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Berkeley Hall.

Why Was Our President Taken Away?

A Trance Discourse, Deliyered by Spirit E. H. Chapin, through the Medial Instrumentality of

W. J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning,

Sept. 25th, 1891. (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 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 unbellef 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 be-

cause 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 sympathles 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 land 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 per

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 I 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 have ing 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 Leyond 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 pos-ess before. For in the nation's calamity, in the great sorrow which has over taken the world, we cannot fail to believe, we cannot fail to note with the certainty of the intuitions of the soul, that God doeth 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 acknowl-

edged as our chosen representative. When first the blow was struck, when the

assassin's ruthless hand was outstretched to suffered for the guilty in this or in any other sive. It was a work which could be quickly feetly-rounded life, may work through a healthy 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 instrument ality 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 gov ernments 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 authorita tive positions as those who were enposed to their advancement. What has Garfield's ca rear 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 Relook 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 innumerable, only leading to the downfall and misery of those who were hurried on by parti san 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 atroci ties which blanch the cheek? By no means! Woe 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 woe 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 thesea shore, 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

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 Guiteau? 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 be-

forehand 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

The man, woman or child who has done what e 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 attie 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

tial 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.

love divine things and are angelic in the celes-

Qur 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-

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 is a type of the new administration. 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 my 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 unfaltering 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 enof 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 carth'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 worshiping at the hrine 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 symphony 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 soul. We have infidelity to-day because men

mind, and through physical powers which also may themselves be employed in order to demonstrate the soul which matter enshrines, but which matter cannot evolve, but simply om-

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 wellknown 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. Ho was borne aloft oftentimes on the tide of angelic sympathy; he has been taken unto 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 be 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 deared him to the hearts of all who can appre- never failed to accomplish it fully, even unto the ciate true manly virtue. In his last hours, he glorious end. Where is our knightly here? Even accomplished in a few weeks a work so great with Lincoln, with Garrison, with all those who for this nation's elevation and safety, and for are illustrious because of their fight for truth the safety of the working-c sees and their em-players everywhere, that if you asked us how their country. Why do you mourn his loss? long Garfield lived in comparison with the length | 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 bedsides 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 paying 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 Rationalism and Spiritualism combined. It Greece and Rome fell together. Learning exwill be the religion of the intellect and of the listed among the Jews, but this did not save their tribes from dispersion. There may be cannot believe on trust and sacrifice reason in tremendous power of intellect, as wealth, in a order to obey the dictates of theology. At neism community, but it may be developed into crime is transitional only a passage way between a or into the sublimity of virtue. There may be gloomy room and a brilliantly lighted hall, attainment in art, industry, scientific knowl-The future religion will be a religion which edge and mechanical skill, immense general calls in the aid of material science in order to ability, and yet the nation may be morally demonstrate the touths of spiritual existence, bankrupt, though enjoying the advantages of The time will come when science will no doubt the most perfect secular education - I mean prove the existence of the soul. Man's intui- that education which teaches the brain to think tions and spiritual nature, struggling for a per-I and the brain to act, but which does not reach

they will rule by power, by the weapons of war- 1" Lead us not into temptation!" Then do not fare, and then these weapons will be afterward | lead your fellow-beings into temptation. Close turned against themselves and they will be | up all the gin-palaces you can and suppress the stricken to the dust.

We are supporters of the common schools, let them all be mathematicians, astronomers, into the path of destruction. musicians, painters and sculptors, if they can, and they can make their homes beautiful by the ituality 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 galvanized, lifeless creature, so far as at any moment strike you down, as might some terrible instrument of torture, which is exterenally beautiful, but which moves only in obedience to the deprayed 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 stead 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 urge that Guiteau shall be hung. Jesus says: "You shall not take an eye for an eye and a tooth for a tooth"; but nominal Christians say . lows"; 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 truthseekers 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, Terfullian, 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 forfeit popularity.

Remember that with Bible texts you can support anything you please. In slavery times ministers from their pulpits quoted the words, "God bath 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 char-Jesus at times seems to be impetuous, and mother loses her child she may send up to her 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 humbles

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 worshiped 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 spiritworld. If the nation asks to-day, what are we to do with Guiteau? 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 crimi-

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 President. Let us do what he would have done loved.

the soul. You may have a great people, but evil unto all, our petition is blasphemous. means of vice. [Applause.]

"Lead us not into temptation!" Then live We believe in the education of the people, and out your lives in such a manner that incentives that the more thoroughly they are educated to virtue may be momentarily multiplied. Save the better it will be for them. Let them learn your brother from the clutches of the destroyer, their Latin, their Greek and their Hebrew: and never be yourself the evil one to lead him

All prayers should be the voicings of the soul's unquenchable desire-the desire of our lives exercise of their combined efforts. The more being summed up in the glowing words which they know the greater will be their usefulness | fall from our tongues. And these prayers for when their souls are touched; but without spir- | 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. sympathy and power are concerned, that may 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 and literary improvement is paving the way for unite your feelings, thus helping to express and the spirit of love in our midst, when the reli- develop divine sentiments, and produce an ingion of Jesus shall become a practical power in-fluence 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 churches, coming from the study of the Bible, old idea of prayer was that God could be persuaded from doing evil unto his creatures if they curried favor with him. The new idea of prayer is that God helps everybody who "That man should be suspended from the gal-helps himself, and that we must work for our selves, 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

Our prayers must be in our lives. If some poor man, or poor woman or child, who has not 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 noorest 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 s 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 acter of Jesus cannot thus be assailed. If them, Is it not beautiful to feel that when the seems to claim honor for himself in the fourth darling one the very inspiration that he needs 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 as pirations 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 n ore 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 kindliness 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 our selves with the nation in every particular. Let our influence be for the elevation of the coun try, so that we may supply from within our selves 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 clevate 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

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 coun- SYNOPSIS OF SPIRITUAL PHENOMENA try'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 unto 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 Encrowns each conqueror in the fight. Each task performed, to him is given The welc'ming 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 Funereal robes, betokining loss; The sadd'ning symbols of distress, The pleading emblem of the cross The heart-felt tear, the strain of grief, The walling o'er life's faded leaf: Pass on from these, and plant the rose,

The lily o'er your hero's grave; Rear 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 bey 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 t We envy thy transcendent might, We see thee crowned as few can be For thine has been a wondrous fight; A self-made man," earth-minds exclaim "A heaven-developed soul," we claim.

True, all must live, and all must die, To be re-born in higher life: All tread some darkling vale of tears-All must encounter earthly strife; But what have mortal hearts to fear, When rison friends in light appear

Our noble countrymen, our brave Reformers, teachers, Saviours true; They constitute when freed from earth A shield invincible and new: They from their spheres of light above, Unite us in the bonds of love.

Adleu, brave President, adleu! Thou hast passed nearer unto God: Nearer to Him through suff'ring 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 "hove 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 n't 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 guestions, 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 Ranner, is 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 conseauences.

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 Peebles) 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 graver-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 jot-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

Spiritual Phenomena.

Written for the Banner of Light. Witnessed in Philadelphia in March, April and May, 1891.

> BY THOMAS R. 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 scances, 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 along the line of the circle, he gave us to understand that he came thus rigged out in compliment 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 scance 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 lodg-

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,

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." 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 preëminently 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 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 inpeture, to the medium. Alat this particular inneture, 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 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 cu-tomary 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 seances for materialization with Mr. James, at is home, on the 11th and 15th of March 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:

"Boston, 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 adand in a short time assumed the character and | vertise two evening séances a week for trance length of the dress she usually materializes in. communications. I attended the first one at

which I found myself alone. After a few weeks the advertisements were withdrawn from the papers, for the reason, as I was told by Mrs. James, that not a single individual beside myself had ever attended an advertised circle. The cry of "fraud" has been raised against Alfred James, and hundreds of professed Spiritualists reccho the cry without taking the least pains to ascertain, by personal investigation, the truth or falsehood of the report. I will here relate an unusual spirit manifestation that I was previously cognizant of, that occurred some time after the alleged exposure of Alfred James some one or two years ago, in which affair the "two brothers" of Brooklyn took a prominent part. Instead of accepting personal accusation or public clamor as evidence of either the guilt or the genuineness and honesty of mediums charged with illicit practices in the exercise of their mediumship, it has been my habit (when not too far distant) to visit recently "exposed" (so-called) mediums in person, and test their spiritual gifts in my own way, which is to afford their spirit guides, so far as practicable, the necessary harmonious conditions, and then leave it entirely to them to furnish the proof of the genuineness of the medium they control by the manifestations that may occur. I am happy in being able to aver that in pursuing this course with quite a number of alleged exposures of materializing mediums, I have not yet found in a single instance a case wherein the guides were not competent to completely vindicate their mediums from a semblance of trickery or fraud. My researches and experiences, however, taught me long since that through the well known power spirits possess of passing matter through matter, all that is required to "expose" perfeetly honest materializing mediums, in a popular sense, is to surround them, when entranced in the cabinet, with a circle of investigators or others, in whose minds the expectation or desire of witnessing a fraudulent manifestation is the paramount sentiment, when, through the law that so emphatically applies to the spiritual phenomena of "like attracting like," a class of spirits may be drawn to the premises who are in such close rapport and sympathy with the sitters in the circle that the influences brought about by the conjunction of the opposing forcesof both worlds combined may overpower the guides of the mediums, and leave them helpless in their hands. Under such circumstances I have no doubt the alleged exposure of most, if not all of our test mediums, have been brought

Both before and after the alleged exposure of James I had occasionally met both the Brooklyn brothers at spiritual circles, especially at those of Mrs. Hattie D. Wilson's, held some three winters ago at 117 11th street. New York. and again in the winter of 1879-80 in Poplar street (I think), Brooklyn; and on more than one occasion I remarked the wonderful skeptical turn of both their minds. Mrs. Wilson's cabinet was of the simplest and most primitive kind, being made of some second-hand box boards that had been used for merchandise, fastened together with hooks, so that it could be taken down and packed one side during the day, to accommodate her narrow apartments. Probably both the brothers had helped put this cabinet together in scores of instances, and yet before Mrs. Wilson took her seat they one or both would inspect the cabinet in quest of fraudulent contrivances as minutely as if they were looking for a lost cambric needle. And again, before the medium took her seat inside they would require her mouth to be tightly sealed with a sticking-plaster, and see that it was faithfully secured (which she was compelled to wear all the weary hours she sat entranced), lest she should simulate the voices of the scores of materialized spirits that manifested at the medium's circles. This, too, after one of the brothers told me that he had proved the entire genuineness of Mrs. Wilson, in full an "hundred" instances. Nor has either of them, so far as I have heard, ever cast a doubt by word or line upon it, but to the contrary. And yet I have no doubt that both these men are perfectly honest in their intentions. They are simply of a numerous class of Spiritualists for whom a full belief in the phenomena of spirit-form materialization is too wonderful a thing to believe; they being of the kind of minds alluded to by the poet, who, being convinced against their will, remain of the same opinion still. Believing them (notwithstanding their lack of spiritual development) to be both, morally speaking, men of honest and truthful minds. I have never from the first suspected either of them of knowingly and by design having resorted to any dishonest practices in bringing that "alleged exposure" about. But I have thought, and still think, that their presence in the circle may have been more than once an important factor, through the suspicions in their minds being reflected spiritually, and thereby attracting a class of spirits inimical to the success of the manifestations, who used them (perhaps in common with others like themselves in belief present) as mediums for the production of the physical phenomena of passing material things into the cabinet, that their introduction might be charged to the entranced medium, and thus a stigma be fastened on Modern Spiritualism.

idea ever crossed my mind that friendly spirits ever passed any extraneous materials into the cabinets of materializing mediums. But soon a change came over my views in this respect. It was sometime, I think, in the month of February, not a long time before my departure from New York for Philadelphia, when I expected to have an opportunity of testing the genuineness of Mr. James's mediumship after the manner that I have described, that I attended a public séance for materialization at Mrs. Wilson's at Brooklyn. Early in the evening one of the cabinet spirits beckoned me to the window and handed me a small piece of fur, quietly remarking, viva voce, that it was given me for a purpose. A little while after this a rollicking, funny cabinet spirit, known as 'Coon," came to the cabinet window and called me to him. By obtruding his face close to mine and other signs and remarks, I was prompted to ask him to let me pull-his moustache (as I have done in other instances to test its firmness). To my surprise, contrary to my hitherto uniform experience, the hair started from his upper lip. "Why," said I, "Coon, it starts from your face; you are wearing a false moustache." He first said "no," but immediately rejoined, viva voce, as he pressed it with his fingers into place again, "Yes, you did start

Up to this time and after, I do not think the

it a little." The next day I took the little piece of fur (which I had now discovered was cut in the form of half a moustache) to a furrier in Fifth skin of a Siberian animal (I think a fox, but am

Mrs. Wilson, and asked her spirit Indian guide, "Wahoo," to explain to me what the singular manifestation meant. The Indian replied it izing mediums did on some occasions convey ums to assist in the manifestations, but not with any fraudulent intention.

Not long after this I went to Philadelphia, and on the 11th and 15th 6f March had two highly satisfactory private materializing scances with Mr. James, at his own house, using a curtain only for a temporary cabinet. Quite a number of forms were materialized, largely of an Oriental order, and if what I saw there on those two occasions were not genuine manifestations, I feel sure that I have never seen

I make the following extracts from an account of the seance held on the 15th of March, 1880, from the Banner of Light of May 1st, 1880:

"On my asking why such a preponderance of Oriental spirits materialize at Mr. James's circles, I was told by the spirit then in control of his organism that the immediate band of spirits the control of the organism that the immediate band of spirits the control of the organism that the immediate band of spirits the control of the organism that the control of the c his organism that the immediate band of spirits that control his manifestations are Egyptians of the sixteenth and seventeenth centuries, back of whom and working in unison with them are numerous other bands of Chaldeans, Ninevites and Babylonians, who work in concert with the Egyptian band, through the direct agency of two principal Egyptian spirits whose earth names were Mustapha, a viceroy, and Omar, a high priest or mufti. Hence the sympathies of the medium's controlling guides being naturally inclined toward their kindred, lead them to favor the Oriental rather than lead them to favor the Oriental rather than the European and more northern races."

Whilst with Mr. James at this time I learned, from both him and his guides, that both the medium and they had been cognizant of his taking certain small strips of white and dark muslin into his cabinet, respecting which I extract from the same article in the Banner as follows:

"Mr. James confessed to me (what he alleged he had never denied) that on certain occasions he had taken with him into the cabinet remnants of white and black muslin (never, as he stated, to exceed ten yards in all), not, as he stated, to exceed ten yards in all), not, as he said, for the purpose of perpetrating fraud, but for the reason that when his vital powers were weak and low, the spirits could expand or mul-tiply the same into the drapery and garments that were needed for the manifestations, from a nucleus however scanty, with much less ef-fort and exhaustion of his vital powers than they could when they were obliged to condense and manufacture the required articles wholly from the surrounding elements in the atmo-sphere and room."

Although I myself, as well probably as most other investigators, would seriously object to either mortals or spirits taking any adjuncts into cabinets, to assist in the manifestations, unless it was done with the full knowledge of all the sitters present, there is certainly a show of reason in such a procedure. Most persons who have had much experience in the phenomena of form-materialization, have witnessed the manufacture or materialization of lace by the spirits. Both my wife and daughters have a remarkable faculty in this direction, and I have particularly observed that when they bring with them a little book-shaped block as a nucleus (which they often do) to begin with, they make the lace with much greater rapidity than when they are obliged to gather the elements entirely from the atmosphere and surroundings. In the latter case they seem obliged to manipulate some unseen substance with their fingers and thumbs quite a time before the lace gets started. And so, again. when they dematerialize the lace, which I have often seen them do in full view of all the company, they cause it to disappear with great facility, by yards until the last, when they will be a considerable time engaged in dematerializing a very small invisible portion or nucleus before they spread out their hands and fingers in token Both the Old and New Testaments contain ful of meal in a barrel and a little oil in a cruse" prophet and medium, Elijah, might not have been able to do the great work he did with like facility. So, again, we find it recorded in the New Testament that when Jesus of Nazareth fed the five thousand of his famishing followers in the wilderness, he required his disciples to first place in his hands the "five loaves and two fishes" before he commanded the multitude to sit down and eat thereof.

Returning to my communication in the Banner of May 1st, 1880. I quote:

"I asked the communicating guide of the medium to inform us whether Mr. James was fully conscious of what he was doing when he took the strips of black and white cambric with him surreptitiously into the cabinet. The answer came: 'Our medium is a very sensitive man, and is under influence a large part of the time, even when he is engaged in his every-day affairs. He knew by impression what he was about when he took the things into the cabinet, although he was not fully conscious of what the attendant spirits were doing. When the proper time comes we expect to be able to fully and publicly vin dicate the honesty of our medium, and that under absolute conditions; but we must wait for a certain refinement of his physical body before it can be satisfactorily done. Material-izing mediumship (continued the communicating spirit) is one of the hardest phases, because it destroys identity; and unless surroundings are of the best and most harmonious kind, trouble and injustice to the medium will always be the result."

(I think there were never truer words uttered by spirit or mortal than those in the last sentence.)

At a sitting for communications I held with Alfred James a short time before I last left Philadelphia, both the guide of the medium, and James when in a normal condition, corroborated the fact as stated above, that the small strips of muslin had been taken through the promptings of his legitimate spirit guides, and for the purpose described. The guides of the medium also told me that it was not their purpose to permit their medium to sit for form-materializations again until they had developed his powers sufficiently to produce the phenomena in full light, which they hoped to be able to accomplish by

the next winter months. At a private sitting I had with Alfred James, Tuesday, April 26th, the Indian guide of the medium told me that he wanted me to remember what he was about to say, merely as a test of the medium's powers. 'Said he, substantially: "Within nine or ten days you will hear of the death of a slim man in New York—a little bald, about fifty or sixty years old—who will come to you a few days after his death."

I think it was five days after this that I read in a New York paper of the sudden death of John W. Minturn on the day before (April 30th), aged forty-two years. Although I had made a note of the Indian's prophecy at the time, it did Avenue, near Fourteenth street, and asked him | not occur to me that it could relate to the death what it was? He said it was a piece of the of Mr. Minturn. On Friday evening, May 6th. a week after J. W. Minturn's death, he mate-

over to Brooklyn and had a trance sitting with In passing through New York I made particu- minds were gathered to listen to the words of lar inquiries about Mr. Minturn's personal appearance, and found that it corresponded substantially with the form that came to meat formerly of Boston, a fine medium, who is actwas to let me know that the guides of material- Gordon's (he wore a moustache but no beard), excepting in age and being slim. He was not small articles into the cabinets of their medi-fleshy, but still not by any means remarkably in beautiful poetic strain, after which for near slim. Notwithstanding these discrepancies, I have but little doubt that it was his spirit that came to me on the several occasions, within one week after his death, through Mr. Fletcher and Mr. Gordon, as I have described. If this is the and instrumental, and about a dozen persons fact, it would seem that the Indian guide of Alfred James saw prophetically on the 26th of April that a man in New York, then in full health and the prime of life, would pass away suddenly within nine or ten days, and manifest his spirit presence to me in a few days after his. death—all of which prognostications occurred gels," after which his inspirers answered severto the little James Indian guide, claimed to have been a Shawnee chief called Chawanska (which means "firm rock"), who fought more than a century ago on the side of the French at the battle near Fort Duquesne (now Pittsburgh), in which the English were defeated and the commanding General Braddock was killed. Cha-ent will add that W. J. Colville lectured on wanska was called "Wild Cat" by the English.

SEANCE WITH MR. FITTON.

To the Editor of the Banner of Light:

Having on various occasions witnessed the phenomena of materialization as manifested in the presence of some twelve or fifteen of our noted mediums, I gladly accepted an invitation to attend, with my wife, his last scance before his departure for a brief visit to England. Four ladies and four gentlemen, including Mr. Fitton, met Friday afternoon, and extemporized a cabinet in a corner of the room, using a tablespread for the curtain, behind which Mr. Fitton sat entranced. Soon after the light was extinguished a luminous spot appeared on the floor within two feet of the circle, and fully eight feet from the cabinet, where, throughout the scance, the medium could be located by his heavy breathing, not to mention the various influences talking through his organism, while forms were outside the cabinet.

The luminous spot increased rapidly in size, gradually rising and assuming a definite shape, until before us stood Dr. Scott, the leader of the medium's band, but entirely unlike Mr. Fitton in height, form, feature and voice, which is a full rich tone.

