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What is it to Die?

To the Editor of the Banner of Light:

That Modern Spiritualism is humanizing the so-called religious teachings of the day is apparent from contrasting the utterances of those ministers who are ignorant of it, with those who have had opportunity to become acquainted with it. The illustration of the former is to be found in The Biblical Recorder, the organ of North Carolina Baptists, edited by two ministers. In its issue of September 14th it devotes about two and a half columns to considering the question, What is it to Die? which it opens as follows :

"Human existence is a great mystery, and its mystery is not solved by its end in what we call death. The latter has about it something dark, and we natu-rally shrink from it. Perhaps it would not cause us so

Spiritualism Abroad. REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

NORWAY.

had of any Spiritualism in Norway, I hasten to record it in the pages of the Banner of Lightquoting the matter from a late French Revue : "CHRISTIANSUNE, 1881.

MY DEAR BROTHERS-flere our science advances without noise. An excellent writing medium has been developed among us, one who writes simultaneously with both hands; while we have music in a room where there are no musical lustruments; and where there is a plano it plays of itself. At Bergen, where I have recently been. I found mediums who, in the dark, made sketches-were dessinatours-using also both hands. I have seen also, with pleasure, that several men of letters and of the sciences have begun to investigate our science spirits. The pastor Eckhoff, of Bergen, has for the second time preached against Spiritualism, 'this instrument of the devil, this psychographie'; and to give more of éclat to his sermon he has had the goodness to have it printed ; so we see of the papers of Christiania ; these journals opening their columns, when occasion offers, to ridicule Spiritthere are scabby sheep among us of a different temlibrary of spiritual works has been opened there, and that they are to have a medium from Newcastle, with

ohann.

FRANCE.

The Revue Spirite, Paris, for September, has notably a drawing of a new kind of planchette, which looks as if it might be very useful, having the advantage of extreme simplicity, being something easily manipulated by the spirits, while it must disarm all skepticism respecting the medium's hand in the matter. It consists of a thin square upright board, with the letters of the alphabet and numerals marked on the face of it, which, when cut out and swung on hinges at the top, are pushed out in turn by the spirit as words or numbers are to be expressed. In the sketch before me there are seven squares (A to G) represented at the top, and six at the side. The last three of the fourth line are numerals (0 1 2); the fifth, all numerals (3 to 9); the sixth line, . , ; ? ! Yes, No-forty-two squares in all. The engraving below represents the principle. The R is here pushed out to show the modus operandi. There being no W in the French, I have omitted the 0-naught in line 4-

on the unhallowed vantage of war, with com- of magnetism, of which this journal expresses | attention. Before the conference of the " Conments on a flag displayed there at the celebration of the 14th of July by a new Peace Society of Nantes. "The flag, composed of stripes of the colors used by all the different nations, had inscribed on its upper left-hand corner the words, 'Peace and Liberty,' and on the other, Universal Brotherhood,' while in the centre there was a magnificent terrestrial sphere.' As the following is the first notice I have ever | What human car could withstand the wail, the sigh, the mean, the cry, the tears, if all were united, that follow the wake of a single battle ! If "God is Love," he must look upon the everrecurring human butcheries with a kindly nod toward the Orthodox hell.

Mons. Alex Vincent, writing to the Revue, says: "My wife, who is a seeing medium, went on the 6th of May last to visit a friend, Mme. Jeannette V., who was very ill. Mme. J. V. soon fell asleep, after a severe attack of her malady. In a few moments subsequently, my wife saw a kind of cloud form over the body of the invalid, in the middle of which appeared the face and then the bust of the sleeping sufferer. She saw this vaporous image (slightly phosphorescent) so distinctly that she could discern that it wore a smile, whereas the visage of Mme. Jeannette V. was contracted with pain. Suddenly the sick woman awoke and looked at my wife with the same smile the perisprital image had borne-a reflection, as it were. As she awoke the image vanished, and Mme. V. soon after died.

Mons. Alphonse Cahagnet, the author of the excellent work, the "Spiritual Telegraph," (so the American edition is named.) etc., in an article in the Revue in which he connerates many of the startling phenomena that have accompanied what is termed Modern Spiritualism, describes one, "another phénomène plus remarquable," which I think few persons have witnessed : A medium placed at a table writes on a sheet of paper to another medium at a distance, who is in the same disposition of correspondence. The letters written by the first disappear little by little, the words and the phrases they form, the paper becoming again white, undisfigured, while the paper before the second medium receives what has been written by the first. This second replies to this letter; on another sheet of paper, and its words and plimses are soon transferred to the paper before the medium number

The Revue publishes a letter written to Mons. Leymarie by Mr. Colby of the Banner of Light, respecting Spiritualism in the United States the increase of mediums and materializations and the general progress of our cause, "in spite of the affirmations to the contrary by the press and of our adversaries."

Mons. Réné Caillé, whose communications are always entertaining and instructive, says in his 'Free Thoughts"-continued from month to month in the Revue, much to the gratification of his readers, I doubt not-"Plotinus, one of the principal philosophers of the Alexandrian school, writes of a Greek sect, which was much like the Magnésopathes of our day, known as Théurgiens. They taught how to cure the maladies of the body and of the soul, and how one should fulfill his obligations. These Théurgiens were eminently religious. Plotinus gives us the following formula, which shows the purity of sentiment of his heathen apostles : 'Walk ever in the way of justice. Worship the sole Master of the universe."" From Barcelona comes the following notice of a despotism that is destined ere long to meet with a reaction that will, as in Rome, be eminently worthy of note: "The Spanish government has refused to the Spiritualists of Havana authorization to establish there a spiritual society. We are surprised, says the Revista. at this refusal, for the right of association exists everywhere. . . . This arbitrary act shows the ultramontane (Catholic) influence over the Minister Sagasta, who still feels the necessity of shackling all progress, all liberty."

no dissent. The Baron was writing his memolres, and it is to be regretted that death. arrested his pen. We have lost the record of many curious and instructive events."

Mons. Jesupret, writing from Douai, says: 'The ideas philosophique of our beloved doctrine have made great progress in our land, where one can now say that he is a Spiritualist without the fear of being ridiculed by those gentlemen who think so much of themselves, but are generally of no great account. The question Spiritualism is largely agitated among us, awakening public attention, while the press is discreetly silent." Mons, Jesupret has been invited to lecture in optite a number of towns of considerable population, Vitry, for instance, Vis-en-Artois and Plouvian.

"A new spiritual paper," says the Messenger, "La Caridad, has appeared in Santa-Cruz de Teneriffe, in the Canary Islands ; and still another, The Australian Spiritualist, in Brisbane. Spiritual Philosophy is also an Australian periodical, publishing through a mediam what purports to come from the spirit of Swedenborg."

The Moniteur, of Brussels, for August, though not a new venture in our field of thought and faith, is the first 1 remember to have seen of it. It is a neat monthly of sixteen pages, and is devoted to lengthy dissertations rather than phenomenal manifestations. 'Our Hope—Our Future" is a consideration of the testimony given by accredited witnesses of such facts as "independent writing" (that on paper or on the inside of folded slates), and the moral that is to be deduced therefrom. "Those superficial negators," it says, "who refuse to examine, their opinion is without value.

Deny phenomena, turn the back, withhold all heed to testimony, is to bankrupt seience. . . Experiences constantly presented : renewed daily for thirty years : the testimony of millions, and of all nations, and of all degrees of intelligence, and of scientific attainments," etc., etc., "there results as a mathematical corollary. The continuity of our life, the certitude of the existence of the soul." Under the heading "Spiritualism and the Press," there is shown how "hostile the mass of editors have been to our cause, ranking it, without inspection, with magic, necromancy, and all there was in old superstitions; but by degrees this has diminished." Afterwards the writer enumerates those of the old and more modern schools of philosophy who have believed at least in man's duality, from Socrates o Descartes, Bossuet, Locke, Leibnitz, and from Crookes to Sardou, Zöllner, Vacquerie. This is followed by a grateful acknowledgment his "precursories of Spiritualism," nearly of Spain's tarily justice in allowing the op- twenty noted persons are referred to, including pressed Russian Israelites to return to their Swedenborg, Bonnet, Cyrano de Bergerac, Deold home. Prof. Buchanan's "Psychometry" lormel, Dupont de Nemours, Ballanche, Mes-

stancia Society," D. Cosme Marino pronounced a discourse recently, in which he said: "The enemy the most powerful which Spiritualism has is the Catholic church, spreading abroad by means of its pastoral letters the idea that all our phenomena are produced by the Devil." . .

Don Rafael Hernandez's address at the banquet of a Masonic Lodge was so much in keeping with the whole spirit of Spiritualism that the editor of the Constancia introduces it with these remarks: . . . "Masonry and Spiritualism have one and the same end in view-charity. The Mason and the Spiritualist traverse the some road to heaven. Their differences are of small moment. Love to our neighbor is manifested by our charity, . . . is the primordial principle, for it embraces our love of God." The discourse itself is able, dignified, though the orator seems to lay a little too much stress apon the *letter* of the Bible.

The Constancia publishes also a part of one of Mrs. Richmond's discourses, and a mediumistic communication from an auditive lady, Josefa Martinez, of Ponce, Puerto Rico. Her subject was "The Beauty of the Spiritual Doctrine." The Banner of Light is credited with three artieles, some remarks by Rev. James Freeman Clarke, Messages and Mediums, and a Remedy for the Small-Pox.

The Revista opens with one of Don de Espada's excellent articles, "Know Thyself"; while the Angel Guardian pours out her sweet words, her tender, generous sentiments, that would make an angel of any one heeding them: "Seek God first, . . . for your evils, look into yourself. Wish you to be happy? Depart, then, never from virtue. . . . It is not necessary to be learned to be good. . . . The power of God is not hidden from the gaze of intelligence, and his loving kindness is revealed overywhere." . . .

ITALY.

Annali dello Spiritismo, Turin, for August. This excellent magazine has a lengthy article, a translation, on "The Science of Religion "its fundamental idea, with Spiritualism as its vanguard; while the church with its trinity, and Spinoza's views of theology, his support of the Cartesian doctrines, etc., are made attractive and instructive. "But Spinoza," says the writer, "remained for a long time isolated, ignored, or not comprehended; but later, was followed by a renowned multitude, with the illustrious Bayle, Leibnitz, Wolf, Diderot, Roland, Shaftsbury, D'Alambert, Vernet, Reimarus, Bahrat, Boeme, Tübingen," and many moreupwards of thirty of which are here named. In mer, Fourier: Following this are "Christianity and Association," "Modern Criticism," and several more communications which I must pass over to make the following note or two in brief: "Chicago, it would seem, is destined to become the centre of the spiritual movement in America. Maud E. Lord has been giving successful séances there, and Mrs. Richmond is delivering excellent discourses each Sunday which are reported in the Chicago Times." . . . "The journals of the United States are commending highly Wm. Eglinton." . . .

that the spirits are working. The suit against the medium, Mme. Fletcher, in London, is going the rounds ualism. We are, however, friends of the truth, but perament. From Stockholm they write me that a

whom scances are to be held." The above is from the pen of Mons. H. Stor-

and inserted the W in the fourth line. This planchette, thus arranged for English re larg can easily be made of cardboard, the place of hinges being supplied by strips of cloth pasted on.

much fear and dread, if we knew its nature-just knew what it is to die. But this we cannot know, till by our own personal experience we pass through the dreaded ordeal. And still it may be profitable for us to examine the subject in the light of God's word, and ascertain, so far as therein revealed, its nature. It may encourage us to live aright, and strengthen us for the last conflict that must come.'

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The writer then proceeds to draw his arguments and moralizations exclusively from the sayings and experiences of certain ancient Spiritualists recorded in the Bible, a book with which most Spiritualists are very familiar. That the assurances of David, Jesus, Paul and other Bible worthies have not sufficed to rid him of his fears of death is apparent from the gloom pervading the above-quoted opening of his article, and from his designating death as 'the dreaded ordeal." Swedenborg mentions meeting with certain people who do not call death dying, but being heaven-made.-Arcana Celestia, 8850. It is evident that The Biblical Recorder writer is not one of those people.

In pleasing contrast with the foregoing extract notice the utterances of Rev. William Lloyd in the Central Congregational Church. Madison Avenue and Forty-Seventh street. New York, Oct. 2d, as reported in the New York Sun of the following morning. His subject was, "Departed souls still interested in those who remain":

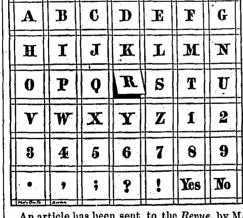
" The preacher said that Christ's relippearance to certain of his disciples on the shore of a lake in Galliee demonstrated the probability of the return of our own dead friends to the scenes familiar to them when in their earthly life.

'Christ showed his disciples.' said the Rev. Mr. Lloyd that death had not robbed him of his personality, that his identity was continued, that he was the same gentle, tender man that he was before his crucifixion If Christ could mingle with the friends he left behind him, why cannot we, when we have passed behind the veil, mingle with our friends? I cannot think that death severs our connection with, our interest in, or our knowledge of the world and the people in it. If Christ's interest in this life never suffered diminution, why should ours? I believe the dwellers in the unsee Holy are consciously interested in us.

Death is not a gulf ; it is simply a veil between this life and the next. The law that develops our life here will develop it hereafter. We err in our conception of the other life in supposing it to be unlike this life. The the other life in supposing it to be unlike this life. The visible puts on the invisible. Because we cannot see our dead friends with the eyes of the sense is no proof that they are not upon the earth. If our eyes were spiritual enough, if we could get rid of the grossness that encompasses us, we could probably see our de-parted friends around us, acting and conversing. It is, incredible to me that we should, after death, lose an interest in this earth. There is an ineradicable in-stinct that prevents a man from forgetting his birth-place. The heaven in which the human affections are to be swallowed up is unattractive to me. Mutilated would that life be, which should strip me of my human friendships and loves. To enter into a passionlesss rest where there are men and women and not be per-mitted to touch them would not be a particle of heaven for me.

After quoting several verses from a poem relating to the subject of his sermon, the preacher concluded by saying that there were other things he would like to say, but he thought the congregation could not bear them."

Rev. William Lloyd evidently has not ignored Modern Spiritualism, and its humavizing benign influence is seen above in his teachings. *Hyde Park, Mass.* & A. E. G.



An article has been sent to the Revue, by M A. Denné, taken from La Ilustracion Espirita, published in Guadelajara in 1860, which is briefly this: "It is nearly thirty years since I established my residence in S. Miguel de Allende (State of Guanajuato). where came a Father of the Order of St. Philippe, one Mariano, to settle a legal difficulty which required

the signature of the master of the school of that district, Higinio Sandia, who was several times named in the documents to be adjudicated. Mr. Sandia, however, from a violent attack of pneumonia, found it impossible to witness as required. This irritated the Father Mariano, who had been often sending to inquire about the invalid. One evening when the Father was walking his room, much excited over the possibility of the loss that might accrue from not having Sr. Sandia's signature, a rap was heard on his chamber door. He opened it and saw; with astonishment and satisfaction, the master of the school enter, and announce that he had come to give his signature. The documents were produced, Sr. S. examined each, affixed his name, bade the Father 'Good evening,' and departed with expressions of gratitude on the part of the Father. Hardly had the visitor disappeared when Father Mariano remembered that he had been so impolite as not to express to him any solicitude about his health. Not having any servant whom he, Father M., could send after his caller, he concluded he would defer an apology till the following morning. Early the next morning he sent to ask at what hour he himself could be permitted to see Sr. S., and was informed that the master had died the previous afternoon, at two o'clock. With a smile of incredulity Father M. received this news, but went at once to ascertain the facts. Deeply impressed with this extraordinary affair he returned home, left his room no more, and in three months was himself carried to the grave. The apparition had visited him only a few short hours after its departure from the flesh."

A journal of Nantes has an impressive article

BELGIUM.

I have in hand two numbers of Le Messager, of Liege, of Aug. 15th and Sept. 1st, which furnish material for much thought. "The Monomania of Persecution" is a consideration of the injustice often done to persons who are simply clairvoyant-seeing the spirits which we cannot see-and hence act, naturally, in reference to their surroundings, in a manner strange to us but wholly rational to them. Swedenborg declares that we are engirded by evil genii who seek our destruction; and a distinguished Kabbalist has written, in substance, to me recently, that he would not dare to lift the veil (the barrier?) between this world and the other, had he not the power to allay the fierce force of the malicious ones who would seize any opportunity for his overthrow.

modern Hindus; China and Confucius," are the subjects considered by Dr. Wahn in his "Spiritualism in Antiquity"-giving credit to Lamartine's perspicuity in "properly characterizing the philosophy which flows down from the first Indian books, the Vedas; reposing upon the axiom that 'it is easier to sanctify the earth than to transform it.' . . . accepting from the hand of God as an expiation, all sorrow, . . . suffering, to acquire (conquerir) our own proper felicity. . . . And such literature (Indian) attests. by its existence in such remote antiquity, one of two things: a primitive revelation, the perfections of which were still present in the memory of men, or a maturity consummated from age to age, bearing the fruits of wisdom and sanctity, in philosophy and poetry, expressive of a prodigious antiquity of the human race."

The Estafeste, quoted here, "renders due homage to the late Baron du Potet, to him as

s then noticed in a brief article SPAIN.

The five numbers that I have in hand of Lo Luz del Porvenir, of Barcelona, are like a little shower of gold, percolating through my fingers, as it were, in my haste to gather too much of it. The "Angel of the Night," the "Better Temple," "One Victim the Less," and "To the Memory of my Father," are replete with beautiful thoughts, such as enrich the memory. The Better Temple" is devoted to "Father German, a truly great reformer, in advance of his age. His religion was not of his time nor of

our days, but of the future"; that is to say, it was too sublime for the past, too pure to be welcomed by the present, and only to be understood when our souls have been enlightened by a proper education. Lengthy extracts from his writings, here given, evince a devotion and true spiritual exaltation hardly to be surpassed. Our mission," he says, " is not to educate man for the life here, but the hereafter. . . . Our studious and contemplative lives permit us to hear the voices of those over and above us; and we know that souls live, and that temples of stone are not the places by predilection of Deity."

A quantity of other periodicals before me warns to add only, that it is gratifying to learn (not in this paper but another) that the editress of La Luz, Mme. Soler, has been, by her many admirers in Spain, presented with an elegant silver medal, elaborately embossed and inscribed.

SOUTH AMERICA.

The Revista da Sociedade Academica, No. 7, of Rio de Janeiro, in the Portuguese language, has come to hand. It is a very handsome magazine of upwards of thirty pages, and contains many articles of the first importance. The "Science of Evolution," "The Good and the Evil," and the "Universalization of Spiritualism," are among its more lengthy contributions, and from intelligent writers. It is advisable, however, to devote the little space I have to a consideration of "Spiritualism in Brazil," which I find on its 214th page: "It was in 1865, in the city of S. Salvador, capital of the province of Bahia, that the first Society of Spiritualists, with a written constitution, was formed; and for eight years, animated by the salutary doctrines of Spiritualism, it worked and fought for the cause. In 1869 it published a journal entitled, Echo from Beyond the Tomb. This I used to receive. In 1872 a new Society was formed for the exclusive scientific investigation of Spiritualism, and was called the "Associacion Spiritica Brazileira." It adopted as a basis of operations Allan Kardec's works. It started a periodical and a library. In 1880 in Campos, a flourishing city in the province of Rio de Janeiro, there was formed another Society-the S. Campista de Estudos Spiritas, and many members were added to it, etc.; but they had to withstand the usual amount of calumnies. . . But I must hasten to the Constancia, of Buenos Ayres, and the Revista, of Montevideo. The a voluminous writer, as a teacher of the laws former has a large amount of matter claiming to get out of sight.

GERMANY.

Psychische Studien, Leipzig and New York, for August. This magazine, known far and wide for its sturdy and learned advocacy of Spiritualism, has in its present issue what may be almost termed a world of erudition such as Profs. Wittig and Hoffman, Drs. Langsdorff and Cyriax, may pen for our enlightenment. Its "Short Notices" would alone take up much space. They are mostly devoted to new books-Wimmer's "Jenseits," Schneider's "Psychology and Hypnotism," Bastian's "Cosmogony and Theogony," et als.

Licht, mehr Licht, though published in Paris, is in the German language, with Roman letters, and is all that could be desired by any one seeking a knowledge of our faith. I have in hand four numbers of this publication (up to Aug. 28th), and will name a few of its leading articles: "Plurality of Worlds"; "Materialization"; "Spiritualism and German Philosophy," and "An Interview with the Spirits."

MISCELLANEOUS.

The Journal du Magnetism, Paris, for September, is almost wholly devoted to the speeches made at the interment of Baron du Potet. There are ten of them, appropriate, eminently eulogistic and impressive. A notice of the life and works of the Baron follows ; then we have "The Secret Keys of Magnetism," and notices of new books.

La Chaine Magnetique, Paris, has a couple of the discourses pronounced at the tomb of Baron du Potet-Mons. Leymarie's and M. Hery Evette's. Further on we have a portrait of Mons. Puységur, officier general d'artillerie, who is here called "The discoverer of lucid somnambulism." Mons. Cahagnet follows with the "Philosophy of, Spiritualism." As an accurate observer and writer, he is entitled to the closest ttention.

The Westungarischer Grenzbote, of Hungary, ays "That an inhabitant of Buda-Pest, Mons. Guzman, was attracted to a Gipsy girl in the street who was telling fortunes. Out of curiosity he presented his hand, when immediately the girl exclaimed, 'You will die before morning!' Being in perfect health, he laughed at the idea; but on the following morning he was found dead in his bed, of apoplexy."-Annali.

She was a blue-eyed, sweet-faced girl, and when she asked at the county fair, "Where are the beetles that make the beets?" the honest granger in charge stuffed half a pear into his mouth and crawled under a table,

"Zoroaster - his religion; Monotheism; the

BANNER LIGHT. OF

OCTOBER 15, 1881.

Pearls.

And quoted edes, and powels five words bus, That, on the stretched fore-finger of all time, Spitke forever."

REMEMBER THIS. The means that Heaven yields must be embraced, And not neglected; else if Heaven would, And we will not, Heaven's offer we refuse. Shah -prare

Sin has a great many tools ; but a lie is the hand'e which fits them all.

> DEATH. There 's nothing terrible in death (T is but to easy our robes away. And sleep at night without a breath To braik repose at dawn of day. - Mantgomery

We believe that God's power is without limit; why should we not believe the same of his mercy?-Borer,

ALSION. A long, jew roof, with pactures on the wall, And one dum lamp to let the shacows fall, A freside corner, with ample chair. The peristicated, soft, and kept with loomid care A little weary head, a general reast, A low, sweet song, its builden "Love is Rest." Some softly spoken words, a whispered prayer, One hige mights kiss - the vision fages in alr.

It'ls true the material world is only an image; but it is an image of the Divine Mind, and is worthy of its model ... Patients

Free Chought.

THE MYTHO-ZODIAC THEORY OF RE-LIGIONS.

Correction of Mistakes: Frostatus should have been Cleospatus: Brief Esplanations and Fur-ther Proofs: The True Character of the Feast of the Passover.

BY F. J. BRIDGES.

PART IV. To de Élabora déduador of Inérga

Will you please publish the following corrections of a few mistakes, to which Talso append a few brief explanations and further proofs to fortify the subject, and make it still plainer to the candid seckers for truth who have not had the desired opportunities to investigate.

In the first number of my MythorZ aliae Theory, the name Erostatus occurs through mistake for Cleostratus, the one who added and arranged the two constellations Archer and Ram in the Zodiac. Humboldt's words, to which I referred, are, as follows : "A century, Inter (OL 71), [B. C. 488 492], Cleostratus of Tenedos enricheds the sphere with the constellations Sagittarius, Toxotes, and Aries, Krios," The truth is this: till Cleostratus, there could have been no such constellations as Archev and Ram in the Zodiac. Before this the Greeks had "contented themselves with only eleven constellations," and they made out the eleventh by having the scorpion "divided into two groups." But after those two groups were united into: one group in Scorpion, and Cleostratus introduced the two others, then, and not till then, the Zodiac consisted of twelve signs through which the sun passed in its annual revolution. It could not have been considered either in the sign of Archer or the Ram till that was done. And this was not till after B. C. 500. That is a demonstrated fact, or Humboldt cannot be relied upon.

Cleostratus called the latter constellation Krios, Ram. (which the Latins translated by their word Aries, Ram,) without any reference to the Jewish paschal lamb, which was called amnos or arnion, which literally means a little lamb. This was misprinted arnon, my r being mistaken for my c. The Jewish paschal lamb

diac mania for "star-gazing and sky-scraping" that he will not heed what is before his face. It is truthfully maintained, according to this Zoliae romance, that, "That celestial sheep ever repeats himself in all the perfection of his pristine maturity each and every year, and never grows older nor younger than that." Then, " because the celestial sheep could not be

truthfully represented as being older or younger than a year," to make the paschal lamb typical of that, and originating from that, as it was necessary to do, it is falsely asserted, " Now, it is a fact that the paschal lamb had to be the firstling of the flock, and fully one year old to meet the requirements of the ceremonial law." There is not one word of truth in that statement ! The lamb or kid for it might be either) was not required to be the firstling of the flock. but only "without blemish." It did not have to be "fully one year old." It had to be "of the first year," that is, born sometime between the elebration of the last Passover and their then present one. But as the Jews were not allowed to offer any of the young of their flocks before," the fighth day," it had to be fully the data and showed to other the distressed condition of the unfortunate, obefore," the dighth day," it had to be fully seven days old Furthermore, they were requirédeto loffer just such a lamb at the feast of Pentecost in May. How is that, if this "lambof the first year" had anything to do with the sun in the sign of the Ram? That person is assuredly "(on a food's errand" who is chasing to find anything to prop up this Mytho-Zodiae. theory in the Jewish offering of this "lamb of

the first year "! Now, admitting that that account of the Passover is legendary, it shows conclusively that the feast was intended to be regarded as strictly a propter riam, and its after-observance was intended to be regarded as an annual observance of that reported first propter viam," So that story of Cato may be a logend, but it is evidence that there was, such a person as Cato, and that there were such feasts as propter rias, even if no citizen dideat up all his goods and then burn his house down,

Were I going to assign a probable reason why the poschal lamb was required to be "of the first year.".it would be that it might be tender, so that the flesh could be easily eaten and bones quickly consumed.

707 West Jefferson street, Bloomington, IR., Sept. 19th, 1881.

Boston Spiritual Conference Meetings. To the Editor of the Banner of Light:

As you so kindly give a place in your crowded columns to numerous reports of spiritual meet-ings, which reports add the spice of variety to ings, which reports add the spice of variety to the solid meat of long essays perhaps it would not be trestorsing too much upon your good ma-ture to a k you to publish weekly a very short report of our conference meetings, which have been held at Mr. Colville's rooms since last March, and which it is intended to continue to hold there for the paysent. These meetings have exceeded the anticipa-tions of their friends, in the number of their at-tendants, and use-

tendants, and in their general interest and usemonortion of those who have favored us with their views have speken under spirit-influence, and some of the most renowned mediums of the and, some well as some of less renown, have thrilled our hearts and instructed our minds with, their heavenly inspired utterances. Oc-casionally a bigot has sought to eram down our throats his antiquated theological potions, but tter a few furthe efforts of that kind has ceased a trouble us. The one grand and over) owering

thought that has pervaded all of our meeting is, that the chief mission of Spiritualism is to de-rate the race theologically, morally, socially, in-dustrially and physically. We do not ask the spirits to convince us of their presence, for we is never called kries, and the constellation was carry them with us, and reserve seats for their Learn," entitled, "What Will Prof. Phelps to rever wasn a snore of pear-ined snen not named anises or armion. Furthermore, the especial accommodation, and never fail to see Say?" The writer of, it calls upon Prof. It is rare to find in one organism an It is rare to find in one organism an But our great idea is to receive instruction | Phelps to answer the question: "Are the phe-from these "elder brethren "lof ours, to bow a non-our real?" Those who may not have carebefore their superior knowledge, and be stirred to action by their divine impulses. We do not ask for "signs and wonders" so much as for moral and spiritual food that we "may grow In pursuance of this object we have thereby, occasion ally invited distinguished inspirational speakers to address us at length on some especial topic At our last meeting John Orvis, Esq., accepted a previous invitation to explain to us the principles of the cooperative labor movement. which he has devoted his life for the last forty years. Permit me to say that over forty years ago I was a fellow-student with Mr. Orvis, a one of the most renowned educational institutions of the United States, and that among that great the United States, and that among that great array of five hundred students of all shades of theological beliefs, and of the most talented and learned professors in the country containing more advanced minds probably than any other institution, Mr. Orvis shone as a star of the first magnitude, and, though belonging to the Quaker sect, his name was in every one's mouth as a young main of remarkable intellectual powers and of uncommon energy of character. His fu-ture career to those best acquainted with it is a full realization of the promises of his collegi-ture career to those best acquainted with it is ate days though for the present mainly absorbed in the victums on Tower Hill, in Salem. That the facts were promotion of the one darling object of his life, real a thousand winnesses testified. An eminent judge viz., the cooperative movement, which he has in the State of New York said that he had pronounced studied in all its phases. He was the intimate, ciation had contained more men as practical as Mr. Orvis it would no doubt have still been incistence. I will not consume your space in a report of his admitable lecture to us, which was listened to for one and one-half hours with rapt attention by a highly appreciative audience. Per-mit me, however, to give the briefest possible sketch of a few of his leading ideas : "Spiritualism began, first, with a few tiny raps, and, hav-ing aroused attention, secondly, it spelled sen-tences to prove its intelligence: thirdly, it manifested its healing power; fourthly, it at-tacked the false theology of the land; fifthly, it exposed the rottenness of some of the institu-tions of society ; sixthly, it taught new principles of morality founded on the law of the broth-erhood of man; seventhly, it began to apply and is now applying this law to all the institu-Mr. Orvis then sketched the past history of Air, Orvis then sketched the past distory of Spiritualism in these and other particulars, quoting extensively from the revelations of A. J. Davis, T. L. Harris, Judd Pardee John M. Spear and others, in corroboration of his idea that all the spirit-influences that sought to benefit man were theroughly organized, and had been from the beginning; that a deep laid plan had been at the basis of all their movements, beginning with the tiny rap at Hydesville and permeating even what seemed erratic and frag-mentary movements on earth. Their first im-portant work, after convincing the world of portant work, after convincing the world of their presence, was the uprooting of the old the-ology as a preparatory work to the establish-ment of a better religious system. Mr Davis, from the very first, had described this "Spirit-ual Congress." with its officers and agents, and all reliable mediums had told of their being con-trolled by regularly-organized bards of spirits. Mr Smear had dwalt much upon this matter of Mr. Spear had dwelt much upon this matter of the different associations in spirit-life, for prac-The spirits will never rest tical work here. until all the institutions of society are molded

and fashioned in accordance with the highest principles of truth; justice and benevolence; and thus is realized that sublime prayer of the greatest of mediums, "Thy kingdom come, thy will be done on earth, as in heaven." Our place of meeting is 590 Columbus avenue, on Tuesday evenings at a quarter hef are eight. To the Editor of the Ramer of Light: Yours respectfully, C. STEARNS, The increasing number of n 86 Bickford street, Rochary.

I berewith present a very condensed report of the meeting of Tuesday, Oct 4th. Mr. L. D. Frosyenor was unanimously reflected Chairman for the ensuing month, and he opened the ex-ercises by repeating a charter from the Bible, after which prayer was offered by a brother, expressing the faith of those present that God's which is model in a second head head before spirit would be present as it had been before, and would speak the ach all who might address the meeting. A song was then sung with ex-cellent spirit by the andience, led by an accom-plished elanist, whose name escaped the writer. Mrs. McInthe then favored the meeting with an inspirational address of great power and elo-quence of twenty-live minutes' duration, upon and were exerting themselves to the utmost to usher in better conditions of life, so as to ren-der all classes service, in promoting their aspi-rations for spiritual life. She exhorted the sistial love, and thus draw them to those purer re-gions where sin never comes. She was followed some remarks from the writer upon the topic the evening, during which he asserted that our lives here were like a summer excursion to Sahant or Newport, for the purpose of recuperating our energies, so that on our return to our heavenly home, we should be better fitted its duties than we were previous to our visit to this earth. He said that it was important that our brief sojours here should be of such a pature as to accomplish this end, which was far from being the case with the toiling millions who consumed their lives in eking out a miser-

able existence, instead of enjoying this brief period of summer life. He instanced several cases where men and vomen were doomed to labor for much less than be cost of living, and declared that the princithe cost of living, and declared that the principle of speculating on the labor of others was as much robbery as was slaveholding. He was laboring, he said, to see established a "Christian Cooperative Colony," where capital and labor should both receive their just deserts, and without bould encroach upon the other. The should both receive their just deserts, and neither should encreach upon the other. The next speaker was the venerable Dr. E. M. P. Wells, justly celebrated for his philanthropic efforts in Boston for a long number of years, who spoke through Mr. S. Pearson, and thrilled all hearts by his striking appeals for sympathy and denity for the sufficient devices of around ud charity for the suffering and erring of every description. He was followed by a variety of departed ones, who delivered short addresses departed ones, who derivered short and vesses through the same medium. Among them was one purporting to be E. R. Mudge, very recently deceased, and a police officer, who recognized a brother officer in the audience. After another biiliant performance on the piano, Mr. Pearson returned to his normal condition, he having been entirely unconscious during all the other speeches, and expressed his opinion decidedly in favor of introducing, as far as practicable, the new religion alluded to by several speakers last Sunday. Mr. George then made a thrilling and effective speech in favor of each one as he tendants, and in their general interest and use-fulness to the cause of Spiritualism. Many per-sons have been led to attend them who had never before ventured into a spiritual meeting, and these persons have become deeply interest-and these persons have become deeply interest-assumpte of Jesus in dying up others' tears and assumpted in the dying up others' tears' tear ed in the Spiritual Philosophy. Practical as not only his own soul, but those of a multitude will as theoretical questions have been freely of others who would, in that blessed region, as-discussed, and at no time has the most bigoted cribe, their joy to his benevolent endeavors. of others who would in that blessed region, as-cribe their joy to his benevolent endeavors. discussed, and at no time has the most objected crine, their joy to his overvient constraints sectatian, or the nest liberal free thinker, been At different stages of the meeting questions of prevented from a free expression of his or her explanation were asked and answered, and the and the second s house of God, and the very gate of heaven." A friend, not, quite a Spiritualist, but an ardent lover of buman'ty, brought to the meeting a large box of luscidits grapes, which, during the meeting, were passed around, after the manner of the bread and wine among the early Chris-tians, which was decidedly a new feature in our meetings.

of Prof. Austin Phelps on Views Spirit Manifestations.

