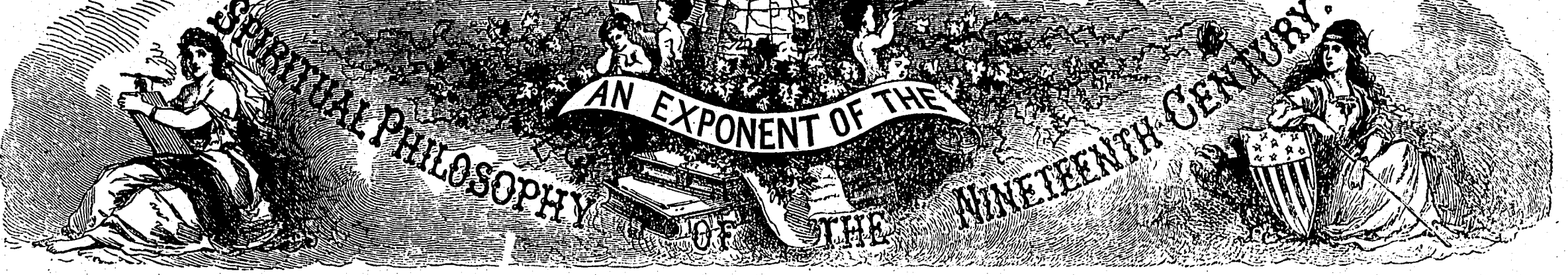


BANNER OF LIGHT.



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What is it to Die?

To the Editor of the Banner of Light:

The 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 naturally shrink from it. Perhaps it would not cause us so 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."

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 reappearance to certain of his disciples on the shore of a lake in Galilee 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 did not rob 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 unseen 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 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 departed 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 incredible instinct that prevents a man from forgetting his birthplace. The heaven in which the human affections are to be swallowed up is unattractive to me. Multitudes would that life be, which should strip me of my human friendships and loves. To enter into a passionless rest where there are men and women and not be permitted 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 humanizing benign influence is seen above in his teachings.

Hyde Park, Mass. A. E. G.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

NORWAY.

As the following is the first notice I have ever had of any Spiritualism in Norway, I hasten to record it in the pages of the *Banner of Light*—quoting the matter from a late French *Revue*—

"CHRISTIANSDUNE, 1881.

MY DEAR BROTHERS—Here 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 instruments; and where there is a piano it plays of itself. At Bergen, where I have recently been, I found mediums who, in the dark, made sketches—were *desinateurs*—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 *splittis*. The pastor Ekelhoff, of Bergen, has for the second time preached against Spiritualism, "this instrument of the devil, this psychograph," and to give more of *etat* to his sermon he has had the goodness to have it printed; so we see that the spirits are working. The suit against the medium, Mme. Fletcher, in London, is going the rounds of the papers of Christiania; these journals opening their columns, when occasion offers, to ridicule Spiritualism. We are, however, friends of the truth, but there are scabby sheep among us of a different temperament. From Stockholm they write me that a library of spiritual works has been opened there, and that they are to have a medium from Newcastle, with whom séances are to be held."

The above is from the pen of Mons. H. Storchmann.

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

A	B	C	D	E	F	G
H	I	J	K	L	M	N
O	P	Q	R	S	T	U
V	W	X	Y	Z	1	2
3	4	5	6	7	8	9
.	Yes	No

An article has been sent to the *Revue*, by M. A. Denné, taken from *La Illustracion Esprita*, published in Guadalupe in 1869, which is briefly this: "It is nearly thirty years since I established my residence in S. Miguel de Alonde (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 robbi, 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

on the unhallowed vantage of war, with comments 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." What human ear could withstand the wail, the sigh, the moan, 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 ever-recurring human butcheries with a kindly not 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 peispirital 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 enumerates many of the startling phenomena that have accompanied what is termed Modern Spiritualism, describes one, "another phenomenon 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 phrases are soon transferred to the paper before the medium number one.

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. René 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 Magnésophytes 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 *Revisita*, 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."

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 enervated by evil geni 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.

"Zoroaster—his religion; Monotheism; the 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 *Estafete*, quoted here, "renders due homage to the late Baron du Potet, to him as a voluminous writer, as a teacher of the laws

of magnetism, of which this journal expresses no dissent. The Baron was writing his *memories*, 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 philosophiques* 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 quite a number of towns of considerable population, Vitry, for instance, Vis-en-Artois and Plouvin.

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

The *Montreux*, of Brussels, for August, though not a new venture in our field of thought and faith, is the first I 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 science. . . . 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 to Descartes, Bossuet, Locke, Leibnitz, and from Crookes to Sardon, Zöllner, Vaqueiro. This is followed by a grateful acknowledgment of Spain's tardy justice in allowing the oppressed Russian Israelites to return to their old home. Prof. Buchanan's "Psychometry" is then noticed in a brief article.

SPAIN.

The five numbers that I have in hand of *La 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 editors 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 Académica*, 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 1863, 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 'Associação Spiritica Brasileira.' 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 former has a large amount of matter claiming

attention. Before the conference of the "Constancia 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 same 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 upon 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 articles, 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 everywhere."

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'Alembert, Vernet, Reimarus, Bahrat, Boeme, Tillingen," and many more—upwards of thirty of which are here named. In his "precursors of Spiritualism," nearly twenty noted persons are referred to, including Swedenborg, Bonnet, Cyrano de Bergerac, Delemed, Dupont de Nemours, Ballanche, Mesmer, Poullet. 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.'"

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," etc.

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 Magnétisme*, 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 Magnétique, Paris, has a couple of the discourses pronounced at the tomb of Baron du Potet—Mons. Leymarie's and M. Ilery Evette's. Further on we have a portrait of Mons. Puysegur, officer 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 attention.

The *Westungarischer Grenzboten*, of Hungary, says "That an inhabitant of Buda-Pest, Mons. Guzman, was attracted to a Gypsy 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 bees?' the honest granger in charge stuffed half a pear into his mouth and crawled under a table to get out of sight.

Pearls.

And quoted as, and how the words long, That, on the stretched fore-finger of all time, Spark forever.

REMEMBER THIS: The means that Heaven yields must be embraced, And not neglected, else it Heaven would, And we will not, Heaven's offer we refuse.

Shakespeare.

She has a great many tools; but a life is the hand which fits them all.

TO VTH. There's nothing terrible in death; 'Tis but to cast our robes away, And sleep at night without a breath, To break repose at dawn of day.

Montgomery.

We believe that God's power is without limit; why should we not believe the same of his mercy?—Horne.

VISION. A long, low table, with pictures on the wall, And one dim lamp to light the scene; A bedside chair, with ample chair, A cushioned seat, and by it a wing case, A little wicker table, a garden seat, A low, sweet song, a golden "Love's Rest," Some soft-spoken words, a whispered prayer, One lingering kiss, the vision fades in air.

It is true the material world is only an image; but it is an image of the Divine Mind, and is worthy of its model.—L. Rogers.

Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

Correction of Mistakes: Erastus should have been Cleostratus; Brief Explanations and Further Proofs: The True Character of the Feast of the Passover.

BY T. L. HENLY.

PART IV.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

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

In the first number of my Mytho-Zodiac Theory, the name Erastus 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 later (O. T. B. C. 488 B.C.), Cleostratus of Tenedos enriched the sphere with the constellations Sagittarius, Taurus, and Arles, Krios." The truth is this: till Cleostratus there could have been no such constellations as Archer 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 B. C. 488. 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 Arles, Ram), without any reference to the Jewish paschal lamb, which was called *agnus or arion*, which literally means a little lamb. This was misprinted *arion*, my r being mistaken for y. The Jewish paschal lamb is never called *krios*, and the constellation was not named *agnus or arion*. Furthermore, the Jewish paschal lamb was offered hundreds of 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 absurd 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 harvest 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 mis-called lamb to make out the case.