Dr. Scott carried in his left hand that wonder ful spirit-light; enveloped in several thicknesses of his flowing white garment, to protect it, as he explained, from the magnetism of our eyes. With it he illuminated himself from the crown of his head to his feet, but he took especial pains that each one present should be fully convinced, yes, know beyond all doubt, if doubt could exist after we had witnessed the formative process in our very midst, that he was not the medium; and to accomplish this end he repeatedly went before each one present, placing his face within six inches of theirs, illuminating every part of his face perfectly, while with his right hand he shook hands, stroked their head and face, and allowed them to handle his garments, which felt as though made of exceedingly fine and soft fabric. During this inspection Dr. Scott talked freely with all present; afterward he dematerialized in front of us, the last seen being his beautiful face clearly illuminated as it rested on the floor for an instant. One of the circle now lit the lamp, when Dr. Scott came from the cabinet in the usual manner, but with remarkable strength, as each one had evidence of in his firm shake of the hand. He talked in perfectly natural tones with all present. Standing just inside the cabinet, but holding back the curtain, he slowly dematerithat it is all dissolved again into the elements. alized in full view of the circle. The lamp was again extinguished, and this time "Summer many illustrations of this spiritual principle in Blossom," an East India maiden, came with the taking special pains that each mem that the widow of Zidon had yet left a "hand- ber of the circle should realize that both the medium and herself were two different persons as a nucleus to begin with, possibly the great in body and spirit, additional evidence being obtained by the control in possession of the medium talking with us and with "Summer Blossom" while she was in our presence. When she stepped into the cabinet the lamp was lighted and turned up so full I could tell the hour from my watch while standing in the centre of the room. "Summer Blossom" now came from the cabinet, evidently very happy, as she insisted on each one getting up to have a dance with her. Afterward she placed a chair in the centre of the room, and by turns nearly all were invited to it, while she sat in their laps, examined their jewelry, and seemed withal quite at ease. Those whom she kissed remarked the naturalness. The writer observed the spirit very carefully while she was looking at his watch, and knows it could not be the medium. The shape of the face, color of the skin of face and hands. the hair, the form, and in short, every detail was purely East Indian. After further exhibition of her strength and skill in dancing she dematerialized, as did Dr. Scott, in full view of all in the circle. Afterward "Madame Vine" filled the room with the finest perfume of flowers. The unanimous verdict of all present (the names can be given if desired) was, that it was completely satisfactory in all respects, and fully

proved the truth of spirit return. T. E. BOND. Yours for the truth.

Spiritualism in the Rural Districts. To the Editor of the Banner of Light: It is interesting to note the progress of the truth in those districts where, somewhat removed from the bustle of city life, conservative ideas seem more deeply rooted in the minds of people than in those large centres of industry where breadth of thought results from the union of many peoples. Some short time ago your readers were favored with a beautiful description of Greenwich, Mass., and a glowing tribute to the generosity and devotion to truth of the Messrs. Smith, Organ Manufacturers, one of whom owns a beautiful residence in that picturesque village. Mrs. Cora L. V. Richmond, during the sessions of the Lake Pleasant Camp-Meeting, stirred the people of that Orthodox place as they had rarely been stirred before. Scarcely had Mrs. Richmond taken her departure before Mr. H. W. Smith extended a cordial invitation to another of our well-known workers, W. J. Colville, to spend a few days amid the beauties of Nature and partake of the bounteous hospitality of his consecrated home, a place almost entirely devoted to the cultivation and expression of spiritual gifts.

In answer to this kindly call Mr. Colville arranged to spend Thursday and Friday, September 15th and 16th, with Mr. Smith and family, devoting the evenings to receptions. On his arrival he found the rooms beautifully decorated in honor of "Winoona," his poetical guide, whose special reception took place on Thursrialized as I have described at H. C. Gordon's day evening. It was a most enjoyable occasion;

I think it was on the same day that I crossed seance-and on Monday, the 9th, a second time. a numerous but select company of prepared wisdom in prose and verse, which this exalted spirit so freely pours forth. Nellie B. Lochlan, ively engaged in Greenwich, under influence of her guide, "Silver Star," greeted "Winoona' ly two hours the company were delighted with the instruction and encouragement imparted to them in "Winoona's" inimitable way. The , exercises were enlivened with fine music, vocal received personal poems and symbolic names, all of which seemed to delight the recipients.

On Friday, Mr. Colville lectured under influence of his guides in the same beautiful rooms to a large and, highly appreciative audience, on The Spiritual Harvest and the Reaping Aual questions, and "Winoona" delivered an unusually fine poem. Messrs, H. W. and Eli Smith are among the stanchest adherents to the spiritual cause, and are both unostentationally doing a grand work in the interest of humanity. Before closing this brief epistle your correspond Tuesday, Sept. 13th, to a large audience, on 'The Distinctive Mission of Spiritualism," in the Town Hall, Lunenburg, Mass., under the auspices of a benevolent Boston lady. The affair was a grand success.

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BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 25 and 7°P. M., in Union Itali. Charles Holden. President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Itali, on Madison street, near Bishop Court, at 12:30 and closes at 2:30°P. M. every Sunday. All are invited. Z. T. Griffen.

Z. T. Griffen.

CLEV FLAND, OHIO,—The First Religious Society of Progressive Spiritualists useus fregularly in Weisgerber's Hail, corner Pro-peet and Brownell streets, at 72 r. M. Thomas Lees, President; Tillie H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 1092 A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watelman), 105 Gross street, Cleveland, O. Gross B. B. William, Mrs. Spirit, Society, of Chris. CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meetsevery Sunday, at 7½ r. M., at Elos Free Library Rooms, Iowa Avenne, Inspirational speaking, Dr. J. L. Elos, President; Mrs. Nannio V. Watren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. HANSON, MANS,—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer.

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LYNN, MANS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 m and 6½ r. m., under direction of Dr. George Burdett.

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

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MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 6½ P. M. in 1ts hall, No. 14 Opera House Block, Hanover street. Asa Emery, President; Joseph Freschi, Vice President; G. F. Rumrill, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 35 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; Wil-

llam Hunt, Assistant Conductor; Mrs. M. A. Newton,

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PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Fairington Block, Congress street, at 2½ and 7½ o'clock, Speakers and mediums desirons of visiting Portland under the auspices of the Society, will address H. C. Berry, 70. Lincoln street.

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PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 10½ A. M. and 7% P.M. at the half corner Spring Garden and sthistreets, The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at the half corner Sping Garden and sthistreets. Everyhody welcome. The Second Association of Spiritualists hads conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

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Pearls.

He most of all doth bathe in bliss That hath a quiet mind. -[Thomas, Lord laux.

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

BETTER THINGS. Better to walk the real miseen than watch the hour's

event: Better the "Well done!" at the last than the air with

Better to have a quiet grief than burrying delight; Better the twilight of the dawn than the noonday burning 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 .-

A WINTER SUNSULT. Tis sunset, and these wintry skies Look soft and fair as those of May; A rosy light along there lies. The birsh of the fast-fading day,

Oh, sunset hour! what memories throng To nil thy presence brief and bright, Tall all of trial, pain and wrong Fade in thy gentle, healing light! And other eyes and far-off skles: And voices sweet as angel's sone. Diend with the countless harmonies That to this hallowed time belong. H. J. L., in Buston Franscript.

A man, to be a success, must not be a pure idealism. but he must have rices. He does not want to be sun-dazzled or sun-bland, but he must have glimmer enough to keep blin from knocking his head against the wall.

The Rostrum.

Three Curses, and How to Remove Them.

A Lecture Delivered through the Medial Instrumentality of

E. W. WALLIS.

So cally 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, carnestly 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 untold 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 unscrupulous 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 generally admitted. You know of the dens of infamy, the dark alleys, noisome cellars, as well as crowded garrets, 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 Omnipotent Being, does he allow these conditions to continue, or why have instituted them at all?" Why does man, by 111s 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 answer these questions we do not anticipate winning 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 with the "Three Curses, and How to Remove

It has been thought that the greatest curse to humanity is Death; very often trouble, bereavement, 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 incident in the eternal career of the soul; a birth into a higher life. On this point many need proof and demonstration; hence it becomes necessary to investigate every condition of life and consciousness, to understand human nature physically and mentally, and open up communication with those who have passed the Rubicon. This can alone be accomplished not sow, in the predispositions to justice and through Spiritualism; all other systems "be- right, and in the social and intellectual freedom lieve," or "deny," but Spiritualism proces the you enjoy, exactly as by hereditary transmisspirit-existence beyond the tomb. Death is not, therefore, a curse, but a circumstance in version you experience the ill consequences of the life of the individual which each must experience. Trouble, failure and sorrow may seem at the time great evils; but how often they have proved incentives to more carnest ganisms of their offspring; ay, even more than efforts and ultimate success, or have been the means of enlightening, chastening and disci- the scope of mental expression and "crib, plining men into intelligent conformity with the laws of right and helpfulness. Many a soul lits fullest manifestation-give a bias to the dislooking 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 nurified and ennobled, so that pain was the angel of healing in disguise. From the able success in after years, and habits formed heights of power, wisdom and purity, reading | in infancy are rarely outgrown in after-life. life's record by the light of the higher state, he would not have it otherwise; the failures, trials and dangers, the mistakes and follies are ling to the state of the mind, so will be the charseen to have been the means of progress, and

deavoring to amend the disordered state of or- the drama of life. gan or organism. Consequently it becomes neg . We have shown that primal ignorance in the we ask your attention.

is termed the "drink traffic," and here is a palpable evil, a widespread curse upon human society. Its baleful influences are found in all conditions of life; from the highest branches to the roots of the social tree this direful drinkcurse is blighting and samping the whole energies of humanity. Scarcely a home but its fearful presence has been manifest—some relative or friend has fallen a victim to its ravages, dethroning reason, destroying affection, unbalancing judgment, and wreeking the finest specimens of humanity, causing untold misery, and by hereditary transmission to future generations, entailing a legacy of evil consequences that will be a heavy burden to bear. Vice, crime, disease, cruelty, insanity and death follow its trail everywhere. Intemperance, however, has a much wider application than this; it is not contined to drink alone. To comprehend temperance and its opposite, intemperance, 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 outwrought. By effort and exercise, man gains an intelligent comprehension of his powers, and learns how to order his life; he becomes responsible 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 cause 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. Following this in rapid succession, the latent powers unfold, the affectional nature is manifest in power led to unjust wars of aggrandizement the childish delight and love evidenced for those who love in return. By-and-by come the intellectual 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 eyil. 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 innocency is forsaken; henceforth 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- ful fields of industry to live in idleness and be 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 existing type of the whole race; each child's experi- the fact of the brotherhood of humanity and 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-historic man; the barbarians, the savage cavemen, the early children of Nature, and instead of a Golden Age you find men little in ad- | fault; until the people insist on justice, and revance of the animals around them; not created perfect in physical structure and mental endowment, or with knowledge and power to be virtuous and just, but animals, living a sensuous life, with faint gleamings of the affectional nature, foreshadowings of the intellect of this age, and the prophecy of present day moral perceptions and spiritual experiences.

The Bible of Nature, the Book of God, records the fact that the human race began in the inand 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 powquence of the doing and daving of your ancesblood 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 outcome 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 sion of disease and tendency to excess or pertheir ignorance and misconduct. It is a recognized fact that parents provide the elements for the healthy or imperfect fashioning of the orthis, they supply conditions that tend to limit cabin and confine" the spirit so as to prevent position so that many are born with predisposing tendencies to crime, sensuality or violence. Following these inherited conditions the surbear upon the young largely affect their prob-

Spiritualism reveals that there are other influences at work, viz.: the disembodied 1 Accord-

that could be driven from the system by drugs temptations around you. Jutemperance, then, —regarded as the work of the devil on the curse † is not of to-day alone, but is related to the past; of God. Now it is known that disease is the excesses, perversions and abuses are largely result and not the cause; that pain is the voice the results of hereditary transmission, as also of Nature protesting against wrong and cu- of the ignorance and folly of present actors in

cessary to discover the originating cause of the race and individual has been the prolific parent discomfort and remove it; to understand the of all the evils that curse humanity. Thus iglaws of health. Conform to them, and happi- | norance of the true nature of man, of the right ness and immunity will follow. Disease, there- juse of his functions, and the legitimate exercise fore, is the friend and warning guide of man, of his faculties has caused immense suffering, and not a curse. Death, trouble, and disease, which together with superstitious fears and although said to be the curses of God because selfish claims and conduct have added to the of "original sin," are not the curses to which amount. Ignorance, therefore, is the second curse to which we refer, and which is respon-The curse of intemperance is one that exists sible for the intemperance of diet, dress and everywhere. Intemperance is applied to what drink—the intemperance manifest in the inversion of any faculty or propensity.

The self-regarding propensities have been abnormally exercised at the expense of the general development. At the root of all social life is the power to love and be loved. This loveelement is the great energizer of all action, the motive power or underlying potency of all effort. What have not men achieved and women borne prompted and sustained by love! Where wisely directed and linked with moral purpose, it has given us our noblest men and women. A Jesus, a Howard, a Fox, a Washington, a Newton, a Socrates, a Joan of Arc, a Paine, a Gladstone or a Garfield-all have presented examples of the power of love in combination with patriotism, philosophy, moral purpose or humanitarian sympathy. When amativeness is rightly exercised, it blesses the home, binds heart to heart, and makes the family circle holy, sweet and beautiful. Pure, unselfish love is divine; but this love-power is subject to perversion, and its expression may degenerate, through ignorance, into intemper ate or unholy manifestations, causing loss of dignity and self-respect, without which it is impossible to win the respect and esteem of others, or become a useful member of the community. In exactly the same manner, caution, which rightly employed will govern and prevent excess, may become perverted until its possessor acts from motives of policy alone; and when combined with excessive acquisitivenets, becomes miserly, barsh, unscrupulous and grasping. Temperance, therefore, must be employed in all things-no immoderate practices indulged in, but all be controlled by reason, 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 intemperance, preventing or retarding reform: for when a man's interests are bound up in existing evils, and he thrives-by their continuance, 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 practices which, if brought to the bar of strict morality, would be found unjust and tyranni-As of late "British interests" was the watchword in the old country, and an appeal to the popular selfishness overbalanced the nation's moral sense for a time, and the greed for and tyranny which the nation, in its sober moments, 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, because 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 endurance; serviceable men, the very strength and flower of the land, are taken from the usefood for powder-non-producers that must be slaved for and maintained by the toilers who cannot enjoy the results of their labors; and the unity of interests, is lost sight of in this insane 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 altogether responsible: it is the selfishness and the indifference of the whole nation that is at fuse to be passive participators 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 capitalists, whose whole ambition is to become mil lionaires, no matter who suffers-whose religion is to get rich at whatever cost-curses humanity and causes untold privations and pain. Then there are the three professions, honorable and respectable as they are termed, viz.: fantile state, and through error and misappli- the doctor, the lawyer, and the priest. We cation, driven by necessity and internal im- have no word to say against the action of those pulse, learned of rights and possibilities, and who become physicians to heal the sick, or the to your better sense and judgment in dealing slowly became conscious of inherent powers; 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, ers are you free and great, but as the conse- and would truly help heal the breaches between men and link them in friendship again. tors—thanks to the martyrs who shed their 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 foster 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 dormas and creeds fetter their intellects and subject them to the most cruel of all tyrannies, that of fear and slavery to their false authority-wresting from individuals the right of private judgment 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, failing, will use their power to crush you.

So with the doctor, who should minister to the sick and teach "them liow to maintain health, heal their infirmities and advise for future conduct. Instead of which he makes no inquiries into the cause, simply asks the symptoms, feels the pulse, looks wise, sends the drugs (which too often make the injury worse), roundings and educational influences brought to | and pockets his fees, caring little as to the ultimate result-giving no advice as to the cause or counsel how to prevent a recurrence of the inharmony. It would be wise to adopt the Chinese method, and pay the physician to keep you

perate living. You know that the largest proportion of disease is begotten by filth, immorality and perverted appetites. Nervous debility, indigestion, consumption, scrofula, and many other complaints, are the punishment of nature for sin-or violation of her laws-and lecturers upon health, hygiene, diet, physiology and anatomy, phrenology and temperance, are needed, so that the people may no longer live in ignorance 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 lawver-to assist in obtaining justice that truth and right may prevail; but, instead, there are too many whose efforts are expended rather to create opposition, 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 designing heap up colossal fortunes. Thus individual interests and selfishness produce perfidiousness, 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 deprayed 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 improving the state of society by individual reform, 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 enough to recognize the existence of the evil: it is absolutely 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 roice and pen and practice must be raised on the side of truth and justice, virtue and sobricty, so that, by individual reform, moral suasion 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 hings: thus the vested interests of the drinkmaker 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 speculative 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 gratification, 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 restore you, the religion you hope to get to heaver 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 legacy will you leave to the incoming generations? Shall they "rise up and call you blessed" for the good you have done, or ci 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 miserable seltishness, 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 conventionality, 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 righteousness, 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, vorse 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 employ his talents well for his own development 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 happiness of all. Any injustice inflicted upon another 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, propensity 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 monent, 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, heologians 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, well, and stop his salary when you are sick. It ignorance and folly into full and free expression would be wiser to have teachers of health and and perfect harmony with the Absolute Wisacter of the spirits in sympathy with you, either how to avoid disease, than keep an army of men dom of the Universe. The existing conditions aids to knowledge, strength and freedom. Dis- to help you if your purposes are pure, or to who make their living by disease, nine-tenths of life are incidental to the present stage of ease has too long been regarded as an entity drag you down to their level if you yield to the of which is the outcome of vicious and intem- development, and the concrete result of past

states which are being rapidly outgrown. While we have painted the curses in all their hideousness, 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 happiness 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 principles 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 freedom 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 responsibility for their continuance, and your obligations to aid in the work of reform fairly shouldered, until temperance in all things, knowledge 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 lasting 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, sympathetic, 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 beginning 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-Then, carnestly erty, equality and fraternity." laboring for the good of all; admitting the universal 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, prayerfully mounting the hill of difficulty bearing life's burdens and learning its lessons, will humanity 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 increased; that education may bless the earth, and call forth latent powers into wise and virtuous application; that moral and spiritual perceptions 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 sacrifice 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.

he Message-Department—A Verlification—An Experience with Dr. Mansfield—Unexpected Communications in the Gaelle Language.

o 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 readers it is invaluable.

There appeared in its columns, March 5th, a message which I personally can youch 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 communicated 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 exercised 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 myself (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 conversing 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 past observed the weight of care and distress of your mind, touching your experiences in Spiritualism. At times you believe, and then at others you doubt, but let me say to you as Leaves gold to Hig disable to

others you doubt, but let me say to Jesus said to His disciples:

Agus ma ta Dia mar Sin a' Sqeadachadh an fhooir, a ta r diagh sa' in hachan, agus am màireach air a theigeadh san àmhuinn: naah mor is mó a Segesdaichaes e Sibhse. O dhaoine air bheag creidimh?—Matthew vi: 30.

Your mother, JANETT McLeod.

Being at Mr. Mansfield's on a recent Sunday, not expecting any communication, he was unexpectedly controlled to write another message in English, closing with these quotations:

Cha' n'eil neach aun a thugea, Cha' 'n'eil neach aun a tha' giarridh Dhi.
Chlaon iad nile as an t. Slighe tha iad nile me thabloch, cha 'n.eil neach a tha deanamh maith cha 'n.eil fu, a h. aon.— Ito. iii.: 11, 12.
Your mother,
To John McLeod.
JANNETT McLeod.
May 8, 1881.

To me those letters are grand tests of the identity of a noble woman who has been over forty years in spirit-life. The quickness and accuracy with which Mr. Mansfield can produce such letters distinguishes him as the most wonderful medium living; but that is not all, his heart is as good as his mediumship.

JOHN McLEOD.

Fairbank Hall.

"The Nation's Sorrow: Shall it be Changed to Joy?"

A Discourse Delivered by Spirit Abraham Lin coln, through the instrumentality of MRS. CORA L. V. RICHMOND At Fairbank Hall, Chicago, on the Evening of Sept. 25th; 1881.

"The Lord is my shepherd; I shall not want; he maketh me to lie down in green pastures: he leadeth me beside the still waters. And God shall wipe away all tears from their

eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed

The voice of God speaketh to the nations of the earth, even to the remotest corners there-

No funeral pomp is ours; no sound as of Rachel mourning without comfort; no pomp of imperial Casar laid low while Rome is secretly rejoicing; no sacrifice like that which freedom might give sometimes when a life goes out for her sake, and when truth makes sorrow dumb. A nation mourns, the world is in sympathy, human hearts are linked by a simple bond of sorrow for the life of a man. This is the human side. There is not even the excuse of personal enmity; there is no excuse of national emergency; there is no wrong to redress and no right to promote-'tis a simple, unprovoked

The poor worm by whose hand this life went out into larger glory deserves more compassion and sympathy, crawling in the dust of fear at this hour, than they who sit by the widowed hearthstone, or she whose aged eyes are fast perceiving the light of immortality. Let us look upon this in the loftier guise of a sudden and significant shock that a nation needs.