To the Edit of of the Banner of Light : In your issue of September 24th an article is

nonwood real?" Those who may not have care-. fully read the controversy which has been going on in the press of late as to Prof. Phelps's father being a Spiritualist at the time his spirit was born into the other life, would gain the impression, from the asking of the above question, that Prof. P. had not answered this query publicly. In order that Prof. Phelps shall be represented correctly, will you kindly reprint what he did say in the Congregationalist of Jan. 26th (which was covied into the Transcript, Feb 10th, and from that paper was transferred to your own). This extract reads as follows: "It was after his [Prof. Phelps's father's] retirement from public life that he became interested in Spiritualism. It would be more truthful to say that it became interested in him. For it came upon him without his seeking, suddenly invading his household, and making a pandemonium of it for seven months, and then departing as suddenly as it came. The phenomena resembled those which for many years afflict-Mather. Had my father lived in 1650 instead of 1850, Mr. Orvis is a thorough-going Spiritualist, al- | he and his family would have lived in history with the in the State of New York said that he had pronounced sentence of death on many a criminal on a title of the evidence which supported those facts. That they were inexplicably by any known principles of science was mexplicable by any known principles of science was equally clear to all who saw and heard them, who were quatified to judge. Experts in science went to Stratford in triumphant expectation, and came away in dogged silence convinced of nothing, yet sciving nothing. If modern science had nothing to show more worthy of respect than its solutions of Spiritualism, alchemy well be its equal and astrology infinitely its superior. It will never do to consign a delusion so se-ductive to the known and so welcome to the skentic. ductive to the ignorant, and so welcome to the skeptic, to the limbo of ' an if.' and leave it there." The above words express in strong terms that Prof. Phelps admits that the phenomena exist without a shadow of doubt, or else I am greatly mi-taken. He also expressed himself in the Congregationalist, July 20th, in the following language: "After all the deductions from the phenomena which "After all the deductions from the phenomena which collusion and jugglery and electricity and "nervous fluid" and "psychic force" and "unconscious cerebra-tion," even admitting these last to be more than names, can account for, there remains a residuum which noth-ing accounts for on any principle of science which can be made clear to popular comprehension. Honest sci-entists admit this, "When confronted with this resid-entists admit this, "When confronted with this resid-entists, admit this," there for a confronted with this resid-uum of unexplained mystery, they are dumb, or they say, "We do not know,"" As I understand Prof. Phelps's position today, he is on the anxious seat, and suggests that the pulpit shall come to the front and solve the mystery of the phenomena. This is a step in the right direction, and shows an entirely dif-ferent spirit from that exhibited by him when -at a date just subsequent to his father's en-trance into spirit life—he stated that that parent accounted for the phenomena as being the same as those spoken of in the Bible under the name of "demonology." We should give Prof. Phelps the credit of making an advance within a few months in his dealing with the subject. May be and the pulpit investigate with hon-est hearts and motives for the truth, even "if it durk nearth way be added by the truth. it does overthrow previous views of human life here, and its requirements to gain immortality, happiness and usefulness in spirit-life."

Spiritual Phenomena.

MATERIALIZATION IN PHILADELPHIA.

The increasing number of mediums, as well as the power and marvelousness of the mediumship developed, are significant facts in these wonderful days. It has been taught by some of our invisible teachers that spiritual manifestations would thus increase both in number | mediately, without previous sittings or attenand strength just as fast as the people were ready for them; and also that when, at times, wonders were being wrought too rapidly for istic appointments of the materializations prospiritual digestion, an apparent check would be duced. One of these, calling himself "Golden put upon the advance of truth by exposures of Cloud," an Indian control, was of a deep copmediums, such as the "Katie King" and other per color, with features as clean cut as those of scemingly unfortunate impostures, accepted at a Greek statue, flashing black eyes and a sweet, the time by the prevailing sentiment, both in- | winning smile. There were no drapings, veil. proofs of fraudulent practices on the part of the lit stood out clear and well-defined, bore no retime that the Holmeses are genuine mediums, tors never to forske the fallen, but always and did and do produce full-form materializa- were beautiful in texture and make-up. The seek to throw around them the arms of celes- i tions, and this, too, in the face of the fact that finest lace, gauze, and trimmings of satin which a contrary opinion.

> Spiritualists, and the cry for purifying medium- and silk stockings clothed the feet, and the ship and establishing a censorship for this pur- faces when seen through the lace folds covering pose is loudly urged on the one hand and as them were perfect in mold and life-like in color. bitterly denounced on the other, outside the Another noticeable feature was the delicate ranks a subtle power is working its way through ... perfume emitted from their garments whenever society at large-permeating the homes, breath- they moved, in strong contrast to the deathly ing upon the churches and winning its way into odor of grave cerements often noticed by writers the affairs of State. And this is mainly the upon this subject. work of the manifestations of spiritual power addressed to the senses that are springing up ev- ent at a private seance with this lady was the erywhere about us.

Here in Philadelphia there is a host of these workers. A young medium, only nineteen years of age, A. F. Ackerly, 1128 Vine street, is giving such physical manifestations as ten years ago would have singled him out for investigation," testing, and general attention by the community at large. Hands are materialized in full gaslight, and these hands write messages for those present who desire them, they holding the paper while the message is being written. No cabinet is used; a simple curtain drawn across the corner of the room constitutes the paraphernalia of this delicate spirituelle-looking youth. As I looked upon his sad face, bearing the burden of mediumship for the world, I renewed my oft-repeated yow always to hold these evangels of a new dispensation in the choicest of places in my memory.

I was pleased to see the hall of the First Society of Spiritualists crowded with a most earnest and deeply interested audience to heav Mrs. Colby, a trance speaker, who was controlled by a spirit purporting to be Thomas Paine. There is a directness of utterance through Mrs. Colby that is admirable and refreshing ; radical social views and earnest crusades against Orthodox ministers are given with an earnestness and power that cannot fail to do good to many of her hearers. She is a veritable crusader; and while I do not at all sympathize with the cential thought uttered through this medium, I am fully alive to the fact that a variety of workers are needful and useful in the all-embracing field of Spiritualism. No one can hear Mrs. Colby without at once recognizing that she is an inspired worker.

I met at the home of Col. Kase, in this city, the veritable Mecca of mediums, a lady-Mrs. Engrie Beste, formerly of Florida, whose rare combination of spiritual gifts makes her a fit representative of that most beautiful land of the orange and palm-tree; of balmy air and cloudless skies, where the shifting ocean waves printed from the pen of "One Who Wishes to forever wash a shore of pearl-lined shells eter-It is rare to find in one organism an instru ment for so varied and multiplied gifts as this lady supplies for the invisible world to shower their inspirations through. Mrs. Beste is a medium artist, and, unlike the weird, unnatural ghostlike work so often given as spirit-pictures, the portraits painted by her -or through her-are perfect in feature, exquisite in color and graceful in attitude. I do not assume to be an art-critic myself; of the technics of herwork I am not able to speak authoritatively, and I am reminded as I write how greatly doctors on this same subject disagree: but those who do so assume have pronounced most favorably upon her work from a high art standard. Be that as it may, the portraits speak for themselves upon the most valuable point, that of likeness to the subject, as in this they are always faultless. Mrs. Beste takes only for her guide a photograph, and from it in a few hours produces a life-sized oil-painting. Ordinarily the work of weeks and often of months is completed in this short space of time. No matter if the photograph be not perfect, it seems to be necessary only as a connecting link-like the handwriting for the psychometrist, the lock of hair for a diagnosis, or the holding of han's in a circle-between her and the invisible workers With the rapidity of thought the paints are mixed and the sketching made; the brushes fly over the canvas like flashes of light, and when the face emerges from the seemingly chaotic mass of color sit is "a joy forever." The marked feature of the work done by this artist is the beauty and perfection of the flesh color; it is a part of all her portraits, and distinctively a feature of them. The portrait of "Cabbage John." the controlling snirit of a German who died in the mining districts of some one of our States, a strong, able intelligence, masked in a rough exterior. who is doing a great work in teaching the truths of Spiritualism, materialized for the purpose of having his portrait taken by Mrs. Beste. This Mrs. Bliss, confederates, for the position of the piece of work. I believe, would attract attention | cabinet and all other conditions precluded any in any of the art galleries in this country or Europe. It is unique both in conception and execution, the facial expression is phenomenal, with a smile so natural that one almost expects to hear the merry ripple of laughter leap from the parted lips, as the eager eyes seem to follow you about the room. The costume-a holiday dress-so he avers, is gay in coloring and artis- ralism. tic in form, unlike anything we see in this country, and quite worthy of a special inspiration. It would be an interesting experiment to make, to send this, an anonymous contribution, to some one of the art exhibitions, and note the ing the conclusion that they were human beplace that would be given it by the judges. If happen to patronize it, the world of art would. believe, go mad with ec-tasies over it.

cine or special science in any department. The raps and various physical phenomena occur in her presence; mechanical and inspirational writing are both accomplished; trance speaking and tests are given.

Within the past few months what is likely to prove the most wonderful phase of her mediumship has been developed-that of form-materialization. The first time she entered the cabinet, much to the surprise of those present as well as to herself, forms came forth almost imtion having been given to it; and what is noteworthy regarding it is the perfection and artside and outside of Spiritualism, as conclusive or covering of any kind over his head and face; mediums. Notwithstanding there has been no semblance in any way to the medium. There overwhelming proofs or circumstances brought | were many other forms: sometimes two, and at to light to show how the mistakes could have one time three faces visible simultaneously; the been made in the Katie King expose, for instance, same feature mentioned above was noticeable it is very generally believed at the present throughout-that is, the artistic appointments and beauty of costuming. The robes worn some old and tried Spiritualists still entertain shimmered in the gas-light, and silver stars and bands glistened whenever the forms moved So while the agitation is kept alive among about. The most delicate white satin shoes

The evening I was so favored as to be presfirst one held for several months, and was not. I was assured by those who had been present on other occasions at all equal in power to those given on those occasions, when fresh flowers were brought, and various other startling revelations of power were made; but I give what I saw, and predict a new career for the artist in the near future.

One singular fact-in passing-is that Mrs. Beste has always been a pronounced disbeliever in materializations, I might say almost a scoffer at the possibility of them. It is only about eight years since she first became aware of her medial powers, and during the greater portion of that time she has been an active critic, and a persistent caviler for proofs of genuine mediumship, HELEN BARNARD DENSMORE. Philadelphia, Sept. 20th, 1881.

MANIFESTATIONS IN BALTIMORE. To the Editor of the Banner of Light :

I leave here in a day or two for Atlanta, Ga., from whence I hope to write to you again, but before going I send a few particulars of a séance I attended a short time since with a private medium (Mrs. R.) well known to the editor of the Spirit Telephone, and others, that will perhaps interest your readers. The weather being excessively hot, the party assembled adjourned from the sitting-room to the garden. There, underneath the shade of a few creeners. the spirit voices of Osceola and Logan, two Indian chiefs, were as audible as those of any around, and for upwards of an hour these spirits conversed with us familiarly, just as I have heard John King, and others, do in London. One of the gentlemen present whispered to his wife, and wonderingly asked if she thought her mother was present.. Before the question could be put to the spirit, the reply came, "Oh, yes, she's here: her name is ---." A very singular manifestation now took place. Mrs. R. (the medium) retired to the house with several ladies who had been present, and they went up stairs together to prepare for leaving. Whilst they were doing so the spirit Osceola stood at the open window and conversed with me for several minutes in a voice that could be heard all over the neighborhood. The skeptic will perhaps hint that this was the medium fooling us, but the husbands were below, joining in the conversation with me, and it is hardly likely their wives would sanction such imposture, even were the medium inclined to practice it, which I am sure is not the case. Spiritualists coming to Baltimore should call and see this lady (she lives at 439 Mount street); those who do so will receive unmistakable proof of the truth of the life beyond the grave: the grand object of all such manifestations, to my thinking. Mrs. R. is a clairvoyant, and clairaudient likewise, in, fact a medium "to the manor born."

years before the existence of Krios as a constellation in the Zodiac. Therefore it could not have had any allusion to the sun in the sign of the Ram. Such a construction of the passover is an absuid afterthought.

The Jews had three annual festivals. But instead of being astronomical they were strictly national, though they had of necessity to.occur when the sun was passing through some of its signs. "Three times thou shalt keep a feast ! unto me in a year."

The Feast of Tabernacles was in commemoration of their journey through the Arabian wilderness, during which they dwelt in tents. This was in October. The Feast of Pentecost was in commemoration of the giving of the Law, and occurred in May. It was also a barvest festival. The Feast of the Passover was in commemoration of their deliverance out of Egypt, and had no more to do with astronomy than a commemoration of the landing of the Pilgrims, or the future annual celebrations, by the descendants of our former slaves, of Lincoln's Emancipation Proclamation. The Jews could sacrifice either a lamb or a kid at their passover, which shows that it had no reference to the Zodiac Ram, even after it had been miscalled lamb to make out the case.

It is a very easy matter for all persons to are associate of and co-worker with Rev. George Rip rive at a correct and clear understanding of the ley, the renowned founder of the celebrated character and design of the Feast of the Pass. "Brook Farm Association," and if that Assoover, if they want to know the truth aside from theories. I ought not to have omitted in my Part 1, that the ancient records from remote times had their sacrifices and feasts before setting out on journeys or expeditions. I omitted it to save space, and because I thought the fact was somewhat generally known. It was their custom, before setting out on an important or perilous journey, to have a sacrificial feast in honor of their gods, or the god whose aid they particularly sought. They are what of the sacrifice they could, and then burned all the parts of it that were left. The entire sacrifice was eaten or burned. The Romans called this feast propter viam, because it was made to secure a safe and prosperous journey. No doubt some of my readers have read the laughable anecdote that Cato is said to have perpetrated on a reckless Roman, who, after he had expended everything he was worth on his appetites, except his house, set that on file and burned it to ashes." Said Cato: "He has offered his sacrifice propter riam, because he has burned what he could not eat "

Now, according to the legend, the festival of the Passover was first instituted as wher "sacrifice propher riam." It was nothing more and nothing less. They were to eat it in a traveling posture, with their dress girded up about their loins, their sandals strapped to their feet, staff in hand; they were to eat in haste; and all of the sacrifice that was not eaten was to be burned in the morning It is all plain enough, unless a person will persist in keeping himself so obstinately infatuated with that mythic Zo-

A. S. HATWARD. Boston, Sept. 26th, 1881.

Through this same medium, spirits diagnose the most complicated physical disorders, give prescriptions in Latin, and successfully treat delicate and long-standing diseases, without knowledge on the part of the medium of medi-

T. L. HENLY. Baltimore, Md., Sept. 27th, 1881.

CAN AND DO SPIRITS MATERIALIZEP

T the Editor of the Banner of Light;

I never have been in a position to discuss this question heretofore, for the reason that I had no facts to reason from, and could do so only on general principles connected with various phenomena of a spiritual order. Now, however, I can answer the above question most satisfactorily to myself, for I have seen and heard. Sunday evening, the 25th of September, I attended a séance conducted by Mr. and Mrs. Jas. A. Bliss, recently of Philadelphia, held in this city. Let us see what the bare facts were and the logic thereof, for details would be much more than a twice-told tale:

First, some ten or a dozen forms presented themselves, one of which walked out clear from and in front of the cabinet.

a. These forms were not Mrs. Bliss: for in figure, features and size they were so totally unlike her, that this point is irrefragibly settled.

b. The forms were not persons other than such idea or claim.

We deduce these conclusions:

1. They were independent of human or mundane agency, and hence had their origin in or under a sphere of law, outside and beyond the obvious laws pertaining to purely mundane affairs, still not within the sphere of supernatu-

2 They were individual forms, having diverse characteristics, as much so as the twenty men and women attending the séance.

3. They moved, acted, and some spoke, forcings, and under the conditions stated human sent to London, and the Prince of Wales should | beings divested of the usual clothing of tlesh, existing for the time being in and under a form taken on for the purpose of making themselves visible to mortal eyes and cognized by mortal perception.

> Such in brief is the logic of the facts I saw, and hence comes the corollary that spirits can and do materialize. Some, perhaps, may say

OCTOBER 15, 1881.

the question. To such let me say, that any number of scances, whether ten or ten thousand, saw them. Yet I have no doubt there are those who if they had been present would have refused to acknowledge the facts, and hence deny the conclusions. Men and women who are schooled in the present order of things, unless of a liberal type of 'spirit and thought, find it difficult to get out of the old ruts. They fight against facts, even when overwhelming. Carp-ing criticism, braying bigotry and truth-crushing theology, ever stand as sentinels to challenge the heralds of light and progress. But of a century which measures the advent of the dispensation of Modern Spiritualism is proof of this. Steadily has it pushed its way, and now ples. Its believers and defenders only need to be vigilant and active, to achieve at no distant | daily influx of this spiritual powertime the victory.

"God has not perished, that we need look back To his dim steps on Being's wave-worn shore, Nor walk our spirits with so huge a lack That we must beg what eldest ages wore, hd load our young Thought with the iron shirt By bigotsraked from some Judean graveyard's dirt." WM. FOSTER, JR.

Providence, R. I., Sept. 26th, 1881.

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Original Essay.

THE FAMILY ALTAR.

BY CAPT. H. H. BROWN.

All powers the disembodied spirit has are also the powers of the embodied. Latent or only partially developed while the spirit has its mortal tenement, they find development in its new habitat because the conditions there compel development. But the fact that the disombodied spirit can manifest itself by raps, by the moving of ponderable bodies, or by clothing itself in a denser material so as to be seen by the clairvoyants and semi-clairvoyants. carries with it the other fact that mortals may do the same when they become cognizant of the controlling laws. The spirit psychologizes its medium, and impression, inspiration or trance is the result: this power over mortals, mesmerism, has proven to inhere in mortals, and we are also sure that mortals are as continually psychologizing and controlling spirits negative to them. Action and reaction are the same in all of the departments of nature.

We have also learned, by our communication with the spiritual world, that progress is, when the desire is present, faster there than here, owing to better conditions; and also that the great desideratum is to come in contact with the great ebb and flow of the spirit-power coming and going to and from higher spheres.

If, then, the spirit, when disembodied, finds its inspiration, its intuition, its clairvoyance, its perception, and all its higher faculties, quickened by improved conditions, these may all be, in a greater or lesser degree, improved while in the mortal by throwing around this present state conditions as similar to those of the future as possible.

The great law of adaptation, that makes all things in their place right, will ever be man's developer; and as higher conditions compel growth upward in one sphere of existence, even so will they in this compel growth in the efforts of the spirit to adapt itself to those conditions.

It should, therefore, be the aim of the true spiritual worker to learn these conditions of development, and then to throw them, as far as he may, around himself and society. The so-called spiritualistic phenomena are only a small part of the real phenomena of the spirit. Every act of our life has its origin in the spiritual. Moreover, we are so intimately connected by magnetic and psychologic laws with the disembodied; that neither they nor we can tell where is the dividing line, on one side of which the spirit acts in obedience to spiritual influx, and on the other side acts under the psychologic influence of other minds; in it may be both the seen and the unseen realms. Continually are we "surrounded by a great crowd of witnesses," comprising inspirers, helpers, learners, etc., and in a great degree the choice is ours as to the class that shall be nearest, and consequently our companions, for our own spirituality, represented by our desires and aspirations, determines our spiritual associates. But again, remembering that our own powers are equal in promise to those of the highest, it should be our aim, our chief object in life, to develop those latent powers; or in other words, to spiritualize ourselves. In short, the purpose of life is soul-evolution-growth. Do we feel this as we ought? Then shall we regard the present phenomena only as the blocks, toys and plated papers of a Kindergarten, of little value in themselves, but of great value in the end and object for which they are used, i. e., education. This, the drawing out of the soul, was the object for which the spiritual star illumined the manger at Bethlehem and the humble home at Hydesville. "What shall I do to be saved?" the soul is ever asking, and it is the open door through which comes the knowledge to save it from further confinement in present undeveloped conditions. Questioning thus earnestly, we shall learn the necessary conditions of salvation, and be moved to obey them. Are we in earnest in our Spiritualism? Do we truly desire to benefit the world? Then let us begin by putting ourselves into harmonious relations with the spiritual forces, develop our powers, and thus become of more value to the world. If we are only half earnest, we shall be content with talk, with giving the world phenomena and then "fold our hands in sleep !" With the great public, even the most widely known have little to do; but there is a little | To the Editor of the Banner of Light : world in which most of us have a large controlling influence, and that is The Home. This is the unit that lies at the foundation of all society and nationality. Here we may begin our work for spiritualizing society, for what homes are, society will be! Begin our work at home. like charity. We can spiritualize our home by bringing into it those conditions that shall compel spiritual it those conditions that shall compel spiritual activity, and that shall give each member an opportunity to become in full sympathy with home life, and also to throw off those elements which are antoromistic and retard growth that which are antagonistic and retard growth that have been taken into their aura by necessary contact with the world.

that this one scance is not enough to determine are daily tortured by the ignorance of those who are so undeveloped as not only to misunderstand, but also to constantly wound their sencould not more surely exhibit the facts as I sitive natures. One hour's watching might have saved Peter his lie and all their cowardice in fleeing and leaving Christ alone with his enemies; and to-day one hour's watching in the home with each other would bring therein harmony and happiness. How shall this be done?

Daily in Christian homes do the family gather around the altar raised for communion with the Unseen God. "Fail not to communicate," saith Paul, and prayer, religious reading and meditation have ever been the methods used for thus communicating with unseen spiritual power. vain will be their labors and efforts. The third | Should not we who have developed this idea of communion and individualized the Unseen God in the person of our loved ones, be as willing to hold daily communion with them as the Chrisits heralds are in every land and among all peo- tian is with his God? Should not we, who have learned that the soul liveth upon and needs

"Bread of heaven ! bread of heaven ! Feed me till I want no more "-

be even more anxious than he for the daily meeting at the communion-table?

Indeed the first step in the great work of life -spiritualization of the world-must begin with the erection of the family altar! A daily hour given in recognition of this necessity of communication, and we would grow in beautiful symmetry and harmony, and I would that every spiritualistic family erect this altar as the first step in Practical Spiritualism.

Morning and evening prayers should find a correspondence in our homes in the morning and evening, and especially the evening circlesinging, music, reading of religious thought. like Whittier, Doten, Channing, Parker, Collyer, etc., to turn our thought to the higher and silent communion for growth. Sit not for phenomena, but for soul-communion, and to gather that needed strength for daily toils and cares. At night the object should be to have the antagonistic elements gathered during the day dissipated, and to have the "Peace, be still," spoken to the unquiet soul. Sit to come

in harmony with those currents of magnetic and spiritual power in which are true soulgrowth.

By thus meeting in family circle, daily would the home be harmonized; and those family jars, caused more often than otherwise by antagonistic elements taken on during the day, would be unknown. The same influences would surround each member, and spirit-bands would work in harmony. And especially is it essential to those households that are separated during the day that before retiring there be at least a few minutes' communion, as a preparation for harmonious rest.

It has often happened in my own experience that, returning home, I carry there the elements from the society in which I necessarily mingle, that, felt by the sensitives there, would, but for our knowledge of these laws, bring unhappiness. As soon as this is realized, a few minutes of communion thus reveal the cause and bring the cure.

The truths of psychometry should lead us to use all means in our power to keep the aura of self and the home pure and harmonious by the quiet commune, either in our "closet" or in the family circle.

I am satisfied from a ten years' experience and study through my own mediumship and psychometric powers, and that of friends, that inharmonious magnetisms are the chief cause of unhappiness and misunderstanding among friends, and also of sickness; and the only cure is to learn by use of the means in our hands to keep in harmonious, and hence natural relations with all. We can only approximate to this; and hours of individual communication, and the family circle, are the most powerful agents to accomplish what we may do in this direction.

sickness. Yes: and better than I said abo

BANNER \mathbf{OF} LIGHT.

THE MARTYR-PRESIDENT.

From the "Garfield Memorial" Number of the Boston Daily Globe, which has already obtained wide circulation, we make the following poetic extracts-the lyries in which they occur having been written expressly for the columns of that paper by gifted authors, whose names are specified below. O. W. Holmes contributes a oem in three divisions, and titled "After the Burial," wherein the following gems find place:

Fallen with autumn's falling leaf Ere yet his summer's noon was past. Our friend, our guide, our trusted chief-What words can match a woe so vast,

And whose the chartered claim to speak The sacred grief where all have part, When sorrow saddens every cheek And broods in every aching heart?

Yet Nature prompts the burning phrase That thrills the hushed and shrouded hall, The load lament, the sorrowing praise, The silent tear that love lets fail.

Ah i could the grief of all who mourn Blend in one voice its bitter cry. The wall to heaven's high arches borne Would echo through the caverned sky.

How swift the sudden flash of woe Where all was bright as childhood's dream ! As if from heaven's etliereal bow Had leaped the lightning's arrowy gleam.

Blot the foul deed from history's page— Let not the all-betraying sun Blush for the day that stains an age When murder's blackest wreath was won.

Pale on his couch the sufferer lies, The weary battle-ground of pain: Love tends his pillow, science tries Her every art, alas! in vain.

The strife endures how long ! how long ! Life, death, seem balanced in the scale, While round his bed a viewless throng Awalts each morrow's changing tale.

In realms the desert ocean parts What myriads watch with tear filled eyes, His pulse-beats echoing in their hearts. His breathings counted with their sighs !

Farewell I the leaf-strown earth enfolds Our stay, our pride, our hopes, our fears, And antunn's golden sun beholds A nation bowed, a world in tears.

J. Boyle O'Reilly has a poem entitled "Midnight, Sept. 19th, 1881, wherein occur these beautiful stanzas:

Once in a lifetime, we may see the veil Tremble and lift, that lides symbolic things; The Spirit's vision, when the senses fail, Sweeps the weird meaning that the outlook brings.

But we, hard tollers, we who plan and weave Through common days the web of common life, What word, alas ! shall teach us to receive The mystic meaning of our peace and strife?

Whence comes our symbol? Surely, God must speak-No less than lie can make us heed or pause: Self-seekers we, too busy or too weak To search beyond our daily lives and laws.

A second grievous throb! The dreamers wake— The merchant's soul forgets his goods and ships; The humble workmen from their slumhers break; The women raise their eyes with quivering lips;

The miner rests upon his pick to hear; The printer's type stops midway from the case; The solemn sound has reached the roysterer's ear. And brought the shame and sorrow to his face—

Again it booms ! Oh ! Mystle Vell, upraise ! —Behold, 't is lifted ! On the darkness drawn, A pleture, lined with light ! The people's gaze, From sea to sea, beholds it till the dawn:

A death-bed scene-a sinking sufferer lies, Their chosen ruler, crowned with love and pride; Around, his counsellors, with streaming eyes; It is wife heart-broken, kneeling by his side:

Death's shadow holds her; it will pass too soon: She weeps in silence-blitterest of tears; He wanders sofily -- Nature's kindest moon, And as he whispers all the country hears:

For him the pain is past—the struggle ends: His cares and honors fade: his younger life In peaceful Mentor comes, with dear old friends; His mother's arms take home his sweet young wife;

He stands among the students, tall and strong, And teaches truths republican and grand: lie moves-ah, pitiful 1—He sweeps along, O'er fields of carnage leading his command !

He speaks to crowded faces—round him surge Thousands and millions of excited men: He hears them cheer—sees some great light emerge-Is borne as on a tempest; then—ah then,

The fancles fade, the fever's work' is past; A moment's pang—then recollections thrill; He feels the faithful lips that kiss their last. His heart beats once in answer, and is still !

THE LYCEUM GUIDE.- Apropos of the present excitement regarding the Children's Lyceum movement in Dunedyn, New Zealand, a Committee of the Association there have compiled a text-book, bearing the above title, for its use, a copy of which, a neat, substantial volume of 152 pages, has reached us from the publisher, Joseph Braithwaite. Even the Orthodox see some good in the Lyceum system. The New Zealand Presbyterian, the editor of which is Dr. Salmond, the cultured professor of the Presbyterian College, in noticing this " Guide," says :

"We should not scruple to learn even from an enemy. It occurred to us, in perusing this book, that our Sunday school teachers might perchance get a few hints from it as to ways of making the Sunday school brighter. Further, that it would be advantageous to introduce into all our teaching-both juventle and adult-a stronger infusion of the ethleal element ; for, to our detriment, it has not generally bulked so largely with us as it did in the teaching of our Lord and Master and his apostles. Nay, it would not be out of place to take the hint of the Lyceum, and sometimes teach the children the effects of the bodily virtues on the skin, eyes, gestures, breath, teeth and personal appearance.""

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POETTANED. MEE. -- The People's Spiritual Meeting is held each Sunday attennoon and evening at Mercantile Hall, Farrington Ricek, Congress street, at 25 and 75 or lock. Speakers and methanes destrous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

3

Lincoln street, **PHDIA DELIPHIA**, **PA**. The First Association of Spiritualidis holds meetings every Sanday at 10% A. M. and 7°, p. M. at the halt corner Spiring Garden and 8th streets. *The Keystone Association of Spirituatiste* holds a Spir-The Keystone Association of Spirituatiste holds a Spir-ter Sciption. Spirituatiste and the halt cor-The Keysland Association of Spirituations more a con-litual Conference every Sunday at 25 P. M. at the half con-ner Spiring Gardien and sile stricts. Everybody welcome, *The Science Association of Spirituatistis* holds confer-ences every Sunday aftermore, at a cleack, and elreles in the evening, at Thompson-street Church, below Front, James Marior, President: Challes W. Yard, Secretary, "Such Stricts and the second state of the strict at Indon

amnes Marior, President (Chance W.) ard, Secretary, NAN FRANCINCO, CAL. - The First Spiritual Infon Society holds a conference and scance every Sunday at 2 P. M., at Evera Hall, No. 76 Mission street, above Third, Also meetings for hertures and scance in the overaing. This Children's Progressive Lycenin meets in the same half at 0.5 M.

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"What! could ye not watch with me one hour ?" said the Elder Brother to those who were too undeveloped to enter with him into those finer contests of spirit that through agony bring victory

This question comes in agony from thousands of sensitive ones in the homes of America, who

Terretories and the state of the second state of the second

doctor or druggist will be the family altar, rightly erected. The threatened illness of a member may be removed by making the spirit positive under the combined force of the family in the circle; and from the time it is inaugurated the doctors' bills of the family will lessen.

Meet thus daily in the family circle, not, as said above, for phenomena; do not waste the forces thus gathered in physical manifestations, or in any entranced or clairvoyant tests. These are right and proper in their place, but not here; this is a religious meeting, religious meaning truly that which spiritualizes; and we meet here to turn our thoughts inward for the purpose of spirituality. Have your circles regularly, if you choose, for phenomena and tests; but I do ask you to give half an hour each day to selfdevelopment.

If there is a medium in the family, and wise spirits wish to convey lessons of wisdom, encouragement, advice, warning or guidance, here is the place and time for it; but remember that often our spirit-friends do us more good by their silent breathing upon us, thus giving us light to perceive the path of duty and right, and also giving us strength to tread that path. Some of the most valuable scances are where those present sit like Quakers-

Where syllabled by silence they shall hear

The still small voice that reached the prophet's ear." In séances like this we are strengthened and educated for that highest of all spiritual phenomena-that which finds expression in our daily life in acts of human love. The family altar, therefore, is the great place of preparation for that true life as measured by the standard of the old Egyptians in their Book of the Dead, and later by him who retired with his chosen family to seaside or mount, namely: "I have given drink to the thirsty, food to the hungry; I have clothed the naked and visited the oppressed !"