It is a very easy matter for all persons to arrive at a correct and clear understanding of the character and design of the Feast of the Passover, if they want to know the truth aside from theories. I ought not to have omitted in my Part I, that the ancient peoples 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 ate 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 *propitium*, 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 fire and burned it to ashes. Said Cato: "He has offered his sacrifice *propitium*, because he has burned what he could not eat."

Now, according to the legend, the festival of the Passover was first instituted as such "sacrifice *propitium*." 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-

dian mania for "star-gazing and sky-scraping" that he will not heed what is before his face.

It is truthfully maintained, according to this Zodiac romance, that "That celestial sheep ever repeats himself in all the perfection of his pristine nativity 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, 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 celebration 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 eighth day," it had to be fully seven days old. Furthermore, they were required to offer just such a lamb at the feast of Pentecost in May. How is that, if this "lamb of the first year" had anything to do with the sun in the sign of the Ram? That person is assuredly "on a fool's errand" who is chasing to find anything to prop up this Mytho-Zodiac 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 *propitium*, and its after-observance was intended to be regarded as an annual observance of that reported first *propitium*. So that story of Cato may be a legend, but it is evidence that there was such a person as Cato, and that there were such feasts as *propitium*, even if no citizen did eat up all his goods and then burn his house down.

Were I going to assign a probable reason why the paschal 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.

207 West Jefferson street, Bloomington, Ill., 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 meetings, which reports add the spice of variety to the solid meat of long sermons, I venture to not be trespassing too much upon your good nature to ask 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 present.

These meetings have exceeded the anticipations of their friends, in the number of their attendants, and in their general interest and usefulness to the cause of Spiritualism. Many persons have been led to attend them who had never before ventured into a spiritual meeting, and these persons have become deeply interested in the Spiritual Philosophy. Practical as well as theoretical questions have been freely discussed, and at no time has the most bigoted sectarian, or the most liberal free thinker, been prevented from a free expression of his or her opinions. Our platform, which is unwritten like all of our rules and regulations, admits all persons, regardless of creed, to utter their sincere convictions in a decorous manner. A large proportion of those who have favored us with their views have spoken under spiritual influence, and some of the most renowned mediums of the land, as well as some of less renown, have thrilled our hearts and instructed our minds with their heavenly inspired utterances. Occasionally a bigot has sought to cram down our throats his antiquated theological notions, but after a few little efforts of that kind has ceased to trouble us. The one grand and over-arching thought that has pervaded all of our meetings is, that the chief mission of Spiritualism is to elevate the race theologically, morally, socially, intellectually and physically. We do not ask the spirits to convince us of their presence, for we carry them with us, and reserve seats for their special accommodation, and never fail to see the room crowded with them.

But our great idea is to receive instruction from these "elder brethren" of ours, to bow before 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 thereby. In the instance of this object we have occasionally 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, to 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 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 man of remarkable intellectual powers and of uncommon energy of character. His future career to those best acquainted with it is a full realization of the promises of his collegiate days.

Mr. Orvis is a thorough-going Spiritualist, although for the present mainly occupied in the promotion of the cooperative movement of his life. He is the cooperative movement, which he has studied in all its phases. He was the intimate associate of and co-worker with Rev. George Ripley, the renowned founder of the celebrated "Brook Farm Association," and if that Association had contained more men as practical as Mr. Orvis it would no doubt have still been in existence.

I will not consume your space in a report of his admirable lecture to us, which was listened to for one and one-half hours with rapt attention by a highly appreciative audience. Permit me, however, to give the briefest possible sketch of a few of his leading ideas: "Spiritualism began, first, with a few tiny raps, and, having aroused attention, secondly, it spelled sentences to prove its intelligence; thirdly, it manifested its healing power; fourthly, it attacked the false theology of the land; fifthly, it exposed the rottenness of some of the institutions of society; sixthly, it taught new principles of morality founded on the law of the brotherhood of man; seventhly, it began to apply and is now applying this law to all the institutions of society."

Mr. Orvis then sketched the past history 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 *thoroughly organized*, and had been from the beginning; that a deep laid plan had been at the basis of all their movements, beginning with the first dawn of their being, and permeating even what seemed erratic and fragmentary movements on earth. Their first important work, after convincing the world of their presence, was the uprooting of the old theology as a preparatory work to the establishment of a better religious system. Mr. Davis, from the very first, had described this "Spiritual Congress," with its officers and agents, and all reliable mediums had told of their being controlled by regularly-organized bands of spirits. Mr. Spear had dwelt much upon this matter of the different associations in spirit-life, for practical work here. The spirits will never rest until all the institutions of society are molded

and fashioned in accordance with the highest principles of truth, justice, and benevolence; and that is realized that sublime prayer of the greatest of mediums, "The kingdom come, thy will be done on earth, as in heaven."

Our place of meeting is 591 Columbus avenue, on Tuesday evenings at a quarter before eight. Yours respectfully, C. SEARNS, 86 Bedford street, Roxbury.

I herewith present a very condensed report of the meeting of Tuesday, Oct. 4th. Mr. L. D. Grosvenor was unanimously elected Chairman for the ensuing month, and he opened the exercises by repeating a chapter from the Bible, after which prayer was offered by a brother, expressing the faith of those present that God's spirit would be present as it had been before, and would speak through all who might address the meeting. A song was then sung with excellent spirit by the audience, led by an accomplished pianist, who had accompanied the writer. Mrs. McIntire then favored the meeting with an inspirational address of great power and eloquence of twenty-five minutes' duration, upon the question under consideration, viz., "Is Spiritualism designed to produce a new order of society, formed after a heavenly model?" She elucidated this subject in an admirable manner, and showed that the spirit world was in a distressed condition of the unfortunate, and were exerting themselves to the utmost to usher in better conditions of life, so as to render all classes service, in promoting their aspirations for spiritual life. She exhorted the sisters never to forsake the fallen, but always seek to throw around them the arms of celestial love, and thus draw them to those purer regions where sin never comes. She was followed by some remarks from the writer upon the topic of the evening, during which he asserted that our lives here were like a summer excursion to Nahant or Newport, for the purpose of recuperating our energies, so that on our return to our heavenly home we should be better fitted for its duties than we were previous to our visit to this earth. He said that it was important that our brief sojourn here should be such a mature as to accomplish this end, which was far from being the ease with the falling millions who consumed their lives in eking out a miserable existence, instead of enjoying this brief period of summer life.

He instanced several cases where men and women were doomed to labor for much less than the cost of living, and declared that the principle of spending on the one hand, and others as much as they were capable of, was as much robbery as it was charity. He was followed by a brother, who said that he had been a member of the Christian Cooperative Colony, where capital and labor should both receive their just deserts, and neither should enslave 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, through Mr. S. Pearson, and thrilled all hearts with his striking appeals for sympathy and charity for the suffering and erring of every description. He was followed by a variety of departed ones, who delivered short addresses 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 brilliant performance on the piano, Mr. Pearson called attention to his own remarks, and 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 passed through life endeavoring to scatter flowers in his pathway, and to imitate the blessed example of Jesus in doing up others' tears and assuaging their griefs, thus leading to the skies, not only his own soul, but those of a multitude of others who would, in that blessed region, ascribe their joy to his benevolent endeavors. At different stages of the meeting questions of explanation were asked and answered, and the most delightful harmony pervaded the entire audience, and at the close all seemed to say, this has indeed been "more other than the world," and the very state of heaven. A friend, not quite a Spiritualist, but an ardent lover of humanity, brought to the meeting a large box of luscious grapes, which, during the meeting, were passed around, after the manner of the bread and wine among the early Christians, which was decidedly a new feature in our meetings.

