ages yet to come. If men think that the story of Jesus and his apostles is only a mythical tale of the sun and the twelve signs of the Zodiac, it must be because there is so little in their own lives by which they can conceive of such a self-denying love as that of Jesus, that the record of it is to them an absurdity. Whatever may be the groupings of the stars; however true it may be, that Jesus, Mary and the saints are worshipped even in the very places where devotion was formerly paid to the heavenly bodies, there is in the story of Jesus a life-history of the attainments, not of one, but of a multitude of noble minds, among which Jesus stood preeminent. The story of Jesus is a picture, the highest that human minds can paint; a photograph of the human soul when clearly manifest in the grand simplicity of a thoroughly pure life. Jesus stands before you as a typical person. Whether he did or did not live in Palestine two thousand years ago, is not the question of his power. We do not find that his influence is strengthened if we prove him to be an historical personage, or weakened even if it could be proved that he never existed; the teachings attributed to him are their own endorsement. The law of love is the only law whereby men can be moved to work in harmony with the spirit-world. If the nation asks to-day, what are we to do with Guitau? and how are we to show our indignation against the wrong that has been committed? let us answer with the meek and lowly prophet of Nazareth, while expiring on the cross amidst sorrows and anguish indescribable on behalf of all who are overcome, by their passions, in the words of his inimitable prayer, "Father, forgive them, for they know not what they do," then go forth and devise plans for the restoration to virtue of the criminal.

Why do men pray? Why does the sun shine? The man who prays truly can no more help praying than the sun can help shining. It is in the nature of things; it is in the nature of man. Am I to be forced to pray, or shall I pray because it is my duty? Am I to go down upon my knees at certain stated intervals because I am required to do it? If so, it is a mockery; it is a mere expenditure of empty breath, and that is the end of it. But if in your desire to be guided by higher powers words are formed and fall spontaneously from your lips, your prayer is the natural result of a spiritual force which cannot do other than produce it.

"Father, forgive us our trespasses as we forgive those who trespass against us." Unless we are willing and desirous of returning good for

evil unto all, our petition is blasphemous. "Lead us not into temptation!" Then do not lead your fellow-beings into temptation. Close up all the gin-palaces you can and suppress the means of vice. [Applause.]

"Lead us not into temptation!" Then live out your lives in such a manner that incentives to virtue may be momentarily multiplied. Save your brother from the clutches of the destroyer, and never be yourself the evil one to lead him into the path of destruction.

All prayers should be the voice of the soul's unquenchable desire—the desire of our lives being summed up in the glowing words which fall from our tongues. And these prayers for the President, have they done any good? Yes, they have done you good. Whether they have done him good or not, they have helped you all. God would be very unjust if he allowed other people to be dependent upon your prayers, because if you liked them they might go to heaven, or go to hell if you disliked them, and thus be not at all dependent upon their own merits or demerits. Whatever effect prayer has upon another, true prayer elevates those who pray. If I pray in this assembly this morning I use words not because God needs them, but because you and I need them. I pray in order that I may call your attention to divine things, and unite your feelings, thus helping to express and develop divine sentiments, and produce an influence in this room apprising you all of the spirit of aspiration. My prayer is sincere if it represents my real wishes when I desire something. I open the windows of my soul, and allow the free air and the light to rush in, thus driving out the darkness and suffocation. I breathe freely because I have admitted air, not because I induced God to create it for me. The old idea of prayer was that God could be persuaded from doing evil unto his creatures if they carried favor with him. The new idea of prayer is that God helps everybody who helps himself, and that we must work for ourselves, and cooperate with the Divine Power, or otherwise we may not receive the divine blessing. Prayer must ever be action beyond words. How, then, can you show your respect and your love for the poor and distressed? Not by locking your money up in the bank away from the sufferers in Michigan, who have nothing to eat, while you pray for them. If you desire to give them any help, and live in luxury refusing to aid them, you may rest assured that your desires on their behalf are of no very deep or true nature if you content yourselves with asking God to feed and clothe them, when God has given you the wherewithal, and endowed you with what they need. You are called upon to be his steward; and to ask God to help them, and refuse to help them yourself, is to insult God by an act of most outrageous blasphemy; by praying that another may be helped, and then withholding from them your own support, you curse yourselves, and deceive your own souls.

Our prayers must be in our lives. If some poor man, or poor woman or child, who has not a rag to cover himself and nothing to eat, prays with all the sincerity of his heart that God will save others from the same affliction, is he praying in vain? No! That little child or man or woman has given what he could. A tide of sympathy goes forth, and this poor creature will have given more, though he be the poorest on this earth, than they who give largely into the treasury of the Lord, while they keep back a portion even of what they can easily spare. It is not what we give, but how we give it; not the words we use, but the spirit of our prayer.

Can our prayers to-day help our ascended President? Is there not a beautiful thought connected with prayer for the dead? Were it not sad to feel that when our loved ones pass away they are wholly separated from us? We can help them on as well as we can be helped by them. Is it not beautiful to feel that when the mother loses her child she may send up to her darling one the very inspiration that he needs to urge him forward? Is it not beautiful to realize that your departed friends are around you, and that they are helping you, and that in blessing you they are blessed in return? If there be any experience through which the soul must pass for its elevation, remember this cannot be escaped; no one can go to heaven by proxy; no one can have anything in the spiritual world which he does not deserve. You must earn everything you get there, and those earnest aspirations and loving sympathies which are continually going forth from your minds, purify and elevate you; they also cause your loved ones to rejoice as they see and know that they are not forgotten by you; for your "dead," as you call them, are sympathetic and affectionate, and care for you no more than they ever cared before. They are easily touched by you just as much as they were on earth, and even may become more sensitive. Even as by quickening the processes of development you may force the flower to bloom in a much shorter period of time, so by stretching out the hand of sympathy and urging your departed ones forward, by the kindness of your protection you may cause them joy, and awaken in them a sense of all that is pure and noble, for the two worlds are indissolubly knit together. We are dependent upon each other here and there. We cannot leave one in the spirit-world though leaving those on earth. A prayer of earnest sympathy and kindly thought of the past is not in vain. So, to-day, as we think of our beloved President, he realizes all that we wish for him. He feels the love which goes out from our hearts. He is better because of our thoughts of him.

Oh! let us pay our tribute to our ascended President by determining in the future, as we have never done in the past, to identify ourselves with the nation in every particular. Let our influence be for the elevation of the country, so that we may supply from within ourselves the materials which have been removed from us in the passing away of the President's earthly form. He is going to work still in this world; now he asks you to give him the materials out of which he may construct the implements which are needful in the execution of his design. He asks you to give him force to externalize here his virtuous designs, give him the conditions through which he can most readily elevate his country. Will you do it? Each in your own way, one at the White House, one at the cook-stove; one making dresses for the children, one speaking from the platform; one singing sweet songs of praise, others striving in various branches of mechanical industry, each in his own place, remembering that the work depends upon you all. We have no autocrat or Czar; no royal family upon which to depend. Our governors are ourselves, and as our intelligence improves our safety is assured. As our morality shines brighter and brighter we shall be like a light set upon a hill whose glory can never be concealed. Let us, if we can—and we can if we will—fill the place of our ascended President. Let us do what he would have done

had he lived. Let us have a President, or a ruling power, composed of the best thought of thousands, yea, of millions, of souls working in harmony, and marching under the leadership of those whom we admire in the higher life; following our highest impressions for our country's future, we need feel no fear. For, as Garfield said when Lincoln passed away, "Though our President is dead, God reigns, and the Government at Washington still lives," so we say, with soul and voice united in this hour of mingled mourning and rejoicing, Our President's body is dead; but God lives, and Garfield lives, and through his faithful ascended servant the Eternal Spirit will shed blessing and prosperity on our land. Our work is to do our best, and leave results to Heaven.

IMPROMPTU POEM.

He is not dead, that noble soul,
But gone into a world above;
He lives, he reigns forevermore;
On earth to shed his light and love;
His pain is past his trials sleep
In God's eternal ocean deep;
God's ocean of immortal love.
Immortal wisdom, where the light
And joy of happiness divine
Erenewed each conqueror in the fight.
Each task performed, to him is given
The welcome smile of highest heaven!
His form may rest in earth's dark bed,
His mind repose awhile from care,
But he shall wake with added power
And work—for in heaven's clearest air,
All freed from mortal pain and ill,
Each happy soul is active still.
The weeping willow, cypress shade,
Funeral robes, betokening loss;
The sadding symbols of distress,
The pleading emblem of the cross,
The heart-felt tear, the strain of grief,
The walling of our life's faded leaf:
Pass on from these, and plant the rose,
The lily o'er your hero's grave;
Hear ye above his form's repose—
Where sweeps proud Erie's kingly wave—
A monument which shall declare
Man's love of Freedom placed it there!
But he hath passed the gate of death;
He did not fear its icy hand;
He shrank not at his parting breath
Ere passing to the better land
Visions of youth their glory shed—
Angels from heaven his footsteps led.
Oh! happy President, and free!
We envy thy transcendent might,
We see thee crowned as few can be,
For time has been a wondrous light;
"A self-made man," earth-wards exclaim,
"A heaven-developed soul," we claim.
True, all must live, and all must die,
To be reborn in higher life;
All tread some darkling vale of tears—
All must encounter earthly strife;
But what have mortal hearts to fear,
When risen friends in light appear?
Our noble countrymen, our brave
Reformers, teachers, saviours true;
They constitute when freed from earth
A shield inviolable and new;
They from their spheres of light above,
Unite us in the bonds of love.
Adieu, brave President, adieu!
Thou hast passed nearer unto God;
Nearer to Him through suffering here,
Nearer, through sorrow's chast'ning rod.
Nearer, while thou the cross sustained,
Nearer, till thou the crown hast gained!

Notes of Travel.

To the Editor of the Banner of Light:
It was my good fortune, in the very short visit I made at San Francisco, to attend a session of its Children's Lyceum. That was due to my meeting your agent, Albert Morton, and that was another good fortune; it was like meeting an old friend, and he proved to be one of a decade or more ago. I did not fix him in my mind as an old "hub" acquaintance, but on conversation with him, like a worn coin thrown into the fire, the old image and superscription "have in sight," and 1881 and 1870 made a connection in my memory. Mrs. Morton also seemed not only to have a good spiritual face, but one that I seemed to have seen before, but I could not fix the when or where.

There was a pleasant influence in Bro. Morton's rooms, and I felt while there as I always like to feel in a sanctum devoted to spiritual literature; and I think the *Banner of Light* felt at home there, as I certainly did, who am a banner of light. I do not know as I ought to say that, but I try to shine, and if I do not succeed the fault is not mine—it is owing to the oil. But going back to the old *Banner of Light*, an illuminator that no one questions, I think it is pretty well read in this very remarkable city. I judge so by the warm reception I got at the Lyceum there, which I attended with Bro. Morton. I was introduced to a few of the "saints" as Bro. Wetherbee, of the *Banner*; true, I did not belong to that institution, but, being in a strange country, I thought I might as well pass for one of the nobility. While I was there most of the adult people made my acquaintance; said they had never seen me before, but knew me well; felt well acquainted with me, and as I was known thus wholly by the *Banner*, my reason for saying the paper is pretty well read in that remarkable city. I think sometimes that I ought to have achieved some greatness or scholarly appellations before the *Banner* had made me famous; but, childlike, I let my name follow my pen instead of a *nom de plume*, and I suppose I must take the consequences.

Most people seem disappointed in seeing me; some have said so; I am not the man they had built up in their minds. Frivolous as I am, they generally take me for an old man. Well, I am, as to that, when you count experience or rattles; but I should judge if Bro. Hazard should travel labeled Bro. Wetherbee, he would about fill the bill. Will it be any harm for me to say here for the benefit of those who may never see me (as I am no pilgrim or Peabody) that I am a lightweight animal ranging from 135 to 140 pounds; that I have got to live a quarter of a century before I am a Nestor like Bro. Hazard—though for some heredity or early piety, or misfortune, I am a grayer-headed man than he is.

I felt like saying a few words on San Francisco or California, and I could mention other spots, even in its auriferous mountains, where the *Banner's* light has shone and is prized, and where I had to go through some hand-shakings for my connection with it; but after three weeks of consecutive travel I am not in the highest condition, so I will for the present reserve my notions.

JOHN WETHERBEE.

The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress.—Prof. A. de Morgan.

Many ways of happiness have been discovered, but all agree there is none so pleasant as loving and being loved.

Spiritual Phenomena.

Written for the Banner of Light.

SYNOPSIS OF SPIRITUAL PHENOMENA
Witnessed in Philadelphia in March, April
and May, 1881.

BY THOMAS B. HAZARD.

IN TWO PARTS.—PART TWO.

J. WILLIAM FLETCHER.

On Sunday evening, the 9th of May, I went to hear Mr. Fletcher lecture at the hired hall in Spring Garden street. The house was full to overflowing, so that, I was told, hundreds had to go away for lack of room. I may be permitted just here to say that I think it a pity some of the wealthy Spiritualists of Philadelphia do not build and endow a suitable lecture hall. In the good time coming (and that not distant) it would prove to be a monument to their memory more lasting and loud-speaking than all the monuments that were ever erected to the memory of all the tyrants and conquerors on earth, besides carrying with the good act, for the donors, an ever-enduring ten-fold recompense to the spirit-world, there to reap interest upon interest throughout the never-ending ages of eternity.