Albeit these things must come, but woe to those by whom they come. It is such an event as may come to any household, any community, any nation, at any hour. It is such an event as is the result of the conflicting social and moral elements in the world to-day. It is removed from the sphere of either patriotism or politics. It comes to the regulation level of human consciousness. It is to be measured by the usual moral standards of the world. It means whatever such an event means in the most uneventful human life. Then it means merely the sudden message by the hand of an assassin that takes away a good life, transplanting it to the world of spirits. It means whatever lesson that ange can bring to family, fireside community or nation; and, stripped of all possible breath of partisanship, it is the every-day lesson of human life, and the change that men call death. Let none attempt to exalt this event to the standard of political martyrdom, nor attempt to exalt it to anything but the sublime spectacle of a heroic life that has fulfilled its duty, performed its task, struggled with the unseen, seeming foe, and been vanquished by material death to triumph in immortal life. Many panegyrics will be pronounced this day; to-morrow many lessons will be portrayed by the event of this hour, but the one sublime lesson, and that alone which can be drawn from this event, is that lesson of life and death, of time and eternity, of that preparation which to individuals or nations must make men ready for the hand of the unseen messenger at any time; and whatsoever can do this, be it a voice from the spiritual world, be it the consciousness of an immortal life gained through some such instrumentality, be it the testimony of those who, having experienced this change, can add their word and their voice of vital import, this lesson must be the one enforced upon

You may have your dead; they may be lying in your house clothed in the vestal raiment of the tomb at this hour, or but lately but away. with the folded doors of the tomb between you and their lifeless forms; and you to-day and yesterday may have felt the agony of that yearning uncertainty and doubt, with desire to know whither they have gone; to feel the great heart-beats of their life and love, and understand whither they have drifted under the pinion of this silent messenger. You have agonized as another family and wife agonize at this hour-as those have done before, not known to the nation or to the world, but only seen in the silence of your hearts and perceived by the Infinite Love. This man's life, great as it was, and amounting sometimes to genius; distinct as it was in characteristics and duty; perfect as it was in the expression of the typical patriot of this country, is no more valuable in the sight of the Infinite Father than the life that goes out from the lowliest household in this or any land; is no more important in the kingdom of eternity than the life that has no mourning friend; than him whose body may be found floating in the river, drawn thither by the great tide of misfortune and circumstance. So that what I say to-night applies no more to this than to all individuals that, passing from time to eternity, leave the measure of their life upon earth to grapple with spiritual problems, having only the strength of the individual spirit.

the minds of the people at this hour.

To-day, death is the all-pervading theme. These draperies of mourning, these testimonials of sorrow, these long processions, headed by those who mourn for the nation's loss, these outward signs and symbols of sympathy, these expressions of grief at the taking away of a human life, are not natural; they do not belong to the age in which you live; they come from

hour. A Christian nation has no right to mourn thus: a Christian's life should not be thus lamented in its departure as a spirit from the world of human strife and contention. Though you may deplore the manner of its taking-off, cannot with sincerity and honesty deplore the ticularly is this true at the present hour, when, in the struggle and conflict of a daily existence, men meet face to face with a worse fate and a the assassin, and are laid low with hands, perhaps, as cunning in treachery as that which has taken away the life of this chief of the nation. Do not start! There are in human hearts passions that rise to the surface and slay, perhaps each day and hour, more terrible than sword or pistol-shot; shrinking hearts trampled under foot, shrinking lives driven down to despair, shrinking natures crowded out of sight, for the lack of encouragement and opportunity, and the great whirlpool of human life urging them on to destruction, while shafts of envy, of pride, and of scorn are hurled in each direction from the chiefest foes of those in power-and this hand which struck the fatal blow may be less culpable than those hearts that entertain enmity; for pride is the failing of human life, and he who expects more for his personality than he does for his nation is in danger of being criminal in heart, if not in deed. This is a warning to that spirit that, rampant in the land, seeks possession and power, place and position, at the 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 of the human mind that can deplore the loss that has now come to the nation and refuse to consider the higher boon and lesson that accompany it.

Tears must flow from the mother's eves for the son dearest to her heart. Nature must have her way in the widowed soul that mourns the companion of many years. Children must cling with uncertain and despairing sorrow to the garments of her who is left without the strong arm to lean upon and the life that was merged in hers. But the nation, knowing that this man had done naught, feeling that his life, pulsating so close to their own, was devoid of official stain, should stand in silence while the work of condemnation goes on, and mark what sign is in the sky because of this sudden blow. It comes as a note of warning that life in its human shape is but changeful, transitory, fleeting, at best, and that the highest as well as the lowest are liable to be summoned at any time to pass through that silent gateway; comes as a note of warning that no temptation should be offered to crime and no bribery to assassination; that there should be no avenue to the highest in the nation for the murderer to tread upon, and no excuse for it to be turned to the paltry and insignificant meaning of a political level. It means that the nation, ere it is too late, should either guard sacredly, by removing all official patronage from the head of the nation, that officer, or it should abolish the office of the chief executive, leaving the nation to do its work by its chosen instruments and congressional enactments, thereby not affording an opportunity for assassination of the head of government, as Kings or Emperors; who should never be liable, as the President of a free republic, to assassination by the political criminal. This is the mistake of the nation. On the other hand, to all people it is a summons to pause in the midst of toil and hourly striving for gain, while the hand of death reveals the life that has no change save advancement. The meaning is that every human life is a spiritual record: that every day of existence a spiritual shaft may be sent to summon you heavenward, ceived by a risen nation with rejoicing and acclaim—for are not the days of man numbered, and does not the spirit know in the realm of light what time the friend shall come that passes from the shore of time to eternity? Books of prophecy reveal this; the written word of inspiration proves it, and the voice of inspiration at the present hour illustrates that it was known that this President of the United States should come into the world of spirits, received as no ruler, welcomed as no potentate, but as brother might receive brother, and friend might clasp hands with friend, separated, not by the spirit-world from yours, but by the thin veil and film of mortality that shrouds the mortal life and makes you feel that the dead are gone.

Day by day and hour by hour your present speaker watched by the side of this suffering, valiant man. Day by day and hour by hour the risen ones who have watched the nation also felt the life-beats of the nation's heart to see if enmity would cease, if envy would stop her clamor, if the tongue of political antagonism would be hushed to reverent silence, to see if for once, in the presence of a great and overtowering sympathy, the heart and life of the nation should be again stirred and influenced. The counsels in the realm above, the spiritual conventions assembled there, have watched the slow progress of this life waning away, and they have discovered that the nation is gaining sympathy and love, prizing its national unity and its existence for humanity more than any place or power, and they see with delight that the lesson will be felt by many hearts and by many lives; that none can tell in what manner the hand of the Infinite may work out the destiny of lives or of nations; and more than this, they see that swinging upon the hinge of time, creaking because of hoariness of age, creaking because blood has been spilled there, and life-drops let out that were sacred, the temple of perfect love stands revealed, and the spiritual power of the nation will be summoned to understand the

meaning of that change called death. As brother might welcome brother; as one endeared from similarity of cause in the departure of the life-blood; as one watching the destinies of the nation-not as a parent would watch a child, but as one elder brother might watch over one still younger, or as the interested member of the household might stand with bated breath to perceive what results would follow-so the risen ones of your national Congress, those also who have filled the appointed places of the nation's highest office, have stood watching the result, not simply for the life that was ebbing away, that would pass to its spiritual inheritance unsummoned and unjudged by them, but watching what might be the effect upon the nation, what face might glow more divinely and more humanely because of this, and what lesson might come when the shadow was past, and the purifying elements of the spiritual let in upon the usual darkened ground of human life.

Calamities are the voice of God. The time

opens the gateway of eternity, God's presence is more keenly felt, and we turn to him. In this hour you ask him for light; you seek for the lesson and guidance that is implied by chastisement, and you learn then the loftier and mourn for the hand that has caused it, you and grander height of human existence. But the nation is raised to another level, a higher state into which the departed has entered. Par- altitude of spiritual growth, breathing an atmosphere of sympathy that purifies its turbid current, and becomes exalted by contemplation of spiritual things. To-day the whole risen band blinder enemy than death can ever be-men are of your nation's immortals bend to the earth, struck every day by severer shafts than that of seeking voices that will summon you to their counsels, asking for one moment of your hearing that you may understand the mystery of life and the mingling of the spiritual with a natural existence.

To-day, in solemn convocation, the risen President, whose form is not yet buried, waits with his compeers above the nation, feeling first the sympathy of those nearest and dearest to his fireside, secondly the nation that mourns and weeps because of his departure, and lastly, but most triumphantly, the glorious change that has come to him, transforming the limited life of earth into freedom, the shackles of material place and power into liberty of individual existence, and changing the envyings and strivings of an army seeking for power to the glad plaudits and praises and welcomings of those who loyed him. Mourn for the nation, that her heart is not

yet alive to the fullest freedom; that corruption oftentimes lurks in her places of power; that human sympathy and human charity are not 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 absolutely freed herself from the thralldom of servitude, the blind worship of Mammon, the darkness that hovers over the kingdoms of material power. Mourn for those in high places who are unworthy of that trust, who seek that which they cannot perform, who covet positions for which they are unqualified, who desire more the public plunder than the public weal. Mourn for the nation, that she does not shake from herself the nightmare of warfare and contention; that she still feels the shadows and the darkness that shrouded her in the night time of slavery. Mourn for her, that these things still exist, and that armies are more potent and more powerful than the voice of truth and of peace. Mourn for the assassin, that his life is void, that he creeps as a crawling worm upon the earth, the spawn of the serpent-not the serpent itself. Mourn for him who, without moral balance or insight, struck out a life into eternity that scintillates, while he is here in the gloom, and in the worse gloom of his own dark despair, haunted by fear, persecuted by a thousand terrors, with the cloud of the indignation of the whole people and world resting upon him Cain pursued and haunted by remorse. Mourn for him-or if there be a mother who can pray, even he will receive her prayers, and the scorn of the nation shall not avail one day against that mother's love. Mourn for yourselves, if there be that in your lives that would blot one life, or mar the fair fame of one heart, or send sorrow to one human being. But do not mourn for the slain. The shadows of his mortality will sufficiently crowd upon you. He, better than you, will bear the measure of his own weakness, for spirit-life is birth, and brings a man face to face with himself. He is there in the cloudless atmosphere of his own existence, to combat his own errors, and triumph in his own existence. But if you would weave a chain tround him, weep. Say to her who sits as a tearful rose in the silence of her bereavement, 'If you would make darkness in his life, mourn; if you would tether the spirit now striving with the great import of immortal existence, mourn; if you would forge chains around him, mourn the fate that has taken him from you. You will draw him to you, but you will draw him earthward also." Nay; for woman's heart is more exalted by sorrow. She will rise to the higher atmosphere where she dwells; she will drink in the loftier inspiration of faith; she will be bantized in its hope; she will not weep as one without comfort, for the light of immortality will come to her eyes, and the seal of silence will be broken, and her heart will understand his presence. The aged mother may mourn, but time will soon bear her also to where he makes a home for her. What more fitting manner than that he, the valiant and brave, should first meet that stony conqueror and slay him by the might of his spirit, making soft the pathway

of immortality for her who gave him mortal And these children will mourn, bereft of a father's care, but thousands in the nation do not feel a father's love, and these will not be like those children, deserted and upon the streets, driven forth even by violence from the father's home, for whom the nation has not even one thought. I could bring you orphansthousands from the streets of your own citythat need your sorrowing tears, and such that your eyes would grow dim, some of whom will one day, without fear, or terror, or complaining, or bitterness, fill the place that your risen President has filled. I could bring you these, and you would not weep. Why shall you weep for mere human seeming when sorrow is deeper in the hearts of those who have no father's love? This father and the Father in heaven guard his children, but who shall guard these that the Heavenly Father has intrusted to you, deserted and upon the streets, wandering and alone, some of whose fathers are in prison cells, and others lying inebriate and neglected and out-

cast in the cities? Oh! mourn for that state of human life that makes orphans of children while their parents are on earth, but mourn not for those whose parents have risen, since a double care is given -that of the parent and that of the Ministering Spirit. From this household we turn and say: Let the lily-white fragrance of this immortal flower of sorrow fill their lives, as it will, with sacredness and peace, for a great sorrow brings its own blessing and its own purification." For our own part and yours we must turn to the graver propositions of daily life, to those methods that will prevent murder; to the stopping of the small streams of crime that have their sources deeper and higher in human existence than you are aware; to the quenching of the small avenues of bitterness; to the putting out of the subtle and petty fires of human hatred; to the loftier exaltation of daily duty and to the sublimer contemplation of vanquishing death before we meet him face to face. No wailing for the spirit, no bitterness of widow and orphan crying for protection, no sound of funeral honors, nor tears of sorrow for the dead, but all

who have passed before. I will tell you how he is this night. Clothed

these for the living, and amaranth for those

manhood that were stricken in a few days to old age; full of the strength of that intellect and thought that had led him on; joyous but for the sorrow of his loved ones; strong but for the weakness that shackles him, because of this deploring of his loss; but determined that now in the immortal state, now that he sees how the occasion has made the nation love him and his household; now that virtues have been given him that, perhaps, he does not really possess; now that the strength of his full spiritual manhood is upon him, he will try to deserve your love; deserve it as only a spirit can that wipes out selfishness and seeks for human welfare; deserve it as only a spirit can that, having innate courage, and almost genius, rises from the emergencies of time to the occasions of eternity, and learns the lesson of immortal life at

Fighting till the last moment the shadow that seemed approaching, he turned with braveness and strength to receive the immortal messenger of life. I was there to receive him. The dear ones of his household were there: the father, whose love he could not know on earth, prepared to meet him in the kingdom of light, and many friends thronging around perceived with joy that the spirit turned away from mortal life without regret or shadow of bitterness, or envy, or hatred, embracing the white presence of eternity as one would greet the morning conscious, unafraid, in full possession of powers, turning to the poor shattered frame that he had tried to save, as one would turn to the sinking ship when the life-boat was 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 bath conquered, and I am set free."

Another word: He would bid this nation, strong in its sense of justice and overflowing with indignation, to remember that judgment is not given to man, and that it is poor recompense for the value of his to seek the life of the poor thing that sent him thither, and, as the lesson of Christ is to be learned sooner or later by every nation of the earth, what loftier example, what grander tribute to his memory, what grander proof could you bring than to say to this being: Live to learn the lesson of moral right, live to learn that this life you have taken is not to curse you, but to bless you by leading to knowledge of truth and love, setting its standard high in the heart, making forgiveness greater than justice, the love and charity of Christ greater than condemnation or indignation? He turned from his immortal home with forgiveness upon his lips-what right have you to condemn? Love your enemies, bless them that curse you, do good to them that hate you-the mandate of the spirit is there. The nation should learn the lesson in time, or one day he who had many wounds will call upon you to render account to that teaching that for two thousand years has set up Calvary for its exam ple, if you refuse the simplest mandate of the Christ-life to the poorest criminal in the world

Banner Correspondence.

Maine. PORTLAND. - Under date of Sept. 26th, a correspondent, over the signature of "C.," writes as follows: "I feel impressed to write ou a short notice of our meetings for the past two Sundays, for when we have so eloquent and able a speaker as we have had it is our duty to let the fact be known, so that others may profit by it. Mrs. Sarah A. Byrnes, of East Boston, occupied our platform Sept. 18th and 25th. In introducing the speaker our chairman said that it gave him great pleasure to welcome one who had labored so well and so long for the good of Spiritualism, and it cerprofit to listen to the inspired atterances of the speaker. She took for her subject 'The Personal Influence of our Religions,' and for an hour delighted her andience with a flow of eloquence which has seldom been equalled here. In the evening her subject was 'Have we a Creed? which was handled very satisfactorily, as the many expressions of approval from the audience proved.

Thursday evening, Sept. 22d, she lectured in the hall to a good audience, taking for her subject, 'The Significance of Spiritualism.' Sunday, Sept. 25th, she closed her lectures here for the present, taking for her subject in the afternoon, 'Though We Walk through the Valley of the Shadow of Death.' She said that we are all walking through the Valley of the Shadow of Death, and that we know not the moment when we shall be called to put off the mortal and put on the immortal. She referred to the reception of our ascended President in the spirit-world, and said that in a short time, aided by wise and powerful influences, he would return to earth and exert a mighty influence for the good of humanity. It was one of the best discourses that it has been our lot to listen to. In the evening she chose for her subject, 'The True Foundation,' which she treated in a very able and scientific manner. We would heartily recommend Mrs. Byrnes to all parties wanting a live speaker. She is to return to Portland the last of December, and will be warmly greeted by her many friends."

Pennsylvania.

PHILADELPHIA.-Mrs. M. F. writes: "The principle of justice is a theme that interests all humanity, because of its intimate relation to the interests and well-being of all classes of society. It is a principle of action that each one expects his neighbor to adopt under all circumstances, and in all the relations of life. This principle has the power to put aside selfishness, and to give one strength to suffer, if need be, to accomplish his mission. Possessing it we shall be able to walk through life with a strength and beauty that will light up the dark places of earth, and disclose to our view a loveliness and grandeur that are the natural outgrowths of all truth; and truth embraces this principle always. Could we but realize the happiness that we would procure for ourselves, and also for those by whom we are surrounded, by living up to our highest ideals of all the moral principles that belong to human nature in ber most perfect models, we should not fail to strive to do

Massachusetts.

LEOMINSTER. - A correspondent writes: 'On Sept. 14th our society was favored with the services of Mrs. C. Fannie Allyn, of Stoneham, Mass, who is one we ever welcome to our midst. She gave two very instructive lectures, which held the audience in rapt attention. The poems given through her organism are claimed by the friends here as being some of the best they have ever listened to. The kind, no part of the sublime reality of the present of his intervention is then. When disaster upon with strength; regaining the years of and instructive words which Mrs. Allen speaks quired. Ten words make a line.]

to our little ones, in the way of dropping seeds in their pathway, are not only pleasant and encouraging to them, but cheering and a help to us. who as parents of these little ones are anxious to see them embrace the teachings of our beautiful philosophy.

The 18th we had Mrs. Carlisle Ireland, of Boston. As a test medium she drew the largest attendance we have had for a long time. She seems a cheerful, willing spirit of herself, ready to do all that health and strength will admit of to aid the cause for which she has labored so many years, both at home and abroad. Good test mediums are needed to give proof to the new investigators."

SPRINGFIELD,-H. A. Budington writes: "I listened to one of the most eloquent speeches Lever heard at Niantic Camp-Meeting, from the lips of Dr. Monck, the English lecturer. Dr. Monck made a very favorable impression there, and deserves to be called into the field rapidly and universally."

Vermont.

AMSDEN .- Mrs. S. A. Jesmer writes; "I have been favored with a short visit from Mrs. M. C. Gale, of Michigan, who, by the advice of her. guides, came east to Lake Pleasant, and thence to the Green Mountain State, to regain lost vitality. Mrs. Gale has several phases of mediumship, but her guides desire that she should be kept to declare truths from the rostrum. I was surprised to find so great a variety of spiritual gifts in one person. The dear departed find in her a means to give messages of most 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.

I trust Mrs. Gale will speedily recover, and be able to go on with the work she has so vigorously pursued the last four years. It is time the nation woke up to the fact that numerous mediums have sacrificed health for Spiritualism and borne the burden in the heat of the day. They have given truths that come direct from the angel-world, sacrificed all for humanity's sake, and shall they at least not have friends to give them the needed rest that will bring them strength to perform the glorious mission they have been chosen to perform?"

Arkansas.

VAN BUREN.-Jesse Turner writes: "Enlosed please find money order to pay for subscription to the Banner of Light for another year. To me your paper is invaluable. While I may not approve of everything, there is so much excellent matter in its columns that I can well afford to overlook unimportant trifles. Your editorial department is ably conducted, and your corps of contributors embraces some of the deepest and most advanced thinkers of

Why do all the most noted mediums confine their labors to New England, New York, Philadelphia, and a few of the principal cities of the Northwest? We have a fine field in the South and Southwest for missionary work, but the laborers are few. While we have not many pronounced Spiritualists, we have many thousands who feel a deep interest in the subject, and with good opportunities for investigation would no doubt become converts not only to a fixed belief in the immortality of the soul but our prospective condition in the after-life as taught by enlightened Spiritualists."

California.

SAN FRANCISCO,-A correspondent writes: 'I am glad to see the vindication of Mrs. Stewart, of Terre Haute, as recorded in your columns. I also wish to state that I have no doubt of the genuineness of Mrs. C. M. Sawyer, whom you notice in the Hanner of Light for Sept. 10th, tainly gave the audience pleasure as well as I have seen materializations through her under the strictest test conditions.

Passed to Spirit-Life:

From Bristof, N. H., Sept. 17th, Mrs. Susan E. Howe, widow of the late Moses B, Howe, aged 16 years.

She was trained up by her parents strictly in the Orkhodox falth, yet as soon as reason was developed she broke away from its teachings and embraced Universalism. Some years since she became convinced of the truths of Spiritualism, and embraced truths of spiritualism, and embraced communion with departed ones in public circles, she has joined her companion, who passed on four years ago, and an infant son, leaving bedfind two daughters, who recegnize the truth that she still flyes. Having been several years an invalid, and fearing that she might never again enjoy good health, she frequently expressed a wish to pass from mortal life and join the dear ones. "gone before," Loving, gentle and anniable in every position she occupied, she was remarkable for her broad charlity for all. She antichrated with pleasure her entrance into spirit-life. Let us, following her pratiseworthy example, ever keep her memory and deeds of kindiess green in our hearts, and still hold communion with her freed spirit till we need again on the "slinding shore."