Views of Prof. Austin Phelps on Spirit Manifestations.

To the Editor of the Banner of Light:

In your issue of September 24th an article is printed from the pen of "One Who Wishes to Learn," entitled, "What Will Prof. Phelps Say?" The writer of it calls upon Prof. Phelps to answer the question: "Are the phenomena real?" Those who may not have carefully 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 copied 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 true 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 afflicted the Wesley family, and those which at one time afflicted the person of Oberlin. They were an almost literal repetition of some of the records left by Cotton Mather. Had my father lived in 1650 instead of 1850, he and his family would have lived in history with the victims on Tower Hill, in Salem. That the facts were real a thousand witnesses testified. An eminent judge 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 inexplicable by any known principles of science was equally clear to all who saw and heard them, with the exception of a few experts in science who went to Stratford in triumph, expectation, and came away in dogged silence convinced of nothing, yet saying nothing. If modern science had nothing to show more worthy of respect than the facts that were before them, alchemy would be its equal and astrology infinitely its superior. It will never do to consign a delusion so seductive to the ignorant, and so welcome to the skeptic, to the realm of 'an' 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 mistaken. He also expressed himself in the *Congregationalist*, July 20th, in the following language:

"After all the deductions from the phenomena which collision and juggle and electricity and 'nervous fluid' and 'psychic force' and 'unconscious cerebration' and 'magnetic fluid' and 'etheric vibrations' can account for, there remains a residuum which nothing accounts for on any principle of science which can be made clear to popular comprehension. Honest scientists admit this. When I speak with the wisdom 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 different attitude from that exhibited by him when, at a late June session of his father's cabinet, he said: "I have been told that that parent account 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 he and the pulpit investigate with honest hearts and minds for the truth, even if it does overthrow previous theories of the human here, and its requirements to gain immortality, happiness and usefulness in spirit-life."

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

Spiritual Phenomena.

MATERIALIZATION IN PHILADELPHIA.

To the Editor of the Banner of Light:

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 and strength just as fast as the people were ready for them; and also that when, at times, wonders were being wrought too rapidly for spiritual digestion, an apparent check would be put upon the advance of truth by exposures of mediums, such as the "Katie King" and other seemingly unfortunate impostures, accepted at the time by the prevailing sentiment, both inside and outside of Spiritualism, as conclusive proofs of fraudulent practices on the part of the mediums. Notwithstanding there has been no overwhelming proofs or circumstances brought to light to show how the mistakes could have been made in the Katie King exposure, for instance, it is very generally believed at the present time that the Holmeses are genuine mediums, and did so to produce full-form materializations, and this, too, in the face of the fact that some old and tried Spiritualists still entertain a contrary opinion.

So while the agitation is kept alive among Spiritualists, and the cry for purifying mediumship and establishing a censorship for this purpose is loudly urged on the one hand and as bitterly denounced on the other, outside the ranks a subtle power is working its way through society at large—permeating the homes, breathing upon the churches and winning its way into the affairs of State. And this is mainly the work of the manifestations of spiritual power addressed to the senses that are springing up everywhere about us.

Here in Philadelphia there is a host of these workers. A young medium, only nineteen years of age, A. F. Ackery, 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 gas-light, 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 vow always to hold these evangelists 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 hear 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 central thought uttered through this medium, I am fully alive to the fact that a variety of workers are useful 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. Eugenie 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 forever wash a shore of pearl-lined shells eternally murmuring their songs of the sea.

It is rare to find in one organism an instrument 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 techniques of her work 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 a man'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 it 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 spirit 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 piece of work, I believe, would attract attention 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 rattle 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 artistic 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 place that would be given it by the judges. If sent to London, and the Prince of Wales should happen to patronize it, the world of art would, I believe, go mad with ecstasies over it.

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-

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 immediately, without previous sittings or attention having been given to it; and what is noteworthy regarding it is the perfection and artistic appointments of the materializations produced. One of these, calling himself "Golden Cloud," an Indian control, was of a deep copper color, with features as clean cut as those of a Greek statue, flashing black eyes and a sweet, winning smile. There were no drapings, veil, or covering of any kind over his head and face; it stood out clear and well-defined, bore no resemblance in any way to the medium. There were many other forms; sometimes two, and at one time three faces visible simultaneously; the same feature mentioned above was noticeable throughout—that is, the artistic appointments and beauty of costume. The robes worn were beautiful in texture and make-up. The finest lace, gauze, and trimmings of satin which shimmered in the gas-light, and silver stars and bands glistened whenever the forms moved about. The most delicate white satin shoes and silk stockings clothed the feet, and the faces when seen through the lace folds covering them were perfect in mold and life-like in color. Another noticeable feature was the delicate perfume emitted from their garments whenever they moved, in strong contrast to the deathly odor of grave ceremonies often noticed by writers upon this subject.

The evening I was so favored as to be present at a private seance with this lady was the first 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 eviler 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 seance 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 creepers, 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 433 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 manner born."

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

CAN AND DO SPIRITS MATERIALIZE?

To 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 seance 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 irrefragably settled.

b. The forms were not persons other than Mrs. Bliss, confederates, for the position of the cabinet and all other conditions precluded any 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 supernaturalism.

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

3. They moved, acted, and some spoke, forcing the conclusion that they were human beings, and under the conditions stated human beings directed of the usual clothing of flesh, 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

14 MRS. A. R. B. WRIGHT, Middleville, Mich., box 11.
 15 MR. FREDERICK WRIGHT, Middleville, Mich., box 11.
 16 WARENE WOODSON, Insularian, North Bay, N. Y.
 17 MRS. MARY E. WITHEE, Marlboro', Mass., box 82.
 18 MRS. R. F. WILCOX, 555 E. 11th St., Baltimore, Md.
 19 MRS. CHAS. W. WILCOX, Montpelier, Vt.
 20 R. WITHEE, 129 Highland, Mass.
 21 MRS. N. J. WILDS, Chester Roadway, Cambridgeport, Mass.
 22 GEO. C. WATTE, 350 E. 11th St., Rockingham, Vt.
 23 SAULMAN, 110 E. 11th St., Rockingham, Vt.
 24 E. S. WIELEB, 412 North 11th street, Philadelphia, Pa.
 25 MRS. M. S. TOWNSEND Wood, West Newton, Mass.
 Will also attend funeral.
 26 DR. D. W. WYOMING, Ohio.
 27 MRS. H. P. WELLS, Highland Ave., Salem, Mass.
 28 MRS. JULIETTE YEAW, Northboro', Mass.

TWILIGHT.

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

This is the hour of thought and silent musing,
When poets' fancies tender buds unfold,
Like the sweet princess of the twilight, drowsing
To spend on evening's dreamy gift of gold.

These blossoms hide within their deep recesses
Treasures the wandering wind can never seize;
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 concealed?
What poet's lay can show in grand completeness
The inmost heart, by human speech revealed?

We twine the spell of rich, harmonious numbers,
We conjure up the graceful words in vain;
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 tempest deep;
Above are endless tumult and commotion;
Below are silence and eternal sleep.

—Constance Nadeau.

Berkeley Hall.

All Things Made New.