The lecture was one of the grandest I ever heard pronounced from platform, pulpit, or rostrum, especially the closing half, where the inspired speaker dwelt on the real character and mission of Jesus of Nazareth, in contradistinction to the idolatrous and soul-destroying doctrines that have been foisted by degrees, in the long ages, on the churches.

After, as usual, answering several written questions from the audience, the entranced medium proceeded to describe some of the spirits that were present in the hall. It was furthest from my thoughts that any of my spirit-friends would present themselves for recognition, as I know that they very seldom obtrude themselves at public séances, for the reason, as they tell me, that I give them so many opportunities to manifest that they do not think it right to interfere with others on such occasions. This being the situation, I was a little surprised to hear the entranced lecturer say that there was a spirit present whose first name was "Thomas," and then hesitatingly add that he could only see the first letter of his surname, which was "M," and the last "N." I felt almost sure that my brother-in-law, Thomas Minturn, of New York, was present, but still I said nothing. Shortly after Mr. Fletcher said there was a spirit present whose first name began with "R," and, after a short pause, he continued, "I see his last name—Minturn." Said I, "Thomas and Robert Minturn," to which the medium assented, and said further, in answer to my query, that another spirit by the name of John Minturn was also present, upon which I remarked that I recognized all three of these spirits.

On the afternoon of the next day, Monday, the 10th inst., I called at Mr. Fletcher's room at Mrs. Maxwell's, 1208 Mount Vernon street, and held a private séance with him, at which I received many pleasing and instructive communications. Not long before the séance closed Winona, an Indian guide of Mr. Fletcher, said there were two spirits present, one named R. Minturn and the other John, and that the last named would materialize for me very soon. This was at about 4 o'clock p. m. At 8 p. m. of the same day I attended a very successful séance at Henry C. Gordon's, at which there were some dozen persons present, and among them an unusual proportion of ladies. Quite a number of the spirits who materialized were recognized by friends in the circle. The cabinet spirit known as the "Sailor Boy" came out, wearing a long cloak and otherwise disguised in dress. Some present recognized him by his features. I did not, and remarked that the Sailor Boy certainly would not show himself in the costume of a gentleman of fashion. Upon this, with an expressive wave of the hand along the line of the circle, he gave us to understand that he came thus rigged out in compliance to the unusual number of fine ladies present! "Yes," said I, "I understand; you are all right." He then stepped into the cabinet and closed the curtain; but almost immediately came out again in his shirt-sleeves, broad collar and blue sailor trousers—the very picture of a youthful Jack Tar. Not long after John W. Minturn walked out of the cabinet, dressed in a very nicely-fitting black coat and pants. Mr. Minturn was fully materialized, and the beau ideal of a highly cultured and accomplished gentleman. He walked around the circle and gave each individual present an opportunity to inspect his features closely. In this instance his moustache looked more redundant than it was on his first appearance, and when he presented his face, on more than one occasion, for my inspection, he was even more sedulous to attract my attention to that feature by manipulating it, than he had been in the former instance.

At this séance my daughter Gertrude made her appearance and walked some feet from the cabinet, arrayed in a most singular, heavy-seeming fine white dress. The garment extended outward on the floor in front of her a yard and more, and it seemed difficult for her to keep it in proper position. I was at a loss to know why my daughter came clothed in so unusual a dress; but it suddenly occurred to me that at a private séance I held with Mr. Alfred James more than a year before, a spirit-form presented itself clothed in exactly such a garment as Gertrude then wore, and I felt quite sure that she had now come to me dressed in this unique garb merely to certify in a quaint way that she had been with me that morning on occasion of my making a parting visit to the James mediums, more than two miles from my lodgings.

In the *Banner of Light* of May 1st, 1880, first page, is printed a three-column article that contains a narrative of two private and very successful séances for materialization I held with A. James—a vindication of the thorough honesty of the medium and the genuineness of his spiritual gifts. In the third paragraph of the second column appears the following sentences, in which is exactly described such a robe as Gertrude appeared in at Mr. Gordon's. It was worn by a female spirit on that occasion who claimed to be Helen Snyder (of Bliss notoriety), and was said to typify spiritual progression: "A most singular-looking female spirit next made her appearance, wearing a flowing, long white robe, extending out in an unusual manner on the floor in front of her some four or five feet. The spirit showed a good deal of solicitude in keeping the dress in position in front of her by the use of her hands." On my remarking to Gertrude the unusual singularity of her dress it soon began to contract in length, and in a short time assumed the character and length of the dress she usually materializes in.

ALFRED JAMES.

I arrived in Philadelphia, Pa., from New York, on the 14th of March, and within a day or two obtained the addresses of several mediums, among them that of Alfred James. Learning, however, that he no longer sat for materialized spirit-forms, which was my chief point of attraction, I did not call to see him until some two weeks afterward, directly after I received the following short note from Mr. Luther Colby, editor of the *Banner of Light*, postmarked, "Boston, March 13th," and addressed to me at New York City, from whence, after lying some time in the office, it was forwarded to West Philadelphia by mistake, thus adding to the long delay in its receipt:

"DEAR MR. HAZARD—Your daughter came to the public circle and gave the enclosed message, which she requested to be advanced; but owing to the number of communications on hand which the Spirit President of the circle desired to have published as soon as possible, he advised us to put it in type and send a copy at once to you. Yours truly,

LUTHER COLBY."

The message from Gertrude was communicated at the *Banner* public circle, March 8th, 1881, and breathes in every line and word the spirit and tender solicitude for human want and suffering that so preeminently characterized her when in earth-life, she having for several years before her departure to the higher life devoted herself, I may say, entirely to the relieving of the wants and sorrows of the poor and down-trodden of earth to the full extent of her mental ability, pecuniary means and bodily strength. Gertrude's message is quite lengthy. From it I extract the following passage:

"I need not assure my father of my presence with him, or the presence of my sisters and my dear mother, or any spirit-friend who comes to him with love and blessing; but I come to-day to ask him to do all in his power for a medium. I desire that he will assist that medium to the utmost of his ability at the present time, for I feel that it is needed. I feel that my father will do this, and yet I must come and speak here, for I think it is my duty. I ask my father to send or to give his influence, his strength and encouragement, as well as pecuniary assistance, at this particular juncture, to the medium, Alfred James. I wish him to do this not only for the sake of the medium, but for the sake of the spirits who are with him; for the sake of the spiritual band, who desire to perform a good and lasting work through that medium in the days to come; for the sake of the spiritual world, who are interested, I believe, in this, who desire to strengthen the medium physically and spiritually, for we feel that we can direct him, that we can perform work through him for humanity, and that we can, by giving him the present needed assistance, strengthen him for coming time, which is of the utmost importance."

How my daughter came to be in such close rapport with Mr. Alfred James's family, I know not. She certainly could not have obtained a knowledge of the medium's extreme poverty from my mind, as I was under the impression, until after the date of her message, that Mr. James was comfortably provided for, although it is true I might have learned to the contrary by reading more thoroughly than had been my wont the winter numbers of the Philadelphia spiritual paper, *Mind and Matter*, which I subscribed for, but which during my customary absence from home in the winter and spring months had been, as usual, sent to my permanent address, (South Portsmouth, R. I.), there to lie (with many other papers and journals), unopened, until my return home in the spring. My daughter might have learned of the Jameses' situation from some one or more officially connected with the *Banner* public circles, but I think not, as I do not remember having heard Mr. James's name mentioned by Mr. Colby, or any other *attache* of the office, for many months previous to her message, although it is possible I might have, and the circumstance slipped my memory. I think it far more probable, however, that the date of my daughter's sympathetic interest in the medium and his family commenced more than a year ago, when she was brought in rapport with them at the time I held the two séances for materialization with Mr. James, at his home, on the 11th and 15th of March, 1880. The day after I received Mr. Colby's letter and enclosed message, I called for the first time at Mr. James's place of residence, "in rear of 1229 Vine street," which I found to be a most squalid, contracted tenement, in a narrow, damp, dark recess, reached through an alley some four to six feet wide, to which recess, or mockery of a court, I think the rays of the sun never penetrated. I was told by an old woman staying in one of the gloomy tenements, that the Jameses had moved away but a few hours before I came, but where they had gone she did not know. The next morning I received a second letter from Mr. Colby, prefaced as follows:

"*Poston, March 29th, 1881.*
DEAR MR. HAZARD—Yours of the 19th just received. I sent previous to its receipt a letter to you containing a message in regard to the medium James. It was addressed 'St. Denis Hotel.' Did you receive it? If James is destitute, give him ten dollars for me, and I will settle with you when I see you, or send it to you by mail if you prefer."

After reading Mr. C.'s letter I lost no time, but again sallied out in pursuit of Mr. James, whom I found in the southern part of the city, some two miles away, at 1119 Watkins street. A few moments' observation of the surroundings, and conversation with Mr. James, conclusively satisfied me that Gertrude had not by any means exaggerated the deplorable condition of the persecuted instrument of the angels, and without hesitation I handed him Mr. Colby's gift, for which Mr. James expressed much gratitude.

I may here say that I understand Mr. James is incapable of performing much bodily labor—his constitution having been greatly impaired by exposures in the late civil war, during which he was engaged in seventeen battles, without receiving so much as a "scratch" in either. I suppose he must be entitled to a pension, though I have never heard that he receives any. Notwithstanding their trying situation, in several visits I made the Jameses whilst in Philadelphia, I never heard either of them utter a reproachful word against any Spiritualist in Philadelphia or elsewhere on account of the almost total neglect they have been subjected to in consequence of Mr. James's faithfulness to his spiritual gifts, which probably are not exceeded in volume by many if any other mediumistic instrument of the angels of the present century.

At each successive visit I made to the Jameses it was pleasing to observe what a change for the better appeared in the furniture and aspect of the house in other particulars, owing to the donations that had been made them for the few months previous from various quarters, which I hope will be continued until the grossly wronged medium shall outlive the misapprehension of his friends and the malice of his enemies, and be no longer in a condition to require charitable aid. Encouraged by the betterment of his affairs, and the furnishing of the hitherto naked room set apart for séances, Mr. James, since his removal to Watkins street, ventured to advertise two evening séances a week for trance communications. I attended the first one, at

Will also attend funerals.
 DR. D. WINDER, Wyoming, Ohio.
 MRS. H. P. WELLS, Highland Av., Salem, Mass.
 MRS. JULIETTE YEAW, Northboro', Mass.

Pearls.

And, indeed, the words long,
That, on the stretched forefinger of all time,
Sparkle forever.

A QUIET MIND.
He most of all doth bathe in bliss
That hath a quiet mind.
—[Thomas, Lord Lear.]

Prosperity does best discover vice, but adversity
does best discover virtue.—Bacon.

BETTER THINGS.
Better to walk the real unseen than watch the hour's
event;
Better the "Well done!" at the last than the air with
shouting rent.

Better to have a quiet grief than hurrying delight;
Better the twilight of the dawn than the noonday burn-
ing bright.

Better a death when work is done than earth's most
favored birth;
Better a child in God's great house than the king of all
the earth.—[George Macdonald.]

Never does a man portray his own character more
vividly than in his manner of portraying another's.—
Eliot.

A WINTER SUNSET.
'Tis sunset, and these wintry skies
Look soft and fall as those of May;
A rose light along their lines,
The blush of the fast-fading day.
Oh, sunset hour! what memories throng
To fill thy presence brief and bright,
Till all of trial, pain and wrong
Fade in thy gentle, healing light!
And other eyes and far-off skies
And voices sweet as angel's song,
Blend with the countless harmonies
That to this hallowed time belong.
—H. J. L., in Boston Transcript.

A man, to be a success, must not be a pure idealist,
but he must have means. He does not want to be sun-
dazzled or sun-blind, but he must have glimmer enough
to keep him from knocking his head against the wall.
—L. Benson.

The Rostrum.

Three Curses, and How to Remove Them.

A Lecture Delivered through the Medium In-
strumentality of
E. W. WALLIS.

(So clearly reported for the Banner of Light.)

We come not before you as advocates of any
special doctrine, any peculiar "ism," but as
those seeking for "Truth," like yourselves,
earnestly anxious to understand the causes of
things, to comprehend the why and wherefore of
existing conditions, and if possible, to aid in
the work of reformation. This, then, is why
the subject propounded has been selected.

No one will deny the existence of abuses, of
evils that are afflicting humanity, causing un-
told misery, want and crime; but which, by
knowledge and intelligent culture of inherent
powers, might be removed. Of the facts that
vice exists; that crime abounds; that disease
is widespread and has fastened as with serpent's
fangs upon humanity, and is transmitted from
one generation to another; that men are often
guilty of injustice, pride, tyranny, deceit and un-
scrupulous selfishness in their conduct toward
each other; that envy, hatred, malice, and all
uncharitableness, too frequently characterize
the dispositions of men and women, while little
consideration is displayed for the well-being
of the masses by those who have it in their
power to do great good, but whose sole aim
appears to be self-gratification, will be gener-
ally admitted. You know of the dens of in-
famy, the dark alleys, noisome cellars, as well
as crowded caravans, that are existing in all your
towns; you know children are begotten in these
places, surrounded by an atmosphere of evil,
and the ranks of the criminal classes recruited
by such means; that the cupidity of landlords,
the selfishness of drink-sellers, the indifference
of the wealthy, originate and perpetuate these
evils.