From Texas, Kalamazoo Co., Mich., Sept. 8th, 1881, Aby Towers Burdick, consort of Lewis S, Burdick, aged 5 years, She leaves a fonety companion, with whom she had labored in ploneer. Hie thirty-thicy years. They were also ploneers and headlights in the ranks of Spiritualism of thirty years standing. They had no children, yet three adopted ones found care and shelter at their hands, two of whom are mourning survivors. Their quiet home was ever a retreat for unfortunates, as many can testify who have shared its hospitalities. She was quick to detect and refleve suffering ever hopeful, uncomplaining, kind and tolerant, and only needed to be known to be appreciated. The obsequies were pronounced at her late home Sunday, Sept. 11th, to a large circle of relatives and sympathizing friends by C. A. Andrus, of Flushing, whose inspiring words, the floral display, and singing by Mr. and Mrs. fordam of Battle Creek, conspired to promote harmony and reinler a fine tribute, Paw Paw. Mich. Towers Burdick, consort of Lewis S. Burdick, aged 55 years.

From Morris, Ill., Sept. 5th, 1881, Harriet, wife of Hiram

From Morris, III. Sept, 5th, 1881, Harriet, wite of miram Thayer, aged 56 years.

Deceased was born in Highland Co., Ohio. About four teen years ago she suffered from a paralytic stroke, since which time her light side has been adlited; she had been quite sick with fever, but was thought to be out of danger, when paralysts of the heart claimed her life. She was a devoted wife and mother, and leaves a little she and large family to mourn her loss here. She was a firm believer in immortality and spirit return. Her funeral was attended by Bro. A. H. Laing, of Johet, III. JENNIE E. PORTER.

From Noank, Conn., Sept. 23d, 18st, David P. Brown, aged 64 years.

aged 64 years.

After an illness of about two weeks, his sun has set in this the Winter-Land to rise more beautifully in the Summer-Land. Being a firm believer in the Harmondal Philosophy, he has ever striven to impress it on the uninds of those with whom he has come in contact in the walks of earth-life. Having filled his mission here, he joins the loyed ones on the other shore to continue his investigations of the truth which made him free. He leaves a companion and children to mourn his absence physically, but who feel that the spirit of the husband and the father is with them still. Functal services by Mrs. M; S, Latham.

S, J, SWASEY.

From her home, in Hartford, Conn., Sept. 15th, Rebecca

E. Miller, aged 75 years.

She was an carnest Spirituallst, and faithful worker for many years—in every sense a true-hearted woman, ever ready to excuse the faults of others, and always modest as to her own virtues. Dear Mother Miller, "Faithful and true" is written on thy crown.

H. M. DUNDAR.

Richard A. Pidgeon, aged 33 years, left his emaclated human body in Braintree on the 14th of September, after a year of suffering.

year of suffering.

His loving young wife seemed almost paralyzed with grief, but having the light of Spiritualism to cheer her, with the love of parents, brothers and sisters, we hope she may soon rejoice in his freedom. I thank God for Spiritualism when I look upon mourners and see how much it comforts them, M. S. TOWNSEND WOOD,

We are pained to learn that our friend and brother, Ira E. Davenport, has just been called to part with all that was mortal of his infant daughter Flavia, a sweet bud of beauty and promise. "Verily beath loves a shining mark." She had just recovered from a severe illness, and was supposed to be on the fair road to convalescence, and the no longer anxions father ventured to set off for Boston, with the sweet memory of her infant kiss to cheer him on his journeyings. Alast how soon over the electric wire came the fearful words that "Flavia was no more." The little spirit winged its flight from earth Sept. 18th.

C. B. S.

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line, payable in advance, is re-

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SPECIAL NOTICES.

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Notice of Spirituali (Meetings, in order to histore prompt the office, in set trach this other or Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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Ad other letters and to LUTRER COLBY. THE WORK OF SPIRITE MASSAL as broad as the universe,

" 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 denuncratory fling at Spiritualism. We shall quote his Linguage, that he may not charge us with misrepresenting him.

"Modern Soreery, misnamed 'Spiritualism,' professes to have opened the everlasting gates and to maintain free communication with departed souls; but with former acquired me merely, but with any and all of the wise and good who figure in Luman history. The number of those who agree in this profession amounts. Ode to Immortality, in making it known to the to many thousands, fiscolaries 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 debision 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 write with such painful slowness, and that Tennames, he should remember, always puts the myson takes smuff, immoderately and wears a one who does it at a disadvantage. What he long overcoat, says, however, about the rashness of science in its conclusions, is as true as anything he could alize as he used to look when he left the Lon-

nomena of spiritism necessitate the supposition tion involved (to him) in such an apparition. of unknown, intelligent agents, is a question I. His trouble is, that he is still one of the number do not care to discuss. I will only remark that who regardheaven as a place for floating among physical science can hardly be regarded as a the clouds, clothed in sonnets and theological trustworthy witness or a competent judge in a creeds about equally patched together, and matter where the fundamental positions of the opening ethereal lips only to speak seraphic parties are antagonistic-where the method of language which none can understand but themthe critic conflicts with the postulate condi- selves. He seems to have no idea that the kingtions of the advocate, and where a hundred fail- dom of heaven is a kiegdom of uses, in which ures or detected impostures are not decisive all who are its inhabitants are willing serviagainst the whole class of the phenomena in tors, each seeking eagerly for some worthy question." This is both just and true. The work to do, and all in the act of living only as positions of the Spiritualists and the material- they continue to serve. And he utterly refuses to istic scientists are entirely antagonistic; the putany credit in their service to mortals, among method of the critic, does conflict sharply with whom they once lived, unless they use such the (postulate) conditions of the advocate; and language as strictly satisfies his standard, and a bundred failures or detected impostures do utter such sentences of wisdom as would be of not overthrow the entire class of the phenom- no practical service to those to whom they are ena. The oppuration of the two parties could spoken. Of the qualifications with which all not be more comprehensively stated. "But," intelligent Spiritualists receive the assertions adds Dr. Hedge, "as for pretended communica- of spirits that they are great and wise and notions with defunct worthies "-the reader will ble, Dr. Hedge plainly knows nothing. If he not fail to note the slurring spirit in the very did, he would never allow himself to make a choice of his language-"there is, in my judg- statement so broad, with such a mere nothing ment, no sufficient proof of anything authentic of a real foundation. But, like others interestin this kind," How can Dr. Hedge rightly ed on his side, he hastens to phrase his mere claim to have formed a "judgment" save upon contempt of Spiritualism, and thinks he has actual evidence? And we ask him if he has done his duty; that what he says will be entiever sought for such evidence himself, instead | thell to weight because it comes from Dr. Hedge, of depending on his prejudices.

No sufficient proof," and "in his judgment," knows anything about Spiritualism. is equivalent to saying that he has personally solight, without bias of any sort, to test the phenomena of Spiritualism, which he gratuitously declares to be a misnomer for "modern sor- are so few in comparison with "the sumless cery." We question if he ever had a scance millions of the dead." In other words, when he with a medium of any kind in his life. We can fully comprehend the purposes of the ineven 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 dealing with this world which we inhabit, his." judgment." in the matter, considered per- not to speak of other worlds and other universes sonally, as he clearly would have it considered, beside, we should be glad to do so to Dr. Hedge. is wholly presumptive, and without a show of foundation. If Spiritualists and others were to before being willing to learn from what little it cried as persons who knew nothing of the sub- mediums are not as abundant as the dead (soject, and whose "judgments" were of no sort called), and that all spirits cannot communicate 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 Hedge is sound; that is, that mere materialisall to themselves. It is for their interest to secrets of the spiritual, there being a limit the name of faith that they work up their su- nounces one "which cludes the grasp of sciperstitions, which are only comparatively modern substitutes for the older mythologies. Once tive is indemonstrable on physical grounds; weaken their hold on men's hopes and fears by and the affirmative can never, by individual giving a practical assurance to faith, so that it testimony, be established in the common conand 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 hand, that their return is incapable of being for them as imaginary mediators. That is why, proven by the testimony of individuals, so as to as mediators, the latter speak with such an assumption of contempt of mediums. They want | mankind. What individual testimony may do | tanks from higher elevations. But this would no one to officiate in their place. Satury-takers | none of us can pretend to say. It is folly to as- | clearly be too expensive an operation for our

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 deheartily denounce.

alism, as he states it, is that, even "granting tions," it "takes for granted that disembodied 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 discourses with such haughty assurance when it comes to giving a judgment. Spiritualism does no such thing. Were Dr. Hedge the perusal of the Message Department of the vinced 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 implore the help of mortals in freeing them from the conditions that hinder their progress in spirit-life. 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 Spiritual-The work of Spiriti (LISM) as broad as the universe, isin, to rule, it out of the court of reason by Itest has from the highest spheres of angelic life to the howest conditions of Luman Emotione. It is as broad as Wisdom, as come hers we as Love, and its mission is to panded to such a degree in earth-life, do not communicate in as lofty a style as they wrote: while among men. and he charges that it is falal to the cause of Spiritual sm to explain that in dunning a debter for a little bill; and Wordsworth, prudent to the verge of parsimony, did being, not speak in the language of his incomparable 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

If Dr. Hedge were to see Shakspeare materidon tayerns after a late sitting, he [Dr. II.] would "Whether," he continues, "any of the plus-exclaimat the top of his voice at the vulgar deceprather than because Dr. Hedge personally

Another objection that he raises to the truth of the phenomena of Spiritualism is that the communicating spirits, in the last thirty years, visibles, 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 But we cannot wait for such a vast revelation pronounce on what he preaches and teaches as is given us to know. We are sincerely sorry truth in the same manner, they would be de- that Dr. Hedge cannot as yet understand that

through the agency of the same medium. There is one point on which we think Dr. world to manage men's hopes and fears with, tie science can never hope to penetrate to the keep things just where they can preach up fixed which it cannot pass. This question of "faith" and keep down knowledge. It is in the manifestation of translated souls he proence." He states it well in saying, "the negabecomes positive knowledge, and the clerical viction 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 become the established common conviction of

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 nunciatory in their "judgments" of it, and is pleasant to believe that "the spirits of the none, as a class, refuse more persistently and departed are near us in sympathy and trust, contemptuously to enter into any degree of in- not unconscious of our doings and our fortunes, vestigation into the phenomena which they so | nor quite unable to help us in our straits, with occult influences and unworded suggestions." But we like to follow Dr. Hedge along because But he refuses to believe that they can be made he is a pleasing writer, let him treat a subject to come at call-and so do we. Nobody who as he will. His gravest objection to Spiritu- says they can, knows anything about it. He wants nothing to do with "these fooleries." the agency of spirits in some of its manifesta- He repudiates "these clowns of the pit." If his clerical brethren in New England would spirits are necessarily wiser and more knowing | 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 Waite for recognition. He has hitherto taken advantage of the ministers (and the pubto go no further in his investigation of it than lie) by and with his unctuous "Rev." and his brazen assumptions, but he can do it no longer Banner of Light, he could not fail to be con- if, like Dr. Hedge, they resolve for mere decen-

cy's sake to let him alone. "Granting the existence," says Dr. Hedge in conclusion, "of spirits unfleshed, impalpable, 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 intelligent being? Andout 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 sum 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 "the communication is quadried by the medi-um through which it comes". But to begin and patient discovery. It is in this way that, with, it is for him to show that Shakspeare and by means of curiosity and necessity combined, Wordsworth, and other called minds, con- his faculties are sharpened and kept in a state versed familiarly with mortals around them, tof activity. The only danger to be apprehended even while engaged in the production of their in the progress of discovery and invention is, immortal works, in language or thought at all | that mankind will come to think more of matemilar in point of elevation and power to that | rial than of spiritual good. Nature has stored which characterizes their written works. Shak-, away vast treasures of force, under various speare did not include in any Hamlet soliloquies mames, which are in our day being drawn upon to minister to humanity's comfort and well-

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-gone 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 rears freely given up to us; but it is not to be expected that we can go on taking that out of the howels 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 nceds 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 dangeron; 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 themselves, and gatherers of tithes out of other | sert, however, that it is not of more value than | 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 o 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 subtler 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 privi-leges enjoyed by ministers. The medium Watkins, who had been arrested for giving exhibitions of the phenomena without a license, was, accordingly, discharged.—*Hoston* 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 char acteristics of a science, a philosophy and a re ligion 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. Kitredge 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 proper)secution, and may more clearly sense the vibrations of this particular conflict, we transfer the account of its inception and conclusion as appearing edito rially in the columns of the Eric (Pa.) Morning Despatch 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 Rosenzwelg 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 througed with people who had had dealings with Mr. Watkins, or the spirits which he claims control him. Over score of witnesses were subprepared by the medium among them a number of high social standing, and representing the best families in Erie. City Solicitor Lamb and F. F. Marshal asked for a further continuance, owing to the absence of the principal witness. Dr. Cranch. Constables were sent out to find the doc tor, and the trial began.

Capt. John Dodge testified that he had attended 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 vergraphic detailed description of the modus operandi o 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. 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, be ought to know more about it. He knew quite a numbe of Erie's most respectable citizens who religiously believe in the spiritual doctrine. Had pald \$1 at the close of scance; 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 at tention to the passage of the hat around congregations of every denomination, and asked if it was very singu lar 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 wa right in thinking all mediums to be humbugs

Louis Rosenzwig, Esq., jumped to his feet and was un derstood 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 rais ing 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 inculcate all that is good and pure, and who shall say what the religion these men teach will be among men in the world's fu ture?'

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

ET 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 coun try 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 dear parents and earthly friends. Seats free to 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 reasury 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 artizan, 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 procrastinating 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 rying 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

Australians, Beware!

delay.

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 Hurbinger 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 itilizes the mediumship of Mrs. Cora L. V. Richmond to give admirable treatment to the theme of "The Nation's 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 ca-

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 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 stanch 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

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 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. GEO. A. FULLER.

Yours truly, St. Albans, Vt., Sept. 25th, 1881.

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.

To the Editor of the Banner of Light:

Your first number of the fiftleth 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 by all odds 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 THOS. LEES. with success.

Cleveland, O., Sept. 27th, 1881.

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, is the wish of Yours faithfully, J. WILLIAM FLETCHER.

9 Montgomery Place, Boston.

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 capac ity, whereby, with the assistance of the angel-world, you have been enabled to build up a paper which is in estimable in value."

G. F. Rumrill writes from Manchester, N. II. 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 be fore. 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. 28th:
"I amglad 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 mumerous 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. Geer. 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 Foye, 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 fail 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 who 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, pene trated by beautiful and far-reaching spiritual truths. It brings no idols from the dead past to be worshiped by the intelligent recipients of the New Dispensation; no king from the supernal spheres to rule over the spiritual destintes of a free people. It will have no temples erected over the broken hearts and prostrate form of humanity; no fossilized creed or usele s ceremony to bar the path of human progress; no established priesthood to try mediums and sit in judgment upon communications received; no Christian organiza tion to frown upon and disfellowship 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 Babylonish captivity, only a few years after it was found by Hilkia; 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

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 Pul-PIT," by Geo. II. 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 fined 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 were 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

Yet that scaffold sways the future, and behind the Standeth God within the shadow, keeping watch above his own, ''

The Rev. F. W. Monek, 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 given through the mediumship of II. 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 Gardiner (Me.) 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 slatewriting medium, is still at 8 Davis strebt. 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 Rathbun, 247 East 117th 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

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

King Kalakaua 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.

GARFIELD. Nov. 19th, 1831-Sept. 19th, 1881. " Deus Regnat, et Civitas vivit." "For the stars on our banner grown suddenly dlm, Ween, ween 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 fame's ladder so 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

It is believed that the fishes purify the water, and may it not be that the files 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 Monsteur every time.—Gardiner (Me.) 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 debars 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 scoundrels, and has invariably found that the superior frontal convolution is not confluous but is divided into four sub convolutions analogous to the parts found in predatory carnivorous animals, and he talinks 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

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

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

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 vi-w to its being placed in the Joston Public Library, has been presented to that institution by Chas. H. Brahnard 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.

Oft in fragrant woodland ways
It destruction with me plays
To think that sweet September is confined to thirty 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. - [N. Y. 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 put forth her strength. All her friends must wish her well out of it, while regretting that she ever embarked in it. Until she shall have reëstablished herself in Europe, France should leave Africa to herself, no matter how urgent may be the demand for foreing her within the ring-fence known as Christendom.—C. C. Hassenell.

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 replled: "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 govern-ment 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 Oncen 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 gay bird—the lark.—Vit and Wisdom. A boastful bird—the crow.—Philadelphia Sun. A thieving bird—trobin.—Cambridge Tribuns. An unfeeling bird poor-will .- Railroad Advertiser. A "tramp

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

The Magazines.

A. WILLIAMS & Co., 283 Washington (corner School) street, Boston, furnish us with the October issues of SCHINER'S MONTHLY ILLUStober issues of SCRIBNER'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 SCRIBNER'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 SCHBNER'S ILLUSTRATED, or THE CENTURY (or both, mayhap), will find a corner." Readers of SCRIBNER'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 another of inches a received in the age of baybarism "
than what it really is, viz.: a sign of progress
on the part of the nation—and longs for the
time (which 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 Schringer this month bearing title: "The New Phase of Napoleonic History," wherein upon a string of commendatory assertions concerning Remusat and Metternich and Lanfrey—and the presumably new state into which their works (posthu-

mous and otherwise) have brought the treatmous and otherwise) have brought the treatment of Napoleon I. as an historic character—the old stock stories and charges which have graced (?) the truculent pages of Alison. Scott, et also, 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 wind? was all those political and militeon 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 canards, in the heat 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" indictment, though some items are not measured. We are treated to most of the "regular" in-dictment, though some items are not presented this time—probably from oversight.(?) Glane-ing over this singular effusion, which inferen-tially claims to trench on the ground of a book-notice or review (of Lanfrey's, specifically,) as a reason why it was brought out, we are led to re-flect that, as long as the world stands, asses will believed and himse and a wreater as they be with kick dead lions, and a greater ass than he who in the present century of enlightenment enin the present century of enlightenment cu-deavors 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 sub-ject among its people, it is impossible to image ine. The name of the great Emperor will be known and honored when the narrow bigots who seek to defame his memory- and to deny the service he rendered to mankind when the peculiar state of Europe during the time in which peculiar state of Europe during the time in which he lived is remembered—have passed to merited

St. NICHOLAS has, this month, for a frontis 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; "Saltillo Boys" and "Phacion Rogers" reach their conclusion; "The Castle of Bim," "Living Landing Translations in the Abandian Translation Boys" and "Phacon Rogers" reach their conclusion; "The Castle of Bim," "Living Lanterns," "Adventures in the American Tropics" (concluded), "The Crow'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 Vis-it" 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, Millin & 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 the problem, "Is God Good?" "H. H." has another (and an entertaining) Norwegian sketch; Rev. Phillips Brooks renders a tribute, com-prehensive and varied, concerning the late Dean prehensive and varied, concerning the late Dean Stanley, and what he wrought while on earth as preacher, writer and man; "Dr. Breen's Practice" is further extended; Richard Grant White writes, in attractive style, an article on "The Two Hamlets," which admirers of Shakspeare (and who is not?) should certainly read; and other fine essays, etc., enter-with the departments, and poetry by Mrs. Julia, C. R. Dorr, Mrs. S. M. B. Piatt, and Dante Galaiel Rosetti—into the make-up of the present admirable number. rable number.

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

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 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that Prof. Brittan may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PLEDGED. Melville C. Smith, New York.

Afred G. Badger, 170 Broadway, New York.

M. E. Congar, Chleago, Ill.

Augustus Day; Defroit, Mich.

B. F. Close, Columbia, Cal.

Oak Leaf and Helping Hand.

Charles Partridge, New York.

Under the above heading, The Two Worlds, in copying Dr. Brittan's article on "Clairvoyance and Spiritualism" from the Hartford Timeswhich 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 Sphiltual ism; and we venture to opine that our dignified neighbor, the New York Times, will not be in haste to make another exhibit of its conspicuous want of information and of correct thinking on the topics it has so confidently espayed to discuss.

In this 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. BRITTAN, 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 worthly 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 neces sary to enable him to devote his best energies to the

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 Burget 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. Colby & Rich.

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RATES OF ADVERTISING.

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

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

Husiness Cards thirty cents per line, Agade, each insertion.

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

Payments in all cases in advance.

Ar electrotypes or Cuts will not be inserted.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 H, 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.1.

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

J. V. Mansfield, Test Medium, answers scaled letters, at 61 West 12d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER VALUE I DUPNIER

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June 18. -- 1y is

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DARTIES desiring information relative to building Cottages at Lake View Point, Schnoon Lake, N. Y., should address C. F. TAYLOR, of that place, or Dr. H. SLADE, 238 West 34th street, New York City. Oct. 8, -7w

WILL MR. H. S. WILLIAMS, formerly of Bos ton, send his address to AUGUSTUS DAY, Detroit, Oct. 8.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TER-DAY and FRIGAY AFERNOON. The healt (which is used only for these scances will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which june the dears will be cloud, allowing in egress until the conclusion of the scance, except in close of about the tecssity. The publicate carefully incited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their cartelist spirits carry with them the characteristics of their cartelists spirits carry with them the characteristics of their cartelists of the second whether to good or evil-consequently those who pass from the earthly sphere in an underveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in those codmunt that does not comport with his or her rea on. Allexpress as much of truth as they perceived to the consequence of the comparing the state that those who may recognize

Bu-We livite written questions for answer at these

séances.