A Discourse Delivered Through the Medium
Instrumentality of
W. J. COLVILLE,
In Berkeley Hall, Boston, on the Morning of
Sept. 15th, 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 course affords us the very greatest pleasure to behold so large a congregation, and to realize by your appearance, to say nothing of the thoughts and spirits that surround you and the spirit-influence that emanates from you, that you are glad to be in your accustomed places again, and to mingle one with another in the pursuit of truth. We desire to emphasize at the outset of this, our opening discourse today, the practical good which any public service can accomplish.

We may meet together at stated intervals in one place, but unless 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 may unite our voices in prayer and praise, we may listen with the attention of the outward ear to some intellectual display of thought, or 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 advantage; that neither ourselves nor our neighbors are any better for our Sunday worship. But if in all outward forms there exists a living soul; if the words which frame themselves 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 matter what the language on your lips, the soul's sincere desire surpasses expression, and the prayer and the life are beyond all forms in a liturgy. Our one great desire this morning is to make you all personally realize that you are just as essential for the carrying out of the services here as we are who address you; you can benefit one another by mere spiritual contact; you cannot breathe the same atmosphere with another without impregnating that atmosphere with your own life, and, consequently, the desires in your minds, the purposes for which you are gathered together, are a mighty power within this place; even the atoms which compose all material things are filled with life, which is either a savor of life unto life or of death unto death.

This atmosphere of which you are all partaking, and which you are all assisting in forming, is part and parcel of yourselves, and upon it the very life of your soul is outgoing. This life goes down to succeeding generations with its baptism of inspiration, or with the reverse if your thoughts are not exalted; consequently going to church or assembling in a public hall is not the all-important thing; the gathering together 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.

Thus all discoverers, all inventors, poets, 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, 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 hitherto 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-

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, beyond the disciples of Jesus, only the world is not 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 is ever proclaiming these words. In all periods of history some gifted ones arise who are scoffed at, whose inventions are discredited, and whose inspirations are regarded as pernicious, even satanic; but the day comes when these same prophets are regarded verily as the gods themselves; it is the destiny of the very greatest minds to be first despised and afterwards worshipped by the adoring multitude. Even is it so at this hour: entering into the spirit of this age is an utterly new life, an altogether new philosophy, an entirely new art, a completely new religion; and yet in all this newness all ancient grandeur is represented: even as many streams may flow together until they lose themselves in one mighty current, just as many rivers having their sources in various springs may flow through divers tracts of country until they are lost in one great ocean, so all that the past has had is flowing in various directions into one common stream to-day. All the powers of ancient peoples are being brought to a focus, and the new era now commencing is a benediction for all nations, not for one or a few; the concentrated 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 continent rejoices; that whenever a local civilization passes away the earth becomes more civilized, on account of the withdrawal of high pressure from certain quarters. Can you say that Egypt is dead? Every thought which was wrought in pyramid, in obelisk and temple, abides in your midst to-day. Every book in the Alexandrian library, over the destruction of which so many tears have been shed, is alive in the living spirit. Every thought which has been chiseled into form in the exquisite statuary of Greece or Rome is to-day working out a more perfect form through the instrumentality of living sculptors, only sometimes you perceive it not, and are not aware of its further attainment.

We desire to give this thought unto this age, that the skepticism of to-day is an absolute necessity. In order that all things may be made new we are obliged to turn our eyes away from those former centres of inspiration upon which we have long gazed admiringly. If any imagine that the religion of Jesus is at a discount to-day, they are altogether mistaken. If any imagine that the foundations of truth, which underlie Christianity, are being shaken, they are altogether wrong. For the most part Agnostics are as earnestly desirous of enlightening the world upon all moral questions as the most conspicuous minds in the ranks of liberal theologians. Many who verbally deny God only deny his personality, only deny that peculiar manifestation of God which is dear to a certain class of intuitionists, and only deny that there can be revelation in the arbitrary sense of the term. Ingessoll, Charles Bradlaugh, and others of the extreme infidel type, are all in their way and according to their ability, insisting upon the gospel of Jesus. All who wish to do unto others as they desire others to do unto them are raising mankind to 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 paving 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 ye love one another" is the great commandment; a commandment that can only be obeyed in the pursuit of all that pertains to human interests. "Love one another" is ever the new 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 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 rather than as friends of the living power of the 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 use in the dissemination of truth.

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 uniformity would be your curse? Do you realize that the various interpretations of truth which are given by various schools of thinkers, are as necessary as are various kinds of food? 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 varied voices of to-day, are portions of nature's universal symphony? All souls are striking their own peculiar notes, and as the whole harmony is not yet evolved, that inconsistency which you regard as a discrepancy in spiritual revelation, is in itself a needful portion of the whole? Often only one note is struck, or two or more at the same time, which need to be heard with others in order to produce harmony; thus outwardly teachings do not harmonize to-day. Philosophies are portions of the wonderful puzzle which humanity is called upon to put together; while some of the blocks are already in their places, others are missing, and you must make room for new ideas to fill the vacancies. In the spiritual enlightenment of this age, spiritual teachers are all inspired to give you to the extent of your ability to receive, and never beyond it.

Why do we make these remarks to-day? Emphatically 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 clash 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 nature will be ambiguous; a doubtful atmosphere will prevail, and instead of the plain outspoken statement, "I know that it is so," or "I know that it is not so," you will receive merely the expression of an opinion, the limit of an individual investigation. "I am not sure, but I think this or that." "I have no knowledge of 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 they cannot prove their belief. There are many who hope it is a truth, but with all this expression of hope there is no positive declaration. Why is it? Surely because all things are being made new in the religious world, and because 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 up by 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 earthly instructors, and demonstrating clearly the reality of spiritual existence. We are assured that in those churches where skepticism seems to be rampant, and tender hearts are being 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 trammels of any new system until they have

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 enlightening 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, Buddhist, 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 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 out of 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 inspiration. 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 stretched 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 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 the reestablishment of Judaism; it will probably never come, they will wait in vain. Judaism is of the past, and instead of a reunion, 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 through their wanderings—unto those Jews, we 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 Jacob only, but of the God of all people. Those

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.

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 embodiment, 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 surpassing good, and teach that unto that good all shall ultimately 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 been like 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 outgrown Jesus, but because we have outgrown the 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 acknowledging that we have so far blessed 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. 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 they were uttered by the teachers of old; the

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 they were 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 thrasher. 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 ourselves. Let all iconoclasts remember that in proving others are wrong they do not necessarily prove themselves right. We can prove that the minister of some Orthodox 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 believe. If we have any substantial platform, it must be a platform of facts. We must unite in positive affirmations, not a blind negation; and if there is any work before Spiritualists to-day, it is the work of accumulating evidence which will go toward furnishing facts for the digestion of the public.

It must be in this way that we must build up the truth, and if our truth cannot conquer by exhibiting its own intrinsic value, then it follows what we have regarded as true is simply a delusion. If the people are to be led away from their idols, it must be through the power of fact clearly demonstrated, rather than through the force of denial. This is an age of affirmation, of positive declaration; this is an age 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 Spirit, organizing all things, destroying nothing. As from the materials which once formed long-dead worlds, your own earth is composed, and as to-day your earth is going forward to a destiny in which it will lose its individual form, and its materials be employed in the evolution of new systems, even so in the realms of religious 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 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 revelations 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.

A Celebrated Conjuror's Opinion.

Jacobs, the celebrated French conjuror, 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, I attest that the mediumistic facts presented by the two brothers were absolutely true, and belonged to the spiritual order in every respect. Of course, Messrs. Robt. and Robert-Houdin, in trying to imitate 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 accident. 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 manner he had described when suffering the pain. They were put in a comfortable position and returned to their grave, whereupon the patient was immediately relieved of the pain, and has suffered no more with it since.

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 memorial 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 pioneer 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 sang "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 spirit-life, after seventy-nine days of untold suffering. But he is not dead—no!