It is often asked: "If there is a God of love,
power and goodness, why does he permit these
things? why all this destitution, anguish and
misery in the world? why, if there is an Om-
nipotent Being, does he allow these conditions
to continue, or why have he instituted them at
all?" Why does man, by his conduct actively
and passively, either cause or consent to the
evils, and yet imagine himself to be humane,
good and loving, and then wish to father the
responsibility upon God? In attempting to an-
swer these questions we do not anticipate win-
ning the entire approval of all hearers; whether
we do or not matters little; it is for each one
to think over and appropriate as much as meets
with the endorsement of reason and conscience,
and no more. We shall do our utmost to appeal
to your better sense and judgment in dealing
with the "Three Curses, and How to Remove
Them."

It has been thought that the greatest curse
to humanity is Death; very often trouble, be-
reavement, or failure in business have been
called curses, while others regard disease as a
curse. We do not so estimate them. Death is as
natural as life; it is not the dread tragedy that
ends conscious existence, but in reality an in-
cident in the eternal career of the soul; a birth
into a higher life. On this point many need
proof and demonstration; hence it becomes nec-
essary to investigate every condition of life
and consciousness, to understand human na-
ture physically and mentally, and open up com-
munication with those who have passed the
Rubicon. This can alone be accomplished
through Spiritualism; all other systems "be-
lieve," or "deny," but Spiritualism proves the
spirit-existence beyond the tomb. Death is
not, therefore, a curse, but a circumstance in
the life of the individual which each must ex-
perience. Trouble, failure and sorrow may
seem at the time great evils; but how often
they have proved incentives to more earnest
efforts and ultimate success, or have been the
means of enlightening, chastening and dis-
cipling men into intelligent conformity with the
laws of right and helpfulness. Many a soul
looking back over the past discovers that what
was deemed the greatest curse of life proved
the stepping-stone to greater and better things
—that failure taught more than success, and
sorrow purified and ennobled, so that pain was
the angel of healing in disguise. From the
heights of power, wisdom and purity, reading
life's record by the light of the higher state, he
would not have it otherwise; the failures, tri-
als and dangers, the mistakes and follies are
seen to have been the means of progress, and
aids to knowledge, strength and freedom. Dis-
ease has too long been regarded as an entity

that could be driven from the system by drugs
—regarded as the work of the devil on the curse
of God. Now it is known that disease is the
result and not the cause; that pain is the voice
of Nature protesting against wrong and en-
deavoring to amend the disordered state of or-
gan or organism. Consequently it becomes nec-
essary to discover the originating cause of the
discomfort and remove it; to understand the
laws of health. Conform to them, and happi-
ness and immunity will follow. Disease, there-
fore, is the friend and warning guide of man,
and not a curse. Death, trouble, and disease,
although said to be the curses of God because
of "original sin," are not the curses to which
we ask your attention.

The curse of Intemperance is one that exists
everywhere. Intemperance is applied to what
is termed the "drink traffic," and here is a pal-
pable evil, a widespread curse upon human so-
ciety. Its baleful influences are found in all
conditions of life; from the highest branches to
the roots of the social tree this direful drink-
curse is blighting and sapping the whole en-
ergies of humanity. Scarcely a home but its fear-
ful presence has been manifest—some relative
or friend has fallen a victim to its ravages, de-
stroying reason, destroying affection, unbalanc-
ing judgment, and wrecking the finest speci-
mens of humanity, causing untold misery, and
by hereditary transmission to future genera-
tions, entailing a legacy of evil consequences
that will be a heavy burden to bear. Vice,
crime, disease, cruelty, insanity and death fol-
low its trail everywhere. Intemperance, how-
ever, has a much wider application than this;
it is not confined to drink alone. To compre-
hend temperance and its opposite, intem-
perance, and know where one begins and the
other ceases, it is requisite to understand the
nature of man, to realize what are his powers,
the nature of his organism, and the right use of
his faculties. There is a physiology of mind as
also of body. The student learns that the body
is organized in harmony with certain general
laws, and that mental powers are subject to
certain divine principles of expression and use.
In endeavoring to understand the nature of
mental phenomena, we find that the brain is
the organ of mind by and through which the
desires of the individual are embodied and out-
wrought. By effort and exercise, man gains an
intelligent comprehension of his powers, and
learns how to order his life; he becomes respon-
sible for the use of his faculties, the government
of his appetites and direction of his forces, as also
the right employment of the functions of every
portion of his organism. To grapple with the
curse of intemperance it becomes requisite to
go deeper than a survey of existing conditions,
for past and present are linked together, and in
the primitive state of man we shall find the key
to present conditions. Take, for instance, a
child as a type of mankind; you will find that
the babe starts on the lowest step of the ladder.
An innocent, helpless, but ignorant creature,
innocent ignorance constitutes the condition of
the child, and was symbolized in the myth of
the Garden of Eden. The first manifestation of
life on the part of the child is sensuous; its cry
for food expresses its most urgent need. Fol-
lowing this in rapid succession, the latent pow-
ers unfold, the affectional nature is manifest in
the childish delight and love evidenced for those
who love in return. By-and-by come the intel-
lectual tendencies; spurred by interior impulses,
the little one inquires "Why," and "What,"
and plucks the first fruits of the tree of life, the
apple of knowledge of good and evil. Its primal
ignorance soon departs, as by painful experience
it learns that knives are sharp, that fire burns,
and that snow is cold. The conflict of life begins
the paradise of innocence is forsaken; hence-
forth by labor and love of principle must the
child learn of law and obey, to win freedom and
pleasure. The moral perceptions are now called
into play, to decide right and wrong, to distin-
guish between the good and evil, while reason
discovers the true, and spurns the false. Thus
the child is father to the man, and is the exist-
ing type of the whole race; each child's experi-
ence is the evidence of the road mankind has
had to tread.

Go back into the night of time, and you will
find that the world has advanced from crude
and imperfect conditions to present perfections
by long ages of evolution. Go back to pre-his-
toric man; the barbarians, the savage cave-
men, the early children of Nature, and in-
stead of a Golden Age you find men little in ad-
vance of the animals around them; not created
perfect in physical structure and mental en-
dowment, or with knowledge and power to be
virtuous and just, but animals, living a sensu-
ous life, with faint gleamings of the affectional
nature, foreshadowings of the intellect of this
age, and the prophecy of present day moral per-
ceptions and spiritual experiences.

The Bible of Nature, the Book of God, records
the fact that the human race began in the in-
fantile state, and through error and misapplica-
tion, driven by necessity and internal im-
pulse, learned of rights and possibilities, and
slowly became conscious of inherent powers
and obligations. You occupy to-day a position
which has been won for you by long ages of toil
and suffering. The legacy of the past is a grand
and noble one. Not by virtue of your own
powers are you free and great, but as the conse-
quence of the doing and daring of your ances-
tors—thanks to the martyrs who shed their
blood and spent their life-energies that you
might be free!

But there is another legacy which is yours:
not only the results of the obedience to law and
self-sacrifice of your forefathers, but the out-
come of their errors, their excesses, is entailed
upon you. "The sins of the fathers" are truly
"visited upon the children, unto the third and
fourth generation." You reap what you did
not sow, in the predispositions to justice and
right, and in the social and intellectual freedom
you enjoy, exactly as by hereditary transmis-
sion of disease and tendency to excess or per-
version you experience the ill consequences of
their ignorance and misconduct. It is a recog-
nized fact that parents provide the elements for
the healthy or imperfect fashioning of the or-
ganisms of their offspring; ay, even more than
this, they supply conditions that tend to limit
the scope of mental expression and "crib,
cabin and confine" the spirit so as to prevent
its fullest manifestation—give a bias to the dis-
position so that many are born with predispos-
ing tendencies to crime, sensuality or violence.
Following these inherited conditions the sur-
roundings and educational influences brought to
bear upon the young largely affect their prob-
able success in after years, and habits formed
in infancy are rarely outgrown in after-life.

Spiritualism reveals that there are other in-
fluences at work, viz.: the disembodied! Accord-
ing to the state of the mind, so will be the char-
acter of the spirits in sympathy with you, either
to help you if your purposes are pure, or to
drag you down to their level if you yield to the

temptations around you. Intemperance, then,
is not of to-day alone, but is related to the past;
excesses, perversions and abuses are largely
the results of hereditary transmission, as also
of the ignorance and folly of present actors in
the drama of life.

We have shown that primal ignorance in the
race and individual has been the prolific parent
of all the evils that curse humanity. Thus ig-
norance of the true nature of man, of the right
use of his faculties, and the legitimate exercise
of his faculties has caused immense suffering,
which together with superstitious fears and
selfish claims and conduct have added to the
amount. Ignorance, therefore, is the second
curse to which we refer, and which is responsi-
ble for the intemperance of diet, dress and
drink—the intemperance manifest in the in-
version of any faculty or propensity.

The self-regarding propensities have been ab-
normally exercised at the expense of the gen-
eral development. At the root of all social life
is the power to love and be loved. This love-
element is the great energizer of all action, the
motive power or underlying potency of all ef-
fort. What have not men achieved and women
borne prompted and sustained by love! Where
wisely directed and linked with moral pur-
pose, it has given us our noblest men and
women. A Jesus, a Howard, a Fox, a Wash-
ington, a Newton, a Socrates, a Joan of Arc, a
Paine, a Gladstone or a Garfield—all have pre-
sented examples of the power of love in combi-
nation with patriotism, philosophy, moral pur-
pose or humanitarian sympathy. When ama-
tiveness is rightly exercised, it blesses the
home, binds heart to heart, and makes the fam-
ily circle holy, sweet and beautiful. Pure, un-
selfish love is divine; but this love-power is
subject to perversion, and its expression may
degenerate, through ignorance, into intem-
perate or unholiness, causing loss of dig-
nity and self-respect, without which it is
impossible to win the respect and esteem of
others, or become a useful member of the com-
munity. In exactly the same manner, caution,
which rightly employed will govern and pre-
vent excess, may become perverted until its
possessor acts from motives of policy alone;
and when combined with excessive acquisi-
tiveness, becomes miserly, harsh, unscrupulous
and grasping. Temperance, therefore, must
be employed in all things—no immoderate prac-
tices indulged in, but all be controlled by rea-
son, and subjected to the moral consciousness
of right and goodness.

This brings us to the third curse, self-interest
or selfishness—vested interests, around which
centre the consequences of ignorance and in-
temperance, preventing or retarding reform;
for when a man's interests are bound up in ex-
isting evils, and he thrives by their continu-
ance, he is a brake upon the wheel of the car
of progress. National interests stand first. In
the name of the nation men are guilty of prac-
tices which, if brought to the bar of strict
morality, would be found unjust and tyrannical.
As of late "British interests" was the
watchword in the old country, and an appeal to
the popular selfishness overbalanced the na-
tion's moral sense for a time, and the greed for
power led to unjust wars of aggrandizement
and tyranny which the nation, in its sober mo-
ments, is learning to deplore, so those same
vested interests lead to the necessity for the vast
standing armies and military despotisms which
blight the European powers. To maintain
peace the countries must be ready for war, be-
cause of mutual distrust, and the acknowledged
covetousness of each nation. Hence immense
sums of money are wasted annually in the
spoiling of good material to manufacture arms;
the nations are taxed to the utmost limit of en-
durance; servileable men, the very strength
and flower of the land, are taken from the use-
ful fields of industry to live in idleness and be
fed for powder—non-producers that must be
served for and maintained by the toilers who
cannot enjoy the results of their labors; and the
fact of the brotherhood of humanity and the
unity of interests, is lost sight of in this in-
sane rush for precedence, place and power.
National selfishness has thus paved the way
for a general European war, wherein the men
who suffer will not be those who make the
war. Nor are those at the head of State alto-
gether responsible; it is the selfishness and the
indifference of the whole nation that is at
fault; until the people insist on justice, and re-
fuse to be passive participants in the wrong,
they are responsible for its continuance.

Then the vested interests of the aristocracy
lead to a monopoly of land; the greed of cap-
italists, whose whole ambition is to become mil-
lionaires, no matter who suffers—whose reli-
gion is to get rich at whatever cost—causes hu-
manity and causes untold privations and pain.
Then there are the three professions, honora-
ble and respectable as they are termed, viz.:
the doctor, the lawyer, and the priest. We
have no word to say against the action of those
who become physicians to heal the sick, or the
priest who would speak words of wisdom and
consolation to the heartstricken, who would
honestly "minister to a mind diseased," or
"pluck from the memory a rooted sorrow," or
against the lawyer who acts as a peacemaker,
and would truly help heal the breaches be-
tween men and link them in friendship again.
But is this what these professions do? Truly
not! Those who enter their ranks batten and
fatten upon the vice, and its consequences,
that exist in the world. They beget and fos-
ter the very conditions they ostensibly live to
help destroy. Instead of the priest striving to
advance the interests of humanity, the whole
effort of priestcraft has been to bind men back
to the traditions of the past, and with dogmas
and creeds fetter their intellects and subject
them to the most cruel of all tyrannies, that of
fear and slavery to their false authority—wrest-
ing from individuals the right of private judg-
ment and religious liberty. The Reformation
was a protest against their usurpation. Men
suffered and died to gain liberty of conscience,
but even now there are priests who would have
you think according to their "doxy," or, fail-
ing, will use their power to crush you.