100 Nassau street, New York.

Mrs. A. B. Severance, Psychometrist.

Permit me to call especial attention to the remarkable mediumship and psychometrical power of Mrs. A. B. Severance, of White Water, Wis.

Several months since a friend induced me to write Mrs. Severance for a psychometrical read-ing. I did so, and received in reply a communi-tion which greatly surprised me. Many of the leading events of my life, together with their

within three months. On my return from Minnesota, I stopped a day at her hospitable home, where I had ample opportunity to personally test her wonderful power. I did so by placing in her hands letters from various persons I had received during my absence from home, and in each instance a cor-rect delineation was given. I am fully satisfied we have not a more faith-ful worker and accurate psychometrist than Mrs. Severance. Fraternally yours.

Fraternally yours, A.] Philadelphia, Pa., Oct. 1st, 1881. A. B. FRENCH.

Among other contributors to the "Poet's Page" of this Memorial is Marie E. Blake, who

gives the following in the course of her summing up of "The Last Bulletin":

Blighted by malice ! Woe's the day 1 and dead While yet the fields of his most golden prime Are rich in all the poop of summer time, With all their ripening wealth unharvested!

Thus fares it with our Liege? Nay, doubting sor Not thus; but grandly raised to nobler height Of strength and power and most divine delight, -At one swift breath made beautiful and whole !

Nor mocked by broken hope or shattered plan,

By some pale ghost of duty left undone, By haunting moments wasted one by one, But crowned with that which best becometh man.

Holding with brimming bands his heart's desire: While the fleree light of these last glorious days, Blazing on each white line of thought and ways, Touches his record with immortal fire!

The subjoined extract is from the tribute by Mrs. Julia Ward Howe:

While royal babes incipient empire hold, And, for bare promise, grasp the sceptre's gold, This man such service to his ago did bring That they who knew him sorvant, hailed him king.

In poverty his infant couch was spread; His tender hands soon wrought for daily bread; But from the eradie's bound his willing feet The errand of the moment went to meet.

When learning's page unfolded to his view, The quick disciple straight a teacher grew; And when the fight of freedom stirred the land, Armed was his heart and resolute his hand.

Wise in the council, stalwart in the field 1 Such rank supreme a workman's hut may yield. His onward steps like measured marbles show, Climbing the height where God's great flame doth glow.

Rev. M. J. Savage, the talented and liberal Unitarian divine of Boston, furnishes a sterling poem, with excerpts from which we close these citations from what has been a novel step in journalism, and a worthy feature of the Globe's valuable Memorial :

His birthday waked no cannon-boom; No purple round him hung; A back-woods cabin gave him room; And storms his welcome sung.

He selzed the sceptre of that king Who treads a free-hold sod; He wore upon his brow that ring That crowns a son of God.

By his own might he built a throne, With no unhuman arts, And by his manhood reigned alone O'er fifty million hearts.

Thus is humanity's long dream, Its highest, holiest hope begun To harden into fact, and gleam A city 'neath the sun:—

A city, not like that which came In old-time vision from the skies, But wrought by man through blood and flame, From solid earth to rise:—

Man's city: the ideal reign Where every human right hath place; Where blood, nor birth, nor priest again. Shall bind the weary race:—

In which no king but man shall be. 'T was this that thrilled with loying pain The heart of all the earth, as he Died by the sobbing main.

For, mightlest ruler of the earth, He was the mightlest, not because Of priestly touch, or blood, or birth, But by a people's laws.

Oh, Garfield ! brave and patient soul ! Long as the tireless tides shall roll About the Long Branch beaches, where Thy life went out upon the air, So long thy land from sea to sea, Will hold thy manhood's legacy!

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SPIRITUALIST MEETINGS.

BROOKLYN. N. Y.—*The Brooklyn Spiritualist So-*ciety holds meetings at Everett Hall. 288 Fulton street, overy Sunday, at 3 and 754 P. M. If, W. Benedlet, Presi-dent. Regular speaker, Mrs. F. O. Hyzer. Conference Saturday evenings, at so clock.

BEVERLY, MASS, - The Spiritualists' Union holds meetings every Sunday at 2% and 7 r. N., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited. **CHECKAGO, ELL**, *— The Progressive Lycenum* meets in Union Park Hall, on Madison street, near Hisbop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited. Z. T. Griffen. *A Meeting of Spiritualists and Mediums* will be held at Grinnes Hall, 13 South Halstend street, Sundays, at 3 P. M. J. Mathew Shea, M. D., principal speaker and lest medium. Assisted by other well known charvoyant sand test medium. Strangers and others cordially invited. Geo, Mostow, Chair-man.

man. CLEVELAND. OHIO.—The First Religious Society of Progressive Spiritualists meets *treegularly* in Weisger-ber's Hall, corner Propect and Brownell streets, at 75 P. M. Thomas Lees, President Tillle H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 105 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 Tillle H. Lees (Watchman), 105 Cross street. Cleveland, O. Will and Construction of Construction of Construction of Constructions of Construction of Constructions of

CEDAR RAPIDS, IOWA.—First Society of Chris-tian Spiritualists meets every Sunday, at 7½ P. M., at Euos Free Library Rooms, Iowa Avenue, Inspirational speaking. Dr. J. L. Enos, President; Mrs, Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer,

HANSON, MASS. – Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer. INDIANATOLIS, IND.—The First Society of Truth-Seekers meets for religiousservice at 65% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

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Secretary. LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 r. M. at Good Templar's Hall, Main street. All conflaily invited, especially strangers. Presi-dent, J. Tilley: Vice-President, J. H. Cotton; Secretary, Mrs, Nettie C. Weir; Treasurer, F. Lindguist.

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LIGHT.BANNER ΟF

TWILIGHT.

The radiant colors in the west are paling ; Past fades the gold, and green, and etimson light. And softly comes, each trivial object veiling, The all-ennobling mystery of night.

4

This is the hour of thought and stient musing, When poets' faircles tender buds unfold; Like the sweet primose of the twilight, choosing To spend on evening noonday's gift of gold.

These blossoms hide within their deep recesses Treasures the wandering wind can never selze: Not all its inner wealth the flower confesses. Nor gives its choicest perfume to the breeze.

What wizard's wand can charm the secret sweetness From the fair prison where it lies conceiled? What poet's lay can show in grand completeness The himost heart, by human speech revealed? We twine the spell of rich, harmonious numbers,

conjure up the graceful words in valu; Our lighter fancies waken from their slumbers Without a voice the noblest thoughts remain.

So dash the restless billows of the ocean, But bring no tidings of the tranquil deep ; Above are endless tumult and commotion ; Below are stience and eternal sleep, —(Constance Naden)

Berkelen Hall.

All Things Made New.

Discourse Delivered Through the Medial Instrumentality of

W. J. COLVILLE, Sept. 18th, 1881.

Reported for the Banner of Light. ,

We are assembled this morning, after our summer vacation, to resume our regular duties and our regular services in this city. It of grandeur is represented : even as many streams course affords us the very greatest pleasure to . by your appearance, to say nothing of the thoughts and spirits that surround you and the flow through divers tracts of country until they spirit-influence that emanates from you, that are lost in one great ocean, so all that the past you care glad to be in your accustomed places - has had is flowing in various directions into oneagain, and to mingle one with another in the common stream to-day. All the powers of anpursuit of trath. We desire to emphasize at cient peoples are being brought to a focus, and the outset of this, our opening discourse to-day, the new era now commencing is a benediction the practical good which any public service can for all nations, not for one or a few; the conaccomplish.

We may meet together at stated intervals in one place, but nuless we meet with one accord we might as well remain outside the door, and perhaps better. We may go through all the forms and ceremonies of religious worship, we tinent rejoices: that whenever, a local civilizamay unite our voices in prayer and praise, we may listen with the attention of the outward - ized, on account of the withdrawal of high prescar to some intellectual display of thought, or sure from certain quarters. Can you say that to some burst of fervid eloquence, and yet, returning to our various homes and places of business, we may discover that we have reaped no abides in your midst to-day. Every book in the advantage; that neither ourselves nor our neighbors are any better for our Sunday worselves upon your lips are spontaneously produced; if the soul's desire to elevate humanity causes your lips to move in grateful song, then no matter where or what your temple, no mat- it not, and are not aware of its further attainter what the language on your lips, the soul's ment. sincere desire surpasses expression, and the prayer and the life are beyond all forms in a that the skepticism of to-day is an absolute liturgy. Our one great desire this morning is ' to make you all personally realize that you are made new we are obliged to turn our eyes away just as essential for the carrying out of the ser- from those former centres of inspiration upon vices here, as we are who address you; you can benefit one another by mere spiritual contact; imagine that the religion of Jesus is at a disyou cannot breathe the same atmosphere with count to-day, they are altogether mistaken. another without impregnating that atmosphere If any imagine that the foundations of truth. with your own life, and, consequently, the de-1 which underlie Christianity, are being shaken, sires in your minds, the purposes for which you, they are altogether wrong. For the most part are gathered together, are a mighty power Agnostics are as earnestly desirous of enlightwithin this place; even the atoms which com- ening the world upon all moral questions as are use all material things are filled with life, the most conspicuous minds in the ranks of which is either a savor of life unto life or of liberal theologians. Many who verbally deny death unto death.

ing, and which you are all assisting in forming, a certain class of intuitionists, and only deny many who hope it is a truth, but with all this is part and parcel of yourselves, and upon it the that there can be revelation in the arbi- expression of hope there is no positive declaravery life of your soul is outgoing. This life goes trary sense of the term. Ingersoll, Charles tion. Why is it? Surely because all things are down to succeeding generations with its bap- Bradlaugh, and others of the extreme infidel being made new in the religious world, and bewith the rever thoughts are not exalted ; consequently going ability, insisting upon the gospel of Jesus. All to church or assembling in a public hall is not the all-important thing ; the gathering together others to do unto them are raising mankind to of minds that are as one in the pursuit of truth produces a new spiritual atmosphere ; it evolves a condition on the earth enabling humanity to receive more light from higher spheres, and as soon as one soul on the earth is prepared to receive a truth, that truth is communicated. And thus it is, whenever any new movement is started, whenever any new idea enters into society, it is opposed at the outset, but is afterwards accepted. You may wonder why there are so many minds to-day who are ready for the inspirations embodied in the New Testament, who are not ready for the inspiration of this hour. We answer that while the soul of truth is always the same, while truth itself never varies, its form and its measure are always accommodated to the state represented by those who are addressed by it, and while no teachings can ever surpass in beauty the Golden Rule, the Sermon on the Mount, the New Commandment, or others of those sublime utterances of Jesus and other seers of antiquity, which are embodied in your sacred literature and which excite the admiration of all the world of thinkers; no matter by what different names individuals or sects may designate themselves, we realize that, in consequence of the inspiration of the past, you are ready for yet ampler inspiration today. Only the few, comparatively speaking, can receive very advanced. truths; the masses are scarcely ready; Jesus, nearly two thousand years old, is regarded as God incarnate : but Jesus, at thirty-three years of age, was crucified by command of the Orthodoxy of his day. musicians, architects and painters, are venerated by the world at large only after their ashes have long been deposited in the earth and formed a part of the dust of the ground, When on earth, in the majority of instances, rather than as friends of the living power of the they lived in obscurity. Their works follow them; the posthumous influence which they exert is recognized by humanity, but their power while in the body is recognized only by the very few. Why is it that the old musicians, the old painters, sculptors, theologians and philosophers, are to-day calling forth the honor and admiration of the world? Why is it that your thought is turned toward Egypt. Hindostan. Peru. China and Japan, rather than to the modern nations? Why is it that their works of art are so eagerly sought for to-day and are so costly? Merely because they were the external forms of the inspiration of days gone by. Humanity unasked is always ready to appreciate eventually that which it has aforetime condemned. They are the inspiration of this living present, not alone acknowledged by those who bear the name of Spiritualists, not alone acknowledged by those who profess acquaintanceship with modern mediumship, but ex- use in the dissemination of truth.

pressing itself in the form of literature and in all the improvements in trade, industry and government. Yet a surpassing life, a grander ministry, is not to-day acknowledged by the majority, but only by the minority. It ever will be so. There are those in your midst whom you know not of; those who have never left the bosom of their private families : who have never appeared in any public capacity; who have never given their works to the world; who are beyond Angelo, beyond Raphael, beyoud the disciples of Jesus, only the world is | uniformity would be your curse? Do you realnot yet prepared for these sublimer exhibitions of the soul

Is it to be supposed that art will stand still, that music will never advance, that philosophy and poetry have contributed all they have to give to the world? Will there not be in future more perfect manifestations of beauty, and will not this earth and all its inhabitants become more and more ready for supernal inspiration and more conversant with its source ?, "Behold I make all things new." The angel of the earth | varied voices of to-day, are portions of nature's is ever proclaiming these words. In all periods of history some gifted ones arise who are scotfed at, whose inventions are discredited, and whose inspirations are regarded as pernicious, even which you regard as a discrepancy in spiritual satanic; but the day comes when these same prophets are regarded verily as the gods them- whole? Often only one note is struck, or two or selves; it is the destiny of the very greatest more at the same time, which need to be heard In Herkeley Hall, Boston, on the Morning of minds to be first despised and afterwards wor- with others in order to produce harmony; thus shiped by the adoring multitude. Even is it so joutwardly teachings do not harmonize to-day. at this hour : entering into the spirit of this age Philosophies are portions of the wonderful is an utterly new life, an altogether new philosophy, an entirely new art, a completely new | gether; while some of the blocks are already in religion: and yet in all this newness all ancient may flow together until they lose themselves behold so large a congregation, and to realize in one mighty current, just as many rivers itual teachers are all inspired to give you to the having their sources in various springs may

centrated fullness of all periods of enlightenment, not of one or of a few only. You will observe, if you are at all acquainted with history, as undoubtedly all of you are, that whenever an empire is overthrown, a contion passes away the earth becomes more civil-Egypt is dead? Every thought which was outwrought in pyramid, in obelisk and temple, Alexandrian library, over the destruction of nature will be ambiguous; a doubtful atmoswhich so many tears have been shed, is alive in 1 phere will provail, and instead of the plain outship. But if in all outward forms there exists a the living spirit. Every thought which has been | spoken statement, "I know that it is so," or "I living soul; if the words which frame them- chiseled into form in the exquisite statuary of know that it is not so," you will receive merely Greece or Rome is to-day working out a more the expression of an opinion, the limit of an inperfect form through the instrumentality of dividual investigation. "I am not sure, but I living sculptors, only sometimes you perceive think this or that." "I have no knowledge of

We desire to give this thought unto this age, necessity. In order that all things may be which we have long gazed admiringly. If any God only deny his personality, only deny that This atmosphere of which you are all partak- peculiar manifestation of God which is dear to they cannot prove their belief. There are

What, we ask, will be the new church? "All things are being made new." Will that church ever be circumscribed? Will it ever have any creed?' Will men, women and children ever arrive at a point where they intellectually agree? They may, millions of years hence; they may in some far distant region, altogether beyond the realms of time and sense, but that they ever will on earth as long as the world is as it is, or as long as human beings are unfolding, is an impossibility. Do you realize that ize that the various interpretations of truth which are given by various schools of thinkers, are as necessary as are various kinds of food a Do you realize that there are those who require milk, and others who need meat? Many minds can no more extend to the furthest point of inspiration to which you can reach, than the reindeer can live in the tropics, or the lion in a wilderness of polar snows. Can you not perceive that all these clashing sounds, all these universal symphony? All souls are striking their own peculiar notes, and as the whole harmony is not yet evolved, that inconsistency revelation, is in itself a needful portion of the puzzle which humanity is called upon to put totheir places, others are missing, and you must make room for new ideas to fill the vacancies, In the spiritual enlightenment of this age, spirextent of your ability to receive, and never be yond it. Why do we make these remarks to-day? Em-

phatically because we desire it to be distinctly understood at the outset of this season's work that we desire to conflict with none; and if at any time in the statement of our positive convictions we are obliged to elash with other systems of thought, we wish you to accept everything for yourselves only as it appears unto your own sense of right.

Now there are certain statements which are made from certain inspired quarters which are of a positive nature, and truthful intelligences will never assure you that they have seen and experienced this, that or the other unless they have positive proof, if they bring with them the credentials of honor. You may go to another school or medium and the answers you will receive in response to questions of an abstruse this or that subject, for it is not given unto me concerning it." Where is the discrepancy?

From one source you may derive instruction given unto minds ready to receive positive declarations, and from another you will receive only a dubious statement. Enter a Unitarian church to-day, and you will find that the majority of preachers who are drifting away from conservatism are relaxing into skepticism. Ask the majority of liberal Christians at this hour, and they will tell you that immortality is a beautiful hope, and that the future life is a large possibility; that it is even a great probability; but any positive declaration of immortal life is altogether denied to congregations by the majority of the advanced preachers of to-day. They may say that they believe in immortality. but at the same time they acknowledge that use the grounds for belief in immortality are altogether changed, the aspects of such questions are altogether altered. And those ministers who have proceeded from Orthodoxy into radicalism have been obliged to give upone by one the arguments which they formerly employed, and now they are drifting upon a sea of doubt. Their old arguments they can use no longer; their old fastnesses are no longer fit hiding-places for their souls. What, then, is their work, but to stand and gaze until some new light comes to them to open their hearts and minds to the reception of the new life? And we prophesy that before seven years shall have passed away-certainly before 1890 - spiritual manifestations will occur in Unitarian and other churches; that side by side with ministers in the pulpit and congregations of truth-seekers in the pews, will be seen angelic forms filling the places of earththat in those churches where skepticism seems wounded day by day as they listen while their religious beliefs are being assailed, there is frequently the strongest desire for freedom and absence from restraint and a willingness to give up all in the pursuit of truth. These very questionings are some of the most favorable conditions for the reception of a new inspiration for a new life. Those who seem to you to be drifting furthest away from the spirit, are leaving their incumbrances and yielding to the spirit. There is no verbal acknowledgment to which the heart does not respond. The old conception is overcome, and the coldness of the consequent skepticism is a passage-way between the door of the darkened chamber of superstition and the brighter room which is filled with light and beauty. You discover that to-day almost all evidences of immortality are being assailed. You read that the disciples of the New Era are subjected to many oppressions in countries which boast of their civilization. Beware of being altogether too severe in your denunciations of those working apparently against the dawning light; they are sometimes working for it, though not in your way, and probably not in the best way. Men have accepted on trust too long, and have yielded their souls to others until they are sick at heart. They have accepted the ex-officio declarations of the churches until they are now impatient of all religious restraint. Do you wonder that, in their resolution to be free, they will test, and scrutinize, and investigate every new appearance, until they are certain that it is founded upon the rock of truth? Very often those whom you regard as enemies of the truth are so earnest in their pursuit of it that they throw aside all restraints and all propriety in their determination to get at facts. Very often those who seem to lend their support to old institutions are so utterly disgusted with them that they will not be captured in the

proved that it is able to withstand all assaults. Instead of the charity which thinketh no evil, do we not often employ the malice which thinketh all evil? Let us resolve that whatever may transpire, and whatever attitude may be assumed toward us, or toward any body of people by others, that we will put the most charitable construction upon the motives and actions of our antagonists, realizing that in this transitional age we must submit all things to a thorough sifting before the materials can be collected for the formation of the new temple of justice. There are those to-day who are afraid to investigate modern spiritual phenomena; these are moral and intellectual cowards. There are others who are afraid of submitting to investigation: these are they who are not sure of their own rectitude. But outside of these two classes there are those who shrink from no opposition and no scrutiny; and these are they who are the living members of that new Temple which is even now being erected. Of what will the new Temple be composed? Will it be fashioned of those precious stones which are mentioned in the concluding chapters of the Book of Revelations? Will the pavement of that new city be altogether of pure gold? Will there be no external luminary enightening it? Interpreting the Apocalypse spiritually, the golden floor signifies the solid foundation, the rock of truth; the precious material, of noble intention; the jewels, in all their varied beauties, in all their brilliant splendors, are the varied virtues and qualities of mind and soul which are to be united in the Temple, and the mystical number, the one hundred and forty-four thousand, signifies completion; a multiplication of the number twelve, which signifies entirety itself, twelve thousand times; this numeral, in ancient symbolism, signifies even to eternal completeness, beyond all limits of finite understanding; thus when you are told of the one hundred and forty-four thousand being gathered out of all nations of the earth, when you are informed that the number of the redeemed can thus be set down in figures, you must remember that figures are older than words, and far more universally understood, and that they were employed in order to give the idea of an inconceivable number, great beyond the conception of human thought, even

reaching out into eternity. When we remember that at this present hour, from every quarter of the globe, information is being received from sources long unknown, we find that all religions have essentially taught one thing-that all have started at one point, and all are traveling toward one destiny. Why is it that all ancient religions are now

being looked into? Why are we not content with the Bible alone ? Because no longer is it possible for us to persuade ourselves that all are savage and heathen who are outside of our sanctuary. What occasions this revolution? Is there no power behind the throne swaying the human intellect? The power of this civilization is derived from those who formerly lived in the lands whither your attention is now turned, and who were the inspirers of the olden days, who have fulfilled their missions in certain localities, and are now giving wider range to their power. Brahmanical, Buddhistic, Egyptian, Persian and other heavens are now being disintegrated, and with this departure of souls into wider fields the limited societies of souls. which have long overshadowed the earth, and | ing good, and teach that unto that good all shall have inspired man in special directions, but which are now being utterly revolutionized, no longer support cliques and organizations on earth, but rather regard the general wants of humanity; we find, therefore, that the commingled knowledge of the teachers of various systems, Brahmanism, Buddhism, Judaism and Christianity, and all other systems, will remain upon the earth, while the systems may fade, as distinct organizations, but only just so quickly as those souls who have found in these systems their highest light are ready for greater enlightenment.

Just so long as those who have passed

who are familiar with current Jewish literature and the sermons of modern Jewish rabbis know that the most advanced theist can hardly go beyond the advanced Jew in his broadest conception of God. We are always limited when we confine ourselves to deistic manifestations, but when we leave the triangle for the circle, bidding farewell to cross and crescent, going beyond symbols to the soul, we are all at

one. The liberal Jew of to-day says, "God loves every one; but God has called me to take his love in a peculiar way unto my fellow-man. God loves all the nations, but I have been called to manifest that love." And as the Jew speaks only in this wise in his liberality, so does he become one with those mighty heroes of every age, who, in their moments of ecstasy, have lost sight of nationality and of race in the interest of all humanity. It appears that in the Orient in very ancient times Brahmanism was simply an abstract metaphysical system, adapted only to the comprehension of those few minds who could in mysterious ways acknowledge that the soul of the universe pervaded all things, and that it was not necessary for spirit to be individualized; and that as to eternity, the soul had existed forever, and after going through a ceaseless round of probationary experiences would return to its source and be taken up by the spiritual universe as a drop in the fathomless ocean of spiritual being. It lost its individuality, they taught, only as the drop or the sand-grain lose their individuality; and the theory of the individuality of the soul, according to the most ancient Orientals, was that you do not lose individuality in reality, but that you lose it in appearance; not that the soul ever loses individual consciousness, but that it becomes so united with other souls that there is one consciousness and one soul and one life and one wisdom, this being all-pervading.

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Every drop is individual, every sand-grain is individual, every atom in your body is individual; but can you dissect your body to your liking? Can you perceive where one atom begins and where another atom ends? The perception of anatomists is never a perfect perception. The exalted teachers of the past understood that at some time or other all souls would become so perfectly one that there could be no defect in their assimilation, all having one will and all doing one gigantic work.

Buddhism started with Brahmanism. Edwin Arnold, in his sublime poem, "The Light of Asia," does not attempt to describe the original Buddha, but deals with Sakya Muni Gautama, who lived about 550 B. C. He was to Buddhism very much what Luther was to Christianity, and was regarded by his disciples as the last incarnation of those angels, who are sometimes regarded as manifestations of Vishnu, the second person in the Oriental Trinity. Buddhism is about as old as Brahmanism; it is simply the realization of the divine life manifested in human forms. This was a departure from the metaphysical into the practical, so that men failing to comprehend the infinite and great oneness of all souls, might, through human embodment, behold the lustre of the infinite life, shining upon them, in such mild radiance that the light would illuminate rather than blind. All systems of religion which have acknowledged various deities bringing about evil and good on the earth, respectively acknowledge a surpassultimately attain. The Parsee every day, when attiring himself, utters, if he performs his devotions as they are prescribed for him, "Death and hell and all evil shall be destroyed in the resurrection." The Siamese taught that future. punishment was only to last a thousand years. Among the Jews, the word translated in the New Testament everlasting, meant only "long enduring," and among primitive Christians no other thought ever permeated the early theology culled from the teachings of Jesus, than that all were destined some day to be one with God even as Jesus was one with God, and as his disciples were one with him. This soul of religion is what we need to-day, and this is taking form even in certain restricted localities, a portion of light being now granted unto all sects. As light of a blue ray shines in the turquoise, as the light of a red ray shines in the ruby, as all jewels contain imprisoned radiance, as one gem imprisons one ray, another another, so all the systems of the world, all philosophies, have beenlike jewels which have imprisoned portions of God's light, and as soon as these portions are liberated and unite, and our eyes no longer turn toward limited centres, we will see that glorious concord of color, the radiance of the effulgent glory of the universe in the love and wisdom of all united souls. "Behold, I make all things new." There are those who speak of Modern Spiritualism as being identical with primitive Christianity. This cannot be, as every age has its special ministry. If Jesus has done no good at all, if his work has been utterly useless, and if two thousand years of human experience have counted for naught, then we will set up primitive Christianity as the ultimate. But if it has done any good, if Jesus has been a vitalizing power, then primitive Christianity to-day is two thousand years behind the time. Not because we have outthe intellectual calibre of his time, not the spiritual beauty of his teachings; we have outgrown the conditions which compelled him to speak in parables. If we wish to everlastingly perpetuate secret societies, like those of the Odd Fellows and Free Masons, we are virtually lagging behind the car of progress. In our desire to transcend them, we show that we are mankind that they are no longer necessary; the world having improved under them, can do without them. If it had not been for them, perchance this enlightenment of the race would have been impossible. They were good; they are good; but as they become better and better, and as society becomes better and better through them, so will they be no longer needed. through their wanderings-unto those Jews, we | The same remarks may be applied to the standards of morality which you gather from the pages of the Bible; because that book contains so much that is pure and elevating, the time will come when the Bible will no longer be needed as a text-book. For as the scholar does not always need the schoolmaster, so we shall not always need the means which have been employed to bring us into something higher than a rudimentary class. There are within the Bible truths which can never be surpassed; there are words there, and there is a soul there, which strikes to the very root of all reform, and which to every man, woman and child is the highest possible inspiration. While in days gone by men had to learn from the Bible, ministers have been obliged to expound it from the pulpit-the book in which the people believed, enforcing moral commands; penalties for disobedience to divine laws were necessary when +

rding to their type, are all in their way and a who wish to do unto others as they desire perceive that the liberalization of thought and the enlightenment of the masses is the one great need of the day; all unseen by them are loving spirit-forms prompting them to high endeavor; all unknowingly to themselves do they become at one with those inspired teachers of days long gone by, who, under the lead of the Messianic angel, are now paying the way for

the advent of the age of harmony. We must make room in our ranks for all classes of thinkers and all classes of workers. We must make room for missions in which many may be engaged, and instead of requesting all to unite under our shibboleth, we must rather leave technicalities and speculations for individual adjustment, while we unite collectively in the grand work of human enlightenment. "That ly instructors, and demonstrating clearly the ye love one another" is the great command- reality of spiritual existence. We are assured ment ; a commandment that can only be obeyed in the pursuit of all that pertains to human in- to be rampant, and tender hearts are being "Love one another" is ever the new terests. commandment, and that this may be obeyed human nature must be studied and comprehended, and human wants must be administered unto. Now in this new era which is commencing, and in which all earnest workers are called by unseen powers to take part, we shall witness a revival of all ancient art and all ancient knowledge. The sublime philosophies of Greece will be resuscitated and rendered practical. From the depths of Central America, as well as from the tombs of the prophets and the splendors of the Orient, we shall gather materials for the beginning of an era in which all dry bones shall be converted into living shrines for Thus all discoverers, all inventors, poets, truth. This revival is alluded to by Ezekiel; the dry bones seen by him in vision are forms and ceremonies which had become materialized. prophets who had lost their spirit of prophecy. and remained among the people as enemies spirit. Old truths revived are to be under the administration of new prophets, and the glory which is to come to the earth will consist in the awakening of all peoples, until all shall show forth the power of the spirit. In anticipation of this glorious new era Swedenborg has told you of the celestial sense of the word; he only claimed when on earth to unfold the spiritual. May there not be a line of light from the sphere of Swedenborg yet to come? If unto the church of the new Jerusalem on earth there may have been a partial opening of the inner meaning of ancient records, may there not be also a fuller revelation of the inner meaning? Do we not

find to-day among many an attempt to explain spiritual things spiritually by others, as well as by Swedenborgians? So soon as man is ready for deeper meanings he will receive them. As soon as one soul is prepared to devote its entire energy to the pursuit of truth, unto that soul will be given just so much as that spirit can possibly

the earthly form are hovering over the earth and take an interest in one special spot, working for one special idea, will limited systems continue to flourish on earth ; but as soon as these spirits enter more universal states, then will transpire the overcoming of all exclusive systems in the world. Then will clans and cliques be'shivered into fragments, for the new temple will contain all there is of truth in Brahmanism, Buddhism, Judaism, Christianity, and every other system which has ever emanated from the mind of man aided by inspira tion. We desire to deliver this message to the Christian world. The existing churches are to be removed only to make room for freer and larger churches. Christianity must be stretch ed in order to admit the larger spirit which Jesus promised, and that in no sectarian sense Christianity has to be enlarged to accommodate the advancement of those intelligent minds who have been its founders.

What of the Jew? So far as he is connected with Orthodoxy, is expecting a Messiah to descend from that little heaven which presides over Jerusalem, those spirits which surround him in all his ramblings imagine that one great Master-Soul will arise and rebuild the Temple, gather together the scattered tribes, and make grown Jesus, but because we have outgrown the Jewish people the rulers of the earth. But is not the spirit of liberty encroaching rapidly upon Jewish conservatism? Jews are becoming daily more and more ready to think well of others, and to welcome them gladly as brothers. The Jews have been persecuted cruelly, and the effects of this persecution have largely overcome in them the desire to persecute others. Orthodox or conservative Jews are looking for acknowledging that we have so far blessed the reëstablishment of Judaism; it will probably never come, they will wait in vain. Judaism is of the past, and instead of a reunition. there will be a wider dispersion. But to the liberal Jews, who are expecting a spiritual. rather than a personal coming of the Messiah. unto those Jews who acknowledge that they are divinely commissioned to bless the world say. You will realize the consummation of your hopes, the crown of your expectations; glory is in store for you, for unto Palestine (even Palestine in its earthly meaning) will there gather a concourse of intelligent minds directed by the overthrow of the Mussulmans and the disbandment of the Ottoman Empire. These may erect a new temple in Jerusalem.

The Jews will be directed toward their own land, being impelled by the law of attraction, as certainly as the needle is drawn to the magnet; they will see that as individual souls, aided by their ancestors enlightening them constantly, they have a new work to commence. But what will this Judaism be? It will not be restrictive Judaism, it will be a cosmopolitan religion. It will not be ancient Judaism, it will be advanced theism. It will not be the worship of the God of Abraham, of Isaac and of trammels of any new system until they have | Jacob only, but of the God of all people. Those | they were uttered by the teachers of old; the BANNER LIGHT. \mathbf{OF}

day will dawn when all these outward teachings will be superfluous, because the human soul, having unfolded, will then perceive in itself what it formerly gathered from outside sources; all of the virtue and intelligence manifested through the teachers of old will be in you, constituting your own moral sense.

Felix Adler tells us that to-day we can do without the Bible; that this hour of enlightened judgment is ready for something higher. If this be so; if we are ready to do without it; if the Bible has been circulated among the millions for centuries, these statements may be a crown placed upon it, an acknowledgment of the good that it has done If there had been no good influence emanating from it the world would never have been prepared to go without it or to go beyond it. If you had never sent your child to school, he would have remained in ignorance, but if the schoolmaster was faithful, and the child learnt rapidly, he soon became able to study alone; he enters into a vital union with the schoolmaster; being in his sphere, he no longer needs to go to school to be enlightened by his former teacher, the results being sufficient. And so, if there be any possibility of passing any inspired form in church, or in the Bible; if there be in society a power to go higher, it is because of the truths which have been learned, and which have leavened humanity. There are souls as much beyond the ordinary revelation of truth perceived to-day as were the most spiritually-minded followers of Jesus beyond the rabble who preferred Barabbas to the great reformer. There are many here at this hour who are silent workers, paving the way for the new fraternity, who can rise to such sublime conceptions of life that were they to voice their thoughts they would be regarded as insane. Every man, woman and child must have each his own place. We must employ no word of condemnation for those who work in other fields than those in which we are called to labor. The knife was never intended to do duty for the hatchet, nor is the mowing-machine ever required to do duty for the thresher. We must all have our own places, and in those places can we alone succeed. Let us remark in conclusion that in bringing about a new era the work of the spirit-world is not iconoclastic, so much as it is constructive; it is ever constructive rather than destructive. The unkind abuse of a church is liable to do harm-certainly it can do very little good. Picking flaws in other people is certainly not a necessary means of improving yourselves. Let all iconoclasts remember that in proving others are wrong they do not necessarily prove themselves right. You may-prove that the minister of some Orthodox 1881! From the hardships of his boyhood to church is in error. He may be wrong in one direction, and you may be wrong in another.