I Miss Shelhamer wishes it distinctly understood that she. (M)s Suchamer wisnes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Theodiys, Wednesdays or Fridays,) For Letters of Inquity in regard to this department of the Roman'r should not be addressed to the medium in any case, LKWIS B, WILSON, Contractin,

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

press the minds of the inhabitants of earth with distinct ideas? If so, in what way?

A.-The more exalted in spiritual goodness, the more highly unfelded in wisdom and intelligence highly unfelded in wisdom and intelthe more highly unfolded in wisdom and intelligence a spirit is, the clearer and more directly he teceives inspiration from sources above those from which others below him receive. It may not be possible for him to transmit that inspiration to those beneath him, save only in tragments, as it were. A very intelligent exalted and wise spirit may receive grand and lofty inspirations concerning the Deity and his naws, but he may not consider it wise to transmit the knowledge thus attained to those less unfolded in wisdom than himself; consequently we may not be able to receive the full inspiration which those above us attain; but this information, this knowledge, these ideas may be transmitted from sphere to sphere of spiritual transmitted from sphere to sphere of spiritual life until they reach you in the mortal. What you receive in this way may be shadowy and fragmentary to you, yet you will perceive that its source must be pure and good. Clear and distinct ideas concerning the Deity and the moral government of the world may be received under peculiar conditions, such as those which the reculran obtains when he sanduoles thinself. the recluse obtains when he secludes himself from the outside world and enters a period of meditation. In such moments, certainly, clear inspirations may come to the individual, Q. By the same. What truth or truths have

Q. By the same.) What truth or truins may spirits in modern times revealed to the world, and what remedy for moral evil do they offer superior to that given in the Bible of the Christians?

We can point to one grand, eternal truth which spirits in these times have revealed to mortals, more clearly and distinctly than ever before, and that is, the truth of an immortal life. They have done so by bringing to manthe. They have done so by bringing to man-kind absolute, demonstrative proof that im-mortal life is true and awaits every soul. If no other truth than this test been brought to humanity from the spiritual world, it would have been sufficient to establish in the mind of every reasonable being the inestimable value of Modern Spiritualism. But there are many other truths which have been revealed to you by spirits in modern times which you may by spirits in modern times, which you may readily perceive and understand if you care to inquire into them. The remedy which Spirit-ualism or the spiritual world offers for moral evil is *education*—the education of the masses from ignorance and superstition; educating themsinto a knowledge of life, physical, mental and spiritual, and into a knowledge of moral and spiritual, and into a knowledge of moral principles. That is the kind of education which will uplift bunanity from its past condition into a purer and better state of existence—an education for those termed criminals as an education for those Termed criminals as well as to those who are born amid the purple and fine linen of physical life. When knowledge is sent broadcast over this land you will find that moral evil will become but a small portion of the world's history. Combined with this we offer a recognition of the universal brotherhood of man. When the people are taught that all men are brothers: that all men and all women belong to one great family; that it is the duty of those who are more enlightened it is the duty of those who are more enlightened than others to reach forth the helping hand to those less fortunate, and seek to lift them to a higher level, and have learned these lessons well, then there will be no need of looking for

either the cause or the remedy of moral evil. George Thompson.

Mr. Chairman, with your kind permission, and the permission of your Spirit President, I am here this afternoon to give greeting and to welcome to the shores of this country one who

pleasure to extend my hand in behalf of the spiritual world, and in behalf of the Spiritualists of this country, as one who was and is a resident of the old world—for I feel myself resident of the old world—for I feel myself closely attracted to my own country, even amid the experiences of spirit-life. I am here to extend a greeting, and to say to my friend that the spirits who have attended him during the past few years, who have sought wisely and well to unfold the God-given powers within his soul, and subject them to the uses of the spiritual world for the good of humanity, are with him to-day, and every day, seeking to open more avenues of usefulness through which they may work for the enlightenment of mankind, may work for the enlightenment of mankind, and the enrichment of the human soul. I bring him nothing but good cheer. As we behold the days that are before him we perceive the bright star of promise which will twinkle and glimmer 1877 (I to one carnest destre that those who may recognize the messa less of their sputt-triends will verify them by informing us of the fact for publication.

287 As our angely is transistes the beheld natural flowers upon our Circles Room table, we solicit donatous of such promise the individual to the fact for publication of the fact for publication. Even upon our Circles Room table, we solicit donatous of such promise the individual to the fact for public through he may have moments of depression, we fact to place upon the altar of Spiritnality their floral offerning. you in the labor most congenial to your soul, because it will be the work and the mission which the angels have outlined for you. I have been attracted to his spiritual bind in the past, and have an interest in its labors. I feel that I can associate with them in their work, and send ont an influence of my own in the direction where it will be needed. And, for this reason, I attach myself to him for the present. I give him my sympathy, and assure him that all is well, and that God will bless him in his efforts for mankind. Each one of his spiritual band joins me in this greeting, and they all extend to him at this time their love and their blessing. George Thompson, to E. W. Wallis.

Store held Sept, V.7h, 1881.

In vocation.

The Father and sour Mother God, we obey there the homes of our souls; not in a spitt of adultation, how he had because we recognize that we are the chalders, and the proof of adultation, and the part of a spitt of adultation, and the part of a spitt of

they would have acquired their maturity in the higher form. We have seen many humbers of spithis who have attained their maturity in the higher from pa that said he was allive and all registers on the work of the maturity in the higher from pa that said he was allive and all registers on the work of the maturity in the higher from pa that said he was allive and all registers and the maturity in the higher from pa that said he was allive and all registers and the maturity in the most of the maturity in the mat come, and he would make a good home for her there. And she went—that's all there is about it. I went, too; I wasn't going to be left behind. I just went along with my mamma all the way. She cried a good deal, going, and felt real bad. A man was just real kind to her and saw that she got along real safe. Pa, he met her at San Francisco, and took her off to where he was living himself, and there they are now. That's a good while ago. I have grayn a good. That's a good while ago. I have grown a good deal since then; I can talk plainer than I could then—that is, I know a little more, but I never could come back and make 'em know it. I wanted them to know that I was not dead and left behind; that I could go to California just as good as they could—quicker, too, if I wanted

Now I hope they will find out that I have come and that I send my love to 'em. Tell 'em I have been living with Grandpa Williams. I didn't know him when he was here, because he died before I ever was alive at all. I know him now, and have been living with him; and he is just as good to me as he can be. I like the spirit-world ever so much. I am all right. I want to say that I know something about what is going on here. I can just tel you I do. I have got a little sister now, that didn't have when I was living here. I have seen her, and she is real cunning. I come round, and she sees me, too. I suppose she won't by-and by, when she gets bigger. She plays alone ever so long at a time, only she is n't all alone: I am there and I play with her. We have just good times. My pa's name is William Strong. My mamma's name is Lacy. All of the Chairman; Will I always feel this way? because if I do I'll never come back like this again. What makes it come, this feeling that I had when I went away? I don't have it when I aint here. I do n't like if.

Dr. N. W. Braley.

[To the Chairman:] Sir. I have a feeling stronger than that of curiosity, to return and strive in some manner to manifest to my friends in the mortal. I have many friends very dear to my heart, and I have taken, if I may so say, an intensified interest in all that concerns then since my departure from the physical form. I have not been separated from my home and from my associations at all, but have been privileged to return there whenever I desired, to bring whatever affectionate influence I was able to my family, and to receive of their kindly thoughts and feelings in return; and now it seems to me the time has come to announce myself as living in a world that is tangible, would almost say material, for to me it is as material as was ever this world of yours; and my pursuits are not cut off from me; I am still engaged in my profession, but not altogether in the same manner as in the days of yore. I would say to my sons, I am glad and proud of the privilege of returning to material life and the privilege of returning to material life and expressing myself to you, to all who are dear to me, and to all friends; and if you will seek into this spiritual philosophy, or truth, in order to receive some knowledge of the higher life and what it contains, and some tidings of those dear ones who have gone before you, I, for one, shall be most happy to respond, and give you whatever information I have attained, and likewise some knowledge concerning my material afsome knowledge concerning my material affairs, in which you and all my family were interested.

For the last few weeks I have been strangely

attracted back to the material life; not to the old Green Mountain State, but to the City of Mr. Chairman, with your kind permission, and the permission of your Spirit President, I washington, where your wounded President am here this afternoon to give greeting and to welcome to the shores of this country one who is present with us to-day. I take control of this organism because I feel it not only a duty but a limit of the country one what has taken place upon the material side,

but I have been studying into the spiritual things which I have found there; for I beheld numbers of spirits, red and white, returning from the higher life, enveloped, as it were, in clouds which I could hardly describe to you, but which appeared to ime to be of a light, vapory substance. As they approached the wounded man they gathered up these clouds of vapory substance all together and spread them over him. I could see the drawing in, as it were, by him of this yapor, and was told that this was spiritual magnetism; that it had been drawn by strong and powerful spirits from medrawn by strong and powerful spirits from me-diumistic persons in this country, and had been taken there for the purpose of imparting strength to the wounded man. This was something new to me, and you may readily believe I have been greatly interested in it. As I have perceived these things taking place, I can fully believe that it is not what has been done for the man here, upon the physical plane of life, that has kept him so long alive: it is the spiritual forces and powers, and magnetism, which have been supplied to him by invisible helpers. This is a hew study to me, and something which I shall how study to me, and something which I hope to be able to employ for my own gratification in the future; and if so, I shall have entered a wider and a larger field of effort and labor than

I have hitherto known.

I send my greeting to all friends, and the assurance of my continued, ever-abiding love and respect. I feel that I am remembered and thought of kindly from time to time, and this thought of kindly from time to time, and this is pleasant to me as it reaches me in my spirithome. I was well-known in different parts of Vermont, especially in Chelsea, where I once passed many years of labor. The transition from the physical to the spiritual world was sudden to me. It seemed like a shock, and then I found myself in another life. Scenes of materiality were fading slowly, one by one, and I opened my eyes upon a larger field of vision. I was indeed glad, more than glad, to find myself possessed of a body as natural as my former

that I can. She has never really recovered her spirits and happiness since I died, and I have perceived a gloom hanging over her since that time which it is seldom possible for me to pene-trate.—I have tried many, many times to return and speak to her, to assure her of my presence by her side, and of my love and sympathy for her, but I have been unable to do so. She used to say I was the life of the house, so when I died she felt as though the life had gonocusts entirely. If she had only felt I was there had been able to bring an influence that would have made her feel more comfortable and happy. I have a great deal to say but I hardly know where to begin, for it all presses upon meso. This I must say, that the white dress my mather worked upon for me was the one that I was buried in. There is something connected with that garment which I wish to say I was the life of the house, so when I thing connected with that garment which I wish to speak of. It was a very fine, fleecy thing, which my mother was embroidering for me to wear to a ball, and which would have been fin-ished a week after I was taken ill.—I was ill for some time before I passed away. The ball oc-enrred, and passed over. I did not attendit; and when I died and was buried my form was clothed in that white dress. My mother shed many bitter lears over my form when it was robed in that garment, and thought to herself, how different the course things had taken from what she expected. And I was there. I per-ceived those thoughts passing through her mind. I sought to influence her with my presence, but could not do so. From that time to this I have been with my dear mother a great this I have been with my dear mother a great deal, and I feel that the time has come for me to announce myself, and seek her; and if I do not succeed here, seek elsewhere to send my message, to assure my mother that I am alive, and that I shall meet her again. My father has died since I did, and he is with me in the spiritworld. He sends his love to mother. And so we come together to dispel the gloom, if possible; if not, at least, to bring her evidence of our life in the spirit-world, and the assurance that she will join us, and we shall all live together a happy family in the by-and-by. My name is happy family in the by-and-by. My name is Belle Wyman.

Ezra Ludlow.

[To the Chairman:] Not many months have elapsed, sir, since I passed into the world of spirits, but I am ready to return now, and anspiris, but I am ready to return how, and an-nounce myself from that country which I have found to be not far away. I resided in Toronto the latter part of my earthly career. I was a wealthy citizen of that place. I have many friends and associates there whom I would like to reach. Formerly I resided in New York, and have friends there whom I should like to reach, if possible with resource of my rewembrance if possible, with assurances of my remembrance and kindly feeling toward them. Now that I am here I do not propose to make any speech, I only wish to say I am fairly comfortable in the spirit world. I found myself there without the possessions which were mine here, so that I was enabled to look around me and within me was enabled to look around me and within me and perceive myself as I really was. It was not always a pleasant picture, but I was obliged to be satisfied with appearances as they were. I could behold some little things that I wished were not there, but was obliged to make the best of them. Now I return to my friends, to assure them that the spiritual life is a good one, and that we may make it better if we will. I am seeking to make it brighter for myself. I flud many spirits here who are worse off, ten thousand times worse off, than I am now, and many others who are ten thousand times better off than I am, and I want to reach these more blessed ones if I can. I am going to try and do it. I do not care to trouble myself concerning

and I hope and trust that those who are to take up what belonged to me, who will follow in my footsteps, will see to it that they are well disposed toward all people; will see to it that they make a good use of what comes into their possession; that they will endeavor, at all times, to make the best of life and the most of its opportunities. portunities. I do not mean the most of the op-portunities presented to them to acquire material wealth, grandeur, or personal aggrandizement, but I mean that they make the most of the opportunities presented to them to unfold their own natures, their higher natures, and to make life something better because they have

lived.

It is a strange experience for a rich man to find himself stripped of all worldly possessions, standing outside of the material life and watch the disposal of that which was once his, and the disposal of that which was once his, and the uses made of it by those who are in present possession. It is a strange experience, and one which teaches a wise lesson to the looker-on, because it teaches the spirit that it should always endeavor to acquire that which is lasting, that which is beneficial to the immortal part of man. While I am glad that I acquired what I did of earthly things, I wish that I had sought for and obtained very much more of the spiritual. I send my greeting to my friends, and shall be glad to confer with them in private, and in person, at any time they may suggest. Itam Ezra Ludlow.

Meshkino.

Meshkino comes from the hunting-grounds comes to send out a word of 1 eace, a word of encouragement to the squaw in New Jersey. Meshkino say he be an Indian brave, who have come back to medies in this great country, to bring strength for the unfoldment of the spiritbring strength for the unfoldment of the spirit-ual powers. And so Meshkino have been ap-pointed to come to the squaw, to assist in the unfolding of the power within, to bring it out for the welfare of the spirits and of the pale-faces in the flesh. The powers be thereall right, but they need to be looked after, arranged, di-rected; and it needs the strong magnetism from the hunting-grounds to invigorate the medy, and so enable the spirit-band to work as they wish. And Meskino has been directed to come to this strange medy squaw, and say he is appointed to the other strange medy squaw in the distance, to look after her, to bring physical strength and power, to assist the other spirits in doing their to took after her, to bring physical strength and power, to assist the other spirits in doing their work, and he say all will be well in a few moons. Keep quiet; keep having patience; sit for the spirits; not only let the hand move as it will, and trace the writings, the big scratches, but also be sure, when alone, squaw, and quiet, to mark down on the sheet those thoughts and ideas that come into the mind. No matter how they seem, no matter if they are foolish, do you mark them down, and keep for future use. Do this every time, and you will find the unfoldment of the powers which you know belong to you, and which you feel are closing up. No, they are not; only the spirits are developing new powers, and for new work.

This is Meshkino's message to the medy squaw in New Jersey, in Vincland. Now, he say that he did hear what the old medicine man said about your great father being kept

say that he did hear what the old medicine man said about your great father being kept up by the spirit-power. Meshkino knows it is true, for he has been one of the band, the Indian band, who have been directed by the Great Spirit to attend to the big father here, to give him strength from the hunting-grounds above. He has seen the pale-face medicine men from the higher hunting-grounds in the spirit returning to their medies on the earth, and drawing force, which they have taken for and drawing force, which they have taken for use. Meshkino say it be all true, and the spirit-world has been working hard and well, because

world has been working hard and well, because they knew that it was right to do so; not to keep big father suffering, but to draw out the sympathy of all the people.

Meshkino loves the pale-faces, although he knows that they have wronged the red man; but he feels that the Great Spirit will see justice done by-and-by, and that the pale-faces and the wal echies will some to make the delice will some to make the wall the pale-faces and the edone by-and-by, and that the pale-laces and the red-skins will come to understand that they are all brothers and sisters, squaws and braves, all alike one, all belonging to the Great Spirit, and that they will all be ready to shake lauds and lay aside the Jomaliawk and the hunting-knife, and be friends. Meshkino waits for the time, to come and speak where he feels he may he of your to being strongth to give out the be of use, to bring strength, to give out the word of cheer for those who need it most. Good moon.

Séance held Sept. 16th, 1881. Questions and Answers.

Ques.-Is not the portion of the spirit-world that is nearest the earth, and holding the most intimate relations with its inhabitants, more

morally, socially and intellectually, you are con-tinually sending from this mortal sphere spirits who are still bound by the bands of error and superstition, many of whom are evil-minded, that portion of the spiritual world which is called by some the first sphere, is still in need of great development in a knowledge of spiritual truth.

ual truth.

Q.—Has the process of materializing, or making visible to mortals the forms of spirits, been known in all ages of the world?

A.—We believe that if the history of the human race, from its advent upon earth, could have been compiled you would have found on record accounts of materialization as well as of all the other manifestations of spiritual phanes. all the other manifestations of spiritual phe-nomena which are known in these modern days; for we are taught in the spirit-world that throughout all the history of mankind in-stances of spiritual phenomena, including the stances of spiritual phenomena, including the materialization, have occurred. At times these manifestations have been strong and vigorous, illuminating the human mind with the glory and truth of the diviner life—the spiritual life beyond the mortal. At other times there has been an ebb of these manifestations, and little of them has been known.

Q.—[By C. O.] Is the controlling spirit cognitude of the present of the controlling spirit cognitute of the present of the controlling spirit cognitude of the present of the controlling spirit cognitude of the controlling

Q.—[By C. O.] Is the controlling spirit cognizant of its earthly locality and of the persons present, and to what extent?

A.—We are to infer that the questioner desires to know if the spirit controlling this organism, at this instant, is cognizant of its present location and of those present or not. Our answer is, Yes, to the fullest extent, though all the spirits who control this medium are not so. Some spirits who come to this place to take control of the medium and deliver a message are so entirely absorbed in their own work, and have such an intense anxiety to corwork, and have such an intense anxiety to cor-rectly deliver whatever they have to give and without hesitation, that they take no thought or notice of their surroundings or of those present. Other spirits are fully cognizant of all that is going on.

Q.-[By D. E. S., Ohio.] Can man pass from lower to a higher development, leaving some of the intermediate stages unexplored; or, in other words, in climbing the ladder can can be over-

reach a round occasionally?

A.—Such a thing is possible, but rarely occurs.

Spirits who have begun to grow, to develop and to take an interest in their development, desire to attain all the experiences which are necessary to their welfare, and in so doing they have no desire to omit a round of the ladder of prono desire to omit a round of the ladder of progress; they wish to stand upon each height and gaze around, in order that they may incorporate into their systems all they can of each height, and then they are ready to advance unto still other heights. It is possible for a spirit occasionally to attain a higher development and leave an intermediary one, just as it is possible for a climber upon a material ladder to surmount two rounds at a bound; but this is not the usual way of progress in the spiritual world. Step by step is the law and the order. step is the law and the order.

Controlling Spirit.

QUESTIONS.

We wish to request all persons who have questions to propound at these circles to hand them to the Chairman previous to the opening of the circle.

GOD'S POOR FUND. Now, Mr. Chairman, we have a word to say

and a call to make upon the readers of the Banner of Light in behalf of the "God's Poor Fund," which we find is, at the present time, completely exhausted. There is no need for us to remind you mortals that the cold, inclement season of winter is fast approaching, and that there are many, many individuals here and elsewhere who are now in need of assistance, and whose wants will be greatly enlianced when the cold weather and storms of winter appear. We feel that it is our duty to do all in our power to assist such needy ones; and we call upon each of you to assist us in our work. Many of you may be unable to extend the helping hand materially; but if you feel disposed to assist any one with a cheering word and kindly smile, we bless the act just the same. But to smile, we bless the act just the same. But to those who are in affluent or comfortable circumstances, who can afford to bestow any sum, from a penny to a dollar and upwards, we say, in God's name, do so. For every penny which you thus bestow you will be sure to receive a spiritual harvest ten-fold. The "God's Poor Fund" of the Banner of Light is devoid of means to carry on its work. The record of the past of that institution has been a good and noble one—one which we cannot open to the world, but which can be seen and known by any interested party who desires to learn whether our statements are true or not. Every any interested party who desires to learn whether our statements are true or not. Every penny which has been contributed for this worthy object, the helping the poor, has been used for that purpose; and many a grateful heart has sung the praises of those who have assisted them. And what is more, these kindly deeds will be remembered and carried into the spiritual world from which they will return deeds will be remembered and carried into the spiritual world, from which they will return tenfold upon the spirit. And now we sav again: Send in your mite, or whatever you have to bestow. It will be used for worthy purposes, and during the cold and wintry months you may feel that hearts are blessing you; that kindly thoughts are going forth in gratitude to you, and in praise to our Father above, because of the assistance you have rendered.