"There is no death! 'Tis but the highest birth!

The stepping out from clay, away from earth!

A spirit disenthralled, forever free!

'Tis but renewing life, not death to me."

The life of James A. Garfield will indeed serve as a model for you, Lyceum children, to emulate. Born and reared in the humble walks of 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, 1881! From the hardships of his boyhood to 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 Hiram College; then elected to the Ohio State Senate, and Aug. 16th, 1861, the first year of our late civil war, mustered in Lieutenant-Colonel of volunteers, becoming, by his ability, Colonel of the 42d Ohio; Brigadier-General in 1862, and Chief of General Rosecrans's staff; elected to Congress in 1862 from the 19th district, and re-elected until 1875, fulfilling the multifarious duties of those different positions with marked sagacity and ability. Then followed his nomination to the Presidency by the Republican National Convention in June, 1880, his election in November of the same year, and his inauguration, March 4th, 1881—establishing thereby a confidence throughout the nation that had been terribly shaken through the business depression and political excitement of the preceding 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, and a glorious future seemed opening; yet when the time came in which it seemed the struggles and hardships of his life were to be changed for affluence as well as honor, death, by the worst of forms, claimed him.

Twice in the history of free America, we have had to mourn over the work of the assassin, and 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 criticize 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 death.

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 years 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."

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 26th was devoted, in common with all the religious societies, to services in commemoration of our late President. Not

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 hues, 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 forcible 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 efforts: "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 Davenport couple propose to resume sances 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, I understand, will unite the cabinet and the dark sances, 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 sance, 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 beautiful 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 rendered by Miss Lillian Garside, assisted by Mr. Wm. Severance. The meetings were a perfect 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, Ill., is worthy of notice in your columns. The free hall was tastefully and appropriately draped, and an expressive motto adorned the wall at the back of the rostrum. Black festooning was relieved by white roses beneath the inscription, vines trailed over the desk, and bouquets of white flowers lent their beauty. 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 in its 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 very fair audiences, who seemed to appreciate

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

New Hampshire.

MANCHESTER.—G. F. Hamill 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 Storor, 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 be interested enough to come out and help, but I suppose the spirit has not moved within them 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 sectarian 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, 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 surrounded with flags, hung on the wall, and Dr. John H. Carrier, 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 to Connecticut; but I hear she is to return to us 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. H. 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 invitation being accepted, the meeting convened 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 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 audience listened with much interest to a description of the tabernacle of the old Israelites, and a comparison of it with the mediumistic cabinet 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 Etta, 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. H. 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."

New York.

MORAVIA.—R. G. Livingston writes that Mrs. Brown, a sister of the Eddys, is holding sances 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 H. 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 of the bells, those cruel 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 unsympathizing beauty; the fitful breeze, swaying the tall forest

trees, sighs an echo to the knell-like knell. The abodes of men seem dead and lifeless; the busy hum of life is stilled, and all the earth is hushed in prayer while the great and noble soul is fleeing from a world of toil and trouble. No more shall the cheery voice be heard which 'on yonder hill-top' encouraged those about him to hope—hope until the last. You are left alone, companionless, oh, wife and helpmate. 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 clay, 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 son, would that your gray head might have been spared this stunning blow, which has made the whole land reel and grow faint with apprehension. If strangers, who had never seen your idol, can weep, how must it be with thee?

Would that the veil 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 Sance with A. H. Phillips.

To the Editor of the *Banner of Light*:

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 indicated 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 waited for evidence of this nature, and I have long prayed for this opportunity, that I might give it to you under such indisputable conditions. I died of consumption; was only a few days ill when my spirit took flight. I have been in the spirit for five years. Give my love to my little Ellen. Your loving wife, ELLEN 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 Son—If you look in the family Bible you can see the date.

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. Boston, Mass. A. E. M.

Convention of Magnetic Healers.

To the Editor of the *Banner of Light*:

Pursuant to announcement, the fraternity of magnetic physicians convened their Association in the grand jury room of the Court House, at Des Moines, Iowa, at 10 o'clock on the morning of Sept. 19th. They held a session in the afternoon as well. The principal object of the meeting was to effect a thorough and permanent organization, and the following persons were elected as officers for the ensuing year: D. D. Skinner, President, Des Moines; Dr. Vincent Pardon, Vice-President, Oskaloosa; Dr. L. E. Topliff, Secretary, Des Moines; W. H. Davis, Corresponding Secretary, Des Moines; D. D. Skinner, Treasurer, Des Moines.

On motion of Dr. Owen, a committee of three was appointed for the purpose of drafting articles of association, 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.

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 healers, and the unity of the Association, is imperative that we should act in harmony. The 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.,
Care of D. D. Skinner, Box 405,
Des Moines, Ia.

Passed to Spirit-Life.

From Rochester, N. Y., June 18th, of pneumonia, Dr. J. P. Bryant, aged 52 years.

Dr. Bryant some sixteen years ago was a wholesale jeweler in Madison, La., New York City. He was at that time severely afflicted with syphilis, and was obliged to call upon Dr. J. R. Newton, the healer, in the hope of obtaining relief. Dr. Newton not only cured him, but his spirit-force acted upon his highly-sensitive organism in such a manner that his latent healing gift was brought into activity. Dr. Newton told Mr. Bryant that he possessed the healing gift in a high degree. Dr. Bryant was a very successful man in the cure he had effected. In his case that he gave up his jewelry business and acted as Dr. Newton's Secretary and assistant. Dr. Bryant was a very positive man in his last years of healing, was continually obliged to encounter the tyrannical and oppressive medical laws which exist in some States, and, being highly sensitive, absorbed the persecutions he so often received from that source; therefore he entered on a course of medical study, and was about obtaining a diploma so he could unpunished exercise the freedom of healing the sick in this our boasted free country. Those who knew him best, claim for him a noble, generous spirit. His many patients will regret his early departure to the spirit-life. Dr. Bryant was a very positive man in his nature, therefore he could not at first recognize the aid of spirits back of his healing gift; but he passed to spirit-life, as his brother, M. R. Bryant, states, in full sympathy with the Spiritual Philosophy. Dr. Bryant's first wife preceded him to the other life some years ago. He leaves a widow, two children, a devoted brother and many relatives and friends.

From Ossage, Iowa, Aug. 31st, Mrs. Loretta J. Butler, aged 70 years. Seldom has the pen been called to record the departure of one more highly respected or more deeply loved. Quiet and unassuming was her life that we did not know how largely she had grown into our lives, and how much we had come to rely upon her. She had been so loving a grandmother in wearing for the first time the crown of motherhood, she gave life for life, and left in the stricken hearts keeping the precious token of love. She was a true believer in the Spiritual Philosophy, and through her mediumship her friends received many written words of love and remembrance from the other shore. Her memory will be to a benediction of love.
MRS. M. S. WILKINSON,
Ossage, Iowa, Oct. 3d, 1881.

From Beverly, Mass., Sept. 23d, Chas. Henry Lovett, son of Josiah Lovett, aged 8 years. Charlie was called upon to suffer but a short time, and then he passed to the other life. He was a very positive man in his nature, and 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 there.
W. E. D.

4 Read what Dr. Ware, Chairman, has
say (under *Danner* Correspondence) concern-
the Spiritualist Camp-Meeting held recently at
Etna, Me.

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 many 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 Portland, Me., \$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; Mrs. 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 Sabbath, Me., on Friday afternoon, Oct. 7th, where he and his estimable wife—who had but just recovered from a long and severe illness—had been sojourning for three or four weeks. A short time previous to leaving home Mr. Hancock caught a severe cold which terminated in pneumonia. 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 firmly adhered. His remains were brought to this city. Funeral services were held at his late residence on Tuesday afternoon, Oct. 11th.