We cannot unite on a negative platform ; we cannot unite on the grounds of that we do not | Hiram College; then elected to the Ohio State believe. If we have any substantial platform, it must be a platform of facts. We must unite late civil war, mustered in Lieutenant-Colonel in positive affirmations, not a blind negation; and if there is any work before Spiritualists of the 12d Ohio; Brigadier-General in 1862, and to-day, it is the work of accumulating evidence which will go toward furnishing facts for the Congress in 1862 from the 19th district, and redigestion of the public.

It must be in this way that we must build up duties of those different positions with marked the truth, and if our truth cannot conquer by sagacity and ability. Then followed his nomiexhibiting its own intrinsic value, then it fol- nation to the Presidency by the Republican lows what we have regarded as true is simply National Convention in June, 1880, his eleca delusion. If the people are to be led away from their idols, it must be through the power of fact clearly demonstrated, rather than by a confidence throughout the nation that had through the force of denial. This is an age of been terribly shaken through the business deaffirmation, of positive declaration ; this is an pression and political excitement of the preage for the sword of truth to carry all before it by its own unassisted power, until by its undimmed radiance it shall have put all darkness to flight. "Behold, I make all things new." So say the angels who are guiding the revolution in society to-day. Even so says the Infinite and a glorious future seemed opening; yet as to-day your earth is going t orward to a destiny in which it will lose its individual form, and its materials be employed in the evoreligious thought and philosophy, all the old materials are to be newly combined. Knowledge is to come from all quarters; rays of light are to be brought to a focus until a new and powerful light, to lighten the nations, will be the result. The new man and the new woman and the new child are not to be of a new species, belonging to another order of beings, but only human beings more fully perfected ; with characters like your own, but more beautifully expressed; with minds and bodies more symmetrically unfolded. Out of all conflicting ideas in the world of human literature and of human art there will come forth an expression far beyond the highest of the already existing schools, unlimited powers of advancement being enshrined in the human mind. Let the new temple be formed, and the new church will be a collective treasury of all that in the past was good, with the addition of more light and a more perfect charity. "A new commandment I give unto you, that ye love one another." New! some may exclaim. Why, it is as old as humanity! Truth is ever old as God. but its new revealments are responses unto the ever-growing demands of ever-advancing minds. The new religion and the new philosophy, the new science, the new literature, the new art-these will simply be embodiments and extensions of all ancient treasures; the great triumph of the spirit consisting in the fact that whereas the recipients of inspiration were in a minority in ancient times, inspiration and its glorious results will ere long be shared by every dweller on the planet. Let us all resolve to do our part in bringing about this glorious consummation.

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Banner Correspondence. Ohio.

CLEVELAND. - A valued correspondent kindly forwards us an extended report of the Garfield Memorial Services held by the Children's Progressive Lyceum of this city, of which account we are imperatively obliged to make the following condensation:

According to previous announcement memo rial services were held Sunday, Sept. 25th, by the Children's Lyceum in Weisgerber's Hall On the rostrum in front of the Conductor's desk was placed a fine portrait of the late President, becomingly draped. Dr. A. Underhill, of Akron, O., and Louis King, Esq., one of the pioncer conductors of the Cleveland Lyceum, sat with others upon the platform.

The exercises were opened by Thos. Lees, the Conductor, who read a chapter from A. J. Davis's "Arabula" on "The Philosophy of Life and Death," after which the choir saug "The Angels of God." Following this beautiful hymn came appropriate mottoes from the children, leaders, officers and friends assembled many of which were original, and all suitable to the occasion. Ex-Conductor King then read the Silver-Chain. "There is no Death." followed by the entire Lyceum. The remainder of the regular exercises were omitted, and the "In Memoriam" addresses commenced, Dr. A. Underhill, the veteran Spiritualist of Ohio, leading off, reviewing the life of Garfield, and the effect of such a life and death upon the nation. Following Dr. U. came remarks by Conductor Thos. Lees, who said in substance:

Friends, Leaders and Scholars of the Lyceum : It has been a sad, eventful and busy week since we met last Sunday. Our hopes then were at the lowest ebb for the recovery of our beloved President: and on the following day, Sept. 19th at 10:35 P. M., James A. Garfield, the twentieth President of the United States, passed to spiritlife, after seventy-nine days of untold suffering. But he is not dead—no!

"There is no death ! 't is but the highest birth ! The stepping out from clay, away from earth ! A spirit disenthralled, forever free ! 'T is but renewing life, not death to me."

The life of James A. Garfield will indeed erve as a model for you. Lyceum children, to emulate. Born and reared in the humble walks f life, but luckily on the very frontier of Western free thought, he gradually arose, mainly by his own efforts, to the very pinnacle of human greatness. What rapid strides were made by him from Nov. 19th, 1831, to July 2d, the time he solicited money from friends for an education at Hiram ; then to the time he graduated, in 1856; three years later, President of Senate, and, Aug. 16th, 1861, the first year of our of volunteers, becoming, by his ability, Colonel Chief of General Roseneranz's staff ; elected to

elected until 1878, fulfilling the multifarious tion in November of the same year, and his in auguration, March 4th, 1881-establishing thereceding years.

What a wonderful history! Ohio may well be proud of her son. The less than four months of his Presidential life was marked by the same wisdom that had formerly characterized him, Spirit, organizing all things, destroying noth- when the time came in which it seemed the ing. As from the materials which once formed struggles and hardships of his life were to be long-destroyed worlds, your own earth is com- changed for affluence as well as honor, death, forms, umea nim Twice in the history of free America, we have had to mourn over the work of the assassin, and lution of new systems, even so in the realms of singular as it may appear, two of the very best men. Certainly the most beloved by us as a nation have fallen victims while in discharge of the high duty imposed on them by us. Who is the next? Will it stop here? If, as some of our 'Orthodox' friends said here the other day, while pouring out sorrow from their hearts over this calamity, God permitted it as a punishment for our sins as a nation, why does he not select sinners, and leave the Lincolns and Garfields, that have been so loudly extolled for their goodness, even for their many Christian virtues? It is not fitting at this time to criticise the logic of a sorrow-stricken people; however much we may differ with our neighboring churches theologically, we unite with them in sympathy, and as Spiritualists offer our sincere condolence to the widow (who hoped on to the last.) and the rest of the family, now suffering in their truly tragical bereavement-not forgetting that glorious old lady who was so proudly and publicly kissed by her boy 'James' in the presence of 50,000 people in Washington, last March, after he had taken the oath of office-the office that proved to him the portal of physical decease. Whatever was the religious belief of the deceased, it matters not; his life-work has prepared him for the future that awaits him. Being a progressionist in this life, it is presumable at least that he expects to continue the march onward and upward. Following Mr. Lees, Mr. John Madden, for ears a worker in the Lyceum, spoke feelingly of the nation's bereavement; lastly spoke Ex-Conductor Collier, who, after adding his tribute to the memory of the martyred President, deplored the fact that nations, as well as individuals, demanded some fearful sacrifice, before they could fully have their sympathies and better natures aroused. A 'Tribute to the Memory of Garfield,' written by Mrs. Jane Standen, was read by Mr. William Z. Hatcher, and the interesting services then concluded by a lady and gentleman (whose names are not given) singing, He has Crossed the Shining River."

wishing to appear indifferent or lacking in respect for our fallen chieftain, we arranged his portrait in a manner which, while we discarded all display of sombre bues, met with the approval of those who regard death as the door to immortality, Flowers were brought in profusion, and arranged in twining wreaths with laurel and evergreen, while above his head was placed the inscription: 'Born to a higher life.' Bro. Chase dealt with his subject in his usual

masterly manner, comparing the cheerful knowledge of Spiritualists with the gloomy faith of Christians; noticing in a foreible manner the useless effort on the part of his friends to save his life by prayer in direct opposition to natural law. No Spiritualist or infidel was found depraved enough to commit the foul deed, but in the ranks of the church itself was the culprit found. The lecture was listened to with the closest attention throughout by an audience which filled the hall to overflowing. As a prelude to the lecture Mrs. Stiles recited an original poem written for the occasion.

On Sunday, Oct. 2d, we go to Grand Army Hall, which is larger and better in many respects, and we have no doubt will tend to improve the size of our audiences and thereby extend our influence. There never was a time when Spiritualism commanded such a respectful hearing as at the present, yet the daily press of this city are slow to discover the fact, inasmuch as every religious meeting in the city was reported in the Spy except ours,'

Another correspondent says of Bro, C.'s forts: "The addresses of Warren Chase in this city gave an unusual degree of satisfaction. The soundness of his views and the clearness with which they were presented elicited many expressions of appreciation. Many who listened to his advocacy of the truths of Spiritualism in Worcester quarter of a century ago were among his auditors."

BOSTON .- C. B. Safford writes : "The Boston public will be gratified to learn that the Davenports propose to resume séances at 137 West Concord street. Having been for many years an intimate friend of the family, and accustomed to their remarkable manifestations, and with always the strongest convictions of their genuineness, I seek to add my testimony to that of thousands everywhere. The surviving brother, Ira E. Davenport, and his sister, Mrs. Blandy, Lunderstand, will unite the cabinet and the dark séances, a most attractive combination. The exhibition of hands, manipulation of instruments, &c., with the medium closely bound, as given through the cabinet, and the five different spirit-voices sustaining familiar conversation, the handling of various instruments, bells, etc., as given in the dark séance, make up an exhibition of spirit-power that should be witnessed by every skeptic in the land."

LOWELL-Dr. S. J. Damon writes : "I am happy to be able to report to you that at last, after long years of waiting, we have been able to again start meetings in the interest of our invitation being accepted, the meeting conheautiful philosophy here in Lowell. On Sunday, Oct. 2d, Grand Army Hall was literally packed, both afternoon and evening, by a very fashionable audience, with their souls hungry for the truth, to listen to the well-known inspirational lecturer, Dr. J. W. Van Namee, of Boston. After a brief introductory address by Dr. Sherman, of Wakefield, who came with the speaker, subjects for the lecture and poem were gathered from the audience. The speaker laid them in a promiscuous pile before him, and, without apparent examination, gave a number of improvised poems, and also wove the several subjects presented into an admirable discourse, which was listened to with breathless interest by those present. At the conclusion of the lecture, Dr. Van Namee gave some really wonderful tests, all of which were fully recognized. He also gave some fair psychometric readings, which were quite satisfactory. Music was ren- ence listened with much interest to a descripdered by Miss Lillian Garside, assisted by Mr. | tion of the tabernacle of the old Israelites, and Vm. Severance. The meetings were a perfect

his teachings, as they assisted him financially with a liberal spirit. We have several mediums residing here, but none capable of giving public séances."

New Hampshire.

MANCHESTER.-G. F. Rumrill writes: "We have begun our Sunday meetings again; have had Mrs. N. J. Willis, Mrs. Yeaw, Mr. N. J. Currier and Mrs. M. F. Cross, and among those coming are Storer, Greenleaf, Wood, Byrnes, Wallis, all good and tried workers for the cause. We have Spiritualists enough in this place to form a large congregation, if they would only he interested enough to come out and help, but I suppose the spirit has not moved within them this stunning blow, which has made the whole land sufficiently yet, though it must sometime, for they are good people, and it seems as if they would in time realize how much it would please and help their spirit-friends, beside doing themselves good to do so. Then we have a large number who call themselves Spiritualists, but not so fully endowed with the spirit-power but what they attend and pay their money to seetarian societies and let the spirits go begging. If they were truly Spiritualists, I think they would consider how their spirit-friends would look upon the matter, and try and please them, To the Editor of the Banner of Light: for it is our belief that all the meetings and circles we can have are a benefit to those on the spirit-side of life, as well as to us on this side.

On Sunday, Sept. 25th, we paid tribute to the late President, J. A. Garfield; had an abundance of flowers and a large memorial shield containing his picture surmounted with flags, hung on the wall, and Dr. John H.Currier, of Boston, gave an able address, his subject being 'A Nation's Tribute to its Honored Dead," (so called) which was very fine indeed, and pleased his audience much.

I hope this winter to be able to send you an account of some materializing circles through the mediumship of Edgar W. Emerson. We have a small circle, and if we progress as much as we are in hopes to, I can have something worth telling, and will let every one know the 'glad tidings.

Our Manchester people, a goodly number, went to Sunapee Lake Camp Meeting and had an enjoyable time, and came home with renewed vigor for the winter work. The mediums who help us in our circles are all full of the spirit, and willing to help the cause along. We thought we had lost our friend and co worker, Anna M. Twiss; that she would change her place of abode o Connecticut ; but I hear she is to return to as again, so we can be sure of one more who will help the work along here. She has the kindest regards of our people, and we shall be glad to give her a hearty greeting."

New Jersey.

SQUANKUM.-A. II. Woolley writes : "The Spiritualists of this place arranged to hold a. grove meeting near Farmingdale Depot, and learning that Mr. Thomas Street, of Ohio, was in Vineland, invited him to address them. The vened on Sunday, Sept. 11th, at which time Mr. Street delivered an able lecture on 'The Being and Manifestation of God.' After the lecture a band of music discoursed some excellent selections, and in the evening, the grove being well lighted, Mr. Street gave another lecture, which | can see the date. was well received. At the close of the meeting we encountered the opposing tide of bigotry in the form of a notice that we should not be permitted to occupy the grove another Sunday. We were therefore obliged to meet, Sept. 18th, in a grove three miles distant. A short conference meeting was held in the morning, and in the afternoon a great multitude assembled, coming in wagons and carriages from all adjoining places. Mr. Street delivered an excellent lecture from the passage, 'And the poor have the gospel preached unto them.' The meeting in the evening was well attended, and the audion of it with the mediumistic cabinet.

trees, sighs an echo to the metallic knell. The abode of men seem dead and lifeless; the busy hum of life is stilled, and all the earth is bowed in prayer while the great and noble soul is fleeing from a world of toll and trouble. No more shall the cheery voice be heard which e'en but yesterday encouraged those about him to hope-hope until the last. You are left alone, companionless, oh, wife and helpineet. You who for so many years have been so much to your husband and your children, think you because his spirit is no longer clothed in flesh that he loves you less; or memory of what you have been and are to him has died together with his body? With the spirit leaving its tabernacle of elay, all things good are multiplied and intensified; and his love for you, and care, are trebled o'er what they were in life. And you, oh, grand mother of a worthy on, would that your grayhead might have been spared reel and grow faint with appreliension. If strangers, who had never seen your idol, can weep, how must it be with thee?

Would that the vall were lifted between this world and the better one beyond, that those left behind to toil and suffer might still see their loved ones, and know they were not gone or changed, but only freed from mortal sins and troubles. How much it takes to bring the heart to utter those few words -" Thy will, not mine, be done !"

A Seance with A. H. Phillips.

Ten years ago I was importuned by friends to investigate Spiritualism. At that (period I was mentally shackled with the dogmas of the church, so it was with reluctance, mingled with a dread of being "found out," that I visited a noted medium who was then in Boston. I received some very strange things of a phenomenal nature; but was not fully satisfied that it was the work of the disembodied."

I visited every medium of prominence, but failed to receive the evidence that I so earnestly desired. In perusing your last issue of the Banner of Light, I saw the card of A. H. Phillips, the slate-writing medium, and determined to give him a trial. I found him at his rooms, 8 Davis street, and disengaged. He ushered me into a well-lighted room, and bade me be seated at the table that stood in the middle of the floor. He then took two common slates, and sponged, and carefully wiped them dry. He then gave them to me to examine. After satisfying myself that they were free of writing, he put them together, then grasped them between the thumb and fingers of his right hand, and held them up to my ear.

Presently I heard a peculiar "tick," "tick, 'tick," which sounded very much like the ticking of the telegraph instrument. After a short interval we heard three loud raps, which indieated that the process had ended. On opening the slates we found the following communication written in a legible hand :

My Dear Husband-You have long walted for evidence of this nature, and 4, have long prayed for this opportunity, that I might give it to you under such indisputable conditions. 1 died of consumption; was only a few days ill when my spirit took its flight. I have been in the spirit for five years. Give my love to our little Ellen. Your loving wife, a ELLES M.

There was only one mistake she made (to my mind), and that was in the date of her death. I was positive that she had been dead six years, and told her so. The medium's hand was controlled to write the following :

"My Dear Ned-If you look in the family Bible you WIFE." When I reached home I took up the Bible, and sure enough it was only five years, as she had stated.

I would say, in conclusion, to those who are seeking the truth: Keep on seeking, and you will-ultimately be rewarded with success. Roston, Mass. A. E. M.

Convention of Magnetic Healers. fo the Editor of the Banner of Light:

Pursuant to announcement, the fraternity of magnetic physicians convened their Association in the grand jury rcom of the Court House, at Des Moines, Iowa, at 40 o'clock on the morning of Sept. 19th. They held a session in the after-noon as well. The principal object of the meet-ing was to effect a thorough and permanent organization, and the following persons were electgamzation, and the ionowing persons were elect-ed as officers for the ensuing year: D. D. Skinner, President, Des Moines; Dr. Vincent Pardun, Vice-President, Oskaloosa; Dr. L. E. Topliff, Sec-retary, Des Moines; W. H. Davis, Correspond-ing Secretary, Des Moines; D. D. Skinner, Treas-urer, Des Moinés. Op motion of Dr. Owen, a committee of these urer, Des Moines. On motion of Dr. Owen, a committee of three was appointed for the purpose of drafting arti-cles of organization, and to report at the next meeting, to be held in the grand jury room of the Court House, at Des Moines, on Tuesday, Nov. 1st, 1881, at 2 o'clock P. M. The President appointed Drs. J. W. Owen, N. L. Story and S. S. Williams. Williams.

A Celebrated Conjurer's Opinion.

Jacobs, the celebrated French conjurer, probably unexcelled if indeed equalled as a skillful sleight-of-hand performer, writes to the Revue Spirite, of Paris, a letter regarding the Davenport Brothers, in the course of which he says:

"As a prestidigitator of repute, and sincere Spiritist, 1 attest that the mediumistic facts presented by the two brothers were absolutely true, and belonged to the spiritual order in every acceptation of the word. Messrs. Robin, and Robert-Houdin, in trying to imi-tate those performances, have never given the public anything but, a childish and ridiculous parody of the phenomena, and only ignorant and obstinate people have seriously regarded them."

CURIOUS.—Some weeks ago a young man in Danbury, Conn., lost his arm in a railroad ac-cident. Since that, according to the *Democrat*, of that place, he has been seriously troubled by pains, as of the cramping of the fingers and thumb of the missing arm. He felt the pain, although he knew well that there was no arm there. At length the lost arm was exhumed, and it was found that the fingers and thumb were cramped in just the manuer he had dewere cramped in just the manner he had de-scribed when suffering the pain. They were put in a comfortable position and returned to their grave, whereupon the patient was imme-diately relieved of the pain, and has suffered no more with it since more with it since.

Massachusetts.

WORCESTER.-J. A. Lowe, Corresponding Secretary, 630 Main street, writes Sept. 26th? The Spiritualists of this place are rallying for the fall and winter work, having returned from Camp-Meeting refreshed and invigorated. On Sundays, Sept. 18th and 25th, we were favored with the ministrations of our veteran brother, Warren Chase, of California. Though ripening in years, and his venerable locks whitening with the frosts of many winters, his voice is still clear and strong, and gives no uncertain sound in the battle for the truth and right, in which he has for so many years been engaged. We hope the friends on the Pacific coast appreciate this noble soul.

The evening of the 25th was devoted, in common with all the religious societies, to services in commemoration of our late President. Not | very fair audiences, who seemed to appreciate | thizing beauty; the fitful breeze, swaying the tall forest

success in every particular, and it is proposed to continue them by those who have them in charge."

Illinois.

WAUKEGAN. - A correspondent, "S.,' writes : "The 'Memorial Service,' Sept. 28th, at Whittier, 111., is worthy of notice in your columns. The free hall was tastefully and anpropriately draped, and an expressive motio adorned the wall at the back of the rostrum. Black festooning was relieved by white roses be neath the inscription, vines trailed over the desk. and bouquets of white flowers lent their beau ty. The spiritualistic idea was so well expressed in all of the adorning that there was not the 'shadow of gloom' usually noticeable on such occasions. All who assisted had the satisfaction of work well done. The address given through Mr. Ripley was in most fitting, forcible and impressive language. A brief description of the departed President's reception into spirit-life was given, as was also the 'Lord's' Prayer spiritualized. An atmosphere of peace prevailed, and I doubt if a more feeling address was given, or a more attentive audience assembled anywhere. Mr. Ripley has done a good work at Whittier with lectures, public and private tests."

Washington Territory.

WALLA WALLA,-Franklin Goodwin writes: 'I have taken your valuable paper for several years, but have not seen anything inits columns relating to this portion of the United States for some time. I thought I would speak for it by saying: this is truly a land of plenty, for on every side can be seen fields of waving grain, producing from thirty to fifty bushels per acre, while fruit trees of all kinds are bending low with their burdens. The harvest moon is now with us. The weather is delightful, being clear and warm through the day, with a bright moon at night; and the time is being well improved. for in almost every field can be seen headers (a harvester peculiar to the West) and threshers, with their accompaniment of men and horses, busily engaged in gathering in the golden grain This scene of activity and prosperity surrounds the beautiful city of Walla Walla, situated in

Walla Walla Valley, an Indian name, meaning the valley of many streams. The Valley is nearly surrounded by mountains, whose tops are covered with snow ten months in a year; yet the average temperature in the Valley is about the same as that of Washington City. Thirty miles westward from the city flows the river of the West-the Columbia, whose waters mingle with those of the Pacific Ocean, about three hundred miles away.

The city of Walla Walla is well supplied with churches of the Orthodox kind. It has no liberal organizations, yet the liberal element is pretty well disseminated throughout the country. Dr. J. L. York was here a short time ago lecturing upon 'Infidels and Infidelity.' He lectured to

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of to day, showing their identity, and that the two were employed for a like purpose. We sincerely thank Bro. Street for the services he rendered us, and cordially recommend him to all friends of the Spiritual Philosophy. His address is Vineland, N. J., Box 45."

Maine.

BUCKSPORT,-Dr. C. F. Ware writes : "As I have never seen one word in the Banner of Light from the Committee of the Maine Spiritual Association in regard to our camp-meeting at Etna, I would, as Chairman of that meeting, take the liberty to say that it was a success in every particular. Although it rained every day of the meeting after the first, the attendance was large, and the greatest harmony prevailed throughout. I think I may safely say that there has never been a spiritual meeting held in Maine productive of more good.

The speakers were as follows : Mrs. Morse, of Montville, Me.; Mrs. II. Morse, of Boston; Miss Jennie B. Hagan, of Vermont, and J. Frank Baxter, of Chelsea, Mass., all of these breaking the bread of life in a manner to gladden the hearts of a hungry people, and leaving the pleasantest recollections to cheer us on until the time shall come for us to assemble again for another camp-meeting, which will be looked for with a great deal of earnestness by all in this section.

A vote was taken by the Association to continue the next annual meeting over two Sabbaths, which will be ten days; and we trust that all of the Maine Spiritualists who possibly can will so arrange their affairs as to make our next the largest and best ever held in the State 2

New York.

MORAVIA.-R. G. Livingston writes that Mrs. Brown, a sister of the Eddys, is holding scances at Mr. Keeler's with satisfactory results, and that great good is being wrought at those set apart for healing the sick.

To the Editor of the Banner of Light :

The following beautiful tribute has been forwarded to me by a highly esteemed lady friend from Fort Edgecomb, Maine, who informs me that the lines were written off-hand, inspirationally, by a young girl of Edgecomb, who says she penned the effusion because she " could not help writing it." Perhaps you will think it worthy of insertion'in the Banner of Light.

THOMAS R. HAZARD. South Portsmouth, R. I., Sept. 23d, 1881.

JAMES A. GARFIELD,

Victim of an Assassin's Bullet, and of Medical Science. All hearts stood still to listen to the tolling, tolling, tolling of the bells, those cruck messengers which would not cease their knell-like clangings, but relentlessly rung out the sorrow-laden news, and changed the beautiful September day, whose every voice was speaking hope and comfort, to one of grief and disappointment. The sun itself takes on a different hue, and glitters o'er the bosom of the bay with unsympa-

On motion of Dr. J. P. James, of Atlantic, the Convention adjourned, to meet again on date above named.

In accordance with the action of the above Convention, the presence of all magnetic heal-ers in the State is earnestly solicited, as it is imerative that we should act in harmony. Legislature convenes the coming winter, and We should be prepared to meet any unfriendly legislation with opposition; there is no way so potent as organization, for "in union there is strength."

Correspondence solicited. W. H. DAVIS, Cor. Sec., Carcof D. D. Skinner, Box 405, Des Moines, Ia,

Passed to Spirit-Life:

From Rochester, N. Y., June 18th, of pneumonia, Dr. J.

From Rochester, N. Y., June 18th, of pneumonia, Dr. J. P. Bryant, aged 52 years. Dr. Bryant some sixteen years ago was a wholesale jewel-er in Mablen Lane, New York City. He was at that time sorely adhered with scrothal, and was holiced to call upon Dr. J. R. Newton, the healer, in the hope of obtaining re-lef. Dr. Newton not only cured him, but his spirit-force acted upon his highly senditive organism in such a manner, that his latent healing gift was brough into activity. Dr. Newton told Mr. Bryant bars holiced to the healing gift in a great degree. Mr. Bryant was socyated in to reactive, that bis latent healing gift was brough the activity. Dr. Newton told Mr. Bryant bars holiced to Dr. New-ton for the cure he had effected in his case that he gave up his jewelry business and acted as Dr. Newton's secreta-ry for a time, but soon entered the field as a healer, and re-port says that he was highly successful in mary instances in many places. He traveled in California, Mane, Ver-mont. Pennsylvania, New York, &c. Dr. Bryant, in his last yestes and being highly sensitive, disliked the per-sentions he so often received from that source; therefore he entered on a course of no dical study, and was about ob-taining a diploma so he could annunished exercise the free-dom of healing the sick in this our boasted free country. These who knew him best, claim for him a noble, generious spirit. His many patients will regret his carly departure to the spirit-life. Dr. Bryant was a very possitive main in his nature, therefore he could and at first recognize the alt of spirit back of his healing fift but he possed to spirit-life, a bis biother, M. B. Bryant, states, in full sympathy with the Spirit back for his healing gift bus heaves a widow, wwo children, a devoted broher and many teatives and friends.

From Osage, Iowa, Aug. alst, Mrs. Loretta J. Butler, aged 38 years.

aged 38 years. Soldom has the pen been called to record the departure of one more highly respected or more deeply loved. So quiet and unassuming was her fife that we did not know how largely she had grown into one hearts ill we were called to bury from sight the casket that had held so lovely a gen. In wearing for the first time-the crown of motherbood, she gave life for life, and left in the stileken busband's keeping the precious token of love. She was a firm bellever in the Spiritual Philosophy, and through her mediumship her friends received many written words of love and rentem-brance from the other shore. Her memory will be to us a benedletion of love. Mus. M. S. WHITTEMORE, *Oxige, Jowa, Oct.* 3d, 1881.

From Beverly, Mass., Sept. 22d, Chas, Henry Lovett, son

of Jostah Lovett, aged Syears. Charlie was called upon to suffer but a short time, and then fell askeep to waken to the light of the spirit how e. He has already signified his happy meeting with the dear ones in heaven. J. WILLIAM FLETCHER.

From Dalton, Mass., Sept. 25th, Irwin P., infant son of Jennie C. and W. E. Dickinson, left this life for a better one beyond the River. We mourn his loss, but he waits us W. E. D. there.

OF LIGHT. BANNER

OCTOBER 15, 1881.

TO BOOK-PURCHANERS, OOLBY & RICH, Publishersand Buoksellers, No.9 Montace, corner of Province street, Bo o for sale a complete assortment of Spiritual, Pro-sale e. Reformatory and Miscellancous Books, Valesale and Retail.

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SPECIAL NOTICES.

SPECIAL NOTICES. **SPECIAL NOTICES**. **W** In questing from the BANNER OF LIGHT careshould be taken to distinguish between editorial articles and the communications to orderised or otherwise inferences and the trought, but we cannot undertake to endowe the varied shales of ophica to which every estimating in the star effective of the start of the start of the start shales of ophica to which every estimating in all cases in Hyperszlic as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When mostpay is use forwarded which ecolization atter for our inspection, the sender will confer a fayor by drawing a Hyperszlic as a given by confert a fayor by drawing a Hyperson the article he desires specially to recommend for process.

p crucal. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAS-SRB OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM | as broad as the universal Bext hils from the highest spheres of angelie life to the invest conditions of finingin ignorance. It is as broad as Wisdom, is combrohensive as Love, and its mission is to bloss mankind, John Plerpont.

To Business Men.

Now that this paper, which circulates in every civilized country, has, been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been un- evils of free thought should cease. able to accommodate the public, except in a limited degree, in this direction. We can now do so. لفحاج بكرك لتابحكمن بالبها

Spirit Occupations.

The occupations of the other world greatly interest those still in the form who love to speculate on the future and its possible enjoyments. A variety of books has of late years been out forth with a view to gratify that very natural curiosity. The Swedenborgius, or New Church people, have a familiar phrase-"The kingd-m of uses," by which is implied it says, "is thinking without a basis in things active service always, here and hereafter. The settled : thinking in which one is a law unto real ba is for such a belief is implanted in the himself; thinking in which the reason works nature of mortals. Experience teaches us according to its own suggestions." On the every one that there is no genuine happiness other hand, explains the Herald, thinking freesave in occupation; that idleness is the moth 1 y "means to escape the limitations of imperthat corrupts all our hopes. The mind is more feet knowledge and to take advantage of what engaged when we are performing some use. Even when only the hands are employed, the mind is doing its best work, whether subjectively or objectively. It is a delosion to expect pleasure without being at some pains to cause or create it, and there is no way in which we can so successfuly create it as by devoting ourselves to the sincere service of others." We do the most for ourselves when we are doing for those around us, and we enrich ourselves most by making personal sacrifices. What the inhabitants of the spirit-world are engaged about is a question to interest the sympathies of all of us who still live here in the state of preparation. Of course their occupations bear in a great degree a resemblance to those which enlisted their activities here. We are not so suddenly chanzed in the very fibre of our natures as all at once to pass out of self-recognition. And although it is our belief and conviction that a person's earthly vocation is at best but a temporary expedient, not necessarily fastening itself upon the character, nor giving a permanent coloring to the qualities of his being, yet we are not able to dismiss all at once from our thoughts the fact that long habit, by generating its over-powerful associations and loves, does exert an influence over the character which the more event of death, or departure, cannot entirely dissipate. For this reason it is that a man is very likely to direct his sympathies, as an enfranchised spirit, very much in the the styles the "common sense in religious matsame channels in which they moved while he was in the mortal. Therefore they cannot in reason be much out of the way who hold, even without any further initicance in common reason, it is that in all our proofs of it, that when we depart into the world | thinking- we are never to think beyond the reof spirits we set about the same kind and class | straining limits of what is "known." That is of activities which engaged our sympathics here: otherwise we should have changed so much as the realms of knowledge absolutely and pernot to be able to know our own selves. Let us for a moment stop and think of the myriads that have already gone before us into that world. If the truth were told, we are generally inclined to think of it as peopled by not many more than those of our own time and generation. But if we allow that in every thirty years the present generation of 1,400,000,000 souls has passed away, other laws, as of magnetic attraction, may opand consider that six thousand years even, are two hundred times thirty, we should have, call- [call fundamental-passes the present state of ing the current population of earth 1,000,000,000 instead of 1,400,000,000, the inconceivable number | tained. of two hundred thousand millions of beings in the other world that were once denizens of this. The fact is one that balles human comprehension. We cannot adequately conceive of even a single million, much less of a single million multiplied by two hundred thousand. Now inasmuch as this vast number of human souls are occupying another sphere, if they are possessed of the same faculties which belonged to them here they are utilizing them more or less similarly there. They are one with us of the earth, the latest gone naturally being in closest sympathy with the scenes of their early lives. If they live, by that very act and fact they are intimation that a very little truth is safe, thinking, living and acting beings still. They but that a great deal of truth is harmful. have the same feelings, emotions and passions | But what is this Herald writer, or what is any | will appear next week.

which they had here. But the law of differentiation still goes on there as well as here, and in the progress which human spirits make under more favorable, conditions each finds his own place and sphere there with but little effort and waiting

This difference of native inclination will sufficiently account for the continued interest which departed spirits take in earthly affairs, guiding and directing, as well as inspiring them in a far greater' degree than is generally believed or suspected. The spirits interest themselves, profoundly in our politics, in our social movements, and in all those other things which specially pertain to the mental and moral welfare of the race. Our arrangements for government, our ideas of justice, our aspirations for a larger and higher freedow, are all imparted to us by spirit societies which have first acted upon them for themselves. Our lives are bound up indissolubly with theirs. They cooperate with us or we should be powerless. The inspiration of our actions comes from them. And this is reason enough why, so long as we are ourselves occupied, they are occupied also.