Lottie F. Rawson.

I do n't seem to feel very well as I come back, but I wish to send a message. I died in my twenty-first year. I think it is about a year ago, but I have n't kept any record of earthly time, for I have been interested in spiritual things. I have a dear mother and father, and I feel year often extracted back to them is givit feel very often attracted back to them in spirit. I come seeking to manifest myself in some way, seeking to ease the grief and the sorrow of their hearts, and to assure them that I am well and happy in a new and beautiful home. Now I am happy in a new and beautiful home. Now I am here to speak a few words, that my friends may learn of me as I am now in the spirit, divested of mortal things. I come to bring my love, and to say that I have been kindly attended to in the spirit world. I have met dear friends whom I knew, and they all send their love also to those on earth. I have been able to come to my anothly home to see seek, one to watch them. earthly home, to see each one, to watch them in their hours of toil, and pleased and interested in all that came to them, happy to know that they were well, and always glad when they thought of me. My name is Lottic F. Rawson. My father's name is George M. Rawson; my mother's name is Ophelia. I lived in Allston, Mass.

Nellie Wentworth.

[To the Chairman:] You've got some pretty. flowers. I is going off a long ways, I is. Does you know where Trenton is? There's where I am going. My mamma lives there, she do.

I is got a sore throat; I is cold. Just you

I is got a sore throat; I is cold. Just you feel my hands.
Do you want to know anything about I? I is Nellie Wentworth. What are you doing? [I am writing down what you say.] What for? [To send to your friends.] To my mamma? Will you, truly? Oh, aint that nice! You don't know I, You don't know my mamma. How can you send it? [I expect you will tell me who she is] She is mamma—Mamma Wentworth. [What is your father's name?] Papa. [What is his other name?] James; my mamma calls him so. My papa calls my mamma "mamma," too. Yes, he do.
What makes me so cold? Do you know?
I have been gone away from my mamma a

I have been gone away from my mamma a long time. I wanted to come back, and a man here say to Nellie if she came here to talk she here say to Nellie if she came here to talk she could go right straight to mamma. Does he speak truly? How can Nellie go? [How did you come here?] A lady brought me here. [She will take you to your mamma.] She do n't know her. [She will go with you.] I had some flowers, I did. I had a whole lot of 'em and they all dried up. I did n't want'em to. Will you send my love to mamma and to papa, and everybody, and say I has got back, and is going right straight to mamma. [After a

intimate relations with its inhabitants, more advanced intellectually, socially and morally than it once was?

ANS.—It is; because spirits from the higher spheres having obtained knowledge and wisdom, return to these lower ones to instruct their inhabitants, and are continually working for the development of humanity. But while many of the spirits who formerly inhabited that portion of the spiritual world adjacent to the earth-sphere have advanced in knowledge and wisdom, and thus attained a higher condition, morally, socially and intellectually, you are conficient in the content of the spiritual world adjacent to the carth-sphere have advanced in knowledge and wisdom, and thus attained a higher condition, morally, socially and intellectually, you are confor some minutes and then continued:] I can't say nothing. What makes it do so? [Putting her hands on her throat.] It was sore when I was sick, but it went away, it did. [You will feel better soon, if you try and not think about it.] I guess you would think of it, if you had it. I want my mamma to send Nellie's love to Auntie Laura. She came to see mamma and Nellie, she did, when Nellie was sick, and she bring Nellie a great hig orange. Yes, she did. [How old were you?] Most three. That is what the lady say. Three, all but one month. [Brightening up she said.] I feel better. I was so frightened, I thought I was going to have it all again. Can I come and see you again? [Yes, very glad to have you.] I want to give you a flower. [Then taking a rosebud from a bouquet on the table she handed it to the chairman.]

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Sept. 16.—Capit. James R. Newell; Walter Slicer; John Munice; Julia Thurston; Lotela.

Sept. 20.—Rev. F. C. Flint: Sarah A. Hinckley; Robert B. Ford: Willie Franklin; Marla Lamson; Capit. William Pearsall: Henry C. Wright.

Sept. 23.—George W. Palmer; Joseph Chessman; Sammel Tryon; Charile A. Cram; George Jennings; Flying Leaf; Bessie Edwards.

Sept. 27.—Mrs. Sarah E. Graves; William B. Burgoss; Chara Robinson; Joseph Bullus; Hiram Fltz; William Shepard.

nrd, Sept. 30.—John Lawion: Mrs. Harriet B. Love; James Price; John Leonard; William Rollins; Mary E. Newman; Martha J. Hardesty.

New Publication.

Horses' Teeth. A Treatise on their Mode of Development, Physiological Relations, Anatomy, Microscopical Character, Pathology and Dentistry. With a vocabulary of Medical and Technical Words relating thereto. By William H. Clarke. 12mo., cloth, pp. 262. New York: W. R. Jenkins, publisher, 850 6th Avenue. nue.

The thoroughness of detail with which every point relating to the subject of this treatise is treated will impress every one with its reliability, and its value to every person who owns a lorse. It is undoubtedly true that much suffering, disease and death have resulted from a prevailing ignorance of what is herein given, and that much unintentional cruelty to animals may be prevented by studying the pages of this volume. Though the title implies that the work is confined exclusively to the teeth of horses, it is not so, but the teeth of other animals claim nearly as much attention as those of the horse. The thoroughness of detail with which every the horse.

The theory of evolution is introduced, the listory of that of the horse being traced from early zoölogical periods, the wolf, or "remnant" teeth, going back to the Eocene period. As a compilation of scientific facts the book will be prized by all who seek the welfare and happiness not only of the human race, but of all traces of sentiant beings races of sentient beings

The simplest post-office in the world is in Magellan Straits, and has been established there for some years past. It consists of a small cask, which is chained to the rock of the small cask, which is chained to the rock of the extreme cape in the straits, opposite Terra del Fuego. Each passing ship sends a boat to open the cask, and to take letters out and place others into it. The post-office is self-acting, therefore; it is under the protection of the navies of all nations, and up to the present there is not one case to report in which any abuse of privileges it affords has taken place.—

Nature.

In the journey of this world the man who goes right is not apt to get left.

Hop Bitters purifies the blood and removes all pimples and eruptions.

"Immortality, and Our Employments Hereafter."

The life immortal being accepted as a reality, and the inheritance of all human souls, a number of questions naturally arise in the mind of the believer, which, while they are secondary in their relation to the fundamental proposition, are hardly less interesting and important. It is not enough to satisfy the inquirer that he is to exist hereafter. With an interest not less intense he demands some knowledge of the nature of that existence. In what other sphere, near or far, shall his lot be cast? When the mortal restraints are broken, where will the enfranchised spirit find its home, and who will be its companions? Will the spirit possess an organized body, susceptible of pleasure and pain? Shall we, in the life to come, sustain relations to an objective world, not less visible and tangible to the spiritual sense than the objects of the natural creation are to our present powers of perception? Will the human affections and passions survive the change that comes to every man with the dissolving chemistry of death? Do male and female spirits sustain conjugal relations in the higher spheres of existence? Is life in the Spirit-World subject to fixed moral conditions; is it a perpetual oscillation of the soul between good and evil influences; or is that life determined by an ascending scale of everlasting progress, and a celestial power of attraction by which all souls gravitate toward the sphere of Divine Perfection? What are the peculiar pleasures and amusements of the Spirit-World? Shall we be subject to such aumoyances as now try the patience and embitter the lives of mortals? The anxious soul demands intelligent answers to these and other similar questions. Above all it yearns for a positive assurance that the future state will be an improvement on the present. If possible, it would escape the manifold ills of "the life that now is," in the life "which is to come." While viewing the harsh discords and mournful desolations of this world -the thorns by the wayside, which wound the inoffensive traveler; the tares that spring up in every field of life and labor, to cheek and choke the beautiful virtues and graces of our better nature—the earnest prayer of the unsatisfied soul finds expression in the words of the poet:

"Tell me, in what more happy fields The thistle springs, but to the lily yields?"

The new book by Dr. J. M. Peebles, bearing the general title above written, is a praiseworthy effort to answer the more important questions herein enumerated. Its title further implies that its pages reveal, "What a Hundred Spirits," Good and Evil, say of their Dwelling-Places,' and the laws of Life in the Spheres. The Author's intercourse with many Spiritualists in every quarter of the world, especially qualifies him to apprehend their wants; at the same time his extensive travels have afforded him unusual opportunities for the collection of materials for such a work. That this book meets a demand of the times is a fact that claims instant recognition. The questions concerning the Spirit-World and the higher life, are here mainly answered by the Spirits themselves, from their own superior point of observation. and in the light of actual experience. Speculative minds, of a religious east, are prone to theorize respecting what lies beyond the reach of the senses. The Church has its theory of another life, darker and more repulsive, if possible, than the Pandemonium of Pagan Philosophers; the classic Poets have pictured the Elysium of glorified souls; the Arabian Prophet has portrayed his Paradise of sensual delights:. and every imaginative mortal may have his own conception, fair or foul; but after all, if we are in pursuit of knowledge, we shall be obliged to depend mainly on evidence derived from supramundane sources. Until we are commissioned substituting the comma (,) for the exclamation to explore the better country, in the interest of (!) all the way through, our author calls for a our own souls, our earnest inquiries must be tame, humdrum reading which is little short of satisfied—if we may hope for satisfaction at all | a complete misinterpretation of the author's -by a recitation of the testimony of the Spirits, who are the only competent witnesses.

The first ten chapters of Dr. Peebles's book. embracing Mysteries of Life; Doubts and Hopes; Death and the Bridging of the River: Foregleams of the Future; Testimony of the Saints; Development of the Spiritual Body; Relations of Soul and Body to Sin; Clothing in the Spirit-World; Locomotion in the World of Spirits; and Our Little Ones in Heaven, contain brief quotations, in prose and verse, from many writers, ancient and modern, with the author's running commentary and explanations, in which his various acquirements-derived from many books and extensive travels-are happily illustrated. The style is necessarily somewhat desultory, but the whole will interest the reader.

Among the more important communications which follow in this elegant volume, we notice one of more than ordinary interest from A. A. Ballou, through the mediumship of Mrs. Cora L. V. Richmond; several addressed to Mr. Luther Colby, through the late Mrs. Fannie A. Conant; the very sensible messages from Dr. Beecher, through the mediumship of Mrs. Nettie C. Maynard-in whose presence, during the dark days of the Rebellion, the martyred President, Lincoln, took counsel of the Spiritsthe history of an English Physician, Mrs. C. Woodford being the medium; one from William Gordon, through Dr. Samuel Maxwell; a message from Dr. Jeachris, through R. C. Fowler: one from Dr. Rush, through W. J. Colville; a message from a street Minstrel, through Mr. J. J. Morse, of London; Answers to Questions, by the Spirits, through Mr. J. W. Fletcher, then of London, England. The Clergy and the Shakers are represented by several communications of more or less interest. Aaron Knight, a spirit of superior intelligence, finds a medium in Dr. E. C. Dunn; Hon. Benj. F. Wade and Hon. Horace Greeley voice their thoughts in the mediumistic presence of Mrs. Milton Rathbun, of New York. Many other names of spirits and mediums appear in this book, but we lack the space for further enumeration.

We have long known that Bro. Peebles is too wise and amiable to be displeased at any remarks by his reviewers, which may be conceived and expressed in a proper spirit, and with a just reference to the true interests of our literature. We are sure that he will pardon the liberty we take in saying, that while engaged in the perusal of his last book we have discovered, here and there, the evidence of improper haste and immaturity of judgment in its preparation. Indeed, we hardly know how our industrious friend finds time and opportunitywhile almost constantly traveling and speaking-to perform the labor of writing his books: much less can he subject their contents to the searching ordeal of a critical analysis before giving them to the public. If the facts in the author's case do not cover the imperfections in

occurrence, and to disarm criticism.

Literary authors of reputation, when they avail themselves of the writings of others, are accustomed to quote the same with strict fidelity to the original. When there is any deviation from the text, it is usual to indicate the extent of that departure, and to offer some show of reason for taking such liberties with the author.' The attempt to paraphrase a passage always fails when the paraphrastic rendering does not express the author's idea and more clearly explain his meaning. The least we can afford to do for the one whose mental posses sions we use to enrich our own works, is to quote him correctly, that our readers may not hold him responsible for changes he has never sanctioned. The obligation to do this is all the more sacred if the author has departed this life, and may not, therefore, have an opportunity to redeem his works from such corruption. Knowing our author to be a gentleman of gracious manners and excellent disposition, it never occurred to us, in taking up his book, to look for so much as a trace of literary Vandalism. We were, therefore, the more surprised on observing the exercise of a questionable license in the treatment of other authors and their works.

It is only in the most friendly spirit that we proceed to justify the foregoing observations by a reference to illustrative examples. Our author's incidental references to Mozart's Requiem, and the touching story of the last moments of that great musical composer, were evidently prepared from the present writer's Drifting Leaves, which may be found in the Spiritual Offering, Vol. III., pages 200-1. As rendered in the work before us, the language attributed to Mozart is materially changed, and certainly without improving the style. We will here offer an illustration. The last artistic touches had been given to the Requiem, when the illustrious composer relapsed into a quiet slumber, which was soon broken by the light footsteps of his daughter, whom he thus addressed: "Come hither, my Emilie; my task is done, the Requiem-my Requiem is finished." The impressive eloquence of this sentence is lost in the following rendering by our author: Come hither, my Emilie; my task is done; the Requiem [is done]-my Requiem is finished. The interpolated words, included in brackets, not only destroy the elegance and impair the force of the sentence, but render it positively tautological. Offering his "last notes" to his daughter, Mozart requested her to "sing with them the hymn of her sainted mother," beginning with the words:

"Spirit! thy labor is o'er!"

In copying the stanzas which follow our author uses a singular license, not altogether poetical. The second line in the first verse reads: "Thy term of probation is run."

This is changed-I must suppose with a view o its improvement—and is made to read: "Thy earthly probation is run." The present writer has had very little expe-

ience in hymnology, and this may be the reason why he prefers the literal text. In the succeeding line we have another example of this rather exuberant freedom in the treatment of other writers. Here we quote the original line: Thy steps are now bound for the untrodden shore." It is easy to discover the relation of the words we have emphasized-steps and untrodden. By substituting unknown for untrodden, Bro. Peebles not only sacrifices the obvious congruity of terms to an unaccountable caprice, but the au-

thor's measure is broken. In the last verse-in the rendering by our Christian Spiritual friend -the "Saviour" slips out and the "Angels" appear in his place. Each succeeding stanza of this hymn of life, death and immortality begins with the word Spirit! followed by an exclamation point. It is a direct address to an individualized intelligence, and intended to be read with exclamatory emphasis on that word. By conception and the whole spirit of the lines.

The name of the author of Drifting Leaves does not obtain mention, which is, perhaps, a matter of no possible consequence to any one; but the following paragraph, which immediately follows the Hymn to the Spirit, is literally (except one word) copied from the writer in the Spiritual Offering; at the same time the author under review, by incorporating it into the text of his book, makes it his own. Here is a literal transcript of the original paragraph in Drifting

"As she concluded she dwelt for a moment on the low, melancholy notes of the piece, and then turned from the instrument to meet the approving smile of her father. It was the still, passionless smile which the rapt and joyous spirit left on his features."*

The only change made in the above paragraph is the substitution of the word "departed" for joyous in the last complete line; but this knocks the soul out of the sentence. By the words rapt and joyous, the author of Drifting Leaves intended to express the idea that the ascending spirit of Mozart was entranced and in a state of ecstatic joy. With the change of a single word, just to suit the peculiar notion of our author, not only the passing soul went out to parts unknown, but the heavenly ecstasy—the felicitous spirit of the extract from the Leaves-likewise 'departed"; and the skeptical reader may doubt, if he will, whether the change to the immortal musician was one of pleasure or pain.

It has been our purpose to treat this book with all fairness, in justice to the author, and, at the same time, with a just regard to those impersonal concerns which extend beyond and rise above the narrow limits of our individual relations and private interests. In our inspection we have discovered some things which are blemishes in the eve of the impartial critic. For aught we know the graver of these defects may be attributable to the carelessness of some one employed in the work of transcription for the press. It is, however, but just to say that these things do not materially diminish the value of this interesting book. The moral teachings of the spirits are, as a rule, above reproach: their philosophy of human nature, its relations and its destiny, far in advance of the common mind; while the exegetical portions of the book, from the well-stored mind of our author. book, from the well-stored mind of our author, are sometimes learned, often instructive and generally interesting. Bro. Peebles has the sagacity to apprehend the wants of the people; and we thank him for his present contribution to their necessities. The inquiring mind may find its questions answered here; and a knowledge of this fact will sell the book. Such a book is a conference wheely direct lights from book is a reflector, wherein direct lights from the spirit-world fall and are focalized, to be flashed, far and wide, over drifting souls tem-pest tossed and in darkness! What humanity most needs is to be warmed and illuminated; and the light of to-day is

"Like sunrise flashing o'er a wintry sea." S. B. BRITTAN.

* See the Spiritual Offering, Volume III., page 201.

SIXTEEN SAVIORS OR NONE;

The Explosion of a Great Theological Gun. AN ANSWER TO JOHN T. PERRY'S

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The trees which east their leaves aside sad requiems may sing : And yet we know new leaves will come With the returning spring.

The cold, unsightly chrysalis We pass so careless by, With golden wings shall soon come forth-A new-born butterfly!

The sun which nightly sinks to rest-And from our sight is gone. Far bidden in the blushing West-Will rise again at dawn!

And shall the trees put forth their leaves, Be born the butterily, The sun sink but to rise again, And man force r die Table Rock, Neb.

Schroon Lake N. Y.) Camp-Meeting. Progressof the Meeting. The Speak it, and Mediums. Able

sp.c. 3. by C. [11. Good | Others for the Coming Year the Borner of Light and the People | Memoranska.]

Lake View Point, Schroon Lake, N. Y., Sept. 23th. The meeting at this place continues, and the advertised programme is being carried out not so large as was expected, but the neighboron Sundays large audiences convene to listen. to the speakers. Prominent Spiritualists from Saratoga, Glen's Falls, Chestertown and other localities have visited Lake View Point. Praises of the place are heard from all who

come to the meeting. Schroon Lake is indeed a beautiful sheet of water. The air here is pure and bracing; mosquitos are unknown; in the warmest season the nights are refreshingly mer constitutes an epoch in one's life."

By another season the number of cottages will be increased. Dr. Slade intends to build a nice louse, and Mrs. G. H. Geer has also infimated her intention of pursuing a similar

Within a few years. Lake View Point will be bovered with neaf cottages, and there will be a large colony of Spiritualists here throughout The entire summer season.

THE SPEAKERS AND MEDIUMS.

Mrs. Abby N. Burnham's discourses here were well received. She is a growing worker, and is gaining friends constantly. In one of her addresses she spoke of the progress of Spiritualism, and cited numerous interesting facts in connection with mediumship, arguing that Spiritualism was a theme for careful study, that it was exercising a remarkable influence in the world, and that it was destined to become a great power for good.

Mrs. H. Morse, beside speaking at frequent intervals in a manner which gave general satistaction, was useful in aiding Mr. Taylor in raising money to liquidate the indebtedness incurred by the meeting. Mrs. Morse was often influenced by "Vashti."

Dr. G. H. Geer is a speaker who is destined to make his mark in the lecture field. His discourses are eminently practical, scholarly, and at times eloquent. Bro. Geer is a medium, and owes his success, in the main, to inspiring influences from the spirit-world-a fact which he gladly concedes.

Jennie Reed Warren has been holding séances here throughout the meeting, giving, as a rule, good satisfaction.

Mrs. Mary Lovering has been busy writing communications for people and conversing upon the religious phase of Spiritualism. She has sold quite a large number of copies of her alleged spirit-inspired music.

Dr. Slade's work cannot be overestimated. He has been one of the leading attractions to the meeting, and it is no more than simple justice to record the fact. His séances have been very successful, skeptic after skeptic leaving his cottage admitting the fact of spiritual communion. The Binner of Light reporter had the pleasure of witnessing the "compass test" in which Prof. Zollner was so deeply interested. G. H. Geer, the lecturer, was also present. The needle of the compass was moved by the spirits again and again, at the request of Mr. Geer and the writer. Dr. Slade, by his courteous manners, has made many friends; he is now regarded as a fixture in the Lake View Point camp-meeting.

G. H. GEER'S SPEECH—"THE STATUS OF SPIRIT-UALISM."

Mr. Geer said: The religious world has been free to accuse Spiritualism of being a ruinous power in morals and religion. The clergy have declared in loud epithets that Spiritualism is an aggressor and destroyer of sacred things. They have charged the advocates of Spiritualism with being unwarrantably aggressive. And to be brief, the church has been profuse in its outpouring of venom, which could be born only of ignorance, superstition, and ecclesiastical intolerance. While we have been called the aggressors, the fact is that the church is in this position, and Spiritualism is only acting on the defensive. Were Spiritualism an old institution, then the charge might have a shadow of truth in it. The church is a well-organized affair and centuries old. It has its so-called fundamental truths, which are very dear to the clergy, and anything which interferes with these propositions of ecclesiasticism would naturally call forth disapprobation. Spiritualism interferes, inasmuch as it declares the continuity of human life regardless of any and all schemes of salvation, and because of this declaration it finds in the church an arch enemy. Spiritualism simply declares a great and beneficent truth to the church, and for this she returns hatred, and undignified opposition.