So with the doctor, who should minister to
the sick and teach them how to maintain
health, heal their infirmities and advise for fu-
ture conduct. Instead of which he makes no
inquiries into the cause, simply asks the sym-
ptoms, feels the pulse, looks wise, sends the
drugs (which too often make the injury worse),
and pockets his fees, caring little as to the ulti-
mate result—giving no advice as to the cause or
concern how to prevent a recurrence of the in-
harmony. It would be wise to adopt the Chinese
method, and pay the physician to keep you
well, and stop his salary when you are sick. It
would be wiser to have teachers of health and
how to avoid disease, than keep an army of men
who make their living by disease, nine-tenths
of which is the outcome of vicious and intem-

perate living. You know that the largest pro-
portion of disease is begotten by filth, immorality,
indigestion, consumption, serofula, and many
other complaints, are the punishment of na-
ture for sin—or violation of her laws—and lec-
tures upon health, hygiene, diet, physiology and
anatomy, phrenology and temperance, are need-
ed, so that the people may no longer live in ig-
norance and die for lack of knowledge. The
very men who should teach these truths are
those who thrive on the results of ignorance,
folly and vice.

What profession more blessed than that of
the peace-maker, whose labor of love should be
to put an end to fraud and dishonesty, to aid
the poor and weak to obtain their just dues, to
stand between enemies and reconcile them,
smooth over the difficulties of life, and make
the social wheels run freely and happily? Such
should be the avocation of the lawyer—to assist
in obtaining justice that truth and right may
prevail; but, instead, there are too many whose
efforts are expended rather to create opposi-
tion, widen the breach, and cause litigation,
that they may have employment and eat the
nut while the disputants quarrel about the
shell. The result is patent to all: might is right;
money purchases the lawyer and the law; there
are many law-courts, but little justice; the
weak go to the wall, while the crafty and de-
signing heap up colossal fortunes. Thus indi-
vidual interests and selfishness produce perfidi-
ousness, curse humanity, and

"Man's inhumanity to man
Makes countless thousands mourn."

What great need there is for reform when
men are so inhuman and so unjust, so depraved
and sensual, so ignorant of duty and right, so
intemperate in their self-abuse and perversion
of power! You may question the goodness and
love or wisdom of God; you may think he might
have organized the world better than it is, and
imagine had you been in his place, with his
power, you would have done better; but would
it not be wisdom to commence the work of im-
proving the state of society by individual re-
form, by ceasing from doing evil and learning
to do well and help those who are wronged,
while you use your influence with and set an
example to the wrong-doers? It is not en-
ough to recognize the existence of the evil; it is ab-
solutely necessary to refuse to be a party to the
wrong—to protest against it by better doing
as well as by utterance of sentiment. The
voice and pen and practice must be raised on
the side of truth and justice, virtue and sobriety,
so that, by individual reform, moral san-
guine and cooperation, a better state of things
may be inaugurated.

We have shown that self or vested interests
are largely the cause of the present state of
things; thus the vested interests of the drink-
maker and seller must be maintained for and
by him, though it is to the detriment of the
whole community. So of the commercial men,
whose trade has become almost wholly a specu-
lative gambling concern; the manufacturer,
who produces shoddy and loaded goods; the
tradesman, who adulterates; the workman, who
has no religion but skulking, and the shams and
sharpers that trade on the credulity of their
fellows. The whole aim of very many is summed
up in "getting on in the world"—the "end all
and be all of life" is enjoyment, sensuous grati-
fication, for which honor, truth, right, goodness
and purity are being sacrificed every day. "The
food you eat, the clothes you wear, the houses
you live in, the drink you imbibe, the law you
invoke for protection, the drugs you take to re-
store you, the religion you hope to get to heaven
by, are not honest; not any of them are what
they seem, but deceit, craft and cunning are in
them all. You may say, "What does it matter
what our interests have been—it will be all the
same a hundred years hence—all find a dead
level in the tomb?" But what about the time
when the reckoning comes—what sort of a leg-
acy will you leave to the incoming generations?
Shall they "rise up and call you blessed" for
the good you have done, or curse your memory?
Spiritualism says, what about the awakening
consciousness in spirit-life, when the memory
will recall the past and sting your soul with its
fiery darts of self-reproach? When your miser-
able selfishness, your ignorant folly, your blind
and mad rush for wealth, your suicidal policy
of deception and fraud, whereby you alienated
the sympathy of others, are brought home to
you by a condemning conscience? when you
recognize the true value of motives by the light
of spiritual outcome? when you stand stripped of
the mask of conventionalities, and are known for
what you are? Then will come the time of
judgment; and weighed in the balance, self-
accused and condemned for lack of righteous-
ness, you will become conscious of spiritual
isolation, darkness, poverty and deformity,
only to endure the torture of the memory of
possibilities and opportunities lost and misused,
of noble powers wasted, and injuries inflicted
upon others; a very hell and tormenting devil,
worse a thousand times than the sectarian fire
and brimstone.

"What is right? how are we to know what
to do?" Why, good friends, Spiritualism says
most clearly that he who honestly acts in accord
with his highest sense of right and duty, and
sincerely strives to grow wiser each day, and
employs his talents well for his own develop-
ment and the good of mankind, is doing right.
No man has any right to do other than right,
to infringe the rights and liberties of another,
but should rather desire to do all in his power
to increase the freedom and add to the happi-
ness of all. Any injustice inflicted upon an-
other recoils upon the actor. The law of use
is the true test of right; and knowledge will
alone enable you to understand the legitimate
and virtuous exercise of any function, propen-
sity or faculty.

But something more than knowledge is need-
ed. Culture is good, but there may be too much
head and not enough heart. There must be
love of truth, the desire to apply knowledge
wisely, the recognition of moral obligations,
and conscience must aid in the decision and in
restraining the animal propensities within the
bounds of right exercise, which is virtuous.

Hence, then, to retrace our steps for a mo-
ment, ignorance and imperfection were the
primal conditions of man; he started from the
lowest stage of physical life, and advanced to
intellectual and moral expression by slow and
painful education in the school of experience,
theologians and Moses to the contrary.

But man is a spiritual being, possessed of
possibilities capable of eternal unfoldment, not
solely an animal, and the last and most perfect
of the productions of nature—a being destined
to advance through the ages out of darkness,
ignorance and folly into full and free expression
and perfect harmony with the Absolute Wis-
dom of the Universe. The existing conditions
of life are incidental to the present stage of
development, and the concrete result of past

states which are being rapidly outgrown. While
we have painted the curses in all their hideous-
ness, we yet recognize their use as the contrast
to the successful achievements of recent years,
their existence being an incentive to further
effort; for after all there can be no real happi-
ness or health while one member of the body
suffers; and were men less blindly selfish they
would realize that the interests of one are the
interests of all, and even selfishness would
prompt them to labor for the good of others,
and in their well-being gain their own.

"Let each one strive for others' good,
And all be joined in noble brotherhood."

When a man is prepared to sacrifice prin-
ciples and honor to gratify ambition, or gain his
ends, he may perhaps succeed—he may be a
clever man, but cannot be a noble or good one;
he will not win the love or esteem of those who
admire honesty; while a great and a good man,
a man of moral principle and purpose, gains the
love of a nation, and its sympathy and prayers.

The removal of these curses, then—a work of
time, of growth and education—will follow when
men recognize the duty they owe themselves;
when they know themselves, become a law unto
themselves, foster a sense of responsibility,
and realize that while in the world they are of
it, exerting an influence for good or ill, helping
or retarding the work of progress, and throw in
their weight and influence on the side of free-
dom and right. There must be an effort made
to arouse the interest and sympathy of all in
the good work; the evils must be recognized
and squarely met, your share in the responsi-
bility for their continuance, and your obliga-
tions to aid in the work of reform fairly should-
ered, until temperance in all things, knowl-
edge and love become the ruling principles of
individual expression. Every child has a right
to participate in the beauties, the pleasures
and enjoyments of this life, and whoever robs
another of these privileges injures himself. We
hold that there can be no greater or more last-
ing happiness than in ministering to the wants
of others, and in their delight, their freedom,
or in seeing them happy, feel the reward for
sacrifice or pain. When men are more manly,
more true and just; when women are more
womanly, and all are more gentle, sym-
pathetic, earnest, pure and helpful, then will there
be happy homes, healthy, well-born children,
and intelligent observers of the laws of nature.
The evils that are so wide-spread, and so often
deplored, spring from ignorance, error, folly,
intemperance and selfishness; but when love of
truth and righteousness and moral laws finds
embodiment in daily life, then we shall see love
abiding in every heart, each one preferring
another's welfare before his own, reform be-
ginning with the individual, radiating from
centre to circumference, less mammon-worship,
less pride, personal and national, less prejudice
and bigotry, and more of love, sympathy, "lib-
erty, equality and fraternity." Then, earnestly
laboring for the good of all; admitting the uni-
versal right of men to think for themselves;
claiming freedom while tolerating all that is
earnest and true; searching faithfully for more
and deeper truth; drinking deep draughts of
spiritual inspirations, and hopefully, prayer-
fully mounting the hill of difficulty bearing
life's burdens and learning its lessons, will hu-
manity be blessed with peace and progress, and
realize that the law of love is universal.

Who lives for justice, that liberty may be
gained for all the weary toilers and slaves; that
wrongs may be righted; that destitution may
be unknown; that disease be banished; that
ignorance be conquered and knowledge in-
creased; that education may bless the earth, and
call forth latent powers into wise and virtuous
application; that moral and spiritual percep-
tions may illumine the path of life, and point to
the narrow way of duty—who lives, and loves,
and labors for the good of his fellows to the sac-
rifice of his personal freedom and gratification,
emulates the martyrs, and the gentle Nazarene
of old, may rest satisfied that he has done his
duty, and, standing ready to heed the command
of the death-angel "go hence," may feel assured
he leaves the world better for having lived in it.
Such an one will see the glory clouds of the new
day of the universal brotherhood of man, which
is dawning upon the earth, when the curses
will be outgrown, and "to be and do good" the
religion of humanity. For

We are each and all another's,
We can never stand alone;
And for pain or wrong inflicted
We must every one atone.
Let us feel that we are brothers,
And our interests are ONE;
We shall help each other onward,
And the will of God be done!

Letter from New York.

The Message-Department—A Verification—An Experience
with Dr. Mansfield—Unexpected Communications in the
Gaelic Language.

To the Editor of the Banner of Light:

I cannot speak too highly of the Message-
Department of your paper; and though some
may seek to lessen its value, their efforts to do
so will be unavailing, for to thousands of read-
ers it is invaluable.

There appeared in its columns, March 5th, a
message which I personally can vouch for as
being strictly true. Previous to that date, in
writing to the Banner of Light, I said that I
had received several valuable letters from Spirit
R. D. Owen, on scientific subjects, &c. I did
not, however, name one word that he had com-
municated to me. The test, to me, consists in
the fact that that distinguished spirit reiterated
to me through the Banner of March 5th the
very words and sentiments of a letter which he
had previously written to me through Dr. Flint
of this city.

In this connection I have an experience with
Dr. Mansfield to relate which will interest your
readers. Not long since I became much exer-
cised in my mind in regard to the strange and
to me unaccountable proceedings of some who
call themselves Spiritualists, and doubts and
misgivings would intrude themselves upon me
as I mentally reviewed the subject; so much
so that I was much perplexed upon the subject
for weeks together, and resolved within my-
self (but never named the matter to any one),
that unless I could get a message direct from
my mother in the Gaelic language, I should
doubt anything coming through mediums in
her name. About that time I called to see Dr.
Mansfield, who was sick in bed. While con-
versing with him he put his blanket to one
side, jumped up and went in to his office. I
followed him, and in less than two minutes he
wrote the enclosed letter from my mother;
the first half in English, describing my inmost
and unexpressed thoughts, and the latter half
in the language. I secretly determined should
be the medium of a test of her identity. I had
not thought of Mr. Mansfield in connection
with the evidence I had hoped to get; and even
if I had, should not have expected a commu-
nication when he was sick:

MY DEAR SON JOHN—I have, for some time

JOHN McLEOD.