Free Thinking and Thinking Freely.

If there is any appreciable distinction between these two operations of the mind, it seems to us to be a distinction without a difference. But the Boston Sunday Herald declares that there is a gulf between them that is too wide to be leaped by the most agile intellect. The Herald probably never would have made such a statement voluntarily, and in its right mind, but evidently does it only to escape from a dilemma of its own creation. It had an editorial article in its columns recently on the subject of "The Making of Free Thinkers." The principal points of the article were, that thinking "free" on religious subjects is a bad thing, and that Sunday-schools are institutions of doubtful value, because they lead to free thought. This article Rev. M. J. Savage has briefly criticised, touching chiefly, however, the first point.

He refers to the writer's assumption that free thought is an awful thing, and asks if the Church will not bear investigation: if there are truths in the universe which it is dangerous to know; and if men will be more likely to find the truth when mentally bandcuffed than when free. The writer of the Herald article is further requested to explain why, if free thought is essential in all other study, it is an impediment in religion; why, if brains lead men away from God, he conferred on them the dangerous gift. Mr. Savage takes the position that if one religion is true and others are not, then the reason must discover why it is so. "If there are no reasons existing for it," he argues that "one religion is as good as another, and we might as well all be pagans." The general attitude of Mr. Savage is this: that it ought to be made clear that it is dangerous to think, or else that this vague talk about the

The Herald prints Mr. Savage's remarks, and attempts a reply. It is in no sense an answer to the purgent inquiries he puts. It protests, in the first place, that Mr Savage has "read into the editorial on 'The Making of Free Thinkers' so much more than the writer intended." that it is not easy to reassure him that freethinking is not an awful thing. "Free-thinking is commendable," says the writer, "if one thinks freely; but there is a wide difference be tween free-thinking and thinking freely." Let us attend, then, to the Herald's explanation of this very "wide difference." "Free-thinking," has been settled, whether in the maxims of re ligion or of life," It will be seen that all the distinction which this writer makes, and which he declares to be so "wide," rests merely on what he calls settled. He attempts to discriminate between perfect and imperfect knowledge. As if any human knowledge were, at its best, more than a mere segment of a circle whose entire circumference we may never expect to see. This writer gives us all permission to think freely in regard to what we do not know, which he concedes to be highly desirable. He admits that "the use of reason to the utmost extent possible is always the privilege and duty of an intelligent mind." And then he goes into the Sunday-school question, which was the very portion of his previous article which Mr. Savage waived for lack of time to enter upon it. As pure platitude only, he ventures the observation that "it is not the use but the abuse of reason that grows out of incompetent instruction upon the highest and profoundest subjects that men can think of." Precisely what he may mean by the "abuse of reason," as contradistinguished from its "use," he does not explain in the whole of his labored article, and obviously cannot explain. We all comprehend him when he refers to "mental confusion," for he supplies the best possible illustration of it. We conclude, if we are to conclude anything about it, that it is what ters" on which it is safe for us to "think freely." And if anything at all is meant by that. if what he calls "settled" has the slightest sigwhat he takes to be settled. But is anything in fectly known? It may be asserted that such a law as that of gravitation is known, and the scientific men have agreed to call it a law of the universe; but what modifications, restrictions, and as yet unrecognizable conditions it may be subject to-how intimately it may be inwrought with the texture of the universe-and what erate to control and govern this one which we knowledge to which the human mind has at How would this writer have us deal with such a case? He evidently would forbid us to indulate in free-thinking in order, if possible, to discover what may lie outside of the limits of our present knowledge; and he would thereby insist that what we now know on any and all subjects is sufficient for us, and in fact that there is no more to be known. He allows us to "think freely" within the limits of what is already known, but he forbids our "free-thinking," for fear that

other man, to lay down these inexorable limitations for the human mind; to forbid its free action outside what has thus far been ascertained; to declare that more than a certain amount of knowledge is unsafe, and that, in point of fact, there is nothing more to know. "Thinking freely " under such conditions is fol-de rol. There is no such thing without freethinking, and there can be none Both are one and the same thing, and can be no other. The beard of this unfledged thinker)s to be tarried

for at Jericho.

Our Foreign Exchanges.

Our readers will not fail to be interested in the "Review of our Foreign Spiritualistic Exchanges" on the first page of this issue. The palpable evidence it contains of the wide dissemination of the truths we advocate, and of the rapid growth of a knowledge of those truths, cannot but be gratifying to them, and somewhat startling to those who have, in their love and idolatry for old theological dogmas, flattered themselves that Spiritualism if not dead is soon to be talked of only as a "delusion" of the past.

In the Review many remarkable incidents are mentioned and experiences narrated, showing that the law governing the intercommunion of he two worlds is the same in all places, and that the blessings flowing therefrom are for all the inhabitants of earth. They show, also, that Spiritualism is now a power in the world that no union of bigotry and ignorance can success fully combat; that the light it brings will eventually illuminate all the darkened spots of earth, and the truths it teaches inaugurate a new era in the history of mankind.

Comprised in the exchanges mentioned in our present review are papers and magazines from France, Germany, Italy, Belgium, Spain and South America; but these by no means include every nationality from which spiritual istic periodicals are received at this office; added to these are such as are printed in our own language from England, India, Australia. New Zealand and South Africa. It will be seen. also, that Spiritualism has gained a hearing in Norway, and that an interest in the subject has become sufficiently prominent to arouse the opposition of the clergy, and to incite them to preach against it, they evidently entertaining an idea with their brethren in other parts of the world, that they hold a patent on obtaining and imparting a knowledge of immortality, and are prepared to prosecute, or rather persecute. all infringements. In some countries publications in the interest of Spiritualism are interdicted by the combined powers of Church and State, and even the formation of a society forbidden, as in the recent instance at Havana. -----

TO MRS, GARFIELD.

Unsullied days with toll and struggle rife Will win at last ; yea, God had given him all-A seat above the conflict, power to call Peace like a zephyr o'er men's turbid strife; Home mu-ic, too, children and heroine wife, God gave-then gave Death's writing on the wall And on the road the assassin ; hade him fall Death-stricken at the shining crest of Life. And yet our tears are sweet. God bade him taste Honey and milk and manna raining down ; Clothed him with strength for good whose sweet re

nown Touched wind and wave to music as it passed— Then crowned him thine indeed; giving at last Heroic suffering, the true hero's crown

-Theodore Walls, in London Athenaum. ----

Card Writing in Three Languages. Mr. Eglinton early in September gave a séance in a well-lighted room in London, there being present among others Signor G. Damiani, Mr. Eglinton placed three blank cards, one of them between two slates, another in a book and a third in another book. These three enclosures were then placed on a table, and upon them the hands of the sitters, Mr. E. occasionally placing his own hands above the others. In a few minutes the three cards were found written upon in three different languages; a message directed to Mr. Damiani, in English, one to an Italian present, in his native tongne, and the third directed to Mr. Tambey ah Pilly, a Hindu gentleman, and written in an Oriental idiom. D James Freeman Clarke last Sunday morning at the Church of the Disciples gave a very edifying discourse, taking for his text, 'How Law Sets Us Free." Among other good words he said: "To the people in general the word liberty signifies the removal of every barrier which tends to prevent us from doing what we think is for our good, and what, in the nature of things, seems best for all " ..., 'Liberty comes from conformity to law, not from resistance thereto. When one becomes free, under the narrow interpretation of liberty and law, he is really willful, and in the end accomplishes nothing: but, on the contrary, drifts heedlessly along with the tide that runs to destruction.".... "As we obey the good and true, we really become free in the right sense.'"Vanity, ambition and egotism wield a terrible power, and the fight against their corrupting influences must be incessant and unend ing "...." The selfish man is a slave, but the generous one is free." "Law rules everything. All natural and even supernatural [spiritual] occurrences are controlled by it, while without it nothing can exist. The law of the spirit of life continually elevates the soul, and man is lifted by it above the region of self." "Let us, then, one and all, stand fast in this liberty whereby God has set us free, so that all our works may redound to his glory.' 1 Mr. William Clarke, an English lecturer on temperance, spoke, by invitation, in the Columbus Avenue Universalist church on Sunday evening last. He said that, from what he had observed in this country, he thought America was greatly in advance of England so far as temperance was concerned; which statement was, to say the least, not very complimentary to the mother country. He attributed this state of things to the lukewarmness of the Church of England, which means, in plain English, "Put down liquor selling and you diminish the revenue!" The income from the regarding "THE FINAL RESULTS OF SPIRITspirituous liquor business in that country is said to be enormous.

Enlargement of the Banner of Light. We give below several specimens of the kindly expressions of approval which have already reached us from correspondents in various parts of the country, regarding the recent inrease in the number of pages of the Bannerfrom eight to twelve-coupled with commendations of the contents of the paper as enlarged, and hopes for its continued success. We earnestly thank the friends for these words of cheer, and trust the Spiritualist public generally may unite their financial patronage with that of the veteran supporters of the Bunner of Light to make the experiment we have inaugurated an assured success and a permanent feature in our issues for the future :

To the Editor of the Banner of Light:

On one occasion Leigh Hunt, for very good reasons prayed aloud that the tribe of his Eastern friend, Abou Ben Adhem, might increase. In like spirit I pray that my friend, the Banner of Light, which also dwells in the East, may increase its tribe of readers an hundredfold. It is deserving of it. It is entitled to it. Let it be done. No less than Abou Ben has the Banner all its life sought the good of humanity. The spiritualistic reading public have genuine cause to congratulate itself upon the Banner's efforts to fulfill the law of sup ply and demand. Hitherto the quantity and quality of its original matter have been, I think, largely in excess of any other journal of its class, yet it has recently, and at a most opportune moment, increased this amount thirty-three per cent .- without advancing its price of subscription-something unprecedented. Commendation is in order. Now let the law of compensation fulfill its obligations. Our spiritual journals are increasing. They are needed. Each and every one does good on its plane and in its sphere. May they all increase in power, in usefulness, in helpfulness and potency for good, forever observing the grand old rule. In essentials, unity; in non-essentials, liberty; in all things, charity." GEORGE A. BACON.

To the Editor of the Banner of Light:

I congratulate you upon the culargement of the Ban ter of Light, and sincerely hope and trust that you will be fully compensated in an increased and very much enlarged subscription list, and by material aid from every quarter. The Banner deserves to be seen and known of all men and women who belong to the work and labor of this progressive era, and 1 hope all will have it. Yours truly, A. G. W. CARTER. Cincinnall, ().

Fo the Editor of the Banner of Light :

I have just received the enlarged number of the Ranner of Light. That one copy, in my estimation, is worth your subscription price for one year. The discourse by Spirit "Phoenix" is simply grand, and if evidence were wanting of Mrs. R.'s inspirational power, that alone, it seems to me, would silence all doubt. Then S. B. B.'s article from the *Times* leaves nothing to be desired. But why enumerate? The whole conents are above criticism. B. F. CLOSE. Columbia, Tuolumno Co. Cal.,) Oct. 2d, M. S. 34 (1881).

Prof. S. B. Brittan, writing from Belvidere, N. J., snys : *

" The Banner of Light! It is a grand affair in its en larged form. It is indeed a great credit to Spiritualism and an honor to American journalism. If you keep it up to the present high standard, it must conquer the indifference of Spiritualists and make great progress In the future, or we shall be ready to conclude that the wise men are dead, and this world is the fool's paradise. . . . The Banner is a great paper in every way, and cannot fail to make a strong and lasting impression on the religious world."

Albert Morton, San Francisco, Cal, writes : "I am glad to see such evidences of prosperity as the enlargement of your paper evinces; and I see nothing to prevent the Banner of Light holding the lead among all the spiritual journals."

Louis Horton writes from Somerville, Mass. (while forwarding \$1 for the Secular Press Burean):

" I read with joy and increased interest the dear old Bunner of Light, Hey now give us almost a double sup-ply for the same monly, 'I have honored and read the paper ever since it first started on its mission of love."

A. B. Redlon, Pekin, Ill., writes :

"It seems to me that your paper must be doing a vast amount of good in dissipating the clouds of error and superstition which have for so long a time enveloped the inhabitants of earth. Being a printer myself, I can well appreciate the labor and expense which have been

M. A. Oxon's Tribute to Garfield.

The distinguished scholar and fearless Spiritualist whose name appears above, and who is one of the chief bulwarks of the cause in England, is now contributing editorial Notes By THE WAY to the new London journal Lightwhich essays-in-paragraph must be interesting and instructive to the readers of that paper wherever it may circulate. Under this "Note" heading in Light for Oct. 1st, he speaks of the late President, his premonitions of death, etc., and gives utterance to the subjoined sentiments regarding the lessons and results to be hoped for from his cowardly assassination, which we feel sure will find an answering echo in every American heart :

"The long, brave struggle with Death has ended; and President Garfield has entered on a wider sphere of activity than that which he adorned on carth. Never, perhaps, has more universal sympathy been shown by civilized mankind than the world has extended to this last victim of dastardly assassination. He must be a cold-blooded creature who can read the account of the great American meeting in Exeter Hall without a quickened pulse. 'The Queen's wreath' laid on the coffin of the murdered President has eloquently shown the true brotherly teeling that lies deep down at the heart of the great English-speaking pcoples, and has evoked from the American nation a touching response. Those ringing theors that greeted Bishop Simpson when he referred in graceful language to the Queen's gracious act were a happy augury to those who look in faith and hope to a time when brotherty love shall prevail to the effacement of misunderstandings and the abolition of bloodshed. If Guiteau's foul deed have hastened that day only appreciably, if it have made the dream one fota nearer to reality, then there is compensation even for an outrage on which humanity cries shame."

Strong Verification of a Message.

There appeared in our Message Department, Sept. 24th, a communication from Geonge Woons, the truth of which is strongly verified by a statement in the Courier of Evansville, Ind., of the 29th ult In the message the communicating spirit expressed himself as being in a very unhappy condition; that he did not like to say anything about his mortal life, but felt that he must. He then proceeded to state that when he left the body he was "young in years, but old in sin"; that he was in jail, awaiting trial, and that he chose to die rather than live longer, believing that whatever his condition might be it could not be worse than what it then was. Accordingly he, by a free act of his own, passed from this state of existence to that beyond. The message, which was somewhat lengthy, given with much feeling, warning and entreaty, closed by saying, "My name is George Woods. I was a printer by trade and occupation, and I lived in Evansville, Ind."

The Courier occupies nearly a column in reprinting the message and giving full details of events therein alluded to, from which it appears that the statements given by the spirit were true in every particular. The Evansville paper, remarking upon the message, the genuineness of which, by its own showing, is fully proven, and must appear so to every honest mind, says, "it contains some sound and good advice."

Dr. Bartol on Prayer.

Dr. Cyrus Bartol in his discourse on Sunday, Oct 9th, gave some very reasonable views respecting the nature and efficacy of prayer. He remarked that prayer for a reformation of mind and the purification of the moral system of the petitioner, is always answered if made in an carnest spirit; but that prayer made for the change of God's natural and beautiful laws is not made to God, but against him. He instanced the case of the President, with a shattered riband an abraded spine and an undiscovered bullet in his system, and pertinently asked whether prayer would create vertebræ, in the back; heal every bruise or rent in the delicate tissues of the human body, or cleanse the poisoned blood? He thought it wrong that we should netition God to set aside the laws he has established, and under which we live and die. The speaker gave it as his opinion that we have too much formality in the religion of to-day, and suggested that it would, perhaps, be becoming to the worshipers of every creed to consider whether a new worship, * under the name of science, more genuine, more sincere and truer than their own, might not, im the not distant future, succeed the present forms of worship.

we may discover something beyond. It is the old story-the practical denial to man of the use of his God-given faculties; the

ET The attention of correspondents who country asking the ways and methods of best directed to the diagram on our first page, and also to Dr. G. L. Disson's description of the city for that purpose. unique planchette, and the ingenious process by which he was able to fit it for the use of English-speaking people.

involved in the Banner of Light's enlargement. Sure ly, it seems to me that every Spiritualist in the land ought to give the Banner his or her most hearty sup port."

Jos. F. Tounoir, Point Coupee, La., writes : " Permit me to congratulate you on the enlargemen of the good old Banner of Light. It old deserve it, as the most faithful servant of the spirit-world, and the tiding star to a great many benighted souls in this world

B. F. Blackiston writes, Oct. 10th, from Lebanon, Del.:

"Your last paper is a rich prize, sure! You ought to have one hundred thousand subscribers, and I believe it will mark up to that number if you continue publishing so many good lectures."

Dr. S. N. Gould writes from West Randolph, Vt., Oct. 10th :

I truly think a grand step has been taken in the way of benefiting the world by the enlargement of the dear old Banner of Light. I think the last issue one of the best ever published. I hope the circulation will of the best ever published. I hope the circulation will these blessings to others. You can best repay the be increased sufficiently to remunerate you for the debt you owe the spirit-world by establishing public generous effort you have made in enlarging it."

James Esdon writes from Barnet, Vt.:

"I congratulate you on your prosperity with regard to the Banner of Light, and that you have been ena bled to enlarge it from eight to twelve pages. I hope that Spiritualists will sustain you, by adding largely to your subscription list. No one certainly can complain of the price of the Banner, when the amount of reading matter it gives is considered. The paper itself is supe rior, so is the mint; the type is so clear that I never use spectacles while reading the Banner; and certainly we ought to be willing to remunerate those who work in the spiritual vineyard, as well as those who work for us in material things. 'The laborer is worthy of his hire.""

Good Things to Come.

We shall print next week-propared specially for our columns-a verbalim report of a remarkable discourse recently delivered through the trance mediumship of W. J. Colville, in Berkeley Hall, Boston, and having for its DEATH."

issue, a report of what Spirit William Ellery Channing enunciated some time since through | culty the enlargement of the Banner has now the medial instrumentality of Mrs. Cora L. V. Richmond, in Parker Memorial Hall, Boston, UAL TRUTH UPON THIS EARTH."

ET At a meeting of "The Ladies' Spiritualistic Social Union," of Hartford, Conn., on the write us frequently from various parts of the 5th inst., it was voted to donate the entire amount of funds in the treasury (\$24) to the establishing private scances in their families, is | Michigan sufferers, and the treasurer was instructed to pass the same to the Mayor of the

IT Those needing the services of a good electric and magnetic physician will find these gifts embodied in J. N. M. Clough, of No. 64 ET The minutes of the Ohio Camp-Meeting Clarendon street (near Columbus avenue), Bosperience.



The Baltimore Telephone calls upon the Spiritualists of that city to establish public meenings there in behalf of the cause, as follows The advice is just as applicable in some other places as in Baltimore:

"Spirits do not come on rapport with minds of earth merely for the gratification of individuals. They expect each man and woman who has been blessed by their presence and influence, to aid in transmitting meetings, and uniting in an earnest effort to assist the spirits in removing the scales of superstition from the eyes of the people."

BT Medical bigotry received a severe cast gation in the Liberal Club of New York (Sent 30th,) by a lecture from Col. A. H. H. Dawson on the Shakspearian text, "Throw physic to the dogs," and the subsequent discussion of the subject by Professors Buchanan, Atkinson and Gunn. Psychometry was highly eulogized als the basis of correct medical diagnos's. Col) Dawson has been invited to repeat his lecture, and Prof. Gunn has promised to continue the subject by a lecture on "The war of the 'Pathies.' 4.5.

827 We shall commence next week the publication of a series of three articles on the suggestive topic: "A NEW EDUCATION DEMAND-ED." These essays were prepared for our columns some time since by A. E. Newton, Esq.theme "PRESIDENT GARFIELD LIVING AFTER then of Ancora, N J., now editor of The Two Worlds, New York City. We have been hereto-We shall also give our readers, in the same fore unable to make use of them through want of space for their accommodation, which diffiobviated.

> BY A new spiritualistic and free thought paper, The Reflector, has appeared at Cape Fown, South Africa. It is edited by Thomas AValker, the well-known trance-speaker, and the number before us contains a report of one of his addresses.

> En We have received an anonymous notice of the decease of a citizen of Helena, Montana Territory. When the writer thereof forwards us his or her name as a legal voucher, we will print the announcement.

20 Read what Dr. Ware. Chairman, has to say (under Banner Correspondence) concerning Association, furnished us by Thomas Lees, Esq., | ton. We make this statement from personal ex- | the Spiritualist Camp-Meeting held recently at Etna, Me.

OCTOBER 15, 1881.

Aid for E. R. Place.

As will be seen by the figures given below, several kind-hearted ladies and gentlemen have already responded to our earnest appeal for the relief, of the hopeless consumptive, Mr. E. R. Place, of 37 Columbia street, Cambridgeport, Mass., whose severe affliction and utter helplessness we spoke of in a recent issue of the Banner of Light. We find, on further inquiry, that Mr. Place has really been disabled, and prevented from doing anything toward gaining a livelihood, even for a much longer period than we then reported. He is now confined to his bed. The smile of the angels of charity and the

light of an approving conscience be with the generous donors below enumerated; and may others feel to imitate their noble example. All sums, however small, which our readers may feel to give on perusing this notice, can be sent to this office, when they will be acknowledged in the Banner columns, and sent by us to Mr. Place's address without delay:

Contribution at the Public Free Circles, \$7.12; L. C. \$2.00; Miss M. T. Shelhamer, 50 cents; John Curtis, Boston, Mass., \$5 00; Miss Crosby, \$5,00; A Friend, South Portsmouth, R. I., \$10,00; J. L. Hill, New Bedford, Mass., \$2.00; J. H., Woonsocket, R. I., \$1,00; Mrs. Sarah S. Holland, Southboro, Mass., \$5.00 ; A Friend, Pawtucket, R. I., \$5,00; Nrs. H. N. Graves, Providence, R. I., \$1,00 ; A Constant Reader, Norwich, Conn., \$1,00.

DEMISE OF JOHN T. HANCOCK .- We were surprised to learn of the sudden departure to spirit-life of our old friend, Mr. John T. Hancock, of Jamaica Plain, Boston. His age was about fifty-four. The event took place at Sabattus, Me, on Friday afternoon, Oct. 7th, where he and his estimable wife-who had but just recovered from a long and severe illnesshad been sojourning for three or four weeks. A short time previous to leaving home Mr. Hancock caught a severe cold which terminated in nneumonia. He was well known as an ingenious mechanic and inventor. Of his many practical inventions, the latest and most useful was the one known as "The Hancock Inspirator." Mr. H. was a sensitive; keenly susceptible to invisible influences, and, possessing a well-cultured mind, he became an adept in science and the mechanic arts. Being a free and independent thinker early in life, he was naturally attracted to the Spiritual Phenomena. His earnest investigations resulted in a full acceptance of the-Spiritual Philosophy, to which he ever after firmly adhered. His remains were brought to this city. Funeral services were held at his late residence on Tuesday afternoon, Oct. 11th.

107 The Editor-at-Large has a fine article on our tenth page; and the short work made of his advorsary speaks volumes for Dr. Brittan's fitness for the post to which he was called by the spirit-world. The editor of the paper in which this trenchant reply first appeared made mention of it at the time of publishing, as follows: Attention is directed to the letter on our first page from Prof. Brittan, in answer to a letter published in the Press some time since, from the pen of Rev. J. R. Graves, copied from the Memphis Appeal. Read for yourselves."

100 We published in our last issue two lectures on the death of General Garfield-one by Mr. Colville, in Boston, the other by Mrs. Richmond, in Chicago. We printed an extra edition of the Banner of Light containing these inspirational utterances, a copy of which will be sent by mail to any address on receipt of three three cent postage stamps. This number also contains the report of a fine lecture by Mr. E. W. Wallis, of England, and the synopsis of a discourse by Hon. Warren Chase.

197 The friends in West Randolph, Vt., so we are informed, have organized a society under the name of the Spiritual Athencoum, and hold sessions regularly every two weeks. They have thus far employed the best of speakers, and marked interest has been aroused by the meet-

BRIEF PARAGRAPHS.

BANNER

er.'

THE LITERARY CROW. When you think him sound asleep, Stealthly around he'll creep, Seeking for some fancied flaw-

Then you'll hear him "Caw! caw! caw!"

The London Standard says, "The announcement that the English flag will be saluted at the Yorktown festivities will be read with satisfaction on both sides of the Atlantic."

Professor A. E. Carpenter, the lecturer on psychology and mesmerism, who spoke on those subjects six entire months in New York City to large and ences, will open a series of hetures in Tremont Tem-ple, on Tuesday evening, Oct. 18th. He illustrates his lectures with curious and annusing experiments on liv-ing subjects, chosen at random from the andlence.— Boston Press.

Prof. Carpenter, as is well-known to our readers, has been very active as a missionary laborer in the Spiritualist cause for years. We are glad to chronicle that a Spiritualist has at last gained admittance in a public capacity to Tremont Temple.

Why are base ball clubs like bar-rooms? Because they must have pitchers.

And we think "that Prof. Phelps is about right when he says " the teaching of " non-immortality is a defusion," notwithstanding Bro. Seaver's specious pleading to the contrary for many years. Bro. S. remarks that "almost everybody is or has been deluded." How does he know that? Here, again, ho is 'deluded" ! _

Parnell has been peppering Gladstone. Only llp pep-per, however, which is cheap in England.

The French troops entered Tunis Oct. 10th, and occupled two forts. The Europeans there expressed satisfaction. It is stated that the insurgents are block ading Hammamet.

Jack Frost has made his appearance in Virginia and elsewhere thus early.

The French visitors to the Yorktown celebration, one hundred and fifty, including ladies, have arrived in this country, and are receiving marked attention wherever they go.

Liberty was born at Concord and baptized at Yorktown.

Avoid situations which put our duties in opposition with our interests, and which show us our good in the misfortune of others, sure that in such situations, whatever sincere love of virtue we have, we weaken sconer or later, without perceiving it, and we become unjust and deceitful in deed without baying ceased to be just and good in the soul.—Rousseau.

A man's character is like a fence-it cannot be strengthened by whitewash.

The dramatic sensation in New York is the new play called "Patience." The principal character is Dr. Bliss, and the patients, of course, are all killed off in the last act.—*Chicogo Times*.

The intellect of the wise is like glass-it admits the light and reflects it.

Now they are going to modify the land laws of England and Scotland, which goes to conclusively show that Ireland had just cause of complaint. Ireland should be satisfied with the new land law, that peace and prosperity may follow.

The headquarters of the Nihilists in Russia have been discovered, and sixty arrests made.

A countryman whose reverence for his Bible was out of all proportion to his knowledge of its contents, had two sons, and called them, so he said, after the minor prophets, naming the one Nimiod and the other Ramrod. = Ex.

According to Vennor, the weather prophet, Great Britain is to have a severe winter, and a mild one is anticipated for this country, with a few "cold snaps."

A new war-cloud is looming in the East.

A telegram from Cagliari, Italy, states that a terrible inundation has devastated the communes of Sellimo and San Pletro. Fffty-four houses have been destroyed and four lives lost. The losses of cattle and grain are enormous.

If you would be miserable, look within. If you would be distracted, look around. If you would be happy, look up.

In Canada the farce of Allopathic medical "protection" by law " can no further go "-in fact, the bow has been bent entirely backward; since, according to the Doctors' Plot Law of that land, a graduate of a one-horse medical school in Canada is a doctor, while

Special Notice.

 \mathbf{OF}

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

The Magazines.

HARPER'S MAGAZINE for October-Harper & Brothers, publishers, New York City - has a varied, profitable and attractive table of contents ; and a close perusal of the acticles men-tioned therein will bear out the statement that the titles are affixed to matter worthy to susthe titles are affixed to matter worthy to sus-tain them : After a frontispicce, "With Grand-pa," by Abbey, the list proceeds as follows: "A Berkshire Road," William Hamilton Gibson, with thirteen illustrations by the author; "Jo malistic London," 1 – Joseph Hatton, with nine illustrations: "The Peabody Museum of Archaeology and Ethnology," C. F. Thwing, with sixteen illustrations: "Advondack Days," Henry Vane, with thirteen illustrations; "Fred-erick A. Bridgman," Edward Strahan, with nine illustrations: "The 'Telegraph of To-Day," Charles Barnard, with twelve illustrations; "Cotton and its Kingdom," Henry W. Grady, with nine illustrations: "Anne." a novel, Con-stance Fenjmore Woolson: "Raldy," a story of the Wisconsin River, Kate Upson Clark; "The Mormon Straation," C. C. Goodwin; "Faint Heart ne'er Won Fair Lady," Amelia E. Barr: "A Laodicean," a novel, Thomas Hardy; "Ed itor's Easy Chair"; "Editor's Literary Record"; "Editor's Historical Record "; "Editor's Draw-er."

WIDE AWAKE for October-D. Lothrop Co., 30 and 32 Fanklin street, Boston, publish-ers-has a new feature of an admirable nature in its inauguration of a Reading Union for In its inauguration of a Reading Union for Young Folks, the objects of which may be learned by personal examination of the maga-zine itself, it being enough for us to state that this, step amounts to the permanent enlarge-ment of the magazine by sixteen added pages. The frontispicce this month is an autumn scene: Amanda B. Harris gives in "Two Bears," in connection with an interesting sketch in itself, an entertaining reminiscence, of Theodore Parker: Edward Everett Hale consketch in itself, an entertaining reminiscence, of Theodore Parker; Edward Everett Hale con-tributes his "Tenth Talk" to his young read-ers; James Conant Ambrose attractively de-picts the boyhood of Abraham Lincoln, alias-on this occasion only—"Isaac Lemon." "A Foreign Embassy" is a touching tale; other excellent papers, poens, puzzles, etc., are woven into harmonious componionship with fine engravings in this charming number.

THE CENTURY MAGAZINE.-We have received a brochure of twelve pages sent out by the pub-lisheis as a supplement to the October number of SCRIBNER'S MONTULY, of New York City. The November number, it is announced, will be the Sovember handel, it is announced, with be the first regular issue under the new name of THE CENTURY, SCHIBNER'S ILLUSTRATED MAGA-ZINE. This title will continue for one year, when the name "Scribner" will be omitted.

THE NURSERY for October opens with a fine engraving, "Popping Corn," with a merry jing-ling rhyme telling all about it; "How the Old Sparrow Helped the Young One"; "The Doll that Fanny Found"; "On the Way to Slumber-Land"; "Curly-Head and Inquisitive Ned"; many other attractive stories and a song, "Roly-Poly," with music. Nursery Publishing Com-pany, 36 Bromfield street, Boston.

THE PRIMARY TEACHER-the current number of which contains, among other useful mat-ter, "Lessons on Kindness to Animals"-is ad mirably well adapted to the requirements of all engaged in teaching the youn est of children, whether in schools or at home. New England Publishing Company, 16 Hawley street, Boston.

RECEIVED : THE VACCINATION INCURERAND HEALTH REVIEW, published by the London So-ciety for the Abolition of Compulsory Vaccina-tion. Vol. 111., No. 30.

NATIONAL ANTI-COMPULSORY VACCINATION REPORTER, edited by M18. Hume-Rothery, pub-lished by the N. A. C. V. League, London. Vol. V., No. 12.

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 philosop



LIGHT.

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For all Female Complaints.

This preparation, as its name signifies, consists of yegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in the numericate in a hundred, a perminent of cure is effected, as thousands will testify. On the account of its proven merits, it is to-day recom-date the mended and prescribed by the best physicialis in 60 account of its proven merits, it is to may recom-mended and prescribed by the best physicians in [64] the country for all forms of female weaknesses [64] (64) account of its proven merils, it is to-day recommended and prescribed by the best physicians in the country for all forms of female weaknesses, including all displacements and the consequent. an spinal weakness.

In fact, it has proved to be the greatest and In fact, it has proved to be the greatest and 60 50° best remedy that has ever been discovered. It 60 50° best remedy that has ever been discovered. It 60 50° hew life and vigor. It removes faintness, datu-60° tenev, destroys all enving for stimulants, and 600 50° relieves weakness of the stomach. 50° truthe fouriest blocking, Headaches, Nervous Pros-60° tenev.

tration, General Debility, Steeplessnys, De-ing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system. For Kidney Complaints of either sex this Com-

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all Nervous Disorders. Is an unequalled Tonle for the whole system; renews and nourishes the Nerve Tissues, and imparts insting vital force. It should be at hand In every household, Urge your Druggist to get it, or we will mail it postpaid on receipt of price, 50 cts, per-box, 6 boxes \$2,50. Send for Authentic Proofs.