The Editor-at-Large has a fine article on our tenth page; and the short work made of his adversary 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."

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 cent postage stamps. This number also contains the report of a fine lecture by Mr. B. W. Wallis, of England, and the synopsis of a discourse by Hon. Warren Chase.

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

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

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

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. Conoley, 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 séance the peculiar psychometric drawings, with tests, by Mrs. Conoley, 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.

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

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. 24; in South Royalton, Vt., Oct. 7th; in Peabody, Mass., Sunday, Oct. 9th. 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. H. Phillips, the slate-writing medium, can now be found at 1044 Washington street, Boston.

BRIEF PARAGRAPHS.

THE LITERARY CROW.

When you think him sound asleep,
Stealthily 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 eager audiences, will open a series of lectures in Tremont Temple, on Tuesday evening, Oct. 18th. He illustrates his lectures with curious and amusing experiments on living subjects, chosen at random from the audience.—*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 delusion," 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, he is "deluded!"

Parnell has been peppering Gladstone. Only lip pepper, however, which is cheap in England.

The French troops entered Tunis Oct. 10th, and occupied two forts. The Europeans there expressed satisfaction. It is stated that the insurgents are blockading 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 to our interests, and which show us our good in the mistle of others, sure that in such situations whatever sincere love of virtue we have, we weaken sooner or later, without perceiving it, and we become unjust and deceitful in deed without having 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 "Falconer." The principal character is Dr. Bliss, and the patients of the principal are all killed off in the last act.—*Chicago 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 Nimrod 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 Sella and San Pietro. Fifty-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 force 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 a graduate of the universities of England, of France, of Yale, or Harvard, is a quack! How do the Allopathic maniacs 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 Essex. Philanthropy does not extend to this healthy class of vagrants.

ERRATA.—Thomas R. Hazard desires that the following corrections in his latest "Synopsis" be announced: 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 preposition 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 authorities 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 \$6000. The captors divided among themselves, and made an agreement with the robbers 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 witchcraft and maltreatment of supposed 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 sickness, suffering and perhaps death.

Letters from President Garfield, Don Platt, 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.

Special Notice.

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 articles mentioned therein will bear out the statement that the titles are added to matter worthy to sustain them. After a frontispiece, "With Grandeur," by Abbey, the list proceeds as follows: "A Berkshire Road," William Hamilton Gibson, with thirteen illustrations by the author; "Journalistic London," Joseph Hatton, with nine illustrations; "The Peacock Museum of Archaeology and Ethnology," C. F. Thwing, with sixteen illustrations; "Admiral Days," Henry Vane, with thirteen illustrations; "Frederick A. Bridgman," Edward Sirahan, 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, Constance Fenimore Woolson; "Rakdy," a story of the Wisconsin River, Kate Upson Clark; "The Mormon Situation," C. C. Goodwin; "Paint Heart and Wagon Fair Land," Amelia E. Barr; "A Landowner," a novel, Thomas Hardy; "Editor's Easy Chair," "Editor's Literary Record," "Editor's Historical Record," "Editor's Drawer."

WIDE AWAKE for October—D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—has a new feature of an admirable nature in its inauguration of a Reading Union for Young Folks, the objects of which may be learned by personal examination of the magazine itself, it being enough for us to state that this step amounts to the permanent enlargement of the magazine by sixteen added pages. The frontispiece this month is an autumn scene. Amanda, a lady, gives "Two Bears," in connection with an interesting sketch in itself, an entertaining reminiscence of Theodore Parker; Edward Everett Hale contributes his "Tenth Talk" to his young readers; James Conant Ambrose attractively depicts the boyhood of Abraham Lincoln, *alias*—on this occasion only—"Isaac Lemon." "A Foreign Embassy" is a touching tale; other excellent papers, poems, puzzles, etc., are woven into harmonious companionship with fine engravings in this charming number.

THE CENTURY MAGAZINE.—We have received a brochure of twelve pages sent out by the publisher as a supplement to the October number of SCHUCHER'S MONTHLY, of New York City. The November number, it is announced, will be the first regular issue under the new name of THE CENTURY. SCHUCHER'S ILLUSTRATED MAGAZINE. 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 jingling 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 Company, 36 Bromfield street, Boston.

THE PRIMARY TEACHER—the current number of which contains, among other useful matter, "Lessons on Kindness to Animals"—is admirably well adapted to the requirements of all engaged in teaching the young of children, whether in schools or at home. New England Publishing Company, 16 Hawley street, Boston.

RECEIVED: THE VACCINATION INQUIRY AND HEALTH REVIEW, published by the London Society for the Abolition of Compulsory Vaccination. Vol. III., No. 30.

NATIONAL ANTI-COMPULSORY VACCINATION REPORTER, edited by Mrs. Hume-Rothley, published by the N. A. C. V. League, London. Vol. V., No. 12.

The Secular Press Bureau, PROF. S. B. BRITTON, MANAGER. Present Address, 29 Broad street, Newark, N. J.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.	
From Jan. 1st to Sept. 30th, (nine months).....	\$145.15
Mrs. A. E. Merrill, Philadelphia, Penn.....	3.00
S. A. Moore, Philadelphia, Penn.....	3.00
Louis Horton, Somerville, Mass.....	1.00
Friend, Reading, Mass.....	1.00
CASH PLEDGED.	
Melville C. Smith, New York.....	25.00
Alfred G. Badger, 179 Broadway, New York.....	25.00
M. E. Conger, Chicago, Ill.....	2.00
Augustus Day, Detroit, Mich.....	2.00
S. F. Chase, Columbus, Ohio.....	3.00
Oak Leaf and Helping Hand.....	5.00
Charles Partridge, New York.....	50.00

Contributions.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment:
From Jos. P. Wilcock, Bradford, Ont., \$2.00; Joseph Caldwell, Southington, Conn., \$1.00; James Rabbeth, Natick, Conn., 40 cents; E. O. Pearson, Milford, N. H., \$4.00; Wm. G. Barrett, Palermo, N. Y., \$1.00; Dr. J. Seabey Shell Rock, Ia., \$1.00; Mrs. Samuel Tilton, Sandy Hook, Conn., \$2.00; W. C. B. Texas, \$1.00; A. Kyd, Baden Baden, 50 cents; Mrs. E. Mann, Litchfield, Mich., \$2.00; Mary J. King, Albany, N. Y., \$2.00; Mrs. D. G. Richardson, Theresa, N. Y., \$1.00; Ed. Lyon, Yreka, Cal., \$1.50; Mrs. J. Weller, Richmond, Ill., \$1.00; Friend, Perry Centre, N. Y., \$1.00; Mrs. E. Heath, Daleville, Conn., \$2.00; Friend, 50 cents; Mrs. E. Mann, Litchfield, Mich., \$2.50; Friend, Reading, Mass., \$1.00.

God's Poor Fund.

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

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertion; on the seventh page, and fifteen cents for every insertion on the eleventh page.

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

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

Notices in the editorial columns, large type, included in the rates.

Payments in all cases in advance.

Electrotypes or cuts will not be inserted.

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

SPECIAL NOTICES.

Mrs. Sarah A. Dunsin, Physician of the "New School," asks attention to her advertisement in another column. O.1.

Dr. F. L. H. Willis: DR. WILLIS may be addressed Glenora, Yates Co., N. Y., till further notice. O.1.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.1.

ADVERTISEMENTS.