**A Discourse Delivered by Spirit Abraham Lincoln, through the instrumentality of
MRS. CORA L. V. RICHMOND,
At Fairbank Hall, Chicago, on the Evening
of Sept. 25th, 1891.**

the chiefest foes of those in power—and this hand which struck the fatal blow may be less

expense and sacrifice of the public weal. It is a warning to that system of corruption that, under the name of constitutionality and law, permits such spirit to be abroad in the land; but it is an especial warning to that condition

rial place and power into liberty of individual existence, and changing the envyings and striv-

broad enough to cover the deficiencies in human nature; that exaltation of place is revered more than honesty and integrity of life; that position is coveted oftentimes by the unworthy. Mourn for the nation, that she has not fully and abso-

light, and many friends thronging around perceived with joy that the spirit turned away

bearing them onward; and thus to-night, brave, and free and strong, without weakness but with sympathy, he turns to the life that is beneath him, and says: "Death hath conquered, and I am set free."

Gale, of Michigan, who, by the advice of her guides, came east to Lake Pleasant, and thence

truthful import. She has a fine voice, and sings and improvises. She needs rest, and to speak only once a week until she gathers the necessary strength to have her medium gifts blend together for the public interest.

mortal of his infant daughter Flavia, a sweet lund of beauty and promise. "Verily Death loves a shining mark," She had just recovered from a severe illness, and was in the full enjoyment of her convalescence, and the no longer anxious father ventured to set off for Boston, with the sweet memory of her infant kiss to cheer him on his journeyings. Alas! how soon over the electric wire came the fearful word that she was dead, and no more. The little spirit winged its flight from earth Sept. 18th.

C. B. S.

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

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SPECIAL NOTICES.
 In reporting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications, and to distinguish between the two. Our columns are open for the expression of personal opinions, but we cannot undertake to endorse the various styles of opinion which our correspondents give utterance to. We do not hold anonymous letters and communications. The name and address of the writer are in all cases required, and are published in full, unless otherwise directed. We do not hold communications for publication, unless they are accompanied by a note from the sender, stating that he consents to their publication. We do not hold communications for publication, unless they are accompanied by a note from the sender, stating that he consents to their publication. We do not hold communications for publication, unless they are accompanied by a note from the sender, stating that he consents to their publication.

Banner of Light.

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THE WORK OF SPIRITUALISM, as it is the universe, it extends from the highest sphere of angelic life to the lowest condition of human existence. It is as broad as wisdom, as common as love, and its mission is to bless mankind. *John F. Colby.*

"Ghost-Seeing."

In an article with this caption, in the September number of the *North American Review*, written by Dr. Hedge, the distinguished and learned Unitarian, he devotes himself to a brief and cursory examination of the subject, and winds up with a denunciation of Spiritualism. We shall quote his language, that he may not charge us with misrepresenting him. He says:

"Modern Society, in its Spiritualism, professes to have opened the everlasting gates and to maintain free communication with departed souls; not with former acquaintances merely, but with any and all of the wise and good who figure in human history. The number of those who are in this human history amounts to many thousands, its votaries say millions. Science has examined their pretensions and pronounced them groundless; and because, here and there, it detected imposture, has rashly concluded that imposture and delusion are the only factors in the business that all who engage in it are either knaves or fools."

Dr. Hedge is satisfied to call Modern Spiritualism "modern sorcery," but the calling of names, he should remember, always puts the one who does it at a disadvantage. What he says, however, about the rashness of science in its conclusions, is as true as anything he could utter.

"Whether," he continues, "any of the phenomena of spiritism necessitate the supposition of unknown intelligent agents, is a question I do not care to discuss. I will only remark that physical science can hardly be regarded as a trustworthy witness or a competent judge in a matter where the fundamental positions of the parties are antagonistic—where the method of the critic conflicts with the postulate conditions of the advocate, and where a hundred failures or detected impostures are not decisive against the whole class of the phenomena in question." This is both just and true. The positions of the Spiritualists and the materialistic scientists are entirely antagonistic; the method of the critic does conflict sharply with the (postulate) conditions of the advocate; and a hundred failures or detected impostures do not overthrow the entire class of the phenomena. The opportunity of the two parties could not be more comprehensively stated. "But," adds Dr. Hedge, "as for pretended communications with defunct worthies"—the reader will not fail to note the slurring spirit in the very choice of his language—"there is, in my judgment, no sufficient proof of anything authentic in this kind." How can Dr. Hedge rightly claim to have formed a "judgment" save upon actual evidence? And we ask him if he has ever sought for such evidence himself, instead of depending on his prejudices.

"No sufficient proof," and "in his judgment," is equivalent to saying that he has personally sought, without bias of any sort, to test the phenomena of Spiritualism, which he gratuitously declares to be a misnomer for "modern sorcery." We question if he ever had a séance with a medium of any kind in his life. We even allow ourselves to question if he would consent to do so; and we feel certain that he will receive this last statement with a jeer of satisfaction, at what he supposes to be our expense. Accepting these statements to be true, his "judgment" in the matter, considered personally, as he clearly would have it considered, is wholly presumptuous, and without a show of foundation. If Spiritualists and others were to pronounce on what he preaches and teaches as truth in the same manner, they would be derided as persons who knew nothing of the subject, and whose "judgments" were of no sort of weight or value, one way or the other.

The trouble with Dr. Hedge, as with all the rest of his cloth, is that they want the other world to manage men's hopes and fears with, all to themselves. It is for their interest to keep things just where they can reach up "faith" and keep down knowledge. It is in the name of faith that they work up their superstitions, which are only comparatively modern substitutes for the older mythologies. Once weaken their hold on men's hopes and fears by giving a practical assurance to faith, so that it becomes positive knowledge, and the clerical and ecclesiastical era is over. Ministers will have to take to other occupations. They will no longer hold people as they have done in leading strings, nor will people find any further use for them as imaginary mediators. That is why, as mediators, the latter speak with such an assumption of contempt of mediums. They want no one to officiate in their place. Sanny-takers themselves, and gatherers of tithes out of other

men's possessions, they begrudge the mere mite that is given to the mediums. Asserters of authority as they always have been, they are jealous of the mediums, who at the most are content to be regarded as mere agents. This prevailing feeling is to be kept always in mind, in all that the ministers have to say about Spiritualism. None are so free and positive and denunciatory in their "judgments" of it, and none, as a class, refuse more persistently and contemptuously to enter into any degree of investigation into the phenomena which they so heartily denounce.

But we like to follow Dr. Hedge along because he is a pleasing writer, let him treat a subject as he will. His gravest objection to Spiritualism, as he states it, is that, even "granting the agency of spirits in some of its manifestations," it "takes for granted that disembodied spirits are necessarily wiser and more knowing than spirits in the flesh." Now no assertion that he could make would more conclusively show that he has never taken the first step toward the investigation of a subject about which he discusses with such haughty assurance when it comes to giving a judgment. Spiritualism does not such thing. Were Dr. Hedge to go no further in his investigation of it than the perusal of the Message Department of the *Banner of Light*, he could not fail to be convinced of his egregious error. He sets up a man of straw in order to exhibit his prowess in knocking him over. A large part of the work accomplished by Spiritualism is the relief and release afforded ignorant and dark spirits that haunt their former earthly abodes, by instructing them in the laws of spiritual life and progress of which they knew nothing while in the flesh. These unhappy spirits do not return to communicate of their "wisdom" to mortals, as Dr. Hedge thinks, but to improve the help of mortals in freeing them from the conditions that hinder their progress in spirit-life. And spirits that return to their earthly friends and relations, come to bring comfort and consolation, and not to communicate any of the "wisdom" which Dr. Hedge assumes to be the mission of every disembodied spirit.

He seeks by implication, at least, after having put a false claim in the mouth of Spiritualism, to rule it out of the court of reason by holding that advanced spirits, like Shakespeare and Wordsworth, who were exalted and expanded to such a degree in earth-life, do not communicate in as lofty a style as they wrote while among men. He charges that it is fatal to the cause of Spiritualism to explain that "the communication is qualified by the medium through which it comes." But to begin with, it is for him to show that Shakespeare and Wordsworth, and other exalted minds, conversed familiarly with mortals around them, even while engaged in the production of their immortal works, in language or thought at all similar in point of elevation and power to that which characterizes their written works. Shakespeare did not indulge in any Hamlet soliloquies in drawing a dagger for a little bill; and Wordsworth, prudent to the verge of parsimony, did not speak in the language of his incomparable Ode to Immortality, in making it known to the annual tourists in the Lake region that their curiosity was unwelcome, or when he bade his visitors to pay a fixed price for what they had to eat in his house. Possibly a man of Dr. Hedge's perceptions does not reflect that even poets do not talk in the language in which they write with such painful slowness, and that Tennyson takes snuff, immoderately and wears a long overcoat.

If Dr. Hedge were to see Shakespeare materialize as he used to look when he left the London taverns after a late sitting, he [Dr. H.] would exclaim at the top of his voice at the vulgar deception involved (to him) in such an apparition. His trouble is, that he is still one of the number who regard heaven as a place for floating among the clouds, clothed in sonnets and theological creeds about equally patched together, and opening ethereal lips only to speak seraphic language which none can understand but themselves. He seems to have no idea that the kingdom of heaven is a kingdom of uses, in which all who are its inhabitants are willing servants, each seeking eagerly for some worthy work to do, and all in the act of living only as they continue to serve. And he utterly refuses to put any credit in their service to mortals, among whom they once lived, unless they use such language as strictly satisfies his standard, and utter such sentences of wisdom as would be of no practical service to those to whom they are spoken. Of the qualifications with which all intelligent Spiritualists receive the assertions of spirits that they are great and wise and noble, Dr. Hedge plainly knows nothing. If he did, he would never allow himself to make a statement so broad, with such a mere nothing of a real foundation. But, like others interested on his side, he hastens to phrase his mere contempt of Spiritualism, and thinks he has done his duty; that what he says will be entitled to weight because it comes from Dr. Hedge, rather than because Dr. Hedge personally knows anything about Spiritualism.

Another objection that he raises to the truth of the phenomena of Spiritualism is that the communicating spirits, in the last thirty years, are so few in comparison with "the sunless millions of the dead." In other words, when he can fully comprehend the purposes of the invisible, always inspired by and acting for the Creating and Sustaining Father, he may subscribe his belief, and not before. If it were in our power to explain the mysteries of God in his dealing with this world which we inhabit, not to speak of other worlds and other universes beside, we should be glad to do so to Dr. Hedge. But we cannot wait for such a vast revelation before being willing to learn from what little it is given us to know. We are sincerely sorry that Dr. Hedge cannot as yet understand that mediums are not as abundant as the dead (so-called), and that all spirits cannot communicate through the agency of the same medium.

There is one point on which we think Dr. Hedge is sound; that is, that mere materialistic science can never hope to penetrate to the secrets of the spiritual, there being a limit fixed which it cannot pass. This question of the manifestation of translated souls he pronounces one "which eludes the grasp of science." He states it well in saying, "the negative is indemonstrable on physical grounds; and the affirmative can never, by individual testimony, be established in the common conviction of mankind." It is perfectly true that purely physical reasons will not suffice to prove that spirits cannot and do not return. It is, however, the purest assertion, on the other hand, that their return is incapable of being proven by the testimony of individuals, so as to become the established common conviction of mankind. What individual testimony may do none of us can pretend to say. It is folly to assert, however, that it is not of more value than

mythologies, superstitions, faith, authority, or any other merely human device which has formulated itself in creeds, or entered into the various combinations of power.

But Dr. Hedge relents as he reaches the close of what he would say; as if a lingering regret that he had asserted more than he could substantiate possessed his soul. He admits that it is pleasant to believe that "the spirits of the departed are near us in sympathy and trust, not unconscious of our doings and our fortunes, nor quite unable to help us in our straits, with occult influences and unworded suggestions." But he refuses to believe that they can be made to come at call—and so do we. Nobody who says they can, knows anything about it. He wants nothing to do with "these fooleries." He repudiates "these clowns of the pit." If his clerical brethren in New England would adopt his determination as regards this world, there is at least one "clown of the pit" in Massachusetts at this very moment making ready for a fresh campaign in exposing Spiritualism after the true clown's methods, who will find his occupation gone, no matter how long he may wait for recognition. He has hitherto taken advantage of the ministers (and the public) by and with his unctuous "Rev." and his brazen assumptions, but he can do it no longer if, like Dr. Hedge, they resolve for mere decency's sake to let him alone.

"Granting the existence," says Dr. Hedge in conclusion, "of spirits unfeigned, impartial, there is nothing in reason that forbids the supposition of their proximity, of their ministering presence, of their quickening influence." "Who can believe," he asks, "that the limits of sense are the bounds of intelligence? And out of that unseen world where science cannot reach, and which enfolds the visible as space encompasses sun and planet, who knows what strengths may come to feed and refresh this mortal life?"

We would not spoil so profoundly true a reflection by adding a syllable of comment. We are satisfied to leave Dr. Hedge in so desirable a frame of thought, hoping that added knowledge and wider experience on his part, regarding Spiritualism, may bring him at last into a position equally in harmony with the *supra* of its all-embracing verities.

The Force of the Future.

What there is in store for the human race while it inhabits this planet no man can now foresee. The forces of nature appear to have been hidden away on purpose for man's slow and patient discovery. It is in this way that, by means of curiosity and necessity combined, his faculties are sharpened and kept in a state of activity. The only danger to be apprehended in the progress of discovery and invention is, that mankind will come to think more of material than of spiritual good. Nature has stored away vast treasures of force, under various names, which are in our day being drawn upon to minister to humanity's comfort and well-being.