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BY J. M. PEEBLES, M. D. The lectures contained in this little volume were inspira-tionally prepared and delivered in the effty of Boston near the close of 15%. As there have been many calls for them for presentation and reference, they are now given in the present form to the public. It will be seen at a gluone that their aim is to present the advance thought of spiritualism in its religious species. They were delivered under the in-spirational influence of spirituals. Previously, the icono-elastic plass of spiritualism is sub-siding. The religious are unaster-builders. There is a call for constructors drug unaster-builders. and we near not only turn to Spiritualism to day for confoct, and for a confination of the hepe of limit the studiers of spiritualism communic in which shall be found the second of these seen that increase of a sub-tion of the work is sent forth with the good whereof limit the studiers. Let us work also be found the option the instance of goliness as well as its form. To ald such, this fittle work is sent forth with the good whereof the author. Literture L. The Spread of Spiritualism and why? Iff

Lettructure, L., The Spread of Splittcalism, and why? In Present Tendency, What his fit done for us? What is Sal-vation? A ne Splittcalists saved? Can we save ourselve? In what way is Christ our Savior? Nature, of the Christ-Solution.

Vation? Are Spiritualitis saved / can we save consistents in what way is Christ our Savior? Nature, of the Christ-Spirit.
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LECTREHL, -A Talk with an English Materialist. Proofs of Spirit Intervention. Methods of Spirital Influences of Spiritual Sciences.
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These four lectures in one pumplicit, paper, price 25 cents. For side the Christer of Death A PREN V.

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HIGHER ASPECTS

SPIRITUALISM.

SY M. A. (OXON).

Author of "Psychography", and "Spirit Identity." Author of "Psychography" and "Spice 1000009, CONTENTS, Procent Postfon and Future Needs of Spir-function in England. What is a Spirrunalist? (Philosophical Spirrundism: Relighest september 2010) and in the Reso-lution; The Agency of Work; Conditions of Public Asso-ciation; Spirrundism deals with Vestel Questions (Univ he Multiformity; Less et al. (In Party Johnston to Col-Shird; Exposures of Trand and their Effect; Lessens of the Future; Desideranda, Spirredismicrone of Its.Religions Aspects - Junal Emost and his Message; The Mission of the Origis; John Rappast and his Message; The Mission of the Origis; John Rappast and his Message; The Mission of Aspects Andrismand Jesuse Inter: The World at the Birth of Christ: John Bonast and his Message: The Mission of the Christ: Modern Christi (Rv and Medern Sjørlinalism; Objections Theorem New: The Bible Misacies and the Phe-nomena of Spherica Isn; Spirlinalism is noot N ere neurory; Spirlis are Tricksy or LAM; The Beth Misacies and Growthy, On S first communica; The Bible Mwarami for By Appent to Blible Students; Spirli Teardangs, The God Idea: Mar's Duties to Allinselt, bis Race, and to Cher, mar's Fature Destiny; Punisionent, Hell; Reward, Heav-en; The Odd Creed and the New; Bedligh and Science; A Practical Religion; What have we Gander and what have we Last by the New Creed; Skepitism; The God Man and the Typical Man; Resurrection of the Body; The Gain great, the Less Bitte, Appendix References elected by the Prosecution of Henry Stade.

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ings.

150

857 Cephas's report of the closing sessions at Schroon Lake Camp Meeting will be found on our ninth page. His "Willimantic Notes" will appear in our forthcoming issue.

BT Mrs. M. E. Wellington, of Reading, Mass. will please accept thanks for an elegant bouquet of choice flowers for our Fiee Circle-Room table.

10 Mrs. Richmond's lecture on the Death of the President may be found in No. 5 of The Spiritual Offering, published in Newton, Iowa.

Movements of Lecturers and Mediums

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

Annie T. Anderson is now located at 223 Second street, Memphis, Tenn.

J. Frank Baxter was to speak on Sunday, Oct. 9th, in Stafford, Ct., where he had lectured for two Sundays previously; on Tuesday evening, the 11th, he was to be in West Brookfield, and Wednesday evening, the 12th, in Oxford.

L. K. Coonley, M. D., gave lectures in Lawrence Mass., at 2:30, and again at 7 P. M., Oct. 9th, on "Jesus as a Ruler on Earth and in Heaven." The audiences were quite large, and much interest was manifested in the questions and answers at the close of each lecture These discourses were delivered in Forester's Hall. He lectures there again next Sunday, Oct. 16th. At the Thursday evening seances the peculiar psychometric drawings, with tests, by Mrs. Coonley, are attracting much attention-so writes a correspondent.

Mrs. N. J. Willis has just finished a very successful engagement with the Spiritualist Society in Beverly. She was received with great favor. On Sunday next, Oct. 16th, Dr. John H. Currier, of Boston, will occupy the rostrum for this society.

Dr. Henry Slade was in Willimantic, Conn., Oct. 9th, for a short professional stay.

O. B. Lynn delivered the oration at the Essex County Fair, at Pottersville, N. Y., Sept. 29th. His address was well received.

Dr. J. M. Peebles has just completed a course of well attended lectures upon his travels in the East, in Colorado Springs, Col., the Daily Republic of that city giving his discourses excellent mention in its columns. He is no doubt at this time on his way home ward.

Hon. Warren Chase will speak for the Second Society of Spiritualists at Frobisher Hall, 23 East 14th street. New York City, on Oct. 16th, at 11 A. M. and 7:45 P. N. Scats free.

Dr. H. P. Fairfield lectured in Hanson, Mass., on Sunday, the 9th. He is to speak in East Braintree, Sunday, Oct. 16th; in Rockland, Oct. 23d; and in Peabody, Mass., Oct. 30th. He would like to make engagements with parties desiring his services. May be addressed P. O box 275, Worcester, Mass.

Joseph D. Stiles gave the first of a series of lectures at West Randolph, Vt., last Sunday, Oct. 9th, followed by fifteen or more remarkable illustrations of his power to describe spirits, nearly all of which were recognized. The meetings will be continued in Liberty Hall each Sunday during the present month.

Jennie B. Hagan spoke in East Barnard, Vt., Oct. 2d; in South Royalton, Vt., Oct. 7th; in Peabody, Mass., Sunday, Oct. 9th. She will speak in Peabody, Sunday, Oct. 16th. She will, on Thursday evening. Oct. 13th, improvise poems, Mrs. S. A. Kimball giving psychometric readings, at Ashland Hall, Peabody, Mass. Permanent address, South Royalton, Vt. A. II. Phillips, the slate-writing medium, can now be found at 1044 Washington street, Boston.

a graduate of the universities of England, of France, of Yale, or Harvard, is a quack ! How do the Allopathic manlacs in the United States who are trying to force laws in their own interests in various parts of the Union like the looks of the picture when (as above) they are called upon by a legal statute to pose as the victims?

The South Boston horse cars are inconvenient jars.

So-called medical science is largely theoretical, and is full of blunders when it comes to be practiced, and it is no doubt true that more people have been killed than cured by medicine and medical treatment. -Ex.

Professional beggars are on the increase in Boston. They are consequently becoming a great nuisance. Philanthropy does not extend to this healthy class of vagrants.

ERRATA .- Thomas R. Hazard desires that the following corrections in his latest "Synopsis" be an-nounced : In last line of first paragraph, page third, test mediums" should read best mediums. Fifth line, sixth paragraph, second column, third page, "ten yards" should read two yards. Eighth line from the last in the article, third column, third page,." little" should read latter, with a period following it.

> A RIDDLE. A proposition first and last, A pronoun in the middle, Will show a strongly flavored plant, If you will solve my riddle.

The Channing Memorial Church at Newport, R. I., being nearly ready for occupancy, Rev. M. K. Schermerhorn, who has done much toward carrying forward the work, delivered his last sermon in the old pulpit last Sunday.

In the case of the train robbers at the West, the au thorities appear (if the despatches are to be credited) to have heeded the old injunction: "set a thief to catch a thief," and reaped the benefits thereof. Four men were sent to capture the robbers. When captured the latter had about \$0000. This the captors divided among themselves, and made an agreement with the robhers to pay their families \$100 a year, and to avail themselves of all means in their power to secure their (the train robbers) release from prison after sentence. The prisoners were then taken to the authorities, the latter paying the \$1000 reward offered by the State. Following came the trial, during which the points above stated became public.

Accusations of witcheraft and maltreatment of sup-posed witches, by the illiterate country people, are still things of frequent occurrence in Germany. And yet we hear much of "the superiority of the German mind."—Boston Traveller.

Nothing conduces more to the comfort or discomfort of every family than the cooking and heating stove. The constantly increasing sales of the Magee stoves and furnaces indicate clearly that the public fully appreciate this fact and buy the best goods.

The Fourth Avenue Car Stables, and a large furniture storage building, were destroyed by fire in New York City on the evening of Oct. 10th. A pecuniary loss of over two million dollars is reported, in consequence.

A little Hop Bitters saves big doctor bills, long ickness, suffering and perhaps death.

85 Letters from President Garfield, Donn liatt; Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago. Those afflicted should send for free circular, giving letters in full.

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.

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God's Poor Fund.

Received since our last acknowledgment: From C. D. Lane, Albion, Idaho, \$1.00; Mrs. E. Mann, Litchfield, Mich., \$2.50; Mrs. E. Heath, Daleville, Conn., \$3.00; Mrs. C. S. Baldwin, Fayville, Mass., \$5.00; A. H. Bauer, Baltimore, Md., \$1,00; Solomon Eagle, \$2.00; J. W. Whittle, Malden, Mass., \$1,00; A Friend, Quincy, Mass., \$1,00; Mrs. E. Barrows, Sherborn, Mass. \$5,00.

RATES OF ADVERTISING.

Each line in Aguie type, twenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every is sertion on the eleventh page. Npecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agste, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in selvance. Ar electrotypes or this will not be inserted.

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

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. 0.1.

Dr. F. L. II. Willis:

DR. WILLIS may be addressed Glenora, Yates Co., N. Y., till further notice. 0.1. **40** Pm

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DROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; heroscope thereof free of charge. trellabe on Business, Marrlage, Iblease, and all Finnelal and Social Affairs, Send age, stamp, and *kowr* of birth if possible. Oct. 15.

L. BARNICOAT, Magnetic Healer, Inspira-tional Speaker and "sychemetric Reader, Will attend funerals, E. B. CLOUES, Test and Business Medlum, No. 475 Broadway, Chelsea. Steow-Oct, 15.

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BY HERDERT SPENCER, The author has devoted herself with an intelligent enthu-slasm to the promotion of popular culture, and her high social position has afforded her opportunities for realizing her plans such as fow women enjoy, while her fervid ete-quence as a writer has given her rank among the noblest teachers of mankind. Cloth, \$1,60; paper, 50 cents; postage free. For such by COLBY & RICH.

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HID W A statistic wishes it distinctly understand that she is a private attract any time) neither does she re-ception fronties. We does trive if Fildays (Later is a fingury in reach to this department of the reshound to the address of to the medium in any case. Lewis R. Willsen, Contrology

Messages given through the Mediumship of

Tiss M. T. Shellamer.

Scamer Jold Sept. 16th, 1881. Invocation:

Angels of Love and Peneet we invoke your bright pressure at this born. Or Using from yonder heights the gravity as a use that will stream into these lumin pents, to warm, to strengthen and for more use. Jump points, towarm, to strong berrand formion age, Bang from the real transition some song of elner, some world of atomics. Pray will down all works on the en-elnering strong. Of two bright ones, who have pass-ed by your down it's standard point, to turn to tell these yet in a odda forms of the locativity and globy of the world by only love to those who stable point who moments to bring love to those who stable point point and so that above the material for taw these on early a price south with ear bestow. Our Tabler of all many his strength to perform our day. All the to the state and so the strength to perform our day with early a price structure and control and the strength of the structure of the strength of the strength and so the strength to perform our day. All the strength ask to a strength to be the state our day and the first one, we have a price structure the strength our states of here and all prime the strength to be the our structure and builthour passione we ash, the best our of all while on the built our states whether they be bound an chains of information by a low other they be bound an chains of prime and the first strength of strength to be strength to be strength to be stone to be states of prime and the they be bound an chains of prime and the part of all years and the strength to be stone to be stones of the strength of the strength to be stone to be stones of the part of the strength of the strength of the stone to be stones of the strength of the stone of the states of the strength of the stone of the states of the stone of the strength of the stone of the states of the stone of the stone of the stone of the stone of the states of the stone of any red server strings or weaking in the test way of a right and reach. May if the received within thy em-price and the tay hit that there is a home beyond for gary such that also are brothers and systems it hat all

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and witness the proceedings, until a desire has raken possession of me to manifest for myself. It is true that I have many friends in the mor-ral form, friends connected with me by social ties, by ties of kinship and by ties of friendly is the server time of usend them my affectionate re-pards and tell them I have found a bright and beautinh home in what is called over here the beautinh home in what is called over here the beautinh home in what is called over here the beautinh home in what is called over here the beautinh home in what is called over here the beautinh home in the trip of the individuals. For instance : one possess-ing a very buoyant nature, which rises casily above depression, will sceedily throw off the which I expected to find. I was disapointed which I expected to find. I was disapointed when I entered the higher life (for it is a higher if and a more beautiful one to me, because it was not the heaven which I looked for. I have not seen may friends, many good son, but I have seen many friends, many good son, but I have seen many friends, many good son, but I have seen many friends, many good son, but I have seen many friends, many good son, but I have seen many friends, many good son, but I have seen many friends, many good son, but I have steachers, and I do not know who I shalt heave tound : a good home, kind friends, and plent of work to be done. I am motold in years or appearame in this world I now inhabit. More and varied experience-varied as far as the men-nal life is concerned, in the mortal-and I have had but a short experience in the spiritual. To hove friends who are still in the body I shed my how and all seek into these things. I do not error wond all seek into these things. I do not error a about having you sover your connection with the church, or churches I do not care about having you come out holdly and avow what rever you hear o concerning the spiritual world, you can do this or not, inst as it appears in the revery dust having you sover your connection with the church,

the church, or churches; 1 do not care about having you come out holdly and avow what { everyou learn concerning the spiritual world, You can do this or not, just as if appears right, for you to do; but 1 do wish you would seek to spiritual kinship. That attendant spirit may for you to do ; but 1 do wish you would seek to spiritual kinship. That attendant spirit may learn something of the world you are to inhable into he in close provinity to its charge at all in the future. I know that one friend of mine i times, yet it possesses the power of knowing is soon to pass from the mortal, one whom 1 the acts and thoughts, deeds and words, of the would like to reach, and to whom I extend my hand and say: "I will assist you over the bor-not always choose to exercise." When mortals der, but I wish you to know that I will conduct you into a home of kindly friends and relatives, who will give you a loving welcome, but not to the heaven which you are looking for. I will constantly, yet some juit friends, some one the heaven which you are booking for. I will conduct you to a world that appears similar to this world—natural, beautiful and tangible—and 1 will do for you the best 1 can.'S My name is John Munroe, 1 resided in Chel-sea, Mass, where 1 kept a grocery store for

Julia Thurston.

like to learn of any whereabouts, I shall be most happy and ready to return and manifest to them. If they will provide me with proper conditions 1 promise to meet them halfway. I am sure I can bring tidings from the spiritual world which will repay them for all their ef-forts. I would send my greeting to those who remember me. I was formerly engaged upon the bostou *Post*, as night foreman. I announce myself as Capt, James R. Newell. The point is sad and sorrowful to him who desires to live play out in the open atmosphere, give her good wholesome food; and in one year, the spirit-friends tell me, they will be able to develop her for a good and useful work in the future, and I shall be one of those who engage in that work, most assuredly. I have friends in Springfield, Mass, who, I have friends massage. To them I send my love, and assure them that although I do not come especially to speak to them at this hour, I have by no means forgotten them. I ever hold them in sweet remembrance, and think of them them in sweet rememorance, and trains of them in with love, and seek always to bless them in whatever way I can. By-and-by we shall all be united in the spirit-world, and shall have no fear of any coming change or separation; no tears or heart-aches will be known, only as things of the past, but we may rejoice together with joy unspeakable. Julia Thurston.

your questioner pars it. Diay not be with them constantly, yet some spirit-friend, some one who takes an interest in them, must and will be with them, and know of their most-sceret deeds, words or thoughts, they will seek to live in sea, mass, where I kept a grocery store for many years. (To the Chairmant) Now that I have freed would have the outside world think they do in my mind, I wish to thank you for the privilege, action.

Rev. F. C. Flint.

so I shrink net now from doing the same, Wherever I find a truth and feel that it will be of benefit to humanity I shall work most earn-estly to give that truth utterance and bring it anto hose who require it. I was formerly pastor of the Universalist church at Southbridge, Mass.; I was also a member of organizations in that place. I feel that this message will be received, and that it will become known that I have returned from the spiritual life because I felt it to be my driv to thus return and declare the truth. You will be kind enough to announce me as F. C. Flint.

beautiful place: I was met abd welcomed by my that the experience which I then had was of dear friends and loved ones, and am with them great benefit to me as a spirit, for I seemed to now. I find I shall be able to come back to have a better comprehension of things, and to earth, perhaps to do some good to those I love take them in, as it were, and make them a part here. After all, I am not so bally off as I might be. When I get over this little feeling of disap-during the last, nine months of my earthly life satisfied with my home in the other life—which is now in the mathematical the solution of myself; and thus I know that my experience during the last, nine months of my earthly life satisfied with my home in the other life—which is now in the solution of the solution is not provide the solution of the solution is not provide the solution of the is so very pretty—as are those whom I have found. They seem perfectly delighted.

Robert B. Ford.

[To the Chairman:] Do you keep open house or everybody? Well, that is very kind of you. It is a few years since I went out of the bodywent out by my own volition; committed sni-cide, as you call it, in consequence of a disap-pointment. I look back now, sir, on that expe-rience and say to myself. What a fool I was ! I know I was a fool, and I am willing to own up; but because I know this faci-for it is a fact-I cannot undo the deed, and I cannot say that I am particularly ill conditioned because of that rash act, although I have been obliged, or it seemed as though I were obliged, to drift around earthly scenes and conditions more than I cared to, which I presume was in consequence of my own folly. However, I have cut asunder those ties which have bound me down in the past; I am now somewhat free, and on finding myself thus I became clated, and thought perwent out by my own volition; committed suimyself thus I became clated, and thought per-bars now it would be well for me to come back to earthly scenes and conditions and speak to

OCTOBER 15, 1881.

am told I shall not always appear old. I always thought the angels were young and beautiful, and never had any appearance of age, or care, or trouble—but I did not think much about them, it was only vague and undefined. I wish to send my love to my friends, and fell them I must confess I was disappointed, and I have not entirely got over it yet. I have found a beautiful place; I was met and welcomed by my dear friends and loved ones and am with them

done for me in the part. I know what they have done to perpetuate my memory since I be-I hope those on earth who are near to me will
I hope those on earth who are near to me will
try to learn something of this spirit-world, as it
is called, and try to understand something of
the home they are to inhabit, for I do not wish
the more free as I did when they pass away; and
they certainly will if they do not try to learn
something while here. I send my love, and perhave done to perpetuate my memory since I became a disembodied spirit; and I am truly
grateful. I send my love to each one. I wish
that some one, or all, would give me an opportunity to come to them in private, and manifest. I have much to say that I know would be
of use to them ere they pass from the body, and
sometime may be able to come closer at
home, more privately, and give something more.
Perhaps I can; I would like to.
To the Chairman i I thank you, sir. My
mame is Sarah A. Hinckley. You will oblige me
if you send my letter to Mr. Henry K. Hinckley,
of Portland, Me. The gentleman is my husband,
sir.

[To the Chairman, referring to the medium :] This is about the smallest craft I have ever been called upon to manage; and, to tell you the truth, I hardly know how to proceed. Be-fore I came in, I had quite a story marked out to relate-quite a yarn concerning myself. I hope I have got it straight, for I despise a tan-gled one. I believe this is all straight, and so 'll heave ahead. 'Six years ago last April I passed out from the

body: or, to speak in plainer terms, I was washed overboard, and had to go out. I was of the Staten Island schooner called "William P. Briggs." It was at Lloyd's Neck where I met with my misfortune--a misfortune to the safety of my own neek, you understand. How-ever, I am not sure that 1 am right in calling ever, I am not sure that I am right in canning it a misfortune; for I have found a very good beeth, up top, and am not here to grumble and growl at fate. I have friends in Long Island, Staten Island, and places near by, and I just thought if I could send out a call to them it would do me good. I would blow a long blast, and a loud one, if I thought I could reach them. I will then at all you have. I will try, at all events. I want them to know I am confortably off: that I have been sailing The contortably off; that I have been saving bere and there upon new seas, and have been exploring strange countries and places. It is a work that has been of benefit and places. It is a work that has been of benefit and places. to me. I have not been idle; it has not been all placaure, except that placaure is found in labor. I have been cruising around, trying to assist those in need of assistance, and I think I have given scherer to some and perhaps a I have given shelter to some, and perhaps a little succor. I am not here to brag and boast; it is not in my line, and it would not look well, in coming back from another life; but if my friends only hear of me, and know that these

in coming back from another life; but if my friends only hear of me, and know that these last six years have not been spent in vain, and that I have sailed back to this port to give an account of myself. I shall feel mightly pleased. If they don't care to know anything about it, I shall not care, either. When I found myself rising out of the body, floating up from the water, I tell you it was a strange sensation. I did not know what to make of it. At first it was all confusion; then a sensation of numbness and unconcern took possession of me, and finally I aroused and found myself floating up, as it were, unhin-dered by any weight, and able to look around. I saw the schooner, and saw all the familiar ob-jects which I had often seen before. I saw the faces of those I knew, and still I was aware that I was not in the same condition that I was before. That didn't trouble me much, how-ever, so long as I knew I was all right. That was all I cared about, and I drifted off on an expedition by myself alone. All I can say is that I am satisfied : at the same time I am ready, willing and waiting to throw out a line to any of my old mates who desire help from this side or want to know something about up to any of my old mates who desire help from this side, or want to know something about up yonder. I am ready and within hailing distance. That is all 1 have to say. I thank you for permitting me to say this much. Capt. Wil-liam Pearsall.

Henry C. Wright.

Henry C. Wright. Well, Chairman, these seem to be troublous times. Finding myself present and interest-ed in the proceedings of the hour, I became tempted, and fell under the temptation, to step in and say a fow words. I feel profoundly af-fected by the magnetic influence of the atmo-sphere to day, and, understanding something of these things, I am not surprised; but, I tell you, I did not expect to experience this so fully. There is a magnetic aura passing out from countless individuals, to-day, in this land, in this city, all around you, a magnetic aura of

Walter Slicer.

To the Chairman: Well, sir, I went of To the Chairman: Well, sir, I went out of the body in an unexpected way, or rather hur-riedly. I was not prepared to go, by any means, and was not particularly pleased to find myself upon the other side of life. Still, I have found a very good world and very good people in it, so far as I have seen, and have no particular com-plaint to make concerning my treatment there. I was drowned; drowned in the San Andreas reservoir. It was not a death that I courted; I left a family, and have been with them some-what during the past few years. I have been left a family, and have been with them some-what during the past few years. I have been drawn back, as it were, from the other life to those who renahl in this, and a great part of my time has been spent in looking after folks in the bedy. Now, my ffiends, perhaps, will say that I have not succeeded very well in as-sisting them, if I have been looking after them: but they do not know all that has been going on. We on the write ide see seconded def on. We, on the spirit side, see somewhat dif-ferently from you on this side of the line. My wife, Mrs. Mary Slicer, might have thought, if she had known anything about it, that I was not helping her very much; but I have been able to assist her in ways she knew not of. It is true I could not prevent the fall which hap-pened to her some months since, when she broke her arm; but if the spirit-power had not a broke her and; but if the spirit-power had not a been there, something more serious would have happened. And so we have to do the best we can to help our friends; if we cannot save them all the ills and troubles in life, we may be able to avert many of them, or lessen their effects. I have been looking into this Spiritualism some-what during the last few months, and conse-quently have been attracted to what are called spiriterices. spirit-circles. I have seen some strange things: I have witnessed some very interesting ones; and altogether I feel as though I had gained considerable information. I have been attract-ed to different places, and I have been attract-people cavil and talk about spirits coming back, and question whether their statements are true or not; also as to the wisdom of their being al-lowed to come and speak so, provided they are the spirits whom they purport to be-and all the rest of it. I have thought much about it; I know it is only the would-be wise ones who speak in this way; and in place of spending their time in finding fault, if they wish to be of any service to a spirit, I would be very much obliged to them, for one, if they would hunt up my past, see if what I have said here is correct, and at the same time convey my love, my greet-ings and regards to my friends and family. They would be of some use to me, at all events, and possibly to some others, if they would do this: I am sure they are of no use to any one when they are finding fault. Excuse me for speaking so; I speak just as I feel at this mo-ment. My name is Walter Slicer. You may set me down as hailing from San Francisco. I

Lotela.

[To the Chairman:] How you do, Wilson brave? The big chief of the big talking-sheet said Lotela could come, and send greeting to Quina; she could come in the big talking-sheet. Onthal, she could come in the big talking-sheet. Please, to say that, Lotela has come as a mes-sage-bearer from the great spiritual band in the hunting-grounds, to bring greeting to Ouina, and blessings to Water Lily, and to say that the and blessings to water Lify, and to say that the great, grand, glorious work in the future is to roll on, and open out before Water Lify and Sapphire, and all the good braves and squaws, and go on and on to a beautiful success. And Lotela says to Ouina that the chiefs and squaws in the hunting-grounds give you strength to perform the beautiful work through your medy, and by and by when all the bares out course and by-and by, when all the braves and squaws here in this hunting-ground, who have received the bright assurances of immortal life, and have attained knowledge of spiritual things through you and your medy, pass on to the higher hunt-ing-grounds, they will meet and creet you with warm praises and blessings for the good which you have given you have given.

Lotela lives in the great hunting-ground, where the green forest waves and the bright flowers bloom; Ouina lives where the wild roses shed their fragrance on the balmy air. That is the spiritual home, but the banny and there come back to this hunting-ground to see the pale-faces, to bring messages of love and cheer, and to try to enlighten all who wish to know of their dear ones across the big waters. So we come back to greet you, pale-faces, and to say we will do all we can to bring you some-thing from the upper hunting-grounds. Tell Onina Lotela sends her love through the big talking-sheet, and will meet her in the hunting-grounds when the work is over.

There is a spirit here by the name of Rosa, who wants Lotela to say she brings her love to her medy.

Seance held Sept. 20th, 1881.

Mrs. Sarah A. Hinckley.

That was a good man who came; and the first one who spoke and prayed, seems to have been another good man, and if you have such people coming here I think it must be a good place. I don't know much about it, and I did feel, at first, as though I did not want to know anything about it : but now, as I come and look around me, I see so many who appear to be good, and some who seem to be working to help others to be good or to feel a sensation of pleasure, that I do not know but what it is best for me to re-

lurn, and léarn something about it. I do n't understand much about this other life. I thought I know a little about it before I died; I thought I know a fittle about to before I died; I thought I know where I was going to, but I found myself mistaken. It is only a few days, I think, since I passed from the body. I have not yet, become used to this new life, and if I do not succeed very well here, you will

When I passed out of the body—only a short time ago—1 at first felt as though in a half stupor; I could not realize my condition or surstuper; 1 could not realize my condition or sur-roundings, but very soon I began to arouse from this, and bok around. I saw friends who had died long ago, dear ones of my family, whom I mourned: but I did not see the place I expected to. It looked so much like this world, only more countritied than many places here, that I could not realize I had died and gone to heaven. At first I thought, in my disappointment, that I should not attempt to learn anything about it if I could not find what I had hoped for and longed for and been tanght I should find. I had no desire for anything. And then when I was told I could come back to earth and speak to my friends, I thought; Oh, dear me I no, no! I never can do that ! I never can go and tell them how disappointed I was. I never can say it was how disappointed I was. I never can say it was not true what I believed about the future life; this: I am sure they are of no use to any one when they are finding fault. Excuse me for ment. My name is Walter Slicer. You may set me down as hailing from San Francisco. I am much obliged to you, Mr. Chairman, for al-lowing me to come. **John Munroe.** [To the Chairman:] I hardly know how it is, sir, that I have been attracted, if I may so ex-press myself, to this place at different time Spiritual workl, for you would not comprehend them. We measure time by events, not hours press myself, to this place at different time Spiritual workl, for you would not comprehend them. We measure time by events, not hours press myself, to this place at different time Spiritual Philosophy. I cannot see how it is spirit after the spirit leaves the earthly form? that I have felt impelled at times to come here

after passing from the body: for in coming back into sympathetic communion with my dear mother, I could perceive her sorrow and löneli-ness, and it affected me somewhat. I felt sad that I could not bring her the peace and conso-lation which I knew she required, and which I knew could be imparted from the heavenly life. I felt sad that I could not open to her vision glimpses of the heavenly world, and the joy and the glory which are to be found there. And so many times I felt depressed and saddened: but many times I felt depressed and saddened: but that has been gradually passing away, and I am now happy in my spirit-home. I was my mother's only son; her "dear Willie," as she called me; and of course it was hard for her to and the initial of course it was hard for her to give me up. And yet, could she have realized as I did, after passing out, that the change only brought me closer to ber—that is, there seemed to be no wall of flesh between her spirit and mine—I know she would have rejoiced that the change came to me as it did. To-day I am glad to be able to come: glad that I can send an exchange came to me as it did. To-day I am glac to be able to come; glad that I can send an expression of my love; glad that I can manifest my sympathy and say it is all beautiful in the spirit-world, where a sweet home awaits her, where she will find rest and peace and happi-pess. I wish to say to my friends that Will is ness. I wish to say to my friends that Will is just the same as he was a few years back when he mingled with them in the body; just the same to all appearance, only that he has gained strength, health and vigor, and has been seek-ing to obtain information and knowledge coning to obtain information and knowledge con-cerning spiritual things. Sometime I hope to be able to come and speak to each one, and give some more particulars concerning my new life. I cannot say a great deal to-day, for I feel some-what as I did the last hours of my carthly exist-ence; but I feel that if I can just announce my-self and express my love, I shall have done well, better than many others will be able to do. My mother's name is Mrs. Emily A. Frank-lin. I am Willie Franklin, of West Medford, Mass. Mass.

Maria Lamson.

[To the Chairman :] As I look back, sir, over the past, I find that many years have elapsed, almost eighteen, since I walked and talked upon the earth; yet I have friends remaining in the atimest eighteen, since i wanted and taken upon the earth ; yet I have friends remaining in the form who, I feel, must still cherish my memory, and to whom I would like to bring some evidence of the truth of immortal life. So many years have gone by, material things have somewhat faded from my memory, and I have ceased to take an interest in worldly affairs, save where they concern my nearest friends—and even them I take more interest in what concerns them spiritually than I do in what affects them ma-terially, so I shall not say much about earthly things, preferring to let them fade as perisha-ble. I choose to speak of those things which are eternal. I wish my friends would seek to inter-est themselves in the great truth of immortal life. I know they have faith that they will live in the future, and that they believe in an im-mortal life, and have a vague feeling that they will meet their friends, and know them, in the future life, because they wish it to be so. But I want them to seek to know something more, so that knowledge may take the place of faith, that i truth eigend may take the place of faith, that

this city, all around you, a magnetic aura of sadness strangely mingled with one of indigna-tion and something even more pronounced, and tion and something even more pronounced, and it seems to fill the atmosphere and affect the returning spirit. These are troublous times, or appear to be so, in this country, as well as in other countries. You seem to be passing through a period of commotion, of disturbance, and I trust the experience will only leave you, each one, refined and purified. If it does so, the fire will not have been in vain; but as I look around me and take note of these disturbances and of these confusions that affect the people and seem to cunteract, to a certain degree, the spirituality which should flow downward from on high to bless and elevate humanity here, I feel to ask; When will the golden age dawn? When will it come to mankind, that love shall rule, when justice shall sway the people, and

When will it come to mankind, that love shall rule; when justice shall sway the people, and when all unkindness, oppression, and wrong-doing shall be shunned as vipers—when will that day dawn? I believe it is to be the era which will usher in the millennium. I believe it is to come, but you seem far away from it to-day. I feel that this experience which you, as a nation, are now passing through, is one that will elevate you somewhat toward that condition of things which is to be hoped for. I believe it is to pu-rify you as a people somewhat, by calling your attention to existing evil, by rousing you to the The second secon obliged to work in the harness, to govern your-selves and your nation, in honesty, justice and trutl

truth. Chairman, I have not anything more to say, only that I am happy in my work, happy in the spiritual world, glad to associate with any friend of humanity, and to coöperate with him or her in their special or general departments of labor, for the good of all. I send my fraternal greet-ing and love to each one. Henry C. Wright.

MESSAGES TO BE PUBLISHED.