The church is the aggressor, for she endeavors to crush out this new truth, and it will not be crushed out, but, like Banquo's glost, is ever present and active. The church makes merchandise of happiness and immortality, while Spiritualism declares both to be natural and inalienable possessions of the soul. We should not wonder, then, that there is war between bigotry and imporance on the one hand, and truth on the other. We have in this warfare only defended our rights, and this we still propose doing.

harsh in its defense, who but the church is blamable?

Good has come to us from this controversy and opposition. We have had to be thorough and strong to progress and maintain our ground.

By this battle heroism has been developed on the part of our workers. Social ostracism has been met with dauntless courage, until that venom of intolerance has largely faded away before a clearer conception and freer action of

justice and equal rights. To be sure, the incipiency of this new movement was accompanied with more or less floodwood, but may not this justly be attributed to for some time gazing at the sick one, uttering a lack of acquaintance with it in all its bear not a word. At length he said: "Get (naming

ings? We are of the opinion that the initiatory an herb); make a tea, serve it to her, and day steps to a great and glorious field of research after to-morrow take your mother out to ride. have not more than fairly begun. We need to be even more thorough, and the opposition of ed on the faces of the listeners, upon hearing church and science forces us in this direction. this prescription, had the patient passed from We have no fears of either, for truth is on our life, risen from the grave and stood before side, or we on its side, and we court honest in-them; and when they had recovered from the vestigation, knowing that the result will count | shock sufficiently to speak, they said: "Three

When we east about in the march of things not live until morning." "Can't help that," we observe a great change is come. Instead of said the clairvoyant; "do as I direct; and, that universal and unscientific opposition to omitting one day, take her again to ride." Spiritualism, there is a disposition to just and scientific toleration.

Spiritualism is just entering its era of accept- to ride, not once, nor twice, but many times, ance by men of science and the church. Of and was fully restored to health. course it is accepted in a more or less modified. form. The shading may differ, but the essen-bills and not seeing them, the son called for tial propositions remain unchanged; i. c., a them. His experience with the first was his natural continuity of this life, and a conscious experience with all, and it was this: "I intendcommunion between the two states of being, ed to bring in the bill, but in cases of bereave-The pulpits of Christendom are incorporating ment we sympathize with the family in their very much of the teachings of this "new gos- sorrow, and delay doing so until their grief is el" into their exercises.

The church is being sensibly affected by our . philosophy of life, death and resurrection. Not sorrow in our family," responded the son. in the church alone is its influence felt, but, as the New York Evening Mail says, it "permeto the letter. The attendance from abroad is ates all ranks of society, and enters into the and is now in the enjoyment of good health." experiments of some of the greatest scientists bood sends delegations to the grounds daily, and of the age." Yes, the press, the pulpit, and the laboratory of the scientist are all, in a degree a telling fact for the use of those who are batalmost surprising, becoming the guests of this thing before legislative committees against the once despised and unwelcome movement. The enactment of laws designed to place the health sneers of some tritler in the press, the innuen- and lives of the people in the hands of the "regdoes of some incompetent preacher, the scoffs ulars," and making it a crime for an honest of arrogant scientists who have investigated man to employ his heaven-given powers to stay but little, if any, can no longer outweigh the the ravages of disease. public asseverations of such men as Zöllner. Crookes, Wallace, and many others who occucool; in fact a sojourn in this region in sum- py a position in the front ranks of science and

py a position in the front ranks of science and experimental philosophy.

The influence of Spiritualism is already exerted in varied directions. Is it not more than reasonable to hope for still more glorious and beneficial achievements in the near future? Is it illogical to infer that the scientific and religious worlds will be still more influenced by its truths, and that the future will witness its further acceptance in places suited to the demands of the times?

Let us remember, then, that religion, per se, will be benefited, not injured, by this new revelation of Truth.

ELECTION OF OFFICEES.

ELECTION OF OFFICERS.

The following persons have been chosen as officers of the Lake View Point Spiritualist Camp-Meeting for the season of 1882; President, Dr. Henry Slade, 238 West 34th street. New York City; Vice Presidents, R. C. Vandenburgh, Ballston Spa, N. Y., Dr. Rich, Saratoga, N. Y., Dr. Mills, Saratoga, N. Y., Mrs. Bussey, Troy, N. Y., Dr. Ross, Troy, N. Y.; Secretary, S. H. Bevins, Chestertown, N. Y.: Treasurer, Capt. J. D. Cheney, Schroon Lake, N. Y.: General Superintendent, C. F. Taylor, Lake View Point, Schroon Lake, N. Y.; Committee on Transportation, Capt. W. II. Barnett, Schroon Lake, N. Y., and Dr. Ross, Troy, N. Y.; Finance Committee, Mrs. Bussey, Troy, N. Y., Mr. Hoyt, Chestertown, N. Y., and Miss Nellie Platt, Schroon Lake, N. Y.; Chief of Police, Marcus Granger, Esq., Pottersville, N. Y.; Executive Committee, Dr. Slade, C. F. Taylor and S. H. Bevins,

The Banner of Light never had as many friends as at the present time. Its enterprise in furnishing reports of the public gatherings of Spiritualists is fully appreciated by its readers; the grand lectures which are so frequently published are perused most attentively; the philosophical poise of the editorial columns is admired; the Message Department is regarded as a benefaction to mortals and spirits: in fine, the brave old Banner is regarded with affectionate esteem by thousands.

curps.

Mrs. Bussey, of Troy, N. Y., is an earnest Spiritualist.

Next year the meeting will begin Sept. 1st and hold twenty days.

Dr. Rich, a prominent citizen of Saratoga,

made a brief visit to the Camp. Chas. W. Sullivan has been successful in his concerts here. He is a great favorite among the people.

Grandma Taylor, aged seventy-eight years, reads the Banner every week. She is enjoying the meeting. The Banner of Light issue - the initial en

larged number - dated Sept. 24th, was highly praised by the friends in this vicinity.

Mr. Grose, of New York City, editor of the Examiner and Chronicle (Baptist), accompanied by his wife, enjoyed a brief stay at Lake View

A memorial service in honor of the late President Garfield was announced for Monday, Sept. 26th, with G. H. Geer as the leading For particulars with reference to building

cottages address C. F. Taylor, Lake View Point, Schroon Lake, N. Y., or Dr. Henry Slade, 238 West 34th street, New York City. Inquiries have been made for Dr. Joseph

Beals, of Greenfield, Mass., and his daughter, Mrs. Mary Hawkes. Dear friends, you have many acquaintances here who want to see you. The cottages here are neat and well built. Mediums for materializations will find suitable rooms for such phenomena. By another season there will probably be a grand array of me-

Chatplets from the Dible of the Ages, Edited and compiled by G. B. STEBBINS, Fourteen Chapters, Selected from Hindoo Vedas, Buddia, Confuclus, Mencius, Zoroaster, Egyptian Divine Pymander, Tahmuds, Hible, Philo Judaeus, Orpheus, Pato, Pythagoras, Marcus, Aurelius, Epictelus, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Novalis, Renau, Talieson, Milton, Penn, Rarclay, Mary Ficther, Newman, Tyndall, Max Müller, Woolman, Elias Hicks, Channing, Garrison, H. C., Wright, Lucretta Mott, Higginson, Bushnell, Parker, A. J., Davis, Mary F. Davis, Emma Hardinge, Beecher, Tuttle, Abbot, Denton, and others. Gospels and Inspirations from Many Centuries and Peoples, Price: Timed gher, beveled boards, \$2,00; plain muslin, \$1.50; postage 12 cents. diums at this meeting. Church revivals are being started in this vicinity. The dear ministers do not want the "brethren" to visit Lake View Point. While the clergyman is preaching the people in front are whispering about Dr. Slade's séances. CEPHAS.

An Experience with the "Regulars." A friend places us in possession of the follow-

ing facts. Taken as a whole they will serve as a straw, and a pretty large one, showing the reasons for a change in the direction taken by the minds of the people in regard to the value of the professional services of the "regulars" in

A relative of our informant having despaired of saving the life of his mother by methods he If, then, at times, our cause has appeared had adopted, applied to three of the most eminent physicians of Boston. They came at his call, examined the patient, looked wise and solemn, held a consultation, and finally declared as the result of their deliberations that a cure was impossible and that she would die before morning. When they had retired, and, as they thought, left the mother to die, the son, addressing those present, said: "Having satisfied you all by employing what are thought An account of Thirty-Nine Séances with CHARLES II. FOSTER, the most celebrated Spiritual Medium in America, written by the following able men: Mr. Chase, Editor New York Day Book; Mark M. Pomeroy, The Democrat; Mr. Taylor, Philadelphia Press; Mr. Hyde, St. Louis Republican; Mr. Keating, Memphis Appeal; Epes Sargent, Author and Poet; Professor Tefft, Bangor, Me., &c. to be the most skillful and learned doctors in Boston, I shall now call what is termed 'a quack'." He soon had at his mother's side a clairvoyant physician, who, we are told, stood

New Rooks. Greater surprise could not have been depict-

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THE FIRST GOSPEL OF THE INFANCY OF JESUS CHRIST.—Hecelved by the Gnostics, a sect of Christians in the second century, and translated into English by Mr. Henry Sike, Orlental Professor at Cambridge, in 1627.

THOMAS'S GOSPEL OF THE INFANCY OF JESUS CHRIST.—Printed by Professor Cotelerius in a note to his Works of the Apostife Fathers, from a MS, in the King of France's fibrary, No. 279, and Bishop of Caesarea, A. D. 315. "Why, what do you mean, sir? There is no "No, sir, far from it. She fully recovered, What afterward was said and done it is needless for us to relate. We commend this case as

WHY IS CONSUMPTION INCREASING?—He stated in the House of Commons that it was generally admitted that vaccination diminishes

CHRIST.—Printed by Professor Cotelerius in a note to his Works of the Apostife Fathers, from a MS, in the King of France's library, No. 279, and Bishop of Cassarca, A. D. 315.

THE EPISTLES OF JESUS CHRIST AND ABGARUS KING OF EDESSA.—Preserved by Euseblus, one of the Council of Nice, in his Erclesiastical History. B. I. C. 13.

THE GOSPEL OF NICODEMUS, FORMERLY CALLED THE ACTS OF PONTIUS PHATE.—Published by Prof. Grynamus in the Orthodoxographia, 1555, tom. il. p. 633.

THE APOSTLES? CREED IN THE ANCIENT STATE.—Without the articles of Christ's Descent into Hell, and the Communion of Saints. See it thus handed down in Mr. Justice Bathey's edition of the Book of Common Prayer, 8vo, 1813. p. 9. Note: Also in Bingham's Antiquities of the Christian Church, follo, 1726. B. 10, C. 4, S. 12.

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Jan. 8.

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Aug. 7:

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Oct. 8.

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MRS. L. F. THAYER, TEST, Business and Healing Medium, 45 Indiana Plac 1w*-Oct. 8.

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PART I.—What is God? Soul and its Importance; Memory and Intelligence; Intelligence ex, Matter; Progressive Intelligence; The Animal World—its Usos; Creative Forces; Spirit Law and Matter; Types and Raess; Re-Incarnation, or Souls taking Form; Fortal Life and Generating; Childhood as spirit; Demonstrated Illustrations on Re-Incarnation.
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Banner of Light.

BOSTON, SATURDAY, OCTOBER 8, 1881.

Hon. Warren Chase at Science Hall.

Mr. Chase gave two of his sound, begind and clear bectures in the above half Oct. 24 to small but highly appreciative audiences. At 24 M. his becture was on "Mediums and Mediumship." He said his experience of thirty-three years as a becturer, and with hir dreds of mediums of all physics of mediums in and the conyears as a lecturer, and with an agers of mea-ums of all phases of mediumship and the con-stant intercourse with spirits in his own home through Mrs. Chase, who was one of the eldest and best mediums in the country, had given him much knowledge on this subject which he was glad to communicate to such as were inter-orted in the arbitect. ested in the subject.

He first called attention to the endless variety of humain beings who have lived and are living, of which no two were ever alike, either physically or mentally, and as the distinguish-ing peculiarities were as marked mentally as ing pecoliarities were as tracked mentally as physically, therefore no two spirits could any more become one and be absorbed in each other or in a common element than could two bodies, and as the mental was superior to the physical, and preceded and succeeded it, and was the cause of the body's life and growth, therefore it would as effectually retain its individuality and its powers and possessions after its separation from the body as while in it

He cited the experiments of Mesmerism and Psychology to show that the mind is superior rsyrhology to show that the mind is superior to the shody, and that one mind can control another usind and its bodily organism. In this way, he remarked, spirits control mediums, and make them see forms marked with the peculiar ties of earth-life that they may be

the peculiarities of earth-life that they may be recognized, when these peculiarities do not pertain to the scirit as it is, and when the object is not the scirit as it is, and when the object is not the scirit at all but a psychologic impression made by the spirit for identification.

The explained the process of rapping, writing, and playing on musical instrument, &c., as demonstrated by the less perfect experiments in Mesmerism and Psychology, and showed plainly that in all of these there must be somewhere and usually present a superior mind possessing the knowledge that is imparted through the medium; and as it is not in a body we must look for it as a spirit, and not as God, or a God, as the gods never do communicate with mortals the gods never do communicate with mortals in this way.

He explained the phenomenon of materialization as the temporary building up of a form re-sembling, as nearly as the spirits could make it, the person represented and vitalized from the form of the medium, while the spirit of the per-son so represented, being outside and independ-ent of the form thus created, controlled it psychologically, and through it expressed as well as he, or she, could the language and feelings; and this, he said, accounted for the many imperfections of our materializing circles. He stated it to be his belief that this phase of mediumship will go on improving until it can be perfectly accomplished in daylight before large audiences, and that addresses will be made by spirits through these forms as perfectly as they are now through the living mediums; but even this will not convince the bigoted and su-perstitions secturians, whose prejudices are stronger than their reason, and who will not believe when the dead do return, as it was said of them in the Scripture.

In the evening the speaker treated upon the science of evolution, by which he attempted to show the natural and legitimate result of a spirit-world rising out of this as the flowers and fruits rise out of the earth. He traced briefly the progress of the earth, The traced orieny the progress of the earth from its infantile con-dition as a nebulous child of the sun, which, during the many millions of years and billions of revolutions had become encrusted first with of revolutions had become enerusted first with a lifeless surface of crystallized rock, which, by abrason on its rough and broken surface, gradually cooled to a temperature that could support organic life in its simplest forms of the radiates and primitive masses, and how the steady progress of evolution, which he called spiral revolution, had steadily changed the loosened surface, until in each succeeding stratum and era of vast duration, a new order, division and multitudes of species appeared as the result of evolution, working in the animal and vision and multitudes of species appeared as the result of evolution, working in the animal and vegetable kingdoms until the apex of animal forms was reached, the first 'rude specimens of the genus home, which, however nearly allied and line of to the higher types of mammals, was still sufficiently distinct to contain and retain the progress in itself which had previously produced may types.

the progress in user which how the progress of the then proceeded to show the progress of probably two hundred thousand years, in the human form and in the human intellect, and then attempted to show that the next slep of the user step of the progress must naturally be in advanced indicated by the progress must naturally be in advanced indicated by the progress must naturally be in advanced indicated by the progress must naturally be in advanced indicated by the progress must naturally be in advanced indicated by the progress of the pro viduals, and in the civilized portion of the race a spiritual life in their forms of more attenuated matter, which had been produced by evolution from the materials of earth, and in which the interior soul-germ, may live and eniov and suffer a finer and keener existence than this. He stated that the difference be-tween the finest specimen of a human body now to be found was less in material, in form and in beauty, in comparison to a spirit, than it was to the first rude and coarse forms of morat was to the first rule and coarse forms of mor-tals on earth; and that the progress thus far attained had brought us to the verge off spirit-ual life, so that the two worlds began to touch and impinge upon each other.

Mr. Chase is evidently a believer in Darwin.

and goes with him as far as Darwin goes, but does not stop the work of evolution in animals nor in man, but adds the spiritual as the next step, and believes that conscious individuality continues as it moves out of this into the next sphere of existence. His theory is highly in-teresting, tersely and logically expressed, and beats the evidence of extensive study and re-

It is to be regretted that more persons could 1 (thave heard these lectures as they furnished food for reflection, and seemed to attach new and important interest to the doctrine of evo-lution. Mr. Chase has now gone to New York.

The People's Meetings in Portland.

The sessions were largely attended on Sunday, on which occasion Mr. J. William Fletcher began his month's engagement. His afternoon subject was "Practical Spiritualism." No subsubject was "Practical Spiritualism." No subject, said the speaker, has ever been more misapprehended than that of Spiritualism. This has been due quite as much to those who have sought to represent it as to the ignorance of the world. The Christians tell us that we are only infidels and materialists; the materialist that we are only another branch of theology under a new name—a little more liberal, but nevertheless a branch of the same tree. Neither critic is right. We do believe in all that is frue in materialism, and we do not believe in theology at all; in fact, theology has been the in materialism, and we do not believe in the ology at all; in fact, theology has been the curse of this and every other age. We, however, believe in religion, which is to the soul what education is to the mind. Spiritualism recognizes the power of spirit, of its continued life, and of the possibility of its return after death. Those who believe this are Spiritualists, so far as recognizing a phenomenon can make them such. Catholies and Christians may believe in this; and men cheat, he steal, and believe in this; and men cheat, lie, steal, and commit all sorts of evil, and yet recognize the fact of spirit-return. The knowledge that spirits can return does not necessarily make the world better. It was not the discovery of the power of steam and electricity that was of value to men; but when these mighty forces were applied to the necessities of the world. then their benefits were seen; and in like man-ner it is the application of Spiritualism to the daily life that will demonstrate its power for good. Spiritualism sustains the same relation to science that any other *fact* in nature does. It becomes the mighty reformer, since it shows us a world of struggling souls just as good as they can be under the condition that has produced the m.—It gives us a religion of the heart wherein man can realize the presence of God in everything. To the individual it says: "Be charitable, be kind, be loving; put selfishness under your feet, and make your knowledge of the other life the means of attaining greater honor and glory in this."

The lecture was very highly commended. In the evening Mr. Fletcher was assisted by

Mrs. Nellie Palmer, whose presence is always welcomed by the public generally. The subject, "Our Saviours and our Martyrs," was bandled in a masterly manner. It was an oration worthy of our most brilliant and talented minds, and the andience were held by the magic power of the speaker, as they listened with almost breathless attention. Mrs. Palmer has few, very few equals on the spiritual platform. After the lecture Mr. Fletcher gave some extraordinary tests and messages. Among those given were N. A. Forster, Rensellear Crane, Lydia Dennett, Dr. Greene, Dr. Tewksbury and Dr. Hersom ap caring in a group together, and many others, all of which were recognized as wonderfully true and accurate. Mr. Fletcher can be engaged for week evenings, and consulted during the week at \$1 Montgomery Piace, Boston.

Berkeley Hall, Boston.

Berkeley Hall, Boston.

On Sunday last, Oct. 2d, Berkeley Hall was crowded to overflowing by a very intelligent and representative audience, to listen to Mr. W. J. Colville's inspired discourse on "President F. L. Omond, Jennie Smith, Mrs. Whittier, Esther Octtinger, Amy Peters, Mrs. Smith, Sadie Peters and David Brown, after which recitations were given by Allie Waite, Mamie Havener, Jennie Weeks, Ella Waite, Jennie Bicknell and Gertie Murch, the latter being recalled and giving a second recitation. (The talent of Miss Gertie is most remarkable, and if she is not overworked she is destined to make a mark in the world.) A duet was finely rendered by Jennie Smith and Jennie Bicknell; songs by Gertie Murch and Helen M. Dill, and a reading by the ever-willing Alice Bond.

The music by Mr. Boad's orchestra to day all that could be desired for both marches and calisthenies.

Dr. Lamb, of Portland, being called upon, made eloquent remarks on the duties of Spiritualists; and after the Target March the finest session of the season thus far was closed.

On Sunday last, Oct. 24. Berkeley Hall was crowded to overflowing by a very intelligent and representative audience, to listen to Mr. W. J. Colville's inspired discourse on "President Garfield Living after Death." It proved to be a worthy continuation of the effort of the previous Sunday morning. The audience frequently interrupted the speaker by giving vent to their feelings in heavty applause. As the lecture has been reported rerbatim for these columns, we offer no abstract. At 3 r, M, the services were also highly interesting and instruct vices were also highly interesting and instructive. Mr. Colville's guides spoke upon "A Reason for the Faith that is in us," and clearly and logically explained the difference between faith and superstition, urging all to obey intuition and reason together, thus rounding out character

At 7:30 P. M. a concert was given in aid of the At 7:30 P. M. a concert was given in aid of the Boston Garfield Fund. Though the weather was inclement the attendance was large, as well as enthasjastic. All the artists acquitted themselves admirably. The programme was a very tine, though not a long one. Miss Ella Chamberlain was rapturously encored. Madanna Erica Bishop, received outge an oyetion. ame Fries-Bishop received quite an overion, and George Harold, the new organist of the society, proved himself a brilliant planist and also a fine clocutionist. Mr. Colville's impromptu poem excited great wonder among strangers who have had few opportunities of listening to insolved moductions.

inspired productions.