This draft, as Sir William Thomson—the leading electrician and scientist in Europe—observed in a recent address before the annual meeting of the British Association of Science, is going on at the present time at an enormous rate of rapidity. Take the matter of fuel alone; the coal beds, which are the inheritance of the long-ago ages, when vegetation was rank far beyond the power of human conception, have during the present century been drawn upon at a rate unparalleled by all the former centuries together during which man has inhabited the planet. This supply, however, large as it is, is not inexhaustible, and suggests the necessity of relying on other original sources.

Both coal and steam are doomed to be superseded by other agencies. If the supply of the former becomes comparatively exhausted, that of the latter must also. Petroleum is another stored-up energy which Nature has only of late years freely given up to us; but it is not to be expected that we can go on taking that out of the bowels of the earth always, and not sometime come to an end. And though, too, we may largely restore the wood which we consume in various ways by assiduous planting, the utmost we can do in this respect will be but a trifle in comparison with what will very soon be the needs of the human race. The demand now is for latent power, to be impressed into the service of man; and it is being answered just as fast as it can be.

According to Sir William Thomson, the large consumption of coal that is going on, a fuel that is rapidly supplanting the use of all other, will in a comparatively short time enhance its price, owing to the increased difficulty and cost of mining it, and the exhaustion of the deposits, until it will in turn drive men to the discovery of some other energy that will be cheaper and more reliable. That is the way Nature works upon man—through his necessities out to his faculties. An immense amount of the heat that coal is capable of giving out is lost—more than three-fourths of it. This will have to be saved by economic inventions.

But the sun supplies other sources of power besides these which have been named. By its heat wind is created in its varying currents across the surface of the globe. The currents, it has been asserted, can be utilized by the aid of wind-mills, generating power that in turn can be converted into electricity, which may be transmitted by wires to the places where wanted, and even stored for conveyance to points at which it may be kept indefinitely for future use. The transmission and storage of electric force is one of the signal facts of this wonderful century in which we live. But water power is better than wind, and far more reliable for generating electricity.

We have on our own continent a vast treasury of water power in Niagara Falls alone, that at once arouses the interest of all persons who have any knowledge of this great subject. All the vast amount of power there generated now runs to waste. It may easily be utilized. The method is to convert the power into electricity, and transmit it hundreds of miles to the various places where power is in demand. The waste in the process of transmission need not exceed twenty per cent., and the power can be sent by wire to Boston and other cities, supplying them with what they now need so much. It would be dangerous to send powerful currents into buildings where it was liable to be carelessly handled, but by storing it for use that would be entirely obviated.

It is Sir William Thomson's opinion that the time is at hand when it will be a common thing to store rain-water itself with which to generate force. It may be collected as it falls in large tanks of iron, placed at a height of say three hundred feet, or be conducted into such tanks from higher elevations. But this would clearly be too expensive an operation for our times, which will not have exhausted its exist-

ing resources to such an extent as to require a resort to resources of this character. Electricity, and magneto-electricity, are the forces of the immediate future. They are to-day engaging the attention of man to a very great extent.

They are nearer than any other forces of which we have present knowledge to the great life-giving principle of the universe. The electric current is the ceaseless agent of the work of creation. Harnessed to the service of man, it is tireless and perpetual. While the world revolves in its orbit and on its axis, the electric currents generated about its surface may be drawn upon without limit to serve the needs of the inhabitants of this planet. It may seem a marvel now, but it will not be one by-and-by. The subtle forces of nature are rapidly coming into recognition, and the future will see what we none of us dream of now.

A Point Gained in Pennsylvania.

An Erie (Pa.) judge has just decided that Spiritualism is a religion, and its exponents are entitled to all the privileges enjoyed by ministers. The medium Watkins, who had been arrested for giving exhibitions of the phenomena without a license, was, accordingly, discharged.—*Boston Herald.*

Spiritualism, in its work among men, and in the methods which it makes use of in order to approach mortal appreciation and acceptance, is necessarily many-sided—involving the characteristics of a science, a philosophy and a religion in its aspects, yet working harmoniously, as an entirety, for the greatest good of the greatest number—unmindful of distinctive names. Every now and then, however, one phase or another becomes elevated to special recognition on the part of the outside world; and the latest instance is a judicial decision in its favor on religious grounds.

Spirit Dr. Kitzredge once assured us (and truly) through the mediumship of Mrs. Conant, that many battles are gained for Spiritualism without a majority of its friends, even in a figurative sense, "smelling the powder" thereof. Especially are the Spiritualist media called upon in their persons to meet the assaults alike of bigotry and legal despotism. The latest case coming before our notice is that of the celebrated slate-writing medium, Charles E. Watkins—whose name was brought prominently before the public by the late Epes Sargent, Esq., and the phenomena occurring in whose presence went far toward forming the basis of what the Rev. Joseph Cook was willing to testify to regarding Spiritualism in the Old South Church some time since. In order that our readers may be brought, as it were, face to face with this instance of medial propersecution, and may more clearly sense the vibrations of this particular conflict, we transfer the account of its inception and conclusion as appearing editorially in the columns of the *Erie (Pa.) Morning Dispatch* of Sept. 26th:

"Mr. Charles E. Watkins and his Secretary, D. S. Critchley, were arrested on Saturday afternoon for violating the city ordinance requiring all persons giving exhibitions to take out a license from the Mayor. The parties were taken before Alderman Freeman, and a hearing was set for seven o'clock in the evening. Messrs. Allen and Rosenzweig were retained by the defendants, which necessitated the employment of counsel of a like calibre for the city. At the hour named the office of Alderman Freeman was thronged with people who had had dealings with Mr. Watkins, or the spirits which he claims control him. Over a score of witnesses were subpoenaed by the medium, among them a number of high social standing, and representing the best families in Erie. City Solicitor Lamb and F. F. Marshall asked for a further continuance, owing to the absence of the principal witness, Dr. Cranch. Constables were sent out to find the doctor, and the trial began.

Capt. John Dodge testified that he had attended a séance at Mr. Watkins's rooms. He had been invited by his own friends to go and take the place of one who was unable to attend. Witness then gave a very graphic detailed description of the *modus operandi* of the pellet feature of the séance. He had not received any satisfactory manifestation, himself, and was not called upon to pay. He believed the others paid \$1 each. He was informed that such was the usual sum paid by those satisfied with the results.

The next witness for the prosecution was Mr. C. L. Hawes. This witness had attended a séance, and had seen and heard things which mystified him. He had addressed a message to one, long since dead, and had been answered in a manner that he believed none could have answered but the person addressed. Being cross-examined, witness said that he believed Spiritualism to be a religious belief; went to investigate for himself, feeling that if the theory was true, he ought to know more about it. He knew quite a number of Erie's most respectable citizens who religiously believe in the spiritual doctrine. Had paid \$1 at the close of séance; was not asked for it, but concluded that the exponents of the theory had to live, and so he laid it down on the table.

"Did they take it up?" asked the City Solicitor. "Oh, I suppose the bill shared the same fate as one would if left on a lawyer's table," humorously remarked George A. Allen, and Mr. Lamb concurred.

At this stage of the proceedings, Mr. Allen asked the Alderman to discharge the defendants without putting them to the trouble of calling witnesses. He claimed that Spiritualism being a recognized religion, having millions of believers and an existence of thirty years, its teachers have an equal right with professors of other beliefs to expound its theories without having their meetings designated as shows. Counsel called attention to the passage of the hat around congregations of every denomination, and asked if it was very singular that his clients should require the wherewithal to live, the same as other exhorters.

City Solicitor Lamb objected to the motion of defendant's counsel. He believed the prosecution had made out a case. A couple of thousand years hence Spiritualism may be the religion of the day, but his honor was called upon to give judgment according to the views of the present time, and he believed he was right in thinking all mediums to be humbugs. Louis Rosenzweig, Esq., jumped to his feet and was understood to say that if Mr. Lamb had lived two thousand years ago and had been city solicitor of a certain eastern city he might have had a chance to prosecute, as a humbug, a stranger who came to expound the theories of a new religion, in which such Spiritualism as raising the dead was a feature. The people of that day believed the man to be an arrant humbug, and, acting according to their light, they took him and crucified him as one. "To-day," continued the counsel, "the teachings of that man are said to incite all that is good and pure, and who shall say what the religion these men teach will be among men in the world's future?"

The alderman entertained Mr. Allen's motion, and declaring there was no cause of action he dismissed the complaint and discharged the defendants.

Mr. Henry LaCroix, of Canada, well known to our readers through his contributions to the *Banner of Light*, has resided for some months past in Europe, and interested himself not only in learning of the condition of Spiritualism in the places he has visited, but in imparting information thereof to those whom he has met. A short time since a number of Spiritualists assembled by his request in the Salon Saint Michel, at Brussels, and listened to a recital by him of experiences with mediums in this country and Europe. At its close he received the thanks of his auditors, and a largely increased interest in the subject was manifest.

We received a pleasant call, on Tuesday last, from Dr. C. O. Benton, of Cleveland, O. He also attended our Public Free Circle.

An Urgent and Deserving Case.

A few weeks since we appealed to the benevolent readers of the *Banner of Light*, wherever residing, to strengthen the hands of our Poor Fund by pecuniary donations through the U. S. mail or otherwise—hinting that we had several cases in mind deserving of assistance in the highest degree, but for whose aid we could do nothing because there was no money in the treasury of the Fund.

We desire to reiterate the request then made, and, further, to specify one of these cases more definitely, that our readers may know its pressing nature. Mr. E. R. PLACE, whose name has been prominently connected with various reformatory movements in New England and elsewhere, and who has been through life an honest and progressive citizen, an industrious artisan, and a true man in every sense of the term, lies at present sick nearly unto death—and fast drawing toward the portal of physical change—at 37 Columbia street, Cambridgeport, Mass. Consumption of the slowest and most prostrating type has wrought its fell work upon our brother for several years, and for one year past he has not been able to do any work—being perfectly helpless for the last six months. A faithful wife, also an invalid from the same disease, is with him in his hour of affliction, and these sufferers—because of continued illness—are now unable to help themselves to any pecuniary means whatsoever.

We have been enabled for some months, by the kindly gifts of contributors to our Poor Fund, to help this worthy and sorely-stricken couple to some extent pecuniarily in their trying march toward the borders of the better land, but the emptiness of the treasury now forces us to make a personal appeal for them; which we earnestly hope will be generously responded to. All sums, however small, which our readers may feel to give on reading this notice, can be sent to this office, when they will be acknowledged in the *Banner* columns, and sent by us to Mr. Place's address without delay.

Australians, Beware!

Information reaches us that the notorious Fay-Braddon combination (?) purpose at an early date to start from San Francisco on a tour to and through Australia. H. Melville Fay (under an alias) and Mrs. Anna Eva Fay (who we are told now purports to be the wife of C. C. Braddon, the "religious" man of the troupe) are along with them, our correspondent affirms, and people of the United States, as well as England, know them pretty extensively for what they are.

We sincerely hope the *Harbinger of Light* and other papers in Australia will be on the alert, and at once, on the arrival of these parties at any place in the Colonies, put the public on its guard concerning them as arrant impostors; and that Spiritualists of that country generally will join in the good work of making Australia "too hot to hold" them. We are wholly unable to compute the number of times we have, in the past, warned the public of these traveling pests; in fact, the matter has reached a certain stereotyped form to such an extent that of late we have in many cases referred only incidentally to their operations; but now, as they propose to leave the parts where they are known, and to seek provender "in green fields and pastures new" in the antipodes where they are possibly not known, we feel to once more lift up the voice of warning.

A "Lecture" Number.

The present issue of the *Banner of Light* might well be denominated a "lecture" number, as we give to our readers this week the reports of three discourses by speakers prominent in the sphere of their individual labors. We hope the patrons of the *Banner* will give special attention to these addresses, as they will be found eminently worthy of thoughtful perusal.

On our first and second pages the guides of W. J. Colville consider the query "WHY WAS OUR PRESIDENT TAKEN AWAY?"—in an able and comprehensive manner. This lecture was specially reported for our columns.

The views of E. W. Wallis, of England, on "THREE CURSES, AND HOW TO REMOVE THEM," will be found on our fourth page—this address also having been reported for the *Banner of Light*.

On the fifth page Spirit Abraham Lincoln utilizes the mediumship of Mrs. Cora L. V. Richmond to give admirable treatment to the theme of "THE NATURAL SORROW: SHALL IT BE CHANGED TO JOY?" We are indebted for this fine effort to the columns of that enterprising journal, the *Chicago Daily Times*, which paper remarks that on the occasion of its delivery "Fairbank Hall was crowded to its utmost capacity."