Sept. 3. – Georgo W. Palmer; Joseph Chessman; Samuel Tryon; Charlle A. Cram; Georgo Jennings; Flying Leaf; Bestle Edwards, Sept. 3. – Mrs, Sarah F. Grayes; William B. Burgess; Clara Robinson; Joseph Bullus; Hiram Fitz; William Shep-ard.

ard, Sept. 30. - John Lawton; Mrs. Harriet B. Love; James Price; John Leonard; William Rollins; Mary E. Newman; Mattha J. Hardesty. det. 4. - Susan Ware; Ella Lapham; A. M. Ballard; Fred-erick Dunhar; S. J. Walker; Waltor M. Holmes; Mrs. Mary E. Long.

E. Long. Oct. 7.—Nelle Haskell; ArchbishopSpaulding; Abel Hunt; George W. Sands; Susan Pennell; James McCaslin.

Lord Byron thus describes [present tense li his utter contempt of despots, whether in politics or literature :

"And I will war, at least in words (and—should My chance so happen—deeds) with all who war With thought;—and of thought's foes by far most

Tyrants and sycophants have been, and are. I know not who may conquer; if I could Have such a prescience, it should be no bar. To this my plain, sworn, downright detestation Of every despotism in every nation."

The only safe and sure cure for Gravel or Uri-nary troubles is Hop Bitters. Prove it.

OCTOBER 15, 1881.

BANNER OFLIGHT.

Written for the Banner of Light. NOT APART. BY GRACE LELAND.

Two souls, who once were one in happier spheres beyond the sky,

Had met on earth, and recognized the blest eternal tie. While hand in hand they went their way through

earth's fair, pleasant fields, They heard a voice : "The flower that's crushed the

sweetest fragrance yields ! "

A pain, made up of dread and fear, lanced through each loving heart;

With agony too deep for tears, they knew that they must part.

Round him death's shadows gathered fast, till earth was lost to view;

She followed him far out toward heaven ere they could bid adleu !

And then-for him, a glorious birth into a life divine! For her, to make Christ's prayer her own : "Thy will, oh Lord, not mine !'

And is this all? Is now the story told of all their love-One struggling on through tears below, one blest in heaven above?

Not all; for-blessed comfort !- now death's shades are scattered far:

Heaven's gates are thrown wide open now, that once but stood "ajar !"

Clothed in his robes of light he comes in all the haste of love, To cheer the lonely one below, till they shall meet

above.

No loving ties are rent by death, no sad heart walks alone,

The "loved and lost" is still close by; the two are still but one!

How bright the light now streaming down from yonder glorious heaven t How sweet and blest the privilege that God to earth

has given ! Our loved ones come with messages all fraught with

love and cheer, And all earth throbs with new delight to know that heaven is near!

Sept. 1st, 1881.

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

The Closing Sessions-Memorial Service-Oration by G. H. Geer–Phenomenal and Philosophical Spiritualism-Memoranda.

Lake View Point, Schroon Lake, N. Y .- The closing sessions of the Camp-Meeting were full of interest. Services have been held daily, with but few exceptions, from Sept. 11th until Oct. 2d (inclusive). The attendance on Sundays has been large. Dr. Slade has received many callers on week days, and, as before stated in this correspondence, the exercise of his mediumship has created great excitement among the people.

On Sept. 20th Dr. G. H. Geer delivered an address on the death of President Garfield, referring in a touching and eloquent manner to the life of our Chief of State.

The meeting on Sunday, Oct. 2d, was largely attended, and the second camp-meeting at this place, which has been a success, all things considered, was brought to a close.

The election of Dr. Slade as President of the Association for the ensuing year is a source of profound satisfaction to all the friends. Next year the meeting will begin on Sept. 1st, and continue for twenty days. Dr. Slade has arranged to erect a neat cottage on the grounds, and many others have declared their intention of doing likewise.

Jennio Reed Warren has been very success ful in her seances, and has enjoyed, in a quiet way, the sojourn on the shores of beautiful Schroon Lake.

Mr. G. H. Geer's addresses have been able and scholarly productions. He makes warm friends wherever he goes.

MEMORIAL SERVICE.

On Monday, Sept. 26th, the friends assembled at noon and consecrated the hour as sacred to

stand. The speakers all referred to mediumship as the foundation of Modern Spiritualism. and earnestly suggested to all the value of the séance-room.

This is the proper course to pursue. There is no fundamental antagonism between phenomenal and philosophical Spiritualism. Without our facts technical Spiritualism, as such, would be worthless; without a rational philosophy these facts would lose their vital significance. Let medium and speaker coöperate in the work of promulgating the lessons of Spiritual ism.

CHIPS.

Good-by, Schroon Lake, until next September. Mrs. Mary Lovering's musical improvisations

have sold well. Elmer E. Gray, of East Boston, made his first

visit to Lake View Point this fall. Landlord Taylor is a happy man when a Spir-

itualist meeting is in good working order. Chas. Sullivan has been feted by his friends here and in Schroon village and Pottersville.

The season of 1881 can be set down as the most prosperous year for Spiritualist campmeetings on record. Dear Grandma Taylor felt badly as the

friends said "Farewell!" We shall not forget you, Grandma. Peace be with you.

The officers of the steamboat "Effingham" are genial gentlemen. They were highly

pleased with their scance with Dr. Slade. Mr. Ferguson and family, of Port Henry, N. Y', enjoyed the meeting. The dedicatory exercises at their tent were very interesting.

Mr. and Mrs. Jackson, of Camden, Del., made a prolonged stay at Lake View Point and ex-

pressed themselves as being delighted with the place. Miss Nellie Platt, of Schroon village, is a new acquisition to our ranks. She is an intelligent

young lady, and will be a useful worker in the cause. Capt. J. D. Cheney, of Schroon village, and

his estimable wife were frequent visitors to the meeting. "Tom" Cheney is destined to be a noted "driver" in the section.

G. H. Geer will go West from here to fill an engagement in Ohio, returning East in November. He will receive calls to lecture in New England. Permanent address, Greenfield, Mass. Keep him at work, friends.

Mr. Fowler, of Schroon village, an earnest Materialist, is meditating over the manifestations which he witnessed at Dr. Slade's cottage. The Materialists are being stirred as well as church members in this region by the meeting. Wanted: fifty families of Spiritualists to come

to Lake View Point in September each year. Parties desiring to build cottages can secure easy terms. There is a good hotel on the grounds; twelve neat cottages have also been erected. This place has a bright future.

Editor Grose, of the Ballston (N. Y.) Journal, and his charming daughter, Nellie, visited the "Point" a few days ago. They were delighted with the locality, its surroundings and the commanding view of the lake which is afforded from the hotel piazza. The Journal is edited with marked ability.

Arrangements for advertising this campmeeting early in the summer of 1882 are already perfected. C. F. Taylor, of the Taylor House, Lake View Point, said to the writer the other day: "The Banner of Light deserves patronage in its advertising columns for its elaborate reports of camp-meetings, and the officers of such associations should bear that fact in mind." CEPHAS.

Verifications of Spirit Messages. J. M. ARMSTRONG.

To the Editor of the Banner of Light :

Looking over the Message Department of your issue of the 24th of September I notice a communication from J. M. ARMSTRONG, late of Phil-

New Books.

WORKS OF E. D. BABBITT, D.M. The Principles of Light and Color.

Contains 576 royal octavo pages and over 200 beautiful en-gravings and colored plates, superbly bound and stamped in black and gold. This work develops not only the mysteries of the Light and Color that appeals to ordinary vision, but those more expulsite grades of hight and color which reveal the wonders of the spiritual forces... "Contains more remarkable discoveries than any other work of modern times. A new world hitherto un-known to medical men is hereopened up. "-Normal Teach-er, Indiana. "I think it impossible to estimate the value of these dis-coveries, for they open up an infinite field kitherto unex-plored."-Franklin Smith. "Frice, postpaid, \$4,00.

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Sphere; Condition of Bigoted Sectarians. CHAP. 4.—The Higher Heavens.—The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens. CHAP. 5.—The Higher Heavens (continued).—Heavenly Manslonsor Homes; Garments, Ornaments, and other Ob-jects; Employments of Spirits, Means of Supplying other Wants.

CHAP, 6.—Higher Heavens (continued).—Sunday Observ-ance; Titlesand Names In the Heavens; The Personal Ap-pearance of Spirits; Language in the Heavens; Prevision of Spirits; The Insance in Spirit-Life.

CHAP, 7.— The Higher Heavens (continued). — Wherein Spirits Differ: Marriage in the Heavens; Family Relations in the Heavens; Children in the Heavens; Animals in the Spirit-World.

CIA P. 8.—The Movements of Spirits; The Return of Spirits to Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth?

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CHAP, 10. - The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits.

CIAP. 11. — Visual Forception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand our Con-versation; Power of Spirits to Pass Through Solid Matter; Spirits in Relation to the Elements

CHAP, 12. – Materialization – Form Manifestations; Phan-tom Ships and Railway Trains; Rappings and Moving of Material Objects; Trance and Visions.

CHAP, 13.—Spirits in Relation to Animals; Do Spirits In-terest Themselves in our Business Attairs? There is Room in God's Universe for All. Conclusion.

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the memory of our arisen Chief Magistrate, James A. Garfield. After choice singing by Chas. Sullivan (with Mrs. Lovering as pianist), G. H. Geer spoke in substance as follows :

Gold or an imperial crown may give power, but the genius of merit, only, will make one truly noble. Bad men may be great characters, but the loyal, good and brave alone are honorable. Honor, then, is not the reward of Shylocks, nor of kings, but of a manly virtue-a virtue which comes from "wisdom in the service of justice, and genius in the service of truth."

To-day fifty millions of freedom's sons and daughters will mingle their emotions of sympathy with those of the bereaved widow and children of a loving husband and an affectionate father. To-day the civilized world is in mourning. Garfield living was honored. Garfield dead is lamented. No wild and frantic grief will mark our acts to-day, but a deep, heart-felt sadness is ours, intensified by the ignoble means by which our President's illustrious life was ended.

From a common station in life this noble man worked his way to the most exalted position in the gift of a mighty people. If we honor Garfield, let us adore this republic; for it is the home of the free, and a refuge of the oppressed. To pay our tribute of respect to the memory of our lamented President is a sad duty, in the discharge of which we creditably serve our nation. To-day let us more firmly bind our hearts together, and renew our fidelity as citizens of one of the greatest nations of earth. Never did a sorrowful and mourning country receive such world-wide expressions of sympathy as has ours. This is indicative of the growing favor of Republican government, and is cause for renewed courage and efforts in the direction of improvement. Let us not as partisans, but as American citizens, rally around this dear old flag, emblem of liberty, equality and justice, and chant a solemn requiem o'er the bier of our fallen chief, remembering him for the good he has done.

He has gone where pain and death will nevermore be felt. We will not think of him as prey for the worms of the grave; we will not think of the suffering President, but of Garfield, the noble brother, father and husband, at peace in his spirit home, there prosecuting his favorite pursuits. In his prosperity we were glad, in his adversity we sympathized, and in his misfortune we mourned; but, all things considered, in his spiritual resurrection we can but rejoice. Citizens, let us cherish as sacred the memory of our ascended President; let us strive to follow his example; let us teach our children that in him they will find a character worthy of emulation; and let us bid him good speed in the pursuit of knowledge and happiness, in that spirit-life into which he has just entered.

FACTS AND PHILOSOPHY.

One good feature of the meeting has been the mutual sympathy between the mediums and speakers. Dr. Slade, and the other mediums, have attended each lecture, and have refused to give seances during the formal services from the

Although the gentleman was not personally known to me, I am prepared to state that the communication is essentially true, and I have not the slightest doubt comes from the source

from which it purports to emanate. At the time that Mr. Armstrong met his death at the hand of an assassin (Hunter by name) I was connected with the reportorial staff of an influential Philadelphia paper, the office of which was next door to that of Mr. Armstrong,

when was next door to that of Mr. Armstrong, who was a music typographer. He was highly esteemed by the community in which he resided, and his sudden and tragic death created quite a sensation at the time, and is doubless will forebuilt the time in the fill s doubtless still fresh in the minds of Phila delphians. Hunter, the assassin, was also a man of some pretensions, moving in good so-ciety and moderately well off financially. By diplomatic proceedings he succeeded in securing policies on Armstrong's life for several thousand dollars—I think twenty thousand— and then devised a base scheme for the purpose of realizing the amount of insurance, a scheme which ended not only in derriving Armstrong of his life, but in bringing the assassin to the gallows.

By persistent effort and a liberal expenditure of money he succeeded in obtaining an accom-plice, who, by the tenor of the compact existing between them, was to strike the latal blow, but, as is often the case, the accomplice was more humane than the projector of the vile scheme, and at the last moment relented. It was in Camden, N. J., that Mr. Armstrong met his death, so to speak. He had by prearrange-ments, brought about by Hunter, crossed the nearts, brought about by Hunter, crossed the ferry from Philadelphia to Camden, accompa-nied by the assassin and his accomplice in dis-guise; on emerging from the boat he was fol-lowed, or to use a detective's phrase, "shad-owed."

It was a dark, dismal night, with but few peo-ple on the street, and as Mr. Armstrong wend-ed his way on an almost deserted thoroughfare, he was dealt a terrible blow on the head from babian with a batalat heavily for he was dealt a terrible blow on the head from behind, with a hatchet, bought especially for the purpose, fracturing his skull and causing death within twenty four hours. At the last moment the courage of Hunter's accomplice failed him, and he (Hunter), nothing daunted, approached his victim stealthily and himself perpetrated the horrible deed : a deed which I recall to memory with a thrill of horror, and for which Hunter was executed in Camden, after an impartial trial and conviction by a jury of his countrymen.

of his countrymen. The dates given by the controlling spirit are The dates given by the controlling spirit are, to the best of my remembrance, correct, and the communication is wrought with interest to me, knowing as I do the main facts in connec-tion with the case, facts which the controlling intelligence so generously refrained from giving in detail, but which I have thought advisable to briefly mention, by way of substantiating my claim to the genuineness of the message. GRO, F. A. ILLIDGE.

GEO. F. A. ILLIDGE. New Haven, Sept. 27th, 1881.

OLIVER B. ELDRIDGE.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I can bear testimony to the truthfulness of the spirit-message of OLIVER B. ELDRIDGE, printed in the Banner of Light of Sept. 10th. He was an old acquaintance of mine, and lived in West Springfield, Mass., where he was well known. He was pecuniarily in good circum-stances, being a well-to-do farmer, and respect-ed by all who knew him, but, to the surprise of all, committed suicide by hanging himself, the reason for which act he explains in his message. reason for which act he explains in his message. Yours for the truth, L. PHILLIPS.

Physicians of all schools use and recommen Hop Bitters; take their advice.

Conclusion. The author, in his introduction, says: "The problems of the ages have been, What are we' Whence came we' and Whither are we bound? Of these the last is the most mo-mentous, and it is the object of this work to add in the solu-tion of this problem, so that other investigators may be as-sisted in a dvancing a step further, and in their turn en-lighten the paths for others who may succeed them in ex-ploring the realities and mysterles of that world to which we are all hastening, and of which even a little knowledge may be of sorvice in preparing us for our introduction to it." Cloth, 12mo. Price \$1,25, postage 10 cents. For sale by COLINY & RICH, Prince 20

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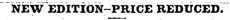
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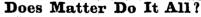
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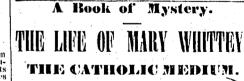
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MAGNETISM, CHAIRVOYANCE AND DE-MONISM.

Dr. Brittan's Answer to Rey. Dr. Graves. How commentators each dark passage shun, And hold their farthing candle to the sun."

- Young Although the March Street Phase

I am indebted to one of your citizens for a opy of your journal, containing a letter from Rev. Dr. G. R. Graves, descriptive of the method and results of his investization at a single seance with Mr. Foster, the well-known test-medium. This occurred long ago, and the letter was originally published in the Memphis, Appeat, in January, 1873. The Press compliments Mr. Graves, by saying that he is "one of the most distinguished divines in the United States." It appears that our venerable brother, Rev., Dr. Samuel Watson, has been giving lectures in the Southwest on the one universal gospel of spiritualism, and that his demonstrative facts and cogent reasonings have stirred the elements. of the effete, theologies, and deeply moved, the souls of their defenders. It seemed to be necessary that some one should meet the Southern champion of the New Dispensation, who had so deeply wounded the adversary. The presence of one so thoroughly imbaed with the spirit of truth as Dr. Watson is known to be, could scarcely fail to discover the enemy, and leave nim naked for the world's observation. According to Mitton, Ithuriel and Zephon, two bright and heavenly detectives, were sent-under a divine commission from Gabriel-to search all (Paradise for Satan (the adversary), and they found him ; precisely how and where is thus dewithed in the language of the poet i

squat like a toad, close at the car of Eve. Assaying by his devilish art to reach The organs of her fancy, and with them forge (Rusions as he list, phantasms and dreams; Or if, inspiring venom, he might taint The animal spirits. Him thus Intent, Ithuriel with his spear Touched lightly, for no falsehood can endure Touch of celestial temper, but returns, Of force, to its own likeness,"

some one was wanted to break the spear of Thuriel: but there was no valiant soirit incarnate at Van Buren, in Arkansas, who could give assurance of his ability to resist the "touch of celestial-tempered" weapons. And when no one was found worthy of Bro, Watson's steel, it came to pass that they explored Memphis. and resurrected the dead letter of Graves ! This might suffice to dull the weapons of all ordinary warfare, but it is powerless to either blunt that celestial spear, or turn the edge of "the sword of the spirit."

Seriously, while Mr. Graves's letter is toubt a conscientious statement of the details of his very limited experience, it is mainly devoid of interest. There is nothing offensive in its spirit ; and there is nothing in it to shake the confidence of the feeblest disciple in a sinthe fact or principle of Spiritualism. Indeed, be opposition is so weak and shaky that if it had a soul to feel, it would certainly move us to compassion. It is proper to observe that Mr. Graves was not satisfied with the results of his" in respect to matters of fact, names, etc. George Suider claimed to be in the spirit-world an hour after the Doctor had dined with him. her middle name ; and it is said that her chirography booked as if it might have been written by Horace Greeley"; and, he adds-by way of explanation "was written backward and bot-'om unward." The most remarkable thing in this connection is if the spirit's chirography really inverted or right side promise on the universal salvation of a very limithe spirits will only join the church, and

But there is no proper reason for giving names | ternative but to look within the rull for the inof persons to the great principles of Nature. I recall but one other notable example in which this is done. The electricity generated or disengaged, by chemical action, is called Galvan-

BANNER

ism, in honor of the Bologna anatomist and physiologist Galvani, But we might as well call electricity in another form, Franklinismbecause the American philosopher experimented in the science, and is credited with demonstrating the identity of lightning and electricity -as apply the name of the Vienna Doctor to the subtle electro-magnetism of animal and human bodies. We do not name Gravitation after either Kepler or Newton. We never speak of Geology as Lyellism, nor is astronomy made to bear the name of some Chaldean shepherd, an Egyptian priest, Ptolemy, Copernicus, Galileo, or any modern scientist. For want of a better name, let us call the agent referred to by Rev. Dr. Graves, Vital Magnetism, to indicate that the subtle principle belongs essentially to life, and is reculiar to the forms of animated nature. And what does Mr. Graves know about vital, minual, or human magnetism? Evidently very little : not enough to either enable him to give us a proper definition of the words, or to characterize the principle, by the use of appropriate terms. Now, what are the powers of Vital Magnetism? Under the direction of human intelligence it is capable of producing a great va- , ter of the beings to whom it was applied, then riety of physiological and psychological phenomena, on and through the bodies and minds of susceptible persons. It may exercise supreme control over sensation and volumtary motion ; influence all the involuntary functions and processes of the living body, by accelerating or retarding molecular, chemical, arterial and cerebral action, so as to arrest disease and restore the vital equilibrium, when, from any cause, it may have been temporarily interrupted. This tion. power over the nervous circulation enables the operator to govern the distribution of the ani-

mal fluids : to excite and subdue all the passions of human nature; and to determine the specific character of the impressions made upon the brain and the mind of the subject through the

nerves of general and special sensation. In many cases the skillful exercise of this power is sufficient to chain the strongest man; to great-. ly intensify and wholly suspend sensibility in the subject ; to allay nervous irritability, remove pain and induce sleep; to stimulate thought, and inspire dreams and visions ; and, here and there, it lifts the veil of oursmostality and reveals the invisible world to the conscious soul.

What are the natural and inevitable limitations of this power? On this question allthoughtful observers must agree. The first cardinal fact which arrests the attention of the scientific investigator is that the second phases of the phenomena are restricted to the forms of human and animal existence. The unorganized elements of matter, the forms and substances of the vegetable and mineral kingdoms-in short, all the objects of the inanimate creation. are beyond the reach of this agent. Vital magnetism cannot read and spell; it cannot teach the ignorant; it cannot rap on a table; it will not move a bowlder; it rings no bells above of r reach; it never lifts any ponderable body;"it does not unlock doors, either with or without keys; it is not able to play on musical instruments: it is neither a poet, an orator, nor a metaphysician; it does not draw portraits, and interview. The spirits made several mistakes never quotes scripture. Vital Magnetism is dumb, and will not account for the mysterious voices; Magnetism is destitute of sensibility, and cannot be insulted; Magnetism is blind, A spirit claiming to be his wife stumbled on and can no more see what is in our minds than electricity, hydrogen gas, or common air can be expected to exercise this function of sentient heing.

Can Clairvoyance perform any of the things embraced in the foregoing specification? I anso much resembled Horace Greeley's that he, swer, it cut coursy proved this it is utterly powerswey, it can clearly perceive what is passing in the Dr. Graves, should be able to determine whether less to produce any one of the results or effects Another grave objection is found in the fact two French words, *clair*, clear, and *royant*, to of his discovery that *De spirits ar not Orthodor*; but favor- to use his own language "the doc-trine of the universal salvation of all." This is the aid of spirite on outward obtrine of the universal salvation of all." This jects. It is the gift of spiritual perception—the may be slightly tautological; and we are left power of inward sight—by which we clearly disto infer that if the spirits will consent to com- cern things beyond the range of ordinary vision creatures too minute to be perceived through ed number, their doctrine will be more accept-able to "this nost distinguished divine." If the mortal instruments of sight; and the beings who are rendered invisible on account of the extreme sublimation of the elements which enter into their composition and structure-the on all whom they judge to be the enemies of ; forms of the Spiril-World. Of course Clairvoy-God, they will soon get a hearing before our ance can no more move an object, or produce a roligious society, and their teachings may come I sound, than the faculty of natural vision exerto be respected as the revelations of infinite cised through the physical organs. Every child knows that he may gaze all day at the natural There is nothing further in Mr. Graves's letter and artificial objects outside of the schoolto either arrest attention or invite comment, room, and never move one of them a hair's It is true that the human mind, acting through the delicate and powerful agency of animal electricity or vital magnetism, may produce very remarkable effects on the constitutions of men and animals ; but that nower is forever restricted to creatures endowed with sensation and voluntary motion. Made potent as possible by the utmost effort of the human will, it is still powerless to influence the inanimate creation. It could never bend a blade of grass, stir a single leaf in the forest, ripple the waters of a waveless pool, nor check the movement of the most delicate chronometer. The psychological phenomena which depend on the executive power of the mind--concentrated on the sensitive subject, and acting through the subtle magnetism of the living body-may be produced agreeably to the same psychological laws, by minds in the flesh and in the spirit. Other things being equal, the mind that is no longer subject to mortal limitations may be able to produce the more remarkable effects, and for the reason that the unfettered spirit may more completely interpenetrate the whole body and mind of the subject. Whether the operator be visible or invisible, the phenomena depend on the same general laws of mind and matter, and the effects are by no means dissimilar, either in their essential nature or superficial aspects. Whether in or out of the body, the human mind is possessed of the same faculties, affections and susceptibilities, and the effects it is capable of producing on kindred natures in this world have, therefore, not only a common origin, but a mutual likeness. Let it be remembered that wherever we witness the illustrations of this power, we have the evidence that there exists an inspiring mind somewhere; and rational Spiritualists are not accustomed to refer the phenomena to invisible agents, when a visible operator can be discovered.

telligent actors who direct the shifting scenes in the divine drama of our mortal and spiritual existence.

OF

There is nothing remaining of this writer's assumptions but the demonology to which he refers all the manifestations which are not produced by what he calls "animal mesmerism" and clairvoyance. We have already illustrated the nature and scope of these alleged sources of the phenomena, showing, by reference to their limitations, that they can only by a possibility he made to cover a small part of the facts of Spiritualism. All that remain are attributed to "demonism." If by demons the gentleman has reference to an assumed separate order of intelligent beings-neither men nor geds, but devoted to the work of infernal mischief-I deny the existence of any such beings in either heaven, earth or hell. If this is the accented hypothesis, the Rev. Dr. Graves cannot decline the onus probandi ; and we know very well that no evidence can be derived from either fact, law, or reason to support such an assumption. But if the gentleman accepts the alternative idea or conception of the nature of demons, entertained by the ancient Greeks, namely, that they were the spirits of departed human beings, and that the word does not express or otherwise indicate the inherent qualities and moral characthere can be no further dispute. This is indeed the only view which can be triumphantly defended, and it involves a concession to the Spiritualists of the whole ground of the controversy. The Greeks believed in both celestial and terrestrial demons, or pure and impure souls of men, and their continued influence in human affairs: and the spirits of our time exhibit all degrees of human intelligence and moral eleva-

In attempting to enlighten the cold skepticism of the religious world on the subject of a Spiritualism-if I may be permitted to slightly. modify the words of the poet-Mr. Graves is

about "As much at Issue with the summer day As if he brought his taper out of doors." S. R. BRITT

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primity institutions to at abound in the spheres of spirit-life in near proximity to earth. Emily is conducted through these, slowly advancing, step by step, to higher conditions. She meets those whom she was familiar with upon earth : those whom she was familiar with upon earth ; visits them ; sits in their homes, and converses upon earthly events. She meets her who, as "the phantom form," appeared so frequently at her side in material life, and the mystery of personality is revealed. Disappointment no longer grieves; regret is a thing of the past; and, conscious that all that had been was needed to establish all that is, she becomes happy in the thought that all that is to come will be for her best good, and enters upon her new labor, that of bettering the condition of unfortunate spirits. bettering the condition of unfortunate spirits, with hope and strength, going forth contin-ually upon missions of mercy. The narrative closes by counseling all to seek spiritual cul-ture; to crown life with love and charily, and

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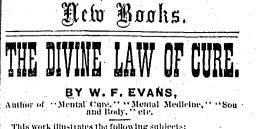
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except what is embraced in his concluding par- breadth. agraph, which I copy as follows:

'I wish to say to your readers that this test interview confirmed me in the positions I have heretofore presented to the public, that animal mesmerism has much to do with Mr. Foster's performances, clairvoyance some, and demonism will account for the rest. He performs some unaccountable things. I must confess.* The bloody writing on the back of his hand is by far the greatest; but much connected with Spirituallsm that was deemed miraculous a few years ago is now explained, since magnetism and mesmerism have come to be understood, and so the blood-writing may be in years to come."

Rev. J. R. Graves, D. D., of the Baptist church, aspires to something like originality, when he attempts to treat of "animal mesmerism." True, a little more than a century ago, F. Antoine Mesmer, of the Medical faculty of Vienna, attracted considerable attention to the phenomena of animal or human magnetism, which he used as an auxiliary in his practice of medicine. Ten years later the French Academy appointed a committee to inquire into the subject; but failing to feel, see, taste, smell, measure or weigh the subtle, wonder-working fluid which Mesmer supposed to exist, the committee reported that there was no such thing as "Animal Magnetism." But the facts continued to multiply, and command attention in different parts of Europe. Cuvier, Laplace, Humboldt, Coleridge, Dugal Steward, and many other distinguished names, became identified with the new science. In 1831 its claims to a place among the accredited sciences were duly acknowledged in the report of the scientific commission, appointed, if I mistake not, in 1825. Skepticism reluctantly gave up the ghost. The invisible, pain-destroying agent was admitted into the hospitals of Paris and London, and a Professorship of Animal Magnetism was established in the, Med-Ical College of Berlin.†

• After assuming to account for all the facts by attribut-ing some to mesmerism, others to clairvoyance, and the reat (this comprehends all that remains) to demonism, be is obliged to "confest" that there are "some unaccount-able tilings." To evade the force of these he takes a leap into the darkness of conjecture.

Into the narkness of Conjecture. i The discoveries of Messmer and his desterous use of the power, gave him an enviable position and a commanifug influence. He had many distinguished pupils in Paris', re-ceived large sums for his course of instruction, and was professionally employed by the principal nobles at the court of Louis X VL.—See the author's Philosophical Treatisc en-titled Man and his Relations, Chap II.

1

Every enlightened Spiritualist knows there are numberless examples in which it is not only impossible to find the psycho-magnetic operator within the sphere of visible existence, but the conditions and circumstances are such as to preclude the hypothesis of a mundane origin. In all such cases, the rational mind has no al-

thus be prepared to appreciate the ever-increas-ing beauty and glory of spirit-life, when they are called to enter upon that state of being.

SUPERSTITION, AND THE DEAD PROPHECIES FOR 1881-1885. By J. S. Daggett. Published for the author at 654 Broadway, Albany, N. Y. A namphlet of sixty-three pages, in which are transpire during the perchelion of the planets, including the Mother Shipton poem, in which, among predictions of wonderful things to occur, the end of the world is appointed to take place in 1881. A belief in all these is attributed to superstition. Omens, several of which are mentioned, are placed in the same category, and science is claimed to be the great dispeller of the clouds that darken the pathway of man, which darkness causes him to live in dread of "coming events which never arrive." The sub-ject might be more claborately treated, but the work is very good so far as it goes.

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BRICKS WITHOUT STRAW. A Lecture by Geo. Chainey. No. 2 of Vol. 2 of "The Infidel Pul-Chainey published by Geo. Chainey, 51 Fort Ave., pit," pu Boston.

THE NATURE AND EXISTENCE OF MATTER-By Edward Randall Knowles. Lately published in the Kansas City Review. Pascong, R. I.: Ga-zette Printing Office.

THE MORTALITY OF THE SOUL AND THE IM-MORTALITY OF ITS ELEMENTS. By A. Snider de Pellegrini, author of "Les Mystères de la Créa-tion dévoilés," etc. Second edition. New York : D. M. Bennett, 141 Eighth street.

VACCINATION. A Letter to Dr. W. B. Car-penter, C. B., etc. By P. A. Taylor, M. P. Lon-don: E. W. Allen, 4 Ave Maria Lane, E. C. REPLY TO REV. J. R. GRAVES ON SPHIITUAL-ISM. By S. R. Miller. Minden, La., Democrat, print. print.

A pamphlet of 16 pp., entitled "PLAGIARISM," tc., and embodying "Three Sermons," by W. H. Burr.

THE DECALOGUE in the Light of To-Day. Translated from the French by L. Gregoire Ysola. Pamphlet, pp. 12.

85 There is a long line of fanatics extending from the time of Jesus, reaching from century to century, marching on from age to age, with the banner of the cross over their heads and the banner of the cross over their heads and the gospel on their tongues and fire and sword in their hands. The last of that apocalyptic rabble have not yet passed by. The clouds of darkness hide them. What need to tell of our own fathers: what they suffered; what they inflicted? Their crime is fresh and unatoned. —Theodore Parker.

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Nover Lost. One Woo is Past.

One Woo is Past. Outside. Over the River They're Waiting for Me. Over the River I'm Gaina. Passing Away. Parting Hymn. Ready to Go. Star of Truth. Silent Holp. She has Crossed the River. The Land of Rest. The Sabbath Morn. The Silent City.

The Silont City. The Silont City. The Angels are Coming. The Lyreum. We'll Meet Them By-and-By. We'll Meet Them By-and-By. We'll Anchor in the Harbor. We'll Anchor in the Harbor. We'll Anchor in the Harbor. We'll Beyond Them All. We'll Direll Beyond Them All. Waiting to Go. Waiting on this Shore. "My, 35 cents, postage free: paper. cen "My, 35 cents, postage free: paper. cen "My, 35 cents, postage free: paper. cen Bound in boards, 35 cents, posinge free: paper. cents, postage free: 12 copies paper, \$2,50; 12 copies boards, \$3,60, 6 copies boards, \$1,76; 25 copies (paper) and upwards to one address, at the rate of 30 cents per copy. For sale by COLBY & RICH.