LYDIA E. PINKHAM'S
Vegetable Compound
IS A POSITIVE CURE
For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable 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 ninety-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is today recommended and prescribed by the best physicians in the country for all forms of female weakness, including all displacements and the consequent spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It penetrates every portion of the system, and gives new life and vigor. It moves fatigues, restores, destroys all craving for stimulants, and relieves weakness of the stomach.

It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing 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 Compound is unsurpassed.

This preparation is strongly endorsed, recommended and prescribed by the best Medical Men and Chemists in the country.

LYDIA E. PINKHAM'S
VEGETABLE COMPOUND

Is prepared at 23 and 25 Western Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Address above. *Read this paper.*

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Indigestion and Torpidity of the Liver. 25 cents per box.

Nov. 15.—Lynn

CEPHALINE.

THIS Invaluable Nerve Food has been tested and approved by more than 100 New England Physicians. It is an immediate, permanent and infallible cure for St. Vitus, Nerves and Bilious Headaches, Epilepsy, Fits, Dyspepsia, Liver Troubles, Nervous Prostration, Sleeplessness, Vertigo and all Nervous Disorders. It is an unequalled Tonic for the whole system; restores and nourishes the Nerve Power, and is a most valuable and reliable remedy. It should be in the hand of every household. Urge your Druggist to get it, or we will mail it postpaid on receipt of price, 50 cents per box, 4 boxes \$2.00. Send for Authentic Proofs.

Address, H. P. THAYER & CO., 13 Temple Place, Boston, Mass.

June 18.—Lynn

KNABE

PIANOFORTES.

UNEQUALLED IN TONE, TOUCH, WORKMANSHIP, AND DURABILITY.

WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

Oct. 8.—Baltimore

THE VITAL REGENERATOR.

The Great Kidney and Bladder Tonic. CURES inflammation of the Bladder, Diabetes, Incontinence or Retention, Gravel, Sediment, Uric Acid Deposit, Stone in the Bladder, Stricture, Micturition, Hematuria, Prostatitis, Gleet, Gonorrhea, Bright's Disease. It cannot be too highly recommended to those of either sex afflicted with any disease of the Kidneys or Bladder. Price per bottle \$1.00. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S.

Nov. 15.—Lynn

MISS S. P. COLBURN,

SPIRITUAL PHYSICIAN. Particularly successful in the treatment of all cases of Nervous Debility, St. Vitus, and all other Nervous Disorders. Office hours 10 to 4. 102 West Concord street, near Tremont, Boston. Oct. 15.—Lynn

SETH SIMMONS,

MAGNETIC HEALER and Physician, 42 Union street, near South Street, Boston. Oct. 15.—Lynn

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale. ALBERT MOITON, 210 Stockton street. Oct. 15.—Lynn

KIRMISS

Is an absolute and irresistible cure for Drunk and all other cases of Intoxication, and all other cases of Intoxication. Price per bottle \$1.00. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S. May 14.—Lynn

MRS. A. S. WINCHESTER,

Chiropractor, Chiropractic, Rapping and Trance Medium. Examination of Minerals, a specialty. Letters by mail on look of hair or photograph. \$1.00. 233 Bush street, Alameda, Cal. Nov. 15.—Lynn

PROF. BEARSE, Astrologer,

259 Meridian street, East Boston, Mass. Your whole life written; forecast thereof free of charge. Refusal on Business. Astrology, Palmistry and all other occult sciences. Send stamp, and hour of birth if possible. Oct. 15.

BARNICOAT, Magnetic Healer, Inspirationalist, and "Psychic" Reader, Whiteland, Ind.

Healer of all diseases, and all other occult sciences. Send stamp, and hour of birth if possible. Oct. 15.

ISIS UNVEILED:

A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BLAVATSKY.

This work is divided into two volumes, one treating exclusively of the relations of modern science to occultism, and the other of the occult world-religious and their offshoots in various ages. The theosophical, mythological, ritual, emblematic and theological of past and present generations, are all passed in review. The analysis of the myths of India, Babylonia, Egypt, Greece, Rome, Phoenicia, Mexico, and the Germanic peoples, are extensively treated. The origin of modern faiths is patiently traced, and the points of resemblance carefully marked.

In the second volume the various views of scientists respecting the material world, the immaterial known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reviewed, and the occult world is shown to be the basis of the universe, including its control over its phenomena, as viewed from the side of the occult Magicians. The philosophy of generation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

Two volumes, royal 8vo, about 1400 pages, handsomely printed, cloth, extra, \$7.50.

For sale by COLBY & RICH.

Aids to Family Government:

FROM THE CRADLE TO THE SCHOOL, ACCORDING TO FROEBEL.

BY BERTHA MEYER.

TRANSLATED FROM THE SECOND GERMAN EDITION BY M. L. HOLBROOK, M. D.

TO WHICH HAS BEEN ADDED AN ESSAY ON THE RIGHTS OF CHILDREN.

AND THE TRUE PRINCIPLES OF FAMILY GOVERNMENT, BY HERBERT SPENCER.

The author has devoted herself with an intelligent enthusiasm to the preparation of this work, and has been able to place her plans such as few women enjoy, while her fervid imagination has given her rank among the noblest teachers of mankind.

Cloth, \$1.00; paper, 50 cents; postage free.

For sale by COLBY & RICH.

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 adieu!

And then—for him, a glorious birth into a life divine!
For her, to make Christ's prayer her own: "Thy will, O 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!
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—Orations 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.

Jennie Reed Warren has been very successful in her séances, 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 the memory of our ardent 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 never more 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 séances during the formal services from the

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 cooperate in the work of promulgating the lessons of Spiritualism.

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 Spiritualist meeting is in good working order.

Chas. Sullivan has been fêted 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 camp-meetings 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 "Ellingham" are genial gentlemen. They were highly pleased with their séance 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 expressed 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 camp-meeting 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."

CEPHALS.

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 Philadelphia.

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 editorial staff of an influential Philadelphia paper, the office of which 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 doubtless still fresh in the minds of Philadelphia. Hunter, the assassin, was also a man of some pretensions. He was in good society 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 depriving 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 accomplice, who, by the tenor of the compact existing between them, was to strike the fatal 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 prearrangement, brought about by Hunter, crossed the ferry from Philadelphia to Camden, accompanied by the assassin and his accomplice in disguise; on emerging from the boat he was followed, or to use a detective's phrase, "shadowed."

It was a dark, dismal night, with but few people on the street, and as Mr. Armstrong wended his way on an almost deserted thoroughfare, 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.

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 connection 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.

Geo. F. A. ILLIDGE.

OLIVER B. ELDRIDGE.

To the Editor of the Banner of Light:
I can bear testimony to the truthfulness of the spirit-messages 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 peculiarly in good circumstances, being a well-to-do farmer, and respected by all who knew him, but, to the surprise of all, committed suicide by hanging himself, the reason for which he explains in his message.

Yours for the truth, L. PHILLIPS.

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From the Van Buren Press, Van Buren, Ark., October 10th, 1881.

MAGNETISM, CLAIRVOYANCE AND DEMONISM.

Dr. Brittan's Answer to Rev. Dr. Graves.

How can a man see each dark passage shut, And find his path leading to the sun?