The next Concert will take place on Sunday, On Sunday next, Oct. 9th, the usual services

will be held at 10:30 A. M. and 3 P. M. Mr. Colville's discourses will be on the following topics: Morning, "The Spiritual Temple, and how we may build it": afternoon, "IsSpiritualism Destined to Produce a New Order of Society?" The public are requested not to forget the Friday evening meetings, which are very interesting and instructive. They commence exactly at 8 P. M. and close about 9:30 Questions of practical importance are solicited.

The Chelsea Association of Spiritualists will hold a conference at 3P. M. next Sunday in Temple of Honor Hall, Hawthorne street. At 7:20 P. M. W. J. Colville will deliver an inspirational lecture; subject, "What Fruit has the Tree of Spiritualism already borne, and what is it

Meetings in Vermont.

Mr. Geo. A. Fuller, of Dover, Mass, lectured Mr. Goo. A. Fuller, of Dover, Mass, feetured at Morrisville, Vt., Sunday, Oct. 2d, to a large andience. The subject of the morning's lecture was "The Work of Liberalism Inside the Christian Church." Mr. Fuller spoke of the labors of Dean Stanley, Bishop Colenso, Max Müller, Arnold, Parker, King, Channing, and Beecher, in a culogistic manner. He also said, Beecher, in a culogistic manner. He also said, among other things, that Stanley had carried the genius of Spiritualism into the churches. Stanley lived what he pro-ched. Small in stature, but a giant in spiritual culture and Christian graces, the five lightning of his thoughts shiveredinton recognizable fragments the creeds of the past. In him liberalism found an exponent of the highest order. By such men the church has been lifted out of the gloom and shadow of old theology. The old ideas of a triune God, jealous and wrathful in his nature, the atonement, and a future life or rescribution, will never be preached again with that enthusiasm which characterized the sermons of a quarter of a century ago. The whole church quarter of a century ago. The whole church is leavened with the spirit of the age. In the afternoon Mr. Fuller read a communi-

cation published in the Bunner of Light of Sept. Ist, from George W. Gates, of Cady's Falls, Vt., after which he gave a very excellent lecture upon "The Condition of Spirits in the Life to Come," at the close of which Thomas Middle ton of Woodstock, Vt., offered some very able

Mr. Middleton followed with very interesting remarks upon the "Duties of Spiritualists," after which Mr. Geo. A. Fuller gave a brief adress, under spirit influence, upon the text, Gather up the fragments, that nothing be

Mr. Fuller will lecture at Burke's Hall, Morrisville, Vt., next Sunday, Oct. 9th. He may be addressed during October at Cady's Falls, Vt.

Spiritualist Meetings in Boston.

New Era Hatt. - The Shawmut Spiritual Lyceum meets i this hall, 176 Tremont street, every Sunday at 10 2 A. M. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. I holds its sessions every Sunday moraline at this hall, Appleton street, commencing at 104 o'clock Thepublic cordially invited, F. L. Union, Conductor,

ne cordially invited, F. L. Union, Conductor.

Reckeley Hall, 4 Reckeley street (Oldd Fellows'
Building).—Free Spirtinal Meetings every Sunday at 10:30
A. Mand 31; M., and every Friday at 7:43 F. M. Sacred Concert first Sunday at the month at 7:30 F. M. Freshlent and Tecturer, W. J. Colville (residence 519 Columbus Avenue);
Treasurer and Secretary, Timothy Bigelow, 3 Hancock
street, The public cordially invited to all the services. Engle Hall.—Spiritual Meetings are held at this halt, 616 Washington street, corner of Essex, every Sunday, at 105 a, M. and 25 and 75 P. M. Eben Cobb, Speaker and Conductor.

"Pythinn Hall, 176 Tremont street, - Meeting every sunday atternoon at 25 o'clock. Dr. N. P. Smith, Inspira-ional speaker.

Iona speaker.

Selence-Hat 1, 712 Washington street.—Spiritual needings every Tuesday, at 3 P. M. W. J. Colville replies very Tuesday, at 3 P. M. W. J. Col-under influence of his spirit guides,

No. 519 Columbus Avenue, There will be held every Fuesday, at quarter before S.P. M., at this place, a Free Sodal and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which ill friends of humanity, without regard to sect or party, are noticel.

Mystic Hall, Charlestown District, Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30 cook.

Chelsen, The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows Building, opposite Bellingham Car Station. Next Sunday afternson, conference; in the evening W. J. Colville will occupy the platform.

NEW ERA HALL.-The regular exercises of the Lyceum were participated in on Sunday morning. Oct. 2d. by a large number of pupils. and the usual number of friends. The service was opened with selections by the orchestra, followed with singing by the school. The Guardian then read the Silver Chain recitation, the Banner March following: at the conclusion of which recitations, vocal and instrumental music were given by Emma Ware, Ernest Fleet, Grawere given by Emma Ware, Ernest Fleet, Gracic Burroughs, Bessie Brown, Belle Pond, Jessie Guild, Jennie Lothrop, Hattie E. Rice and Fred Cooley. Remarks were made and a fine recitation rendered by Mr. Cherrington; also vocal music by Mrs. H. E. Sheldon. Physical exercises, singing, and an invocation by the Chaplain closed the services.

Remember every Tuesday evening is devoted to entertainments for the support of the Lycenm, and we trust that our many friends will see that these occasions are well attended. J. B. HATCH, JR.,

Secretary Shawmut Spiritual Lyceum. Boston, Oct. 3d, 1881.

PAINE HALL.-Though the weather on Oct. 2d was not promising, it did not prevent the gathering of a goodly number of visitors at our hall. There was a large addition to our number in the school, and the indications are that before the winter has fairly set in our Lyceum will be filled, and the enthusiasm of old be revived. It is pleasant to see the interest that is felt, and to know that the hearts of so many

session of the season that far was closed.

F. L. OMOND, Cor. Sec.

Children's Progressive Lyceum No. 1, }

Boston, Oct. 2d, 1881.

EAGLE HALL, 616 WASHINGTON STREET.-The meetings at this hall continue with uninterrupted success. Crowded audiences attest the stirring interest of the sessions. Last Sunday, Oct. 2d, Eben Cobb read an original poem, entitled, "Oh, Cast off this Black;" and based on its sentiments an interesting discourse. John-Wetherbee was warmly welcomed back from his trip across the Continent, and the majestic bound he made in his inspired flight of thought. bound he made in his inspired flight of thought from this terrestrial sphere up to the glorious constellation of Ursa Major, and his intimate constellation of Ursa Major, and his intimate acquaintance with its first seven stars, impressed his hearers with a sense of profound commendation. Mrs. Maggie Folsom's well-chosen remarks drew from the audience marks of deep appreciation. Father Locke's lecture upon Judas, as well as his original song, was listened to with earnest attention.

Dr. Charles Court and Mrs. Dr. Perkins each delicence and account in suggestion of the courts.

delivered an eloquent inspirational discourse. Most excellent tests and psychometric readings were given during the day by Mrs. M. C. Ireland, Mrs. Leslie, and Mrs. L. W. Litch, of Boston, Mr. Sell of Cambridgeport, and Mrs. Charles Court of East Boston.

CHARLESTOWN, "MYSTIC HALL" (No. 70 Main street).-Sunday, Oct. 2d, a very interesting meeting was held in the afternoon at the usual hour. Mr. F. A. Heath, the young and eloquent blind medium and speaker, who also improvises blind medium and speaker, who also improvises and sings songs from subjects given by the audience, and Mrs. Fanny Bray, test medium, officiated. After a song and a short poem upon a given subject by Mr. Heath, the control delivered an interesting discourse on "Spiritualism, the Church and the Bible," which was listentiate the subject of the subject

ism, the Church and the Bible," which was listened to with marked attention.

After the discourse Mrs. Bray gave several very fine tests, mentioning names and describing spirits, which were recognized as correct.

Next Sunday, Oct. 9th, Mr. Heath and Mrs. Bray will occupy the platform in this hall at 3 P. M. C. B. M. C. B. M.

Ladies' Aid Society.—The members of this Society will resume their labors by gathering at their parlor, 718 Washington street, Friday, Oct. 7th.

A. M. H. T., Sec.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society tolds meetings at Everett Had, 323 Futton str et, every Sunday, at 3 and 5 p. M. H. W. Beneddet, Prestdent Regular speaker, drs. F. O. Hyzer, Conference, Saturday, at 8 p. M. Prof.

The Brooklyn Spiritual Fraternity holds conference meetings every Friday evening, at 7% o'clock, at Brooklyn Institute, corner Washington and Concord streets, tet. 7th. W. C. Bower: Oct. 4th. E. V. Smalley, of editorial staff of New York Tribune; Oct. 21st, Mis. Mary A. Gridey; Oct. 23th, "The Welde's Saylour," Mrs. Hester M. Poole. Seats free, and every one welcome. S. B. Nichols, President.

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

The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 74, Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

As each week succeeds another our meetings As each week succeeds another our meetings increase in attendance and interest, and many new faces marked this meeting. The speaker of the evening Hon. Phillip D. Moore, of Olympia, Washington Territory, was warmly welcomed, and listened to with close attention. Mr. Moore was no stranger to our Fraternity, for he had honored us by speaking for us the winter had honored us by speaking for us the winter previous. He announced as his subject, "What Religion, if any, is better than Christianity?" He said: "I realize that there is implanted in us all an element that we call religion. We know that there is a power over us, that we are related to that power, binding us each to the other, and living in us. When we reach out to comprehend this power and in the nece we make blunders: so living in us. When we reach out to comprehend this power and influence we make blunders; so it has been in the past as to theology. I have no war to make upon the devotees of Christianity, but I have a righteous indignation against those systems that stand in the way of the spiritual growth of humanity. Christianity says that man is a failure a disappointment to God. Spiritualism says man is just such a creation as God has devalued and nade through countless. Spiritualism says man is just such a creation as God has developed and made through countless ages. Progress—true progress—is low. I used to think that man progressed rapidly. I find it different. Spiritualism gives the grandest conception of God that can be conceived, and of the spiritual world; that nothing has gone amiss; that the other world is essentially a human world. Christianity says God is angry with man; Spiritualism affirms that every manifestation of God is love. It is a libel on God that he loved Jacob and hated Esau. Then the Christian idea that they are the chosen people of God is a dangerous idea. Spiritualism affirms that God sends his blessings like the sunshine to every one who can receive. If we cannot reto every one who can receive. If we cannot re-ceive, it is our misfortune. We do not say that we are better than other men. Spiritualism af firms that God's love is universal, ignoring sect and the religion that looks upon all men as of one family is better than Christianity. Christianity says we can propliate God—can wrestle with him; the better religion says 'Let God's will be done.' Let your prayers be of deeds, not

The religion that I have to commend to you is that which reaches to every faculty of your own soul. In Christianity three-fourths is theology, in the new religion three-fourths is conduct, and the new religion can be summed up in the axiom, 'Cease to do evil, and learn to do in the axiom, 'Cease to do evil, and learn to well.' When you strive to do this you will be saved from sin and error—saved by your own work. The new religion is the one to anchor to, for it is based upon truth, justice and love-upon the absolute truth, not on belief, a natural religion, not a supernatural, a natural religion hat rounds out and perfects human character. The better religion will depend upon the interior growth of the individual soul. I do not accept Spiritualism on trust, I test its phenomena, and I know that my wife, and mother, and other dear friends come to bless me with their leve. Prove all things, try all things, regard humanity Trust God, as he is the arbiter of the universe.

Mrs. Mary A. Gridley said, "I am glad to meet with you once again after my long sojourn in the country. In my absence, whether by the mountains or by the seaside, I found a deep interest in the country. interest in the cause we love so well, and I found many souls who are outside members of your Fraternity, and in hearty sympathy with you in your work. I shall not detain you by words of mine, but will introduce my friend, Mr. W. B. Rockwell, of Denver, Col., who will relate to you briefly his recent experiences in materialization."

Mr. W. B. Rockwell said: "I am in no sense a public speaker, but I am always ready to bear witness to the truth. In the city of Denver there is a great interest manifested at the pres-

particulars. I tied Mrs. Miller in the chair, and tied her hands in the cabinet. The first spirit that came out was a young lady, next a little girl, then a man six feet tall, who went to a lady and clasped her in his arms. She ex claimed, 'Oh, my husband!' said that she could recognize every feature distinctly. This was her first entree into a spiritual scance. A young woman came out, my spirit sister, and led me to the cabinet, put her arm in mine, conversed with me, and answered onestions truthfully to the cabinet, put her arm in mine, conversed with me, and answered questions truthfully and satisfactorily. I went into the cabinet, the spirit placed my hand on the head of the medium, also on her face. It was cold as death. I felt several spirit hands on my person at the same time, and while I was in the cabinet with this spirit sister two spirits were outside, and conversing with their friends. Seven out of eight members of our circle received unmistakable evidence of the visible presence of their spirit friends. One female spirit came out three times, with a babe in her arms, which dematerialized in her arms each time. She went back to the cabinet to get more strength, and each time the power was not strong enough for

each time the power was not strong enough for the babe to remain." The narration of Mr. Rockwell made a marked impression.

Dr. F. W. Monck, the celebrated English me-dium, was invited to the platform, and related some of his wonderful experiences in material-ization, and told how his spirit-friends brought him out of the aburely where he was a Bantist him out of the church, where he was a Baptist minister, to preach the new religion, which he had found the better religion, for it had taught him as he had never been taught before that "God is love." Dr. Monck possesses marvelous healing powers, is a ready and eloquent speaker, and societies should secure his services at once,

and societies should secure his services at once, and keep him busy all the time. The friends lingered until a late hour, seeming unwilling to separate. W. C. Bowen is to give our next lecture, "What Think ye of Christ?"

Our social Wednesday evening at Bro. Charles J. Warren's was a very pleasant gathering. We were favored with readings by Mr. Fred Dey, and instrumental music by Miss Mamie Merritt and Mr. F. Dey, and by psychometric readings by Mrs. Gridley, spirit-communications, &c., which were very satisfactory.

Brooklym. N. Y., Oct. 1st. 1881.

Brooklyn, N. Y., Oct. 1st, 1881.

Eastern District Spiritualist Conference, Phenix Hall, South 8th Street.

To the Editor of the Banner of Light:
In the absence of Mr. Miller Deacon Cole acted as Chairman pro tem. The Conference was opened by singing "Welcome Angels," after which Mr. Peevey was announced to speak on "The Emancipation of the Race." He which, though calling ourselves a free people, we should seek to be emancipated, as war, intemperance, intolerance, fashion, monopolies, and other evils that now burden mankind, arguing that when free from these we shall be free indeed, and peace and harmony will take

the place of unhappiness and discontent.

Dr. Newberry followed Mr. Peevey, claiming that a person cannot justly be blamed for the committal of crime if born with a predilection to such a course, or if certain organs of the brain becoming inflamed urge him to the offence, and stated instances he had met with in his practice in illustration of his him to the offence, and stated instances he had met with in his practice in illustration of his opinion. Mr. Miller remarked that it was impossible in any statement that might be made to exaggerate the evils of intemperance, or to portray in too vivid colors the ruin wrought by the habit of drinking intoxicating liquors. He then presented a series of resolutions commemorative of the life and services of James A. Garfield and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and expressive of sympathy with the health of the life and the lif field, and expressive of sympathy with the be-reaved family, which were adopted by an unan-imous vote. Deacon Cole then resumed the subject of the emancipation of the race, and said it was a theme always attractive, and yet how can we be emancipated? The basic idea of freedom is power; we are not free to soar among the stars; we have not the power. Only yourself can enslave yourself. There are ideas that enslave. Free thought, so called, is only pronounced mental slavery. Is it freedom to renounce one opinion, and take another? Ask those who cavil at creedal bondage. The free thought that comes with a larger sweep, a thought that comes with a larger sweep, a grander breadth, a larger sympathy, is the only freedom desirable. A man is not free who goes on gathering up phenomena, and never giving a thought to the power behind the phenomena, sneers at those who believe differently from himself. I would have the angels come to us with stern lessons of practical use. You hear of the evils of intolerance. When you have heavened the law of self-sequified all those ovils

learned the law of self-sacrifice, all those evils will adjust themselves.

Following Deacon Cole, Mrs. Shedd and Mrs. Mills made appropriate remarks, the latter describing two spirit forms seen by her. After singing the meeting adjourned. singing the meeting adjourned.
WM. H. Coffin, Secretary.

201 South 8th street, Brooklyn, (E. D.) N. Y

Meetings in New York.

To the Editor of the Banner of Light:

The Second Society of Spiritualists of this city commenced their regular meetings on Sunday, Oct. 2d, under very favorable auspices Lyman C. Howe, the veteran speaker from Fre-donia, N. Y., was the first choice of the committee, and he pleased and instructed large audiences both morning and evening. Bro. Howe ences both morning and evening. Bro, Howe took his text in the morning from the first line of the opening hymn, "Oh God, whose presence glows in all," and in his discourse in the evening on "Money" proved conclusively that there is a spiritual side to that which be said was errone usly styled "the root of all evil." After one more sunday his present engagement with us will close, but we hope to hear him for at least one month more during the winter. These meetings are free to all, and the collections taken up vesterday, with a few subscriptions, paid the yesterday, with a few subscriptions, paid the whole extenses for the day, so the future prospect of the Society is very encouraging. Every copy of the Bonner of Light was sold, and several more were called for; our people are much pleased with its increased size. I wish you would send us double the number hitherto ordered until futher notice

ather notice.
At freid Weldon, Pres. Second Society.
Frobisher Hall, 23 East 14th street, } New York City, Oct. 3d, 1881.

Movements of Lecturers and Mediums

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

E. W. Wallis lectures in Greenfield, Mass., Oct. 9th. and has an entertainment of recitation and song Oct. 11th. He will visit Pognonock, Conn., 12th and 13th and expects to speak at Hartford on the 16th. Goes to Haverbill, Mass., Oct. 30th; to Beverly, Worcester, Portland, Me., and Manchester, N. H., during November and December. Will be glad to fill Oct. 23d and Dec 25th, and has a few week evenings to spare during Oc tober. Write him at once care of Dr. J. Beals, Green field, Mass., or care of Banner of Light.

Hon, Warren Chase will lecture in Deansville, N. Y., Oct. 9th, and in Probisher Hall, 23 East 14th street, New York City, Oct. 16th, at 2 P. M., and 7:30 P. M. He may be addressed at 100 Nassau street, New York, at office of Two Worlds, during October.

Mrs. Colby lectured in Germantown, Pa., to a large and appreciative audience, on the evening of Sept 21st. The Philadelphia engagement of Mrs. Colby and Mrs. Smith terminated Sept. 25th. From that city they vo to Pittsburgh, remaining there the greater part of October and returning to Philadelphia for November. Their address is 1208 Mt. Vernon street, Philadelphia

Dr. W. R. Joscelyn, trance, and Mrs. Dr. J. A. Joscelyn, inspirational speaker, will answer calls from all desiring their services. Address them at Santa Cruz, Cat.

Mis. Hattie W. Hildreth will answer calls to attend funerals anywhere in the vicinity of Worcester. Ad dress her No. 12 Linwood Place, that city.

A. B. French commenced a month's engagement in Philadelphia, Pa., on Friday, Sept. 30th, and was

Van Namee, of this city, who, in addition to the lecture, improvised poems upon subjects given by the audience, and gave a number of very satisfactory psychometric readings, and descriptions of spirits, all of whom were recognized by the audience. Dr. Van Namee will lecture and give tests in the same hall next Sunday afternoon and evening, Oct. 9th.

Dr. J. K. Bailey lectured at Jefferson, Ia., Aug. 28th; at Lacona, Ia., Sept. 4th; at Lucas, Ia., Sept. 8th, 9th, 1th, 12th and 13th; at Waldron, Ill., Sept. 25th. He may be addressed during October at Momence, III.

A correspondent writes: "Dr. L. K. Coonley gave two lectures in Forester's Hall, 307 Essex street, Lawrence, at 2:30 and 7 P. M., Oct. 2d-the afternoon audience being very good. Subjects given for lecture, Was Paul, as named in the New Testament, the real name of the author of the Epistles?' and 'Shall we consider the Old Testament account of creation fact or allegory?'—subjects handled to the satisfaction of the people present. In the evening, the rain prevented a large attendance. He will lecture again in the same place and at the same hours, next Sunday. Circles or séances are held at the parlors, 507 Essex street, every Thursday evening."

Lyman C. Howe will speak for the Second Society of Spiritualists at Frobisher Hall, 23 East 14th street, New York, morning and evening, on Sunday, Oct. 9th. Seats free.

The Popular Science Monthly has an elaborate disussion on the question: " Are cemeterles unhealthy?" We should imagine they were not, from the fact that he M. D.s are constantly sending their patients there.

Hop Bitters is a preventive and cure for Ague; it is your own fault if you have it.

BUSINESS CARDS.

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