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Or, Spiritual Experiences of JULIA CRAFTS SMITH, Physician, assisted by her Spirit Guides,

b) Splittant Experiences of FULR CRAFTS Smitth, Physician, assisted by her Spirit Guides, Is a very interesting work, and one calculated to impress the septe and unbeliever with the traits of Spiritualism. The first three chapters are written by the father of Mrs. Smith, in spirit-life, and periary to some extent his life on carth, his entrance into the spirit-world, his meeting with friends who passed away years before, efforts made by him to cause his presence to be recognized by his family on earth, and the mode of proceeding adopted by him to develop the medlumistic qualities of his daugher, and induce her to consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity, Then follow : The consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity. Then follow : The consecrate her file to the good of humanity of her experiences, and that seemed to have a care over her. This volume is a record of many of her experiences, and the volume is a record of many of her experiences, and the of Danger, Visit to Sick Man, What Is Saw, No conset, "Sam, Wall & Wat he Told Me, Would Stand Hy, Warn Me of Danger, Visit to Sick Man, What Is Saw, No cross, No Grown. How I've been Answered when Tiredof The volume, the file of the flow of some and Return- return, Destiny, Second Sight, The Gift of septer, Obsession, Casting Out Evil spirits, Actual Expe- rienes, Andtium, Destiny, Second Sight, The Gift of

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Identity of Primitive Christianity

RULES

LIGHT. BANNER OF

OCTOBER 15 1881.

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Passed On:

From East Boston, Mass. on Monday, Oct. 34, Mrs. Fran-ces E. Wedger, wife of C. W. Wedger.

From East Boston, Mass., on Monday, Oct. 31, Mrs. Tran-ces E. Wedger, wife of C. W. Wedger. Mrs. Wedger was the oldest daughter of the late Capt. John J. Sullivan, who was favorably known during hisearth-ity caver as a skillful member of the fraternity of Boston pilots. Mrs. Wedger was also the beloved sister of Charles W. Sullivan, so well known to the Spiritualists of New Eng-land and the Middle States. The discase which proved fatal in her case was of a typholdal type, and her linness was but of sho t duration. She was a Spiritualist of the most profound convictions: was always pleased with an opportunity to at-tend searces; and up to the last of her conscious utterances was firm in the fath. The functions was always pleased with an opportunity to at-end searces; and up to the last of her conscious utterances was firm in the fath. The functions was always pleased with an opportunity to at-end searces; and up to the last of her conscious utterances was firm in the fath. The function is a structure of the solid of the searces of the searce of

The Fourth Annual Convention

Of the New England Anti-Death League meets in Science Hall, 72 Washington street, Boston, Sunday and Monday, Oct. 3d and 24th-three sersions daily, 2, H. Swain, Rev. J. M. L. Bahcoek, Prof. A. P. Barnes, Dr. P. A Field, C. M. A. Twitchell, E. H. Heywood and other speakers are expected to be present. *Per Order.*

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONN. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Read, Dakton, London, E., England, Mr. Morse also keeps for sale the Spiritual and Beformatory Works published by us. COLIY & RICH.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 54 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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Banner of Light BOSTON, SATURDAY, OCTOBER 15, 1881.

12

B. H.

Spiritualist Meetings in Boston.

New Sim Hull, "The Shownant Spfritting Lyceann facely (this for), the Frement Street, every Sunday at heg X, M-

Prine Temorial Hall, children's Progressive Ly-oum No. the tests seeds even Sanday morning at this ball, type teststict, commencing at the office. The pub-he month y instead, F. L. Unland Conductor,

Berkeley Hall, I Berkeley street Odd Fellows'

Building 1. Friesperford Model geswerty Sunday at 1976 A. Mard die Anlandetwery Probast of LG et M. Saciell'Ob-cert frees studies in the twenth at 175 p. M. President and Leething, W. J. Colyther next are 1993 formulas Avenuell. Transperior and Security Connectivity By teams at the Street, The public or firstly Avrend to an the errythesis.

Frederica and Se below, conserve negressive recovery freet. The policies of a Dynamical total the services." Engle (1a): Spectral Meetings are held at this half, by Washington, street, contert of Essex, every Sunday, at as y, w, and as and C.S. P. W. Else, Colds, Seeaker and Compactor, Meetings also held Wednesday afternoons at

Pythinn Hall, 176 Tremoni street, Meeting every unday eternosin at 2% of clock, Dr. N. P. Smith, inspira-

But spaces Science Boll, 712 Washington street, Spiritual orthogy every Tuesday, at GP, M. W. J. Folyme replies

methods every thesday, at 0.0, M. W. J. Cowhile replies hope the sunder inflate of his spirit galdes. No. 519 Columbus Avenue. - There will be held every thesday a quarter before a N. W. at this place, a Precise children the ejenst conference Meeting for the consideration of a majority to the forence of the consideration

Mystic Hall, Charlestown District, Meetings are

Choicea. The splittual Association holds mosting set 3 and 1. I. W. In Temps of Henor Hall, Old Fellus, Barada Constant, Buttantin, Car Santan, New Sanday attention, conference in the eventing W. J. Coxt is write-puter to a fermion with eventing W. J. Coxt is write-stanting a fermion. Science in What Fruit may splittuate in the April fellus heat ratio. Near Fruit may splittuate

New Env HALL-We trust the workers in

the Locam movement throughout the country

were gretified with as large an audience and as

well filled groups as it was our good fortune to have on Sanday, Oct. 6th. The day was time.

and the many visitors pronounced the exhibition the school gave to be one of its best. There always is a great spring tion in working when

the particle approach to your wait. It was our pleasure on Sunday to have as a guest Mr. Chas. W. Gardner, of Pertsmonth, N. H., who was on

a visit to Boston for the purpose of obtaining information as regards the formation of a Ly-

centre, as he progress to organize one in his own city. We are always, happy when we hear of a

new Lyceum coming into existence, as it proves that the people are awakening to an interest in

the welf are of the children. After witnessing the evercises Bro, Gardner offered temarks of gratification, and stated he should return to his

fratheritation and stated he should return to his home well pleased with the snee ess of his visit. Chaptein Damon referred in teeling teneatks to the passing to splitt-life of Mrs. Wedger, sister of Mr. C. W. Sullivan. The exercises were opened with selections by

The exercises were opened with selections by the orchestra. Then came singing by the Ly-ceum. Silver Chain' realition, the Banner March, recitations and yearl and instrumental music by the following pupils (Emma Ware, Ernest Fleet, Jennie Beal, Cora Packard, Emma Abhott, Little Blanche only two years of age, and a predigy, Bessie Brown, Hattie Young, 'Annie Folson, Gracie Barroughs, and Master Fred Cooley. Physical Movements, reading of a more followed with on involution, by Rey

a poen, followed with an invocation by field Norwood Damon, and glosing with the Target

Norwood Damon, and 'closing with the Target March. The annual Harvest Sunday will be celebrated the last Sunday in this month. The Lycean have voted to hold a three days' con-ventiation this city. The matter is in the hands of an active committee, what will in a short time make known their plans. Lyceum enter-tainment and dancing every Tuesday evening. J. B. HArcut, Ju., Screeting Sharmont Spiritual Lyceum, Baston, Oct. 10th, 1881.

PAINE HALL-October 9th was a glotious

day inside as well as outside of the hall; at an

early hour the four rows of settees on each side were filled and the exercises commenced on

time. New members are being rapidly en-rolled, and we are happy to say that there is no lack of workers. The hall will soon be too

small to accommodate these desirous of wit-nessing the work of a spiritual Sunday school.

that Spiritualism in Boston is not in full flower:

Lycenin No. 1 is growing, and its power for good cannot be calculated; its finances were

never in better condition than now, and the

Association is officered with true men and women who work in harmony for one great

With two domishing Evenues, who shall say

Lustica, Oct. 10th, 1881.

for the relating to the elevation of the race, to which for funnanity, without regard to see tor party, are

turality afternational

were present at the rooms, 718 Washington street, Friday, Oct. 7th, and were welcomed by a few appropriate remarks by the President, who conappropriate remarks by the President, who con-gratulated the ladies upon the anspicious cir-eum-stances attending the Society as it renewed its work after another vacation. The meeting then became conversational in its character, and then became conversational in its character, and various remarks were made and wishes express-ed for the future good of the "Aid." It was con-chert that, in reviewing the past year as So-cherty, it is indebted for much of the prosperity enjoyed to the offerings of test and inspiration-cherty in the second data is pratically as the times to bury with the warrior all the trophics of the field-the scalps, the wampun, all mediums who have and water and respiration-the institute of the media the scalps, the wampun, the institute of the media the scalps, the wampun, the institute of the media the scalps, the wampun, the institute of the scalps, the wampun, the institute of the scalps, the wampun, the institute of the media the scalps, the wampun, the institute of the scalps, the wampun, the institute of the media the scalps, the wampun, the institute of the scalps, the wampun, the wave the trophics of the scalps, the wampun, the institute of the scalps, the wampun, the wave the trophics of the scalps, the wampun, the institute of the scalps, the wampun, the wave the trophics of the scalps, the wave the wave the trophics of the scalps, the wave the wave the trophics as the scale the scale the scale the scale the scale the wave the trophics of the scale the scale the scale the wave the trophics as the trophics of the scale the scale

On Sunday last, Oct. 9th, at Berkeley Hall, W. L Colville's subject at 10:30 A. M. was, "The death Spiritual Temple—How we may Build It." The speaker urged the importance of public assem-and (blies for the purpose of uniting spiritual forces then then and bringing spiritual powers to a focus, but in far stronger terms pleaded for the recognition of the human body as the living temple of God and the home as of more importance than the school, the church or any public institution. At 3° , M_{γ} , M_{γ} his subject was, "Spiritualism as the Feolyer of a New Social Order". The becture

Half are proving very interesting and instruc-tive; the attendance increases each week. Questions of general interest are solicited, and will be answered as far as possible by Mr. Colville's guides. Exercises commence at 8 P. M. promptly,

On Tuesday afternoons at 3 o'clock W. J. Colon Theshay afternoons at a o clock w. J. Col-ville is delivering a course of instructive con-versational addresses on Mesmerism, Marnet-ism, Psychology, the Gitt of Healing and how to Develop it, and cognate subjects, in Science Hall, 712 Washington street.

Mr. Colville lectured to a very attentive audience at Pigeon Cove, near Rockport, Mass., on Thursday evening, Oct. 6th, upon "Epes Sarsent as a Student and Exponent of Spiritual-ism." The subject was suggested by a personal friend of Mr. Surgert after the becturer had taken his seat on the platform. The address occupied an hour and a half in delivery, and ended with a fine poetical tribute to the life and labors of that noble exponent of Modern Spiritualism. The lecture resulted in great good to the cause of Spiritualism in that locality: the attention of many, among them a large number connected with two liberally disposed churches, being specially drawn to the subject.

Mr. Colville wishes to correspond with socie-Mr. Corvine wishes to correspond with socie-ties, or reliable private individuals, within easy access of Boston, with reference to the delivery of bectures out of town during the week. His services can be secured for Wednesday or Thursday evenings on very moderate terms, as he wishes to help on the cause wherever he can do so. Address for all particulars 519 Columbus account.

he wishes to help on the cause wherever he can do so. Address for all particulars 519 Columbus avenue. In the afternoon he read a passage from the writings of Theodore Parker, and based his re-marks upon thoughts contained therein. In the evening he lectured at North Hyde Park upon "Life in the Spheres." Mr. Fuller speake again at Morrisville next sunday. Oct. 18th, 19th and 20th he will lec-ture at Charlestown, N. II. He may be ad-arcsed at Cady's Falls, Vt. At 3 p. M. on Sundays an interest increasing. At 3 p. M. on Sundays an interesting conference meeting takes place, and at 7:30 p. M. some pop-ular lecturer occupies the desk. On Fridays the Ladies' Aid Society do a good work and en-joy a social re-union. W. J. Colville lectured last Sunday at 7:30 p. M. and will again next Sunday, Oct. 16th, at the same hour: the sub-ject will be, "What Fruit will Spiritualism Bear in the Near Future?"

the Editor of the Banner of Light:

instructive.

For over an hour the audience was treated to an uninterrupted flow of ideas which thorough ly riveled the attention of every one present. The lecture was a perfect resume of the great work Spiritualism has done and is still doing in opening up new, fields of thought, stimulating inquiry, and enlarging the sphere of scientific research The convincing power of the phenomena was briefly referred to, showing how it accomplished what the churches failed to do, viz., satisfy skeptics of a future life. It has modified the views of scientists as to the nature of matter; revealed the existence of psychological powers; demonstrated that the spiritual body is a reality now; revolutionized the thoughts of theolo-gians with regard to the body, proving that, instead of being vile and a curse, it is beautiful and necessary; when rightly used as the instru-ment of the expression of the soul's purposes it is found to be the means to the end, viz., the development and education of the soul. In-stead of the old idea of innate and total depravity, Spiritualism has given the nobler thought of the native purity and goodness of every heart, requiring only favorable conditions for full manifestation. Instead of regarding labor as a curse, the result of Adamic disobedience, Spiritualism teaches that life is for use, the talents entrusted to our keeping to be wisely employed, thus dignifying labor as the means of enlightenment, training and progress; work, self-culture, and self-conquest constituting the divine trinity by means of which health, power senecturing, and seneconducst ronstructing the divine trinity by means of which health, power and freedom, are to be gained. It destroys the slavery of fear, the power of dogmatism, and the dread of death; gladdens the heart of the mourner; strengthens the weak and tempted; encourages the feeble; awakes admiration of the noble and beautiful; reveals the objects of existence; brings the spirit-world close to the present; gives a rational view of the after-life; insists on personal righteousness and active goodness; gives proof of individual responsibili-ty by the experiences of the disembodied who return and ever affirm that they were held ac-countable for the exercise of their powers on earth-are happy and free, or dark and sorrow-ful as the consequence of their earth-life. Thus Spiritualism has revolutionized the sci-ence, philosophy and religion of the age; silent-ly yet most surely it has worked its way and accomplished a bloodless victory; dethrougd accomplished a bloodless victory; dethroned dogmatic theology, and is still working out its holy mission, as the spirit of the age, the inspi-ration of the time meeting human needs and inaugurating the new dispensation when reason and justice shall rule, and peace and love pre-vail in the vast brotherhood of humanity. It will become the religion of the future: destroy sectarian barriers; make preachers living exsectarian barriers; make preachers fiving ex-amples teachers by conduct as well as pre-cept; filled with inspiration they shall go forth, and the people will hear them gladly; not or-dained by bishop or pope, or commissioned by the church, but by the consciousness of a di-vine mission; endowed by the angels and or-dained by nature to teach the glad tidings there is no durth life is a termally norresting and is no death-life is eternally progressive; all experience is necessary to the ultimate freeom and spiritual happiness of man. Greenfield, Mass., Oct. 3d, 1881.

persons in the hall, that were recognized as cor-rect. The exercises concluded with a song by Father Locke. Next Sunday, Oct. 16th, Mr. Heath, Mrs. Bray, and others, will occupy the platform in this hall at 3 p. M. C. B. M. LADIES' AID SOCIETY .- About thirty members

school, the clutter or any public institution. At 3.0, M., his subject was, "Spiritualism as the Evolver of a New Social Order." The lecture was replete with valuable suggestions for the betterment of human society. Sunday next, Oct. 16th, both subjects will be further elucidated. Services as usual, at 1050 A. M. and 3.0 M. Free seats for all. The Friday evening meetings in Berkeley Hall are proving view increasing and instruc-

Meetings in Greenfield,

Last Sunday the guides of Mr. E. W. Wallis gave us two excellent discourses; that of the evening upon "What Spiritualism has done, is doing and will do," being especially eloquent and

him as we look upon the upturned face, cold in death. He has passed through the portal, and with Washington and Lincoln, with Sumner and Garrison, has joined the mighty congress of the nations to work more earnestly for the world

than ever before. "Mr. Fletcher," continues our informant, "was asked to repeat the lecture at a future time, so profound an impression did it produce. In the evening the hall was crowded."

In Beverly,

lowing resolutions were read and unanimously adopted

adopted : Resolved, That we express our deep sympathy in the tri-als through which Mr, and Mrs. Eletcher have been forced to pass during the present year, and that we shoeverly hope the durk choads which have been unjustly hanging over their heads may be lifted, and that the sunshme of happi-mess may come to them bodh. Resolved. That we express our full appreciation of the able manner in which Mr. Eletcher has addressed usduring the present month, and recommend him as one of the ables lecturers, and best test mediums that has appeared before our society.

our Society, Resolved. That he takes with him the best wishes of this meeting for his future success.

Mr. Fletcher will lecture in Beverly during January. F. T. SHAW, Secretary. January.

Meetings in Vermont.

George A. Fuller lectured at Burke's Hall, Morrisville, Vt., Sunday, Oct. 9th, at 11 A. M., and 1:30 P. M. Large audiences greeted the speaker upon this occasion. The subject of the morning's address was, "The Word of God, Where do we Find it?" At the commencement. r. Fuller gave a resume of the religious thought the past. He analyzed the claim presented Christians relative to the plenary inspiration the Bible, and concluded that God's Word by was not restricted to any one book-all nature is pregnant with God's thoughts. Being no respecter of persons, he has spoken unto all the nations of the past. Books only contain a record of man's thoughts and acts (and, since that "man thinks God's thoughts after him," much that is contained in all works must be divine, God's word is all about us. Science is the rev-olator of the hidden mysteries and man the in elator of the hidden mysteries, and man the ininterpreter. In the afternoon he read a passage from the

Spiritualist Meetings in Brooklyn.

The Brook iyn Spiritnalist Society 1 olds meetings 1 Ever-tt Hall, 385 Futton str et, every Sunday, at 3 and 4 r. m. H. W. Benedlet, President, Regular speaker, irs. F. O. Hyzer, Conference, Saturday, at 8 p. M. Prof. Dean Chairman.

The Brooklyn Spiritual Fraternity holds conferince meetings every Friday evening, at 7% o'clock, at Brooklyn Institute, corner Washington and Concord streets, 0ct. 11b, E. V. Smalley, of cultural staff of New Tork Trib-om, 0ct. 21st, Mrs. Mary A, Gridley; Oct. 28th, "The W(1)d's Saylour," Mrs. Hester M, Poole, Seats free, and everyone velocute, S, B, Nichols, President.

The Eastern District Spiritual Fraternity meets at Lathan's Hall, Ninth Street, near Grand, every Sunday, at 75 P. M. D. M. Cole, President.

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

cause: that is a mistake. These all have exerted their influence, have called into active life that which existed previously: the cause is dependent upon social laws, which, as the world understands more fully, it will certainly seek to remedy by other means than those now employed. The Christians say 'that it was God's will that the President should die.' If this be from the teachings of all the reformers and the common provide the the seers of maximum and the common provide the the the seers of maximum and the common provide the the the seers of maximum and the common provide the the seers of maximum and the common provide the the the sections of all the the sections of all the the president should die.' If this be the the the seers of maximum and the common provide the the the sections of all the reformers and the common provide the the the sections of all the reformers and the common provide the the the sections of all the reformers and the common provide the the the sections of all the reformers and the sections of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the common provide the teachings of all the reformers and the teachings of all the reformers and the teachings of all the reformers and the teachings of all the teachi pendent upon social laws, which, as the world understands more fully, it will certainly seek to remedy by other means than those now em-ployed. The Christians say 'that it was God's will that the President should die.' If this be true, are we not committing a grave mistake in hanging the man who was chosen to do the will of God?. Other means beside capital punish-ment must be used if we would stay the growth of erime. The brave President is dead, and the nation is brought face to face with the inevitable. All

the instruments of wariare. Our warrior has been and the prosperity other times to bury with the warrior all the turies ago-nay, more, for he must have grander hopes for humanity now than then. His sympathes and the instruments of wariare. Our warrior has been all the instruments of wariare. Our warrior has been all the instruments of wariare. Our warrior has been all the instruments of wariare. Our warrior has been all the instruments of wariare. Our warrior has been all the instruments of wariare. Our warrior has been all the instruments of the prosperity the instruments of wariare. Our warrior has been all the instruments of wariare. Our warrior has been all the instruments of the prosperits in the instruments of wariare. We remember the perishing glories of earth. We remember the perishing glories of a continuance of interest and good and faithful son who battled against por a continuance of interest and good will. A. M. H. TYLER, Secretary. Berkeley Hall, Boston. On Sunday last, Oct. 9th, at Berkeley Hall, W. city of churches,?" where we find so much poverty, suffering and sin, side by side with lofty spires? He would ask us what are we do-ing to relieve the wants of the ignorant, the poor and lowly? That is what he is thinking about. It seems to me in this spiritual work there is something grander, nobler and better. Let us take hold of this Christ-spirit and see what we can do. Paul taught of "Christ being formed in you." He must have referred to this spirit of Christ, of love, trust and obedience. That appears to be the real life and force of Christ to have it in you to do the well of the Christ, to have it in you to do the will of the

felt by all present.

At our next conference meeting, Mr. E. V. Smalley, of the editorial staff of the New York Daily *Tribune*, will speak; subject, "A Visit to the Shakers; Their Spiritual Experiences and Plans of Convertion"

Plans of Coöperation." Friday evening, Oct 21st, Mrs. Mary A. Grid, ley will speak from the words, "Thy kingdom come"; and Dr. F. W. Monck, of England, has been invited to heal from the platform the sick by laying on of hands. S. B. NICHOLS.

The Conference of Oct. 5th opened by sing-ng, "Waiting by the River," after which Mr. The Conference of Oct. 5th opened by sing-ing "Waiting by the River," after which Mr. Miller read a communication given through Mr. Geo. Cole, commemorative of the life and worth of James A. Garfield. Dr. Newbery then took the platform and said: "My experience in Spir-itualism commenced quite early in life. When about eight years old, being at Ostend on a bright, beautiful day, surrounded by the love-liness of Nature, I shouted aloud with the joy e of a healthy child, 'How happy I am!' But the thought checked me—how can I be happy when there is so much misery in the world? I the thought devote my life to finding a remedy for would devote my life it finding a row that I would devote my life it finding a rowerly for the miseries of mankind. The law of perfect-ibility is a perfect balance of all the faculties and functions. To perfect man his whole being should be developed to a balance of condition,

be previous speaker had been, in the remarks of the previous speaker had been, in the main, in-structive, he could not agree with him on all points. He did not think men needed balanc-ing, at least he felt that he did not, and he well knew that many of the grandest things of this world's history had been wronght by what are called unbalanced men, men ruled by one domi-nant idea. He thought that Spiritualists should, like those of other forms of belief, seek to propa-ente their fails

ate their faith. After singing "The Bright Land of Beulah," Mrs. Mills read a poem addressed by a spirit to his brother on the earth, concerning the evils of intemperance. Mrs. Mills then recounted some personal experiences and afterwards psy-chometrized a communication which was given at one of Mr. Ackade's concerning the exterior at one of Mr. Ackerly's séances by a material-ized form. Her reading of the character of the communication and of the powers of the medi-um was perfectly correct and highly satisfacto-um Dercor Cale above nucleon highly satisfactory. Deacon Cole then spoke of meeting Dr. Monck at the Social of the Brooklyn Fraterni-ty. He heard loud noises on the front stoop ty. He heard loud noises on the front stoop and supposed they were produced by workmen, but was informed that they were only the "raps" usually heard in the presence of Dr. Monck. Mrs. Gridley, who was present, made some curious revelations of people's thoughts. Mrs. Cate spoke of Mrs. Cushran's medial powers, related several experiences with them, and commented favorably upon the remarks of Dr. Newbery in reference to his early spir-itual impressions, believing that even infants are subject to spirit control. Mr. Irving then said : "One by one the angel messengers from the spirit-world come to teach us that there is no death." Mr. Shedd made us that there is no death." Mr. Shedd made some remarks upon the power of the will. Dr. Weeks said: "My experiments in Mesmerism conducted me into Spiritualism. The strong-est facts have come to me from persons not be-lleving in Spiritualism. Spiritualists are often so conscious of the blending of the mortal and spiritual forces that they do not give sufficient credit to the phenomena." The speaker then recounted several incidents of his past experi-ence, after which the Conference closed by sing-ing "Sweet By-and-By." Wat. H. COFFIN, Secretary. Brooklyn, N. Y.

At the close of Mr. J. William Fletcher's Father. Successful lecture on Wednesday evening, Oct, 5th, before the Beyerly Spiritual Union, the fol-in all that was said, and a spiritual baptism was Plans of Cooperation.

Brooklyn, N. Y., Oct. 8th, 1881.

Eastern District Spiritualist Conference, Phonix Hall, 204 South Sth St. Fo the Editor of the Banner of Light :

should be developed to a balance of condition, and each faculty educated in its appropriate sphere of action. Next to self love is the love of those like self; furthest from self-love is the love of those least like self. The first proceeds from self and ends in death: the second pro-ceeds from divine influence and develops eter-nal life. We should seek to deny self, and in thus doing advance toward the attainment of a perfect life." Deacon Cole said that though the remarks of the previous speaker had been, in the main, in-

Bechations were given on the 9th by Ella Bechations were given on the 9th by Ella Waite, Mamie Havener, Flora Frazier, Alice Souther and Jennie Beach: songs by Jennie Smith and Helen M. Dill: a duet by Misse Dill-and Bell, and a reading by Miss Alice Messer-the latter being a new and valuable accession to an already beind: a grave of robot

the latter being a new and valuable accession to our already bright array of talent. Mr. Al 020 Danforth read an address, the sub-ject of which was "The object of the Lyceum." Dr. Richardson also made some remarks, and introduced Mrs. Lewis, who addressed the school. The calisthictics were led by the Con-ductor and Assistant Guardian. After the Target March the Lyceum adjourned. F. L. OMOSD, Cor. Scc. Children's Progressive Lyceum No. 1, Boston, Oct. 9th, 1881.

TE-TIMONIAL.—MIS.S.F. Bicknell, the worthy Guardian of Lyceum No.4, was on Monday even-ing, Oct. 3d, the happy recipient of a donation party at her residence, 14 Indiana street. Mrs. Bicknell has taken rooms at this location, and the occasion was one of good will to about thir-ty of the members of Boston Ly coum, who assembled at the above date, each one bringing some useful housekeeping utensil, or provisions, as a testimonial to herself and her daughter Jennie of their regards. All present were called upon for remarks or recitations, and the evening passed pleasantly away; when the company dis-persed, all realizing that the bands of friendship

EAGLE HALL, 646 WASHINGTON STREET.-A glorious day Oct. 9th, and we had meetings of unusual interest, both to audience and mediums. Eben Cobb has a happy faculty of so blending the gifts of inspiration and direct test communication possessed by the many brilliant instruments of the spirit-hosts who favor this hall with their presence, that, like the harmo-ny of a finely painted picture, the truths of our glorious philosophy steal into the hearts of their hearers with a soul-healing influence. John Wathorber's over-walcoma voice granted our hearers with a soul-healing influence. John Wetherbee's ever-welcome voice greeted our ears with its inging tones. Mr. J. B. Hatch, Conductor of Shawmut Spiritual Lyceum, was present with us in the evening, and received hearty applause in return for his goodly "ser-mon." Father Locke, both in speech and song, was received with marked appreciation. Mis, Maggie Folson's spirit "Olil" was a feast for her listeners. Mrs. Dr. Perkins and Dr. Court delivered eloquent addresses under spirit-con-trol. The facts will bear out the statement that no better tests were ever given from any trol. The facts will bear out the statement that no better tests were ever given from any platform than were delivered on these occasions by those well-known mediums, Mrs. Nelson, Mrs. A. L. Pennell and Mrs. L. W. Litch. Mrs. Dr. Court, in her interesting phase, received profound attention.

Meetings are now held regularly in this hall on Wednesday afternoons, at three o'clock, All interested in the subject of spirit nal inquiry are invited to attend.

CHARLESTOWN, "MYSTIC HALL," (No. 70 Main street) .- Sunday, Oct. 9th, the meeting held in this hall in the afternoon at the usual hour was well attended, and very interesting. After a song by the choir, Mr. F. A. Heath, the After a song by the choir, Mr. F. A. Heath, the blind medium and speaker, was controlled, and made a short invocation, and improvised and sang a heautiful song from a subject given by the audience, after which his controlling spirits subject, "Spiritualists, and Why they Believe in Spiritualism," which was listened to with great satisfaction. After the discourse, and a few remarks, and a song by Father Locke, Mrs. Bray gave several very fine tests to different

Meetings in Portland, Me.

The People's Meetings in this city [a corre-spondent informs us] were largely attended on Sunday, Oct. 9th. The afternoon lecture was

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light: Tr A large and appreciative audience greeted A large and appreciative audience greeted our radical brother, W. C. Bowen, to listen to his lecture from the text, "What Think Ye of Christ?" The speaker in substance said that no person in human history has had such a strong hold upon humanity as the man Jesus, a pure, true man, a grand reformer. He was beset by the Pharisces to see if they could detect some dangerous doctrine; and the Sadducees also tried to confuse him, bringing a penny to him, and asking whom they should pay the tribute to. His masterly reply, "Render unto Goo' the things that are Gesar's, and unto Goo' the things that are Ged's." confounded them; and the Pharisces to skel of him, "What is the great command?" and his reply was "Love the Lord thy God with all thy heart, and thy neighbor as thyseli." The theological world has tried to prove that Jesus was more than a man. I shall destroy no distinctions between Jesus and Christ, and I do not believe in the Christ-Spirit Paul, who lived in the time of Jesus, spoke of him as a personality; Paul did not preach of bim of a gravity and bis pender the constant of the constant of the thing a personality is a personality of the time of Jesus a personality is a personality of the time of Jesus a personality of Paul, who lived in the time of Jesus, spoke of him as a personality; Paul did not preach of him as a Christ-principle, but as a personality, and the thought of rational scholarship is that there was such a man as Jesus. We have no proofs that he was born by any other method than that of all mankind. He went out as a re-former, a moral teacher, and he taught the gospel of humanity; he had charity for all mankind; histeachings were uplifting; his par-ables reached the hearts of the people. He taught meekness, temperance and fair dealing. Contrast the Orthodox idea of Christ and his own teachings. His personality has left an imown teachings. His personality has left an im-press on all the ages. When we come to his death we find a grand tribute to the faithfulwas last at the cross and first at the sepulchre, We find, however, no evidence of his physical resurrection. He rose from the dead as all men have risen before and since his death—a spiritu-al resurrection—and he assended to the other life. Born naturally as any other man, naturally he ascended to the spiritual world. So we must look u on Jesus as a pure, noble and sympathizing man, one to take humanity by the hand and lead them to the love of the All-Fa-ther.

ther. "What do Spiritualists think of Jesus?" We "What do Spiritualists time of Jesus - we think of him as a grand man, a good man, show-ing by his life the possibility of growth for every soul of humanity, and how to progress to the Father in goodness and love. Jesus not a mere man! Spiritualism teaches us of the ex-haustless progress of the spirit—that the hu-man soul is of instit value and man of infinit man soul is of infinite value and man of infinite worth. It teaches that no man can call God our Father, and fail to recognize all men as our brothers. Thi: Jesus taught, as the only way to progress here, and the example of his life ands out as a beacon-star to guide us toward he'truth.

Dr. Monck, of England, said: I was brought p in the bonds of Orthodoxy; was taught that esus was a real God, and that he came down from heaven. After preaching these doctrines for years, my mind became awakened : Spiritufor years, my mind became awakened: Spiritu-alism came to me as a new revelation. Every child has to give up his toys as he grows to manhood. Angels have shown to me the errors of my past creed. Spiritualism has taught me that reason is my guide. Christ said, "1 and the Father are one." I can see this in the crea-ture and the Creator. And I wish I could say, as did Christ, "I and the Father are one." Men-tion has been made of Socrates.' I look upon him and Jesus as the morning and evening stars, growing more luminous as the ages roll Brooklyn, N. Y.

The Second Society of Spiritualists of New York City.

To the Editor of the Banner of Light: Lyman C. Howe-closed a short but very suc-Lyman C. Howe-closed a short-but very suc-cessful engagement with us yesterday, and we hope to have him again during the winter. On next Sunday, Oct. 16th, the veteran Spiritual-ist, Hon. Warren Chase, Ilas promised 40. be. with us. He will speak morning and evening, and not in the afternoon as announced in last week's Banner of Light. On Sunday, Oct. 23d, E. W. Wallis, the popular English medium, will occupy our rostrum morning and evening; and on Oct. 30th the eloquent Cephas B. Lynn, who gave us twelve lectures last season, will return for one Sunday, all the time he can devote to us just at present.

us just at present. Moses Hull, formerly a noted Second Advent auoses mult, formerly a noted Second Advent preacher, and one of the best biblical scholars living, will occupy our platform the entire month of November. Bro. Hull spoke to us four months of last season the is reported four months of last season; he is very popular

All our meetings are free. ALFRED WELDON, Pres. Second Society of Spiritualists. Frobisher Hall, 23 East 14th street, } N. Y. City, Oct. 10th, 1881. }

The Dying Faith of the Church.

Materialism in thought-is penetrating the church, and faith in the supernal is dying out. We see this not only in the Oxford sermons and the similar Scotch publications, which are preparing to abandon the supernal elements of Christianity, but in the last utterance from the prebendary of St. Paul's-"Reasons for Believ-

ing in Christianity," by Rev. A. Row. This book avoids the question of miracles or displays of spiritual power, merely claiming that they are not impossible. The miracles are represented as valuable to these who witnessed them, but of little value to us. because they cannot be performed to-day. Honest Christians will, therefore, be compelled to give up the substance of their supernal faith or come into the spiritu-al camp to retain it. J. R. B. New York City.

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