Editor of the Van Buren Press:

I am indebted to one of your citizens for a copy of your journal, containing a letter from Rev. Dr. G. R. Graves, descriptive of the method and results of his investigation at a single séance with Mr. Foster, the well-known test-medium. This occurred long ago, and the letter was originally published in the Memphis Appeal, in January, 1875. 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 ether theologies, and deeply moved the souls of his hearers. It seemed to me 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 imbued with the spirit of truth as Dr. Watson is known to be, could scarcely fail to discover the enemy, and leave him naked for the world's observation. According to Milton, Ishmael 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 described in the language of the poet:

"Squat like a toad, close at the ear of Eve, Assaying by his devilish art to reach The organs of her fancy, and with them forge Fusions as he list, phantasms and dreams; Or if inspiring venom, he might talut The animal spirits, And thus intent, Ishmael 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 Ishmael; but there was no valiant spirit incarnate at Van Buren, in Arkansas, who could give assurance of his ability to resist the "touch of celestial-temper" 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 no doubt 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 single fact, or principle of Spiritualism. Indeed, his 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 interview. The spirits made several mistakes in respect to matters of fact, names, etc. George Snider claimed to be in the spirit-world an hour after the Doctor had dined with him. A spirit claiming to be his wife stumbled on her middle name; and it is said that her chi-rography "looked as if it might have been written by Horace Greeley"; and he adds—by way of explanation—"was written backward and bottom upward." The most remarkable thing in this connection is if the spirit's chi-rography so much resembled Horace Greeley's that he, Dr. Graves, should be able to determine whether it was really inverted or right side up.

Another grave objection is found in the fact of his discovery that the spirits are not Orthodox, but favor to use his own language—"the doctrine of the universal salvation of all." This may be slightly tautologous; and we are left to infer that if the spirits will consent to compromise on the universal salvation of a very limited number, their doctrine will be more acceptable to "this most distinguished divine." If the spirits will only join the church, and "deal damnation round the land"

on all whom they judge to be the enemies of God, they will soon get a hearing before our religious society, and their teachings may come to be respected as the revelations of infinite love and heavenly wisdom.

There is nothing further in Mr. Graves's letter to either arrest attention or invite comment, except what is embraced in his concluding paragraph, 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 Spiritualism that was deemed miraculous a few years ago is now explained, since mesmerism and demonism 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, Dugald Stewart, 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-deceiving agent was admitted into the hospitals of Paris and London, and a Professorship of Animal Magnetism was established in the Medical College of Berlin.

After assuming to account for all the facts by attributing them to mesmerism, others to clairvoyance, and the rest (this comprehends all that remains) to demonism, he is obliged to "confess" that there are "some unaccountable things." To evade the force of these he takes a leap into the darkness of conjecture.

But there is no proper reason for giving names of 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 Galvanism, in honor of the Bologna anatomist and physiologist Galvani. But we might as well call electricity in another form, *Franklinism*, because 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 peculiar to the forms of animated nature.

And what does Mr. Graves know about vital, animal, 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 variety of physiological and psychological phenomena, on and through the bodies and minds of susceptible persons. It may exercise supreme control over sensation and voluntary 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 power over the nervous circulation enables the operator to govern the distribution of the animal 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 greatly 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 our materiality and reveals the invisible world to the conscious soul.

What are the natural and inevitable limitations of this power? On this question all thoughtful observers must agree. The first cardinal fact which arrests the attention of the scientific investigator is that the *several 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 boulder; it rings no bells above our 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 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, 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 being.

Can Clairvoyance perform any of the things embraced in the foregoing specification? I answer, *it can clearly perceive what is passing in the human mind*. Beyond this it is utterly powerless to produce any one of the results or effects above specified. The term is compounded of two French words, *clair*, clear, and *voyant*, to see. The faculty being *subjective and passive*, can exert no possible influence on outward objects. *It is the gift of spiritual perception*—the power of inward sight—by which we clearly discern things beyond the range of ordinary vision; creatures too minute to be perceived through 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 forms of the Spirit-World. Of course Clairvoyance can no more move an object, or produce a sound, than the faculty of natural vision exercised through the physical organs. Every child knows that he may gaze all day at the natural and artificial objects outside of the school-room, and never move one of them a hair's breadth.

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 power 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.

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-

ternative but to look within the veil for the intelligent actors who direct the shifting scenes in the divine drama of our mortal and spiritual existence.

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 be 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 gods, 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 accepted 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 their inherent qualities and moral character of the beings to whom it was applied, then there 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 elevation.

In attempting to enlighten the cold skepticism of the religious world on the subject of 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. B. BRITTAN, Helvidere Seminary, Warren Co., N. J.

New Publications.

THE PHANTOM FORM. Experiences in Earth and Spirit-Life. A True History communicated by a Spirit through the trance mediumship of Mrs. Nettie Pease Fox. 12mo., cl., pp. 163. Newton, Iowa: D. M. Fox, publisher. Within a dwelling whose inmates eventually become the principal characters of this work frequently appeared a phantom form, much to the annoyance of the father, who, for reasons subsequently divulged, disliked the apparition made thereto. In the early part of the narrative, Emily, whose life-history it purports to be, became deeply enamored with one whom she married, but who soon after deserts her. Shortly following, by means of an accident, Emily becomes a resident of the spirit-world. Her awakening to a realization of the change; her surprise at the persons and scenes that surround her; the regret over her inability to make her presence known to her husband and sister upon earth, whom, as a spirit, she visits, and the kindly offices of those who seek to calm her perturbed feelings, are graphically delineated.

From this point the history proceeds to describe the various grades of schools and disciplinary institutions that 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; 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, to establish all that had been 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, with hope and strength, giving forth continually upon missions of mercy. The narrative closes by counseling all to seek spiritual culture; to crown life with love and charity, and thus be prepared to appreciate the ever-increasing glory of spirit-life, when they are called to enter upon that state of being.

SUPERSTITION, AND THE DEAD PROPHECIES FOR 1881-1882. By J. S. Daggett. Published for the author at 654 Broadway, Albany, N. Y.

A pamphlet of sixty-three pages, in which are enumerated the various prophecies of events to transpire during the perihelion of the planets, including the Mother Shipton poem, in which, among predictions of wonderful things to occur, and of the world as it is appointed to take place in 1881. A belief in the truth of the prophecies is superstitious. 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 subject might be more elaborately treated, but the work is very good so far as it goes.

CHATTERBOX JUNIOR. Illustrated quarto. R. Worthington, publisher, 770 Broadway, New York. For sale by Little, Brown & Co., 274 Washington street, Boston. A book for children, containing hundreds of short sketches, incidents of travel, poems, anecdotes, and a general variety of reading; healthy in tone, attractive in style, and imparting information and moral teachings that will be invaluable to the young through all the coming years of life. The illustrations are many and good, the frontispiece being in brilliant colors, and a large number of those that follow finely executed full page engravings.

RECEIVED: A NEW CHURCH IN A NEW UNIVERSE. A Sermon by M. J. Savage. No. 1 of Vol. 3 of "The Unkly Pulpit." Boston: Geo. H. Ellis, 141 Franklin street.

BUICKS WITHOUT STRAW. A Lecture by Geo. Chaine, No. 2 of Vol. 3 of "The Unkly Pulpit," published by Geo. Chaine, 51 Fort Ave., Boston.

THE NATURE AND EXISTENCE OF MATTER. By Edward Randall Knowles. Lately published in the *Kansas City Review*, Pascoag, R. I.: Gazette Printing Office.

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

VACCINATION. A Letter to Dr. W. B. Carpenter, C. B., etc. By P. A. Taylor, M. P. London: E. W. Allen, 4 Ave Maria Lane, E. C.

REPLY TO REV. J. R. GRAVES ON SPIRITUALISM. By S. R. Miller. Minden, La., Democrat, print.

A pamphlet of 16 pp., entitled "PLAGIARISM," etc., 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.

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 gospel on their tongues and fire and sword in their hands. The last of that apocalyptic rabble have not yet passed. 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.

Do not physic, for it weakens and destroys, but use Hop Bitters, that builds up, up!

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