Bro. Seaver, of the *Investigator*, in his otherwise pleasant notice of the enlargement of the *Banner of Light*, slips dreadfully when he asserts "that our singular mental aberration . . . comes from an early religious training not yet obliterated." The fact is, Bro. Seaver, we never believed in religious teachings, as you did in former years; but were always a great admirer of Abner Kneeland, who, Bro. Mendum informed us several years ago, would have become a Spiritualist, the same as we have, had he lived on the earth until now. We became a believer in the Spiritual Philosophy, after thorough investigation, from evidence that our departed friends and relatives still lived and had the power to communicate with us through media. If the *Investigator* has not got that knowledge it is no fault of ours, although its publisher informs us that "the *Banner of Light* is Bro. Seaver's Bible"—that "it is his principal Sunday reading." But we forgive your slip of the pen, Bro. Seaver, although you believe, with Rev. Dr. Phelps, a staunch Orthodox, that "Spiritualism is a delusion." This may be a "singular mental aberration" on your part which causes you to coincide with that theologian; but we won't say so, as we have no right to.

A course of inspirational lectures, to be continued during the winter, has been commenced in Saratoga, N. Y., by Mrs. Nellie J. T. Brigham, the subject of the first one being "Afterward." It being on the evening of the funeral obsequies of President Garfield, the main portion of the lecture was a careful review of his life and a consideration of the lessons to be derived from the sudden bereavement of his family and the nation. The course of lectures promises to be one of deep interest, and to be attended by large and appreciative audiences.

CHILDREN'S DAY.—Our Public Free Circle on Tuesday afternoon next, Oct. 11th, will be devoted exclusively to the little ones in spirit-life who are desirous of sending messages to their dear parents and earthly friends. Seats free to all.

Enlargement of the Banner of Light.

From many quarters we are in receipt of congratulatory and appreciative expressions from our patrons, regarding the recent addition of four pages to the *Banner* contents. We thank the friends who have thus assured us of their gratification at the step we have taken, and hope our readers everywhere will do all they can to assist us in bearing the added expense involved by this enlargement by endeavoring to increase our circulation in their respective localities. The following are specimens from among the number of kindly epistles above referred to:

To the Editor of the *Banner of Light*:
Allow me to express my thanks for your generosity to all the patrons of the *Banner of Light*, as evinced by the enlargement of the paper. I trust that it will be duly appreciated by the spiritualistic public. They should rally at once to the support of the paper, which always has been a faithful exponent of our philosophy, and the true friend of all genuine mediums.

Yours truly,
St. Albans, Vt., Sept. 25th, 1881.
Geo. A. Fuller.

To the Editor of the *Banner of Light*:
I congratulate you on your success, as shown in the enlarged *Banner of Light*, and hope it may continue ever increasing.
Pittsburgh, Pa.
Jos. Hartman.

To the Editor of the *Banner of Light*:
Your first number of the fiftieth volume is indeed a welcome one, and a happy sign, I take, of your prosperity by its enlargement. The quantity, as well as quality of its contents makes it in all ways the leading spiritual exponent in the world. In these days of competition, when other spiritual papers are constantly springing up, I am glad to note your praiseworthy enterprise, and trust the Spiritualists of America will appreciate it. May your endeavors to please be crowned with success.
Cleveland, O., Sept. 27th, 1881.
Thos. Leys.

To the Editor of the *Banner of Light*:
On every side I hear words of praise for the "enlarged" *Banner of Light*. It holds a place over the hearts of the people that grows stronger every year. May it long continue to wave, in the wish of
Yours faithfully,
Montgomery Place, Boston.
J. William Fletcher.

John F. Bassett, Wilmington, Vt., writes:
"I am very glad to notice the prosperity of the *Banner of Light*, as shown by its increase of pages. I love the dear old paper, and have read many noble and inspiring productions in its pages."

M. J. Goss writes from Okemos, Mich.:
"I am much pleased with the enlarged *Banner of Light*. I appreciate your business and literary capacity, whereby, with the assistance of the angel-world, you have been enabled to build up a paper which is inestimable in value."

G. F. Rumrill writes from Manchester, N. H., Oct. 2d:
"I feel rejoiced that the time has come when you can see your way clear to make the good old *Banner of Light* so much larger; and I hope now it may cover more territory as to its subscription list than ever before. It is a wonder to me that all good Spiritualists do not take it, for it seems to me they ought to be able to afford support to the paper of their belief, and keep posted in regard to the movements of our cause over the country and the world."

Mrs. A. B. Severance, White Water, Wis., writes, Sept. 25th:
"I am glad you feel able to enlarge the *Banner of Light*, and will do all in my power to increase your subscription list. Every one with whom I converse upon the subject places the *Banner* in advance of any and all papers now published."

Dr. W. R. Joscelyn writes from Santa Cruz, Cal.:
"My sympathy and interest in the *Banner of Light* have increased from the first year of its existence. Long may it continue to grow, and yield rich fruit for the future as it has in the past."

A. B. French writes from Philadelphia:
"I am glad to see the enlarged *Banner of Light*. May it wave until the last weary skeptic has been brought to a knowledge of spiritual truth."

Our worthy and enterprising contemporary, *The Two Worlds*, of New York City, expresses the following kindly sentiments—for which we return special thanks—regarding the enlargement of this paper, etc.:
"THE BANNER OF LIGHT.—This veteran journal commences its fiftieth volume with the promised enlargement. It preserves its accustomed neat and tasteful appearance, and its now numerous pages are crowded with matter of interest to Spiritualists and to all who would keep abreast with the age."

The "old reliable" *Banner of Light* goes on from good to better, and now, in the latter half of its twenty-fifth year, favors its subscribers and readers with twelve pages of interesting spiritual matter, instead of eight, printed in the excellent manner which characterizes that valuable and useful journal, and which some of the so-called religious weeklies would do well to copy. If the subscription list of the *Banner* should double in this half-year, it would be no more than such enterprise deserves.—*Voice of Angels*, Oct. 1st.

The *Banner of Light* commences its fiftieth volume with an addition of four pages, making twelve in all. The prosperity of this great organ of the Spiritualists is an index of the growth of their faith. It is ably edited and marked by a catholic and tolerant spirit.—*Boston Herald*.

A report of the proceedings of several days' sessions of the SCHROON LAKE CAMP-MEETING will be found on page ninth. That of the later and closing sessions is received, and will be given our readers next week. Memorial services in memory of the late President Garfield were held on the 26th ult., consisting of singing by Mr. Sullivan, and an address appropriate to the occasion by Mr. G. H. Geor. The meetings from Sept. 11th until Oct. 2d have been well attended, and much interest has been awakened in Spiritualism among those who for the first time have witnessed its phenomena and listened to its teachings.

Mr. J. J. Morse made his reappearance (after his extended and severe illness) as a lecturer on Sunday, Sept. 18th, at Goswell Hall, London, the subject of his discourse being, "A One-World Religion." "The high esteem and deep regard which is felt toward him," says a correspondent of *Light*; "was strongly manifested by the large audience which filled the hall on this occasion."

That estimable lady and thoroughly reliable medium, Mrs. Ada Hoyt Foy, left San Francisco, Cal., on Sunday, Sept. 25th, en route for Australia. She goes, we understand, by invitation of Messrs. Terry, Haviland and other leading Spiritualists of Australia, and cannot fall of doing a grand work for Spiritualism in her new field of labor.

Judge Peter P. Good, of Plainfield, N. J., writes that he has in his possession files of the *Banner of Light* embracing Vols. 27-49 inclusive. These he would like to dispose of at a very low figure. Should any person desire to negotiate for their purchase, they can write to him as above.

The Spiritual Offering, in its new form of eight pages, is issued weekly from Newton, Iowa, by D. M. and N. P. Fox, as we informed our readers was to be the case some weeks ago. The editorials are excellent. In Number Four it says:

"Modern Spiritualism teaches the innate purity of the spirit, puts aside all that stand between it and the source from whence it was evolved, God. It acknowledges no authority but Truth, yet gratefully receives the sublime revelations of intuitive minds of all ages. Beneath it are the great moral maxims of the world, around and above it the illimitable ether-ocean, penetrated by beautiful and far-reaching spiritual truths. It brings to the dead past to be worshipped by the intelligent recipients of the New Dispensation; no king from the supernatural apices to rule over the spiritual destinies of a free people. It will have no temples erected over the broken hearts and prostrate form of humanity; no fossilized creed or useless ceremony to bar the path of human progress; no established priesthood to try mediums and sit in judgment upon communications received; no Christian organization to frown upon and disavow all who do not come to its standard of belief; no infallible book which contains the LAST revelation of God to man, and which may be lost as the Jews lost theirs at the time of the Babylonian captivity, only a few years after it was found by Hilkiah; no perfect word which can be revised and changed in various ways by imperfect man. Spiritualism, resting upon natural principles, firm and unbroken, will stand forever. Its mission is to better the condition of humanity, and increase human happiness, here and hereafter."

In regard to form-materialization it remarks:
"If there has been doubt in the mind of any one as to which of the various phases of mediumship is the most convincing to the skeptic, that doubt should be dispelled when the fact is made known, that there is a greater demand for this class of mediums than for any other."

For terms and other particulars the reader is referred to the prospectus on another page.

The sermon of M. J. Savage upon the death of President Garfield, so much admired by all who listened to its delivery, has just been published as No. 3 of Vol. 3 of "UNITY PULPIT," by Geo. H. Ellis, 141 Franklin street. Our readers will fully appreciate the profound truth of the closing passages, as follows:

"It only remains for us to note once more that old but ever repeated and eternal mystery of human progress—how by way of blazing fagots, by a path lined with cross and gibbet and torture and the lurking assassin, the march of our race goes on. Men struggle against the truth, kill and bury it, as they think; and yet it turns out to be only the planting of seed that springs up to a nobler harvest. Truth is the only begotten son of God; and they who slay him find that they are fighting against an immortal. Though the world, in its sweep through space, dip for a time into shadow, it flashes out again into a sunlight brighter than before. And as in other martyrdoms before the truth has been watered by the blood of the slain, so now, I think, there is ground for a high trust that the political health of the United States will be all the stronger for this terrible test. Though evil ever so often seem victor, though it seems sometimes that truth is forever on the scaffold and wrong forever on the throne—
"Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own."

The Rev. F. W. Monck, LL.D., F. A. S., of England, spoke at Brooklyn Institute Friday, Sept. 30th, and at Harvard Rooms, New York, on Sunday, Oct. 2d. It is said that he performed several magnetic cures at Brooklyn, and has been remarkably successful in healing the sick, both publicly and privately, in New York. The interest in his work is so strong in the latter city that he has been persuaded to locate there; and the friends have secured him convenient offices at 205 East 36th street, 3d avenue, where all letters for him should in future be addressed. Dr. Monck is, we are informed, able to heal the sick at a distance, without a personal interview. He is to have a reception in New York on Saturday, Oct. 8th, and is announced to publicly heal after Mrs. Brigham's lecture, at Republican Hall, West 33d street, on Sunday evening next.

We learn from reliable sources that Mr. D. Ferguson, of Lake George, N. Y., is prepared to sell lots, giving a deed for the same, to parties who are desirous of becoming identified with the Lake George Spiritualist Camp-Meeting. The interest in Spiritualism in the region of Lake George is on the increase, owing largely, it is said, to the wonderful materializations observed through the mediumship of H. France, of Oswego, N. Y.

The Fox Lake Representative, published at Fox Lake, Wis., has closed the fifteenth year of its publication and entered upon a new volume. It is one of the few secular papers that, like the Gardner (Mo.) Home Journal, Worthington (Minn.) Advance, etc., not only profess to be but really are independent in thought and fearless in expression, and is therefore worthy of a liberal patronage.

Wm. Foster, Jr., writes from Providence, R. I., Sept. 26th: "Mr. and Mrs. James A. Bliss have removed from Philadelphia, and located in this city. I trust the outcome of this step on their part will be a renewed activity in the spiritual ranks here. We Spiritualists have, I think, put our light under a bushel for some years past; it is time it was taken out and made a beacon on the hill."

Mr. A. H. Phillips, the independent slate-writing medium, is still at 8 Davis street, Boston, and is accomplishing much good for the cause by the direct and incontrovertible evidence presented to investigators through his peculiar powers.

Lake View Point, Schroon Lake, N. Y., is a beautiful spot, just suited for a summer home. Many cottages have been contracted for during the present season. See advertisement on seventh page in relation to the matter.

Hon. Warren Chase, of California, was the first public lecturer in the United States upon the subject of Modern Spiritualism. Prof. S. B. Brittan ranks No. 2 in the same category.

Lyman C. Howe was to hold a séance and reception at the residence of Mr. and Mrs. Milton Rathbone, 247 East 17th street, New York City, on Tuesday evening, Oct. 4th.

Mr. Wm. Eglinton, the physical medium, will leave London on the 12th of the present month for Calcutta, via Gibraltar and the Suez Canal.

Rev. F. J. Briggs has forwarded us No. 4 of his series on "The Mytho-Zodiac Theory of Religions." The essay will appear in our next issue.

King Klakaua is on a visit to this country—and on his way home, too. He will have encircled the world when he shall have returned to his insular kingdom. He is said to be the first crowned head who has ever circumnavigated the globe; "but," remarks an exchange reflectively, "his crown was too small to prove any encumbrance."

BRIEF PARAGRAPHS.

GAINFIELD.
Nov. 19th, 1881—Sept. 19th, 1881.
"Deus Regnat, et Caelitus vult."
"For the stars on our banner grown suddenly dim, Weep, weep in your darkness, but weep not for him—Not for him who, departing, left millions in tears; Not for him who has died full of honors and years; Not for him who ascended fane's hallowed shore high, From the round at the top he has stepped to the sky—It is blessed to go when so ready to die!"

In a case where the heart's action had been suspended by the administration of chloroform, the application of a large cloth wet with boiling water restored its action. Hot water would probably be similarly useful in cases of irregular heart action from other causes.

It is believed that the fishes purify the water, and may it not be that the flies purify the air? They have been called atmospheric scavengers. Perhaps they eat up offensive and injurious bacteria. But don't ask us the use of the mosquito!

A Frenchman says: "The better I know men, the more I admire dogs," and we agree with Monsieur every time.—Gardner (Mo.) Home Journal.

The Supreme Judicial Court of Massachusetts has decided that a woman cannot practice as an attorney in this State. Nevertheless a lady lawyer has stationed herself among the legal Apollos of Pemberton Square, and purposes to do all law business which may be brought to her, with the exception of such as involves pleading in the courts, from which this decision debar her.

There is no school like God's large schoolhouse. And there are no school days to compare to the three-score and ten years in which we move to and fro about this schoolhouse of our Father, with our books not flung over our shoulder, but carried in our hearts.

A distinguished Austrian physician has recently published a book in which he attempts to prove that habitual criminals are such because they cannot help it. He has examined the brains of a number of persistent seconder, and has invariably found that the superior frontal convolution is not continuous but is divided into four sub-convolutions analogous to the parts found in predatory carnivorous animals, and he thinks that the mental characteristics of criminals are due to this peculiar formation of the brain.—Dr. Foote's Health Monthly.

Mr. Stanley, the African explorer, has regained his health.

The number of persons reduced to utter destitution through the ravages of forest fires in Michigan is not less than ten thousand. They ask only for the means of living, and deserve assistance in this hour of need.

Quincy (Ill.) was visited by a "terrible tornado," on the 24th of September, whereby four persons lost their lives, and property of the value of \$100,000 was destroyed.

A car load of gunpowder recently exploded at Council Bluffs, and destroyed property of the value of \$500,000. Windows were broken twenty miles from the place of explosion. It was a loud incident in the history of this most explosive of years.

The bust of John G. Whittier, by Preston Powers, of Florence, which was purchased by subscription with a view to its being placed in the Boston Public Library, has been presented to that institution by Miss H. Brainerd in behalf of the subscribers, who number about one hundred, and include some of the most noted literary men and women in the country. The bust now occupies a prominent position in the art room of the library, and it is considered an excellent likeness.

A despatch from Constantinople says that an earthquake has occurred at Changeri in Anatolia, by which eleven persons have been killed, and the grand mosque and numerous dwellings greatly injured.

Tiffany, the "prize" Indian agent in Arizona, is in trouble again.

It is proposed to change the name of Elberon, where the late President died, to "Garfield."

In the Boston Medical and Surgical Journal, in an article on the medical education of women, by Dr. Henry I. Bowditch, the present hostile attitude of Harvard University and of the Massachusetts Medical Society is freely criticised.

VALE SEPTEMBER.
Off to fragrant woodland ways
It destruction with me plays
To think that sweet September is confined to thirty days.
Coldest chills have o'er me crept,
And I've walked around and wept.
To think there are prosaic men who write it down as Sept.—[W. T. Sun.]

CORRECTION.—Thomas R. Hazard wishes it understood that the word "ten" in the second line of the third paragraph of his "Synopsis" in *Banner of Light* for Oct. 1st, should read two.

The war in North Africa goes on, and, apparently, unfavorably for the French; but France has not yet fought her last battle. All her friends must wish her well out of it, while regretting that she ever embarked in it. Until she shall have reestablished herself in Europe, France should leave Africa to herself, no matter how urgent may be the demand for forcing her within the ring-fence known as Christendom.—C. C. Hazard.

A little boy in Belfast, Me., attended church last Sunday for the first time. On returning home he was asked what was done at the church, to which he replied: "First they sang, then prayed, and then they passed around a corn popper."

The proposition made by the New York Times (in view of the marked sympathy of England's government and people as exhibited in our recent national bereavement), that at the celebration at Yorktown the British flag should be formally saluted is a most excellent one. The name of Queen Victoria will never again be mentioned in the presence of an American audience without eliciting a response both heartfelt and deserved.

A timid bird—the quail.—Somerville Journal. A bird that is afraid of its shadow. A cowardly bird—the crow.—Philadelphia Sun. A thieving bird—the robin.—Cambridge Tribune. An unfeeling bird—whip-poor-will.—Railroad Advertiser. A "tramp" bird—the snipe.

Common plaster of Paris figures may be made to look like alabaster by dipping them into a strong solution of alum water.

The Magazines.

A. WILLIAMS & CO., 283 Washington (corner School) street, Boston, furnish us with the October issues of SCHNITZER'S MONTHLY ILLUSTRATED MAGAZINE and ST. NICHOLAS, which periodicals they have on sale, in addition to much matter of a kindred nature. The cover of SCHNITZER'S for this month bears across the wilderness of barbaric outlines which fills its main space below the ordinary title "THE CENTURY," printed in deep red lettering, which step we judge is taken by the publishers by way of familiarizing its patrons with the new name before it takes its place at "the head of the corner." Readers of SCHNITZER'S ILLUSTRATED, or THE CENTURY (or both, mayhap), will find a breezy and absorbing article on "Old Yorktown" (good pictures, too); and a like remark applies to "Primeval California," and "Bear-Hunting in the South." "Peter the Great" is concluded. "The First Editor" is very interesting, and the contents of the number will be found, on examination, to be at high water mark generally.

We regret to find among the contributors this month, however, a backward-looking person, male or female we know not, who sighs at the amount of medical freedom now enjoyed by the sick people of America—considering this freedom rather as a relic of "the age of barbarism" than what it really is, viz., a sign of progress. "The State will never come, by the way" when "the State will assume the care of the public health," and "establish the standard of qualifications of physicians," etc.

A singularly biased and utterly worthless article also finds its way into SCHNITZER'S this month bearing title: "The New Phase of Napoleonism History," wherein upon a string of unauthoritative assertions concerning Bonaparte and Metternich and Lanfrey—and the presumably new state into which their works (posthu-

mous and otherwise) have brought the treatment of Napoleon I. as an historic character—the old stock stories and charges which have graced (?) the truceful pages of Alison, Scott, & others for years and years, are arranged and held up as something novel. In this article the youth of to-day are asked to regard Napoleon much as their grandfathers used to see him in their mind's eye: all those political and military falsehoods invented by his enemies, insular and continental, like modern campaign caricatures, in the best of personal conflict, are here resuscitated and sought to be put on record as true facts of history against which the public has been blinded heretofore, by some mysterious process. We are treated to most of the "regular" inditement, though some items are not presented this time—probably from oversight (?) Glancing over this singular effusion, which inferring claims to trench on the ground of a book-note or review of Lanfrey's, specifically, as a reason why it was brought out, we are led to reflect that, as long as the world stands, asses will kick dead lions, and a greater ass than he who in the present century of enlightenment endeavors on whatsoever pretence to revamp the bitter and wholesale charges against Napoleon which were years ago so current in America from want of correct information on the subject among its people, it is impossible to imagine. The name of the great Emperor will be known and loved when the narrow bigot who seeks to defame his memory—and to deny the service he rendered to mankind when the peculiar state of Europe during the time in which he lived is remembered—have passed to merited oblivion.

ST. NICHOLAS has, this month, for a frontispiece, an illustration of one of the salient points in Scandinavian mythology, the title of the picture being: "On the Way to Jötunheim"; a touching poem, "Little Assunta," by Celia Thaxter, introduces the letter-press; "Sailor Boys" and "Phaeton Rogers" reach their conclusion; "The Castle of Bim," "Living Lanterns," "Adventures in the American Tropics" (continued), "The Grow's Nest," and "Fire!" are illustrated in a high style of art, and may be noted as among the chief attractions of the issue. "Pon-to's Visit" will surely reach the hilarious sympathies of the "little people." The departments are, as usual, excellent and practical, in matter and arrangement.

THE ATLANTIC MONTHLY for October—Houghton, Mifflin & Co., publishers, Boston, Mass.—has a fine display of articles, interesting and pleasure imparting. Col. T. W. Higginson presents a taking paper on "Carlyle's Laugh"; "River Driftwood" is a charming New England article; R. L. Dugdale discourses on the "Origin of Crime in Society"; Miss Elizabeth Stuart Phelps considers, in a way peculiar to herself, the problem, "Is God Good?" "H. H." has another (and an entertaining) Norwegian sketch; Rev. Phillips Brooks renders a tribute, comprehensive and varied, concerning the late Dean Stanley, and what he wrought while on earth as preacher, writer and man; "Dr. Brown's Practice" is further extended; Richard Grant White writes, in attractive style, an article on "The Two Hamlets," which admirers of Shakespeare (and who is not?) should certainly read; and other fine essays, etc., enter—into the departments and poetry by Mrs. Julia C. R. Dorr, Mrs. S. M. R. Pratt, and Dante Gabriel Rossetti—into the make-up of the present admirable number.

RECEIVED: THE BUILDER AND WOODWORKER, issued monthly at 176 Broadway, New York, Charles D. Lakey, publisher; Fred T. Hodgson, editor.

THE MANUFACTURER AND BUILDER (monthly), 37 Park Row, New York. H. N. Black, publisher; William H. Wald, editor.

The Secular Press Bureau.

PROF. S. B. BRITTAN, MANAGER.
Present Address, 29 Broad street, Newark, N. J.
This Bureau was established in 1874 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 earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.	CASH PLEDGED.
From Jan. 1st to Sept. 30th, (nine months).....	\$415.65
Melville C. Smith, New York.....	25.00
Frederic G. Baker, 12 Broadway, New York.....	10.00
M. E. Conner, Chicago, Ill.....	2.00
Augustus Day, Detroit, Mich.....	3.00
H. F. Clark, New York.....	3.00
Oak Leaf and Helping Hand.....	5.00
Charles Partridge, New York.....	50.00

Under the above heading, *The Two Worlds*, in copying Dr. Brittan's article on "Clairvoyance and Spiritualism" from the *Hartford Times*—which the *Banner* reproduced in its issue of Sept. 24th—says:

"It is, doubtless, largely owing to the labors of Dr. Brittan in this capacity, for which he possesses distinguished qualifications, that the tone of the press in general has greatly altered of late toward Spiritualism; and we venture to opine that our dignified neighbor, the *New York Times*, will not be loathe to make another exhibit of its conspicuous want of information and of correct thinking on the topics it has so confidently essayed to discuss."

In the connection it is not out of place to invite the attention of our readers to that department of effort in behalf of spiritual enlightenment, over which our able and scholarly co-laborer, Dr. HARRIS, presides. And we do this simply from a sense of duty, and without the slightest hint from him that such a service on our part would be agreeable. We have no question that the field of labor in which he is engaged was marked out for him by higher intelligences, nor that he is most worthily and efficiently performing the work to which he has been assigned. It seems but right, then, that those who are interested in the advancement of the truth, and have been gifted with the capacity for accumulating means, should contribute the funds necessary to enable him to devote his best energies to the work.

We have reason to believe that his needs for this work thus far have not been over-well supplied, and we gladly accede to the suggestion of a valued correspondent, in offering to receive and faithfully transmit any contributions for the Secular Press Bureau that may be entrusted to our care."

We are indeed gratified that there is at least one Spiritualistic journal in the United States besides the *Banner of Light* that appreciates the important work of the Secular Press Bureau. We expected, when we were called upon to aid our spirit friends in inaugurating this Bureau on earth, that we should have the hearty cooperation of every paper devoted to the cause; but bitter opposition took the place of duty in this respect, mysterious as it may appear. The new paper just started in New York—*The Two Worlds*—however, fully endorses the labors of Dr. Brittan in the capacity of Editor-at-Large, and asks that the good work be continued.

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.

Take Hop Bitters three times a day and you will have no Doctor bills to pay.
Women that have been given up to die have been cured by Lydia E. Pinkham's Vegetable Compound.

To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months, sent to any foreign country embraced in the Universal Postal Union.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eighth page.
Special Notices thirty cents per line. Minion, each insertion.
Business Cards forty cents per line. Agate, each insertion.
Notices in the editorial columns, large type, per line matter. Fifty cents per line.
Advertisements in all cases in advance.
\$25.00 per copy. Cuts will not be inserted.

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

SPECIAL NOTICES.

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

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 12d street, New York. Terms, \$3 and four-cent stamps. REGISTER YOUR LETTERS. O. I.

Dr. A. A. Andrews, Magnetic Healer, will remain at the Eagle House, Haverhill, Mass., during September. Jw S24.

ADVERTISEMENTS.

\$100,000
(WORTH OF BOOKS TO BE)

Given Away!

TO THOSE WHO SEND NEW SUBSCRIBERS TO

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